

# THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

No. 113.—VOL. III. [Registered as a Newspaper.] FRIDAY, JANUARY 10, 1890.

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June 5: Mr. Grinstead affirmed "Spiritualism Worthless and Wicked." Mr. Wallis denied.

June 6: Mr. Wallis affirmed "Spiritualism, True, Moral, and the Need of the Age." Mr. Grinstead denied.

Mr. J. J. Morse writes: "I have read your debate with much pleasure. Allow me to congratulate you upon an exceedingly cogent and interesting presentation of our case. Your points are well taken, your temper excellent, and your array of arguments and facts admirable. The case—as you present it—makes the little pamphlet a valuable textbook. I hope you will get a large sale for it."

THE AGNOSTIC JOURNAL, Nov. 9th, has the following kindly notice: "E. W. Wallis, the well-known spiritualist, has recently held a debate in defence of his 'ism' with J. Grinstead, and the report of the debate has been published in pamphlet form. We recommend the pamphlet to the attention of all who are anxious to know the best that can be said for spiritualism and the worst that can be said against it. Mr. Wallis is the colleague of Emma Hardinge Britten of *The Two Worlds*, and an adept in the spiritualistic controversy."

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SERVICES FOR SUNDAY, JANUARY 12, 1890.

*Accrington*.—26, China St., Lyceum, 10-30; 2-30 and 6-30: Mrs. Wade.  
*Ashington*.—New Hall, at 5 p.m.  
*Bacup*.—Meeting Room, Princess St., at 2-30 and 6-30.  
*Barrow-in-Furness*.—82, Cavendish St., at 6-30.  
*Batley Carr*.—Town St., Lyceum, 10 and 2; at 6-30: Mrs. Crossley.  
*Batley*.—Wellington Street, at 2-30 and 6: Mrs. J. M. Smith.  
*Beeston*.—Conservative Club, Town St., 2-30 and 6: Mrs. Jarvis.  
*Belper*.—Jubilee Hall, at 10 and 2, Lyceum; at 10-30 and 6-30: Mr. Schutt, and on Monday.  
*Bingley*.—Wellington Street, 2-30 and 6: Mr. H. Crossley.  
*Birkenhead*.—144, Price St., 11 and 6-30: Mr. Bateman. Thurs., 7-30.  
*Bishop Auckland*.—Temperance Hall, Gurney Villa, at 2 and 6-30.  
*Blackburn*.—Art School, Paradise Street, at 9-30, Lyceum; at 2-30 and 6-30: Mrs. Wallis.  
*Bolton*.—Bridgeman Street Baths, at 2-30 and 6-30: Mr. Macdonald.  
*Bradford*.—Walton St., Hall Lane, Wakefield Rd., 2-30, 6: Mr. Hepworth.  
*Otley Road*, at 2-30 and 6: Mr. Armitage.  
*Little Horton Lane*, 1, Spicer St., 2-30 and 6: Mr. Wright.  
*Milton Rooms*, Westgate, at 10, Lyceum; 2-30 and 6: Mr. W. V. Wyldes, and on Monday.  
*St. James's Lyceum*, near St. James's Market, Lyceum, at 10; at 2-30 and 6-30: Mr. Hopwood.  
*Ripley Street*, Manchester Road, at 11, 2-30, and 6-30: Mr. Campion. Tuesday, at 8.  
*Bankfoot*.—Bentley's Yard, 2-30, 6: Mrs. Bentley. Anniversary.  
*Birk Street*, Leeds Road, at 2-30 and 6.  
*Bowling*.—Harker St., 10-30, 2-30, and 6: Mrs. Bennison. Wednesday, at 7-30.  
*Norton Gate*, Manchester Road, at 2-30 and 6.  
*Brighouse*.—Oddfellows' Hall, at 2-30 and 6: Mrs. Hoyle.  
*Burnley*.—Hammerton St., Lyceum, 9-30; 2-30 and 6-30.  
*Trafalgar Street*, at 2-30 and 6-30: Mrs. Clegg.  
*102, Padiham Rd.*, Developing Circles, Mondays, Thursdays, 7-30.  
*Burslem*.—Colman's Rooms, Market, 2-45 and 6-30.  
*Byker*.—Back Wilfred Street, at 6-30: Mr. Westgarth.  
*Churwell*.—Low Fold, at 2-30 and 6: Mr. Bradbury.  
*Cleckheaton*.—Oddfellows' Hall, Lyceum, 9-30; 2-30, 6: Mr. Milner.  
*Colne*.—Cloth Hall, Lyceum, at 10; 2-30 and 6-30: Mr. Plant.  
*Cooms*.—Asquith Buildings, at 2-30 and 6: Mr. Saville.  
*Darwen*.—Church Bank Street, Lyceum, at 9-30; at 11, Circle; at 2-30 and 6-30.  
*Denholme*.—6, Blue Hill, at 2-30 and 6: Mrs. Berry.  
*Deesbury*.—Vulcan Rd., at 2-30 and 6: Mrs. Butler.  
*Ecclehill*.—Old Baptist Chapel, at 2-30 and 6-30.  
*Easter*.—Longbrook Street Chapel, at 2-45 and 6-45.  
*Felling*.—Park Road, at 6-30: Mr. Campbell (see report).  
*Foleshill*.—Edgewick, at 10-30, Lyceum; at 6-30.  
*Glasgow*.—Bannockburn Hall, 36, Main St., 11-30, 6-30. Thursday, 8.  
*Halifax*.—Winding Rd., at 2-30 and 6: Mrs. Green, and on Monday.  
*Haswell Lane*.—At Mr. Shields, at 6-30.  
*Heckmondwike*.—Assembly Room, Thomas Street, at 10, 2-30 and 6, Mrs. Russell. Social Meeting, Thursdays, at 7-30.  
*Hetton*.—At Mr. J. Livingstone's, Hetton Downs, at 7: Local.  
*Heywood*.—Argyle Buildings, Market St., 2-30, 6-15: Mr. Fillingham.  
*Huddersfield*.—8, Brook Street, at 2-30 and 6-30.  
*Institute*, John St., off Buxton Rd., 2-30 and 6: Mrs. F. Taylor.  
*Idle*.—2, Back Lane, Lyceum, 2-30, 6: Mrs. Dickenson.  
*Jarrow*.—Mechanics' Hall, at 6-30.  
*Keighley*.—Lyceum, East Parade, at 2-30 and 6.  
*Assembly Room*, Brunswick St., at 2-30 and 6: Mr. A. D. Wilson.  
*Lancaster*.—Athenæum, St. Leonard's Gate, at 10-30, Lyceum; at 2-30 and 6-30: Mr. Swindlehurst.  
*Leeds*.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2-30 and 6-30.  
*Institute*, 28, Cookridge St., at 2-30 and 6-30: Mr. Rowling.  
*Leicester*.—Silver St., at 2-30, Lyceum; at 10-45 and 6-30.  
*Leigh*.—Newton Street, at 2-30 and 6.  
*Liverpool*.—Daulby Hall, Daulby St., London Rd., Lyceum, at 2-30; at 11 and 6-30: Mr. Tetlow.  
*London*.—Bethnal Green. 7, Cyprus Street, Globe Road: Wednesdays, at 8 prompt, Mr. Vango.  
*Camberwell Rd.*, 102.—At 7. Wednesdays, at 8-30.  
*Canning Town*.—27, Leslie Rd., at 6-30. Wednesday, at 7.  
*Olapham Junction*.—295, Lavender Hill, Wandsworth Road, at 11, Quiet chats for earnest people; at 6-30; Lyceum, at 8. Wednesday, at 8. Saturday, at 7.  
*Edware Rd.*.—Carlyle Hall, Church St., at 7: Mr. J. Maltby.  
*Euston Road*, 195.—Monday, at 8, Séance, Mrs. Hawkins.  
*Forest Hill*.—28, Devonshire Road, at 7.  
*Holborn*.—At Mr. Coffin's, 13, Kingsgate Street: Wednesday, at 8, Mrs. Hawkins.  
*Islington*.—Wellington Hall, Upper St., at 7.  
*Kentish Town Rd.*.—Mr. Warren's, 245. Dawn of Day, Social Gathering, at 7-30. Tuesdays, at 7-30, Associates only. Thursdays, at 8, Open Meeting.  
*King's Cross*.—253, Pentonville Hill (entrance King's Cross Road): at 10-45, Discussion; at 6-45, Mr. Darby. Wednesday, 8-30, Social Meeting.  
*Marylebone*.—24, Harcourt St., at 10-30 for 11, Mr. Goddard; at 3, Lyceum; at 7, Mr. Hoperoft. Monday, Music, songs, and dancing. Mr. Dale, Friday evenings.  
*Mile End*.—Assembly Rooms, Beaumont St., at 7: Mr. Drake.  
*Notting Hill*.—124, Portobello Road: Tuesdays, at 8, Mr. Towns.  
*Notting Hill Gate*.—9, Bedford Gardens, Silver St., at 11, Service, and Discussion; Mr. Hoperoft; at 3, Choir; at 7, Mr. Veitch. Choir Practice at 68, Cornwall Road, Bayswater, Fridays, at 8.  
*Peckham*.—Winchester Hall, 33, High St., at 11, Spiritual Service; at 3, Lyceum; at 6-30, Mrs. Stanley; 8-15, Members' Séance. Mrs. Walkinson.  
*Stepney*.—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday, at 8.  
*Stratford*.—Workman's Hall, West Ham Lane, E., 7: Miss Keeves; Lyceum at 8.

*Longton*.—Coffee Tavern, Stafford St., at 6-30.  
*Macclesfield*.—Cumberland Street, Lyceum, at 10-30; at 2-30 and 6-30.  
*Manchester*.—Temperance Hall, Tipping Street, Lyceum; at 2-45, 6-30: Mrs. Groom.  
*Collyhurst Road*, at 2-30 and 6-30: Mr. Kelly.  
*Mexborough*.—Ridgills' Rooms, at 2-30 and 6.  
*Middlesbrough*.—Spiritual Hall, Newport Road, Lyceum, at 2; at 10-45 and 6-30.  
*Granville Rooms*, Newport Road, at 10-30 and 6-30.  
*Morley*.—Mission Room, Church St., at 2-30 and 6: Mr. Dawson.  
*Nelson*.—Spiritual Rooms, Leeds Rd., 2-30 and 6-30: Mr. R. Bailey.  
*Newcastle-on-Tyne*.—20, Nelson St., at 2-15, Lyceum; at 6-30.  
*St. Lawrence Glass Works*, at Mr. Hetherington's: at 6-30.  
*North Shields*.—6, Camden St., Lyceum, 2-30; at 6-15.  
*41, Borough Rd.*, at 6-30: Mr. W. Davidson.  
*Northampton*.—Oddfellows' Hall, Newland, at 2-30 and 6-30.  
*Nottingham*.—Morley House, Shakespeare Street, Lyceum, at 2-30; at 10-45 and 6-30: Mrs. Barnes.  
*Oldham*.—Temple, off Union St., Lyceum, at 9-45 and 2; at 2-30 and 6-30: Mr. E. W. Wallis.  
*Openshaw*.—Mechanics', Pottery Lane, Lyceum, at 9-15 and 2; at 10-30 and 6.  
*Parkgate*.—Bear Tree Rd., at 10-30, Lyceum; at 6-30.  
*Pendleton*.—Cobden St. (close to the Co-op. Hall), Lyceum, at 9-30 and 1-30; at 2-45 and 6-30.  
*Plymouth*.—Notte Street, at 11 and 6-30: Mr. Leeder, Clairvoyant.  
*Rawtenstall*.—At 10-30, Lyceum; at 2-30 and 6: Miss Blake.  
*Rochdale*.—Regent Hall, 2-30, 6: Mr. Hunt. Wed., 7-30, Public Circles.  
*Michael St.*, Lyceum, at 10 and 1-30; at 3 and 6-30. Tuesday, at 7-45, Circle.  
*Salford*.—Spiritual Temple, Southport Street, Cross Lane, Lyceum, at 10 and 2; 3 and 6-30, Mr. Mayoh. Wednesday, at 7-45.  
*Saltash*.—Mr. Williscroft's, 24, Fore Street, at 6-30.  
*Scholes*.—At Mr. J. Rhodes', 33, New Brighton Street, at 2-30 and 6.  
*Sheffield*.—Cocoa House, 175, Pond Street, at 7.  
*Central Board School*, Orchard Lane, at 2-30 and 6-30.  
*Shipley*.—Liberal Club, at 2-30 and 6: Ms. and Mrs. Marshall.  
*Skelmanthorpe*.—Board School, 2-30 and 6.  
*Slaitheville*.—Laith Lane, at 2-30 and 6: Mr. Gratton.  
*South Shields*.—19, Cambridge St., Lyceum, at 2-30; at 11 and 6: Mr. Lashbrooke. Wed., at 7-30. Developing on Fridays, at 7-30.  
*Sowerby Bridge*.—Hollins Lane, Lyceum, at 10-30 and 2-15; at 6-30: Mrs. Riley.  
*Station Town*.—14, Acclom Street, at 2 and 6.  
*Stockport*.—Hall, 26, Wellington Road, South, at 2-30 and 6-30: Mr. Ormrod. Members' Circle, Monday, 7-30. Public Circle, Thursday, at 7-30.  
*Stockton*.—21, Dovecot Street, at 6-30.  
*Stonehouse*.—Corpus Christi Chapel, Union Place, at 11 and 6-30.  
*Sunderland*.—Centre House, High St., W., 10-30, Committee; at 2-30, Lyceum; at 6-30: Mr. Forster.  
*Monkwearmouth*, 8, Ravensworth Terrace, at 6.  
*Tunstall*.—13, Rathbone Street, at 6-30.  
*Tyldesley*.—Spiritual Institute, Elliot St., at 2-30 and 6.  
*Tyne Dock*.—Exchange Buildings, at 11, Mr. Grice; at 2-30, Lyceum; at 6, Mr. Forrester.  
*Walsall*.—Exchange Rooms, High St., Lyceum, at 10; at 2-30 and 6-30.  
*Westhoughton*.—Wingates, Lyceum, at 10-30; at 2-30 and 6-30.  
*West Pelton*.—Co-operative Hall, Lyceum, at 10-30; at 2 and 5-30.  
*West Vale*.—Green Lane, at 2-30 and 6: Mrs. W. Stansfield.  
*Whitworth*.—Reform Club, Spring Cottages, at 2-30 and 6.  
*Wibsey*.—Hardy St., at 2-30 and 6: Mesdames Ellis and Roberts.  
*Willington*.—Albert Hall, at 6-30.  
*Wisbech*.—Lecture Room, Public Hall, at 6-45.  
*Woodhouse*.—Talbot Buildings, Station Road, at 6-30.

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## THE ROSTRUM.

### NOTES FROM A WORKER'S DIARY.

*Specially written for "The Two Worlds."*

BY J. J. MORSE.

A COURTEOUS suggestion, couched in true fraternal phrase, has reached me, from my esteemed friend and co-worker, the Editor of this excellent paper, *The Two Worlds*, that my pen should record something of my experiences since my return from my late four years' travels in the United States. In responding to the suggestion, let me hope the contribution may be acceptable to the Editor, and her thousands of readers in this and other countries. If so, my labour will be repaid.

Our departure from the land of "the stars and stripes" took place on August 29th, and what changes those four years made in us all! The lessons of independence, culture, freedom and self-reliance; of broader political, social, industrial and national life, combined with the quickening inspirations from enlarged material and spiritual inspiration, has been an education invaluable alike in scope and result. The quick mentality, the nervous activity and clear skies, are all remembered with pleasure. However, these are of the past, it is the present my readers will be interested in.

On Monday, September 9th, our voyage ended in Glasgow, and the exiles again set foot on British soil. On the quay, waving hats and handkerchiefs, were our good staunch friends, Mr. and Mrs. James Robertson, Mr. and Mrs. R. Harper, Mr. Findlay, good old David Duguid, and last, but not least, Mrs. Clifton, the good sister whom I had not seen for twenty-seven long years, all waiting our arrival, and a right loving and fraternal welcome did they give us. During our stay in Glasgow the society tendered us a reception that was simply delightful from beginning to end. Old friends from round about, and many new ones, were there, and a truly happy reunion it was. A trip "down the water" was of course, a *sine quâ non*, and Rothesay was made the objective point. Our old friend Mrs. McQueen gave us a cordial welcome, and an excellent dinner, while a trip to Port Bannatyne, and a ramble through the Castle, will be long remembered, especially as among our party was my dear friend of "lang syne," Mrs. James Bowman. Two lectures, and a night devoted to questions, comprised the public work, and all that Mr. J. Robertson, as president, with Mr. R. Harper, who jointly acted as chairman, and Mr. Tom Wilson, as secretary, could do to make us feel "at home," was done; in fact, every one was more than kind, and we are more than grateful. All things end, so at last did our visit to Scotland.

In due season we started for Liverpool, arriving there on Tuesday, September 17th, and were met by a deputation of friends, whose demonstrations of pleasure made us feel at home once more, in the city of our adoption. On the following Sunday two excellent audiences welcomed me at Daulby Hall, the one at night filling that handsome meeting place; while on the following Sunday equally satisfactory attendances assembled. To name any, where all were so kind, is scarcely just to the rest, but it was indeed a pleasure to see such sterling friends as Mr. J. Lamont, Mr. and Mrs. Glen-

dinning, Mr. and Mrs. Catlow, Mr. and Mrs. Davis, Mr. and Mrs. Chatham, Mr. and Mrs. Charlton, Mr. Morris, Mr. J. Chapman, and hosts of others, the friends of many years, and over twenty years of public service. On October 1st a grand tea and concert was held, at which the family were duly "welcomed" back by the spiritualists of Liverpool, a joyous evening being spent.

The next point of action was in Newcastle-on-Tyne, where my presence has always been supported by a phalanx of the truest and most devoted friends one need wish for. The tedium of the journey thither was pleasantly relieved by the genial company of my old friend, E. W. Wallis, with whom a most enjoyable chat was had, notes compared, congratulations exchanged, and mutual encouragement imparted. On arrival, among those who met me were Mr. Thompson, the former president of the society, Mr. W. H. Robinson, and that indefatigable worker and whole-souled friend, Mr. H. A. Kersey, the present president, while it was also discovered that, all unconsciously to the writer, that most amiable of ladies, and most generous supporter of the work, Mrs. Hamarboim, had been riding all the way from York in the same train! A soirée and reception, the attendance at which filled the hall, a course of six lectures, innumerable teas, dinners, and suppers, and a most hospitable caring for by Mrs. W. H. Robinson, in her cosy home, with the meeting many old and tried friends, whiled the time away in continual pleasure. The hearty greetings of Mr. and Mrs. W. C. Robson, Mr. and Mrs. Mellon, and many more, served as points to the old saw "absence makes the heart grow fonder." While in this district, an engagement was filled for the North of England Spiritualists' Federation, Jarrow, the Shields, and Felling, being visited, and excellent meetings being held.

The friends of our cause in Huddersfield received me next, and gave me a warm welcome, the hospitality dispensed by my good friends the Hepplestons being splendid and cordial. The meetings were all that could be desired, except that on the Tuesday evening the lecturer and a brass band practice were accidentally pitted against each other, otherwise the visit was full of pleasant experiences, friends coming in from miles around. I hoped to meet my good friend Mr. Alfred Kitson there, but the sickness of a beloved child prevented him from coming over. Earnest, faithful Alfred Kitson, we all owe you much for the work you have done for the children of spiritualism. May the death angel send no summons to your home at present!

Huge posters announced my visit to Keighley, and in due course I once more met the brave and sturdy hearts in this little Yorkshire town, where our cause may be said to have had its first beginnings in this land. Mr. J. Clapham, ever foremost in good works, opened his house to me, as of yore, and he and his gave me the right good welcome of olden times. Sunday brought us two magnificent audiences in the Mechanics' Hall, and Monday another fine gathering in the Temperance Hall.

Next came a truly stirring time at Oldham. An immense tea party and reception. There was that staunch old fighter, Mr. Johnson, the ever energetic E. W. Wallis, J. B. Totlow, W. H. Wheeler, and many more, all saying most kind things to the returned wanderer, and before an audience, too, that would be a credit to any cause. Mr. Raynor, the president, Mr. Gibson, the secretary, each fully did their best, and a right genial resting place with Mr. Warhurst and his family, at Lees, made the Oldham visit one full of pleasure.

Next, it was then "on to Manchester," to be hospitably entertained by Mr. and Mrs. E. W. Wallis, for the next three days. A pleasant semi-private reception was tendered by my enter-

tainers, at which I again met my dear friends Mr. R. Fitton, Mr. R. Tomlinson, and Mr. Peter Lee, earnest workers all, while I once more had the pleasure of grasping the hands of my good friends, Mrs. Emma Hardinge Britten, and her genial husband. I found "our Emma," as many affectionately describe her "in the States," as full of fire, enthusiasm and devotion as ever, and her warm welcome was duly appreciated, as also was her generous tribute to the writer's labours in this and other lands, made during her speech. Other kind speeches from my host, Dr. Britten, Mr. Tomlinson, Mr. Boys, and others, brought the evening pleasantly to an end. The following evening a public reception was accorded me by the spiritualists of Manchester, a large and brilliant gathering assembling, and welcoming me in magnificent form. Speeches from Messrs. Wallis, Britten, Tomlinson, and Lee, with a very generous one from Mrs. Britten, were in order, and those, with some ninety minutes' talk about America, from myself, filled in the meeting.

On Saturday, November 30th, in Halifax, another enthusiastic reception was held in the Winding Road meeting place, followed, the next day, by excellent audiences in the Mechanics' Hall, and my hostesses, the Misses Culpan, did every thing to make my visit enjoyable. Many dear old friends were met here, the Amblers, A. D. Wilson, Mr. Appleyard, Mr. Jagger, &c., &c. Much improvement there is in the status of our cause in this quaint town since my first visit, some eighteen or nineteen years ago. Brave workers, you have all done gloriously.

Through the fog and frost, on to London, and once more, since near five years past, its roar sounded upon my ears again. The "Kensington and Notting Hill Association of Spiritualists" had engaged Victoria Hall, Bayswater, and on Wednesday evening, December 4th, a fine company greeted me, considering the bitter coldness of the prevailing frost. Bayswater is a trifle out of the line for most people, but the energetic secretary of the association, Mr. Percy Smyth, and his friends, deserve every praise for their efforts, and no audience could have been finer in quality had its extent been doubled. Mr. E. Dawson Rogers presided efficiently, and, all in all, the visit was a complete success, and the lecture pronounced admirable. Then four hundred miles to a tea party in Glasgow, followed by fine meetings, warm welcomes, and hearty god-speeds, and the list of fittings about is practically ended, for the rest concerns places already visited.

It is with unbounded pleasure I note signs of progress on every hand. Meetings, as far as I have seen them, are large in numbers, and enthusiastic in character. Lecturers and clairvoyants are each doing their work, but the lesson is coming here, as it has come in America, that the two classes of work should be kept distinct. Test mediumship, i.e., that which gives communications from spirit life to friends on earth, as a means of convincing outsiders, is invaluable, when it is certain, direct, and clear. The Lyceum work has wonderfully expanded, and it is a noticeable fact that every live society considers a Lyceum a necessity. Not too much reciting and singing, or marching, or calisthenics, or even teaching. Enough of all, judiciously blending into one harmonious and interesting whole, is the need, and almost generally that need is admirably met. A word, in passing, in praise of the "Lyceum Manual," now in its third edition, compiled by those faithful friends of our children, Mrs. Britten, Alfred Kitson, and H. A. Kersey. Every Lyceum throughout the world ought to use this work, and as soon as its merits become known in the United States, Canada, and the colonies, it will, undoubtedly, become a standard authority.

Heigho! what a quantity of paper my pen has traversed! Fearful of that tomb of "rejected communications"—the editorial waste basket—let me close at once. To the courteous Editor, her lieutenant, her readers, and to all who may peruse these lines, a Happy New Year, and may 1890 be the most useful, and therefore the most happy of the years yet spent on earth, is the writer's closing word as he lays down his pen.

#### THE TELEGRAM.

"Is this the tel'graph office?"  
 Asked a childish voice one day,  
 As I noted the click of my instrument  
 With its message from far away.  
 As it ceased, I turned; at my elbow  
 Stood the merest scrap of a boy,  
 Whose childish face was all aglow  
 With the light of a hidden joy.

The golden curls on his forehead  
 Shaded eyes of the deepest blue,  
 As if a bit of the summer sky  
 Had lost in them its hue.  
 They scanned my office rapidly  
 From ceiling down to floor,  
 Then he turned on mine their eager gaze,  
 As he asked the question o'er.

"Is this the tel'graph office?"  
 "It is, my little man,"  
 I said; "pray tell me what you want,  
 And I'll tell you if I can."  
 Then the blue eyes grew more eager,  
 And the breath came thick and fast,  
 And I saw within the chubby hand  
 A folded paper grasped.

"Nurse told me," he said, "that the lightning  
 Came down on the wires some day;  
 And my mamma has gone to heaven,  
 And I'm lonely since she is away,  
 For my papa is very busy,  
 And hasn't much time for me,  
 So I thought I'd write her a letter,  
 And I've brought it for you to see.

"I've printed it big, so the angels  
 Could read out quick the name,  
 And carry it straight to mamma  
 And tell her how it came;  
 And now, won't you please to take it  
 And throw it up, good and strong,  
 Against the wires in a funder shower,  
 For the lightning to take it along?"

Ah! what could I tell the darling?  
 For my eyes were filling fast—  
 I turned away to bide the tears,  
 But I cheerfully spake at last.  
 "I'll do the best I can, my child,"  
 'Twas all that I could say.  
 "Thank you," he said, then scanned the sky,  
 "Do you think it will funder to-day?"

But the blue eyes smiled in answer,  
 And the sun shone dazzling bright,  
 And his face, as he slowly turned away,  
 Lost some of its gladsome light.  
 "But nurse," he said, "if I stay so long,  
 Won't let me come any more.  
 So good-by; I'll come and see you again,  
 Right after a funder shower."

—Good Housekeeping.

#### THE MYSTERY OF THE POSTERN GATE.

##### CHAPTER II.—BLACK MAGIC.

It was a curious little many-cornered shop, in the small town of D——, some twenty miles from Prague. On the outside was marked: *Johan Kalozy, Watch and Clock Maker, inventor and machinist. All kinds of odd jobs undertaken, and everything repaired but broken hearts.*

"I work for those who pay me best,  
 When I get time I work for the rest."

Inside the shop embellished with these curious legends, were specimens of the artist's work, from eight-day clocks under repair, a few—but a very few—new cuckoo carved clocks, and old-fashioned timepieces, to mouse-traps, self-working miniature ploughs, models of all sorts of inventions, and one awful looking *touch-me-not* galvanic battery, a *lately discovered* invention that, according to the inscription over it, would cure all, make all, and revolutionize all things in creation. It was an odd place, full of suggestion of impractical genius and inventive fancy, and the creature moving in and around the heterogeneous collection, dusting, arranging, displaying the goods to advantage for a New Year's show, was just as odd, and thoroughly in keeping with the objects which he was so sedulously trying to display to extra advantage. The only living being in the place in fact, at that time, save mice and beetles, was a poor, hump-backed dwarf. To look at his external form, and worn, all too shrunken and seedy habiliments, he might have come straight out of Noah's ark, and been the only specimen preserved from those antique days; but when the observer's eyes travelled up from the stunted form and unsightly hump to the face, few—if any—would be the spectators who would not love to dwell on that sweet, patient-looking, and attractive countenance. Those who had ever looked on the beautiful face of Constance Kalozy would at once recognize its counterpart in that of her two years older brother Frederic, commonly called Fritz. The chief difference between the features of the brother and sister, however, consisted in the darker shade of brown which coloured the youth's clustering, curly, but nobly formed head, and the deeper hue of his large, thoughtful, appealing dark eyes. Otherwise, the brilliant



complexion, sweet smile, and finely cut features were the same, and many and many were the popular remarks on this curious and anomalous mixture of deformity and rare beauty in the brother of Constance Kalozy.

How could such a heavenly head and countenance have found its way upon such hideous shoulders and dwarfish limbs? There they were, however, and as there were none to answer the questions laid to the charge of unkind Nature, the few customers, and the still larger number of idle loungers that frequented the shop of Johan Kalozy, contented themselves with looking straight into the patient, loving eyes of poor Fritz, and never suffering their glances to stray any lower.

It was evening now, and the little dwarf was flitting around at his work of decoration for the morrow New Year's celebration by the light of two dim oil lamps, the flickering rays of which, now falling on his grotesque form, gave it the appearance of a satyr, and now illumining faintly his beautiful head, upturned to see if he could not make something on the dusty shelves look more sightly, cast a halo about the place like the nimbus gleaming round the head of a saint or angel.

It was just as the little fellow had perched himself on the counter in the midst of a heap of heterogeneous wares, of which the oddest of all was the apex, that the shop door burst open with an impulsive ringing of the little bell, and Constance, the "Rose of the Bohemar Wald," as she was popularly called, danced into the little bizarre repository, and clasping the dear brother by the outstretched hand, cried, "Come down, you little darling, hillman, you nix, you brownie, Constance's own blessed one, and hear the news I have to tell." The hillman, nix, brownie, and blessed one, evidently well accustomed to this sort of salutation, gravely descended, pressed his pretty sister into a wooden chair, which immediately set up playing a tinkling musical-box tune, and planting himself on a low stool opposite to her, asked in his usual placid way, without taking the least notice of the tinkling music—

"Well, Fairy, and what's the news?"

"News, Fritz!" she cried, in a tone of triumph. "Wonderful! glorious! But first guess where I've been, and who's coming here to-morrow?"

"I don't know, Fairy," said the youth in his usual dreamy way, calling his sister by one of the many pet names the admiring neighbours bestowed on her; "all I do know is, that whosoever comes besides our Rudolph—*your* Rudolph, you know—wont do any of us much good."

"And why, pray, Mr. Prophet? Have you then been dreaming again?"

"Yes, Constance," he replied sadly, "I have been dreaming. This very morning, just before I finally waked up—indeed, I hardly know whether I wasn't even then awake—I dreamed that I saw you enter, exactly as you did just now, and, following after you, came a great, huge serpent, a thing that reared itself up right above your head; and then, as it stood behind you, I saw it shoot forth a great flash of lightning, which struck some one; I can't tell who, but it was a veiled figure, tall as a man, and the moment the lightning struck it, it fell down with a terrible thud to the ground. It was the sound of that fall that awoke me. Now, Fairy, what do you make of that?"

"Why, nothing at all, Fritz—only a dream, and you know you're always dreaming."

"And *you* know, Fairy, that my dreams always come true, though, of course, you wont own it. But tell me, where have you been, and who's coming to-morrow—Father Müller, I'll be sworn, coming with his son and your Rudolph—ch, Fairy?"

"Nothing of the sort, Fritz. I've never seen Father Müller; and you know he's blind and never goes anywhere. However, as I know you'd never guess, I'll just tell you. It's Uncle Paul, the Baron Kalozy, our father's elder brother; and father told me to go and ask him, and how to get in, and all I was to say." And then, without noticing her brother's downcast look, she went on recounting the interview she had had with the grim old miser; and wound up by a laugh of triumph, which rang through the dingy little nook like the music of birds. But she had the laugh all to herself, for Fritz was silent for some time after she had concluded her story; then, drawing his stool closer to his sister's knee, and taking both her hands tenderly within his own, he said: "Sister dear; father, mother, and the children are all out at the market; and just on account of what you've said, and because we may not be alone again for some time, I'm going

to tell you some things which I'm sure you don't know, but ought to know. I never saw my uncle, Baron Paul, but when I went for my health some five years ago to Prague, and stopped with poor old blind Herr Müller and his widowed sister Dame Reinhold, once my nurse, these good friends told me many strange things, amongst others what I am going to relate. They knew the baron before I was born—more than twenty years since. They said he was always a harsh, gaunt, hard-looking man, and just as harsh and hard in his temper and ways as he looked. As to father, Dame Reinhold said no one that sees him now broken down by poverty and hard work could imagine how handsome he was, and just as sweet tempered as he is now, and that you know, sister, is being next door to angelic. Well, it seems that all the young women in Prague thought our dear father splendid, as we know he still is, so it's no wonder they liked him, and nurse said he might have had the pick of any of them, only that he'd set his heart upon a sweet pretty girl, but one, unluckily, who was betrothed to his brother Paul. It seems her father had set his heart upon the match, but that was more than the young lady *had*, for the very night before the appointed wedding day, she got out of the window of the room where her father had locked her up, and climbing down by a rope ladder, was received into the arms of—who do you think, Fairy?"

"Baron Paul's younger brother and our father, Fritz. You see I know that much of the story already."

"Very good, Fairy. Then you know also how they went off secretly and got married, how her father cut her off without a shilling, and how our uncle stormed and raved, and turned his brother out of doors, swearing he should never enter the castle gate again. Well, Fairy, then it was that our father took his bride off to Herr Müller's shop. Father and Müller were foster-brothers and fast friends. Poor father! he had only a very small inheritance of his own, and had always looked to his brother Paul to put him in the army or some good profession. However, father, as you know, had always a great turn for clock-making and mechanical inventions, so he just bought his friend Franz Müller out, and kept him along as his shopman and teacher, while his good wife, Frau Müller, offered to stay with the young couple awhile to teach them housekeeping. Just one twelvemonth after the marriage poor I was born. Our mother had but indifferent health then, and the good Frau Müller took entire charge of me. A few days after my birth father met his brother in this very street. Dear father! you know how full and good his kind heart is, and so, when he saw his brother he must needs pour out to him the whole story of how he had become a clockmaker, and had the sweetest little baby in the world (alas! poor me, Fairy), and then wouldn't his brother just step in for once and see the baby? Baron Paul had to stop, and had to hear all this, but though he looked, they say, like a double-edged sword, or a trebly black thundercloud, he only said he was come to fetch Johan Müller, for he was a clever workman, and he wanted him to do some work for him. Father was quite pleased and invited him in, but at that time he would not come any further than the shop. Now, Fairy, I suppose you know that father is a great Freemason, and very high up they say. Well, Baron Paul and Johan Müller were also Freemasons, and what they had to say no doubt had something to do with that craft. Certain it is that father and Müller had to go up to the castle many times to do some work there, and though the storn old Baron kept his word, and never so much as once let father enter the castle—that is, through the gate, or into the dwelling part—I fancy from what Dame Reinhold told me they went in and out of that postern gate that you went to, and she thinks too that what the work was they had to do was something about that gate; but being all Freemasons, as I have said, they were sworn to one another, and never told, and never will, perhaps, what it was that was done. Now here comes in the bad part of my story, Fairy. Are you listening?"

"I catch every syllable, Fritz."

"Well, then, everybody says, as well as Dame Reinhold, that this same uncle of ours is deep in what they call *black magic*. Heaven only knows what that is, or what it does, except that, of course, there's no good about it. Be that as it may, that's what they say."

"But who are *they*, Fritz?"

"Oh, everybody, sister. *They* means all those who talk about one—and don't mind their own business. So that's what *they* said, and that's why our mother, who, you know, was always weak and sickly, and, even as a young

woman, was very timid, never could bear father to go to that castle, or have anything to do with Baron Paul. However, one very, very dark day, as my mother was sitting nursing me, it was just such a gloomy New Year's Eve as to-day, right in the twilight, and whilst father had gone to market, who should enter the little parlour there behind the shop, but her tall, grim, harsh-featured old lover, Baron Paul. Mother was horrified, but, snatching me up in her arms, she flew, rather than ran out, through the door opposite the one at which the Baron had entered, and along the passage, thinking to make her way into the kitchen. The Baron did not follow her, but called, in his loud imperious way, several times, 'Katrine! Katrine! come back! I want to see your baby.' But mother wouldn't go back; she said she dared not, and she was all the more frightened, because there came from the parlour strange sounds. She could never tell what they were, or describe them otherwise than it seemed as if they were like the mutterings of distant thunder. Poor mother! whilst she was flying farther and farther away from the voice still calling 'Katrine! Katrine! I want to see your baby,' who should she meet but good Frau Müller, who was coming from the kitchen to inquire what the matter was. It was a terrible moment for mother, and a mortal fear overpowered her. All she could do was to stammer out 'Take the baby, Anna; he wants to see him!' Hastily placing me, then a tiny creature of three months old, in Frau Müller's arms, our mother ran away and hid herself. What followed, she never clearly knew. During the ten minutes that she did remain alone, she not only heard the thunder rolling, and that seemingly too *beneath* and not *above* her room upstairs, but she distinctly saw several vivid flashes of lightning, and these singular to say, appeared to be reflected into the little court at the back of the house *from the parlour window*—the very window of the room in which she had left the Baron, and to which she had sent Frau Müller and the baby. A dreadful terror possessed her; one that as Dame Reinhold says, has never left her since, and makes her so nervous and fretful now. But this sense of dread was broken at last by the voice of a man saying in piercing accents, "Help! help! help, for the love of God!" Without a moment's pause, mother rushed downstairs and into the parlour, where a terrible sight awaited her. On the floor lay Frau Müller, dead—stone dead, and almost crushed beneath her weight, was the baby—not dead, sister, but worse perhaps—destined to crawl through life a deformed and stunted humpback."

"You! my darling Fritz!"

"Yes, me, Fairy. I was that baby, and no doubt, the stroke or fall, or whatever it was that crushed me then—made me—what I am now."

"My own loved brother!"

"Yes, yes, dear. So much for me. But alas for the rest! Listen; it would appear that when Baron Paul passed through the shop, it was empty. Johan Müller had just gone into the cellar for the shutters, and only knew there was some one in the parlour, when he heard the voice calling, 'Katrine.' Freeing his hands from the shutters he opened the parlour door, and just then he heard a heavy fall on the floor. A man whom he has since known to be Baron Paul Kalozy, was standing like a giant, at whose feet lay a prostrate form. The man, the giant—or, as he then thought, the foul fiend, himself was completely enveloped in luminous lights flashing around him. Just as the unhappy Müller opened the door, and caught sight of this terrible apparition, the man raised his arm and from the fingers *seemed* to stream forth flashes, sparks, flames, he knew not which; what he did know was, that they were directed all at his eyes—they came rushing in upon the balls, a torrent of flames and then—darkness—and silence—silence even as the grave—darkness never again to be lifted—never more to admit one ray of the blessed sunlight. Darkness on the earth for ever!"

"Alas, alas!" murmured the sympathetic and horror-struck listener. "Then poor Johan Müller did not even know that it was his wife that lay dead at his feet. Was that so, Fritz?"

"No, not until they told him the truth at the inquest, Fairy."

"There was an inquest then. What was the finding?"

"That the one was struck dead, and the other blind by the lightning. What else could they say?"

"And Baron Paul Kalozy, where was he?"

"No one knew. He did not come forward at the inquest; and few, save mother, Herr Müller, and his sister, Dame Reinhold, ever knew he was there. Müller and his sister

think—well, no matter what they *think*—they can prove nothing. At last they both agreed, that from the position of Frau Müller's body, she had but just entered the room, and that the Baron mistook her, with the baby in her arms, for the Katrine he had been calling—his false betrothed Katrine, and so— It is enough, Fairy. We may all *think* whatever we please. Enough, that the lightning which killed Frau Müller and struck her hapless husband blind, also served to crush me into a pitiful humpback. They say, Fairy—*bend down your head, sister*—that same *they say again*; that such lightnings *as did all this, are often seen* up in the tower of yonder old castle, where Baron Paul and his *familiars* are supposed to work spells and keep high revel; but this is only a *they say*, you know, sister."

"And all this is why, I suppose, you dreamed this morning, that I came in with a huge serpent behind me, eh, Fritz?"

"Yes, dear, no doubt; but then it was but a dream, after all."

(To be continued.)

#### AN ANCIENT FIRE-MEDIUM.

*Extract from a Lecture given before the Psychological Society, in Munich, January 5th, 1888, by Dr. Carl du Prel.*

He related many wonders which had taken place in former times among the Mohammedans in Algiers, and while the mediums were in a trance; also wonders that had happened even in France according to a work in two volumes entitled, *La Vérité des Miracles, opérés par l'intercession de M. de Paris, &c., Cologne, 1747*, written by Carré de Montgérion, a member of Parliament. Carré de Montgérion says: "Has not all Paris on several occasions seen Marie Sonnet lying in fire without the flames having the slightest effect either on her body or the robe she wore?" Here reference is made to the following document:—

"We, the undersigned, Francois Desvernays, Priest Doctor of Theology at Sorbonne, Pierre Jourdain, Licentiate at Sorbonne, Domherr von Prayeux, Lord Edward von Rumond of Perth, Louis Bazile Carré de Montgérion, Member of Parliament, Armand Arouet, Treasurer, Alexandre Robert Boindin, Equerry, Herr von Bolbessin, Pierre Pigeon, Burgess of Paris, Louis Antoine Archambault and Amable François Pierre Archambault, his brother, both Equeries, hereby testify that we this day, from 8 to 10 p.m., saw Marie Sonnet in a trance, lying stiff between two iron chairs, her head on one and feet on the other, with a big fire burning under her body, which fire lasted thirty-six minutes, during which time she lay in the same posture without even having the clothes around her singed, although the flames met above and all around her. We further testify that while signing this document, the said Sonnet again placed herself over the fire, where she apparently slept for nine minutes over the heat, which was intense and continued during two and one-quarter hours, whereby fifteen billets of wood and a black log had been burned. May 12th, 1736. Signature as above."—*Psychische Studien, Leipzig (of the Russian State Counsellor Alexander Aksakow), for May, 1888.*

#### SPIRIT PHOTOGRAPHY.

WE now give a brief extract from a collection of such narratives, furnished to the Editor for publication by the late Mr. Wm. Mumler, of Boston, the photographer. The circumstances narrated are well known both to the Editor and many of Mr. Mumler's personal friends. The wonderful picture (photograph) referred to, was exhibited in Boston for some time, and defied all the attempts of the experts in photography to explain it away, or imitate it by any process known to their art. Mr. Mumler's narration is as follows: "There seems to be of late considerable inquiry in relation to the 'double,' or man and his counterpart being seen in two different places at the same time. I take the liberty of relating two instances that have come within my own personal knowledge. The first was that of my father appearing to my mother. My mother said, 'I was sitting in the parlour by myself, quietly rocking, and thinking of nothing in particular aside from what I was doing, which was a little sewing, when suddenly I was startled by seeing your father walk into the room. I recognised him readily, yet there seemed to be something about him that I cannot describe, something that told me this was not his material body, but his counterpart. He held in his hand this book



(laying her hand on a small Bible that laid on the table), and appeared to be reading it. A voice came to me, saying, "This is your present husband." I answered audibly, "Yes, I know it," when, as suddenly as he came, he disappeared. I was wide awake as I am at this moment; and determined to see where father was, I went down stairs, and found him sitting in a kind of reverie, from which he started as I entered the room. I asked if he had been upstairs! He replied, "No; I have been sitting here, resting myself." She then told him what she had seen, and asked him if he remembered anything about it. He replied that he was in what he called 'a brown study,' a kind of semi-unconscious state, and did not seem to have remembered anything for the past ten or fifteen minutes.

"This was a very interesting case to me, coming as it does from two aged people who had no idea that it would ever be mentioned outside of our immediate family, and I am giving it this publicity without their knowledge or consent.

"The other instance relates to a young man, son of Mr. Samuel Herrod, of North Bridgewater, Mass., a very reliable gentleman, engaged largely in shoe manufacturing in that town. Mr. Herrod tells me that his son has only lately been developed as a medium, since which time most astonishing tests and communications have been given through him. My first acquaintance with Mr. H. and his son dates but a short time back, when they called on me to have a sitting for a spirit photograph. They did not say who or what they expected to receive. I made a sitting of the young man, and there appeared three forms on the negative, which I immediately showed them. Mr. H. remarked, 'Mr. Mumler, that is the most wonderful picture you ever have taken, besides being the greatest test I ever received.' I asked him to explain. He said: 'Before coming here my son was controlled by three different influences, representing Europe, Africa, and America, and they desired to have him come to your studio and sit for a picture, when they would show themselves—and there they are!' he exclaimed excitedly—'European, a negro, and an Indian.'

"I have since made some two or three sittings under precisely the same conditions, and received as satisfactory results, the forms appearing each and every time, as previously stated, through the young man. I relate the above to show why and under what conditions I was taking a picture for the young man, so you can more fully comprehend this most wonderful of them all.

"He came into my studio precisely as he had done on previous occasions, and desired I would make a sitting for him, which I did—there appearing on the negative a well-defined picture of an elderly lady and gentleman, whom he declared to be his grandmother and grandfather, who he said had promised to come. It then occurred to me to take him while entranced, and see if I could obtain a picture of the controlling power; and, to that end, I asked some spirit to entrance him, which was done in a few moments. I then took the picture, now well known. You will see he is sitting in a chair with his head thrown back and eyes closed, apparently in a deep trance. Standing behind him, with one hand resting on his shoulder, and looking down on him, is another picture of himself, but in an entirely different position.

"I asked him if he remembered anything. He said 'he remembered standing and looking down on his own body, that was asleep.'

"In conclusion, I will say that I think this one of the most wonderful pictures I have ever taken. It is a phenomenon that challenges the whole scientific world to produce its counterfeit by any mechanical contrivance."

"Boston, Mass.

"W. H. MUMLER."

## SPIRITUAL FRAGMENTS.

"Gather them up."

### INSPIRED WORDS OF A QUAKER.

SOME weeks since, on a Sunday morning, I was sitting down to my table to write a letter to a friend at Trenton. In the letter it was my purpose to discuss the subject as to whether Jesus of the New Testament was a real person, or an ideal character clothed with legendary garments, much the same as had been wrapped about other god-men of the past. As I was taking up my pen the door-bell rang, and I let in Samuel Taylor, an inspired speaker in the "Friends' Society." He said that he felt deeply impressed to call on me before going to meeting. I told him that he had come just at the right

moment, for I would like to know what the inspiring force, attending him in his public ministrations, would say about Jesus being a myth. In a few minutes Mr. Taylor fell into a trance and commenced speaking. He said, among other things, that "Jesus was the son of Joseph and Mary. He never claimed to be God—never claimed to be the Saviour of the world, or to be King of the Jews. . . . He never taught the doctrine of endless punishment—had never said, 'If a man come to me, and hate not his father, and mother, and wife, and children, and brethren and sisters, and his own life also, he cannot be my disciple.' He never said, 'This people's heart is waxed gross, and their ears are dull of hearing, and their eyes they are closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.' . . . All such absurd statements were made by priests for priestly purposes." Mr. Taylor closed his remarks with the following poetry, which I took down:—

"Oh, comrades, look backward no longer,  
The false must give place to the true,  
The fruit that has ripened and fallen,  
Gives place to the bloom of the new.

"We have looked on the old in its glory,  
We have seen it grow rusty and gray,  
We have watched the proud stars of its chaplet  
Grow pale in the light of to-day.

"The wine-press of truth must be trodden,  
Our souls for the conflict are strong,  
The needs of the future are many,  
And evil hath triumphed too long.

"Hark! down through the on-rushing ages  
Peal out the glad notes of—to be;  
Press on! break the chains of oppression—  
Fill earth with the shouts of the free.

"Cling not to traditions that vanish  
When the winds of reality blow,  
Nor store in the old musty bottles  
The glorious wine of the new."

I have known Samuel Taylor for about twenty years, and I regard him as a strictly honest man, and have never heard a word from any one against his integrity. In this instance he was so deeply entranced that I found it necessary to take off the influence, with passes. When he came to himself he did not know that he had said anything.

W. C. WATERS.

Bordentown, N. J.—*Religio-Philosophical Journal*.

### EDISON, THE MEDIUM INVENTOR, AND HIS MYSTERIOUS FORCE.

SOME few years ago, Thomas A. Edison, the great medium inventor, announced that he thought that he had discovered a way to telegraph across the Atlantic without a wire. His idea was that the electric current would follow a direct chain of molecular connections, which was to stand in the place of a wire. The difficulty suggested was the small one of finding the exact point of connection on the opposite coast. The matter dropped with the mere announcement, and we suppose it was generally dismissed from mind as a canard. Now the great medium inventor announces that he has been "mysteriously informed" [by spirits] of "a new force," compared to which all known forces sink into insignificance.

That force actually exists, and no machinery of human device is necessary to use it; but it will only respond to the invocation of the spirit-man—it is not for the man who is "of the earth, earthy." The being who controls it is now hovering in our earth's atmosphere, and who, in due time, will pass the sceptre over to one in human form. It is the soul-motor; it is the God-power; and Mr. Edison only knows of its existence by having seen its shadow, just as the sphericity of the earth has been established by seeing its outlines upon the moon during an eclipse. Thus far Mr. Edison has been working on the secondary plane, and with and among effects. To use the "new force" he must rise to the plane of causative energies, and, to the extent that he subjects it to control, become a veritable God among men.

Now, that mankind will be disposed to look for them, they will have the same evidences of the existence of this mighty Over-Force that they have of the existence of "the physical forces." It exists; it is the truth of God; it is the Power of God; it is God—*The World's Advanced Thought*.

THE bent of our minds is ever varying; certain impressions are experienced when the sky is overcast, and certain others when the atmosphere is pure and serene.

OFFICE OF "THE TWO WORLDS,"  
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## THE TWO WORLDS.

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E. W. WALLIS.

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FRIDAY, JANUARY 10, 1890.

### A STRIKING AND REMARKABLE LETTER.

THE following communication is one of the most interesting documents ever penned by the gallant and heroic African explorer. There are no new *facts*, no fresh discoveries, nothing in connection with the Dark Continent, or its explorer's wild wanderings, but what the public are already acquainted with from Mr. Stanley's own voluminous and graphic letters to the English and American papers. But there is *that* in the following letter which surpasses geographical details or narrations of wild and perilous adventure. In this letter there is THE MAN HIMSELF, and it is in the deep and unswerving trust he expresses in the guidance, inspiration, and protection of higher powers than those of earth that this letter is as remarkable as interesting. Those who can and will read *between the lines* will see in this piece of writing the secret of Henry Stanley's undaunted spirit of endurance, perseverance, and certainty of success. They will see the POWER BEHIND THE THRONE guarding and guiding a hero and a man of destiny to the accomplishment of true and noble purposes, and perhaps in the revelation of Stanley's true nature which these lines display they may find something even more than the suggestive and immortal lines of Shakspeare—

"There is a divinity that shapes our ends,  
Rough-hew them how we will."

We are indebted to the *Golden Gate* for the reprint of the following, headed thus:—

#### STANLEY'S REMARKABLE LETTER.

Mr. Stanley has sent the following letter to the editor of the *New York Herald*:—

The *Herald's* correspondent, who found us during our day's halt at Msuwah, five days from the coast, has made it a point that I should write to you. I beg you to believe that I should be most willing to do so did I know what subject would be particularly gratifying to you; but as the correspondent cannot suggest a subject, you will perhaps consider that it would be scarcely fair to expect me to know matters your readers would be most interested in.

I find it then most convenient to imagine you able to tell my friends much that I should like to say to them. First of all, I am in perfect health, and feel like a labourer of a Saturday evening returning home with his week's work done, his week's wages in his pocket, and glad that to-morrow is the Sabbath.

Just about three years ago, while lecturing in New England, a message came from under the sea bidding me to

hasten and take a commission to relieve Emin Pasha at Wadelai; but, as people generally do with faithful pack-horses, piling on numbers of little trifles, odds and ends over and above the proper burden, twenty various little commissions were added to the principal one, each requiring due care and thought.

Well, looking back over what has been accomplished, I see no reason for any heart's discontent. We can say we shirked no task, and that good-will, aided by steady effort, enabled us to complete every little job as well as circumstances permitted. Over and above the happy ending of our appointed duties, we have not been unfortunate in geographical discoveries.

The Aruwimi is now known from its source to its bourn. The great Congo forest, covering as large an area as France and the Iberian peninsula, we can now certify to be an absolute wilderness. The Mountains of the Moon this time, beyond the least doubt, have been located, and Ruwenzori, the cloud king, robed in eternal snow, has been seen and its flanks explored and some of its shoulders ascended, Mounts Gordon Bennett and Mackinnon cones being but great sentries warding off the approach to the inner area of the cloud king.

On the south-east of the range the connection between Albert Edward Nyanza and the Albert Nyanza has been discovered, and the extent of the former lake is now known for the first time. Range after range of mountains has been traversed, separated by such tracts of pasture land as would make your cowboys out West mad with envy.

And right under the burning equator we have fed on blackberries and bilberries, and quenched our thirst with crystal water fresh from beds of snow. We have also been able to add nearly 6,000 square miles of water to the Victoria Nyanza. Our naturalist will expatiate upon the new species of animals, birds, and plants he has discovered; our surgeon will tell what he knows of the climate and its amenities. It will task us all to say what new stores of knowledge have been gathered from the unexpected field of discoveries.

I always suspected that in the central regions between the equatorial lakes something worth seeing would be found, but I was not prepared for such a harvest of new facts. This has certainly been the most extraordinary expedition I have ever led into Africa. A VERITABLE DIVINITY SEEMS TO HAVE HEDGED US WHILE WE JOURNEYED. I SAY IT WITH ALL REVERENCE. IT HAS IMPELLED US WHITHER IT WOULD, EFFECTED ITS OWN WILL, BUT NEVERTHELESS GUIDED AND PROTECTED US.

What can you make of this, for instance: On August 17th, 1887, all the officers of the rear column are united at Yambuya. They have my letter of instructions before them, but instead of preparing for the morrow's march to follow our track, they decide to wait at Yambuya, which decision initiates the most awful season any community of men ever endured in Africa or elsewhere.

The results are that three-quarters of their force die of slow poison, their commander is murdered, the second officer dies soon after of sickness and grief, another officer is wasted to a skeleton and obliged to return home, a fourth is sent to wander aimlessly up and down the Congo, and the survivor is found in such a fearful pesthole that we dare not describe its horror.

On the same date, 150 miles away, the officer of the day leads 333 men of the advanced column into the bush, loses the path and all consciousness of his whereabouts, and every step he takes only leads him further astray. His people become frantic; his white companions, vexed and irritated by the sense of the evil around them, cannot devise any expedient to relieve him. They are surrounded by cannibals, and poison-tipped arrows thin their numbers.

Meanwhile I, in command of the river column, am anxiously searching up and down the river in four different directions. Through forests my scouts are seeking for them, but not until the sixth day was I successful in finding them.

Taking the same month and the same date in 1888, a year later, on August 17th, I listen, horror-struck, to the tale of the last surviving officer of the rear column at Ban-olya, and am told of nothing but death and disaster, disaster and death. I see nothing but horrible forms of men, smitten with disease, bloated, disfigured and scarred, while the scene in camp, infamous for the murder of poor Barttelot, barely four weeks before, is simply shocking.

On the same day, 400 miles west of this camp, Jamieson, worn out with fatigue, sickness, and sorrow, breathes his last. On the next day, August 18th, 600 miles east, Emin Pasha



and my officer Jephson are suddenly surrounded by infuriated rebels, who menace them with loaded rifles and instant death; but fortunately they relent, and only make them prisoners, to be delivered to the Mahdists.

Having saved Bonny out of the jaws of death, we arrive a second time at Albert Nyanza to find Emin Pasha and Jephson prisoners in daily expectation of their dooms. Jephson's own letters will describe his anxiety. NOT UNTIL BOTH WERE IN MY CAMP, AND THE EGYPTIAN FUGITIVES UNDER OUR PROTECTION, DID I BEGIN TO SEE THAT I WAS ONLY CARRYING OUT A HIGHER PLAN THAN MINE.

My own designs were constantly frustrated by unhappy circumstances. I endeavoured to steer my course as direct as possible, BUT THERE WAS AN UNACCOUNTABLE INFLUENCE AT THE HELM. I gave as much good-will to my duties as the strictest honour would compel. My faith that the purity of my motive deserved success was firm, but I have been conscious that the issues of every effort were in other hands.

Not one officer who was with me will forget the miseries he has endured. Yet every one that started on his home, destined to march with the advance column and share its wonderful adventures, is here to-day, safe, sound, and well.

This is not due to me. Lieutenant Stairs was pierced with a poisoned arrow like others; but the others died, and he lives. The poison tip came out from under his heart eighteen months after he was pierced. Jephson was four months a prisoner, with guards and loaded rifles around him. That they did not murder him is not due to me. These officers have had to wade through as many as seventeen streams and broad expanses of mud and swamp in a day. They have endured a sun that scorched whatever it touched.

A multitude of impediments have ruffled their tempers and harassed their hours. They have been maddened with the agonies of fierce fevers. They have lived for months in an atmosphere that medical authority declared to be deadly. They have faced dangers every day, and their diet has been all through what serfs would have declared to be infamous and abominable, and yet they live. This is not due to me, any more than the courage with which they have borne all that was imposed upon them by their surroundings, or the cheery energy which they bestowed to their work, or the hopeful voices which rang in the ears of a deafening multitude of blacks and urged the poor souls on to their goal.

THE VULGAR WILL CALL IT LUCK, UNBELIEVERS WILL CALL IT CHANCE, BUT DEEP, DEEP DOWN IN EACH HEART REMAINS THE FEELING THAT OF A VERITY THERE ARE MORE THINGS IN HEAVEN THAN ARE DREAMED IN COMMON PHILOSOPHY. I must be brief. Numbers of scenes crowd the memory. Could one but sum them into a picture, it would have a grand interest. The uncomplaining heroism of our dark followers, the brave manhood latent in such uncouth disguise, the tenderness we have seen issuing from nameless entities, the great love animating the ignoble, the sacrifice made by the unfortunate for one more unfortunate, the reverence we have noted in barbarians who, even as ourselves, were inspired with nobleness and incentives to duty. Of all these we could speak if we would, but I leave that to the *Herald* correspondent, who, if he has eyes to see, will see much for himself, and who, with his gift of composition, may present a very taking outline of what has been done and is now near ending, thanks be to God, for ever and ever.—Yours faithfully,

Msuwah, November 30th. HENRY M. STANLEY.

## QUESTION DEPARTMENT.

DEAR MADAME,—I have been for some time an Agnostic; but, through reading your journal and other spiritual literature, I am becoming more spiritualistic every day. There are, however, many difficult questions which I am at present unable to answer; so I hope you will be kind enough to help me out of the difficulty by answering in your next issue the following questions—

1. "I suppose you believe in the God the Christians believe in, with this exception, that He is not the spiteful and revengeful creature they look upon Him as being?"

2. "Are not God and Nature the same?"

ANSWER.

We believe as surely in an infinite and eternal source and centre of Spiritual Being whom men call God, as we believe in a spiritual cause and effect for the existence of man. As is the soul to the body, so is the over soul of Being—the Alpha and Omega—God to Nature. Nature, we believe to

be only the visible, sensuous, and material *body* of the Universe. Ten thousand lectures or theses on God, could never so fully express or demonstrate his Being as the one word SPIRIT, the eternal, uncreated, and deathless sum of all power, law, wisdom, and love. We do *not* believe in the Christian's God, for the linch-pin of Christianity is "vicarious atonement for sin"—a doctrine so unjust and immoral that there lives not on the face of the earth any magistrate that would dare to punish the innocent and let the guilty go free. Is man better, and more just than his God? We believe God is all goodness, all wisdom, and all power, and the Gods of any sects or nations that conflict with that idea we utterly reject.

3. "Do you mean by God, the power that rules the Universe?"

4. "If you do, then God and Nature are convertible terms, are they not?"

ANSWER.

"All are but parts of one stupendous whole  
Whose body Nature is—and God the soul."

5. "If God lives as the spirits are supposed to live, can the latter see Him as they see each other?"

ANSWER.

Can the atom comprehend the totality, or the unit master the sum of Being? We have met with no spirits yet GOD-LIKE enough to see or comprehend the totality of Being, though many teach with Swedenborg, that God is the Central Sun of the universe. WHO KNOWS?

6. "Will not a highly educated medium stand a better chance of being controlled by a highly educated spirit than a less tutored medium?"

ANSWER.

The answer in this case is a self-evident affirmative. At the same time messages, and especially physical phenomena, may be produced through the most uneducated and ignorant media, just as telegraphic messages are sent through copper and zinc batteries, or on coarse metallic wires.

7. "Is it possible for a man to prevent a spirit from controlling him?"

8. "How can a person tell whether he be mediumistic or not?"

ANSWER.

To both these questions we can only give a modified answer. Experience in mediumship and with mediums is the best means of learning the nature of spirit control, how to use it, and how to prevent its abuse and recognize its action.

9. "Have spirits the power to keep people who try to live good lives, out of serious danger?"

ANSWER.

Spirits can only aid their friends on earth—whether good or bad—when those friends are receptive of their influence, or when they can find some mediumistic force by which to reach them. Even then spirits may *warn*, but cannot so control Nature or events as to *prevent* harm to those they would save. The fire burns the good and bad alike; the ship goes down whether freighted with saints or sinners, and spirits cannot always control the circumstances of the catastrophe even when they foresee it. This answer applies also to the last and succeeding question. We may add in this connection that wise and good spirits often behold the end from the beginning; and, recognizing the uses of adversity, the purifying effects of trial and sorrow, would not always—even if they could—change the course of those events which they perceive to be necessary for the evolution of the highest good.

10. "If a person is endowed with exceptional intellectual powers, which he uses for the benefit of humanity, will not such a one be protected and assisted by good spirits so as to enable him to continue his good work during his material existence?—Yours faithfully, 'AGNOSTIC.'"

ANSWER.

Admitting all the modifications and conditions suggested in the last answer, we have only to add that spirit power, to do, see, and operate on matter, is as much limited by the laws of spiritual existence as man is fettered by material laws from ascending to spiritual existence. Let it be remembered that spirits, though freed from the bonds of matter, are still HUMAN—human in their loves, affections, and recognition of good and evil. Who then can doubt that the good and the true are watched over, and as far as possible pro-

tected by the good and true of the higher life?—whilst the endeavours of good spirits to elevate and reform evil men and women are just as often baffled by the tendency of earth's lower natures to attract spirits of corresponding characters to themselves. Thus, we may close by returning to the old but ever-true proverb in as it is—"Like attracts like," and "God for us all."

## QUESTION.

"Knowing you, madam, to be an occultist of *true* and *life-long standing*, I am advised that you can inform me what is meant by the frequent use of the term 'The Astral Light.'—BETA."

## ANSWER.

As a term etymologically considered, it signifies the light of the stars, astral relating to the stars as astral bodies. As now commonly used by Theosophists, it is a sheer misnomer. They mean what we *commonplace* spiritualists regard as the *actual substance* and *actual sphere* of the spirit world—a world which inheres in, about and with this natural world of matter, just as the soul inheres to the body during mortal life. We still contend, as we have ever done, that there are three *distinct elements* in the universe, namely, *matter, force, and spirit*. Mortal man is a trinity of the three. At mortal death, force, which is the life of the organism, becomes the spiritual body, and the union of the two forms the *soul*. This, as a living conscious individuality, finds itself at once in the spirit world, and takes the place in the spirit spheres for which it is fitted, whilst the body disintegrates, and is resolved into the different elements of matter. On the same basis we find that every form of matter, whether mineral, vegetable, or composite, is vitalized by *force*. This is the living principle of all things. When the material form which holds this life principle becomes worn out and perishes, the life principle remains intact, and forms the substance of the spirit world. This spirit world, *or soul of the earth*, is what the Theosophists so vaguely call the "Astral Light."

BURIAL AND INFANT-NAMING SERVICES.—One kind and confiding correspondent wishes the Editor to publish some desirable and set form of service for the interment of deceased spiritualists, whilst not a few of the Editor's personal friends have also solicited the publication of the ceremony of naming children. To neither requests do we feel able to yield compliance, not for the slightest fear of being sneered at and abused by the lawless of our ranks as aiming to become "a Pope," "a Bishop," "a Ruler," &c., &c., and spiritualism "*Priestcraft*." All this would fall harmless on ears accustomed to hear every attempt at law, order, and organization denounced by those who are *themselves* determined "to rule or ruin." But these ceremonials are at the present time, at least, presided over by spirit friends who control their mediums, each according to their medial capacity, and the characteristics and requirements of the parties most concerned.

This being the case, we could no more presume to offer any set form of services than to dictate what the speakers should say on the rostrum. We may at some odd moment, when time and inspiration are favourable, write out the general methods that the Editor herself pursues on these occasions, but this can only be done with the modest belief that no one else will pursue the same course, or sacrifice their *sacred individuality* to follow in the footprints marked out by another.

## HEART-FELT AND GRATEFUL ACKNOWLEDGMENTS.

THE EDITOR OF "THE TWO WORLDS" has again the happy and gracious task of recording full payment for **One Thousand Shares** in *The Two Worlds Company*, taken by their generous friend and supporter, **NEMO**, as a testimony of the worth and usefulness of the paper in the noblest cause of the age—no less than as a timely and invaluable aid to their efforts. The Editor, on her own behalf, and that of her associates, the Directors, and the entire of the Company, renders this tribute of grateful thanks and acknowledgments to **NEMO**.—EMMA H. BRITTEN (Ed. T.W.).

DARE to change your mind, confess your error, and alter your conduct, when you are convinced you are wrong.

## TO THE SPIRITUALISTIC PRESS.

THERE is most emphatically a great need of the spiritualist newspapers guarding themselves against the spirit of jealousy and selfish rivalry; let them cultivate a spirit of mutual consideration and friendly union. Too long, much too long, has an opposite condition in this respect existed in our ranks, to the great detriment of the progress of the Cause.

—Banner of Light.

## LYCEUM JOTTINGS.

## THE DAISY'S MISSION.

A DAISY with a tear-strained eye,  
Sat sad and thoughtful 'neath the sky.  
Long had she watched the azure blue  
'Mid leaden clouds come peeping thro';  
Long had she known the wild rose fair  
With sweetest odours scent the air;  
Long seen the river on its way  
And nature in night's arms reposed,  
Throw right and left a fresh'ning spray;  
Long had she heard the whispering breeze  
Tell God's great goodness to the trees;  
Had heard, when eve her petals closed,  
The nightingale from groves close by,  
Sing soft and low day's lullaby;  
And night by night she sank to rest,  
With peace fast gathered to her breast;  
Till now, her heart with sorrow fraught,  
She sat all day with this one thought:  
"A simple daisy in the sod,  
What can a daisy do for God?"

Eve passed, and night. The rising sun  
Peeped laughing o'er the hilltops dun,  
Dappling the east with silver gray;  
Morn spread her crimson garments gay;  
But the white daisy ope'd her eye  
No longer 'neath a brightening sky;  
A round of turf her only field,  
Where no wild rose her sweets could yield;  
In prison house, where pearly dew  
Would scarcely dare to venture thro',  
She sat and looked in dread surprise,  
Where white-washed walls and wires rise;  
And in the darkest corner there—  
The very image of despair—  
Crouched a poor lark, morn's herald he,  
Pining in sad captivity,  
With plumage ruffled, eye so dim,  
She lost herself in pitying him;  
So, spreading out her petals white,  
All crimson tipped before his sight,  
Showed the bright yellow of her vest,  
And tried to look her very best.  
At length her efforts caught his eye,  
And running with a little cry,  
His breast against the turf he pressed,  
And with his beak the flower caressed,  
"A thousand welcomes, sweet," cried he,  
"This day indeed will brighter be.  
Swifter the weary hours slip,  
For such a brave companionship."  
He stayed awhile, then raised his voice,  
Once more to bid the world rejoice,  
Now low, like water rippling by,  
And now a flood of melody.  
He told of waving fields of corn,  
His mates, his young ones (now forlorn);  
Of brooks, upon whose glassy breast  
Forget-me-nots and lilies rest.  
He told the wonders of the east,  
Where he was wont his eyes to feast  
On glory, when the golden bar  
Removed, and morning roamed afar.  
Now high, now low, the wond'rous lay,  
Startled the children at their play;  
The drunkard at his usual "sip,"  
Paused with the glass upon his lip;  
Yon woman, old beyond her years,  
Finds her eyes filled with sudden tears,  
As visions of her childhood's home  
Before her deadened memory come.  
Thus, charmed, he holds them for a space,  
(Some note perchance, a gift of grace),  
But with the ending of his lay,  
Lo! he has sung his life away.  
For, when the evening sun burned red,  
He lay beside the daisy, dead!  
"Mourn not for him," an angel cried,  
"You brought him comfort ere he died."  
None are too small, too plain, too ill,  
To work for God if they've the will;  
Each tiny deed, or word, or thought,  
If it is but with kindness fraught,  
By angel hands 'tis borne above,  
And written in God's book of love.

Auntie Lollie.—Great Thoughts.



## CHRONICLE OF SOCIETARY WORK.

ACORINGTON. 26, China Street.—Dec. 29: Mr. Condon gave instructive lectures. Afternoon subject, "The things of this world." Evening, "The origin and destiny of the soul." Dec. 28: Tea party. About 86 sat down to an excellent tea. An attractive programme of songs, duets, and recitations was gone through, ending with an amusing dialogue, "How to cure a drunken husband." Jan. 5: Mr. Swindlehurst gave excellent lectures. Afternoon, "Spirits and their work." Evening, two subjects from the audience—"The antiquity of man," "The sociality of heaven." The discourses were listened to attentively, and afforded much food for thought.—J. H.

BATLEY.—Dec. 29: A good day with Mrs. Ellis and Mrs. Roberts. The former lady discoursed on "Are all ministering spirits sent from God?" in the afternoon, and at night on "Life on the earth plane; use it." I am glad to observe that our speakers are taking up the principle of total abstinence. Make a man sober, and he will be a thinker. Clairvoyant tests by Mrs. Roberts, mostly recognized. Jan. 5: An excellent day with Mr. and Mrs. Marshall. The gentleman's discourses on "What is Spiritualism?" and "Practical Spiritualism" were delivered in good style. He pointed out many ways in which we could not only preach brotherly love but show it in a practical manner. Mrs. Marshall gave many tests, mostly recognized.—J. P.

BIRKENHEAD.—Dec. 31: The second quarterly meeting. Mr. J. Bridges in the chair. The reports of the secretary and treasurer showed the society to be in a very prosperous condition. Songs, recitations, &c., were given, and after a good tea the New Year was let in by the members and friends joining hands and singing "Auld Lang Syne." Jan. 5: Miss Jones's controls lectured in a very satisfactory manner upon "The purpose of our being" and "Reincarnation," subjects selected by the audience. Psychometrical tests were also given.—W. Beattie, Sec., 3, Howe Street.

BOLTON.—Mr. Ormerod's afternoon subject, "The Religion of the Nineteenth Century"; and evening, "The Problem of Human Life." There are the spiritual and physical sides of nature. You have been taught that, if you would only keep the spiritual right, the physical would be right also; but the physical structure requires assistance and care to render it a fit habitation for the soul.—J. P.

BRADFORD. Bentley's Yard.—Dec. 28: We had a nice company at our tea and entertainment. Fruit was distributed at intervals; all were highly delighted. Dec. 29: Mrs. Wrighton's guides gave good addresses and successful clairvoyant descriptions. Anniversary services on January 12th. A Service of Song at 2-30. Reader, Mrs. Senior. Speaker, Mrs. Bentley.—G. G.

BRADFORD. Spring Mill Street. 54, Pembroke Street.—How some spiritualists spent Christmas Eve.—At midnight twenty-two of us sat down to a roast beef supper, after which we adjourned to another room and held an ordinary meeting, presided over by Mrs. Senior. Mrs. A. Marshall opened, followed by Mrs. Bentley and Mr. Pickles, each speaker being allowed half an hour. Many good tests were given. After an interval of half an hour we re-assembled, and several persons were impressed by spirit friends to try a séance, and the results were highly satisfactory, spirit forms being seen by the majority of the company, many of whom had not seen spirits before. One gentleman, being asked to say a few words of prayer by his mother, offered a prayer which will be long remembered. It was a glorious night for us all. Mrs. Bentley's guides closed with a beautiful prayer at 6 a.m.—W. G.

BRIGHTON.—Dec. 23: Mr. Tetlow's guides spoke excellently on "Spiritualism a Revelation," and made a deep impression. Psychometric delineations were given, mostly recognized. Evening: A good audience; subject, "Spiritualism Wins," which the guides expounded in a bold manner, and said that at the Paris conference one man claimed to represent 11,000,000 spiritualists. I wonder how many Christians the orthodox preachers have made in the same 41 years? Psychometry again excellent. Jan. 5: Afternoon, Miss Patefield's guides lectured on "The Saviour of the past and the Saviour of the present." Evening, a good audience; subject, "Freedom," which was treated in a satisfactory manner. Clairvoyance very good.—J. H.

BURNLEY. Hammerton Street.—Dec. 29th: Mr. G. Smith's subjects were, afternoon, "Chemistry of the Sun." Evening: "The Arcana of Spiritualism." Good audiences. The lectures were full of food for the thinking mind. Jan. 5th: Afternoon, Mrs. Butterfield's guides spoke on, "Judge not the Lord by feeble sense," and said that we could only judge the Lord by such sense or reasoning power as we possessed, but urged upon all to improve their intellectual and reasoning powers, to be able to judge rightly. In the past the people had been purposely kept in ignorance, and fear had been the principal instrument used by the clergy in cramping their minds, in order that they (the clergy) might the better propagate the false ideas which have so long prevailed in religious matters. In the evening the guides addressed us on "Love," and contrasted the teachings of modern spiritualism with the teachings of Christianity, past and present. Good audiences, especially in the evening.—R. V.

BURNLEY. Trafalgar Street.—Dec. 22nd: Afternoon, the guides of Mr. Lomax gave an excellent discourse, tracing the evolution of man, intellectually and spiritually. Evening, "What is Spiritualism?" was treated scientifically and scripturally. Clairvoyance good, nearly all recognized. Monday, 23rd: At an experience meeting, Mr. Lomax related how he became a spiritualist, followed by Messrs. Jackson, Vysick, and Chisham. Our first Christmas Day tea party was a great success; ninety-eight friends partook of the excellent spread, provided by generous donors, and from 7 to 10 p.m. we had a grand entertainment of songs, readings, recitations, club drill, and short addresses, by Misses Gregg (2), Husband, Taylor, Croasdale, Timms, Vysick, and Mrs. Clayton, and Messrs. Vysick, Smith, Lomax, Croasdale, and Chisham. Mr. Chisham, chairman. Everybody seemed pleased and happy. Dec. 29th: Mrs. Bailey's guides gave sensible and practical discourses. Afternoon: "Man, know thyself;" advising all to study their bodies, and thus benefit the coming race. Evening: "The Word of God and the Book of Nature," was treated in masterly style. Saturday, Jan. 4th: Coffee supper for members, when the report and balance-sheet of last quarter was read and adopted, with unanimous expressions of approval at the financial success. The committee appointed *pro tem*, at the

beginning of the society in October, were now re-appointed (with the addition of Mr. Baldwin) for six months. The rest of an enjoyable evening was spent in games and dancing. Sunday, Jan. 5th: Afternoon, "The Beautiful River of Life" was treated in masterly style by Mr. Lomax. Evening subject: "The Book of Life." We are all books, and on each page our thoughts, words, and actions make an indelible impression, which either beautify or mar the pages of our life's history. Clairvoyance good. All recognized.—W. R. C.

BURNLEY. 102, Padiham Road.—December 29th, Mrs. Heyes' guides gave addresses on subjects chosen by the audience. Afternoon, "The Cares and Burdens of Life." Evening, "Is Spiritualism Superior to Theology?" Both were treated in an able manner. Good audiences. Our tea party was a great success, over forty being present. The evening was spent in singing, reciting, and other amusements to the satisfaction of everyone. All persons interested in spiritualism are invited to join us in the coming year.—J. W.

BYKER.—New Year's Eve: Fourth social coffee supper; very good attendance. After ample justice had been done to the good things set before us, our worthy president, Mr. J. Sharp, made a short address, calling on Mr. Armstrong, who favoured us with a local comic song, the youngsters joining in the chorus. After a few more songs and an address from Mr. Westgarth, games were kept up with much spirit until the "wee short hour ayont the twal," when we parted, wishing each other a happy new year. January 5th: Mr. Grice gave an interesting and instructive discourse, in good style, on "Spiritualism and Science."

CLECKHEATON (Oddfellows' Hall).—Dec. 29th, a good day with the guides of Mr. Crossley. Subjects: afternoon, "Who are the Angels, and what is their mission?" Evening, "The Word of God, and how to read it," which were ably dealt with. Excellent clairvoyance. 25th: The tea party was a success, and realised £4 4s. 0d., after paying all expenses, and we thank all friends for their able support. Jan. 5th: A splendid day with the guides of Mr. Boocock—hail the day when he has to come again. Afternoon subject, "The second coming of Christ," showing the people how they were gulled by certain creeds and sects, and urged them to use their reason and think for themselves. Evening subject, "Bible Stories in the light of Reason." The lecture was received with applause by a good audience. Successful clairvoyance and psychometry.—W. H. N.

COLNE.—Jan. 5th, Mr. Johnson gave a good lecture in the afternoon, subject: "Religion." Evening, subjects taken from the audience, four were taken and handled in a masterly manner; owing to Mr. Johnson having to leave, on Sunday night, Mr. Croasdale gave a short address, "Peace on Earth, and Good-Will towards Man," and closed with an invocation. Fair audiences.—J. W. C.

COWMS.—Dec. 29th, we had Mr. Newton, who gave great satisfaction.

DARWEN.—Dec. 29th, Mr. G. A. Wright's guides spoke well on "Life beyond the Grave." Evening, questions from the audience. Psychometry very good. Jan. 5, Mr. Postlethwaite devoted the afternoon to psychometry. Evening, subject by request, "Bruno's Bible." Nothing but a verbatim report would do the subject justice; a Trinity of Science, Philosophy, and Logic, were the features of the discourse.—Mr. W. Almond, secretary, 16, Rose Hill Street.

DENHOLME.—Dec. 29th. Afternoon: Mr. A. H. Woodcock gave his experience how he became a spiritualist. Evening subject, "Man, Know Thyself," followed by psychometry. Jan. 5th: In the absence of Mrs. Midgley, Mr. A. H. Woodcock gave a reading from *The Two Worlds*—"Does the soul ever leave the physical body?" and delivered a trance address on "Mediumship."—C. P.

DEWSBURY.—Dec. 29th: Mr. D. Milner's discourses appeared to give every satisfaction. Afternoon subject, "Light, more light!" The evening was chiefly devoted to clairvoyance—very good, almost all recognized. Good attendance. Jan. 5th: Mr. Bowens gave excellent discourses. Subject for the evening, "Man's Inhumanity to Man." Very fair attendances.—J. R.

EXETER.—Dec. 29th: Mrs. Hellier, who is now resident amongst us, spoke on "The Philosophy of Spiritualism." Spiritualism is based on the facts of human existence, and matured by investigation into the laws which govern all things. These laws prove the existence of an Eternal Spirit, whose attributes are justice to all mankind. The student will find the voice of the Eternal Father ever appealing to his spiritual nature, and making it one of the highest methods of bringing the race into real brotherhood. Spiritualism clears up many mysteries respecting man and his surroundings, both temporal and spiritual. Successful psychometrical and clairvoyant descriptions followed.—R. S.

FELLING.—Dec. 22: Mr. W. Walker's good address on "The infinite in man" was highly appreciated. Christmas Eve: Annual tea and concert. We had a good company and some good talent, viz.: Messrs. M. Pearson, Selby, Naylor, Wright, Schofield, Attle, Wilson, Misses Wilson, Peters, Taylor, our organist, Mr. Shafto. Mr. J. Hall's address, "The sign of the times," Mr. Laws, hymn. Dancing followed. Master Hall ably performed on the violin until Christmas dawned. All highly pleased. We thank all friends for their kind services. Dec. 29: Mr. J. James' address, "Man materially, intellectually, and spiritually considered," was highly appreciated. Jan. 5: Mr. G. Forrester lectured on "Where are the dead?" which gave great satisfaction to a good audience. Our New Year's Eve coffee supper was a success. On Jan. 12th Mr. E. Campbell will lecture on "Humanity's gain from belief and unbelief of Christians."—J. D.

HALIFAX.—Mrs. Gregg delivered two good addresses to moderate audiences. Clairvoyance after each service, very fair. Jan. 5: A pleasant day with Mrs. Crossley. Afternoon subject, "Progress here and hereafter." Evening, the funeral sermon of one of our dear sisters, who lately passed to the other side, and who by the conditions and surroundings described, must have earned a beautiful and glorious reward. After each service 13 clairvoyant descriptions were given, 11 being recognized each time. Room full. Annual general meeting after service. The following were elected for the ensuing half-year: chairman, Mr. Jagger; vice-chairmen, Messrs. Savile and Kendrew; treasurer, Mr. Cordingley; financial secretary, Mr. Garnett; cor. sec., Mr. Barker Downborough, 55, Wheatley Lane, Lee Mount, Halifax. Gentlemen's committee: Messrs. Bailey, Appleyard, Barnes, Longbottom, Burford, Leo, Butler, Crossley. Ladies' committee: Mesdames Garnett, Sutcliffe, Rowley, Foulds, Cordingley, Crossley, Jagger, John Marshall, Marshall (Oven-den), Hall, Dyson, Longbottom. Sick visiting committee: Mesdames



Sutcliffe, Foulds, Rowley, Jagger, Messrs. Sutcliffe, Barnes, Burford, Lee. Trustees: Messrs. Jagger, Bailey, Cordingley. The amount of fund in the trustees' hands at the end of 1889, £311.—B. D.

HACKMONDWITH.—Dec. 22: Afternoon, Mrs. Hoyle, a local medium, gave a short address. Evening, the service of song, "Rest at Last," was repeated, by request, the reader being Mrs. Hoyle, the choir giving the various solos. Large audience. Dec. 26: Annual Christmas tea, and entertainment consisting of songs, solos, and a temperance drama, by members of the amateur society. Over 100 sat down to an excellent tea, provided and presided over by the lady members and friends. The committee thank all friends who so liberally helped us. Dec. 29: Mrs. Russell gave good discourses and clairvoyance. Afternoon, Mr. Sutcliffe spoke on "The heroes of the Bible weighed in the balance and found wanting." Evening subject, "Nature's true lessons to man." Both lectures were full of good sound argument, and much appreciated. Psychometry good. Jan. 5: Mrs. Yarwood was absent through sickness. Afternoon, Mr. Foster, of Colne, occupied the platform. Evening, Mrs. Horrocks, our local medium, gave a discourse and several clairvoyant descriptions to a large and attentive audience.—Mrs. H.

HUDDESFIELD. Brook Street.—December 29th: Mr. Rowling has done good service in the place of Mrs. Britten. "Final Perseverance," and "The Compliments of the Season" were the subjects treated, and very interesting they were. January 5th: Mr. A. D. Wilson has given excellent addresses to moderate audiences. The evening's subject was especially interesting, being a review of the past year. A decided advance towards rational freedom has been made on all sides. The coming out of Mrs. Besant has been a noteworthy event. Also the indications of a similar move on the part of Messrs. Bradlaugh and Ingersoll are viewed with great satisfaction by all lovers of progress. Our own spiritualistic movement is decidedly stronger, and has of late obtained a footing in the estimation of an enlightening public. We open the new year with great hopes for future developments. Only a moderate attendance at the lyceum, and the exercises were rather unsatisfactorily performed.—J. B.

LANCASTER.—January 5th: Evening, the service of song, "Rest at Last," was repeated. The first time it was not appreciated as expected, hence the wish to have it repeated, which proved a grand success, our hall being full with an excellent audience. The thrilling narrative kept them in rapt attention for two hours. A word of praise is due to Mr. Jones, conductor, Mr. Bleasdale, reader, and the choir especially for the efficient manner in which they did their respective parts.—J. B.

LEICESTER.—Dec. 22nd: Professor Seymour gave an interesting lecture on "Faith Healing," showing under what conditions cures were effected. Dec. 26th: Christmas tea meeting. Over 100 sat down for tea, and an enjoyable evening was spent. Recitations, readings, songs, etc., by Professor Seymour, Master Gill, Mr. Walker, and his friends. Professor Timson gave phrenological delineations, also readings by palmistry. Professor King gave an exhibition of his wax-work models, which highly delighted the audience. Over £3 was obtained towards our building fund. Dec. 29th: Professor Timson lectured on "Mesmerism v. Spiritualism." He studies mesmerism and all kindred subjects, and is a great help on our platform. Jan. 5th: Mrs. King's guides gave an excellent address for the new year. It is the first time Mrs. King has done any platform work; but if we can judge, we shall have another good worker for the cause. Her guides gave fourteen clairvoyant descriptions, all recognized. I think this ought to convince many of the truths of spiritualism, as Mrs. King did not know when she came to the hall that she would occupy our platform.—T. G.

LONDON. 245, Kentish Town Road (at Mr. Warren's).—The Dawn of Day Society. Jan. 5th: The attendance was unusually small, but very harmonious. Mr. Warren, president, gave a selection of music on the organ, which was well received. Mrs. Spring's guides gave the invocation and a short address, urging the necessity of harmony to insure a perfect rapport with spiritual influences, under whose guidance the society is formed. Mr. F. T. A. Davies gave a short address. His remarks were very practical, and the teaching was highly spiritual. We hope for another visit from Mr. Davies on some future occasion. Mr. Scott gave two recitations in his usual eloquent style, which gained great applause. There were three mediums present who are developing under Mrs. Spring's influences; one, a lady whose guide is Grace Darling, who spoke to her medium through Mrs. Spring, and gave some excellent spiritual advice. Mr. Harris also addressed the meeting. All communications respecting the society to be addressed to Mrs. Spring, 80, Prince of Wales Road, Kentish Town, London, N.W., until re-election of officers is complete. Reported by the president (Joseph Warren).

LONDON. King's Cross Society, 253, Pentonville Road (entrance, King's Cross Road).—Morning: Mr. J. Burns spoke of the state of spiritualism as a public movement which he considers unsatisfactory. We should not imitate the methods of the church and parson, but should cultivate self-reliance. Groups might be formed specially for singing, speaking, reading, reciting, etc., and the leaders of groups might form the committee. If the expenses were guaranteed by contributors, societies would have a free hand, and would not have to consider what speakers or mediums would attract the largest audience and secure the best collection. Several members followed with remarks upon the state of our platform, and suggestions how to improve it. Evening: Mr. Burns delivered an address upon "Worship," prefaced by a reading from "The Cotter's Saturday Night."—S. T. R.

LONDON. Marylebone. 24, Harcourt Street.—December 29: Mr. McKenzie gave a very instructive lecture on "Phrenology."

LONDON. Mile End. Assembly Rooms, Beaumont Street.—Dr. Reynolds delivered an interesting address on "Spiritualism, is it true?" The facts of spiritualism were briefly reviewed, and the evidence for and against critically considered. The address led to an entertaining discussion, in which several visitors joined. Spiritualism is, in fact, attracting general interest in this locality. Considerable interest was taken in specimens of direct spirit-drawing, exhibited by Mr. Marsh.

LONDON. Notting Hill Gate, W. Zephyr Hall, 9, Bedford Gardens, Silver Street.—December 29: Morning, service and discussion as usual. Evening: Mr. Macdonnell lectured ably on "The Birth of Christ." Several questions were put and answered to general satisfaction. January 5: The annual social tea-meeting was thoroughly enjoyed. At 5 p.m., about 90 persons partook of an excellent tea, provided by

Mrs. Drake, on our behalf, assisted by active and willing friends. It was a treat to see how thoroughly in harmony each and everyone was; and to notice how representatives of Metropolitan Societies held pleasant interchanges of opinions. The tea and gathering could not have been held on a better occasion, as the evening witnessed a visit of delegates from the London Spiritualists' Federation. The chair was taken by Mr. W. O. Drake, who opened with some kindly and fitting remarks. A packed audience listened to Mr. Emms, delegated speaker from the Federation, Messrs. J. Hopcroft, A. M. Roger, Percy Smyth, and the Federation secretary, Mr. Long. A vote of thanks, under authority of the committee, was tendered to all workers and friends who had assisted during the past year, and also to speakers and mediums who have favoured us with their services.

LONDON. Peckham. Winchester Hall.—The half-yearly general meeting was held on December 30th, and although the reports revealed a very unsatisfactory state of affairs, yet we hope the new executive will, by unity of purpose and action, effect a radical change. Financially we have a deficiency to meet, and what with resignations, and those whose names have been erased from the books for non-payment of subscriptions (including some very prominent talkers), our numbers come down to 73. The new executive is as follows: President, Mr. J. Johnson; vice-president, Mr. J. Sutliff; treasurer, Mr. J. Kemmish; secretary, Mr. W. E. Long; assistant secretary, Mr. R. Beaton; and a committee of Mrs. Walkinson, Mrs. Kemmish, Mr. Coote, Mr. Walter Rayment, Mr. Duggan, Mr. Walkinson, and Mr. J. Dale; auditors, Messrs. Willis and Klein. The executive rely upon the hearty support and co-operation of the members at this crisis, and especially appeal to all interested to be present at the following series of special meetings: A spiritual service, conducted by the committee, on Sunday morning next. In the evening, after Mrs. Stanley's address, there will be a statement of the society's future work, by the secretary, followed by a séance with Mrs. Walkinson. On Sunday 19th, our children's anniversary services, at 11-15 and 6-30, and on Monday 20th, at 6, the children will hold their annual prize and social meeting. Subscriptions in aid of the Lyceum will be thankfully received. We trust many parents and friends will come and help the children to pass a happy time. A soiree and social gathering for the elder folk will be held at 8-30, tickets 6d. each; a full programme of songs, games, and dances. On Sunday, Jan. 26th, we enter upon our fourth year of existence, and we hope this, our anniversary Sunday, will be the advent of a better state of things, and the only contention amongst us may be as to who can do the most work for our grand cause. The services will be at 11-15, 3-0, and 6-30, and we beg to announce that in future all services held will be commenced at the appointed times (no waiting). On Sunday last, short addresses were given by the president, Mr. J. Dale, Mr. J. Johnson, Mr. Sutliff, and the secretary, at the morning service. Evening, to a fair audience, Mrs. Treadwell delivered a very practical yet spiritual discourse. For the present the week night séances are discontinued, but on alternate Sunday mornings (as far as practicable) there will be an open circle, or clairvoyance given, and for members only on each Sunday evening, after the public service, we shall meet *en séance*. The treasurer hopes that all subscriptions due will be promptly paid, as we intend, by house to house distribution of literature, and by large posters, to make our work more known.—W. E. L.

LONDON. 14, Orchard Road, Shepherd's Bush.—At the usual Tuesday séance, Mr. Mason was the medium, and several enquirers were fully convinced of the truths of spiritualism. Friends welcome every Tuesday at 8-30.—J. Hector Bangs, 17, Becklow Road, Uxbridge Road, W.

LONDON.—Dec. 29th: Our local medium, Miss Bates, engaged the attention of her audience upon "Spiritualism in its true character." This young medium promises fair for a successful career, and will make her mark amongst the foremost in this district.

MACCLESFIELD.—Dec. 29th: Interesting addresses by the controls of our respected brother, Mr. Walsh. Subjects: Afternoon, "Glory on earth, peace and goodwill toward men," and the way to obtain this and retain it on earth, by being charitable, and each trying to bear one another's burdens. Evening subject: "Angels, what are they? Heaven, and where is it?" showing that those are angels who are ever impressing, influencing, and guiding men and women, to relieve those in distress. Heaven was not a place, but a condition that we make for ourselves. As was said of old, the kingdom of heaven or hell is within you.—W. A.

MANCHESTER. Tipping Street.—Dec. 29th: Afternoon, Mrs. Green's guide delivered an eloquent address on "Life." Evening subject "The Teachings of the Spirits." A splendid lecture, our hall was full. I hope the strangers will be stimulated to come again and learn more of this great truth. Clairvoyance very satisfactory at both services. Jan. 5th, Mr. J. B. Tetlow gave a normal address on "Mediumship and its development." The change gave great satisfaction. In the evening he dealt with seven subjects from the audience, and concluded with remarkable psychometry. A large and attentive audience. New Year's Day: annual tea-party, entertainment and ball in the Ardwick Town Hall. About 180 sat down to tea. Entertainment: The chair was taken by our old friend, Mr. T. Kirshaw, supported by Mr. Lawton, Mr. J. B. Tetlow, and Mrs. Ross. After the chairman's remarks, Miss and Master Harper gave an overture on the piano and violin, followed by a duet by the Misses Hart; recitations, Mr. Lawton and Miss S. Hart; song, Miss S. Harper; dramatic sketch "My Wife's Relations," Mesdames E. Hall and Noel, Misses Hesketh and E. A. Hyde, Messrs. J. Jones, T. Simkin, H. Hart, T. Jones and Haywood. Part second: songs Miss S. Harper, Mrs. Marshall, and Mr. Simkin; recitations, Mr. Lawton and Miss Hyde; stump speech, Mr. Haywood; dramatic sketch, "The Black Schoolmaster," Messrs. J. Jones, H. Jones, W. Haywood, W. W. Hyde and T. Jones, and Miss Hesketh. The entertainment closed with a vote of thanks to the chairman and the dramatic society. Dancing was kept up until 2 a.m., and all went home thoroughly satisfied that they had enjoyed themselves on the fifteenth annual tea party.—W. H.

MANCHESTER. Psychological Hall.—December 22nd: Discourses by our friend, Mr. Standish, accompanied with good psychometry and clairvoyance. Christmas-Day: A moderate gathering sat down to a good tea, followed by songs, recitals, &c., finishing up with dancing, &c., all thoroughly enjoying themselves. December 29th: Mrs. Stansfield gave sympathetic discourses, entitled "Who are those arrayed in



white?" and "The Prodigal's Return." Good clairvoyance was also given. January 5th: Mr. Clark being unable to attend, Mr. Rostron spoke briefly, showing the fallacy of the teachings which uphold Jesus as being the only Son of God. Mr. Crutchley spoke on "Evolution," pointing out how man had developed intellectually. Evening, Mr. Rostron spoke on "The Unseen World," giving instances of the manner in which we are assisted by spirit friends. Mr. Crutchley explained "Spiritualism, what it is," in a lucid manner. Solos were given in good style by Mr. A. Smith and choir. The auditors' report was then given, proving very satisfactory, showing marked progress. The following officers were elected for the current term:—President, Mr. W. Crutchley; vice-president, Mr. J. Emmett; finance secretary, Mr. T. Taylor; corresponding secretary, Mr. J. H. Horrocks; treasurer, Mr. J. Yates; musical director, Mr. P. Smith; librarian, Mr. H. Taylor; hall keeper, Mr. C. Banham; committee, Messrs. Hall, Stanistreet, J. Taylor, and Rostron; sick visitors, Mesdames Stanistreet and Hulmes.—J. H. H.

MONKWEARMOUTH. Ravensworth Terrace.—December 29th, Mr. Weatman, of Gateshead, gave an address on "Is God man, or is man God?" Psychometric delineations were given, two recognized.—G. E.

NELSON. Leeds Road.—December 29th, Miss Walker gave remarkable addresses to good audiences. Clairvoyance after each service. January 5th: Afternoon, Mr. B. Plant spoke on "Mediumship—the work before us," which was very interesting. Evening subject, "And God saw everything he had made, and behold it was very good. Who made the Devil?" The controls showed plainly that man, not God, made devils. Clairvoyant descriptions, closing with a beautiful poem on subject from the audience, "Be Just." Our able friend, Mr. Whittaker, was chairman, and made a few appropriate remarks on the success attained by the Society and Lyceum during the last twelve months, which must have been encouraging to all workers in the cause. Very fair audiences.—J. W.

NEWCASTLE.—January 6th: Mr. J. J. Morse has just concluded a second course of six orations for the society, which secured a splendid attendance and notices from the local press, especially that portion which dealt with theosophy. Your New Year's space being necessarily limited, I will avoid entering into details either of subjects presented for consideration or public criticism evoked thereby, which I need scarcely say has been very jubilant. The profundity of idea, constructive presentation, backed by the usual tornado of rapid eloquence, each and all indicated the presence of the "old ghostly veteran, Tien Sien Ti." Every one here will await with pleasing anticipations a return visit in February next.—W. H. R.

NORTHAMPTON.—Annual Meeting, Sunday, December 29th: At the Oddfellows' Hall, Newland. The attendance was rather small. The report, which showed a small balance in hand, gave great satisfaction. The following gentlemen were elected for the coming year, viz., president, Mr. Clayson; vice-president, Mr. Green; treasurer, Mr. T. Cowood; secretary, Mr. W. F. Warren. We should like to see our members rally round us a little more, and all try to keep this noble cause on the move; and let our motto be, "Ever onward," for unity is strength.—W. F. Warren, secretary, 28, Cowper Street, to whom all communications should be addressed.

NORTH SHIELDS, 41, Borough Road.—December 29th: Mr. G. Forrester discoursed on "Man's Responsibilities" in a praiseworthy manner. Successful clairvoyance given by Mrs. Walker. January 5th: Mr. Armstrong related some remarkable phenomena he has witnessed during his investigations in spiritualism, which extend over forty years. Mrs. Davison's guides gave clairvoyant descriptions which were almost unique.—C. T.

NOTTINGHAM.—Mr. Schutt's second visit, dealing with the "Old, old story" (which his guides characterised as a "very big story" as generally told); they threw much light on the details in the light of astronomical and mythical interpretation. Evening subject: "God's need of man." A large audience of earnest listeners were delighted with one of the most profoundly instructive addresses we have yet heard. Both head and heart were appealed to. Mr. Schutt's Yorkshire control, "Ned," with his homely and amusing method of putting plain truth, was a general favourite. Mr. Schutt told us he has in his possession a document signed by ten persons in the flesh (names were given) and three materialised forms—"Cissy," "Geordie," and "Ned" (the latter referred to above). It was arranged that the ten persons in the flesh should witness the signatures of the document, which stated that "he (Ned) having passed from the earth in 1858, in the flesh appended his signature to the above, testifying to his continuing identity." To do this, Mrs. Mellon (the medium) was brought out, and witnessed the signing of the spirit forms. This is better testimony than that offered for Moses and Elias's reappearance. Yet there will be some illogical scepticism. Our party was not as successful as we could wish. We had a nice gathering on Sunday, and finished the provisions with a sixpenny tea. January 5th: Mrs. Barnes was so far recovered as to occupy her place on the opening Sunday of the year. At night the general meeting of the society was held. The controls gave excellent advice, advocating greater love and harmony, in order that the work might be more powerfully carried forward. The result of the election was as follows: president, Mr. Yates; secretary, Mr. Burrell; treasurer, Mr. J. W. R. Smith. Committee: Messrs. Ashworth, Constantine, Robson, Danby jun., Campkin, and Mrs. Espley. Trustees: Messrs. Yates and Constantine. Tea committee: Mrs. Espley, Mrs. West, Miss Long, Miss Tatum, Mrs. Constantine, and Mrs. Robson. Ushers: Messrs. Adams, Constantine, Richardson, Overbury, and Robson. We hope the friends will work together, that at the end of the year we may look back with satisfaction to work well done. Let us show the world that spiritualism is to us of such mighty importance that trivial personal feelings have no place where our noble faith is involved. We shall have the advantage of the best advocacy our platform possesses during the year, and it ought to bear fruit, if well utilised. The question of holding a developing meeting was discussed and put to the vote. The majority were in favour of one being held, under direction of the committee; this will duly be arranged.—J. W. B.

OLDHAM.—The annual tea party, on December 25th, was very well attended. About 200 were present at tea. Afterwards an entertainment of a varied description was given, presided over by Mr. E. Rayner. December 29th, Mr. Postlethwaite spoke on "Bruno's Bible," and "After death, what?" He was suffering from a severe cold, and his

addresses lacked vigour. He was fairly successful in his psychometry. The following is our new committee: Finance: Messrs. Rayner, Britland, and Rushworth. General purposes: Messrs. Gibson, Thorpe, and Mills. Hall: Messrs. Butterworth, Spencer, and Salter.—J. S. G.

OLDHAM. Mutual Improvement.—December 19th, Mr. C. Garforth gave an instructive lecture on "The Lifeboat and its Heroes." He said that the National Lifeboat Institution commenced thirty or forty years ago. The first self-righting boat was placed on the coast in 1852; since then the number of lifeboats has increased considerably. The men give their service voluntarily, and think it the greatest honour to have the privilege of numbering one of the crew to brave the surging seas on their errands of mercy, even at the risk of losing their lives. There was no remuneration for these brave men, though they suffered great privation, except when they were successful in obtaining the salvage stock of some wrecked vessel. The supply of men for the lifeboats was not wanting, but through lack of sympathy and support from the public the supply of boats was. Surely it is time to awake and push forward such a noble work, and supply the needs of these heroes in their endeavours to save life. A cordial vote of thanks closed.—N. S.

OPENSHAW. Mechanics' Institute, Pottery Lane.—Dec. 30: "Old Folks" party, on Christmas Day. About 150 old people were supplied with free tickets. After tea, songs and recitations by Mr. Dugdale and Miss M. Wild; calisthenics by Group leaders and children, all met with marked appreciation. The oldest lady, Mrs. Lord (85), and the oldest gentleman, Mr. Groves (87), were presented with a shawl and muffler, respectively, by Mrs. Howard. The distribution of oranges and cakes now came as an agreeable change, after which our friends, the "A. C. Minstrels," gave a capital sketch and dialogue. Our thanks are tendered to all friends who helped to give and spend a pleasant day. January 5: Mr. Hunt lectured in the morning, on "What are the principal needs of spiritualism, and why is its propagation not more general?" Evening: "The rise, progress, and destiny of man." Very good audience in the evening.

PARKGATE.—Jan. 5: Mr. W. Rowling gave a very able address on "The Compliments of the Season," also a very satisfactory psychometrical reading.—J. C.

PENDLETON.—December 22: Mrs. Groom lectured on "Spirit communion—its probable effect upon man," and "Where are the so-called dead?" Clairvoyant descriptions were given after each lecture, mostly recognized. Dec. 29: Mrs. Wallis's guides in the afternoon took seven written questions from the audience, answering them most satisfactorily. Evening: "The Coming Year"; afterwards, several clairvoyant tests, all but one recognized. Jan. 5: Beautiful discourses by the guides of Mrs. Green, wherein they treated their subjects with sound and logical arguments, coupled with that tender and sympathetic feeling which is one of the grand features of this medium and her guides. Fourteen clairvoyant descriptions, all recognized. Usual vote of thanks.—H. J. D.

RAWTENSTALL.—Our Christmas tea party was a success. The choir, after having been out all night carol singing, very ably rendered several selections of music. At the entertainments the children came up well with their recitations and songs. Mr. J. Barnes gave a brief report of the position of the society. A very pleasant evening. Dec. 29: Afternoon, members' meeting for election of officers. One of our members occupied the platform in the evening. Jan. 5: A grand day with Miss Walker. Afternoon subject, "The Ocean of Life." The guides urged all to live right. Evening subject, "Is Capital Punishment justifiable?" The guides contended it was not, inasmuch as spirits returned and influenced others on this earth. The question may be asked, What must we do with our criminals? We would make them work to help to support those they have deprived of the subsistence of life, etc. Clairvoyance and psychometry followed.—J. B.

ROTHERHAM. Jan. 5th. Temperance Hall.—Afternoon, the controls of Mr. E. W. Wallis lectured on, "What we know of life here and life hereafter," in a very masterly and eloquent style, so much so that we thought nothing could animate a spiritualist more to active service, but our thoughts proved faulty, for the evening lecture on "Spiritualism, the religion of the future," was a greater and grander repast enjoyed by one and all, Christian and spiritualist. There is no society here, but with the help of such controls as Mr. Wallis's to represent the cause, and a few real good workers we shall, I know we shall, succeed in building one.—Cor.

SALFORD.—Jan. 5: Mr. Kelly's evening lecture on "Mind: its origin, its mission, its destiny," was rich in argument, and a valuable lesson to all who heard it, closing with three poems on words from the audience, "Progression," "Purity," "Flowers." After the service the quarterly members' meeting was held and the officers elected. President, Mr. J. H. Blake.—D. J. Charnley, 23, Hazel Street, Unwin St., sec.

SHIPLEY.—Dec. 30: Very good and impressive discourses by the guides of Mr. Hopwood to fair audiences, subject, "Death the deliverer." Jan. 5: A successful day with the inspirers of Mr. Dawson. Afternoon subject, "Life's purposes." Evening, "That which is perfect has come, and we no longer serve the church." Crowded at night. The guides of Miss Parker gave very fair clairvoyance.—C. G.

SOUTH SHIELDS. 19, Cambridge Street.—Dec. 29th, the guides of Mr. Westgarth gave a most able address on a subject from the audience, "The blood stained garments of Theology." On Christmas Day a free tea was given to 500 poor children and 100 aged poor. At 3-30 the children sat down to a substantial tea, and it was a fine sight to see them eating; afterwards the aged people had their tea, and many expressed themselves highly satisfied, hoping that we would be able to give them another next year, if they were spared. At six o'clock, members and friends had tea, and the entertainment followed, consisting of songs, recitations, and readings. General amusements followed until a late hour. The committee tender heartfelt thanks to all kind friends who helped, both in and outside the cause. Jan. 5th, the guides of Mr. J. G. Grey spoke on "Progression," showing the necessity of men and women living a life of purity, and becoming greater progressionists in the coming year.—D. P.

SOWERBY BRIDGE.—Dec. 29th, Mr. Lees read two poems from *The Two Worlds*. Mr. Kitson based his remarks on "The Heaven Idea," showing clearly how it had grown with the conditions and customs of nations. It had been taken from the highest conception of earthly happiness and, *per contra*, the most extreme misery was the fate of the unde-

serving. Good audience. Jan. 5th, Mr. G. Smith took subjects from the audience, "Where and what is Heaven?" The control said the kingdom of heaven is within, the more our nations become spiritualised the nearer we get to heaven and its people. Heaven is not so much a locality as a condition. To the question "What proof have you of immortality?" the guide described his experience in passing from earth to spirit life, and his continued existence proved life after physical death. Six psychometric delineations were given. It was Mr. Smith's first visit, but we hope to soon have him again.—M. Y.

TYLDESLEY.—December 29th: Afternoon, our respected friend, Mrs. Horrook, lectured eloquently on "Footprints on the sands of Time." Evening, "Bear ye one another's burdens." Good clairvoyance. The secretary will be glad if speakers who will come for expenses and accommodation will communicate with her (Mrs. Morris), at 154, Shuttle Street, Tyldesley.

WESTHOUGHTON.—December 29th: Afternoon, Mr. Whittaker's guides spoke on "The philosophy of spiritualism," and in the evening on "The world's saviours." As Mr. Whittaker was slightly indisposed his guides were not able to do full justice to the subjects. Tea-party on Christmas Day, when the hall was crowded, about 130 taking tea. A miscellaneous entertainment was gone through, presided over by our old friend, Mr. H. Ormrod, of Bolton. All the performers acquitting themselves creditably.—J. D.

STOCKPORT.—Dec. 29: Mr. Rooke's afternoon subject, "Woman's rights." Woman was an ornament to society, ever ready to minister to suffering humanity, filled with love and sympathy. Evening subject, "Evolution of Religion," tracing religion from past ages, when the sun, moon, and stars were worshipped as gods, and the causes why such was the case, illustrating the symbols of the solar system, and enumerating a number of errors in the Bible relative to Paul's conversion and the life of Christ. Jan. 5: Mrs. Johnson, of Rochdale, delivered splendid addresses full of life and thought and food for the inner man, portraying life in the spirit world, and the great need of reform before we can realize the full meaning of the words, "Peace on earth, good will to men." Clairvoyance mostly recognized.—J. A.

WHITWORTH.—December 29th: Addresses through Mr. Newell, subject, afternoon, "Christmas Day;" evening, "Does Spiritualism harmonise with the teachings of the Bible?" January 5th: Addresses through Miss Gartside, subjects, afternoon, "Reform;" evening, "Peace on earth, goodwill to man." She also gave a few good clairvoyant descriptions after each address.—J. H.

WIBSEY.—December 29th: We were again disappointed, but at night Mr. Lund's guides spoke very well on "Life," and gave great satisfaction. Of eleven clairvoyant descriptions given, nine were recognized. January 5th: A good day with Mrs. Hoyle's guides. Afternoon subject, "Why do the heathen rage, and the people imagine vain things?" Evening subject, "If I perish, I perish." Good clairvoyance.

WISBECH.—Dec. 29th: We were favoured with a visit from Mr. Davis, of London, who gave an instructive address on "The Philosophy and Teachings of Spiritualism." Clairvoyant delineations by Mrs. Yeates. The choir sang an anthem in nice style. (I hereby take the name of William Upcroft-Hill after this date, by wish of Mr. Hill.)

RECEIVED LATE.—Sheffield (Board Schools): New Year tea party, and entertainment of songs, recitations, etc., in which a number of children participated. An enjoyable evening. 122 sat down to tea. Mr. F. Padley, sec., 49, Upper St. Phillip's Road.—Sunderland: Dec. 29th, Mr. Forster gave a large number of successful delineations. Mrs. White gave a short address and good clairvoyance.

## PROSPECTIVE ARRANGEMENTS.

### PLAN OF SPEAKERS FOR JANUARY, 1890.

BELPER: 19, Local; 26,  
BRADFORD (Bentley Yard): 19, Miss Capstick and Mr. Lewis; 27, Mr. Hespley.  
BRADFORD (Walton Street): 19, Open; 26, Miss Patefield.  
BRADFORD (Wilton Rooms, Westgate): 19, Mrs. Gregg; 26, Mrs. Wallis.  
BRIGHOUSE: 19, Mr. J. Armitage; 26, Mrs. Riley.  
COWMS: 19, Mr. Buckley; 26, Mr. Pickles.  
HUDDERSFIELD (3, John St.): 19, Mr. Swindlehurst; 26, Mrs. Crossley.  
LANCASTER: 19, Mrs. Yarwood; 26, Mr. T. H. Hunt.  
LIVERPOOL: 19, Mr. J. J. Morse; 26, Mr. J. S. Schutt.  
LONDON (Marylebone, 24, Harcourt Street): 19, Mr. Rodger; 26, Mr. U. W. Goddard. Social meeting every Monday.  
LONDON (Stratford): 12, Miss Keeves at 7, Lyceum at 3; 19, Mr. F. T. A. Davis at 7, Lyceum at 3; 26, Mr. W. E. Walker at 7, Lyceum at 3.  
MANCHESTER (Tipping Street): 19, Mr. J. S. Schutt; 26, Mr. J. J. Morse.  
MORLEY: 19, Mr. Parker; 26, Mr. Alfred Kitson.  
NELSON: 19, Mr. A. D. Wilson; 26, Mr. G. Smith.  
NOTTINGHAM: 19, Mrs. Barnes; 26, Mr. Wyldes.  
OLDHAM: 19, Mr. T. H. Hunt; 26, Mr. F. Hepworth.  
ROCHDALE (Regent Hall): 19, Service of Song, "Rest at Last"; 26, Miss Walker.  
SLAITHWAITE: 19, Open; 26, Mr. Plant.  
SOWERBY BRIDGE: 19, Mr. Campion; 26, Service of Song.  
WIBSEY: 19, Mrs. Metcalfe and Mr. Bloomfield; 26, Mr. D. Milner.  
BRADFORD. St. James's.—The Service of Song has been postponed, owing to unforeseen circumstances.  
LEEDS. Institute.—Tuesday, Jan. 14: A trance address by Mr. J. J. Morse on "Home Rule," in the Grand Assembly Rooms, New Briggate, at 7-45. Admission 6d. and 3d.; a few seats at 1s. Jan. 19, Mr. E. W. Wallis. At 2-30: Questions from the audience. 6-30: "What Happens at Death, and After?" Monday, Jan. 20: "Spiritualism, a Philosophy of Life Here and Hereafter." All who desire to obtain a good seat should be in good time, as overflowing meetings are anticipated. Admission free. Collections.  
LONDON. Carlyle Hall, Church Street, Edgware Road.—Jan. 12th, at 7 p.m., Mr. J. Maltby, "The Life and Work of William Eglinton, and other mediums," illustrated by dissolving views.  
LONDON. Zephyr Hall, 9, Bedford Gardens, Silver Street, Notting Hill Gate.—The first meeting of the Lyceum will take place on Sunday, Jan. 12th, at 3 p.m., when it is earnestly hoped that all members and

friends interested will attend and bring their children. An able staff of assistants have signified their intention to exert themselves in conducting the meeting. Choir practice every Friday evening at 8 o'clock, at 68, Cornwall Road. Help solicited. Benefit séance on behalf of Mrs. Cogman at 34, Cornwall Road, Bayswater, on Wednesday evening, 15th inst. Medium, Mr. J. Hopcroft. Admission 1s. each person. Number limited to twelve; if more, Mr. Hopcroft will again give his services on a future occasion. Those intending to be present are kindly requested to intimate to the secretary their intention.—Percy Smyth, sec.

NEWCASTLE.—January 12, Mr. H. A. Kersey will introduce a grand lantern entertainment, illustrated by a unique series of pictures of spirit phenomena, collected at a great expense in various parts of the world. Time, 6-30 punctually. Admission, 3d. each. Spiritualists, do not miss this New Year's treat. January 19th: By a Manchester gentleman, "The post mortem experiences of an eminent Wesleyan minister well known in Newcastle."

NORTH SHIELDS. Camden Street.—Mr. J. J. Morse on Sunday, the 12th. Price of admission 6d. and 3d.

## PASSING EVENTS AND COMMENTS.

(Compiled by E. W. WALLIS.)

SPECIAL AND IMPORTANT NOTICE.—Owing to the numerous and lengthy reports we are compelled to hold over the Lyceum reports and a number of important items for "Passing Events" columns to our next issue. As we have nearly two pages of matter overset, to be used next week, we beg our friends to send ONLY BRIEF reports.

MRS. HARDINGE BRITTEN begs to say to societies not already privately notified, that she will be unable to resume her lectures this month, but hopes to do so early in February. Many thanks to all friends for kind inquiries.—The Lindens, Cheetham Hill, Manchester.

A DEATH-WARNING FULFILLED.—A spiritualistic séance was held on October 27th, under the auspices of Charles Hallgath, Temperance Hotel, Ossett, the medium being Mrs. Connell, of Leeds. Soon after we had taken our seats, while under influence, she described a small man, indicating by her hand the height from five feet three inches to five feet four inches; complexion, rather light; colour of hair, moustache and whiskers, ginger, and also described the clothes he wore. "This person," she said, "is living and working at Ossett Station. Now I see," said she, "an engine approaching the station; the person above described is crossing the line, and he is killed." She, addressing herself to me [Charles Hallgath] asked, "Do you know such a man?" I answered "Yes." The medium then said, "Will you inform the man, and warn him of the danger awaiting him?" I answered in the affirmative, and therefore warned him on the following day, October 28th, in the presence of several of his workfellows. He, in answer said he had had a narrow escape the previous Friday, thanked me and said he would be careful. All went on as usual until the 30th day of December. He performed his duty of locking the east gates, when returning, having to cross the main line, he was caught by the 6-20 passenger train from Wakefield to Ossett, and it is supposed was struck by the buffer on the head, which caused instant death. If this is not spiritualism, what is it?

NEW YEAR'S DAY IN NEWCASTLE.—That spiritualists are as much alive to the enjoyment of mundane life as any other body of people was abundantly demonstrated in the case of Newcastle on Wednesday, January 1st, when the members of the Spiritual Evidence Society, with their friends from "the regions round about," joined in celebrating the New Year by tea, concert, and supper in the Cordwainers' Hall. At 4-30 p.m. the assembled visitors, after the customary grace, were served with tea, &c. All the comestibles were of the best, and admirably served by the various ladies who waited on the tables. As every available seat was occupied, there was for the throngs that came late, a second serving, and even then, odd comers had to be provided for. A committee of ladies, including Mrs. Hamarbom, Mrs. W. H. Robinson, Mrs. Bonner, Mrs. Martin, Mrs. Moore, and Miss Bacon worked assiduously, and to them the utmost credit is due, as also for the excellent supper subsequently provided. After tea the hall was re-arranged by Mr. Riccalton and other friends. The chairman, Mr. J. J. Morse, whom the committee had invited to officiate, made a neat little new year speech, which was heartily received. He announced a cantata, "The Seasons of the Year," which was well sung by the members of the Lyceum, assisted by Miss Kersey, as pianist, and Mr. Walter Kerr, who wielded the conductor's baton. The tuneful and melodious choruses and solos were sweetly sung by the fresh young voices, in a manner that was full proof of the great care and patience bestowed upon the training of the class by Miss Kersey and Mr. Kerr. The prose lines, connecting the advent of the various seasons, were prettily spoken by the "Herald," Miss Lottie Ellison, arrayed in appropriate costume, and carrying a golden trumpet to announce her coming. The Four Seasons were also becomingly costumed, the parts being sustained by Miss Lottie Davidson as "Spring," Miss Ada Ellison as "Summer," Miss Maggie Davidson as "Autumn," and Mr. Willie Davidson as "Winter." The dresses were provided, free of cost, by the liberality of Mesdames Hamarbom, Kersey, and Bacon, and were extremely tasteful and appropriate. The second part of the concert consisted of an ably executed piano duet by the Misses Ellison, two songs finely rendered by Mr. W. Coxon, a couple of capital banjo solos by Mr. E. Bowden, and a sympathetic rendition of "The Kerry Dance" by Miss Mary Black. All were received with evident delight by the crowded audience. The chairman's felicitous and genial little speeches, "between whiles," were highly enjoyed, and contributed to the happiness of the evening. Shortly after ten o'clock dancing, under the efficient M.C.-ship of Mr. W. Coxon, was taken up with spirit, and continued until "the wee sma' hours." The réunion was a most gratifying success. The president, Mr. H. A. Kersey, the secretary, Mr. W. H. Robinson, with the various other officers, and the ladies, did their utmost to promote the comfort and enjoyment of all. Small wonder, then, that New Year's Day in Newcastle, among the spiritualists, was as happy and successful as the most sanguine could desire.—Cor.



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