

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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PLATFORM GUIDE.

SUNDAY, NOVEMBER 2, 1890.

Aberdeen.—Mr. Findlay's, 47, Wellington Street. Séance.
Accrington.—28, China St., Lyceum, 10-80; 2-30, 6-30: Miss Walker.
Armley (near Leeds).—Temperance Hall, 2-30, 6-30: Mr. Boocock.
Ashington.—New Hall, at 6 p.m.
Bacup.—Meeting Room, Princess St., 2-30 and 6-30: Mr. E. W. Wallis.
Barrow-in-Furness.—82, Cavendish St., at 11 and 6-30.
Batley Carr.—Town St., Lyceum, 10 and 2; 6-30.
Batley.—Wellington St., at 2-30 and 6.
Beeston.—Temperance Hall, 2-30 and 6: Miss Patefield.
Belper.—Jubilee Hall, 10, 2, Lyceum; 10-30, 6-30: Mrs. Gregg.
Bingley.—Wellington St., 2-30, 6: Mr. Woodcock.
Birkenhead.—84, Argyle St., 6-30. Thursday, 7-30.
Birmingham.—Oozells Street Board School, at 6-30: Mrs. Groom.
Smethwick.—48, Hume St., 6-30: Mr. N. Smith.
Bishop Auckland.—Temperance Hall, Gurney Villa, at 2-30 and 6: Mr. J. Scott.
Blackburn.—Old Grammar School, Freckleton Street, at 9-30, Lyceum; at 2-30 and 6-30: Mr. A. D. Wilson.
Bolton.—Bridgeman Street Baths, at 2-30 and 6-30: Mr. Macdonald.
Spinners' Hall. Town Hall Square, Lyceum, at 10; 2-30 and 6-30: Mr. T. Postlethwaite.
Bradford.—Walton St., Hall Lane, at 2-30 and 6: Mr. A. Moulson.
Otley Road. at 2-30 and 6: Mr. Haigh.
Little Horton Lane. 1, Spicer Street, 2-30 and 6: Mrs. Beardshall.
Milton Rooms. Westgate, at 10, Lyceum; 2-30, 6: Mr. Hepworth.
St. James's Church. Lower Ernest Street, Lyceum, at 10; 2-30 and 6-30: Mr. Bloomfield.
448, Manchester Rd., at 2-30 and 6-30: Mrs. Webster and friend.
Ripley St., Manchester Rd., 2-30, 6-30: Mrs. Woolley, & on Tues., 8.
Bankfoot.—Bentley's Yard, at 10-30, Circle; at 2-30 and 6: Mrs. Bentley. Wed., at 7-30. Saturday, Healing, at 7, Mr. J. Lee.
Birk Street. Leeds Road, at 2-30 and 6.
Bowling.—Harker St., 10-30, 2-30, 6: Mrs. Mercer. Wed., 7-30.
Norton Gate. Manchester Rd., 2-30, 6: Mrs. Mercer. Tuesday, 8.
Brighouse.—Oddfellows' Hall, Lyceum, 10-15; 2-30, 6: Mr. J. Lomax.
Burnley.—Hammerton St., Lyceum, 9-30; 2-30, 6-30: Mr. J. W. Leeder.
North Street. at 2-30 and 6: Miss Jones.
Trafalgar Street. 2-30, 6-30. Monday, 7-30.
102, Padiham Rd., Circles, Mondays, Thursdays, 7-30. Mrs. Heyes.
Barnsley.—Colman's Rooms, Market, Lyceum, 2; 6-30: Mr. Llewelyn.
Byker.—Back Wilfred Street, at 6-30.
Cardiff.—Lesser Hall, Queen St. Arcade, Lyceum, at 3; at 11 and 6-30.
Churwell.—Low Fold, at 2-30 and 6: Mr. Wainwright.
Cleckheaton.—Walker St., Northgate Lyceum, at 9-45; 2-30 and 6-30: Mr. Campion. November 5, Tea Meeting.
Colne.—Cloth Hall, Lyceum, at 10, 2-30 and 6-30: Mr. B. Plant.
Cooms.—Asquith Buildings, at 2-30 and 6.
Darwen.—Church Bank St., Lyceum, at 9-30; at 11, Circle; at 2-30 and 6-30: Mr. Swindlehurst.
Denholme.—6, Blue Hill, at 2-30 and 6.
Deesbury.—48, Woodbine Street, Platt, 2-30 and 6.
Ecclehill.—13, Chapel Walk, at 2-30 and 6.
Feather.—Longbrook St. Chapel, 2-45 and 6-45.
Felling.—Hall of Progress, Charlton Row, at 6-30: Mr. J. Wilson.
Foleshill.—Edgewick, at 10-30, Lyceum; at 6-30.
Gateshead.—Mrs. Hall's Circle, 18, Cobourg St., at 6-30. Thursdays, 8.
Glasgow.—Bannockburn Hall, 86, Main St., Lyceum, at 5; at 11-30 and 6-30. Thursday, at 8.
Halifax.—Winding Rd., 2-30, 6: Mrs. Craven, and on Monday, 7-30.
Hanley.—Masonic Hall, Cheapside, Lyceum, 10-30; 2, 6-30: Miss Bates.
Haswell Lane.—At Mr. Shields', at 6-30.
Heckmondwike.—Assembly Room, Thomas Street, at 10, Lyceum; at 2-30, 6: Mr. G. A. Wright. Thursday, 7-30.
Blanket Hall St. Lyceum, at 10; 2-30, and 6: Mr. Bowen. Mon., 7-30, Public Circle. Tues., Wed., & Thurs., Members' Circles.
Hetton.—At Mr. J. Thompson's, Hetton, at 7: Local.
Heywood.—Argyle Buildings, Market Street, 2-30, 6-15: Mr. Ormerod.
Houghton-le-Spring.—At 6. Tuesday, at 7-30.
Huddersfield.—Brook Street, at 2-30 and 6-30: Mr. W. Howell.
Institute. 3, John St., off Buxton Rd., 2-30, 6: Mrs. Wade.
Hull.—Seddon's Rooms, 81, Charles Street, at 6.
Idle.—2, Back Lane, Lyceum, 2-30 and 6: Mr. W. Rowling.
Keighley.—Lyceum, East Parade, 2-30, 6.
Assembly Room. Brunswick St., 2-30 and 6: Mrs. H. Taylor.
Lancaster.—Athenaeum, St. Leonard's Gate, at 10-30, Lyceum; at 2-30 and 6-30: Local.
Leeds.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, 2-30 and 6-30: Mr. H. Crossley.
Institute. Cookridge St., 2-30, 6-30: Mr. Schutt, and on Monday.
Leicester.—Liberal Club, Bishop St., 2-30, Lyceum; at 10-45 and 6-30.
Lecture Room. Temperance Hall, 6-30. Mr. Potter, on Mr. Mott's Lecture.
152, High Cross St., at 11 a.m.
Leigh.—Newton Street, at 2-30 and 6.
Liverpool.—Daulby Hall, Daulby St., London Rd., Lyceum, at 2-30; at 11 and 6-30: Mrs. E. H. Britten.
London.—Camberwell Rd., 102.—At 7. Wednesdays, at 8-30.
Canning Town.—2, Bradley St., Beeton Road, at 7: Public Circle. Tuesday, at 7-30, Séance.
Clapham Junction.—6, Queen's Parade, 7: Mr. U. W. Goddard and other friends.
Forest Hill.—23, Devonshire Rd., 7: Mr. Veitch. Thurs. 8, Séance.
Islington.—Wellington Hall, Upper St., at 6-45.
Islington.—19, Prebend Street, at 7, Séance, Mr. Webster.
Kentish Town Rd.—Mr. Warren's, 246, 7: Thurs., 7-30, Mrs. Spring.
King's Cross.—46, Caledonian Rd., Saturday, at 8, Mrs. C. Spring.
Lewisham.—193, Hithergreen Lane, at 8. Séances every Friday.
Lower Edmonton.—38, Eastbourne Ter., Town Rd., Saturday, at 7-30, Clairvoyance. Wednesday, at 8, Developing Circle.

Marylebone.—24, Harcourt St., at 11, Healing and Clairvoyance, Mr. Vango; at 3, Lyceum; at 7, Mrs. Treadwell, Trance. Monday, at 8, Social. Thursday, at 7-45, Mrs. Wilkins. Saturday, at 7-45, Séance, Mrs. Spring.
Mid. End.—Assembly Rooms, Beaumont St., at 7.
Notting Hill.—124, Portobello Road: Tuesdays, at 8, Mr. Towns.
Peckham.—Chapstow Hall, 1, High St., at 11-15, "Jesus—Man or Myth;" at 3, Lyceum; at 6-30, Spiritual Address; at 7-15, Members' Séance. Fri., Healing (Free) & Service, 7-30.
Peckham.—Winchester Hall, 33, High St., at 11 and 7, Mr. Hopcroft, Trance and Clairvoyance; at 8-30, Committee Meeting. Monday, at 8-15, Circle for Inquirers and Spiritualists.
Seymour Club. 4, Bayswater Place, Bryanston Square, W., at 7 p.m., Mrs. Yeeles, Trance Address and Clairvoyance.
Shepherds' Bush.—14, Orchard Rd., Lyceum, at 3; 7: Mr. A. M. Rodger. Tuesdays and Thursdays, at 8, Members' Séance. Saturday, at 7-45, Mrs. Mason.
Stamford Hill.—18, Stamford Cottages, The Crescent, at Mrs. Jones'. Mondays at 8. Visitors welcome.
Stepney.—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday, at 8.
Stratford.—Workman's Hall, West Ham Lane, E., 7: Mr. Butcher.
Longton.—44, Church St., at 11, Mr. F. Bates; at 6-30.
Macclesfield.—Cumberland St., Lyceum, at 10-30; at 2-30 and 6-30: Rev. A. Rushton.
Manchester.—Temperance Hall, Tipping Street, Lyceum, at 10; at 2-45 and 6-30: Mr. J. B. Tetlow.
Collyhurst Road. at 2-30 and 6-30: Mr. Standish.
10, Petworth Street. Cheetham, Fridays, at 8-15.
Mosborough.—Market Hall, at 2-30 and 6.
Middlebrough.—Spiritual Hall, Newport Rd., Lyceum, 2; 10-45, 6-30.
Granville Rooms. Newport Road, at 10-30 and 6-30.
Morley.—Mission Room, Church St., at 2-30 and 6.
Nelson.—Leeds Road, at 2-30 and 6.
Newcastle-on-Tyne.—20, Nelson St., at 2-15, Lyceum; 10-45 and 6-30: Alderman Barkas.
North Shields.—8, Camden St., Lyceum, 2-30; 11, 6-15, Mr. J. J. Morse.
41, Borough Rd., at 6-30.
Northampton.—Oddfellows' Hall, Newland, 2-30, 6-30.
Nottingham.—Morley Hall, 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. W. Johnson.
Hall. Bartlam Place, Horsedge St., Lyceum, 10 and 2-30; at 3 and 6-30: Mr. Rooke. Mondays, at 7-45.
Openshaw.—Mechanics' (Whitworth Street entrance), Lyceum, at 9-15 and 2; 10-30 and 6-30: Mr. J. Pemberton.
Mechanics' (Pottery Lane entrance), Lyceum at 2; at 6-30.
Parkgate.—Bear Tree Rd., 10-30, Lyceum; 2-30, 6.
Pendleton.—Ogden St. (close to the Co-op. Hall), Lyceum, at 9-30 and 1-30; at 2-45 and 6-30: Mrs. Wallis.
Rawtenstall.—10-30, Lyceum; 2-30, 6: Mr. G. Smith.
Rochdale.—Regent Hall, at 2-30 and 6: Public Circles. Wednesday, 7-30, Public Circles.
Michael St., at 3 and 6-30. Tuesday, at 7-45, Circle.
Salford.—Spiritual Temple, Southport Street, Cross Lane, Lyceum, at 10-15 and 2; 3 and 6-30: Mrs. Stansfield. Wednesday, 7-45.
Scholes.—Tabernacle, Silver St., 2-30, 6.
Sheffield.—Cocoa House, 175, Pond Street, at 3 and 7.
Central Board School. Orchard Lane, at 2-30 and 6-30.
Shipley.—Liberal Club, 2-30, 6: Mr. and Mrs. Hargreaves.
Stedmanthorpe.—Board School, 2-30 and 6.
Slaithegate.—Lalith Lane, at 2-30 and 6: Mrs. Green.
South Shields.—19, Cambridge Street, Lyceum, at 2-30; at 11 and 6. Wed., at 7-30, Mrs. Scott. Developing, Friday, 7-30.
Sowerby Bridge.—Hollins Lane, Lyceum, at 10-30 and 2-15; at 6-30: Mrs. J. M. Smith.
Spennymoor.—Central Hall, at 2-30 and 6: Mr. W. Hill.
Station Town.—14, Acclom Street, at 2 and 6.
Stockport.—Hall, 26, Wellington Road, South, at 2-30 and 6-30: Mr. Burns. Thursdays, Circle, 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., at 10-30, Committee; at 2-30, Lyceum, Organ Recital; at 6-30: Mr. Murray.
Monkwearmouth.—8, Ravensworth Terrace, 6-30.
Tunstall.—13, Rathbone Street, at 6-30.
Tyne Dock.—Exchange Buildings, 11; 2-30, Lyceum; 6: Mr. Lashbrooke.
Walsall.—Central Hall, Lyceum, at 10; at 2-30 and 6-30.
Weshoughton.—Wingates, Lyceum, 10-30; 2-30, 6-30: Mr. A. Pearson.
West Pelton.—Co-operative Hall, Lyceum, at 10-30; at 2 and 6-30.
West Vale.—Green Lane, 2-30 and 6: Mrs. Crossley.
Whitworth.—Reform Club, Spring Cottages, 2-30 and 6.
Wibsey.—Hardy St., at 2-30 and 6: Mrs. Sunderland.
Wisbech.—Lecture Room, Public Hall, at 10-30 and 6-45.
Woodhouse.—Talbot Buildings, Station Road, at 6-30.
Yeadon.—Town Side, at 2-30 and 6.

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THE ROSTRUM.

THE ASTRONOMICAL ORIGIN OF MODERN SPIRITUAL PHENOMENA.

A CHAPTER OF REVELATION.

[Taken from Mrs. H. J. Horn's book called "The Next World Interviewed," given by Prof. C. F. Varley, of England, through Mrs. Horn's mediumship, in 1883.]—

A NEW and remarkable theory, concerning the revelations of the spiritual and natural world, has recently been promulgated by an American writer of eminence, Mrs. H. J. Horn, most familiarly known amongst spiritualists as the gifted and inspired author of a series of spirit communications, published under the title of "Strange Visitors." A second work named above, has recently appeared from the same facile pen and inspired brain, and no readers who have ever been acquainted with Mrs. Horn, for a moment question in reading her descriptions of spiritual interviews (whether they be given in original trance or subsequent transcription) that they are the earthly echoes of the voices from the land of the Hereafter. Two features of the following communication impress sufficient value upon it to make it even more than usually interesting to our readers. The first is, that it claims to come from our well known and well beloved friend, scientist, and fellow labourer in the spiritual vineyard, Prof. Cromwell F. Varley; the second claim to acceptance is that Mrs. Harriet Beach, a lady highly esteemed in New York City for her noble life, scientific attainments, and spiritual endowments (a friend and intimate associate, moreover, of Mrs. Horn), thinks so highly of the authenticity of the communication that she has taken the trouble to copy the entire of Professor Varley's communication out in writing, and send it to her grateful and loving friend, Emma Britten, for publication in *The Two Worlds*. For the startling nature of the communication itself, we give it (as we say in the Western world) for what it may be worth to each particular reader.—[Ed. T. IV.]

COMMUNICATION FROM PROFESSOR C. F. VARLEY AS A SPIRIT.

"As I am told that this book is not written for the purpose of establishing a creed, but to reveal individual experiences and opinions of life in the spirit world, I will give my views thereof. From observations I have made during the short time I have dwelt in the spirit spheres, I will state that I have discovered that there are several *magnetic* belts encircling the earth similar in appearance to the *material* belts that surround the planet Jupiter. These are inhabited by the worst class of spirits, who pass from earth daily and hourly, by earth-bound spirits, also by those who are held by ties of affection to friends on earth. Beyond these zones, I have been informed by exalted spirits, there exists outside the earth's spirit sphere a vast spirit world, traversing the innermost heart of space like a comet, emitting a vaporous spirit light, like the nebulous trail of a comet. This grand spirit world pursues its course through trackless space, making its circuit and reappearing in the earth's atmosphere every two thousand or eighteen hundred years.

"When its sublimated magnetic strata touch the earth, disturbances, both spiritual and physical, occur, and the plane-

tary system becomes agitated by the vicinage of this strange magnetic orb. The earth quakes and trembles, the sea recedes from its bounds, volcanic mountains pour forth fire and smoke and melted lava, while whole districts of the earth are swallowed up by the sea and new islands are formed. The earth grows spiritually excited, and ghosts become visible from the projection of the spiritual magnetic aura into the earth's atmosphere; the human mind becomes disturbed by these influences and commences to explore anew the mysterious realm of spirit. Theological disputes and discussions as to the soul's power of prolonged existence after the decay of the visible body become rife. Preternatural sounds are heard, strange agitations occur in the human frame, and a feeling of doubt and suspense prevails over humanity. A general feeling of breaking up, of some stupendous disrapture, occurs. Revolutions and wars break forth from the disturbed spiritual condition. The vague perception of spiritual harmonies that the proximity of this sublimated world produces, gives rise to dissatisfaction with the prevailing order of human life. A desire to obtain a more balanced relation between the physical and spiritual condition of man, results in disorder and unrest. . . . Eighteen hundred years ago, when the spirit comet reached earth in its periodic flight, Christ, the great medium—or mediator as he is called, the meaning is the same—was born. The radiant star seen in the East by the wise men was the magnetic light thrown out by this spirit sphere. Jesus, feeling and knowing the vicinity of this spirit aura, predicted a new heaven and a new earth. Spirits met him on the mountain heights, and walked with him in the solitary olive groves. He became one with them. He prophesied, he raised the dead. Perceiving that the rites in the Temple, instituted to spiritualize the people, had become a dead letter—a mere matter of form, and that the people were perishing for heart food and soul-bread, and that the sacrifice of bulls, rams, and goats to the spirit-god did not reach unto the heavens, but had become a cloak to hide gluttony and evil doings, and that the observance of church laws was more enforced than kindly deeds or soul-full actions, he commenced his spiritual teachings, and strange phenomena occurred in his presence. The earth was disturbed at his crucifixion. After visiting purgatory, one of the spiritual belts encircling the earth, he ascended into the celestial heaven or grand cometary system that was at that time still within the earth's view. Thirty or forty years is the time that this heavenly visitant remains contingent to earth. In the present century the spirit comet has appeared, and has been accompanied with decided advance in spiritual science. Instead of in the East, in America has the influence of this great spirit body been felt; the secrets of the Egyptian soothsayer have become universally known through Mesmer, and the number of intermediates has increased in proportion. The trail of the spirit comet is now passing out of the earth's atmosphere. Marvellous spirit inventions have been developed on earth, projected from the spirit world during the last thirty years, which is the time required for this enormous nebula to pass through the earth's atmosphere. As it recedes it agitates the air with its vanishing wave, but soon it will enter the fields of eternal space, and mankind will wonder what has become of their ghostly visitants. The spiritual phenomena will gradually subside, but like the receding wave of the ocean, they will have placed the race on a higher plane than it occupied before. A new religion will take the place of old theology, and the final development of men into gods, knowing good from evil, and the encompassing of the whole earth with knowledge, as the sea covers the sands of the ocean's bed, will result. I say the phenomena

will subside, but the spirit guardians and house-spirits also dwelling in the belts surrounding the earth, will remain here to protect and educate the spiritual nature of man. Besides this periodical incursion of spiritual beings from the spirit comet world, there occurs the more frequent inroad of lesser spirits from the belts that span the globe. Those spirits are in a state of progressive development and change, and join the vast army in the higher sphere when they have gone through a necessary earth experience. They are made up of the general mass of mankind, who daily pass from earth in the order of nature. A perception of the inter-relation of the spirit world with earth has existed since man's life on the planet began, but as the generality of mankind were occupied in exploits of warfare, the arts of early civilization and the founding of empires and kingdoms, a few individuals were set apart as priests to investigate the spiritual phenomena. A class of persons, whom my friend Zöllner terms intermediates or mediums, revealed the mandates from the invisible world to those whose physical condition prevented them from receiving the information direct. Discovering that by fasting and concentrating their minds on certain forms they could receive this inspiration, the learned formed into cliques to keep these mysteries from the common people, and retired into seclusion so as to enhance their knowledge and guard it thus from becoming common property. Nearly 1,800 years previous to Christ's advent, in the golden days of the Egyptian, Grecian, and Jewish period of maturity, the same phenomena occurred. During the visit of this spirit comet, spirits walked and talked and partook of food on the earth visibly. The oracles were active; prophets and sibyls abounded, and the spiritual influx upon the earth resulted, as it ever does, in humanity taking a leap in advance in civilization. Tribes and nations that had lived as mere wild beasts became spiritualized. Arts and sciences flourished, inventions were born, discoveries made, and a new religion was founded. Men ceased to worship crocodiles and bulls, and adored an invisible, protecting Deity. So back through time can be traced the action of this periodical spirit visitor, elevating mankind by the influence of its aura, and by the proximity of progressed spirits. So also in the future, many centuries from our day, will this winged spirit-world return from its mission to other earths, and for a period of years hover over the globe, disseminating light and spirituality. [Copied by H. E. Beach for *The Two Worlds*. No. 9, West 20th St., New York.]

UNRETURNING,

THREE things never come again :
 Snow may vanish from the plain,
 Blossoms from the dewy sod,
 Verdure from the broken clod,
 Water from the river's bed,
 Forests from the mountain's head,
 Night may brighten into day,
 Noon in midnight fade away ;
 Yet the snow shall come once more
 When the winter tempests roar ;
 Blossoms each returning spring
 In her laden arms shall bring :
 Grass be green where ploughshares run,
 Rivers flash in autumn's sun.
 Time shall bid the forests grow,
 Noon and midnight come and go,
 But, though all thy soul complain,
 Three things shall not come again.
 Never to the bow that bends
 Comes the arrow that it sends ;
 Spent in space, its airy flight
 Vanishes like lost delight.
 When with rapid aim it sprang
 From the bowstring's shivering twang
 Straight to brain or heart it fled,
 Once for all its course was sped.
 No wild wail upon its track
 Brings the barb of vengeance back.
 Hold thy hand before it go ;
 Pause beside the bended bow ;
 Hurtled once across the plain,
 No spent arrow comes again.
 Never comes the chance that passed ;
 That one moment was its last,
 Though thy life upon it hung,
 Though thy death beneath it swung.
 If thy future all the way
 Now in darkness goes astray,
 When the instant born of fate
 Passes through the golden gate ;
 When the hour, but not the man,
 Comes and goes from Nature's plan ;
 Never more its countenance
 Beams upon thy slow advance.

Never more that time shall be
 Burden bearer unto thee.
 Weep and search o'er land and main,
 Lost chance never comes again.

Never shall thy spoken word
 Be again unsaid, unheard.
 Well its work the utterance wrought,
 Weal or woe, whate'er it brought ;
 Once for all the rune is read ;
 Once for all the judgment said.
 Though it pierced a poisoned spear
 Through the soul thou holdest dear ;
 Though it quiver fierce and deep,
 Through some stainless spirit's sleep ;
 Idle, vain, the flying string
 That a passing rage might bring,
 Speech shall give it fangs of steel,
 Utterance all its barb reveal.

Give thy tears of blood and fire ;
 Pray with pangs of mad desire ;
 Offer life, and soul, and all,
 That one sentence to recall.
 Wrestle with its fatal wrath,
 Chase with flying feet its path.
 Rue it all thy lingering days,
 Hide it deep with love and praise ;
 Once for all thy word is sped,
 None invade it but the dead.
 All thy travail will be vain—
 Spoken words come not again.

—Rose Terry Cooke.

SPIRITUAL GIFTS.

OF "THE WRAITH."

FOR many past months a series of papers on incidents and narratives entitled, "SHADOWS AROUND US: OR ACCREDITED NARRATIVES OF THE SUPERNATURAL," have appeared in the *Northern Weekly Leader*, a journal of wide circulation and popularity in the Northern Counties. These papers have been kindly sent to the Editor of the *Two Worlds* for the delectation of its many readers. Most of the narratives, however, have already become too familiar with the student of spiritual literature to need repetition, although they clearly enough point to "the drift of modern thought," when they can be deemed an acceptable addition to the news columns of a popular journal.

Amongst the few narrations that have not already been repeated in our most popular volumes of spiritual literature is the following account taken from the Memoirs of the well-known and honoured Howitt family. Whether the circumstances thus detailed be old or new, we are assured of their welcome reception by all who knew and gave their well-merited esteem to any incident connected with the life and times of William and Mary Howitt.—[Ed. *T. W.*]

THE WRAITH OF FRANCIS TANTUM.

In the last paper reference was made to the great number of cases upon record of the appearance of a dying person's form to a near relative or friend. In Germany, a country where philosophical research into such matters is viewed in a more academic spirit than obtains in England, the genuineness of these impressions and their constant occurrence is so properly understood, that they have received the generic name of *Anzeigen*. Cases of this kind are certainly exceedingly numerous, and many are so completely attested as to leave no room for doubt of the actual projection of impressions from the dying or dead to the living. Mr. John Addington Symonds relates an experience of this kind which, when vouched for on the authority of a man of the eminence and truthfulness of Mr. Symonds, affords strong testimony in this direction. When at school at Harrow, in the summer of 1858, being then in his eighteenth year, he awoke one morning at dawn, and, while feeling for certain books which he had deposited at his bedside the night before, suddenly saw the form of Dr. Macleane, an intimate friend of his father's, standing before the door of the room. Dr. Macleane appeared dressed, as usual, in clergyman's black clothes. Mr. Symonds heard distinctly in Dr. Macleane's voice the words, "I am going a long way, take care of my son," and then the figure vanished, and Mr. Symonds saw the panels of the door where it had stood. Dr. Macleane, it was afterwards ascertained, died the same night at Clifton, more than a hundred miles away. This is only one of thousands of such cases which are known, but it is related as a typical example, unimpeachable in its authenticity. Canon Sherlock, of Naas, Ireland, relates that during his undergraduateship at Trinity College, Dublin, he lived at Sandycove, near Kingstown. This was in the time of the Indian mutiny,

and he had a brother, Ensign Sherlock, of the 72nd Highlanders, on the scene of action. Mr. Sherlock was seated by his fire one evening, reading, when he heard himself distinctly called, in a loud and urgent tone of voice, by his brother. He looked about and behind him, and there saw clearly the head and shoulders of Ensign Sherlock, the eyes gazing upon him intently, at a distance of two or three yards. He kept his eyes upon this extraordinary vision until it slowly faded and disappeared. By the next mail Mr. Sherlock heard that his brother had been suffering from a severe and dangerous illness, and on his return home it was found upon comparing notes that at just about the time of the visitation Ensign Sherlock had awoke upon his sick bed with a painful feeling of being suffocated, his thoughts at the same moment being vividly directed towards his brother in Ireland.

Several striking cases of actual or impressional projection will be given. Among them none is more strongly attested than that which occurred in the Howitt family, of which the following is an account.

The birthplace and early residence of William Howitt was at the village of Heanor, in Derbyshire, about nine miles from Derby, and about five miles east of Belper. Of Howitt himself it is scarcely necessary to speak. Born of an old Quaker family resident at Heanor, his life and writings, as well as those of his wife, are well known, although, perhaps, less so to-day than they were twenty years ago.

Of his mother Mr. Howitt always retained the kindest memories. Her maiden name had been Tantom, and her family was of good standing in the county. She had two brothers, Richard and Francis. Francis, whose age at the time when the occurrence to be related took place, was twenty—being a great favourite of hers. He lived at Heanor Hall, and was on very friendly terms with the family of Mr. E. Miller Mundy, M.P. for the county, and was a frequent visitor at this gentleman's house, Shipley Hall, a mile or two from Heanor.

William Howitt was born in 1789, and it was shortly after this event, and while approaching her convalescence, that Mrs. Howitt's adventure happened.

The afternoon was warm and sunny, and the patient was enjoying the breath of the fresh summer air which came in at her open window, and listening to the busy chirrup of the birds in the trees between the window and the road. For fear of draught, however, the curtains at her bedfoot had been drawn close, and she could see nothing of the changing tints of the leaves as they rustled in the breeze. Now and again the sound of footsteps crushing the dust of the road would increase, and again become fainter, as some passenger left or approached the village—the house was the end one—and these sounds, with the occasional addition of the low of the "far kine," were all of the outside world Mrs. Howitt was conscious of.

The old hall clock below buzzed out four.

It had occurred to her to send for a book, and she was about to pull the bellcord for that purpose when she heard dull, muffled footsteps on the landing outside, a knock, and then the door opened, and the footsteps approached the foot of the bed, where the curtains parted slowly, and the face of Francis Tantom, her brother, appeared, wearing an expression, however, very solemn and mournful, in contrast to his usual laughing, rollicking air.

"Why, Frank," exclaimed Mrs. Howitt, "you rather startled me. Come round and sit down; I want to talk to you."

Then the curtain closed, and the face vanished. Footsteps again, and the door opened and shut. Then all was quiet. He had gone.

"Frank!" cried Mrs. Howitt.

No reply.

She rang the bell, and her maid, who had been at the foot of the staircase, entered.

"Run after Mr. Tantom and ask him to come back. He's just gone down stairs."

The maid's eyes widened. "He hasn't gone down stairs lately, ma'am," she said. "I've been at the stair-foot picking up a paperful of pins I dropped, and nobody passed me."

"But I saw him myself; he came in here," said Mrs. Howitt; "go down and look for him." And the girl went.

Nobody had seen Mr. Frank Tantom. The road lay straight and clear along and from the front of the house, but there was no sign in either direction of his retreating figure. The hall clock had struck four while the maid was looking for the pins, and it was now barely five minutes past, so that he could scarcely have got out of sight. No one had

opened the door that day to him. The gardener, who was digging at the corner of the garden facing the road, had neither seen him arrive nor leave. The maid returned to the house to inquire further in the kitchen.

Mrs. Howitt was lying in her bed still listening. The songs of the birds and the whispering of the trees still went on. Then these sounds suddenly became supplemented by others, unusual in quiet Heanor—the noise of men running, rapid feet hurrying past towards the village. What was it?

A vague fear seized her. Sitting up in bed, she pulled violently at the bellrope, and although women's feet were heard ascending the stairs, they stopped outside the door, and there was whispering. Why didn't they come in? She called.

Presently her nurse entered, wearing an assumed air of serenity.

"What's the matter? Why didn't you come? What are all the people running for?"

"Oh, nothing, ma'am. Now do lie down, or you'll be ill. It's only boys playing."

"I know something has happened," replied Mrs. Howitt, attempting to rise; "tell me what it is, I desire you!"

"Oh, dear, dear, ma'am, do keep quiet," said the agitated nurse. "I don't think it's anything very bad."

But the patient would not rest content except she were told what had happened; and by degrees the terrible news was broken to her.

Francis Tantom had been murdered in the village street!

This was the manner of the crime. Francis Tantom had dined with Mr. Miller Mundy at Shipley Hall. At that time the fashion of late dinners had not taken hold of the country gentry so far from London as Heanor, and by half-past three Frank Tantom's horse was waiting for him, and a few minutes later he was riding merrily away. Mr. Mundy's port was good, and his guest had just drunk enough of it to raise his ordinarily high spirits and put him in the humour for fun with everybody. So he joked the porter at the lodge, threw a sixpence for the porter's children to scramble for, and went on his way rejoicing. He took the direct road for Heanor Hall. The way was rough and dusty, and as he neared the Admiral Rodney, standing at the corner of the road, a fancy struck him that a glass of ale would be suitable to the occasion. So, reining up outside the inn, he called for it.

The Admiral Rodney was kept by a comely widow—Mrs. Horrocks—whose son, Richard, a quiet and, to all appearances, well-conducted young man of twenty, helped her in the business. The son answered Francis Tantom's call, and the latter, who knew every living creature for ten miles round, and was a general favourite, greeted him with—

"A glass of ale, Dick, a glass of ale. Now then, Dick! quick! quick!" and jokingly struck him across the shoulders with his riding whip.

Richard Horrocks rushed into the house, and, seizing a carving knife, sprang at Tantom and stabbed him dead off his horse. The villagers ran and caught him as he fell, and, as they raised him, the church clock struck four.

It was almost by a miracle that Horrocks escaped the crowd, who would have torn him to pieces. He was apprehended and tried at Derby Assizes, but, in view of the circumstances of the case, humanity prevailed, and he was convicted of manslaughter only, and served six months' imprisonment. His mother died, and he returned and lived a quiet life at the inn, always, however, remaining an object of aversion to the people of Heanor.

For many years after these occurrences the Heanor bells were tolled on the anniversary of Francis Tantom's death, and always at four o'clock. ARTHUR MORRISON.

A REMARKABLE EXPERIENCE.

BY MRS. W. DINNING.

The following I consider a remarkable experience, not only from the way in which I received it, but also that it points, to the purest theism, as the religion taught by the most advanced spirits. Nine or ten years ago, in Chicago, while attending Sunday spiritual services there, a hymn, little above doggerel, was sung to the tune of America. (In fact, except the national anthems of England and America, which I do not presume to criticise, I have rarely seen hymns to that metre worthy of the tune.) On leaving the church, I made this remark to my husband, and said, "I wish I

could be influenced to write a suitable hymn for that tune." I do not think I gave the subject any further thought, but a few days after, while otherwise occupied, I asked my husband to write from my dictation the following hymn:

Thou love ineffable,
Father unchangeable,
Ruler o'er all;
Of light, infinite source;
Of life, eternal force;
Of worlds who mark'st the course,
On thee we call.

Thee, sun and stars adore,
As they all space explore
They worship thee.
Thou author of our days,
While seraphs hymn thy praise,
We chant our noblest lays,
Thine offspring we.

Almighty parent thou,
We at thy footstool bow,
We thee adore;
Enthroned in light who art
New life to every heart,
Of thy free grace impart,
We thee implore.

As angels, who thy will,
All thy behests fulfil
With willing feet;
Thy spirit us inspire,
Baptize with sacred fire,
Be it our soul's desire
Thy will to meet.

Omnipotence Divine!
All power and glory thine.
May every soul
Receive thy gracious word,
The Kingdom come, O Lord,
Thy spirit be outpoured
To make earth whole.

When finished, I said: "I believe that is an adaptation from the Sanscrit, and was sung in ancient Atlantis." Judge, then, of our surprise, the following Sunday evening to hear as the inspired speaker's invocation, the hymn of the previous week, not in exactly the same metre, but line by line in blank verse, or poetical prose.

On leaving the church, a clairvoyant said to me: "Are you aware your guide was on the platform to-night influencing the lecturer?" I think this accounts for the hymn and invocation being almost identical; and I have reasons to believe, which to us are conclusive, but would lengthen this article too much to state them here, for supposing that this guide whom the lady saw was Yermah, the Atlantian. Waukegan, Ill. —*Religio-Philosophical Journal*.

SHADOWS AROUND US.

No. II.

(Compiled by Arthur Morrison.)

THE APPARITION OF LIEUTENANT COLT.

THE narrative here given is testified to in the most complete manner by all the witnesses possibly available—witnesses of a character which puts the story as an unvarnished matter of fact beyond all doubt. The prayer book and the original letter referred to are still in the possession of Captain G. F. Russell Colt, the younger brother of the late Lieutenant Colt.

On the 28th of March, 1854, war was declared by Great Britain against Russia, and afterwards—not at all as soon as should have been the case—troops began to leave our shores for Varna, and later for the Crimea. Among the thousands of good soldiers who left our shores to do their duty in that bloody conflict was Lieutenant Colt, of the 7th Royal Fusiliers, a young man of only nineteen, the eldest son of his family. While lying before Sebastopol he, in common with so many other hardly-spared men, became stricken with illness, and it was noticed that his letters home assumed a rather low-spirited character. His younger brother, Mr. (afterwards Captain) G. F. Russell Colt, was his most frequent correspondent, and in response to one of these letters jocularly told him to cheer up, but if anything unpleasant did happen, he had better appear to him in the well-known old bedroom at Inveresk House, where they had so often enjoyed a surreptitious pipe and a chat together, seeing that telegraphic communication with the Crimea was not complete, and that otherwise the news would be long in reaching Scotland. Inveresk House was their father's residence near Musselburgh, Midlothian, and Mr. Russell Colt was at this time staying there during his school holidays.

At Inveresk, the 8th of September, 1855, was a dull, cheerless, rainy day. Mr. Colt went to bed that night at about the usual time. His bedroom, the one he had mentioned in his letter to his brother Oliver (which letter had now been despatched about a fortnight, and had quite faded from the writer's recollection), was a singular old room, long and narrow, with the door at one end, near which was the bed, and a window at the other.

He slept soundly until shortly after two o'clock, when he awoke with a sudden shock. He sat up and looked about him, and there, kneeling at his bedside, but facing towards the window at the far end of the room, waxily pale and transparent, was the distinct figure of his brother Oliver—his brother Oliver, who was fifteen hundred miles away, fighting at the Crimea. Bright and distinct, although surrounded by what seemed a phosphorescent haze, there it knelt, motionless, looking toward the window.

A feeling of intense awe, not in the least akin to fear, took possession of the younger brother. He attempted to speak, but could not produce a sound. Then he turned and buried his head in the clothes to calm and collect his disturbed mind. The jocular request of his letter never once crossed his mind, and he came to the conclusion that the vision must be merely an effect of fancy, or perhaps the reflection of the moonlight.

Having arrived at this conclusion, and by this time being, if possible, more thoroughly awake than ever, he looked again.

There still knelt the figure, but now the face was turned from the window, and the gaze fixed with an indescribably sad, loving, and piteous expression, directly on him.

Again he strove to speak, and again his tongue failed him. Then he sprang out of bed, went to the window, and looked out.

There was no moon, the night was black, and the rain beat heavily against the window panes. He turned, and there still the figure of his brother knelt, with eyes fixed upon him. He shut his eyes firmly, and walked through it to the door.

He grasped the door handle and looked back again. The back of the kneeling apparition was now toward him, and as he looked the head slowly turned and once more the eyes cast upon him that loving, mournful gaze, and there upon the temple, on the side which, until now, had been partly turned from him, he saw a red wound, with the blood streaming down over the cheek and ear.

He forced himself through the door, and shut it. Then he sought the room of a friend who was lying at the house, and explaining to him the reason of his agitation, spent the remainder of the night on a sofa with which the room was supplied.

In the morning he described what had happened to several persons, and among them his father, who, however, forbade him to repeat it—more especially to his mother—for fear of exciting groundless alarms.

But he did not know what had been going forward before Sebastopol that day. On the 8th of September the Malakhoff was stormed, and the last attack made on the Redan.

The morning was dull, cold, and cheerless; a cloud of black smoke hung low over the doomed city, and leaping up toward it in many places were the lurid flames from burning buildings. Still the fearful cannonade went on, and the smoke hid from one another the movements of the besiegers.

Thirty-five thousand men were forming up to attack Malakhoff, the planting of the French flag upon the summit of this great work having been agreed upon as the signal for the assault upon the two Redans—the English to attack the Great and the French the little Redan.

The company of the 7th Fusiliers, to which Lieutenant Colt was attached, was to form part of the attacking party, and to some extent recovered as he was from his illness, the prospect of a sharp action thoroughly raised his spirits. Like a devout soldier he received the sacrament from the chaplain, and showed him the letter which had only that morning arrived with news from home, and the odd request of his brother. Then he joined his company and advanced to the entrenchments.

Colt's company, with the light division, went for the salient angle of the defence. The ditch here was at its deepest, fifteen feet, and on placing their six or seven ladders they were found to be two short. Scrambling up these, however, and over the parapet, as best they might, the captain of the company fell dead, and Colt, already more than once

wounded, took his place before the men, and led them over the parapet within the walls, into a tearing hail of shot which dropped them in heaps.

And that was his end. A bullet crashed through his temple, and he fell among a dozen of his followers.

The next day and night were devoted to recovering the bodies of the dead, which lay in heaps, English and Muscovite co-mingled all over the Redan works. Again and again one of our soldiers would be found actually still clinging and hanging on to the face of the parapet and glacis, with arms and fingers rigid in death, shot through and through. A captain of rifles was found shot through the breast, firmly gripping a prostrate Russian by the throat, and everything visible gave evidence of the fearful struggle.

Graves were dug, and for hour after hour for days the work of burial went on. Among the heaps of slain comrade found comrade, and brother recognized brother, mangled and torn.

In the early morning of the second day after the attack, a party came upon a pile of dead just within the walls, and there, in the middle of it, and kept in the position by the heaped-up slain around him, knelt the body of Lieutenant Colt, his sword still firmly gripped, his face toward the enemy, and on the temple a red wound, with the stain of the dried blood where it had streamed down over his cheek and ear.

Reverently they raised him and carried him out beyond the trenches. And the chaplain sent home to his brother his prayer-book and the letter found in his pocket, in which he was bidden to the tryst he so strangely kept.—*Northern Weekly Leader*.

The San Francisco *Chronicle*, of August 24th, contains a long narrative, the substance of which is that Edwin Russell, a real estate dealer of that city died suddenly of apoplexy, and appeared in spirit to his friend, Mr. H. E. Reeves, before the arrival of the messenger announcing Mr. Russell's death. Mr. Reeves stated to a representative of the *Chronicle* that the apparition was "so real, so lifelike, that I at once stepped forward and stretched out my hand and was about to speak some words of welcome. As I advanced to the head of the stairway the figure seemed to turn as if about to descend [the stairs] and faded into the air. I remember trying to speak to the figure, but the tongue clung to the roof of my mouth. Then I fell against the wall and gasped out, 'Ah! My God!' just like that. My sister and niece, with the other folks, came up. My niece said, 'Uncle Harry, what's the matter?' I went on to explain what it was, but was so scared I could hardly speak. My niece said, 'Don't you know Russell is dead?' I must say those words only made matters worse, and I nearly fainted. Then they told me that the Rev. Mr. Davis had sent Mr. Sprague to tell me of the sad news. I was terribly startled by the affair, and feel shaky even now, but I am not given to superstitious fears, and I suppose it can be explained. Mr. Sprague had been waiting nearly half an hour before I saw him and obtained corroboration of the news of Russell's death. It is very strange; very strange, indeed. I saw that man Russell after he must have been dead three hours at least, as plainly as I see you in that chair." "In an interview with Mr. Sprague," the *Chronicle* says, "the essential features of this strange story were confirmed. It is a significant departure from the routine ghost story that all the persons connected with this case are unconnected with any spiritualistic organization, are of well-balanced mind, thoughtful and sceptical on all sensational matters." Mr. Reeves is described as a man in the prime of life, of temperate habits, in good health and strong nerves. This case furnishes a good subject for investigation by the Society for Psychical Research.

CORRESPONDENCE.

FINE PHYSICAL MANIFESTATIONS.

To the Editor of "The Two Worlds."

DEAR MADAM,—On Tuesday night, September 22nd, at our esteemed friends, Mr. and Mrs. Hardy's, 175, Pond Street, Sheffield, Master Holly Hardy, their son, some 15 years old, offered to hold a circle, he sitting as medium for the direct spirit voice. About 11 o'clock we took our seats, when, in a few minutes, I heard the spirit taking a paper tube from the top of the piano. The first sound of the voice

through this tube was very feeble, but it became more distinct and loud afterwards. "You have a stranger here to-night," was said. Then the spirit asked my name. I gave my name and address, and it was repeated several times. "Mr. Wilkes, of Manchester, is it? And how are they all getting on in that quarter?" They asked me if I was frightened. I told them I was enjoying it very much, and not at all frightened. The tube was used freely about our heads and shoulders, and brought down with great force on the table. It was then placed close to my ear, and in a loud and distinct voice we were asked to sing. "What shall we sing? 'Here we suffer grief and pain?'" "No, we have no pain. Sing 'Poor old Joe.'" I distinctly saw the tube floating in the room, but could not see any hands that used it. While the above manifestations were taking place the medium was in his normal condition. In about twenty minutes the spirit patted me gently on the head and wished us all good night. Then Master Hardy became suddenly controlled. The chairs and other furniture moved about, and the spirits played the piano. I have no desire to trespass further on your valuable space, but if you think the above is worthy of a corner in your widely read paper I will leave it in your hands.—I am, dear madam, yours faithfully,

34, Oxley St., Hyde Rd., Manchester. SAMUEL WILKES.

Concerning the same circles, we presume, Mr. Hardy, the father of the young medium, writes as follows:—

"Sheffield.—During the visit of Mr. and Mrs. Everitt they had a sitting with our son (H. Hardy), a boy 15 years of age. Mr. and Mrs. Everitt took much interest in the boy's mediumship, and asked if spirits could speak in the direct voice? We had had some whispers, and a promise that they (the spirits) would try again. This was on Thursday, 18th September, and at Friday night's circle the medium passed under control, and informed us that they were going to try and speak in the direct voice. There was again some whispering. We thanked the controls for doing their best, when, to our surprise, the spirit commenced speaking in a loud clear voice. The medium was at first much frightened, and took fast hold of the next sitter. I am pleased to say that we had the direct voice talking to us for an hour, and closing by bidding us all good night, and singing the doxology. W. HARDY.

REMARKABLE COINCIDENCES.

IN a recent issue of the Manchester *Evening News* a case was reported of a clergyman officiating at one of the popular churches of Liverpool having dropped down dead just as he was about to administer the Communion on the Sunday (we believe) of October 5th. A few days later comes the following:—

Mr. S. Smelt, the deputy city coroner, held an inquiry to-day with respect to the death of the Rev. James Chalmers, who it will be remembered died suddenly whilst addressing a meeting at the Central Hall, Oldham Street, on Friday night.

And in the very next day's paper we read:—

SUDDEN DEATH IN A CHAPEL.—Mr. Thomas Evans, a deacon of the Calvinistic Methodists at Chapel Mawr, Denbigh, went to the evening service as usual on Sunday, and had just taken his seat in the elders' pew when he was seen to lean backwards suddenly, as if sleeping. Some members of the congregation immediately went to him, and found that the heart had ceased to beat. Medical aid was called, but Mr. Evans died before it arrived.

Thus within one week we have this remarkable record. Whilst we accord no less of sympathy than interest to such an unusual concatenation of death scenes, we cannot but wonder what opinions would have been passed upon similar occurrences if instead of being Christian gentlemen, each terminating their earthly career in places of Christian worship, the persons had been spirit mediums, and passed away in halls devoted to spiritualism!

I cannot believe that any state in heaven is a final state, only a condition of progress. The bud opens into the blossom, the flower matures into the fruit. The salvation of to-day is not blessedness enough for to-morrow. Here we are, first, babes of earth, with a few senses, and those imperfect, helpless, and ignorant; then children of earth; then youths; then men, armed with reason, conscience, affection, piety; and go on enlarging these without end. So, methinks, it must be there that we shall be, first, babes of heaven; then children; next youths; and so go on growing and advancing, our being only becoming more and more expanded and developed, with no possibility of ever reaching the end.—*Rev. Theodore Parker*.

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The People's Popular Penny Spiritual Paper.

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FRIDAY, OCTOBER 31, 1890.

SPIRITUAL AFFINITY.

BY W. A. CARLILE, BIRMINGHAM.

It is not every spiritualist who knows what an important part spiritual affinity plays around him. In the world of spirits this affinity holds the same place that gravitation holds in the world of sense. As the latter binds into one complex unity all the visible universe, so by the laws of spiritual affinity, the underlying and still greater invisible universe is made one. As between the most brilliant and distant suns and the dullest clay of earth there are strong though invisible bonds of union, so the brightest and most ethereal intelligences are by the very law of their being inseparably bound to the lowest and most degraded among men. Also, through all the intervening spiritual spaces the same law holds, so that among ourselves those who are higher than others, either morally or intellectually, have their destinies inextricably bound up with those whom they might otherwise be tempted to despise or ignore. No one therefore can safely look with indifference on the degradation of others, for it is dragging himself down, and no one can raise others without being himself raised, and he finds that "he that watereth shall be watered also himself."

The same holds true whether it be this world or the next that is under consideration. Like our own, that world also moves onward and upward, ever assimilating all that is true and godlike, and ever shedding from it all that is imperfect and base. Side by side the two worlds move on, the same laws governing both, and the same mighty attraction making them one. As twin suns revolve round each other as they fly through space, so the world visible and the world invisible move onward along their appointed path through God's great infinity. Wherever we look we thus see the same laws, and the conclusion is irresistibly borne in upon us that the whole family in heaven and in earth is indeed one.

The difference between this world and the next is merely a difference in degree and not in kind. It is also more apparent than real, being chiefly dependent on the presence or absence of that small globular accretion of matter which we call the eye. That frail and perishable organ is only a far and faint imitation of that splendid spiritual insight, which on the spirit plane acts with all the more clearness and penetration by reason of the absence of this distracting and diffracting organ. Yet how often we foolishly refuse to believe what we cannot see, oblivious of all the converging lines of human testimony, of physical fact, of spiritual illumination,

of instinct and of reason, which all unmistakably point to the invisible as the deepest reality of all. The very invisibility of the spirit world is proof presumptive of its power, but its energies can only reveal themselves to us along the lines of affinity by which we are united to the spirit world. By being receptive to whatever of good may come to us from that unseen region, then the lines of attraction become paths of light, and the heart of the candid seeker after truth is flooded with light and with joy inexpressible.

SOME ACCOUNTS OF THE WONDERFUL MIND READER PAUL ALEXANDER JOHNSTONE.

In the bright new Chicago paper, *The Progressive Thinker*, of a recent date, there is a long account of the above-named remarkable individual, from which we make the following extracts:—

It appears from *The Chicago Herald* that Paul Alexander Johnstone is a most wonderful man. He spent the first fourteen years of his life in Chicago. He was born at St. Paul in 1867, but two months after his birth his father brought his family to Chicago and remained in that city. The old and trite saying that poets are born, not made, may be aptly applied to devotees of psychical phenomena, more particularly in the case of the fair-haired, slightly built young man who startled the members of the Press Club with his powers. From his earliest years Mr. Johnstone showed a natural inclination toward mind reading. When not more than five years old he would astonish his parents by reading their thoughts, and even divining the contents of the page of the book they happened to be reading. His father viewed him with strange eyes and was often troubled at the precocity of his son. His mother, from whom it may be said he inherited his marvellous powers, was more lenient. She had herself been a student of mental phenomena for many years. She was one of the earliest lady doctors in Chicago, and before the fire owned a large drug store. She was visited by no apprehension of her little boy, and possibly by quiet acquiescence fostered the growth of her son's power. When he was sent to school he raised the hair of his teachers' heads by reading their thoughts, and as it were foretelling what they intended to do during the lessons. Often enough his powers stood him in good stead. He always knew when the mind of his teacher turned to physical castigation and would make a break for the door immediately. His school education ended when he was twelve years of age, and two years afterwards the family removed to St. Paul. Paul obtained work as a clerk in a store, and as his powers grew with years he began to study the history and progress of mental phenomena. He was employed by the St. Paul Fire and Marine Insurance Company, and accomplished the work of three men by the aid of his marvellous memory. The company had 3,000 branches, and without reference to ledgers he was able to locate any one of them at a moment's notice. While working in this capacity, he was considered by his fellow clerks as an extraordinary lad, and was always allowed to have his way. They seemed to think he was in league with the dark powers. It was while working with this company that he first determined to study psychical science. Every moment that could be spared from business was devoted to this study. Through the midnight hours he would pore over old tomes relating to mental phenomena.

He plunged deeper into the mysteries of Esoteric Buddhism, and from that time determined to devote his life to the pursuit of the fascinating studies. He would sit in Turkish fashion in his room and work himself into a peculiar hypnotic state that he cannot himself explain. Gradually his mental faculties gained the mastery over his psychical faculties. Like another Dr. Jekyll and Mr. Hyde, but in a different direction, his physical powers came under the sole control of his mind until it reached a stage when intense mental action could stop the circulation of the blood, and he would become to all appearance dead. From this study his mind was led naturally to the examination of religious belief in a future life, and after long and weary searching into the unknown he became an atheist. But this state did not last long. He delved deeper into the mysteries of being, and became thoroughly imbued with the belief in a future life, but as yet he has not been able to put into words his knowledge of the Infinite.

Paul's father had succeeded so well in the steamship and ticket business, that he could now rest and devote more attention to the vagaries of his son. He tried in vain to wean him

from what he considered his evil ways. Paul would have his way, and his father refused to have anything to do with him. Since 1884 Paul has worked alone in the pursuit of his favourite science, and it was only a year ago that he determined to give in public an exhibition of his powers. The effort to subject his body entirely to his will, however, has through constant and severe training produced a strange result. Little by little under the effect of his will, his physical powers have lost their salutary balancing influence in his organism, until his mind reigns supreme. He cannot now restore the normal healthy condition of his body, and is liable at any moment and in any place, to fall into a deathlike trance. This has necessitated the carrying of papers on his person, stating that if found in such condition he should be treated as a mind-reader, and not to have any medicine administered to him. His relatives have been shocked to receive telegrams from different cities, stating that he was dead, but he has always been restored to what may now be termed his usual condition.

Describing his sensations on recovering from a trance, Mr. Johnstone says that a horrible jarring of the nerves is succeeded by an agonizing mental strain extending through every part of his body. He can run his pulsations up to 180 and then suddenly stop, and the tremendous strength exhausts him so utterly that for several minutes a terrible grinding pain racks his whole body. When the pulsation returns he describes it as like a cord drawn slowly but forcibly through his limbs. The effect on his eyes as he turns them up to meet the optic nerve, is such that he was rendered absolutely blind for three weeks after an exhibition. With regard to his other feats he requires the complete concentration of the mind of the subject on whatever test has been brought forward. Without this he can do nothing. Let him be securely blindfolded and placed beside a good billiard player. If this player thinks of a certain way to make a good shot, Johnstone will, by merely touching the subject's fingers, grasp a mental photograph of the table and reproduce the shot. Figures, dates, characters in all languages, are easily seized by the mind of the psychologist through the subject and immediately reproduced. As one example of his power, Mr. Johnstone took an album of portraits and asked the reporter for *The Herald* to select one from the group. In the meantime he left the room while the selection was made. Carefully photographing the picture on his memory, the reporter closed the album and recalled Mr. Johnstone. He then bandaged his eyes tightly and placed a black cap over his head to prevent any light penetrating through the bandage. In a moment Mr. Johnstone took the album and placed his hand on the back of the picture chosen and said, "That is the one." But it wasn't, and he asked the reporter to think of the number of the picture in the album, and he immediately repeated it aloud. Then he sat on a chair two feet away from the reporter and described minutely the dress and appearance, even to the parting of the hair, on the photograph chosen. In every particular he was correct, and he gave several examples still more impressively showing his wonderful powers. During his study in this city he intends to produce what he terms the "hack scene." An article will be hidden by some well-known gentleman in any part of the city, and Mr. Johnstone will take the subject along with him in the hack and drive blindfolded through the streets until he locates the hidden article. He has always been successful in this feat and he does not fear the result in Chicago. Another feat which he hopes to attempt is the steering of a steamboat across the lake. He will stand beside the pilot, who will think of the course the vessel must take across the lake, and in an instant Mr. Johnstone will carry out physically the thought of the man at the helm. Mr. Gooding, his manager, has already approached the Goodrich Steamship Company with regard to this test, and he expects to receive permission for Mr. Johnstone to try the experiment.

"I cannot explain how I became possessed of these powers," said Mr. Johnstone, "other than by inheritance from my mother. I believe that when this science receives due recognition from the public, an incalculable amount of good will accrue therefrom. For instance, I think that crime will become a dead letter through the agency of this particular mental faculty. If the manager of a bank finds that the funds are disappearing gradually, the mind-reader will be able to tell by coming into contact with every officer in the bank who is the thief. I can describe this power only as a sort of mental bloodhound following a train of criminal thoughts in the mind of the thief. Though the evidence of

a mind-reader could not be taken, perhaps, without circumstantial evidence, say, in the case of a murderer, yet contact with the man would reveal his mind to the psychologist. Hidden motives would come to light, the weapons of destruction would be discovered, and the whole train of evidence could be laid bare. I was sent for last year by the warden of Stillwater jail in Minnesota, to aid him in tracing an escaped murderer. The jailer afforded me the connecting link between the murderer and myself. This was all that was needed. Like a bloodhound following a scent my mind tracked him to St. Paul, and he was discovered in the exact spot where I located him. In cases of mistaken identity I shall be able to read the minds of the accused and prove an alibi as clear and as positive as if I had seen the man in the spot far away from where the crime was committed. This, it is my proudest hope, will revolutionize the world, and an era of peace, tranquillity and happiness will dawn on the suffering human race."

Mr. Johnstone, as portrayed above, is certainly a notable character, and not only a medium, but an independent mind-reader and clairvoyant. The world is on the verge of great revelations.

JUS TICE.

We give, in addition to the above sketch, the following test facts of the mind-reader's power, as narrated in *The Chicago Tribune* of last August.

At Chicago, one day last week, Paul Johnstone, a young mind reader, performed that perilous feat which cost the late Washington Irving Bishop his life. The test was that of finding the page, date and name of some gentleman who had been registered at any hotel in the city, the same to be known only to a committee appointed and entire strangers to the "mental telegrapher." A committee appointed by the Chicago Press Club, consisting of five gentlemen, one a lumber merchant, one a physician, and three journalists, was intrusted with the investigation. The Grand Pacific Hotel register was used. While one member kept guard over the mind reader at the Auditorium, the other four drove to the Grand Pacific and selected the name of J. G. Butler, junr., under the date of August 25th, 1890. Then the committee returned to the Auditorium, where the mind reader, blindfolded, entered the carriage, took the lines, and drove to the Grand Pacific, but not by the route that the committee had taken. The member of the committee in charge of the register had disappeared from the place where he had been last seen by the other members, and so, it was said, the thread was broken, since the concentration of the mind on the exact location of the ledger was necessary to the success of the experiment. The mind reader consequently had to be led to the spot where the book was. He pored over the pages and found the one on which the right name was written. "It is under the date of August 25th, 1890," he said. The strain on his mental power became so great that he sank on a chair and called for stimulants, which were given him. He called upon one of the committee to fix the signature definitely in his mind. Then he he asked for a piece of paper and wrote the name of J. G. Butler, junr., just as it was written in the register, completing the task to the satisfaction of the committee. Completely exhausted he was taken to a private room, and lay some time on a couch before he recovered from the severe strain. His face twitched with pain and his eyes were streaked with blood. The feat of finding and reproducing a signature chosen from among a thousand in the same register was pronounced by every member of the committee *bona fide* and entirely successful. When Johnstone reached his home he was seized with spasms, and his body shook in his agony, his mind meanwhile dwelling on the scenes through which he had passed that afternoon. Opiates were administered, and under their influence he gradually sank into a deep slumber. Just before the register test was performed the mind reader was in a critical condition, his pulse fluttering in an alarming way, running at times over 150 beats to a minute. His temperature from a normal state had jumped to 106, and it looked as though a total collapse was imminent. None of the committee, and none who witnessed the performance of the feat consider collusion possible in the case, or regard the genuineness of the test as fairly open to question.—*Chicago Tribune*.

ON all hands of us there is the announcement, audible enough to those who have ears to hear, that the old empire of routine is ended, and that to say a thing has long been is no reason for it continuing to be.—*Carlyle*.

RELIGIOUS AND IR-RELIGIOUS INTELLIGENCE.

SABBATARIANS AND THE SUNDAY PAPERS.

THE GOLDEN RULE.

THE REV. E. P. FOSTER, who publishes a weekly paper in Cincinnati with the above title, contains the following, which is self explanatory:—

"The pastor of the Second Presbyterian Church, Springfield, Ohio, sends a post card as follows—'Have received No. 1 of *The Golden Rule*. Endeavouring to do as I would be done by, I would say that it is a blemish to your paper to have a Sunday excursion for sale of lots, advertisement (on the third page) and a lottery (in principle) on the fourth page.—Very truly yours, GEO. H. FULLERTON.'

"I thank my brother for his kindly criticism, and will thank him twice if he will teach me how I can act so as to be entirely consistent. I do not believe in a Sunday excursion for the sale of lots, not so much because it is on Sunday, which is Dr. Fullerton's objection, as that it is for the sale of lots. There is no scriptural command for the observance of Sunday above any other day of the week. In regard to the Jewish Sabbath even, Jesus said that it was made for man. Paul says: 'One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind.' Again 'Let no man judge you in respect of an holy day, or of the new moon, or of the Sabbath.' The New Testament does not teach the profanation of Sunday. It teaches us that the seven days of the week are all holy.

"To my mind it is clear that the selling of lots or the private ownership of land is immeasurably more oppressive and hurtful to humanity, and more clearly a violation of God's laws than is the running of railroad trains on Sunday. It is private ownership of land, of vacant land especially, that is the basis of the gigantic evil of plutocracy, that not only threatens our very existence as a nation—in itself but a small matter—but lifts some into the overweening pride of aristocracy and wealth, and crowds multitudes down to destitution and degradation and crime.

"Am I consistent with myself when I permit such an advertisement to go into the paper? Perhaps not. Neither am I consistent when I uphold the system by paying rent to my landlord. But if I am neither to own land nor to pay rent, it places me in a sore dilemma. The policeman will not allow me to camp in the street. Life in a balloon is too unsettled to suit me, even if I could purchase a balloon. Perhaps my brother can tell me how to be consistent short of suicide.

"I do not believe in lotteries either, though the reward be for skill in guessing the number of peas in a glass globe. But when I eat a slice of bread I am upholding the wheat gamblers in Chicago, New York and Cincinnati, whose lottery speculation is vastly more hurtful to the people than that of Louisiana. Shall I starve myself, then, in order to be consistent?

"In return for my brother's criticism, I would ask him if he thinks it consistent for him, as a Christian minister, to permit the printer to place 'D.D.' after his name, or to let members of his congregation address him as 'Doctor?' Does he think there is no authority in the words of Jesus: 'Be not ye called Rabbi; for one is your Master, even Christ, and all ye are brethren?'"

MR. HENRY OATMAN, the editor of the *Morning Call*, of Pittsburg, says a telegram has been officially notified by the Methodist Church to which he is attached that he is in danger of being cut off from membership. This is not for being an editor, as might be supposed, but because his paper is published on Sunday. At present he refuses either to give up his paper or leave the Church, and desires the Church authorities to state why they don't go for the editors of the Monday morning's papers, who keep their people working on Sunday while the bosses are attending divine service. If this should meet Mr. Oatman's eye, I would strongly advise him to drop it. There never was a Sabbatarian who was amenable to logic. Best thing for him to do is to join another Church, one that isn't afraid of the competition of the Sunday paper as a sporadic with the parson's sermons. Then he may get to heaven, after all, ahead of the Methodist body, and perhaps be elected to a high position there.

LYCEUM JOTTINGS.

WHAT THE SPIRIT SAID.

To my couch of pain came an angel guest,
And he bore me forth on his gentle breast;
And in speeding on I could feel the beat
Of the angel's pinions, both soft and fleet.
Then I saw beneath me a shoreless sea,
With its blue waves rolling in majesty;
And through drifting clouds gleamed the awful deep
Of eternal truth, with its boundless sweep.
Though I knew not once yet I found out then,
That to grasp the truth was too great for men;
And I laid me down on the angel's breast,
As a weary child, and my soul had rest.
For my heart was stilled with a great content,
Tho' the night was dark, and thro' storm we went;
For the fevered earth we had left behind,
And its fume and fret floated down the wind.
And the love of self with its restless pain
To its mother earth fluttered down again.
And I saw that sorrow, and pain, and woe,
Were but upward steps from the plane below.
Then a distant star in the darkness glowed,
An opening rosebud of light it showed;
Then we rushing, sped to a mighty sun,
And I knew that heaven's calm rest was won.
And the angel folded his pinions vast,
For the night and storm of the earth were past;
And I thought of rest, for I did not know
That the joy above lies in work below.
And I slumbered long under leafy trees,
Mid the murmuring streams and the sighing breeze;
Till I saw that sunshine, and wind, and streams,
In their joyful work found no time for dreams.
And a voice breathed forth thro' the silent glade,
"Is my son of service and toil afraid?"
And with speed I hastened to earth again,
To the work appointed in homes of men.
As I served the feeble my own strength grew,
And in teaching others the more I knew;
And in bearing calm to each troubled breast,
My own heart found peace and perfect rest.

—W. A. Carlile.

MORAL COURAGE.

CANST thou bear defeat? O warrior
Fighting on life's battle field,
When thou'rt conquered in a contest,
Dost thou then know how to yield?
Yield thy sword and furl thy colours,
And maintain thy purpose true;
That thou mayest in coming conflicts,
Courage have to dare and do.
Fortune is a fickle goddess,
Man must woo her when he may;
First defeat and then a victory—
Thus she does with mortals play;
When she smiles, be not elated,
When she frowns, be not dismayed;
Press with bolder courage forward,
Final victory's but delayed.
Truth must triumph, so must effort—
Effort for a worthy goal;
And as fiercer grows the struggle,
Still yet stronger grows the soul.
Courage, then; endure, be patient,
Never let thy efforts cease,
Fix thy aim, and thus pursuing,
Thou shalt know the conqueror's peace.

—Stella Marble.

THE LITTLE VACANT CHAIR.

Still my heart and eyes are turning
To a little vacant chair,
Standing idly in the corner—
Ever standing idly there.
Once it held a little maiden
Very dear and very fair.
In the fullest tide of rapture,
In my life's sereneest hour,
When my spirit sang within me,
Like a bird in summer bower,
Came a tempest sweeping o'er me,
Came with desolating power.

Ever as the shades of twilight
Wrap the world in tender gloom,
Comes a welcome, fairy vision,
Stealing to my lonely room—
Seeming like a ray of sunshine,
All the darkness to illumine.

Then the little chair beside me
Rocketh softly to and fro;
The fond eyes to mine are lifted;
Then sweet accents round me flow,
Till again my dreaming spirit
Drinks the bliss of long ago.

—Anon.

PLATFORM RECORD.

The Editors do not hold themselves responsible for the opinions expressed, or for the accuracy of the statements made, in the reports, and earnestly request secretaries to use the utmost care to make their communications brief, pointed, and reliable.

RECEIVED LAST WEEK.—Despite our announcement that no reports would be inserted in the *Missionary* number 84 were sent in. We can only give the following summary: Birkenhead: October 16, Mr. J. Bridges, jun., dealt with the "Development of Man from Apes," and will follow it up in November. October 19: Mr. Grocott explained the spiritualistic character of Jewish history and forms of worship.—Bolton (Bridgeman Street): October 19, Mr. Grimshaw affirmed that spiritualism gave demonstrable proof of immortality, and discussed the relations existing between God and man.—Bradford (Ripley Street): Mr. Wainwright lectured and his wife gave clairvoyance. Their services were considered satisfactory.—Bradford: St. James' (Harvest Festival), October 19, Mr. Hunt discoursed on "The philosophy of spiritualism and man's mission on earth," and delivered impromptu poems. The choir performed anthems and other musical services. Overflowing audiences.—Brighouse: A successful anniversary. Mrs. J. M. Smith related some facts in spiritualism, and answered questions from a crowded audience, and gave some good descriptions of spirits.—Burnley (North Street): Mr. Croasdale claimed that spiritualism is the need of the hour, and explained the good there is in things seemingly evil. He is considered a promising young medium.—Burnley (102, Padiham Road): October 12, Mrs. Heyes thought spiritualism was a reformer; and on the 18th, studied the signs of the times; and on the 19th, treated upon "Evolution." Clairvoyance and psychometry are said to have been remarkable.—Burslem: October 19, Mr. Grocott explained spirit missions in an interesting fashion.—Cardiff: October 19, Mr. F. B. Chadwick claimed that death is the gate of life. A satisfactory quarterly report presented.—Heywood: October 19, Mr. Mayoli treated upon "All men are equal in their birth," and "Where are the world's great heroes gone?" winning hearty approval.—Gawthorpe: Mr. Milner explained what spiritualism is, and Heaven and its occupants. Clairvoyance and psychometry were thought excellent.—Heckmondwike (Thomas Street): Mr. Boocock explained the benefits of spiritualism, and dealt with "The philosophy of creation." Recognized clairvoyance.—Hull: Mr. B. Gledstone spoke inspirationally to a good audience.—Leeds (Grove House Lane): Mr. Dawson related his experiences in spiritualism, and affirmed that "that which is perfect has come, viz., spiritualism." The reporter warmly recommends Mr. Dawson.—Leicester (Bishop Street): Mr. Hodson spoke about the good effects of the moral teachings of spiritualism. Mr. Sainsbury, referring to the benefits of kindness, said, "Go and do likewise." Mr. Hodson's clairvoyance was good. New members made.—London Occult Society: Mr. Tindall related some of his spiritual experiences.—Peckham (Winchester Hall): Mr. Humphries spoke about "National Spirit Guardians," and Mr. Veitch dealt with "Dives and Lazarus," and gave successful clairvoyance and psychometry.—Canning Town: Mrs. Weedemeyer explained "Life and Duties in the Spheres," and gave recognized spirit descriptions.—Shepherd's Bush: Mr. Mason was the medium for striking physical phenomena. October 12, Mr. Goddard read some mediumistic communications. 19, Mr. Houchin spoke about "The Spiritualism of the future," and Miss Luck sang a solo. Mr. Brook at the organ.—Longton: Brother Bates spoke of "Duty and Harmony." Miss Bates spoke on "There shall be weeping and gnashing of teeth." Mr. Kerns related experiences.—Manchester: Mrs. Lamb asked her hearers to let their light shine, and claimed that spiritualism was of God and could not be overthrown. Much applauded.—Manchester (Psychological Hall): Mr. S. Featherstone asked if spiritualism were a friend or foe, and showed its friendly character. Christianity was weighed in the balance, and found wanting. Able lectures.—Monkwearmouth: Mr. Charlton gave delineations and tests.—Openshaw: Mr. G. Featherstone answered questions and dealt with subjects from the audience, referring to man's responsibility, and true religion, making a good impression. Members requested to attend morning meetings.—Salford: Mr. Rothwell asked if Christ were God, man or myth? and also spoke on man's indulgences.—Shiplay: Mrs. Mercer showed that our loved ones do return to earth, and threw "light, more light" on life's problems. Successful clairvoyance.—South Shields: October 15, Mrs. Young gave descriptions of spirits to strangers. 17, Mr. E. W. Wallis lectured on "Spiritualism, the Land and the People." Whole proceeds to the organ fund. 19, Mr. Lashbrooke dealt with "Spiritual forces in man," and Mr. Grey improvised poetically.—Sunderland: Mr. Westgarth explained how spirits materialize and pass matter through matter.—Tyne Dock: Needed reforms were discussed. Mr. Gardener lectured on "Shakespeare and the Bible."—Lyceum reports from Bradford, Little Horton, Manchester and South Shields, all ordinary proceedings. Sowerby Bridge: Mr. Peter Lee addressed the Improvement class on "Hypnotism," and was listened to with much interest.

ARMLEY.—Afternoon: Mr. J. Bloomfield gave a good address on "The Fatherhood of God, and the Brotherhood of Man." In the evening four subjects from the audience were dealt with very satisfactorily. Lucid clairvoyant descriptions followed.—J. W.

AUCKLAND PARK. Gurney Villas.—Mr. John Charlton lectured on "Does Christian Faith agree with Science?" Wherever science has discovered anything useful to humanity the Christian bigots have called it bad and devilish.—G. W. B.

BATLEY. Wellington Street.—Good discourses from Mr. J. Kitson's controls on "Who will teach us any good," and "Spiritualism, what is it, and what does it teach?"

BIRMINGHAM. Oozells Street.—Evening: A very able and interesting address upon "Man's relationship with God, and His love to Man," through a new local medium. All were highly gratified. We hope to have our platform similarly occupied at regular intervals. Next Sunday our old and esteemed friend and untiring worker, Mrs. Groom.—G. E. R.

BLACKBURN.—Oct. 18: Mr. J. B. Tetlow spoke on "The Ideals of the Masses"; also named an infant, giving its spirit name, "Peace."

Evening: Subject, "Miracles and Special Providence." Psychometry after each lecture. Oct. 26: Mrs. Green spoke on "The Ministry of Angels." She named an infant, giving its spirit name, "Snowdrop." Evening: Subject, "What must we do to be saved?" Clairvoyance after each address. The choir gave a concert on Oct. 25, for their benefit, the committee kindly giving the room. The vocalists were: Miss French (of the Swiss Choir), Mrs. Green, Miss Stephenson, Misses Whittaker, Stott, and Lord; Mr. G. Hastings, Mr. Holland (character vocalist). Mr. Gill gave selections on the fairy bells. Mr. Coupe presided; Mr. Greenwood accompanied. All gave their services. A very enjoyable evening, the concert being a success. The proceeds amounted to £3 13s. 6d.—C. H.

BOLTON. Bridgeman Street, Baths.—Afternoon: Mr. Leeder spoke on "Spiritual Development." Evening: Subject, "Man: A Physical, Moral, and Spiritual Being." The controls explained the workings of the different organs of the body, after which the will was considered, and spiritual evolution proved by the progress made. Man could choose the way to proceed so far as his spiritual nature was concerned. Clairvoyant descriptions were given, but few recognized. Astrological descriptions were given from papers with date of birth, these being all recognized.—J. P.

BOLTON. Old Spinner's Hall.—Oct. 19: Mrs. Horrocks gave interesting addresses to crowded audiences, the psychometry being extraordinarily successful. Monday night a public circle was well attended, the collection being for her benefit, she having given her services on Sunday. Oct. 26: Miss Jones gave good discourses to large audiences, several not being able to gain admittance. At night the subject from the audience was "The Spirits' Work." Good psychometry, nearly all recognized. This lady some three months since at West-houghton, foretold to our late chairman, Mr. Hatton, what would take place in regard to his voyage to India. At that time he had no knowledge of the speedy call for him to go, but he is now on his way. Before leaving he was presented with a beautiful walking stick bearing this inscription: "Presented to Mr. Thomas Hatton by the Bolton Spiritualists, Oct. 21, 1890." Several other presents were given him by members privately, and some sent presents from Oldham, for which he returns his hearty thanks.—A. Halliwell.

BRADFORD. 448, Manchester Road.—Opening Services, Oct. 26: Mrs. Winder's control gave eloquent addresses. Afternoon: "How do Spirits Return?" Evening: "Spirit Communion." This is a new society. We hope to get larger premises by-and-bye. Audiences very good. Nov. 4: Mr. G. A. Wright.

BRADFORD. St. James's.—Afternoon: Mr. William Hopwood spoke on "Man, his Mental, Physical and Spiritual Nature," showing that it is his interest and duty to develop his character. Evening: Subject, "The harvest is past and the summer is ended and we are not saved." A powerful discourse, calling attention to the neglect of vast numbers to cultivate their powers, and when the summer of their lives is ended and the harvest time past, there is nothing to meet the requirements of the winters of old age.—E. H.

BRADFORD. Ripley Street.—Miss Harrison's guides spoke well to large audiences, especially at night, when the subject was "There shall be a new heaven and earth." Her clairvoyant descriptions were all recognized save one.—T. T.

BRIGHOUSE.—Oct. 20, in our room in Nettleton's Yard Mrs. Smith dealt very ably with a subject sent from the audience, viz. "Work and Life in the Spirit Spheres." Our chairman said it was one of the best lectures he ever had the pleasure of listening to. Clairvoyance afterwards was very fine. A good audience. Oct. 26: Mrs. Beauland's guides gave trance addresses. Afternoon: "What God shall ye Worship?" Evening: "Does God hold all humanity responsible for our first parents, Adam and Eve?" which was dealt with in a very able manner. Very good audiences. Psychometry and clairvoyance nearly all recognized.—R. R.

BURNLEY. Hammerton Street.—Afternoon: We had Mrs. Wallis, who spoke about "The Thought Realm," which gave satisfaction to a fair audience. In the evening she took questions from the audience. Some of them were of a very interesting character, and were ably answered. In fact, it is the opinion of many friends that Mrs. Wallis has advanced to the front rank as an advocate of the philosophy of spiritualism.—J. N.

BURNLEY. North Street.—Afternoon: The controls of Mr. Thos. Grimshaw discoursed on "A plea for God, and a view of our relations to Him." Evening: "Matter, Force, and Spirit." Both addresses listened to with marked attention.

BURNLEY. Trafalgar Street.—Oct. 19: Mrs. Johnstone gave good addresses and clairvoyance. A fine audience were well pleased. Our Lyceum was well attended. Oct. 26: Afternoon, Mr. W. Hull spoke on "Responsibility." Evening: "Darkness." Good psychometry. All well pleased.—J. C.

BURSLEM.—Mrs. Wright's guides gave an earnest and interesting address on "Spirits, what are they, and where are their homes?" to a fair audience. Next Sunday, Mr. Llewellyn will reply to Mr. Ashcroft, who is lecturing in the town.—M. W.

BYKER.—Mr. Coxon's guides delivered an elaborate address on "Prayer, what it is, its place and power," to the satisfaction of all. Mr. Coxon is ever willing to lend a helping hand.—Mrs. H.

CARDIFF.—Mr. J. Hopercroft, of London, delivered an interesting address both morning and evening, to a large and appreciative audience. Lyceum as usual, 3 p.m.

CLECKHEATON.—A good day with Mr. Parker's guides. Afternoon: subject, "What has Spiritualism done for Humanity?" Evening: "Message from over the Tomb." Both were very well treated, and listened to by good audiences. Tea and meeting on Nov. 5. Tickets, 6d.

COLNE.—Oct. 19: Afternoon, Mr. Haskins gave a short address, Mrs. Walton gave clairvoyance. Some very good tests given to strangers. Evening: Mrs. Gott gave a short address on the platform, then her guides took her among the audience. She gave some good practical advice to a crowded house. 26: Mr. Peter Lee gave two good lectures. Afternoon: "If we say we have no sin we deceive ourselves." Evening: "Triumphant over Reason."—J. W. C.

DARWEN.—Had the pleasure of hearing our favourite speaker, Miss A. Walker. Afternoon subject: "Life Beyond the Grave." Evening: The controls were earnestly requested to deal with a subject which had

been given to the chairman—"Man's inhumanity to man makes countless thousands mourn." A very large audience listened with much interest, followed by the interesting ceremony of naming a child of Mr. James Smith's. On earth he would be known as James Smith, in spirit a "lily of the valley." Clairvoyance after each discourse very good.

FELLING-ON-TYNE.—Tuesday, Oct. 21: Mr. V. Wyldes kindly gave a lecture for the benefit of the building fund. We had a large audience, but not a very remunerative one. "Heaven, Hell, and Purgatory" were dealt with very ably. We thank the speakers who have lent us a helping hand. We have sent upwards of 200 circulars to the different societies at a great expense, but have not had a single response. The names of those persons who have kindly given us donations will be sent for publication shortly. Oct. 26: Owing to family bereavement, our esteemed friend, Mr. G. Wilson, could not be with us; but Mr. Hall, our president, and Mr. Pickering, our organist, ably occupied our platform.—J. D.

GLASGOW.—Oct. 26: Morning, Mr. A. Cross spoke on "Spiritualism a Religion." He said spiritualism is a scientific religion. It teaches of the source of inspiration, of a continuation of life, with facts to prove each. Every religion is the force of the spirit acting upon men. Christna, Confucius, Gautama, Jesus, were all inspired men. And this new revelation is moving men to tenderness and compassion, giving a knowledge of spiritual truth, received direct from the world of spirit. The lecture was highly commended. Evening: Mr. Cross on "Spiritualism outside of Spiritualists." He gave the historical records of spiritual power observed in every age. The lecture was full of facts, and ably delivered. The Lyceum was attended and conducted with success. Thursday, 28: The experimental meeting was conducted by Mr. J. Griffin, who discoursed on "The Condition of the Departed." Psychometrical delineations were given and admitted correct; others gave clairvoyant descriptions. These meetings are well attended.

HALIFAX.—Oct. 19: Mr. Newton delivered able and instructive discourses. Afternoon: Subject from the lesson read. Evening: Four subjects from the audience were exceedingly well treated. Large audiences. Oct. 20: A very pleasant evening with Mr. Hudson, one of our locals. Oct. 26: Mrs. Britten. Afternoon, subject, "The Human Soul and its Wonderful Powers as Proved by Spiritualism." In the evening nine subjects chosen by the audience, and although the guides laboured under difficulties, through Mrs. Britten having a severe cold, we had a splendid treat. The beautiful orations supplied a bunch of rich food from the tree of knowledge, distributed to the crowded audience with loving kindness, and oh! the urgent and sympathetic appeals to every soul to commence and put their house in order; don't wait for some one else to do it for you, nor until some other time; commence to-day, make a resolve and stand firm by it, to be better than you have been in the past, and have more love and sympathy; be just and true in all your actions and ever ready to deny yourself for another's good. Mr. Etchell, from Huddersfield, was chairman, as both our chairman and vice are indisposed.—B. D.

HANLEY.—Evening: Mr. Macdonald spoke to a fair audience on "What is Truth?"

HECKMONDWIKE. Blanket Hall Street.—Mrs. Bentley gave grand and stirring addresses. Afternoon subject, "Sowing and Reaping." Evening subject, "Happy Homes, and how to make them." We like her better every time she comes. She is a true worker.—H. O.

HEYWOOD.—Mrs. Yarwood was not with us owing to an accident. Mr. Ross, of Salford (chairman), gave interesting addresses on "Spiritualism." Mrs. S. Horrocks, a member, was very successful with clairvoyance and psychometry. Good audiences. Crowded at night. Mrs. Horrocks kindly gave her services for our society, for which we are all thankful.—J. E. S.

HUDDERSFIELD. Brook Street.—Oct. 19: Crowded audiences. Mrs. Gregg gave her personal experiences as a spiritualist, in the evening, which were well received by an overflowing audience. Oct. 26: In the unavoidable absence of Mrs. Groom, Mr. Geo. Featherstone has made an excellent substitute, answering questions brilliantly. Good audience at night. Sunday next we have Mr. Howell. We hope all friends will take advantage of this opportunity to hear him. A rich treat in store.

LEICESTER. Temperance Hall.—Oct. 19: Mr. V. D. Pinkney lectured on "Spiritualism: The Light of Truth." Good audience. Clairvoyance by Mrs. Ring, mostly recognized. Many strangers convinced. 26th: We had our friend Mrs. Barnes. Morning: A good audience listened to an instructive address on "How to Investigate Spiritualism." Evening subject, "The Philosophy of Reincarnation," showing the fallacy of any such belief as inconsistent with the perfection of God's laws. A large audience.

LONDON. Canning Town.—After a reading by the chairman the Misses Yeeles sang a duet in splendid voice. Mr. Copley spoke on "The inconsistency of the teachings of the Churches," which was very much appreciated. After a solo, Mr. Weedemeyer's guides gave satisfactory clairvoyant descriptions to strangers, who marvelled greatly. A sick aunt of a stranger was described who lay on a bed of sickness at his home, he at once acknowledged the accuracy of the description. We heartily thank our friend Copley, and the Misses Yeeles.—F. W.

LONDON. Forest Hill, 23, Devonshire Road.—A pleasant evening with Mrs. Spring's guides, who gave a number of clairvoyant tests, all recognised.—G. E. G.

LONDON. Marylebone, 24, Harcourt Street. W.—Mr. Goddard delivered an address in favour of brotherly love, and practically living a life of universal unselfishness, followed by a few welcome words from our old friends, Messrs. Drake and Sherrington.

LONDON. Peckham. Chepstow Hall, 1, High Street.—Wet weather materially affected the attendance on Sunday last at our building fund services. Mr. Coote was very successful in his character reading, a work he should continue. Evening: Mr. and Mrs. Everitt paid us a welcome visit, and the address we listened to was "Truth is stranger than fiction." It was much appreciated. Mr. Morrel Theobald also said a few words, and promised to address us in the near future.—W. E. L.

LONDON. Peckham. Winchester Hall, 38, High Street.—Morning: Mr. J. Veitch spoke on "The Intermediate State." Evening: Mr. Cyrus Symons, spiritualist of nearly thirty years' standing, delivered an interesting address upon "Matter and Spirit." Owing to the in-

clement weather the attendance was not so large, and the absent ones missed a full explanation of a subject that spiritualists can well understand. We hope when our friend comes again, we shall have a crowded audience. He is an able exponent.—J. V.

MACCLESFIELD.—Oct. 19: Anniversary Services. Addresses by John Lamont, Esq. Afternoon subject, "The Influence of Spiritualism on Character." He refuted the erroneous idea that spiritualism was "the work of the devil and his angels," and proved that there could not possibly be a religion better calculated to make men live a purer and nobler life, as each was responsible for himself or herself. Evening: A capital audience. For upwards of an hour Mr. Lamont chained the attention of the audience with his oratory, reciting fact after fact of spirit return which had come under his own observation. With respect to the philosophy, they wanted to clear away old superstitions, and had, to some extent, been successful. They also wanted to make it possible for the *pews* to interrogate the *pulpit* with the same freedom as any other individual. We express our earnest thanks to Mr. Lamont. The *Macclesfield Chronicle* has a very favourable report. Publicity is the best way to progress. Oct. 26: Mr. Wallis. Afternoon was devoted to very instructive answers to questions, chiefly with respect to the spiritual world. Evening: "Our Aims and Claims as Spiritualists" was delivered in Mr. Wallis's usual clear and convincing style. Next Sunday, our old friend, Rev. A. Rushton, at 6-30. He will address the Lyceum at 2-30.

MANCHESTER. Tipping Street.—Second Lyceum anniversary and festival combined. Morning: Our friend and organist, Mr. Smith, took the Lyceum in hand, and with the assistance of Mr. J. Jones, conductor, practised the hymns for the day. Afternoon: The controls of Mrs. H. A. Taylor gave clairvoyance, and the Lyceum songs had a good effect. Evening: Mrs. Taylor gave an address which will be long remembered by many. Subject: "The Harvest Reaping." The Lyceum again occupied a portion of the time with suitable hymns. The children, under Mr. Smith's tuition, are improving very much. The clairvoyance of Mrs. Taylor was very good. The committee desire me to thank members and friends for their presents of fruit and flowers. We had a very good display, and altogether a grand afternoon. Audience very good. Evening, room crowded to excess.—W. H.

MANCHESTER. Psychological Hall.—Mr. Crane's controls spoke for the first time to a strange audience, also giving phrenological delineations of character, admitted to be quite correct. Evening subject: "Our Homes," showing the effect the surrounding influences had upon the moulding of the character. He has left a good impression. In the afternoon a young lyceumist, Miss Sissy Rostron, gave several clairvoyant descriptions, partly recognized.—J. H. H.

NEWCASTLE-ON-TYNE.—Oct. 12, 13, 19, 20: Mr. Victor Wyldes delivered a course of fine lectures, which gave great pleasure to good audiences. The numerous experiments in clairvoyance and psychometry were remarkable, and elicited repeated applause. In many cases the characters of absent persons were exactly diagnosed. I understand Mr. Wyldes is uncertain whether this power can be permanently maintained, the strain is so great his health is likely to suffer. He is engaged during next year for this society. Oct. 26, 27: Mr. J. J. Morse delivered interesting orations to good audiences, and on Monday delivered an address on "Twenty-one years experience as a Medium," which was highly appreciated. Its educational influences on growing mediumship were of great interest. The ladies have started their weekly sewing meeting and unions, which are well attended. A series of "Balls" will take place during the winter months under the presidency of Messrs. Coxon and Riccalton. Mrs. Mellon is arranging for a course of "Séances" for fact manifestations, which are eagerly awaited.—W. H. R.

NORTH SHIELDS. Camden Street.—Oct. 19: morning, Mr. E. W. Wallis's guides answered questions in a highly satisfactory manner, so much so that we think societies engaging Mr. Wallis would do well to devote one of the services to questions. Evening subject, "The Phenomenal Philosophy and Religious Aspect of Spiritualism," which they dealt with in splendid style, calling forth at times the applause of their audience. The Monday night discourse, "A new civilization demanded," was marked by the same display of intelligence, sound logic, and eloquence as before. Oct. 26: Morning, Mr. J. S. Schutt's guides discoursed on "The Phenomena of Sleep," explaining four states of sleep, viz., natural, magnetic, somnambule, and the sleep of so-called death, which they dealt with in a scientific and masterly style, and answered relevant questions to the satisfaction of the questioner. Evening: "The Bible: its Origin and Authenticity," was discoursed upon in a manner that gave great satisfaction.

NOTTINGHAM.—Mr. Swindlehurst's first visit. Despite the fact of Mrs. Besant speaking about 100 yards away we had good audiences. At night the room was well filled. The subjects were "The Revelations of Spiritualism," and "The dawn of a brighter day." Both addresses were sound and sturdy utterances, and bore the stamp of earnestness. We were surprised to find Mr. S. was still a "horny-handed son of toil," being under the impression that he devoted his time to speaking. The results evidence self culture. It was also harvest thanksgiving service: the platform was tastefully decorated, and special hymns and anthems made the meetings very enjoyable. We made better acquaintance with Mr. S. at Monday's coffee supper.—J. W. B.

OLDHAM. Bartlam Place.—Mrs. J. M. Smith could not be with us, owing to her daughter's illness, so we had to conduct our Harvest Festival with the aid of local speakers. Our room was a sight to see. Plants, flowers, and vegetables were given in abundance by many friends. In the afternoon suitable addresses were given by our president, Mr. Savage, Father Fitton, and Mr. E. A. Varsity. Evening, by Mrs. Tuke, lady president, and Mr. Wheeler, the latter gentleman naming two infants. On Monday we had a fruit banquet and social evening.—E. A. V.

OLDHAM. Spiritual Temple.—Oct. 18: Through the kindness of our esteemed friend and member, Mr. Hurst, of Ashton, Mr. Hutchinson gave a magic lantern entertainment, which was well attended and much enjoyed by old and young. Oct. 19: A good day with Mr. Swindlehurst. Oct. 26: Very good address by Mrs. Craven.—J. S. G.

OPENSHAW.—Morning: Mr. Sam. Featherstone answered questions. Evening subject, "What do you know of life here and hereafter?" Man being kept in ignorance of his responsibilities is tempted, and seeks the cursed cup, instead of obtaining that knowledge to enable him to

alleviate suffering and make life worth living. Very good lecture, giving forth plenty of food for thought.—J. G.

PENDLETON. Hall of Progress.—Oct. 26: Mr. Tetlow gave two excellent lectures. Afternoon: "The World's Reformers"; evening: "Death and Beyond." Very good audiences, closing with psychometrical delineations of a very striking nature, all going away highly satisfied.—J. G.

RAWTENSTALL.—Afternoon: After a short but appropriate address, Mr. Ridehalgh presented the prizes to the scholars. The committee thank him for his services. We want more of this kind of work, uniting with and helping each other, societies working in unison one with the other, and exchange of speakers. Evening: Mrs. Ashworth did exceedingly well with clairvoyance, whilst Mrs. Gretten put in her first appearance upon the public platform. We hope they will keep in harness.—W. P.

SALFORD. Southport Street.—Afternoon: Mr. Mayoh spoke on "What Constitutes a True Spiritualist's Life," and in the evening, "What must I do to be saved?" Both addresses pointed to the same ideal, viz: a perfect life, and showed how necessary it was for people to progress individually, and also to do all the good they could to others if this result must be attained.—R. B.

SHIPLEY.—Afternoon: The inspirers of Mr. W. Galley discoursed very earnestly on the extracts from "Heaven Revised," read from the Missionary Number of *The Two Worlds*. Evening: "Is the Bible the Inspired Word of God?" Both were treated very ably; crowded audience at night.

SOUTH SHIELDS.—Wednesday: In the absence of Mr. Gilbertson, Mr. Pasco delivered a short and stirring address, after which experiences were related, and some good things were given. Friday: Usual developing circle conducted by Mr. Sawyer. Some good practical work was accomplished. 26th: evening, Mr. W. Westgarth's guides gave an address on "Can good spirits control bad mediums?" a question given on Mr. Westgarth's last visit, dealt with in an able and efficient manner.

SOWERBY BRIDGE.—19th: Mr. Lees, chairman, and Mr. Peter Lee, speaker. We were pleased to meet Mr. Lee again. He is always enjoyed, and this lecture was no exception. His arguments are well thought out and definitely stated. He can use a *fact* to advantage, and drives straight to the mark. He intends you to remember. His discourse was based on "The Triumph of Reason." There were secularists present, who were evidently suited with his remarks. All societies should try our old friend for themselves, and not rely solely on a report. Oct. 26: Mrs. Wade was with us again, and, as usual, pleased the friends. She is a willing worker.—J. G.

SPRNNYMOOR. Central Hall.—19th: Afternoon, Mr. J. Eales replied to questions. Evening: "Spiritualism, the Light of the World," was earnestly and thoroughly explained and much appreciated. Oct. 26: Mr. J. Thomas gave his services. Afternoon, the subject, chosen by the audience, "If God made man perfect how came imperfection?" The discourse was elaborate, and caused a little criticism at the close. Evening subject, "Modern Spiritualism." This was treated with much force.

STOCKPORT.—Afternoon: Mr. Lomax made very appropriate remarks respecting our new home. Evening: subject, "The River of Life," setting forth all that it contained, all emanating from the one source. Man was indeed "fearfully and wonderfully made," for in him was all that could be named. He ever marched on towards the goal of perfection. Very successful clairvoyance closed each meeting.

SUNDERLAND.—Mr. Grey gave a highly instructive lecture on subjects from the audience, "Humanity in search of a God," and "Will the guides of Mr. Grey please instruct Spiritualists what must be done to produce greater harmony in their societies generally?" The guides offered to answer any question that may be put to them, but none were asked. They also gave a beautiful poem on true love.—R. Atkinson.

TYNE DOCK.—Wednesday: Open meeting. Several members took part. Sunday morning: Usual meeting of adult class. Evening: In the absence of Mr. Gray, several short speeches were given by the members.

WISBEY.—Afternoon: Mrs. Ellis's subject was "Lord, what a fleeting breath." Evening: Mrs. Beardshall spoke on "Spiritualism: what is it, and what are its teachings?" Both were treated in a masterly manner, to the satisfaction of all. Very good audience.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BLACKBURN.—Oct. 18: Election of officers. Conductor, G. Haworth; assistant-conductor, C. Hastings; secretary, R. Burke; treasurer, R. Cronshaw; librarian, T. Haworth; guardian of order, J. Stott. October 26: Conductor, G. Haworth. Present: 5 officers, 67 scholars. Calisthenics and marching, led by Assistant-conductor.—C. H.

BOLTON.—Good attendance. Marching and calisthenics. Mr. Thos. Fisher gave a good reading. Some of our leaders have been ill, but we are glad to say they are now well, and we expect members to turn up in good numbers again. A lyceum entertainment in a few weeks.—J. H.

BRADFORD. Little Horton.—Usual programme. Present: 86 officers and members. Next Sunday, Nov. 2, our second sacred concert.—T. W.

BURNLEY. Hammerton Street.—Attendance 80, officers 12, visitors 10. Marching and calisthenics led by William Dean. Recitations by Misses E. Emmott, M. Gregg, Master T. Richmond. Reading by Miss Woodward. Song by Master F. Dixon. A few remarks from Mr. Mason. A collection was made.—A. J. W.

BURNLEY. North Street.—Full attendance.

BURSLEM.—Attendance 25. The usual exercises gone through. Text, "Is Life Worth Living?" in which Mr. Grocott, Mr. Jackson and others took part.—Conductor.

HANLEY.—Attendance meagre, owing to stormy weather.

LEICESTER. Bishop Street.—Present, 28 children, 6 officers. Calisthenics well gone through. Mr. T. Hodson, conductor, having a full staff of officers, we hope to see more children.—Address all correspondence to Miss Pears, sec., Baggrave Street, New Evington.

PENDLETON.—October 19: Usual proceedings. October 26: Morning, a good attendance. Usual programme. Reading, by Mr. Crompton, on "Bashfulness," he also answered a few questions. Recitations by Rebecca Poole, J. Worthington and Lily Clarke. Readings by J. Heason. Singing by Misses Daniels, Pearson, Fogg,

B. and S. Armstrong; Masters J. Evans, B. Clarke, and Mr. Moulding, together. Adults instructed by Mr. Crompton on "Herbs," interesting. Juniors by Mr. B. Clarke, assisted by Miss Daniels. A very good session. Afternoon: Present, 17 officers and 28 scholars. The marching and calisthenics well done. Closed by singing "Joy bells." Mr. Crompton is doing a grand work in teaching the children. [Condensed report, owing to limited space at command.]

SALFORD.—Oct. 11: The Band of Hope first anniversary, tea-party, and entertainment was a success. A well-relished tea was followed by a nice concert. Mr. John and Mrs. Moorey, Mr. Joseph Moorey, the sisters Cockins, and Miss Ada Tyldesley took part. The dialogue, "Paddy's Mistake," occasioned much laughter, being well rendered by six Pendleton friends. The winners of the prizes are: Singing, Miss Ada Tyldesley; reciting, first, Miss Kate Cowburn; second, Miss Ada Cockins, all of whom well deserved their rewards. Mrs. Moorey and Miss Ada Tyldesley deserve special mention, and Messrs. Moorey elicited much applause. The singing and reciting of Walter Cockins is excellent for his age. We have been fortunate in being able to keep open all through the summer, and pay our way easily. We are anxious to raise our membership, and trust Salford spiritualists will send their children, and come themselves. Meetings every Monday at 8 o'clock. Mr. John Moorey (president), and Mr. David Arlott (vice-president). Oct. 19: Lyceum conductors, Messrs. Arlott and Livesey. The marching, &c., well gone through. Mr. Thos. Ellison introduced a very good new march. We thank him for it. Afternoon: A few recitations were followed by a brief history of Rome, by Mr. D. Arlott. Oct. 26: The day spent in the usual way, Mr. D. Arlott conducting. Our attendance is gradually improving.—A. J. T.

SOUTH SHIELDS.—Usual sessions, musical readings, and chain recitations. Mr. Bowen spoke to the elder scholars, and Mr. Thompson took the younger ones. Interesting session.—F. P.

PROSPECTIVE ARRANGEMENTS.

PLAN OF SPEAKERS FOR NOVEMBER.

YORKSHIRE FEDERATION OF SPIRITUALISTS.

ARMLEY (Temperance Hall): 9, Mrs. Beardshall; 16, Mr. Parker; 23, Mrs. Stansfield; 30, Mrs. Beanland.
BATLEY CARR (Town Street): 13, Mr. Howell; 16, Mr. Armitage; 20, Mr. Howell; 23, Mrs. Hoyle.
BATLEY (Wellington Street): 9, Mr. V. Wyldes (anniversary); 16, Mrs. Midgley; 19, Mr. Howell; 23, Mr. and Mrs. Marshall; 30, Mr. Armitage.
BEESTON (Temperance Hall): 9, Mr. Parker; 16, Mr. Newton; 23, Mr. Thresh.
BINGLEY (Wellington Street): 9, Mrs. Crossley; 12, Mr. Howell; 23, Miss Walton.
BRADFORD (Milton Rooms): 9 and 10, Mr. Howell; 16 and 17, Mr. Wyldes; 23, Mrs. Britten.
BRADFORD (Otley Road): 9, Mr. Ringrose; 16, Mrs. Wade; 23, Mr. Parker.
CLECKHEATON (Walker Street): 9, Mrs. Berry; 23, Mr. Boocock; 30, Mr. Thresh.
HALIFAX (Winding Road): 9 and 10, Mr. Hepworth; 16 and 17, Mr. Howell; 23 and 24, Mr. Wallis; 30, Mr. Johnson.
LEEDS (Institute, Cookridge Street): 16, Mr. Rowling; 23, Mr. Armitage; 30, Mr. Newton.
MORLEY (Church Street): 16, Mrs. Hoyle; 18, Mr. Howell; 23, Mrs. Berry; 30, Mrs. Mercer.
WEST VALE (Green Lane): 9, Mr. Armitage; 16, Mr. Hepworth; 23, Mrs. Jarvis.

The next monthly meeting of delegates will be held on Sunday, November 9, at the Milton Rooms, Westgate, Bradford; morning, 10-30; afternoon, 2-30.

ACCINGTON: 9, Mr. Rowling; 16, Mrs. Stansfield; 23, Mrs. Beat; 30, Mr. Swindlehurst.
BACUP: 9, Mr. Tetlow; 16, Mr. Postlethwaite; 23, Mr. Walter Howell; 30, Lyceum anniversary.
BILPERR: 9, 23, and 30, Local; 16, Mr. J. Schutt.
BLACKBURN: 9, Mrs. Best; 16, Mr. Wallis; 23, Mr. Johnson; 30, Mr. J. Pemberton.
BRADFORD (Ripley Street): Thursday, 6, Miss Harrison; 9, Mrs. Denning; 16, Mrs. Ingham; 23, Mr. Hunt; 30, Mrs. Whiteoak.
BRADFORD (St. James's): 9, Mr. and Mrs. Marshall; 16, Mrs. Bentley; 23, Mr. Campion; 30, Miss Walton.
BRADFORD (Bentley Yard): 9, Mrs. Winder; 16, Mr. and Mrs. Clough; 23, Mrs. Woolley; 30, Mr. Woodcock.
BRADFORD (Bowling): 9, Mr. Firth; 16, Mr. Farrar; 23, Mr. Whitehead; 30, Mrs. Place.
BRADFORD (Little Horton): 9, Miss Patefield; 11, Mr. Howell; 16, Mrs. Murgatroyd; 23, Mrs. Whiteoak; 30, Mrs. Jackson and Miss Parker.
BRADFORD (Walton Street): 9, Mr. Boocock; 16, Mrs. Wallis; 23, Mr. and Mrs. Carr; 30, Miss Patefield.
BRIGHOUSE: 9, Mrs. Bailey; 16, Mr. W. Johnson; 23, Mr. A. D. Wilson; 30, Mrs. Green.
BURNLEY (Hammerton Street): 9, Mrs. Green; 16, Mr. Macdonald; 23, Mr. John Walsh.
CHURWELL: 9, Mrs. Jarvis; 16, Mr. and Mrs. Hargreaves; 23, Mrs. Hollins; 30, Mr. Parker.
COLNE: 9, Mr. Swindlehurst; 16, open; 23, Mrs. Craven; 30, Mrs. Bailey.
DARWEN: 9, Mr. B. Plant; 16, Mrs. Yarwood; 23, Mr. Rowling; 30, Mrs. Gregg.
HECKMONDWIKI (Thomas Street): 9, Mr. Milner; 16, Mr. Lund; 23, Mr. W. J. Leeder; 30, Mr. H. Crossley.
HECKMONDWIKI (Blanket Hall Street): 9, Mrs. Stansfield; 16, Mrs. Wrighton; 23, Miss Myers; 30, Messrs. Crowther and Black.
HUDDERSFIELD (Brook Street): 9, Mrs. Wallis; 16, Mrs. Britten; 23, Mr. Morse; 30, Mr. Ringrose.
HUDDERSFIELD (3, John Street): 9, Mr. W. J. Leader; 16, Mrs. Stansfield; 23, Mrs. Ingham; 30, Mrs. Stair.
IDLE: 9, Mr. Campion; 16, Mr. T. Hindle; 23, Mr. and Mrs. Hargreaves; 30, Mrs. Beardshall.

KRIGHLEY (Assembly Rooms): 9, Mr. A. D. Wilson; 16, Mrs. Beanland; 23, Mr. C. Holmes; 30, Mrs. Murgatroyd.
LEEDS (Grove House Lane): 9, Mr. G. A. Wright; 16, Local; 23, Mr. A. H. Woodcock; 30, Mrs. Yarwood.
LIVERPOOL (Daulby Hall): 2, Mrs. E. H. Britten; 9, Local; 16, Mr. J. Morse; 23, Mrs. Wallis; 30, Mr. Tetlow.
LONDON (Stratford): 9, Mrs. W. R. Yeeles; 16, Open; 23, Mr. H. Darby; 30, Mr. H. H. Cobley.
MANCHESTER (Tipping Street): 9, Mrs. Groom; 16, Mr. B. Plant; 23, Mrs. Green; 30, Mr. J. S. Schutt.
MANCHESTER (Collyhurst Road): 9, Mrs. J. M. Smith; 16, Mr. J. Lomax; 23, Mr. T. Allanson; 30, Mr. P. Bradshaw.
NEWCASTLE-ON-TYNE (20, Nelson Street): 9 and 10, Mr. J. S. Schutt; 16, Mr. J. H. Lashbrooke; 23, Mr. W. H. Robinson; 30, and Dec. 1, Mr. J. J. Morse.
NOTTINGHAM: 9, and 23, Mrs. Barnes; 16, Mr. Macdonald.
OLDHAM (Temple): 9, Mr. J. C. Macdonald; 16, Mr. Victor Wyldes; 23, Lyceum open session, Mrs. Groom; 30, Open.
OLDHAM (Bartlam Place): 9, Mrs. Stansfield; 16, Mr. J. B. Tetlow; 23, Mr. Ringrose; 30, Mr. R. A. Brown.
PENDLETON: 9, Mrs. Britten; 16, Mrs. Gregg; 23, Mr. Tetlow; 30, Mrs. Groom.
RAWENSTALL: 9, Miss Walker; 16, Mr. Yates, Mrs. Ashworth, and Mrs. Gretten; 23, Mr. Postlethwaite; 30, Mrs. Stansfield.
ROCHDALE (Regent Hall): 9, Mr. J. W. Sutcliffe; 16, Mr. Price; 23, Mrs. Craven; 30, Mrs. Heyes.
SALFORD: 9, Mr. Brown; 16, Mr. Crutchley; 23, Mr. Macdonald; 30, Mr. Mayoh. Wednesdays, 7-45, circle only.
SHIPLEY: 9, Mrs. Riley; 16, Mrs. Taylor; 23, Mr. J. Lund; 30, Mr. W. Rowling.
SLAITHWAITE: 9, Mr. Johnson; 16, Mrs. Craven; 23, Mrs. Gregg; 30, Mr. Hepworth.
SMETHWICK (Birmingham): 9, Mrs. Houghton; 16, Mr. Wollison; 23, Mr. Anson; 30, Mr. Stanger.
SEWERSBY BRIDGE: 9, Mr. Alfred Gibson; 16, Mr. Ringrose; 23, probably Mr. Andrew Cross; 30, Mrs. Crossley.
TYNE DOCK: 9, Mrs. Gregg, also Monday, Tuesday, and Thursday; 16, Mr. W. Walker; 23, Open; 30, open.
WIBSEY: 9, open; 16, Mrs. Ellis; 23, open; 30, Mr. D. Milner.

BATLEY. Wellington Street.—Ham Tea and entertainment, Saturday, November 8. Mr. Hepworth, character artiste, assisted by a few friends. Tickets for tea and entertainment, 9d.; entertainment only, 3d. and 1d. November 9: Anniversary services in Batley Town Hall, at 2-30. Mr. Wyldes will answer questions from the audience. At 6 p.m., "The Word of God: where found and how to read it," followed by an inspirational poem. Monday, at 7-30, in the Wellington Street room, "The Sacred Scriptures of William Shakespeare," followed by psychometry. Collections.

BATLEY CARR.—A public tea, Saturday, November 1. The price will be adults, 9d.; children, 6d. and 4d. Tea at 5 p.m.—J.M.R.

BRADFORD. Bowling. Harker Street.—Nov. 1: Annual tea at 4-30. Tickets, 6d. After tea, Mrs. Ingham. All welcome.

BRADFORD. Bentley Yard.—Nov. 2: Harvest thanksgiving. Nov. 3: Fruit banquet. At 7-30, Mrs. Woolley, Mrs. Winder and Mr. Bloomfield.

BRADFORD. Little Horton.—Nov. 2: Harvest Festival. Speaker, Mrs. Beardshall. Tea provided for 4d. Vegetables, fruit, and flowers thankfully received.

BRADFORD. Walton Street.—Public tea and entertainment, November 15. Mr. Hepworth, character artiste, assisted by members of the choir and friends. Tea at 4-30, entertainment, 7 p.m. Tickets for tea and entertainment, adults 6d., children 3d. All friends cordially invited.

CHURWELL.—November 8: Ham tea, and entertainment of songs, recitations, and humorous dialogue. "Sarah Riddle's Tea Party." Friends cordially invited. Tickets 6d., and 4d. Entertainment only, 2d.

HALIFAX.—Saturday, Nov. 8: Tea and entertainment; tickets 9d., children, 4d. Entertainment only, 3d. Tea at 4-30, entertainment at 6-30, p.m. All the proceeds are in aid of the sick fund.

HECKMONDWIKE. Thomas Street.—Anniversary, Nov. 2; speaker, Mr. G. A. Wright. Subject, "Mediumship"; psychometry at the close. Evening: Six subjects from the audience. Monday, "A Night with Great Men, or, The Boy, and what to make him." Character delineations at the close.—Secretary, Mr. F. Hanson, Clagdon Place, Heckmondwike.

HECKMONDWIKE. Blanket Hall Street.—Coffee supper, entertainment, and jollification, Saturday, Nov. 8. Entertainment at 7, supper at 8-30. Tickets for the evening, 3d., 2d., and 1d.—H. O.

LEEDS.—Institute: Nov. 2: Mr. Schutt, at 2-30 and 6-30 p.m. Monday, at 8 p.m. Friends, please be in good time.—J. W. H., sec.

LEEDS. Psychological Hall.—Nov. 9: Mr. G. A. Wright. At 2-30, "The Great Outpouring of Spirit"; psychometry and clairvoyance at the close. 6-30: Six subjects from the audience. Monday night, "Woman: Her Place and power." Character delineations after the lecture. Collections. All are welcome.

LEICESTER. Liberal Club, Bishop Street.—Nov. 9, Mr. E. W. Wallis will lecture at 10-45 and 6-30.

LEIGH.—Removal from Newton Street to more commodious rooms in King Street. Special services, Nov. 2, Mr. Mayoh at 2-30 and 6 p.m. Tea provided for 6d. Hoping that many friends will come.—Jas. Wilcock, 65, Wigan Road.

LONDON. Marylebone. 24, Harcourt Street.—During November, dances, 7-45, Mrs. Treadwell; Saturday, dances, 7-45, Mrs. C. W.

—The meetings of the Eudynic society will recommence at 8, Queen's Parade, Clapham Junction. All friends welcome. Various speakers. A good muster is expected. The Hall which we expected to enter was closed, consequently our meetings cannot be held there, but should be glad to hear of any suitable place in the neighbourhood.—S. T. Rodger, 107,

LONDON. Camberwell. The Spiritualistic Corresponding Society.—Assistance given to earnest inquirers. Also for the mutual interchange of thought from spiritualists where no societies exist. A list of members forwarded on sending stamped envelope to Mr. J. Allen, 245, Camberwell Road, London.

LONDON. Peckham. Winchester Hall, 33, High Street.—A concert will be held at Hanover Hall, Hanover Park, Rye Lane, Peckham, Tuesday, Nov. 25, at 7-30 p.m., in aid of the literature and library fund. Tickets, 6d. and 3d. Early application desired.—J. Veitch, sec.

LONDON. Seymour Club, 4, Bryanston Place, Bryanston Square.—Nov. 2, at 7 p.m., Mrs. Yeeles. Trance address, followed by clairvoyant descriptions. We shall commence a new musical service in commemoration of the great departed, and shall have a solo by Miss Bella Yeeles.

MR. WALTER HOWELL's address is wanted by Mr. Howarth, of 190, Rochdale Road, Bacup.

NOTICE OF REMOVAL.—Correspondents are requested to note that Mr. J. J. Morse's address is now 80, Needham Road, Kensington, Liverpool.

Mrs. C. SPRING will hold a séance on Sunday, November 2, at Mr. Warren's, 245, Kentish Town Road, at 7-30. All welcome.

MANCHESTER. 10, Petworth Street, Cheetham.—Special notice. Friday, Nov. 21: An evening with the two controls of Mr. J. J. Morse, at 8 p.m. Admission by ticket from Mr. Wallis. Silver collection.

NORTH EASTERN FEDERATION MEETINGS. North Shields.—Nov. 2, Mr. J. J. Morse pays his concluding visit for 1890. Morning subject: "The Religion of Jesus compared with the Christianity of to-day." Evening subject: "Salvation by Grace or Growth," selected by the committee. The federation committee will meet at Newcastle-on-Tyne on November 2, at 10-30.

OLDHAM. Spiritual Temple.—Saturday, Nov. 15, a tea party and entertainment at 4-30. Tickets (fork tea), 1s.; under 12, 6d.; after tea, 3d. Mr. Victor Wyldes, of Birmingham, is expected to be present.

OPENSHAW.—Nov. 8: A public tea party. Tickets, 1s., may be had from members of the society.

PENDLETON.—Nov. 2, Mrs. Wallis at 2-45, "Spiritualism the Science of Life." 6-30, "Written questions answered."

SLAITHWAITE.—Nov. 2: Mrs. Green will conduct services at 2-30 and 6, in memory of our late sister, Mary H. Bamforth. All friends invited. Tea provided.

STOCKPORT.—New rooms in Wellington Road, near Heaton Lane, Mr. J. Burns. Lantern lecture, Nov. 1, at 7-30 p.m., admission 1s., 6d., and 3d. Nov. 2, lectures by Mr. J. Burns at 2-30 and 6-30.

SUNDERLAND.—November 2, organ recital, at 2-30, for the building fund.

WESTHOUGHTON. Wingates.—Sale of work, to remove debt, Friday and Saturday, Nov. 21 and 22. Donations will be thankfully received by the secretary, Mr. Tom Hodgkinson, 378, Leigh Road, Westhoughton.

PASSING EVENTS AND COMMENTS.

(Compiled by E. W. WALLIS.)

SUCCESS OF OUR SECOND MISSIONARY NUMBER.—A lady writes: "What a splendid copy the last is. So full of interest and information. Wish it a warm welcome and great success." We printed a large edition, and shall be glad to supply any of our friends, who wish for more copies, from the few hundreds we have left. Price, 1s. per doz., 25 for 1s. 9d., 50 for 2s. 9d., 100 for 5s. 6d. Carriage free in all cases.

ANOTHER GENEROUS FRIEND writes: "Seeing in *The Two Worlds* of October 17, that a *lonely spiritualist* forwarded a donation of 2s. towards the second Missionary number I thought the example was a good one to follow, and as that number is just what is wanted to enlighten our brothers and sisters, and give them a knowledge of the glorious spirit life, I enclose 7s. 6d. as a donation towards its distribution, which I contribute gladly, and also say 'I pray God to speed the glorious truth.'" Such kindly appreciation of our efforts is very encouraging. Would that spiritualists everywhere felt it to be their duty to the angels and the truth and to poor, sorrowing humanity to get people to read our literature and purchase our paper regularly, great good would be accomplished thereby in a very short time.

REVIVAL IN THE POTTERIES.—After a period of apathy, we are pleased to discern signs of renewed and active life in our cause in the Potteries. Our revival agent, the reverend showman, has gone into the district to assist in arousing public interest and attention. The local spiritualists should do their duty, and use him to enable them to put spiritualism more correctly and completely before the public, circulate literature, start circles for enquirers, and organise public and mission work to keep the ball rolling. Above all, be united, sympathetic, and harmonious.

TO CORRESPONDENTS.

A stamped envelope should be enclosed by those who desire a letter in reply to their communications.

R. S.—We do not like your plan, it is too thin to work. Better be frank and outspoken. It is difficult to be on both sides the fence. We hope you will think better of it.

H. M. S. (Manchester).—We do not know any medical mesmerist in Manchester. There may be healing mediums, but we are not aware of their existence. Come to our Friday evening meeting at Petworth Street.

R. D. L. (Longton).—There is no funeral service published for spiritualists. Each one has to be guided by his impressions, or act in accordance with the wishes of the friends. The service should include singing, and be of as quiet and reverent a nature as possible.

H. O. (Heckmondwike).—Have you seen our hymn leaves, Nos. 1, 2, 3, and 4? We think they will meet the case.

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J. Lomax, Seer, Trance Speaker, and Healer. (open dates) 2, Green St. E., Darwen.

J. Scott, Business and Test Clairvoyant. By letter 1/- Trance Speaker. 161, Mount Pleasant, Old Shildon, co. Durham.

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Mr. W. J. Leeder, Speaker and Clairvoyant, is open to engagements. Address, 17, Horton Street, Halifax.

F. Hepworth, Trance Speaker and Entertainer. Open dates. 151 Camp Road, Leeds.

R. H. NEPTUNE, Astrologer, 11, Bridge St., Bristol; gives the events of life according to natural laws. Send stamped envelope for prospectus.

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Trance and Inspired Orator, Renowned Psychometrist, Dramatic Reciter, &c. Address, Stanley Villas, 364, Long Acre, Birmingham.

Mr. Towns, Medical Diagnosis, Test and Business Clairvoyant, at home daily, and open to engagements. Address—124, Portobello Road, Notting Hill, London, W.

Mrs. Burchell, Medical Clairvoyant and Psychometrist, gives State of Health, Description of Disease, with remedies. Hours for consultation from 10 till 7; Tuesdays, from 10 till 1, at 5, Fearnley Street, Otley Road, Bradford.

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