

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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PLATFORM GUIDE.

SUNDAY, DECEMBER 7, 1890.

Aberdeen.—Mr. Findlay's, 47, Wellington Street. Séance.
Accrington.—26, China St., Lyceum, 10-30; 2-30, 6-30: Mr. Ward and Miss Bailey.
Armley (near Leeds).—Temperance Hall, 2-30, 6-30: Mrs. Connell.
Ashington.—New Hall, at 5 p.m.
Bacup.—Meeting Room, Princess St., 2-30, 6-30: Miss Walker.
Barrow-in-Furness.—82, Cavendish St., at 11 and 6-30.
Bailey Carr.—Town St., Lyceum, 10 and 2; 6-30: Mrs. Ingham.
Batley.—Wellington St., 2-20 and 6: Mrs. Wade.
Beeston.—Temperance Hall, 2-30 and 6: Mr. Campion.
Belper.—Jubilee Hall, 10, 2, Lyceum; 10-30, 6-30: Local.
Bingley.—Wellington St., 2-30, 6: Mrs. Taylor.
Birkenhead.—84, Argyle St., 6-30: Mr. Bridges, jun. Thurs, 8, Séance.
Birmingham.—Oozells Street Board School, at 6-30.
Smethwick.—43, Hume St., 6-30: Mrs. Haughton.
Bishop Auckland.—Temperance Hall, Gurney Villa, 2-30, 6: Mr. Charlton.
Blackburn.—Old Grammar School, Freckleton Street, at 9-30, Lyceum; at 2-30 and 6-30: Mr. J. J. Morse.
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. W. H. Taylor.
Bradford.—Walton St., Hall Lane, 2-30, 6: Mr. Schutt, and on Mon. Otley Road, at 2-30 and 6: Mrs. Craven.
Little Horton Lane, 1, Spicer St., 2-30 and 6: Mrs. Midgley.
Milton Rooms, Westgate, at 10, Lyceum; 2-30 and 6: Mr. Wallis, and on Monday.
St. James's Church, Lower Ernest Street, Lyceum, at 10; 2-30 and 6-30: Mrs. Wooley.
448, Manchester Rd., at 2-30 and 6-30: Mrs. Winders.
Ripley St., Manchester Rd., 2-30, 6-30: Mr. and Mrs. Wainwright. Tuesday, at 8.
Bankfoot.—Bentley's Yard, at 10-30, Circle; at 2-30 and 6: Mrs. Bentley. Wed., at 7-30. Saturday, Healing, at 7.
Birk Street, Leeds Road, at 2-30 and 6.
Bowling.—Harker St., 10-30, 2-30, 6: Mr. Woodcock. Wed., 7-30.
Norton Gate, Manchester Rd., 2-30, 6. Tuesday, 8.
Brighouse.—Oddfellows' Hall, Lyceum, 10-15; 2-30, 6: Mr. Postlethwaite.
Burnley.—Hammerton St., Lyceum, 9-30; 2-30, 6-30: Mrs. Bailey.
North St., Lyceum at 10; 2-30 and 6: Mr. Hopwood.
Trafalgar St., Lyceum, 10; 2-30, 6: Mrs. Shulver. Monday, 7-30.
102, Padiham Rd., 2-30, 6. Circle, Thursdays, 7-30. Mrs. Heyes.
Burslem.—Colman's Rooms, Market, Lyceum, 2; 6-30.
Byker.—Back Wilfred Street, at 6-30: Miss Forrester.
Cardiff.—Jesser Hall, Queen St. Arcade, Lyceum, at 3; at 11 and 6-30.
Churwell.—Low Fold, at 2-30 and 6: Mrs. Murgatroyd.
Clackheaton.—Walker St., Northgate, Lyceum, 9-45; 2-30, 6-30: Mr. Armitage.
Colne.—Oloth Hall, Lyceum, at 10; 2-30 and 6-30: Mr. A. D. Wilson.
Cowms.—Asquith Buildings, at 2-30 and 6: Miss Patefield.
Darwen.—Church Bank St., Lyceum, at 9-30; at 11, Circle; at 2-30 and 6-30: Mr. G. A. Wright.
Denholme.—6, Blue Hill, at 2-30 and 6.
Dewsbury.—48, Woodbine Street, Flatt, 2-30 and 6.
Eccleshill.—13, Chapel Walk, at 2-30 and 6.
Exeter.—Longbrook St. Chapel, 2-45 and 6-45.
Felling.—Hall of Progress, Charlton Row, at 6-30: Local.
Foleshill.—Edgewick, at 10-30, Lyceum; at 6-30.
Gateshead.—Mrs. Hall's Circle, 13, Cobourg St., at 6-30. Thursdays, 8.
Glasgow.—Bannockburn Hall, Main St., Lyceum, 5; 11-30, 6-30. Thurs, 8.
Halifax.—Winding Rd., 2-30, 6: Mr. Newton. Monday, at 7-30.
Hanley.—Masonic Hall, Cheapside, Lyceum, at 10-30; 2 and 6-30.
Haswell Lane.—At Mr. Shields', at 6-30.
Heckmondwike.—Assembly Room, Thomas Street, at 10, Lyceum; at 2-30, 6. Thursday, 7-30.
Blanket Hall St., Lyceum, 10; 2-30, 6. Monday, at 7-30, Public Circle. Tuesday, Wednesday, & Thursday, Members' Circles.
Hetton.—At Mr. Shield's, 5, Kenton Rd., Hetton Downs, at 7: Local.
Heywood.—Argyle Buildings, Market St., 2-30, 6-15: Mr. Lomax.
Houghton-le-Spring.—At 6. Tuesday, at 7-30.
Huddersfield.—Brook Street, at 2-30 and 6-30: Mrs. Gregg.
Institute, 8, John St., off Buxton Rd., 2-30, 6: Mr. Leeder.
Hull.—Seddon's Rooms, 81, Charles St., at 6. Thursday, 7-30, Circle.
Idle.—2, Back Lane, Lyceum, 2-30 and 6.
Keighley.—Lyceum, East Parade, 2-30, 6.
Assembly Room, Brunswick St., 2-30 and 6: Mrs. Wallis.
Lancaster.—Athenaeum, St. Leonard's Gate, at 10-30, Lyceum; at 2-30 and 6-30: Quarterly Meeting.
Leeds.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, 2-30 and 6-30: Mrs. Stansfield.
Institute, Cookridge St., 2-30, 6-30: Mr. Hepworth.
Leicester.—Liberal Club, Town Hall Square, 2-30, Lyceum; 10-45, 6-30: Mr. V. Wyldes.
Lecture Room, Temperance Hall, 6-30: Mr. Barradale. Lyceum, 2-30 152, High Cross St., at 11 a.m.
Leigh.—King 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., Becton Rd., at 7: Open meeting. Tuesday, 7-30, Séance. Thursday, at 7-30, Members' Circle.
Clapham Junction.—6, Queen's Parade, 7: No meetings till Jan. 4.
Forest Hill.—23, Devonshire Rd., 7: Mr. Rodger. 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, 245, 7. Thurs., 7-30, Mrs. Spring.
King's Cross.—46, Caledonian Rd. Saturday, at 8, Mrs. C. Spring.
King's Cross.—182, Caledonian Road, at 10-45, Open meeting; at 6-45 (doors closed at 7), Messrs. McKenzie and Battell.
Lewisham.—193, Hithergreen Lane, at 8. Séances every Friday, 8.

Lower Edmonton.—88, Eastbourne Terrace, Town Road, at 7-30, Clairvoyance. Saturday, at 8, Developing Circle.
Marylebone.—24, Harcourt St., 11, Healing and Clairvoyance, Mr. Vango; 8, Lyceum; at 7, Mr. McKenzie. Monday, 8, Social. Thurs., at 7-45, Mrs. Treadwell. Saturday, 7-45, Mrs. Spring.
Mile End.—Assembly Rooms, Beaumont St., at 7.
Notting Hill.—124, Portobello Road: Tuesdays, at 8, Mr. Towns.
Peckham.—Chepstow Hall, 1, High St., 11-15 and 6-30, Messrs. W. Wallace and W. O. Drake; at 8, Lyceum; at 8-15, Members' Circle. Friday, Healing (Free) and Séance, 7-30.
Peckham.—Winchester Hall, 33, High St., 11-15 Mr. Yeates, "The Follies of Theosophy;" 7, Spiritual Service; 8-30, Important Committee Meeting.
Seymour Club, 4, Bryanston Place, Bryanston Square, W., at 7 Mr. Ferriman, "Experiences in the East." Musical Service.
Shepherds' Bush.—14, Orchard Rd., Lyceum, at 8; at 7: Mr. Everitt. Tues. and Saturdays, 8, Séance, Mrs. Mason, Trance and Clairvoyance. Thurs., 8, Physical Séance, Mr. Mason. Members.
Shepherds' Bush.—At Mr. Chance's 1, Lawn Terrace, North End Road, West Kensington. Wednesdays, at 8, 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 and 6-30.
Macclesfield.—Cumberland St., Lyceum, 10-30; 2-30, 6-30: Mr. Walsh.
Manchester.—Temperance Hall, Tipping Street, Lyceum, at 10; at 2-30 and 6-30: Mr. Swindlehurst.
Collyhurst Road, at 2-30 and 6-30: Local.
Edinboro' Hall, nr. Alexandra Park Gates, 3, 6-30: Mr. D. Milner. 10, Petworth Street, Cheetham, Fridays, at 8-15.
Mexborough.—Market Hall, at 2-30 and 6.
Middlesbrough.—Spiritual Hall, Newport Rd., Lyceum, 2; 10-45, 6-30. Graunville Rooms, Newport Road, at 10-30 and 6-30.
Morley.—Mission Room, Church St., at 2-30 and 6: Mr. J. Kitson.
Nelson.—Sager Street, at 2-30 and 6: Mr. G. Smith.
Newcastle-on-Tyne.—20 Nelson Street, at 2-15, Lyceum; at 10-45 and 6-30: Mr. J. S. Roberts.
North Shields.—6, Camden St., Lyceum, 2-30; 11, 6-15, Mr. Hall. 41, Borough Rd., at 6-30: Mr. Henderson.
Northampton.—Oddfellows' Hall, Newland, 2-30, 6-30: Mr. Darby.
Nottingham.—Morley Hall, Shakespeare Street, Lyceum, at 2-30; at 10-45 and 6-30: Mrs. Barnes.
Oldham.—Temple, off Union St., Lyceum, 9-45 and 2; 2-30 and 6-30: Miss Gartside.
Hall, Bartlam Place, Horsedge St., Lyceum, 10 and 2-30; at 3 and 6-30: Mr. B. Plant. Mondays, at 7-45.
Openshaw.—Mechanics' (Whitworth Street entrance), Lyceum, at 9-15 and 2; 10-30 and 6-30: Mr. T. H. Hunt.
Mechanics' (Pottery Lane entrance), Lyceum at 2; at 6-30.
Parkgate.—Bear Tree Rd., 10-30, Lyceum; 2-30, 6: Mr. S. Featherstone.
Pendleton.—Cobden St. (close to the Co-op. Hall), Lyceum, at 9-30 and 1-30; at 2-45 and 6-30: Mrs. Stansfield.
Rawtenstall.—10-30, Lyceum; 2-30, 6.
Rochdale.—Regent Hall, 2-30 and 6. Wednesday, 7-30, Public Circles. Michael St., at 8 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. Wednesday, at 7-45.
Scholes.—Tabernacle, Silver St., 2-30, 6.
Sheffield.—Ocoos 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. Bloomfield.
Skelmanthorpe.—Board School, 2-30 and 6.
Slaithwaite.—Laith Lane, at 2-30 and 6: Mr. Johnson.
South Shields.—19, Cambridge Street, Lyceum, at 2-30; 11 and 6: Mr. Moorhouse. Wednesday, at 7-30. Developing, Friday, at 7-30.
Sowerby Bridge.—Hollins Lane, Lyceum, 10-30, 2-15; 6-30: Mr. J. B. Tetlow.
Spennymoor.—Central Hall, 2-30, 6. Thurs., 7-30. Helpers welcome.
Station Town.—14, Acclom Street, at 2 and 6.
Stockport.—Hall, Wellington Road, near Heaton Lane, at 2-30 and 6-30: Mr. Rooke. Thurs., Circle, 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; at 6-30: Mrs. White.
Monkwearmouth.—3, Ravensworth Terrace, 6-30.
Tunstall.—18, Rathbone Street, at 6-30.
Tyne Dock.—Exchange Buildings, 11; 2-30, Lyceum; 6: Mr. Wilkinson.
Walsall.—Central Hall, Lyceum, at 10; 2-30 and 6-30.
Westhoughton.—Wingates, Lyceum, 10-30; 2-30, 6-30.
West Pelton.—Co-operative Hall, Lyceum, at 10-30; at 2 and 5-30.
West Vale.—Green Lane, 2-30 and 6: Mrs. Green.
Whitworth.—Reform Club, Spring Cottages, 2-30 and 6.
Wibsey.—Hardy St., at 2-30 and 6: Miss Walton.
Wisbech.—Lecture Room, Public Hall, at 10-30 and 6-45.
Woodhouse.—Talbot Buildings, Station Road, at 6-30.
Yeadam.—Town Side, at 2-30 and 6.

REV. PETER DEAN, ON REV. T. ASHCROFT'S ATTACK UPON SPIRITUALISTS,

Given in the Walsall Unitarian Free Church, Nov. 16th, 1890.

Mr. Dean is not a spiritualist, but he desires justice and religious equality, and his protests against the methods of Mr. Ashcroft and his supporters are

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THE ROSTRUM.

DO THE FACTS OF SPIRITUALISM SUPPORT THE THEORIES OF THEOSOPHY?

A paper read by J. J. MORSE before the Liverpool Psychological Debating and Improvement Society, at Daulby Hall, Liverpool, on Wednesday evening, Nov. 19, 1890.

There is no religion higher than Truth.—*Hindoo.*
Prove all things, and hold fast that which is good.—*Paul.*

FOREMOST among the remarkable events of the nineteenth century is the rise, spread, and progress of that truly extraordinary congeries of experiences and phenomena, to which, in their collectivity, the term modern spiritualism has been by common consent applied. Practically, the commencement of these facts dates from March, 1848, but it is also true that similar events occurred in many lands generations prior to the time referred to. Indeed, spiritual phenomena, as we term them, were as well known to savage and barbaric man as they are now to ourselves. Hindoo, Chinese, Persian, Egyptian, Hebrew, Assyrian, Greek, and Roman, to say nothing of races nearer our own time, were each familiar with these matters. But, generally speaking, all such phenomena were jealously kept within the limits of the priest-hoods, and certain alleged to have existed secret orders, Eleusinian, Rosicrucian, Kabbalistic, &c., the claim being that either such things were sacred, and from the gods, or too high, and also too dangerous for the common herd, i. e. "the uninitiated," to dabble with. It was not until the advent of "modern spiritualism" that these hitherto largely closed realms were at last opened to general investigation as a right, and an attempt made to bring the facts of man's psychical nature and surroundings into somewhat similar degrees of knowledge and certitude to those with which we are gradually investing the physical side of human life. Nature reveals her secrets to the painstaking experimentalist. She laughs to scorn the mummery of magic, and its formulas of mystic signs, circles, perfumes, and invocations to mighty beings, sub- or super-human, or anti-human, which is, possibly, more correct.

As the major part of this thesis is the facts of spiritualism, something in the way of definition is of course, demanded. What is meant, then by the "facts of spiritualism?"

First: That certain occurrences take place in connection with inanimate bodies; that they are moved and manipulated in such sort and manner as is inconsistent with our ordinary experience of such bodies; and that such movement and manipulation imply force, intelligence, and purpose.

Second: That under certain conditions hands, busts, and bodies appear, when and where it is indubitably on record, such forms, and fragments of forms did not previously exist as ordinarily known physical appearances. That these forms give indication of intelligence and volition.

Third: That certain phenomena occur in connection with the human subject, involving the personation of personalities other than its own, the deliverance of utterances exceeding its own normal capacity, and of statements exceeding its own knowledge, and in innumerable recorded

cases exceeding the knowledge of any other person present at the time the utterances are made.

In addition to the foregoing, there are other phenomena, such as clairvoyance, impressions and monitions, clair-audience, healing, psychometry, prophecy, &c., but as they are clearly referable to complex causes, they are not grouped under the distinctive facts in question. What may be called the "teachings" of spiritualism are, as far as practicable, excluded from the present paper.

Under the general statement of the first division is grouped all that is technically understood as "physical" phenomena. I have seen ponderous tables lifted without human contact, a sheet of note paper vibrate as if smartly struck, when "raps" have been made upon it, chairs made heavy or light as was requested, while the researches of Hare, Mapes, Edmonds, Sargent, the experiences of the Koons circle, Dr. F. L. H. Willis, and a host of others, as recorded in the works of Hare, Edmonds, Emma Hardinge Britten, S. B. Brittan (of America), Mrs. de Morgan, Samuel Guppy, Stainton Moses, W. H. Harrison, and the periodical press of spiritualism in Great Britain during the past thirty-seven years, recount, it is safe to say, hundreds of thousands of such incidents, occurring under every possible condition of unequivocal scepticism and rigid test, to say nothing of the thoroughly painstaking and scientific investigations of Professor William Crookes with Mr. Home, in London, and the equally praiseworthy labours of Professor Zöllner with Henry Slade. Now, in every case force is certainly involved. Whence comes it? Where manipulation ensues as a result of audible or mental requests, intelligence is to be predicated, and in all cases there appears to be more involved than the mere effect produced, which leads us to consider purpose as an element in the problem. Grouped under the second division are what are generally described as materialisations, many of which have come within my own personal knowledge. They express intelligence, volition, and personality, and, so far as I am aware, give but one interpretation of their nature, the same in whatever country the phenomena occur. These phenomena I call psycho-physiological, and place them between the physical phenomena and the phenomena to be referred to next. The final division involves the phenomena generically described as mental, and any particular reference herein is to what is usually described as test mediumship through personation; and the statements of fact outside of the knowledge of subject or enquirer are made. Mrs. Marshall, of London, long since departed; Frank Herne, an old-time medium; Charles H. Foster, Henry Slade, Ada Foye, and John Slater, occur to my mind as some from whom such things have come to me personally. But, as I take it, Theosophists do not dispute the facts so much now, as they do the interpretation which spiritualism places upon them.

Let us turn to the interpretation of our facts. First, then, whence comes the force?

In all cases it is evolved from our personal conditions, and is variously described as mediumistic "power," magnetic "aura," psychic "force"; but under whatever term described it partakes, more or less, of the entirety of our bodily, mental, and psychic conditions. An assertion only, you will say. Well, let it stand as such, but as ponderable bodies are moved without human contact, a "force" of some kind is a necessity. Grant me the force, and we will not quarrel as to its source or nature at this point. But force is blind, it is asserted. If so, what directs it?

Outside of a purely physio-mechanical direction of force, some other explanation of these phenomena is called for. When phenomena are produced by force, and are intelli-

gently directed, one must, until a better—or worse (?)—expedient be found, predicate intelligence as directing the force for the production of phenomena that show intelligence in their method. Whose the intelligence? Unconscious cerebration has retired into “innocuous desuetude,” and when “raps,” or movements of articles, signal messages that contain matters beyond the knowledge of any person present, a better hypothesis than Carpenter’s is called for. But it is even more imperative that the source of this intelligence be defined, when its results are made manifest through the personality of a medium. A matter of fact, stated through a test medium, who is as utterly unconscious of its accuracy as the person to whom the statement is made, reflects intelligence. Whence came it?

In all cases, within my knowledge, the facts of spiritualism rest upon force and intelligence, and have a purpose. In all cases where these facts have been carefully pursued, and, so to say, hunted down, the cause of them has been found to be an intelligent operator in a related, by differing, state to our own; but who always proclaims himself to have been a former man, woman, or child, once living on this earth. In the terminology of spiritualism a departed spirit and his first object is to demonstrate to his friends on earth his continued life. This has been the object of all the phenomena since 1848, in every country and among all classes; and it is the “purpose” several times referred to in this paper. Is this claim substantiated? I say, yes! If not, the world is possessed of one of the most striking delusions history has ever recorded, a delusion far more wonderful in itself than is spiritualism, if being true.

Briefly, then, our facts include mediumship, spirit intercourse, continuity of conscious personal individual life, and, upon interrogation, the consensus of report from these spirit visitors is, that some still remain upon the earth plane, others in the spirit spheres related to earth, and others have ascended to more remote places; that personal improvement is the inevitable possibility for all, and that a physical re-embodiment on this earth is impossible. That man is a triune being—body, mind, soul—and that such tri-unity continues after death. May not this brief statement be submitted as a natural, sequential, and harmonious plea, for a rational philosophy of life, death and immortality? I think so.

In 1875, under the joint auspices of Helen Petrovna Blavatsky and Henry S. Olcott, the movement known as Theosophy was inaugurated in New York City, its earlier, if not its initial meetings being held at the home of Dr. and Mrs. Hardinge Britten, then residing in that city. It is contended, that, as Theosophy is “the wisdom religion,” it is as ancient as the beginning of wisdom, and under this sciolistic suggestion it is alleged that it is incorrect to say that Theosophy began where and when has just been stated. It is absolutely incorrect to state that any system, distinctly and directly similar to that which was the outcome of the formation of the Theosophical Society, as above stated, ever existed previously. The word, even, was never used for its present purpose until after 1875, and it is only so used now, because the system formulated by Madame Blavatsky was so christened by her and her friends. Actually, and logically, Theosophy, the Theosophical Society, and that congeries of ideas termed Theosophy, date their origin from 1875, and rest upon the initiative of Madame Blavatsky, whom I first met in November, 1874, in New York.

Theosophy divides into two branches—exoteric and esoteric, the latter practically a semi-secret department. Its theories concern man, the world, the universe, the nature of life—the interpretation of existence, in a term. Its practice is alleged to be the cultivation of our occult powers, the study of Eastern lore, particularly Hindoo, and the creation of a universal brotherhood. Of the last, commendable in itself, and aimed at by all reformatory movements, nothing need be said here. As concerns the second, one need not disagree, even with that object; but, it is in the first point of these three, that the crux of the question at issue will be found.

Not being a member of the Theosophical Society, either esoteric or exoteric, one can but proceed upon the lines that are public property. If, then, I err, and there are esoteric points that will modify my expressions, the fault is not mine. But I do not think I shall be very inaccurate in the summary of Theosophical theories now to be presented.

Starting with man, he is defined as a sevenfold being, i.e., Rupa, Prana, Linga-Sharira, Kama Rupa, Manas, Buddhi, Atma, or, in the vulgar tongue, body, vitality, astral body, animal soul, human soul, spiritual soul, spirit (“Esoteric Bud-

dhism,” A. P. Sinnett, Amer. Ed., 1887, p. 65). Is this an authoritative statement? If so, who is responsible for it? If Madame Blavatsky, she is a bad witness. Why? Simply because it materially differs from her own previous deliverances! Madame Blavatsky’s first coherent presentment of her doctrines was in two bulky volumes, entitled “Isis Unveiled;” and in no sense was the sevenfold doctrine enumerated taught therein! In the first edition—I am not sure if there have been later editions—this subject is not taught, in spite of assertion to the contrary. This, she must know. But it is fully stated in Sinnett’s “Esoteric Buddhism,” and her latest large work, the “Secret Doctrine,” written after her residence in India. In the earlier book, “Isis Unveiled,” the triune constitution of man is everywhere insisted upon, and on p. 328, Vol. I., may be read, “The secret doctrine teaches that man, if he wins immortality, will remain for ever the trinity that he is in life, and will continue so throughout all the spheres;” while, on p. 346, Vol. I., and pp. 114, 115, Vol. II., the threefold nature is further elaborated and emphasised. One pauses to ask which work teaches aright? As we are incorrectly advised in one, or the other work, each statement must be accepted as a worthless guess! But, let us pursue man after he dies. It is alleged there are two states of subjective consciousness—that is the nearest definition I can think of—respectively, Devachan and Avitchi; the first one “being a condition of mere subjective enjoyment,” the other, Avitchi, “a state of the most ideal spiritual wickedness,” Sinnett, pp. 142-3, as before. These states are divided, however, as follows, into three principal *lokas*: Kama loka, Rupa loka, Arupa loka—the first is the abode of shells, victims, suicides, and elementaries, this is the lowest, in degree, and from which state it is alleged that nearly all, if not all, the causes of our spiritual phenomena proceed, who are either shells, or elementaries! It is stated that the atma having exhausted its karma, in either Devachan or Avitchi, sinks into unconsciousness prior to the supreme moment when it passes from whichever state it was in to a new birth, on this world again. So much, then, for man living and dead, à la Theosophy.

You naturally ask for the evidence in support of these statements. First let us ascertain where they came from? Madame Blavatsky. She is the chosen depository of these secrets and the selected authority for their publication. But where gained she them? Originally the claim was that she was taught directly by certain adepts—Mahatmas—who reside in some inaccessible fastness of the Himalaya mountains. But, as some of these teachings are largely Buddhistic and Brahminical, and are contained in easily accessible originals and translations, and as Madame Blavatsky resided for some considerable time in India, it is scarcely necessary to go so much out of the way to account for her teachings. While, if the Mahatmas instructed her to write “Isis Unveiled,” why did not they correctly inform their pupil as to man being not threefold, as she then wrote, but sevenfold, as she now writes! I can only say with the immortal Betsy Prig: “I don’t believe there’s no such person as Mrs. Harris,” or Thibetian Mahatmas. First, last, and always, in the United States, in India, or in England, Helena Petrovna Blavatsky is the foundation of the entire matter.

The original effort was to supplement the Theosophical teachings by the exhibition of occult phenomena, partly to give the support of marvel, partly to decry the claims of spiritualism, and to minimise the influence of the facts of that movement. Outside of a few mediumistic phenomena of a small sort, and some mesmeric phenomena of considerable nature and extent, the occult phenomena of Theosophy are shams and pretence—astral forms, the Adyar shrine, “Koot Hoomi’s” Kiddle plagiarism, Coulombs’ confederacy, are all of a piece, and to this day the damaging exposures of the Coulombs and Henry Hodgson, and the terrible indictment of literary incompetency, pilfering, and malpractice, by William Emmette Coleman, and the late hideous exhibit of the inner-side of things, by Prof. Elliot Coues, of Washington, in the New York *Sun*, remain unanswered, and practically unnoticed. Why? It is not for me to say.

As to the issue:—

Re-incarnation:

A semi-conscious (or dream) life in Devachan, or Avitchi, between each earth life:

Seven rounds of lives—seven races of men—seven orders of worlds:

Karma:

Seven principles in man:

as explanatory of man, life, and death, are they, as theories, supported by the positive facts of spiritualism?

In my judgment, these theories are subversive of all our facts, and have no solid ground upon which to rest. Outside of the altruistic idea of the brotherhood of man, the need of studying all literature, and the possibility of cultivating our own psychical powers—all of which spiritualists have been familiar with these past forty-two years—there is neither companionship nor fellowship between the two systems. The one rests upon constantly recurrent testimony the world over, verified and re-verified millions of times; the other upon mythical Mahatmas, a hodge-podge jumble of Buddhistical teachings, and the labours of an indefatigable Russian lady of boundless fertility of resource, who formerly posed as a spiritualist in Egypt and England, but now becomes the high priestess of a body which, though it contains many good, well meaning, and sincere men and women, for whom I have great personal esteem, will inevitably collapse and die when its triune head—Blavatsky, Olcott, and Sinnett enter Devachan, after their earthly manvantara is done.

It is submitted that the facts of spiritualism do not support the theories of Theosophy.

MEDIUMSHIP, OR THE SPIRIT CIRCLE.

HUSHED each earthly thought and feeling,
As the spirits come and go,
Round the circle softly stealing,
With a measured step and slow.

Hark! celestial bells are ringing
In the far-off spirit sphere,
With angelic voices singing,
Voices of the lost and dear.

Lost? Ah no! we see them gliding,
Those we love, in radiant light,
Walls of sense no more dividing,
Crystal clear, through earthly night.

Not with ears of mortal moulding
Do we hear the strains divine.
Not to earthly eyes unfolding
Come those forms of lustrous shine.

Far away from earth we're floating,
From the shaded circle past,
Time and space no longer noting,
Speeding on thro' regions vast.

Oh! the matchless glory streaming,
Seas of light our hearts enfold,
Rolling billows, flashing, gleaming,
Bear us on to shores of gold.

Peace of God, past all desiring,
Throbbing life through every vein,
Music, beyond earth's aspiring,
Calms the heart and stills the brain.

Yet they say 'tis idle dreaming,
Reason's sleep and fancy's flight,
Thoughts of flame like meteors gleaming,
But the *ignis fatuus* light.

But when life's dark day is closing,
That fair land of dreams is ours.
Reason, never more reposing,
Moves 'mid rainbows, stars, and flowers.

Here, may He, whose love unsleeping,
Guides the bright and guardian band,
Keep from falling and from weeping
All who love the spirit land.

—W. A. Carline.

THE LATE MESMER FESTIVAL AT DRESDEN.

We have only just received, through the courtesy of a correspondent at the Hague, the following account of the honours rendered *at last* to the memory, noble character, and services of Anton Mesmer. The following sketch will indeed be perused with unmitigated pleasure by every true friend of humanity.

In Dresden, on the 26th of last May, was unveiled the first Mesmer memorial, the occasion being a festival of much note, of which all the journals of that city gave fully detailed accounts. One of these appears in a recent number of *Light*, translated from *Neue Spiritualistische Blätter*, as follows:—

"As already announced, twelve o'clock on Whit-Monday was appointed for the unveiling of a memorial to Dr. Franz Anton Mesmer, in the front garden of the infirmary of Professor Hofrichter, magnetizer, Chemnitzerstrasse No. 18. The heavy rain, which, at the time appointed, descended in a very un festive manner, did not prevent the assembled

company of Mesmer's adherents from carrying out the proposed ceremony; but, filled with enthusiasm for the spread and culture of the odic-biomagnetic treatment of disease, inaugurated by Mesmer, they braved the heavy downpour, and even twelve white-robed maidens cheerfully took part in the ceremony. A congress of Mesmer's admirers from every country had been convened on the previous day, and some scientific addresses were delivered on the morning of the day itself. Professor Hofrichter spoke on the treatment of cancer and other diseases, without the use of surgical instruments; and Herr Wittig, from Zwickau, on the magnetic treatment of epilepsy and St. Vitus' dance. A large number of persons of distinction of all classes were assembled, and doctors, lawyers, theologians, artists, &c., contributed representatives to this unique festival. The ceremony was inaugurated in the gaily decorated garden with the singing of Kreutzer's hymn, '*Das ist der Tag des Herrn*' (This is the Lord's day), by members of the noted choir of the Dresden Royal Opera Company; after which, on a platform adorned with a bust of his Majesty the King of Saxony, Professor Hofrichter gave a short sketch of Mesmer's life.

"Mesmer was born at Iznang on May 23rd, 1734. He applied himself to the study of medicine, and in 1764 attained the rank of doctor. In the exercise of his profession he discovered the existence of a force in man which he was able to apply to the use of healing, and he soon obtained successful results as a magnetizer in Vienna. Opposition and ill-feeling so embittered his life in Vienna that he changed his residence to Paris; but he was not there long before he found bitter enemies among the doctors, though he obtained many adherents among the people in consequence of his wonderful cures. The outbreak of the Revolution forced him to return to Germany; he settled first at Thurgau, in Switzerland, and later on at Meersburg, on the Lake of Constance, where he died at the age of eighty-two, on March 5th, 1815, after a life of useful activity. To the music of Beethoven's hymn, '*The Heavens praise the Glory of God*,' the memorial (a bust of Mesmer) was uncovered, while crowns and chaplets of laurel, oak, and linden, sent from all parts of Germany, and even from foreign countries, were placed around it, with appropriate speeches and verses delivered by the white-robed maidens. The dedication address was given by Herr Magnetopath Wittig, of Zwickau, and was characterized by veneration for Mesmer as well as by poetical beauty.

"In a narrower circle a smaller private festival likewise took place, in honour of the sculptor of the memorial, Johannes Hartmann. The ceremony was concluded by a cheer for their Majesties, the Emperor and the King, and for the protectors of the country, not only against the enemy, but against the opponents of freedom of thought, and finished with the singing of '*God Save the King*.' While the ceremony was in process, telegraphic greetings were received from their Majesties the King and Queen of Saxony; the Emperor of Austria; the King and Queen of Roumania; the Kings of Wurtemberg, Belgium, and of Sweden and Norway; the Archdukes of Baden, Weimar and Oldenburg; the Dukes of Sachsen-Alterburg, Coburg-Gotha, &c., and from His Highness Prince Bismarck, from Friedrichsruhe, as well as thirty-seven letters and telegrams, among which was one from the son of Justinus Kerner, Hofrath Theobald Kerner, of Weinsberg, containing a humorous poem on the unveiling of the monument, which was received with tumultuous applause.

"The committee of the Mesmer festival of 1890 in Dresden, at the head of which is Professor Hofrichter, may congratulate themselves on the success of this festival as well as the establishment of the new '*Society of German Mesmerists*,' whose aim—the propagation of healing magnetism in Germany—is quite in unison with the celebration of the Mesmer festival in Dresden."

For a still more extended biographical account of Mesmer and his wonderful discoveries, history, and sufferings, see Mrs. Hardinge Britten's "*Nineteenth Century Miracles*," p. 9 *et seq.*

SPIRIT PHOTOGRAPHY.

ALTHOUGH I am not a spiritualist, nor a believer in spiritual phenomena, yet I do believe in rendering unto Cæsar that which belongs to him, therefore I deem it but justice on my part, to write a few lines for publication in your paper, and give to the reading public my experience

with Mr. F. N. Foster, of Cincinnati, Ohio, who claims to be a spirit photographer.

I met Mr. Foster, for the first time on the Mount Pleasant camp grounds, at Clinton, Iowa, the 8th day of last August, and I must say, that my first impression of him was anything but favourable, and when I learned that he was what is called a spirit photographer, I put him down as a crank of the first water, and pooh-pooh'd at the idea of any one pretending to take the picture of a spirit. Had one at that time even hinted that I would patronise Mr. Foster I would have thought him a fit subject for a lunatic asylum, but wonders never cease, and after a few days had elapsed, I concluded I would try my luck and see if I could get some of my spirit friends to come and show their faces, alongside of mine, on a photograph; so I made a date with Mr. Foster, and when the time came I was on hand, full of expectation and doubt, and the doubt had it, for out of the four faces that appeared on the photograph besides my own, not one did I recognise.

Believing in the old adage "that if at first you don't succeed, try, try again," I put it into practice, determined to get results if possible. I made another date with Mr. Foster, and sat again, and lo, out of three faces that appeared on the photograph besides my own, there appeared the face of a young man who was a near and dear friend of mine, and who was drowned on the 28th of last April.

To say that I was both delighted and astonished is putting the matter mildly, although I had earnestly wished that his face would be on the picture.

I tried, at first, to make myself believe that it was not Harry's face, but, like "Banquo's ghost," it would not down.

I compared the face with a photograph of Harry, which I had with me, and although the face appeared swollen, yet the resemblance was perfect. The face on my photograph was an exact counterpart of his, when his body was taken from the water.

I said but little, however, about the picture, and waited till I came home, to see if his parents and sister would recognise it.

Before showing it to them I let a number of his intimate friends see the picture, and they all unanimously said it was Harry, and when I did show it to his parents they at once recognised it as the face of their son, even to the dimple in the chin. They as firmly believed it to be Harry's picture as they do that he was drowned.

There is also the face of a babe on my neck-tie, which is recognised by my friends as that of my baby boy, who died when but a little over three weeks old.

There are several pictures here in Ottawa, Iowa, that were taken by Mr. Foster at different times, on which the relatives have recognised the faces of departed friends, although some of them have been in the spirit world over a quarter of a century.

The mystery to me lies in this: How Mr. Foster, who was an entire stranger to me and knew nothing whatever of my past associations or friends, could take or produce faces of my friends upon my photograph? To my knowledge and belief, there was no one in the camp grounds, as in Clinton, that knew me, or knew any of my friends, so that the pictures were, or must have been, taken through the ability or skill of Mr. Foster alone.

How he could have three faces placed on my photograph is an enigma to me, which staggers my scepticism and makes it totter on its foundation, and if there be such a thing as a medium, who can be used by our departed friends, as a means of communication to us mortals on earth, I believe Mr. F. N. Foster to be one and a genuine one at that, and I take pleasure in recommending him to all seekers after spiritual phenomena.—L. L. McKINLEY, in *The Better Way*.

SPIRITUAL CHIPS AND FRAGMENTS.

An extract from an article by the editor (the Hon. Alexander Aksakof) of *Psychische Studien*, March, 1889, p. 131.

"I am personally acquainted with the following case:—My friend and fellow student at the Lyceum, Privy Councillor (Geheimrath) Baron Konstantin K., told me, twenty years ago, that at the time of the death of his uncle, Baron Paul K., at Warschau, his will could not be found, though it was thoroughly searched for; and that it was discovered in a secret drawer (Fache), entirely in consequence of a communication received by Prince Emile Wittgenstein, in which the place was described."

In *Psychische Studien* for December, 1889, M. Aksakof gives particulars as follows:—

"Since the previous notice of this case, I have made the acquaintance of Paul, a son of Baron von Korf, who resides in the Port-strasse, St. Petersburg. He has given me the following account of the circumstances:—

"His father, General Paul von Korf, died at Warschau, on April 7, 1867. It was known that he had made a will, but after his death it could not be found. In the month of July, 1867, his sister, the Baroness Charlotte von Wrangel, was living with her sister-in-law, Madame D. von Obuchow, in the town of Plock. Her mother, the widow of General von Korf, was travelling abroad; and in her mother's absence she was entrusted with the opening of her correspondence. Among the letters thus received and opened was one from Prince Emile von Wittgenstein, addressed to the widow of General von Korf, in which he informed her that a spiritual communication had been received by him in the name of her deceased husband, indicating the place where his will would be found. The Baroness von Wrangel, who knew how much trouble the absence of this will had given to her brother (Baron Joseph Korf), who was engaged in the administration of the property, and who was at that time in Warschau, went at once to Warschau to inform him of the important contents of the letter of Prince von Wittgenstein. Her brother's first words were that he had just found the will; and when the letter of Prince von Wittgenstein was read, it was apparent, to the astonishment of those present, that the place indicated in the spiritual communication where the will would be found, was precisely that in which the Baron had at last found it."

In a letter dated St. Petersburg, February 26, 1890, M. Aksakof adds the following particulars, with two letters, of which translations are here given:—

(1) Original letter from Baron Paul Korf (son of the Baron Korf whose will is concerned) to M. Aksakof, countersigned by Baron Paul's sister, Baroness Charlotte Wrangel, and testifying to the exactness of the fact as stated in *Psychische Studien*, 1888, p. 568.

"Petersburg, January 29, 1890.

"SIR,—I have read with great interest your communication, inserted in *Psychische Studien* (p. 568), concerning the will of my late father. The facts are there related with perfect accuracy. I am afraid that I burnt the letter of Prince Emile Wittgenstein about a year ago, when I was arranging the papers of my late father, which were at his country seat. Accept, etc.

"(BARON) PAUL KORF."

"I add my signature to that of my brother, to confirm the contents of his letter.

"BARONESS C. WRANGEL, NÉE BARONESS KORF."

(2) Copy of a letter from Prince Emile de Sayn-Wittgenstein, published in the work, "Souvenirs et Correspondance du Prince Emile de Sayn-Wittgenstein-Berlebourg (Paris, 1889), Vol. II., p. 365.

The following appeared in a late number of the *Launceston (Australia) Daily Telegraph*: "I have just heard a few particulars from a reliable source of a case of supposed haunting in a house in Latrobe, which occurred between seven and eight weeks ago. It appears that after the death of a young lady, whose name I have not permission to mention, the members of her family were much disturbed by rappings going on through the house. It was noticed that they only occurred in the presence of two young children. So alarming did they become that they led to the removal of the family to a new residence. A sceptical brother, armed with a gun, and accompanied by a policeman, afterwards visited the deserted house with a view to discovering the cause of the mysterious noises. After a night's watching he reported that the rappings must have been imagined by the family, as neither he nor the policeman had heard or seen anything of a supernatural character. Well, I don't know, no doubt imagination has before now led to many strange freaks, but yet it seems to me that it would require something approaching an epidemic of imagination to drive a whole family of sensible people from their home. The watchers had better try again, and see if they can't arrive at some more rational explanation."—*Harbinger of Light*.

From *La Neva Alianza* I am tempted to quote the last words of John Huss, as they are one of the best and most telling commentaries on the words of my Master when he said of himself, that he was sent by his Father into this

world to bear witness to the truth. When asked for the last time to recant his error (which was afterwards established as truth by Luther against Pope and Emperor, against State and Church), in order to escape the painful death by fire, John said, "I prefer to have a stone tied round my neck and be dropped from heaven into the sea, far rather than deny the truth. Prepare your instruments of torture to tear every fibre in my body to pieces, for I prefer the most terrible death penalty to the eternal shame to be called the defender of either popes or kings! Let your hellish conception of justice take its course, let the tongues of fire lick the body of John Huss; in less than a century after my death will rise from my own ashes an avenger of the truths I have taught, and for the teaching of which you priests would be capable to crucify Christ again were he to appear on earth now." Any intuitive ear may hear in these powerful accents of the dying hero and champion of truth the echo of reincarnation, and Luther was that echo, the renewed incarnation, or reincarnation of John Huss's spirit, as John the Baptist was said to be the spirit of the prophet Elijah, returned to earth once more after having gone to heaven—also on a chariot of fire, like John Huss. Let those who have ears, hear!—*Harbinger of Light*.

CLAIRVOYANCE EXTRAORDINARY.

The Rev. C. N. Barham, of Nottingham, a well-known amateur of hypnotism and clairvoyance, writing to the *St. James's Gazette* with reference to the Duke of Argyll's experiences of clairvoyancy, says:—When I resided in Whitstable a maid servant of mine possessed this gift in a remarkable degree. At the first word of command she would fall into a deep slumber, which was accompanied by peculiar twitching of the whole body. When in this state she could be sent—mentally, of course—from one end of England to the other. Before going further, let me say that many hypnotic subjects have a singular aversion to silk. This girl, if touched by even a silken thread, would awake at once. At nine o'clock on a winter night I put her into the clairvoyant state. My wife took pencil and paper, and I bade the girl go into the drawing-room, where was a sofa with a silk cover. The room was dark. She sat still. To my question whether she were there, she replied "Yes." Then she minutely began to describe everything in the room, until she came to the sofa. "What is on the sofa?" I inquired. "I can't see," was the reply. "Lift it, and examine it carefully," I remarked. Suddenly the clairvoyant's face changed, her body twitched convulsively, and she—mentally, of course—came into contact with the silk. Again. My son was at the City of London School. Just before the vacation I desired to know how he would stand in the class list and promotion order. In order to do this I post-dated the time. The railway journey, the cab ride, and the school was reached. The master, Mr. —, was interviewed; he had never, and has not seen his interlocutor. Neither does he know of the singular occult influence which environed him. The numbers were given, and given correctly.

One other extraordinary instance may be recorded. My brother-in-law was engaged to a lady in East Yorkshire. He had given her a diamond ring, which she had lost. This troubled them both. I was written to. Times and places when the ring had last been seen were given me. The girl was sent into the hypnotic sleep, and the time was ante-dated to the day when the ring had last been seen. With some trouble the sleeper was piloted through her journey to the North. Now a new difficulty arose. I had never been to the town, did not know the house, and she was unable to find it. Conjur-ing up an imaginary resident, I instructed her to make the necessary inquiries. The house and the lady being found, my clairvoyant took hold of the lady's hand, watching the ring. Here and there the lady went, always accompanied by her invisible companion. At length the ring was dropped in the orchard where the engaged couple had been helping to turn over the hay. Unfortunately, the hay was being carted. In order to trace the lost ring, I commanded the girl to hold it tightly and to submit to any hardship rather than relinquish it. With a half smile she assented, and commenced to describe her varying experiences. She told how she was raked up, handed upon a pitchfork into a haycart, trodden upon by clowns, and eventually deposited almost at the bottom of a heap of sweet-smelling hay in the corner of a disused cowhouse. Truth is stranger than fiction. Acting upon the girl's story, a search was instituted, and the ring was found. This is no romance, but a bald and disjointed

record of sober facts. I could easily fill a volume with far more startling records of what may, I think, be described as extraordinary clairvoyance.—*Liverpool Courier*.

SPECIAL NOTICE.

GOOD NEWS FOR CHRISTMAS, 1890.

THE CHRISTMAS DOUBLE NUMBER, OR CHRISTMAS TALES OF TWO WORLDS.

At the last board meeting of *The Two Worlds* Directors it was determined that a Supplement or DOUBLE NUMBER of *The Two Worlds* should be published together with the regular weekly issue, specially designed for Christmas reading whether by old, young, or middle-aged.

THIS CHRISTMAS SUPPLEMENT

will consist of such Tales, Narratives, and Incidents as will form a highly interesting and seasonable addition to the literature of Christmastide.

In compliance with this arrangement THE DOUBLE NUMBER is now in course of preparation. All advertisements and extraneous subjects will be excluded from the Supplement, and every column will contain matter of extraordinary interest.

The series will commence with a charming and original novelette, entitled—

"THE POPULAR PREACHER."

This will be followed by one of the most extraordinary of spiritual improvisations, entitled—

"THE ESCAPE,"

together with thrilling narratives of spectral hauntings, scraps, facts, and poems, crowding up every column with the worth of twelve times its cost, namely, with the usual weekly issue,

TWO PENCE.

Send orders to Mr. E. W. Wallis, Sub-editor, office of *The Two Worlds*.

REVIEW.

"ROSES AND RUE: RANDOM NOTES AND SKETCHES."*

By W. STEWART ROSS.

THIS is truly an extraordinary book, and would be the most difficult to describe in any terms calculated to do justice to its brilliant but erratic style of writing, had not its gifted author already mapped out in its title the only characteristic words by which it can be understood. The 256 pages of which this fascinating, startling, delightful yet at times terrible and scathing volume consists, are made up of roses of poetic imagery, tender, touching and exquisitely beautiful sentiment, full of human sympathy, bold declamations against shams and hypocrisy of every kind, and at times a high soaring vein of imagination that carries the reader from space to infinity, from time to eternity. Alternating with these blossoms of wonderful colouring are sprigs of RUE of perfectly Mephistophelian satire, keen-edged ridicule, and daring iconoclasm. Woe betide the thing, the person, or the idea that falls under the lash of the tremendous sword steeped in RUE, and sharpened on the grindstone of a towering intellect, wielded by the author of this remarkable book. Mr. Stewart Ross is an avowed Agnostic—the central figure in the midst of a band of kindred spirits, such as the bigot detests and curses, but such as the research of this keen analytical age demands. Were our author other than "Saladin" we might fairly class him as a spirit medium, "controlled" by the shade of Goethe, now impressing him with the noblest characteristic of his Faust, and anon inspiring him as a living representative of his scoffing terrible Mephisto. As "Roses and Rue" claims no other authorship or inspiration but that of the renowned "Saladin" himself, we can only commend it as such; and despite the commixture of what our orthodox friends would undoubtedly transpose from "Roses and Rue" to touches of heaven and glimpses of the other place, we confidently re-commend it as one of the most brilliant, off hand collection of sketches of the time we live in.

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FRIDAY, DECEMBER 5, 1890.

ORIGIN OF ALL RELIGIONS.

NOTES BY "DRUS."

ON Sunday, seeing some children "playing chapel," it occurred to me that the world has long been a scene of childish teaching and of more or less mock service. The Eden story is fit only for children, and the minister who allows it to form part of his belief is a kind of quack in divinity. All ancient peoples, including the Brahmins and the Chinese, hold somewhat similar beliefs. In the Paradise of the latter a certain tree grew apples of immortality, and was guarded by a winged serpent. The scheme of redemption resembles the story of Krishna, one of the incarnations of Vishnu, who was born fifteen hundred years before the Christian era. The idea of the Trinity, as represented by Isis, Osiris, and Horus, came from the ancient Egyptians, whose Satan Typhon is regarded as the great Serpent under the feet of the child-god, Horus. Buddha, the founder of Buddhism, was supposed to have been born like Jesus Christ; and Pagan theology had numerous God-men, such as Hercules.

The Sabbath was primarily derived from the Chaldeans, who worshipped the Sun-God on that day. Infant baptism was practised in Persia centuries before it became a rite of the Christian Church. The word Easter, derived from Eoster, the Saxon goddess of the East, is probably to be identified with Ishtar, the Assyrian goddess of love, fertility, and generation. Ishtar—the Astarte or Ashtoreth of Phœnicians and Syrians—like the Greek Aphrodite and the Roman Venus, was the queen of love and beauty, and presided over all reproduction of minerals and plants as well as man; and the Easter egg symbolises her fecundity and power of initiating new life.

The idea of sacrifice can be traced back to heathen and idolatrous customs, which at first were common also to the Israelites. True, after the Captivity, the system of sacrifice was essentially altered; but that did not prevent the unknown God of the heathen being transformed into a devouring demon, only to be appeased by the sacrifice of his only begotten son; thus, by substituting Christian names for Pagan ones, all the old solar practices and myths were established as part of the new religion of Christianity.

It is said of the Koran that it is a compound of quotations from the Old and New Testaments and from the Talmud; but the Bible is open to a somewhat similar charge. In the sacred books of the Buddhists, the Five Kings of the

Chinese, the four Vedas of the Hindoos, and the Zendavesta are teachings not altogether unlike, and certainly not of less value than those contained in the Scriptures of the Christians. In the Buddhists' books especially are passages which exhibit a striking resemblance to incidents in the Old Testament. For instance, in the Pali commentary on the discourses of Buddha, entitled the "Book of the Five Hundred and Fifty Births," the following story occurs: "A woman who was going to bathe left her child to play on the banks of a tank, when a female who was passing that way carried it off. They both appeared before Buddha, and each declared the child was her own. The command was therefore given that each claimant was to seize the infant by a leg and an arm, and pull with all her might in opposite directions. No sooner had they commenced than the child began to scream, when the real mother, from pity, left off pulling, and resigned her claim to the other. The judge, therefore, decided that as she only had shown real affection the child must be hers."

That Christian morality is not unique is seen in the writings of Confucius and Lao-tze, who lived about 600 B.C. In the xlix. chapter of the Tao-te-king, the latter says: "The good I would meet with goodness. The faithful I would meet with faith, the not-faithful I would also meet with faith." In chapter lxiii. he says: "Recompense injury with kindness." Buddha remarks: "Let a man overcome evil with good; let him overcome the greedy by liberality, and the liar by truth. For hatred does not cease by hatred at any time. Hatred ceases by love; that is the old rule."

Even when its fables, borrowed from the Babylonians, and its other absurdities are eliminated, the Bible, collated and canonized in Constantine's time, was far from being infallible or a finality. Subsequently, through the tinkering of the Romish priesthood, that book became still less reliable; and, notwithstanding the modern revisions, so doubtful is much of its meaning that no less than fifteen hundred religious sects cite it in proof of their bona fides. A book that proves too much must, to say the least, be of limited value.

Happily, progress being the inevitable law, the thoughts of men are widening; and, as a result, theology, like everything else, is changing; and hell having been "dismissed with costs," the motives for leading a good life are different from what they were. The science of historical and literary criticism is helping to bring about this result, and ministers see that they must either move with the current or be left behind. The new order of ministers will not teach, in effect, that "the race can only be perpetuated by vice," knowing that the practice of the so-called highest virtues would "leave the world without the form of man." The false assumptions of a six-thousand-years-old world will become increasingly manifest by the testimony of the rocks. Evolution will make more and more evident the fact that man was foreshadowed in the first living form, and that everything contributed to his development. Existing evil will be seen to be the result, not of the so-called fall of man, but of his struggles towards perfection.

The Saxons are stated to have had a saying, "All came from Adam except Tib, the ploughman; but when Tib grows rich all will call him 'dear brother.'" In the near future it will be generally admitted that even Tib's origin was not properly understood, and that probably he was never so rich as when he was destitute of this world's goods. In short, the new race of ministers will say, with the Laureate:—

Behold we *know* not anything!
I can but trust that good shall fall,
At last—far off—at last to all,
And every winter change to spring.

—*Cornubian and Redruth Times.*

At the late Birkenhead Deanery Conference, under the presidency of Canon Linton, amongst other amazingly heterodox sentiments may be taken as a sample the substance of the following paper, reported in the Liverpool journals, thus: The Rev. W. L. Paige Cox, of St. Peter's, Rock Ferry, read a paper on "The Authority of the Bible; its Nature and Extent," in the course of which the rev. gentleman said they had good grounds for believing that God inspired the writers of the Bible just as men were inspired now, although the former were evidently inspired to a much greater degree. The action of the spirit of God upon them, of which they were at times conscious, was of such a character that it did not guard them from errors about which knowledge was to be got in other ways. In the earlier books of the Bible there were many historical discrepancies which to many people caused doubt, but these

might be accounted for by different modes of expression or different readings of old writings. The Bible was a high and unique authority, but it was not infallible. The chief value of the Bible to them was that it treated of moral and spiritual matters, and its real infallibility was to be found in the teaching of Christ, which was believed, not because it was recorded in the Bible, but because it was His teaching and His intrinsic truth. The supreme value of the Bible to them was that it gave a faithful report of the successive stages by which God had revealed the truth to men, and set before them the infallibility of the teaching of Christ. A discussion followed the reading of the paper, in the course of which the chairman expressed the opinion that the whole question seemed to rest on the reality of revelation and the record of revelation. Replying to the Mayor, Mr. Paige Cox said he did not think they had a right to maintain that even the records of the Gospels were entirely infallible. In that respect they stood on the same footing as the books of the Old Testament. The meeting was brought to a close with the benediction.

ITEMS FOR THEOLOGIAN.

THE ANCIENT MANUSCRIPTS.

THE oldest copies of the Bible in the world are named respectively the Vatican, Sinaitic, and Alexandrine manuscripts. The Vatican manuscript is generally conceded to be the most ancient, and for at least four or five hundred years it has lain in the Vatican library at Rome. Excellent facsimiles may be seen in our chief public libraries. The manuscript itself consists of over seven hundred leaves of the finest vellum, about a foot square, bound together. From one end to the other it has been travelled over by some meddlesome scribe of about the tenth century, though some of the words, as originally written, are perfectly legible after a period of 1,500 years.

The Sinaitic manuscript is so called from the place where it was found by the great German scholar, Dr. Tischendorf, at St. Catherine Convent, foot of Mount Sinai, in May, 1844. The authorities of the convent allowed him to take away about forty sheets, as they had only been intended for the fire. At a succeeding visit to the convent he could only find a single sheet, which contained eleven lines of the book of Genesis. After fifteen years, during which time he had enlisted the sympathy of the Emperor of Russia, he returned to the convent with a commission from the Emperor. On the evening before he left the steward of the convent showed him a bulky bundle, wrapped in red cloth. Tischendorf opened that parcel, and to his great surprise found not only fragments he had seen fifteen years before, but also other parts of the Old Testament and the New Testament complete. At length, through the Emperor's influence, he succeeded in obtaining the precious manuscript, which is now in the library of St. Petersburg, the greatest treasure possessed by the Eastern Church.

The Alexandrine is the youngest of the three great manuscripts, and is preserved with great care in the British Museum. It was presented to Charles I. in A. D. 1628, by Cyril Lucar, then Patriarch of Constantinople, and previously of Alexandria, Egypt. Having been brought from Alexandria, it is known as the Alexandrine manuscript. It is in four volumes, size ten by thirteen inches, and written in double columns, in "uncial" or capital letters. It is nearly complete, and belongs to the end of the fourth or the beginning of the fifth century. Of all the very ancient manuscripts, this is the first that was employed for the criticism of the text of the New Testament.—*Chicago Times*.

The New Testament is one of the youngest Bibles upon earth; the Koran is its only junior in the great family of the world's sacred books. Recent scholarship has decided that all parts of the New Testament are not of equal age, while the authorship of much of it is extremely doubtful. Contemporaneous history is almost silent concerning the personages and events which are most prominently described in the gospels, while the age of the gospels is still unknown, the three oldest manuscripts, the Vatican, the Sinaitic, and the Alexandrian being the most ancient yet discovered. These three are not by any means in perfect agreement one with the other, the latter omitting a considerable portion of the contents of the two former. The Vatican and Sinaitic manuscripts have been traced back to the fourth century, and the Alexandrian to the fifth. Prior to that time all history of existing gospels is involved, and often contra-

dictory. The epistles of Paul, at least four of them, are unquestionably of greater age—a fact which is not discredited even by Strauss, or any other sceptical German authors who have written critically upon the New Testament. It is generally conceded by scholars that the primitive Christians were largely made up of a secession party in the Jewish camp. Jesus is always represented as a Jew, an ardent, enthusiastic young reformer, who hated empty ceremonials and dealt heavy blows at hypocrisy and hypocrites, no matter how high their standing might be in civil or religious circles. All evidence of a purely historical character aside, Swedenborg considered there were only five books in it which contained the interior sense; the four Gospels and the Apocalypse. We think he was not far from right in forming such an estimate, as the Acts is almost entirely an historical book, and the epistles are controversial documents. Orthodox Christianity has been built on Paul; his epistles are incessantly quoted. The test passages of Calvinism and Lutheranism are all in the epistles. Luther echoes Paul far more often than Jesus, and repudiates James because he exalts a righteous life above belief. James is in general opinion the wisest and most Christ-like of the writers of epistles. He echoes the spirit of the Gospel completely when he says we must have works as well as faith, as mere belief can justify no one. "Faith," in the Old Testament, always means righteousness, fidelity, faithfulness, and thus without it, no one could be obedient to the divine law.

A. J. DAVIS ON THE ORIGIN OF APOLLYON.

For scores of centuries preceding the era of Copernicus, the hyper-metaphysical Orientals believed unquestioningly in the hollowness and stationariness of our globe. (It seems that, in our own bright day and enlightened generation, the "hollow" dogma of the very ancient cosmogony has been revived for the entertainment of our fellow-citizens worshipping west of the Alleghanies. But, happily, the dogma of old earth's flatness and immovableness has been kindly omitted. The proposition that spirits or gods construct the worlds of space, and not the reverse—that the worlds manufacture and evolve the gods—is of very ancient root, and holds some fragments of truth, like alchemy, astrology, and other marvelous developments of mankind's intellectual childhood. With this digression we return to our first sentence.) The bottomless pit, wherein Apollyon reigned supreme, was known as "Hades"—an immense world of darkness, a dread after-death region, believed to be fixed deep under the immovable earth. The author of "Arabian Nights" gives full, picturesque, and tragic expression to this fearful dream of mankind's religious childhood. All fallen genii, according to this writer, had dwelling places in the bowels of great mountains. They ascended from their dread abodes beneath the world. But, long prior to the Arabian stories, the doctrine of a bottomless pit and of fallen genii prevailed in many portions of the East. The Babylonians and the Chaldeans made heavy contribution to this theory. The word *Satan* was of Chaldean origin. Lucifer is the Latin for a Hebrew term—*Hellel*—employed first by Isaiah in describing the fall of Babylon: "How hast thou fallen from heaven, oh, Hellel, star of the morning?" Lucifer, who was originally the morning light, stands now for the Apollyon mentioned by John as the Destroyer, and as the Devil who tempted Eve, circumvented the beneficent plans of the Almighty, damned the human race, and made the theological scheme of salvation a spiritual as well as a military necessity. Mankind, like individuals, conceive badly when badly diseased. Evil dreams mean either a physical or a mental disorder. Ancestors live in the cells of your brain. Their imperfections and passions may come to action and to speech only in your dreams at night; or your own personal defects may of themselves act and speak in your night-time entertainments. Apollyon is the creation of a spiritual nightmare in religion. A fallen Lucifer, "Star of the Morning," is a childish explanation of evil and its punishment. Evil angels, infernal spirits, devils, come to the imaginations of discordant and superstitious persons. Inherited imperfections of either mind or body twist and blister the glass in the windows of the soul, so that seeing accurately is well nigh impossible; the consequences are a number of corresponding imperfections in your feelings, perceptions, and religion.

WHEN one has learned to seek the honour that cometh from God only, he will take the withholding of the honour that comes from man very quietly indeed.—*Crawford*.

CHARLES DICKENS.

[Improvised at the close of Mrs. Hardinge's lecture on Charles Dickens, given in Portland, Maine.]

WHAT though his form lies mouldering in the grave,
What though the summer grasses o'er his ashes wave,
The soul of the good man ne'er slumbers in the grave;
But still goes marching on.

His voice is not hushed in the silence of the ground,
His eye is not dimmed in the grave's green mound;
Being dead he yet speaketh and his works shall be found,
Like his soul, still marching on.

We hear him in the echoes of the good words he has said,
We see him in the memory of the shining life he led;
And the pages full of living truth the millions all have read,
As his pen went marching on.

For the friendless and the outcast, for the helpless and the old,
For the widow and the orphan, for the hungry and the cold;
With the ink of tender pity and the page as true as gold,
His pen went marching on.

With fearless hand he tore the mask from proud oppression's face,
With piercing words he made the tyrant tremble in his place;
In the game of reformation he has nobly won the race,
As his soul went marching on.

Little children, bid God bless him; he in holiest, purest phrase
Has pleaded for your helplessness, has pictured out your ways;
Let your precious little voices join the chorus in his praise,
As his soul goes marching on.

From the cradle of the sunlight from the old and distant East,
O'er the pathless waste of waters to the land of farthest West,
From the mighty throbbing heart of every nation of the earth,
Where e'er the noble printing press or sciences have birth,
A cry of fervent blessing rends the skies above our head—
God bless the brave reformer, God bless the mighty dead;
May his hand amidst the starry worlds fresh living scriptures write,
And publish through eternity his name in endless light,
As his soul goes marching on.

—Emma Hardinge Britten.

HYPNOTIZED BY ELECTRICAL LIGHT.

It would seem from an incident reported in a Berlin paper that the electric light possesses the power to throw human beings into the hypnotic trance. A certain Justus Falqui, a man 32 years of age, while passing over the Piazza del Duomo, at Milan, looked upward to the electric light, and became instantly spellbound, remaining standing with his gaze riveted upon the light. Passers by were amazed at the singular spectacle, and accosted the man, but he took no notice of what took place before him. At length police officers led him away in an unconscious condition to the nearest apothecary's, where he was brought to consciousness by the application of ammonia. Falqui was of small and slender form, probably easily subject to mesmeric influences, and his singular experience may open the way to a great discovery.

STRIKING PHENOMENA.

THE following extraordinary phenomena took place at 237, Elgin Street, on a recent Sunday evening: As the family were sitting round the fire the lady of the house saw a portrait of an old lady friend of hers—Mrs. Smith—appear on the side of the stove quite distinctly. She called her husband and daughters to witness it; they also saw plainly the portrait, and were very much startled.

On the following Thursday, about 1 p.m., while at dinner, an old clock, quite out of order, struck "one" very loudly, which caused great commotion amongst the members of the family.

On Friday afternoon the lady sent her son to request me to call upon her. I did so, and she then related the above circumstances. I advised her to mentally call the spirit of the lady friend, which she did; and then and there appeared the same distinct portrait. I stooped down towards it and saw it quite plainly; it appeared of a brownish tint, but changed to a pale and deathly hue. Her friend was about 80 years old.—H. J. BRUN, Melbourne.

VOICES IN THE AIR.

VICTOR HUGO'S PROPHECY.—SOME OF THE LAST BURNING WORDS OF VICTOR HUGO—WHAT HE PROPHESED OF THE TWENTIETH CENTURY.

"FOR four hundred years the human race has not made a step but what has left its plain vestige behind. We enter now upon great centuries. The sixteenth century will be known as the age of painters, the seventeenth will be termed the age of writers, the eighteenth the age of philosophers, the

nineteenth the age of apostles and prophets. To satisfy the nineteenth century it is necessary to be the painter of the sixteenth, the writer of the seventeenth, the philosopher of the eighteenth, and it is also necessary, like Louis Blanc, to have the innate and holy love of humanity which constitutes an apostolate, and opens up a prophetic vista into the future. In the twentieth, war will be dead, the scaffold will be dead, animosity will be dead, royalty will be dead, and dogmas will be dead, but man will live. For all, there will be but one country—that country the whole earth; for all, there will be but one hope—that hope the whole heaven. All hail, then, to that noble twentieth century which shall own our children, and which our children shall inherit!"—*The International*.

MOHAMMEDANS.—"From the end of the Turkish Empire," says the Rev. C. F. Morse, "to the other, there is not a grog-shop kept by a Mohammedan." Another writer, in speaking of India, says: "Liquor shops, many and increasing, carry their curse more and more, in spite of Hindu and Mohammedan religious objections, into the homes and lives of these people. The blessings of Western civilization are attended by cursings." The reason why the Mohammedans are more temperate than Christians is because the former make it a part of their religion.—*Christian Register*.

LYCEUM JOTTINGS.

TO SCANDALMONGERS.

A CHILD has heard a piece of scandal, and cries:—

Child. O mother! do hear what a tale I've heard
So bad I can scarce believe—

Mother. Stop, stop, my child! not a single word,
Till we sift it through the sieve.

Child. "The sieve?" The meaning of what you've said
I certainly do not know.

Mother. *The Sieve of Truth*: through its golden thread
Are you sure the story will go?

Child. No, not quite sure. But you must believe,
It is told all over the town—

Mother. Stop, stop, my child! through another sieve
Let us sift this matter down.

Child. "Another sieve?" What can it be?
You certainly make me laugh!

Mother. The silver sieve: *Is it kind?* Let's see
If it leaves us grain or chaff.

Child. No, not quite kind. But cannot I
Tell my mother the worst or best?

Mother. Stop, stop! by the iron sieve we'll try
Once more, as a final test.

Child. And what is the iron sieve? full well
Its test I should like to know.

Mother. It is this, my child: *Is there need to tell?*
If not, let the story go.

Child. It is needless to tell; it may not be true,
And I'm sure it is not kind.

Mother. Then I'd let it go, if I were you,
Like the chaff before the wind.

Do not tell a story till it has passed through the golden sieve of truth, the silver sieve of kindness, and the iron sieve of necessity. If it is needless to tell, if it may be false, if it is not kind, do not tell it. Words are idle breath, but they may do incalculable harm.—*Harbinger of Light*.

IT'LL ALL COME RIGHT TO-MORROW.

It's gloomy now, the world looks dark, and your heart is full of sorrow, But leave the subject to God, my dear—it'll all come right to-morrow! It'll all come right in the morning bright—no need your woe to borrow! Night lends an inky cast to care—it'll all be right to-morrow.

I learned this maxim when a child, of a happy, old mechanic, Who used to whistle the whole day long, nor ever yield to panic, Tho' trouble came—and it often did, for he lost both home and money— His face was bright with a chasten'd light, and his smile was always sunny!

And ere he died, he sent for me ('twas the pale grey light o' dawning), "My lad," he said, "my trouble's o'er, it has all come right this morning!

I have no gold to leave you, friend, I say it to my sorrow, But here's a salve for every ill, 'Twill all come right to-morrow."

"This maxim is of purest gold, 'twill stand the wear of ages;

'Tis founded deeper than the lore of polymathic sages.

If trouble should come home to you—and no man's free from sorrow—

Just leave the tangled skein to God, you'll find it straight to-morrow.

You'll find that life's a tangled skein, just full o' knots and ravel,

And prone to lap in hopeless coils, as thro' this world you travel.

"But sing away the livelong day—nor borrow any trouble,

For there's a way of viewing care—they call it: 'seeing double.'

God keeps a balm for every bruise on hand—so leave your sorrow

To him who spares the 'broken reed,' and trust him for to-morrow."

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.

ACORINGTON. 26, China Street.—Mr. Swindlehurst's afternoon subject was "Struggles and Triumphs of Spiritualism." Evening, "The Gospel of Bread." His eloquence and the illustrations used were very remarkable, and cannot fail to bear testimony in the hearts of those who heard him.—J. H.

ARMLEY.—Mr. R. Peel said that spiritualism was demonstrative, and capable of bringing conviction to honest sceptical inquirers. Mrs. Beanland followed in a similar strain, and also gave a large number of characteristic psychometric descriptions. A good time.—J. W. G.

BATLEY. Wellington Street.—A good day with Mr. Armitage, who gave an inspirational poem at the commencement of each service; being much appreciated. Subjects from the audience were dealt with in the racy manner peculiar to the controls of the speaker, and judging from the remarks of many of the audience were received with satisfaction.—J. W. W.

BIRKENHEAD.—Thursday, Nov. 27, monthly social. Mrs. Seymour sang, and Mrs. Morgan read an excellent poem composed by herself. Messrs. Burgess, Bateman, Calligan, Elston, Heaney, Morgan, Robinson, Seymour, and Tolly also contributed songs, recitations, and readings. These meetings are a means of promoting good feeling and sociability, cementing the members in fraternal union. Nov. 30: Mr. Seymour's address on "The physiology of old age and death" dealt with the physiological causes of the infirmities of age, the means of mitigating them, the utmost duration of life, and the best means of promoting long life.—J. W. S.

BLACKBURN.—Mr. John Pemberton spoke to good audiences, subjects, "Spiritualism—a beacon light," and "Intemperance, Poverty, Disease, and Crime," which were handled in a plain straightforward manner; some good thoughts were well expressed.

BOLTON. Old Spinners' Hall.—Mr. Westhead, late of Leeds, gave very interesting addressing addresses on "Thou shalt do no murder," "Thou shalt not commit adultery," and "Thou shalt not steal;" and "The blast of the trumpet, and the graves shall give up their dead; or, let the dead bury the dead." He showed that Moses broke his own commandments. Monday night, subject, "The Little Daisy." Entertainment, Saturday next, at 7-30. Admission 3d.

BRADFORD. 448, Manchester Road.—Mrs. Rushton's controls gave able addresses. Afternoon: "How to Redeem the World." Evening: Address to parents and their children, very instructive and intelligent. Clairvoyance very good.—S. C.

BRIGHOUSE.—Mrs. Green's guides gave trance addresses on "Immortal Life" and "The Unseen World, and a possibility of spirit return." Both were ably dealt with, and very interesting. Very good audiences. Crowded at night. Satisfactory clairvoyance, fourteen descriptions given and all recognized, which I think must have a good effect.—R. H.

BURNLEY. Hammerton Street.—The guides of our esteemed friend, Mr. E. W. Wallis, gave very interesting and instructive discourses on "Did God ever speak to Man?" and "Booth's Book on Blighted Britain: Rescue or Reform, which?" to good and appreciative audiences.

BURNLEY. North Street.—In consequence of the slippery state of the streets at Sheffield, Mr. Campion was detained in that town by a fall and injured. Mr. Thomas Grimshaw in the afternoon, and Mr. Richard Bailey in the evening, ably filled up the vacancy.

BURNLEY. 102, Padiham Road.—Thursday, Mrs. Heyes's guides gave an excellent discourse on "Man's responsibility to God and Man." Sunday, splendid addresses on subjects from the audience, "Occupations of spirits in the spheres," and "Spirit teachings and spiritual reform." The guides urged the necessity of union and co-operation in the ranks of spiritualism, and deprecated the practice of allowing undeveloped mediums to occupy public platforms. Phrenology and clairvoyance were much appreciated.—J. W.

BYKER.—Mr. Lashbrooke gave addresses on "The state of the soul's order," in a masterly manner. He also gave a reading on Theodore Parker, which was very interesting.—Mrs. H.

CLEOKHATON.—Nov. 27, Mr. W. Galley gave the audience a treat in the manner in which he dealt with the subject, "Is the Bible the Word of God?" Nov. 30: A good day with the guides of Mr. Thresh, who spoke well on "Presbyterianism and Modern Spiritualism—the difference," and at night on two subjects from the audience. Dec. 15, Mr. Howell.—W. H. N.

COLNE.—Mrs. Bailey gave very good lectures. Afternoon: "Happy Homes, and how to make them." She had the pleasure of naming an infant, and gave its spiritual name as "Sunbeam." Evening: "True religion, where shall we find it?" Clairvoyance, 15 given, 13 recognized. Good audiences.—J. W. C.

DARWEN. Church Bank Street.—Mrs. Gregg's subjects were—"By their fruits shall ye know them," and "The True Religion." The controls argued that the true religion was not in attending churches, chapels, or spiritualists' halls, but living a practical and honest life. We can have the true religion at our own fireside. Clairvoyance at each service, 13 descriptions given and 7 recognized. Mrs. Gregg remarked that conditions were not as favourable at night as in the afternoon, but I do not understand why, as we had a good, attentive, and sympathetic audience.—W. A.

FELLING. Hall of Progress.—Mr. R. Grice ably reviewed Mr. Booth's book, "Darkest England," to a very good audience. A hearty vote of thanks was awarded him.—J. D.

FOLESHILL.—The spirit controls of Mr. F. S. Sainsbury, of Leicester, spoke, at the request of the audience, upon General Booth's scheme. They pointed out that he would need spiritual as well as material aid, and would require to pull down the oppressor, as well as lift up the oppressed. Why did not the archbishops go to the Prince of Wales and tell him he had no right to gamble and bet? While denouncing the harlots, why did not ministers speak against the vile persons who brought those unfortunate people to their low state? So long as the

mighty were enabled to destroy the poor and to make them outcasts, whilst they retained respect and position, so long would it be impossible to entirely alleviate the suffering in the dens of the earth. While they wished the scheme success, they could see difficulties and dangers. The man was mortal, his time but short; and then who would work out the scheme? Although it would be impossible under this scheme to perpetrate frauds such as had been committed with the charities and alms of the church, still fraud would occur, because the more worthy a person was, the less he would let others know that he needed help. They would like to see the scheme carried to the heads of the land, and to see aristocratic idlers compelled to work or not be allowed to eat. With regard to the proposal to send abroad many of those who had been retrieved they could see that there would be a great deal to contend against. The General had done a noble act in declaring that none of those who wished to partake of the benefits of this scheme would be compelled to accept either his religion or any other. He recognized all as his brothers and sisters, and children of the same God.

HALIFAX.—We had a very enjoyable day with Mr. Johnson. Subjects, "What are the Secrets (if any) of Spiritualism?" and "The Word of God; Where to find it and how to read it." Both subjects were dealt with remarkably well, and seemed to give every satisfaction to fair audiences.—B. D.

HOCKMOND WICK. Blanket Hall Street.—Mr. Crowther's controls gave good addresses on "Reflection of Thought," and "The Missing Link." At each service Mrs. Black gave good clairvoyance. She is a very promising medium.—H. O.

KEYWOOD.—Mr. Verity. There was a public discussion in the afternoon, and the subject for the evening was "Blasphemy."—J. E. S.

HUDDERSFIELD. Brook Street.—The weather materially affected our audiences, only a moderate attendance resulting. Mr. Ringrose has given two sparkling and instructive addresses upon "A Parable," and "Will-power," concluding with astrological readings.—J. B.

HULL. Seddon's Rooms.—Miss Hargraves read some selections from "M. A. Oxon's" "Spirit Teachings," which appeared to be food for thought for many present. We had a very harmonious meeting, our members and friends being so far satisfied, and wishing to continue the investigations of spiritualism. At the close we held a developing circle, and there is every encouragement. Good mediums are developing rapidly. We also hold a circle every Thursday night at 7-30.

LEADS. Spiritual Institute.—Nov. 24: Three gentlemen kindly gave a tea (for the benefit of the bazaar fund) to which 112 sat down. Afterwards games, singing, recitations, and dancing contributed to a very enjoyable evening. £3 15s. 2d. was added to our fund. We think this a grand success.—Mrs. Clarkson, sec., of sewing committee, 7, Town Street, Armley, by whom any contributions in the form of fancy articles, &c., will be gladly received.

LEICESTER. Liberal Club, Town Hall Square.—Mr. Clarke spoke on "The Basis of Spiritualism," showing its many truths. No other system will stand the test so well when the time comes for the spirit to depart. A very good lesson for those who are investigating, to be patient and sincere. Some years ago Mr. Clarke was president of this society. We were glad to hear him again, and he has promised to speak for us in January next.—J. P.

LEICESTER. Temperance Hall.—Mr. J. Chaplin's subject was, "If Spiritualism is wrong, what is right?" showing that we were giving facts, not theories, and explaining that we could prove our claims, but our orthodox friends only had theories and creeds. A good lecture, very much enjoyed.—T. G.

LONDON. Canning Town.—Mr. Wallace's guide gave a good discourse on, "Woe unto those that cry 'the burden of the Lord,' and have no burden to bear unto the people." The attendance was small. After meeting next Sunday, election of officers.

LONDON. Forest Hill, 23, Devonshire Road.—One of Mr. Hopcroft's controls (George Watson) gave an interesting address on the "Development of Mediumship." Next Sunday, Mr. Rodger.

LONDON. King's Cross, 182, Caledonian Road, N.—Mr. A. M. Rodger, after making a few explanatory remarks upon spiritualism, gave an address upon "Courage." Messrs. Lindley, Sells, and Reynolds spoke briefly in continuation, and the meeting was closed with half-an-hour's general conversation.—S. T. R.

LONDON. Marylebone. 24, Harcourt Street, W.—Mr. Malone delivered an instructive address on "Right and Wrong in Character and Conduct," showing the necessity for all to act up to their highest conceptions of right in answer to their dictates of conscience.—C. W.

LONDON. Peckham, Chepstow Hall, 1, High Street.—Yesterday saw the further development of the "practice" of spiritualism. Distress, cold, hunger, during the past inclement weather, have been very rife. In all cases known to us we have been able to afford help by a praiseworthy response from our members, and by grants and loans from the society's funds, mainly through the advocacy of our spirit friends. The Benevolent Fund, to which all who are willing will contribute a small fixed sum, is being more definitely dispensed by a ladies' committee, and we hope every member will attend on Sunday evening next, when further particulars will be adduced. With a solitary exception all present, yesterday, joined the "Help Myself Branch," and I am assured, that if we separated with lighter pockets, it was with lighter, joyful hearts, in having cemented still closer the union of souls by mutual sympathy and help one to another.—W. E. L.

LONDON. Peckham Society of Spiritualists.—I have much pleasure in thanking the ladies and gentlemen who so kindly assisted and entertained a large audience, who fully appreciated their efforts. The artistes were Mrs. Gunn, Mrs. Bliss, Mr. Blackman, Misses Bell, Godfrey, A. Picken, and Whitehead. Miss Ethel Bell's two recitations received the applause they well deserved. Mr. Cecil Husk greatly enhanced the success of the evening's entertainment; also the negro artistes Messrs. Alph, Audy, and Gatsell. Mr. Robt. Picken's solo was well rendered. Accompanists, Misses Hamilton and Godfrey, and Mr. Robt. Picken.

LONDON. Seymour Club, 4, Bryanstone Place.—Mr. F. W. Read spoke on "Theosophy," alluding to the Kiddle and Phobos incidents, and also to recent theosophic changes of front, as throwing great doubt on the existence of the Mahatmas. Dec. 7, at 7 p.m., Mr. Ferriman, a gentleman who has lived for years in the East, will lecture on his experiences with occult phenomena.—F. W. R.

LONDON. Stratford.—Mrs. Keeves-Record delivered an able address on "Conscience, or the ledger book of life," to a crowded audience who were perfectly satisfied.

MACCLESFIELD.—Nov. 23, Mr. H. B. Boardman gave a capital lecture on "True Religion," maintaining that old theology was fast decaying and religion taking its place; man should do right because it was right, and act with a brotherly feeling towards his neighbours because he was morally bound to do so. We heartily thank Mr. Boardman for his visit under such severe indisposition. Dec. 1, our good friend, Mrs. Wallis, on "Faiths and Works." Those present were well repaid for their attendance. Seven clairvoyant descriptions, four acknowledged to be correct. Evening, a good audience. Six written questions of a varied character were answered in an efficient and praiseworthy manner. Her answers are straight and to the point, without at the same time exposing the question to ridicule. We hope for increased attendances at her next visit.—W. P.

MANCHESTER. Tipping Street.—Mr. J. S. Schutt entertained a fair audience in the afternoon by giving astrological readings of character, which were much approved and very correct. The evening was devoted to questions from the audience and the controls dealt with eight. The last question "Friend Ned" dealt with in his usual droll manner. It was "Robert Burns compared with King David." He spoke highly of Burns but said very little about David. Mr. Smith conducted the choir and Mr. Smith, jun., sang a solo, the choir singing the chorus; a most enjoyable day. Any member not having received a printed copy of our rules can have one by applying to the secretary.

MANCHESTER. Psychological Hall.—Mr. Bradshaw's guides spoke upon "Social morality," showing the different standards according to the religious beliefs of the various sects, which were more or less refined or brutish as their higher reasoning faculties were developed. Satisfactory clairvoyance at each meeting.—J. H. H.

MANCHESTER. Edinboro' Hall.—Afternoon: Mr. Boardman gave a sound logical discourse on "Where are the dead?" Evening: Questions which theology failed to answer were replied to, giving absolute proof of the life hereafter, urging every one to bestir themselves and not drift with the tide, but boldly advocate the noble teachings of spiritualism. The guides handled the questions in a very intelligent manner. Mr. Ross, chairman, spoke a few words on "Spiritualism and Hypnotism." Miss Goodall kindly officiated at the piano.—J. B. L.

MANCHESTER. 10, Petworth Street.—The two special Friday evening services with Mr. J. J. Morse's controls have been well attended. The eloquence of Tien Sien Tee and the wit and wisdom of The Strolling Player have given great satisfaction. We expect a visit from Mrs. Green and Mr. W. Howell shortly. Usual meeting next Friday.

MIDDLESBROUGH. Spiritual Hall.—Nov. 16: Messrs. Hall (president) and Inglis (a recruit of great promise) conducted an interesting service. Nov. 23: Mrs. Forrester, though far from well, and since suffering, gave a vigorous address. Quite dramatic was the reference to the "unconsecrated hell-fire corner" in a certain British "God's-acre." Nov. 30: Mr. Joseph Eales laid us under obligation by his very valuable services. The recently started circles on Sunday and Tuesday evenings at eight, and the Lyceum public phrenological lesson on Sundays, at 2-45, are very promising.

NELSON.—Mrs. Best spoke to crowded audiences. Twenty clairvoyant descriptions given in the afternoon, 14 recognized. Evening, 28, 23 recognized. A great number of strangers present. A few sceptics who got delineations were compelled to admit the same to be true.—G. W.

NEWCASTLE-ON-TYNE.—A large assemblage paid for admission to hear Mr. J. J. Morse's controls. Morning, a series of interesting queries on social subjects were promptly dealt with. The evening discourse, "Hell Revised," was a treat we shall not soon forget. The fecundity of idea, splendour of illustration, and exhaustive research seemed to biolgiae the listeners for 90 minutes. We notice each month a continuous expansion in Mr. Morse's mediumship. Mrs. Mellon's physical séances, for number and popularity, have achieved an almost phenomenal success. Mrs. H. J. Robinson, physical medium, Page Bank, is engaged early in January for a series of sittings. A great many private circles are being held in Newcastle and Gateshead. Allow me to present this time-honoured society to the world as a model of energy and usefulness. Our facts are sedulously cultivated in each department, open-air meetings and tract distribution during the summer months are maintained. Sick visiting receives attention; while, at great expense, the most talented Sunday advocates are secured to present the spiritual philosophy. I regret to say that our much esteemed, hard-working friend and brother in arms, Mr. Bevan Harris, is confined to bed with illness.—W. H. R.

NORTHAMPTON.—Mr. Hodson paid us a visit and gave two services. The evening discourse on "Ministering Angels" was a very good one. His clairvoyance was very good, the descriptions were so plain that they were quickly recognized.

NORTH SHIELDS. Camden Street.—Mr. Graham, of South Shields, lectured on "Spiritualism v. Christianity," which was highly appreciated.

OLDHAM. Bartlam Place.—Through the unavoidable absence in the afternoon of Mr. R. A. Brown, our local friend, Mr. Pitton, appealed for a higher development of the spiritual within. Mrs. Piggle favoured us with clairvoyance. In the evening Mr. Brown spoke on "The Advantage of Spiritualism to the Children of Earth, and the consolation it gave in proving the immortality of the soul," to an attentive audience.—J. B.

OPENSHAW.—Morning: Mr. Hopwood treated the audience to twenty years' experience, which proved he was a self-cultured man, and suffered persecution at the hands of those in opposition. Evening Lecture: "Total Depravity." The Church teaches that we are born in sin and shapen in iniquity; the innocent babe, unless it has received the formalities of the church, is totally depraved. Such an idea is repugnant to common sense, and not in harmony with God. General Booth and "Darkest England" came in for a good share of criticism. Very good lecture, and being the first visit of Mr. Hopwood, he made many friends and left behind a good impression.—T. G.

PARKGATE.—A good day with our friend, Mr. Inman, whose guides discoursed in the afternoon on subjects taken from the audience, followed by very good clairvoyance. Evening: A splendid discourse on "The Shadow of Death and the Morning's Dawn." Clairvoyance was not very successful.—S. F.

PENDLETON. Hall of Progress.—A splendid day with Miss Walker, whose guides spoke on "What is the agent of all that is good and evil?" and "Spiritual Divine Illuminations," in an able and instructive manner, to the satisfaction of good audiences. Each service closed with clairvoyant delineations of a very striking nature.—J. G.

SOUTH SHIELDS. 19, Cambridge Street.—Wednesday night: The guides of Mr. Jos. Griffiths gave a short address, followed by successful clairvoyance. Friday night: Developing circles as usual; good work done. Nov. 30. Evening: The guides of Mr. W. Westgarth gave a stirring address on "The ship has sprung a leak, where is it? seek and ye shall find." Afterwards the guides of Mr. J. G. Grey gave an impromptu poem on the "Good Old Ship."—D. P.

SOWERBY BRIDGE.—A good meeting with Mrs. Crossley. Also a good audience. She was controlled by a friend we judged to be Mr. Jackson, late of Queen's Road. It was principally his past experiences, and good advice. Clairvoyance followed, which was exceedingly good, being clear and definite and generally recognized. This phase of mediumship is where Mrs. Crossley shines. Mr. Jos. Sutcliffe presided. The Wednesday evening circle is to be discontinued until the second Monday in January.

STOCKPORT.—Thursday, Dec. 27: Mrs. E. H. Britten gave her services for the benefit of our society. Subject, "The Origin and Destiny of Spirit," pointing out the grand evolution from its crudest forms to its bright and glorious position attained in mankind. If men followed the true path, sorrow and ignorance would be done away with, and happiness and intelligence take their place. The lecture gave great satisfaction, and, considering the weather, the room was pretty well filled. Sunday: Mr. Rooke occupied our platform, the controls giving two eloquent addresses, with great satisfaction to intelligent audiences.

SUNDERLAND.—Nov. 24, a social gathering in aid of the building fund. Upwards of 100 sat down to an excellent repast, provided by Mrs. Emmerson. The following ladies kindly assisted at the tables: Miss Thompson, Mrs. Hall, and Mrs. White. After supper a miscellaneous concert was given by Mr. and Mrs. Drydon, Messrs. Hunter, Davison, Chapman, Taylor, Airey, and E. Colvin. Refreshments were provided free by Mr. Thomas Fenwick. Nov. 29: An opening reception in our new room, which will be known as the Spiritualistic Reception Room. There was a fair gathering of friends. An enjoyable evening was spent. There were 10s. realised. Nov. 30: Our old friend, Mrs. White, after offering an invocation, gave clairvoyant delineations, mostly recognized, to a fair audience.—R. A. [Please write on one side of the paper only.—E. W. W.]

TYNE DOCK. Exchange Buildings.—Wednesday, Nov. 26, open meeting. Short addresses were delivered by several members. Sunday morning, usual meeting of adult class. Evening, Mr. Gardener, of Sunderland, again favoured us with an excellent address on "The Religious Opinions of to-day."

WALSALL.—On Saturday, Nov. 22, the Central Hall was filled with a large and enthusiastic audience, to hear the second reply by Mr. E. W. Wallis to the slanderous attacks on spiritualism delivered the previous week, and which attacks were unanimously condemned by the local press. Mr. J. Tibbitts presided. Mr. Wallis quoted the well-known Wesley letters, giving evidences of spirit manifestations. Spiritualism was a question of fact, not of faith. The phenomena were in accordance with the laws of the universe; they were the only evidence of man's immortality; and gave to the world the grandest revelation man could possibly have. The lecturer dealt in trenchant style with the Ashcroft allegations, that it was unscientific and immoral; and in a speech of an hour and a half's length riveted the attention of the audience, many of whom coming to scoff went away impressed. The *Walsall Free Press* fully reported Mr. Wallis's rejoinders. It may be safely said that the immediate result of Ashcroft's unprovoked attack has been to draw greater attention to the principles of spiritualism, and to gain for the local association a greater measure of support than they had hitherto enjoyed, and also to promote a spirit of enquiry and investigation among many who had hitherto held aloof.—J. H. W.

WIBSEY.—Mr. D. Milner spoke on "Jesus, Saviour of the world," and "What is death?" in a masterly manner, to the satisfaction of a very good audience.—J. E.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BLACKBURN.—Conductor, G. Haworth. Present: 69 scholars and 5 officers. Calisthenics and marching led by C. Hastings. Mr. Quigby, late of Lancaster, was with us. We hope soon to see him take an active part with us.—C. H.

BOLTON. Old Spinners' Hall.—Good attendance. Invocation by Mr. Taylor. Recitations by Master S. Hatton and Miss Hobster. Marching and calisthenics conducted by Mrs. Hobster. We hope to see more members next Sunday. Nov. 29: Entertainment of songs and recitations, Mr. Shipperbottom, Master Hobster, Mr. Turner, Mr. and Mrs. Taylor, Misses Taylor, Hobster, Hatton, and Mr. Woods. Mr. Westhead gave some good pieces from Shakespeare's works, in a very striking manner. Mr. Taylor, of Oldham, gave good phrenological delineations, all recognized. A very pleasant night. Messrs. Taylor, Wood, and Westhead next Saturday night, for the benefit of our bazaar.—J. H., sec.

BRADFORD. Little Horton.—Usual programme. Present, 42 officers and members. December 13: An entertainment of songs, recitations, dialogues, etc., will be given by the members, for the benefit of the harmonium fund.—T. W.

BURNLEY. North Street.—Attendance full.

LANCASTER. Open Sessions.—Chairman, Mr. W. Bleasdale. Several hymns were well sung by the children, and recitations were given by Edith Hughes, Lizzie and Maud Lamb, Maud Gardner, Maggie Outhill, Bessie Roberts, Maggie and Willie Jackson, and Mr. W. Bleasdale (leader). Solos by Elizabeth Ball and Annie Bleasdale. The chairman made an appropriate address, and a pleasant evening was spent.

LEICESTER.—Present: 5 officers and 18 children. Recitations by the Misses F. Bell, U. Miller, G. West, and Masters Sainsborough and Barson, which were very interesting. An entertainment was given by the officers last Monday evening, the proceeds of which are to be given to the building fund. We are pleased to say we were well patronised.

LIVERPOOL. Daulby Hall.—Attendance: officers 8, children 38, visitors 10. Chain recitations were well read. Marching led by Mr.

Stretton. Recitations by Alma Chiswell, Maggie Love, Lizzie Turner, Ethel Chiswell, and Eva Love.—E. J. D.

LONDON. Marylebone, 24, Harcourt Street, W.—Conducted as usual. Attendance and interest improving. Recitations by Julia Clayton, Maud and Harry Towns, Miss Peddle officiating at piano.

MACCLESFIELD.—Morning: the leaders were not punctual. Miss Nellie Hayes again recited. This young lady, with Misses Maggie Burgess and Ruth Henshaw, are faithful workers. We should all be workers in this noble cause of the true education of the young. Ideas, aspirations, and thoughts should be inculcated in their minds which religious bigotry and persecution will fail to eradicate. Let each one appointed to an office resolve that they will perform the duties appertaining thereto. Success will then be ensured.

MANCHESTER.—Morning, conducted by Mr. J. Jones. Good attendance. Usual programme. Prayers by Mr. J. Jones. Afternoon programme as usual.—A. B.

OLDHAM. Spiritual Temple.—Open sessions. Mr. Spencer, conductor. An exceedingly good day. The children seemed to work heart and soul as they went through the usual programme. Recitations by Misses Calverley, Hutchinson, Broadbent, Sutcliffe, Masters W. and E. Berry, Salter, Davonport, Mr. Standish, some of whom recited two and three each. At night Messrs. Garforth, Standish, and Thorpe made short addresses on "The Lyceum and Lyceum Work generally." The programme throughout was pleasant and encouraging; not forgetting our musical directors. Every one did their best to make the day a success.—N. S.

PENDLETON.—Conductor, Mr. Ellison, usual programme well gone through, with marching and calisthenics. Reciting by Lily Clarke, Emily Clarke and James Worthington. We are thankful to Mr. Shaw, of Oldham, for his kind remarks and hope he will visit us again soon, and bring more friends with him. Present, 17 officers, 27 scholars, and 3 friends. Closed by Mr. T. Crompton. Afternoon: Opened by Mr. Wardle, the assistant conductor. Invocation by Mr. T. Crompton. Usual programme. Singing by Misses B. and S. Armstrong, M. Pearson, and M. Daniels. Present, 16 officers, 20 scholars, and a good number of friends. Prayer by Mr. Moulding. The lyceum opens at 10 o'clock; be punctual, please. Several members make it a rule to talk during the sessions. I hope they will do better in future.

SALFORD.—Present, 24 members. Marching and calisthenics and usual groups taken, seniors, "Heaven and Hell." The prevailing arguments showed that heaven and hell, so called, are states and not localities, and references to them are allegorical. Afternoon, recitations by Annie and Esther Winder, and address by Mr. Arlott.—A. J. T.

SOUTH SHIELDS.—Attendance fair. The conductor gave some instructive readings, explaining different parts, which were very interesting. Usual programme, Invocations by conductor.—F. P.

SOWERBY BRIDGE.—Conductor, Miss Howarth. Usual session. Marching and calisthenics. Attendance good. Afternoon programme as usual. Sunday, Dec. 7: An open session. Parents and friends are earnestly invited to see the mode of the Lyceum teaching.—G. S.

PROSPECTIVE ARRANGEMENTS.

PLAN OF SPEAKERS FOR DECEMBER.

BRADFORD (448, Manchester Road): 14, Mr. Todd and Mrs. Webster; 21, Mr. D. Milner; 28, Mr. Espley.

BRIGHOUSE: 14, Miss Patefield; 21, Mrs. J. M. Smith; 28, Mr. Hepworth.

COWMS: 7, Miss Patefield; 21, Mr. G. Newton.

HUDDERSFIELD (3, John Street): 14, Mr. B. Plant; 21, Mr. W. Rowling; 28, Mrs. Berry.

LANCASTER: 14, Mr. G. Smith; 21, local; 28, Mr. Swindlehurst.

LIVERPOOL: 7, Mrs. Britten; 14, Mr. John Lamont; 21 and 22 Mr. J. Morse; 28 and 29, Mr. W. Howell.

LONDON (Marylebone): 14, Mrs. Treadwell; 21, Mr. O. J. Hunt; 28, Members' meeting; Mrs. Treadwell on Thursdays. Mrs. Spring on Saturdays.

LONDON (Stratford): 14, Mrs. Yeeles; 21, Mr. Wallace; 28, Mr. Walker.

NORTH SHIELDS (41, Borough Road): 14, Mr. Moorhouse; 21, Mrs. White; 28, Mrs. Caldwell.

ROCHDALE (Regent Hall): Dec. 14, Mr. T. Postlethwaite; 21, Mr. B. Plant; 28, Mr. Z. Newall.

SMETHWICK: 7, Mrs. Haughton; 14, open; 21, Mrs. Groom; 23, Mr. Wollison.

SOUTH SHIELDS: 14, Mr. J. H. Lashbrooke; 21, Mr. J. G. Grey; 16, at 7-30, Mr. J. S. Schutt will answer six questions from the audience. Collection.

BLACKBURN: Spiritualist Hall.—Sunday, December 7th, Mr. J. J. Morse. Afternoon at 2-30, "The Coming Gospel." Evening at 6-30, "Booth versus Bellamy, or, who shall lead us out of darkness?" by desire. The Lyceum intends giving a treat to some of the poor children in Blackburn on Christmas Day. Friends who wish to help may send their subscriptions to G. Haworth, 25, Pitt Street.

BOLTON. Bridgeman Street Baths.—Sunday week the service of song, "Rhoda; or the Gipsy Girl's Mission of Love," will again be given by the choir.—G. P.

BRADFORD. Ripley Street.—A mesmeric entertainment, by Mr. Boocock, on Saturday, Dec. 13, at 7-30. Admission 2d. each.—T. T.

DARWEN.—Dec. 7, Mr. G. A. Wright. At 2-30, "Lux Mundi"; 6, "Review of 'General' Booth's Scheme." Clairvoyance and psychometry at the close. Come friends, let us have a good day.

HALIFAX.—Saturday, Dec. 6: A lyceum public tea and entertainment. Tea at 4-30, entertainment at 7. Adults, 9d.; children, 4d.; entertainment only 3d.—J. Kendrew, sec., 38, Back Rhodes Street.

HANLEY.—Dec. 10, Mr. W. Howell.

HECKMONDWIKE; Thomas Street.—Saturday, December 20, Mr. Boocock on "How to read character, and become successful in life." December 21: Afternoon, "How I became a Spiritualist, and my experiences as a Medium." Evening, "The coming of the Christ."

LEEDS: Institute.—Monday, December 8, at 8 o'clock, a miscellaneous entertainment given by Mr. Hepworth and a few other friends. December 21, Mrs. E. H. Britten at 2-30 and 6-30. December 28, Mr. Wm. Victor Wyldes; also on Monday, December 29, at 8 p.m.

LEICESTER: Temperance Hall.—December 14: Mr. G. A. Wright will give three lectures. Morning, "Secularism and Spiritualism"; 2-30, "True Manhood" (men only); night, "The Religion of Jesus and Modern Spiritualism." December 21: Morning, "Life beyond the grave"; afternoon, "Woman, her place and power"; night, subjects from the audience. During the fortnight, Mr. G. A. Wright will give a course of his popular phrenological lectures. Heads examined at the close.

LONDON. Clapham Junction. Endyonic Society.—Next meeting on Sunday, January 4, 1891, at the new premises, first floor over the Clapham Junction Post Office, 16, Queen's Parade. Afternoon meeting, 3-30; social tea at 5-30; evening meeting at 7. These spacious rooms will hold over 180 seats, and a large muster is anticipated.—U. W. G.

LONDON FEDERATION.—A general meeting in Percy Hall, 3, Percy Street, Tottenham Court Road, W.C., on Sunday next, at 7 prompt, to elect individual members to serve on the council; to consider the question of again taking a central hall, and for other business. Representatives of societies (affiliated or not) and open-air speakers and workers are specially invited. A council meeting will be held half-an-hour before the general meeting (6-30 sharp). It is hoped all council members will attend promptly.—Utter W. Goddard, hon. sec., 6, Queen's Parade, Clapham Junction, S.W.

LONDON.—Mrs. Spring will hold a séance on Sunday, December 7, at Mr. Warren's, 245, Kentish Town Road, at 7-30. Recitations by Mrs. Hunt, of Earlsfield, and others. All friends are welcome, and can bring articles for psychometrical readings.

LONDON. Peckham, Chepstow Hall, 1, High Street.—December 7: Special services, and collection to building fund. Addresses by Messrs. Drake and W. Wallace.

MANCHESTER. Geoffrey Street Hall, off Shakespeare Street, Stockport Road.—Every Sunday, at 11 a.m.; and Tuesdays, at 8 p.m., public circles; Thursdays, at 8 p.m., circle for spiritualists only, admission 2d.

Mr. J. HOPCROFT will be in Manchester from the 18th to the 23rd of Dec. Letters for him can be addressed to this office.

PENDLETON. Hall of Progress.—Dec. 7: Mrs. Stansfield, at 2-45; subject, "Body, Soul, and Spirit." 6-30: "Spiritualism the Revealer of Truth." Dec. 14: Mr. W. H. Wheeler, at 2-45, "On Stilts through Heaven"; 6-30: "The Death and Funeral of Old Superstition." Question and discussions earnestly invited at the close of each lecture.

SHEFFIELD. Cocoa House, Pond Street.—Dec. 11, Mr. G. A. Wright will lecture on "A night with the spirits." Clairvoyance and psychometry at the close.

SOUTH SHIELDS. 19, Cambridge Street.—Dec. 16: Mr. J. S. Schutt, lecture in aid of the organ fund, subject open. Collection. All friends invited.

STOCKPORT.—On Thursday, Dec. 11, Mr. J. J. Morse will lecture, at 7-30 p.m. Subject, "Twenty-one years a medium; or British spiritualism as it was and is." As Mr. Morse gives us his services, we trust for a good attendance to further his kindness. Mrs. Green will also give her services on Dec. 15. Mr. E. W. Wallis will define and defend spiritualism on the 17th, and answer objections on the 18th inst., in reply to *The Showman*, who is about to visit us and advertise our truths.

PASSING EVENTS AND COMMENTS.

(Compiled by E. W. WALLIS.)

Holiday announcements for Christmas, next week.

A SOLEMN TRUTH WORTH REMEMBERING.—"The man who wrongs his fellow man by word or deed, wrongs himself far more. This is a spiritual law from which there is no escape."—*The Golden Gate*.

BINDING VOL. III.—We are making arrangements for binding a number of volumes. If we can make up a big parcel we can bind customers' own copies for 2s. a volume, carriage extra, but unless a good number of our friends avail themselves of this offer we must charge more. Send to Mr. E. W. Wallis, 10, Petworth Street, Cheetham Manchester.

HELP WANTED.—The *Barnet Press* contains a letter from an old friend, Mr. Thomas Blyton, for many years the active secretary of the Dalton association, asking for co-operation in forming a society. "It is proposed that the society shall assist in the conducting of seances, reading and discussion of papers, arrangement for lectures, &c., and formation of a lending and reference library, as well as advising generally for the benefit of students.—Yours faithfully, Thomas Blyton. Durie Dene, Bibbworth Road, Finchley, N., November 16th."

GRATEFUL ACKNOWLEDGMENTS.—Mr. A. Kitson writes to "acknowledge another contribution of one pound to the testimonial, from the members and officers of the Hammerton Street Lyceum, Burnley, per Mr. Wm. Mason. The above was accompanied with a most excellent photographic group of 24 officers of the above lyceum, beautifully mounted and framed, and duly inscribed, which now helps to grace the walls of my home. The total amount subscribed up to date is £23 16s. 0½d., for which I tender you, dear Mrs. Britten, the good and brave doctor, Mr. Johnson, and the committee in particular and the whole lyceum movement, and the many kind friends in general my heartfelt thanks."—Alfred Kitson.

IT HAS CHANGED HER LIFE.—A lady writes, sending a subscription for *The Two Worlds*, and says: "I had a missionary number of your paper put into my hands, and it seems to have changed my life. I have been mourning the loss of my husband for several years, not knowing whether I should ever see him again, but now I feel so happy in the prospect of our reunion." Such letters as the above are a joy to all who are engaged in this work, and those who have assisted us in distributing the missionary numbers will be pleased to know that they have helped to brighten the lives of many who were in doubt and difficulty.

IN MEMORIAM.

At Lancaster, on November 26, John, the beloved son of Mr. and Mrs. Joseph Pilkington, aged 3 years, passed to the higher life. The interment took place on Saturday afternoon, November 29, many of our members and friends being present. Mr. Swindlehurst kindly officiated at the graveside. Mr. and Mrs. Pilkington have our deepest sympathy in this their hour of trouble.—J. D.

CARDIFF.—In the Town Hall, Mrs. Emma Hardinge Britten delivered two able and well sustained lectures. Morning, upon "Ancient and Modern Miracles;" in the evening, she fully explained the "Origin and Destiny of the Human Soul."

SEND IN YOUR PAPERS FOR BINDING AT ONCE.—A good number of volumes have been sent in for us to bind up, but we have not received sufficient to enable us to avail ourselves of the special cheap rate. Will others who intend to forward their papers please do so *at once*, that we may put them in hand?

OUR CHRISTMAS DOUBLE NUMBER.—We bespeak the hearty co-operation of our readers in securing our first DOUBLE number a large circulation. It is full of extremely interesting matter, seasonable stories, and racy items. The directors incur large additional expenses to place this Christmas treat before their friends, and nothing short of a DOUBLE CIRCULATION will recoup the outlay. We have faith that their confidence in the cordial support of our readers will be fully justified.

OUR ANNUAL CENSUS.—With this paper we are forwarding circulars to societies for their kind attention, requesting that the usual details may be supplied us on or before December 16. We trust this year to have returns from *every* society in the country. Secretaries who do not receive the printed form will much oblige by sending for one to Mr. Wallis.

THE NATIONAL FEDERATION.—Some societies have not yet sent in their replies to the circulars which have been forwarded to them by the committee elected at the last conference to carry the resolutions which were then passed into effect. Time is passing, and it is hoped that, after careful consideration of the suggestions which are made in the circular, societies will instruct their secretaries to forward their answers and comments to Mr. J. B. Tetlow, Hon. Sec., 46, Harrison Street, Pendleton.

THE DEBATE IN LONDON.—We regret we have not received the promised report of Mr. Drake's speeches, for which we reserved space.

A PEN PORTRAIT OF THE EGOTISTICAL opponent of spiritualism, who refuses all testimony to the facts and simply asserts his opinions. In effect he says:—

"What I don't know is not worth knowing;
What I can't see cannot be seen.
No seed is good but of my sowing;
What I dislike condemned by God has been.
No spirit e'er returns, though others say they do;
They're liars all—I, only I, am true."

RESCUE WORK.—For the sake of the present sufferers in the slums we heartily hope General Booth will succeed. *Something* must be done *at once* to relieve their misery, and almost anything which will give them a lift should be welcome. But it is justice, not charity, which is required. It is reformation, not merely relief, which is needed, and General Booth's scheme lops off a few branches, but does not cut the root and so destroy the evil tree.

ANOTHER REVEREND TAKES THE FIELD to oppose spiritualism, and, Canute like, seeks to declare "thus far shalt thou come and no farther." This time it is the Church of England which leads the attack. The Vicar of St. Mark's, Oldham, showing the discretion which is proverbially the better part of valour, deputed the task to a young man, one Rev. Warburton, M.A., and on Tuesday last, to a large and crowded audience, a written discourse was delivered, made up, in the main, of extracts and opinions. The extracts were culled to represent spiritualism at its worst, as usual, and the opinions displayed the Christian bias of the speaker. It is but just to say that he was courteous and tried to be fair, although by no means impartial. Still his manner and style contrasted most favourably with the kind of thing we are accustomed to from opponents, one especially. He had apparently very little personal experience. We always thought it was necessary a teacher should himself *know* something of his subject, but the speaker admitted he was "not bursting" with information upon it, as was evident from his speech. He who knows only his own side of an argument, knows little of that. On Tuesday night, December 9, at the Oldham Temple, at 7-30, Mr. E. W. Wallis will criticise the reverend critic, and invites the Vicar of St. Mark's, as well as the lecturer and his supporters, to hear the other side. If any of them are prepared, Mr. Wallis will debate the subject with them at the close of his lecture, or some other evening. Admission free. Collection.

MORE ABOUT OUR LITTLE MISSIONARIES.—Mr. T. Simkin, of 46, Chancery Lane, Ardwick, Manchester, writes: "I was much pleased to see your kind notice of our little worker, Miss Hyde, in the last week's *Two Worlds*. My object in writing you is to point out that our little friend does not sell *The Two Worlds* in the meeting-room on Sundays, but she trudges out in all sorts of weather round Ardwick on Friday nights and Saturdays, from door to door, and delivers *The Two Worlds* to those from whom she can get an order. If there are any friends who would like to have *The Two Worlds* delivered at their home on Friday or Saturday, our little friend will be glad to call upon them, providing they reside in the neighbourhood of Ardwick. I wish also to tell you of another little worker, her name is Elizabeth Paddock; she attends to our bookstall; she has done so twice every Sunday for about eighteen months, and to give you some idea of what she is doing, she has taken for the year ending Nov. 23, 1890, for the sale of *The Two Worlds* and

other literature, the sum of £22 6s. 10d., including twelve dozen copies of *Faiths, Facts, and Frauds*. She is about 14 or 15 years old, and is the daughter of our bookstall keeper, but she does all the work. Now, as president of the society, I feel very proud of our two little workers, and I am sure your kindly notice of their zeal will stimulate little ones in other societies to do likewise."

WISE AND WEIGHTY WORDS.—"Suppose the General deals successfully with the entire mass of poverty and helplessness upon which he now looks, he will yet have done nothing to prevent the recurrence of the same experience in the history of thousands of others. He may empty the ditch, and to-morrow it will be filled again. Under the pressure of an unjustly privileged landlordism population will still flow into London from the country. Overcrowding and high rents are the direct natural consequences of a fiscal system which places upon the shoulders of the occupiers the whole cost of the improvement and administration of London. The cost of residence in London must have its present consequences for the poor—i.e., high rents, overcrowding. Until that cost is lessened by being shared with the owners of the ground site of London, nothing effectual can be done. There must be a thorough change of our land laws if we are to prevent the same dreary round of discouragement and bankruptcy. National problems must be solved by national legislative action. Private benevolence can do much, but it cannot cope with the economic causes of the misery it seeks to alleviate. What is more, it is not just to leave to the care of the benevolent the human wreckage of a system by which the unbenevolent profit, for it is not those who profit by the system who sympathize most with attempts to help the wretched."—Rev. C. F. Williams in the *Christian World*, October 30.

A BAD HEAD FOR FIGURES.—Under this heading *The Sunday Chronicle* has a noteworthy article *re* Mr. Bradlaugh's dissection of the Salvation Army balance sheet. It is pointed out that the money General Booth asks for to carry out his scheme, is to be "entirely in Mr. Booth's control; the persons relieved, to the number of tens of thousands, are to yield implicit obedience to Mr. Booth. He intends to start a poor man's bank, with Mr. Booth as sole security for the money deposited." General Booth's book and the army's balance sheet have been compared, and the balance sheet with itself by Mr. Bradlaugh, and the comparison, says the *Chronicle*, "reveals a series of discrepancies, to use the mildest term, fit to curdle the blood of an average auditor. Mr. Booth states the total annual income of the Army from all sources at £750,000. As to expenditure, he has nothing to say about his personal outlay, except that 'he never drew a penny beyond mere out-of-pocket expenses from the Salvation Army funds.' To give to Mr. Booth may be lending to the Lord, in the Scriptural sense of the phrase; but what he now contemplates are purely business transactions, and should be treated as such. On examination, however, it is seen that while the £750,000 referred to represents 'income from all sources,' a good deal of the money is borrowed; that, in fact, the true gross income, from all sources, including trade, is really less than £250,000. After various deductions, Mr. Bradlaugh finds that there is a difference of as much as £600,000 on the actual income, which is as much as to say that three-fourths of the alleged income of the Army is found to be non-existent. Clearly Mr. Booth has a bad head for figures. Mr. Bradlaugh mildly says upon this point: 'I have come to the conclusion that there is either some other balance-sheet or possibly some slight blunder.' A blunder by which a man can calmly include the money he has borrowed amongst his income for the year, with a view of borrowing further moneys upon the strength of the accounts so presented, would, we should say, be regarded otherwise than as 'slight' by any business firm. It may be, of course, that the 'General' is a trusting, pious simpleton, whose faith in Providence is so great that he regards the money lent to him as already his, but up to the present date he has given us no reason to regard him as a simpleton. Of the two theories suggested by Mr. Bradlaugh, we should prefer to accept that of 'the wrong balance-sheet.' In the matter of property actually held by the Army—which, for this purpose, is Mr. Booth—it is stated in 'Darkest England' at £507,500 in all; in the balance-sheet it only adds up to £368,216. Here is a difference of £139,000, which is quite unexplained; and even the £368,216 should really be subject to a deduction of £217,953 money liabilities, which brings the real value of the property down to £125,000 or thereabouts. The property in Canada and Australia, again, shows a difference of £40,000 in the two statements; and the 'practically self-supporting food and shelter depôts' of the book, show in the balance-sheet a loss in every case. It is unfortunate that Mr. Booth has such a bad head in figures. The fact remains that the assets of the Army have been enormously exaggerated by the author of 'Darkest England.' It is, of course, for the philanthropic public to say whether Mr. Booth is the man to whom it will entrust the vast sums he is asking for, with irresponsible power in the handling of them."

A WORKER'S CONFERENCE.—A suggestion reaches us that the mediums and speakers of Great Britain should be requested to express their opinions as to the advisability of holding a Medium's Conference; and it has also been suggested that Monday, July 6th, 1891, would be a good day for holding it, as it is expected there will be a good muster of workers at the Conference. What say you, fellow workers?—Address replies to E. W. Wallis, 10, Petworth Street, Cheetham, Manchester.

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