

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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PLATFORM GUIDE.

SUNDAY, OCTOBER 11, 1891.

Societies marked thus * are affiliated with the National Federation.

- * *Accrington*.—26, China St., Lyceum, 10-30; 2-30, 6-30, Mrs. Crossley.
Armley (near Leeds).—Chapel Lane, 2-30, 6-30, Mr. J. Kitson.
Ashington.—New Hall, at 5 p.m.
Bacup.—Meeting Room, Princess St., 2-30 and 6-30: Mrs. Moss.
Barrow-in-Furness.—82, Cavendish Street, at 11 and 6-30.
Bailey Carr.—Town St., Lyceum, 10 and 2; at 6-30, Mrs. Jarvis.
Bailey.—Wellington St., Lyceum 10, 1-45; 2-20, 6, Mr. Rowling.
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.
Birkenhead.—84, Argyle Street, at 6-45. Thursday, at 8, Mr. Tolly's Mesmeric Class.
Birmingham.—Oozells Street Board School, at 6-30.
Smethwick.—43, Hume Street, 6-30: Mr. Smyth.
Bishop Auckland.—Temperance Hall, Gurney Villa, at 2 and 6.
Blackburn.—Old Grammar School, Freckleton St, at 9-30, Lyceum; at 2-30, 6-30, Mrs. J. M. Smith.
Bolton.—Bridgeman St. Baths, 2-30 and 6-30: Mr. Sutcliffe.
Spinners' Hall, Town Hall Sq., Lyceum, at 10; at 2-30 and 6-30.
Bradford.—Walton St., Hall Lane, 2-30 and 6: Mr. Hepworth.
Bradley.—at 2-30 and 6: Mrs. Dickenson.
Little Horton Lane, 1, Spicer Street, 2-30 and 6: Mrs. Hoyle.
Milton Rooms, Westgate, 10, Lyceum; 2-30, 6: Mrs. Wallis.
St. James's Church, Lower Ernest St., Developing Circle, 10-30; 2-30, 6-30.
448, Manchester Rd., 2-30 and 6: Mrs. Bentley.
Bankfoot.—Bentley's Yard, at 10-30, Circle; at 2-30 and 6, Mr. and Mrs. Clough. Wed., 7-30.
Birk Street, Leeds Rd., 2-30, 6: Mr. Parker.
Bowling.—Harker St., 11, 2-30, and 6: Mr. Peel. Wed., 7-30.
Norton Gate, Manchester Road, 2-30 and 6, Harvest Thanksgiving. Tuesday, at 8.
Brighouse.—Oddfellows' Hall, Lyceum, 10-15; at 2-30 and 6, Mr. R. White.
Burnley.—Hammerton Street, Lyceum, at 9-30; at 2-30 and 6-30, Mrs. Craven.
Robinson St., Lyceum, at 9-30; 2-30, 6: Mr. A. H. Woodcock.
102, Padiham Road, at 2-30 and 6-30: Mr. Taylor. Tuesday and Thursday, Developing, 7-30. Wed., 7-30, Private Circle.
Maden Fold, at 2-30 and 6-30: Mrs. Johnstone.
Burslem.—Newcastle St., Lyceum, 10-30; 2-30, 6-30, Mrs. Wright.
Byker.—Back Wilfred Street, at 6-30.
Cardiff.—Hall, Queen St. Arcade, Lyceum, at 2-45; at 11 and 6-30.
Churwell.—Low Fold, Lyceum, at 10-30, 1-30; 2-30, 6: Mr. and Mrs. Hargreaves.
Cleckheaton.—Walker St., Lyceum, 9-45; 2-30, 6, Mr. Bloomfield.
Colne.—Cloth Hall, Lyceum, at 10; 2-30 and 6-30, Mr. Pilkington.
Cowms.—Spiritual Rooms, 2-30, 6. Wed., 8, Circle.
Darwen.—Church Bank St, Lyceum, at 9-30; at 11, Circle; at 2-30 and 6-30, Mr. J. Walsh.
Denholme.—6, Blue Hill, at 2-30 and 6.
Derby.—51, Crosby Street, at 6-30.
Dewsbury.—Miss Firth's, Vulcan Road, at 2-30 and 6.
Exeter.—Longbrook St. Chapel, 2-45 and 6-45.
Felling.—Hall of Progress, Charlton Row, 6: Messrs. Pearson & Reay.
Foleshill.—Edgewick, at 10-30, Circle; at 6-30.
Gateshead.—Mrs. Hall's Circle, 13, Cobourg St., at 6-30. Thursdays, 8.
Glasgow.—Bannockburn Hall, Main St., 11-30, 6-30: Mr. Robertson, "Theosophy and Spiritualism." Thursday, at 8.
Halifax.—Winding Rd., 2-30, 6: Mr. G. Smith, & on Monday, at 7-30.
Harley.—Hall, Marsh St., Lyceum, 10-30; 2-30, 6-30, Mr. Peter Lee.
Heckmondwike.—Assembly Room, Thomas Street, at 10, Lyceum; at 2-30, 6: Mrs. Ingham. Thursday, at 7-30.
Blanket Hall St, Lyceum, 10; 2-30, 6: Mr. Wainwright. Monday, 7-30. Tuesday, Wednesday, and Thursday, Members' Circles.
Heywood.—Discussion Hall, Adelaide St., at 2-45 and 6: Mrs. Best. Wednesdays, at 7-30.
Huddersfield.—Brook St., Lyceum; 2-30 and 6-30: Mrs. Gregg.
Institute, 8, John St., off Buxton Rd., 2-30, 6: Mr. B. Plant.
Idle.—2, Back Lane, Lyceum, 2-30, 6.
Keighley.—Lyceum, East Parade, 2-30 and 6.
Assembly Room, Brunswick St., 2-30 and 6.
Lancaster.—Athenæum, St. Leonard's Gate, at 10-30, Lyceum; at 2-30 and 6-30, Local.
Leeds.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, 2-30 and 6-30: Mrs. Menmuir.
Institute, 25, Cookridge St, Lyceum, 10-30; 2-30, 6-30, Mr. J. Lund.
Leicester.—Liberal Club, Town Hall Square, 2-30, Lyceum; 11, 6-30.
Millstone Lane Hall, Lyceum, 2-30; 10-30, 6-30, Service of Song.
Leigh.—Newton Street, at 2-30 and 6-15.
Liverpool.—Daulby Hall, Daulby Street, London Road, Lyceum, at 2-30; 11, 6-30, Lyceum Anniversary. Mr. Wallis, & on Mon.
London.—Camberwell Rd., 102.—At 7-30, Open meeting. Wednesdays, 7, Free Healing; at 8, Developing.
Camberwell.—311, Camberwell New Rd. (near the Green), at 11-15, "Re-incarnation"; at 8, Lyceum; at 7, "The Pentecostal Séance." Monday and Thursday, Free Healing, 3 to 5 p.m. Thursday, at 8-30, Public Reception, strangers invited. Saturday, Members' Circle.
Canning Town.—2, Bradley Street, Beckton Rd., 7: Mr. J. Burns. Tuesday, Séance, 7-30.
Clapham Junction.—16, Queen's Parade, at 7-30. Re-open Oct. 18.
Forest Hill.—23, Devonshire Road, at 7: Mr. Towns. Thursday, at 8, Séance, Mrs. Bliss.
Islington.—Wellington Hall, Upper Street, at 6-45.
Islington.—10, Park St, Monday, 8, Healing. Tues., 8, Reception.
Kentish Town Rd.—Mr. Warren's, 245, at 7: Mr. Hensman. Thursday, at 8, Mrs. Spring.

- King's Cross*.—46, Caledonian Rd. Saturday, at 7-30.
King's Cross.—184, Copenhagen St., N., at 6-45: Rev. Dr. Young, "How I Became a Spiritualist." Friday, at 8-30, Séance.
Manor Park, Essex.—14, Berkley Terrace, White Post Lane, 11-30: Reception for students (free). Last Sunday in each month, 7-15 p.m., experience meeting. Thurs., 11-30 a.m., inquirers' meeting (free). Friday, 8-15, p.m., for Spiritualists only, mediums' conference (free). Manor Park, Essex. 1, Winifred Rd, White Post Lane. First Sunday in each month, 7-15 p.m., reception. Tues., 8-15 p.m., experience meeting (free). Helpers welcome.
Marylebone.—24, Harcourt St., at 11, Spiritual Development; at 7, Captain Pfoundes on "Theosophy." Thursday, 7-45, Mr. Towns. Saturday, 7-45, Séance, Mrs. Hawkins.
Notting Hill.—124, Portobello Road. Tuesdays, at 8, Mr. Towns.
Peckham.—Winchester Hall, 33, High St., at 11-15, Mr. Duggin; at 7, Mrs. Treadwell. Friday, at 8-15, Healing.
Shepherds' Bush.—50, Becklow Road, at 7: Mr. Astbury. Tues., 8, Mr. Holmes. Thursday, Séance for Development. Sat., 8.
Shepherds' Bush.—14, Orchard Rd., Lyceum, at 3; at 7. Tuesday, at 8, Séance, Mrs. Mason.
Stepney.—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday, at 8.
Stratford.—Workman's Hall, West Ham Lane, E., 7: Dr. Reynolds.
Tottenham Court Road, 73.—Athenæum Hall, at 7 p.m., Several speakers in reply to Mrs. Besant.
Longton.—44, Church St., at 11 and 6-30: Mrs. Wright.
Macclesfield.—Cumberland St., Lyceum, 10-30, 2-30; 6-30, Mr. Boardman.
Manchester.—Temperance Hall, Tipping St., Lyceum, 10; 2-45, 6-30, Mr. Johnson. Bridge Street Chapel, Pin Mill Brow, at 10-45, Circle. Admission 2d.
Collyhurst Road, Lyceum, 10-30; 2-30, 6-30, Mrs. Hyde.
Edinburgh Hall, nr. Alexandra Park Gates, at 10-30, Debate, Mr. Jelfs; at 8 and 6-30, Mr. Pilkington.
10, Petworth St, Cheetham. Fridays, at 8, Séance.
Mexborough.—Market Hall, at 2-30 and 6.
Middlesbrough.—Spiritual Hall, Newport Road, Lyceum & Phrenology, 2-30; 10-45, 6-30, Mr. J. Stevenson.
Granville Rooms, Newport Road, at 10-30 and 6-30.
Morley.—Church St., Lyceum, 10 and 2; 2-30, 6, Mrs. Russell.
Nelson.—Bradley St., 2-30, 6-30: Mrs. Wade.
Newcastle-on-Tyne.—20, Nelson St., at 2-15, Lyceum; 6-30, Mr. J. H. Lashbrooke.
Newport (Mon.).—The Homestead, 60, William St., at 11 and 6-30.
North Shields.—6, Camden Street, Lyceum, 11; 6-15.
41, Borough Rd., at 6-30.
Northampton.—Oddfellows' Hall, Newland, 2-30, 6-30: Mr. Drake, of London.
Nottingham.—Morley Hall, Shakespeare St., Lyceum, at 2-30; 10-45 and 6-30, Mrs. Barnes.
Masonic Lecture Hall, 10-45 and 6-30: Mr. V. Wyldes, and on Mon.
Oldham.—Temple, Union St., Lyceum, 9-45 and 2; 2-30 and 6-30.
Hall, Bartlam Place, Horsedge St., Lyceum, 10 and 2; 8 and 6-30.
Openshaw.—Granville Hall (Liberal Club), George Street, Lyceum, at 9-15 and 2-15; at 10-30 and 6-30, Mr. W. Hopwood.
Parkgate.—Bear Tree Rd., 10-30, Lyceum; 2-30, 6.
Pendleton.—Cobden St. (close to the Co-op. Hall), Lyceum, at 9-30 and 1-30; at 2-45 and 6-30, Mr. J. B. Tetlow.
Radcliffe.—Spiritual Hall, 1, Railway Street, 2-30, 6-30.
Rawtenstall.—10-30, Lyceum; 2-30, 6, Miss Gartside.
Rochdale.—Regent Hall, 2-30 and 6.
Michael Street, at 2-30 and 6. Tuesday, at 7-30.
Penn St., 2-30, 6: Mr. Ormerod. Wed., 7-30, Circle.
Salford.—4, West Craven Street (off Regent Rd.), Lyceum, 10-15 and 2; at 8 and 6-30. Wednesday, at 7-45.
Sheffield.—Cocoa House, 175, Pond Street, at 3 and 7.
Central Board School, Orchard Lane, 2-30 and 6-30: Mrs. Britten.
Shipley.—Liberal Club, 2-30 and 6: Mrs. Berry.
Slaithwaite.—Laith Lane, at 2-30 and 6: Mr. Swindlehurst.
South Shields.—16, Cambridge Street, at 6. Tuesdays, at 7-30.
Sowerby Bridge.—Hollins Lane, Lyceum, at 10-30 and 2-15; at 6-30, Mr. Armitage.
Spennymoor.—Central Hall, 2-30, 6. Thurs., 7-30. Helpers welcome.
Stockport.—Hall, Wellington Road, near Heaton Lane, Lyceum, at 10-2-30, 6-30, Mr. Rooke. Thursday, Private Circle, 7-30.
Stockton.—21, Dovecot Street, at 6-30. [Hunt.
Sunderland.—Centre House, High St., W., at 2-30, Lyceum; at 6-30, Mr. Monkwearmouth.—3, Ravensworth Terrace, 6-30.
Tunstall.—13, Rathbone Street, at 6-30.
Tyne Dock.—Exchange Buildings, 11, Lyceum; 6.
Walsall.—Central Hall, Lyceum, at 10; 11 and 6-30, Mr. J. J. Morse, and on Monday.
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, 6: Mr. Postlethwaite.
Whitworth.—Reform Club, Spring Cottages, 2-30, 6.
Wibsey.—Hardy Street, at 2-30 and 6.
Wisbech.—Lecture Room, Public Hall, 10-30, 6-45.
Woodhouse.—Talbot Buildings, Station Road, at 6-30.
Yeadon.—Town Side, at 2-30 and 6: Mrs. Sagar.

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THE ROSTRUM.

THE VARIOUS RELIGIONS OF EARTH.

RELIGIOUS PRACTICES AND REVELATIONS FROM THE WORLD OF SPIRITS AMONGST HEATHEN RED INDIANS.

READ! READ!! READ!!!

A chapter especially commended to the Exeter Hall (London) Christians and Missionaries.

THE RELIGION OF THE DAKOTAS.

BY MAJOR C. NEWELL.

In the year 1889 the Indian office at Washington thought best to send me to the Rosebud Agency, Dakota, as U.S. Indian Agent. There I found some 8,400 Dakotas (Sioux) in blankets, living in tepees, with very little more signs of civilization than were presented fifty years ago. I found there the noted chiefs, Spotted Tail, White Thunder, Two Strike, Swift Bear, Old Man, and others, who had served with Spotted Tail during their many years of war with the white people.

I had read in books of travel, written by people who claimed that they knew all about their religion, that the Indians believed in a "Great Spirit," and that when they died they went to a "happy hunting ground," but that they were a wild, savage race, ready to spring upon their best friend and cut his throat; in fact, they were so treacherous that they could not be relied upon under any consideration. Having been educated in that belief, I took charge of those people with many misgivings.

There were no United States soldiers within 140 miles of the Agency. I had my wife and children with me, and several of the Agency employes. There were some twenty white people there to the 8,400 savages. What policy should I adopt that would best suit the time and place until I could learn by experience what was best to do?

I knew by experience that to make the hearts of white men glad it was best to give them what they wanted to eat; and as we had these Indians shut up on a reservation where there was no game to hunt, all they got must come from the Government Commissary, under my control. I found that the Indian nature is about the same as that of the white man so far as eating goes, therefore, I provided the necessary amount of beef, coffee, sugar, hard-tack, rice, etc., to make a feast for about eighty people, and invited some of the prominent chiefs and warriors to come and eat with me.

They came with their faces painted red, which I was told was a sign that their hearts were glad; had they come without paint it would have been a sign of suspicion; or, if painted black, it would have been a sign that "their hearts were bad."

The Government at Washington issued a statement that only heathen savages painted their faces, and forbade the traders to sell them any more paint; but soon after Spotted Tail and other chiefs went to Washington, they were invited to attend the ball given at the inauguration of a President, and there saw some of the ladies of our nation with *their faces painted*; therefore, they concluded that it was no worse for Indians to paint than it was for white people to do so.

As stated above, I made a feast, at which time I told my guests that I had come to live with them as a brother; I had no soldiers to guard me, and I should rely upon them (the Indians) to do what was right by the few white people that the Great Father (the President) had sent there; that I should rely upon their integrity as men to assist me in carrying out my plans which I hoped would be of great benefit to them in time. They gave the usual sign of approval by saying "How."

Spotted Tail then rose and spoke to his people in the Dakota language, which was rendered to me by the Government interpreter. He said in effect: "Our white brother has spoken well. The words that he has spoken to-day will long be remembered. We do not want the Great Father's soldiers to come here, as we know what that means. They bring disease and death with them; they bring the fire-water to give us, which makes us lose our heads; we become like children—we do not want that. Once we had our own homes; now the Great Father's soldiers have killed our buffalo and we are beggars. We have to take what the Great Father sends us to eat and to wear. Our hearts are crying when we look back and see what we were once and what we are now. But the Great Spirit hears our cry, and says that we must be true men, and the day will come when we shall be a united people in the great hunting-ground of the future life. Brothers, let us listen to the white brother; his words are good. We will protect the people at this Agency. Let the white brother come to me if he fears danger, and we will be true men. Spotted Tail has given his word."

All the others said, "How!"

From that day all was well. *They kept their word.*

My curiosity to know what—in their conception—the great hunting-ground of the future life consisted of was aroused, and as soon as the time came when I could do so I inquired into their religion. I found that in their past experience as a nation they had never had anything like what we have among us, such as poorhouses, or places where the poor and destitute are sent at public expense. An instance occurred which showed how they were cared for. A party of some eighty men, women, and children had been shut off from the others by our soldiers. This detachment was a part of Sitting Bull's people who were staying in Canada. They started to break through the lines to join their people on the reservation, and had several skirmishes with the soldiers. Finally, however, they reached our Agency in a most destitute condition. Some of their party had been killed, others were wounded, and some children had died on the way. They were nearly naked and half frozen. I gave them rations to eat and temporary assistance. As soon as the Indians were aware of the condition of the new comers, they brought them horses, blankets—in fact, everything to make them just as comfortable as they themselves were. Spotted Tail said: "We have no rich, no poor amongst us; we are all brothers. As long as we have anything to eat, our brothers have the same."

They could not understand how it is that white men believe in the teaching of the Great Spirit, and yet have so many poor and starving people among them, while others have so much money. They say that the brothers who come and tell them of the life in the happy hunting-ground say that there are no poor there—all are alike that do good to their fellowmen while they live here. But should they neglect their brothers here, the Great Spirit will punish them when they get "over there." That is one part of their religion.

The "medicine-men" and their standing among this people were further points which I wished to understand.

What *we* imply by "medicine-men" are doctors; but the Indians combine doctors and holy men together, as they believe that to be a holy man, or preacher, one must heal the sick, as well as give the words of the good spirits that speak in their ears. Among them they hold circles in what they call the "Ghost Lodge," which is a wigwam set apart for the express purpose of holding communion with the spirits. None but holy men are allowed to enter it. After the young man has become a good medium, so that he can receive communications from the spirit-world, he is ordained, so that his people may know that the Great Spirit is pleased with him.

These "medicine-men" never take any pay for what they do for the sick or for those in distress, or for telling their people the words that the spirits put in their ears, but the people always give them something to make their hearts glad. They sometimes test their medicine-men, especially the new ones, before a large crowd of their people. They test them in different ways; sometimes by putting their hands into boiling water; sometimes by their being shot at with sharp-pointed arrows that would ordinarily go through a buffalo; sometimes by being shot at with rifles. I have seen an Indian hold his hand and arm in a kettle of boiling water for nearly one minute and not be burned. There was nothing to protect him from being burned any more than there was anything to protect the three Hebrew children from being burned in the fiery furnace of the Assyrian king. I have seen them shot at with a Winchester rifle, and the ball would fall harmless at their side. We believe that God and our spirit friends have the power to protect us from harm, and warn us of danger; why should they not also protect those children of nature?

The "medicine-men" use herbs, roots, barks, and such articles as nature provides to cure their sick. They give them as their invisible guides direct.

Now what to them is the "happy hunting-ground"? The best way I can describe it is to narrate a vision that the Indian chief White Thunder had. When I asked him to tell me what the "happy hunting-ground," or the future life, consisted of, he told me about what he once saw when he went there for three days. The tribe was on a march from the Black Hills of Dakota to the Missouri River. When within three days' march of the river they camped as usual for the night. White Thunder laid down on some buffalo-skins to rest, while his wife was busy getting supper. While lying there he fell asleep, though he said he did not think he was really sleeping. He saw his wife at work, his two children, ponies, and everything as he had placed them for the night. The sky seemed of a yellow colour; everything in nature seemed very quiet. He could see buffalo and other animals off on the prairie. They did not seem to have any fear of each other. Finally he saw two strange Indians coming toward him. They told him to come with them, they were sent to bring him to the Great Spirit. He told his wife that he would be gone for a while, but she did not hear him. He went up to her and touched her, but she paid no attention to him. He looked where he had been lying; there he saw his own body fast asleep, looking as natural as ever.

Being "a medicine man" himself, he understood that his spirit body had separated from his earthly body. The guides told him not to have any fear, they would bring him back to his wife and children soon; he must come now with them. As they passed over the earth they did not walk, they moved through the air—over hills, valleys, mountains. They saw many strange places that he had never seen before. Soon they seemed to arrive in a new country, where he saw many strange people, and such beautiful lakes, rivers, also all kinds of animals. Every one was at peace. The animals were not afraid of each other, nor of the people he saw there. The people seemed to enjoy themselves, and all seemed to have glad hearts. The guides finally arrived at a place where they pointed out one whom they said was the Great Spirit. When they came up to this great teacher he said: "My brother, I sent for you to come to me. I wish you to know what the future life is; I want you to go with these guides and learn many things, after which they will take you back to your wife and children. We do this to teach you a lesson."

From thence the guides took him to many strange and beautiful places, after which they led him to where the country looked dark—a heavy cloud seemed to hang over the land. The people looked care-worn and despondent; the further they progressed, the more the gloom seemed to

settle on every one. The people there were those who were bad while they lived in earth-life; who cheated their fellow-men and caused the poor to suffer, and did not assist them; who did all in their power to gain what they could for themselves, but never listened to those who were pure in heart and good. Now they were suffering all the torments that they had caused others to suffer when in earth life. "Oh!" they said, "when will this ever end? How can I undo the wrongs I have done?"

His guides took him where there were millions upon millions lamenting and thinking over their past lives. Teachers were sent among them to show them how they might learn the way out; how they could undo the wrongs of the past. Some would listen, and others would curse; some would look wise and say they could buy their way out with their money; others would wait for Jesus to come and get them, or some of the other teachers who lived upon the earth.

After having these things well explained to him by his guides, they passed on again, and soon came to the earth, where they found his people camped on the bank of the Missouri River. He saw his body lying by his tepee, wrapped up in skins; he saw his wife and children moaning for him as dead, as he had been away then three days. His guides took him to his body and bade him "good-bye," telling him to remember what he had seen, and the words of the Great Spirit. He then seemed to awake and return, amidst great rejoicings, to his family and his tribe. Such is the *Heathen* red man's view of the life hereafter. His wife was almost wild with delight to think her husband was not dead, but alive and all right. The Indians all came to see him, and hear him tell what he had seen while he was gone.

That is the belief of the Dakotas in regard to the future life. Are they Spiritualists? Do they come up to the standard of the true light, as well as the average white man? I think there are many in the world to-day who could learn a lesson from them that would be a benefit when they come to reach the future life. That is one reason why the Indian guides are usually the first to come to our mediums.—*Banner of Light, September 12th.*

Portland, Ore.

LOOK HIGHER.

(INSCRIBED TO THE QUARRELLING CLERGYMEN EVERYWHERE.)

AND is there no way that is better,
To help the sad world in its needs,
Than this—to fight over the letter,
Forgetting the spirit of creeds?

Whate'er the excuse or the reason
You hold for this strife, in the end
Your quarrel can only be treason
To Christ, whom you claim to defend.

The man of the crude middle ages
Has grown into something too high
To feed his starved soul on dull pages
Of dogmas, as useless as dry.

The thought of the world is upreaching;
Go! lay your cold creeds on the shelves!
Away with your technical teaching,
And show us "the Christ" in ourselves.

Rise out of old ruts with their hollow
And fear-laden faiths; mount above
Where the world is all ready to follow,
And seek the religion of love.

As sure as the stars on their courses
We circle towards truth and "the right."
We are part of the infinite forces—
Our faces are turned to the light.

We cannot plod on in dark by-ways
That limit the sight of the soul;
Our spirits soar up to the highways—
We see we are part of the whole;

We know that man's creed does not matter
So long as his deeds speak of God;
So long as his aim is to scatter
The seed of right-living abroad.

How can we look up to our teachers
Unless they are higher than we?
Come up, then, ex-priests, and ye preachers;
Come up on Truth's hill-top, and see

How haggard the creeds you are vaunting,
When viewed from the mountains above,
And how all that this sad earth is wanting
Is the sweet selfish lesson of love.

—Ella Wheeler Wilcox.

WHO ARE THE SAINTS? WHO THE MARTYR?

HYPATIA, THE FEMALE PHILOSOPHER OF ALEXANDRIA.

It was the fourteenth year of the fifth century. Slowly and surely Paganism was dying, before the march of victorious Christianity. Her philosophers—great minds who sought to solve the invincible problems of cosmical forces and human existence—were amongst the things of the past. Learning lingered at a few heathen shrines, giving but glimmering and feeble rays. The rising religion scorned learning. Mathematics, and the experiments by which the elements are revealed, to bigoted monk or bishop, were sorcery and dealings with the devil. Christianity swept over philosophy like an annihilating simoon, or rather like a ghastly mildew, which destroys life, and then gathers over the corpse.

Words cannot express the hatred of the Christians for learning. They made no distinction between philosophy and mythology. The divine perfections of art, which breathed life into marble and made the dull canvass glow with poetry, were unspeakably odious. Temples, expressing in the grandeur of colossal columns and vaulted ceilings, the perfection of imagination, and saying to the world that the hand of man hewed them out in the measure of an epic song; sculptures of inimitable grace and beauty; works of great historians, sages and bards, alike felt the holy indignation of the ignorant proselyte, and were swept to dust beneath his fury.

Alexandria was founded by the Great Alexander, on a site which the far-seeing mind of the first Napoleon saw must make it the great emporium of the Mediterranean. At the period of which I write, it rivalled Constantinople. As the voyager came in from the sea, for an immense distance he saw the guiding light of that seventh wonder of the ancient world, the Pharos. Built of white marble, sculptured into massive columns, rising tier above tier to the height of more than three hundred cubits, it shed its beacon flame far and wide over the blue sea. It guided the ship into the splendid harbour, which resembled a forest, from the masts gathered from all parts of the known world, bringing and carrying the trade from the remotest West and furthest East.

Two great streets intersected the city at right angles. One was three, and the other was one mile long. At the point of their intersection was a square, in the centre of which stood the mausoleum where rested in their last repose the earthly remains of the restless Alexander, at length asleep.

The city was full of splendid edifices—the palace, the exchange, the Cæsareum, the halls of justice, the temples of Neptune and Pan, theatres, churches and synagogues. There was, a few years before this period, the large and classically finished building which contained the museum and library of Ptolemy, and in which the academy assembled, composed of learned men drawn from all parts of the world by the bounty given by that liberal king to learning. There were specimens of every known bird, beast, fish and reptile, and four hundred thousand volumes in that museum. In the Temple of Jupiter Serapis, were three hundred thousand volumes more. The latter remained unharmed until the time of Theodosius the Great. Theologians, ashamed of their deeds, have charged the Saracen with its destruction. Not so. A mob of Christians, headed by their archbishop, stormed the temple, and destroyed its treasures of learning. The Saracen, in A.D. 642, *restored*, as far as he was able, the academy and the library.

This temple of Serapis was approached on one side by a slope for carriages, on the other by a flight of a hundred marble steps. On these stood the magnificent portico, with its columns extending round an immense roofless hall, the porches of which contained the library. In the central area arose a lofty pillar, seen far away on the sea.

The royal docks were on one side of the town, the hippodrome on the other. There were groves, amphitheatres, gardens, fountains, and countless noble buildings with gilded roofs glittering in the sun.

The streets were thronged with camels, wearily coming over the yellow sands of the desert, bringing the produce of the ever fertile Nile; wealthy Christian ladies, their dresses embroidered with Scripture parables and phrases, in gold, and the Gospels suspended by a golden chain from their necks; their slaves with parasols and fans, walking behind; the ever trading, ever thriving Jew, whose food is usury and commerce; the sooty Ethiopian from the southern "ends of the earth," singing in wild strains, just as he sings in

slavery to-day; the sinister Assyrian following in the wake of his conqueror; in short, a mixture of all nationalities, a jargon of all tongues. Such was Alexandria, when for the first time it beheld a female occupy the place of a philosopher, and succeed in the long line of illustrious names which had rendered her academy famous.

Hypatia was the daughter of the celebrated Theon, and far surpassed in attainments and renown her philosophical father. Possessing the rarest mental endowments, such was her ardour in the pursuit of her studies that to them she devoted her entire days and the larger portions of her nights. Plato was more truthful in her esteem than Aristotle. She followed their example by travelling. She visited Athens, and listened to the ablest instructors of that emporium of thought. On her return, at the request of the magistrates of her native city, she began to give lessons. She was an eclectic, but made the exact sciences the basis of knowledge. Thus she was the first to introduce the rigorous method into philosophy.

To the great attractions of her mind was added transcendent beauty. Her dress was simple and her conduct ever above suspicion. Thinking that marriage would interfere with her pursuits, she repulsed all her numerous suitors with a grace that, although disappointing their hopes, retained them as her friends.

The greatest men of her time—sages, poets, and statesmen—came to listen to the wonderful wisdom of her lectures. Her hall was crowded with the wealth and fashion of the great metropolis. The street was obstructed by the long line of chariots drawn up and waiting before her door.

What did it mean? The Archbishop Cyril was enraged. He stood representative of Christ and his doctrines; Hypatia was a Pagan—worse, a Pagan philosopher, who refused to be converted! The audience who attended her lectures, to hear discussed the problems of "How came the Universe?" "How came I?" was larger than that which listened to his incomprehensible jargon on the Godship of Christ.

The witch, Hypatia, must perish.

She deluded the youths of Alexandria by sorcery and black arts. She was leagued with the devil.

Hypatia, pure, noble, beautiful, the embodiment and emblem of science and learning; Cyril, emblem of bigotry, intolerance, and Churchanity, howling at learning, and boasting of the foul and loathsome slime in which he wallows.

The two conflicting elements are brought in collision. The star is obscured by the dismal fog—that star, the last, purest and brightest in the galaxy of the ancient world! It sinks; and across the dreary desert of a thousand years we see none other in the black and gloomy heavens! Cyril, the *saint*, collects a mob of monks. When Hypatia comes forth from her academy they assault her. In a mortal agony of fear, amid the horrid shouts and yells of those bare-legged and cowed demons, she is dragged from her chariot, in the public streets, divested of her simple raiment, exposed to contumely, hisses, jests, and insult; they drag her to church, kill her with clubs, and her quivering limbs torn asunder by those devout Christians, are dragged through the city with the applause of an intoxicated rabble of disciples.

Cyril—is a SAINT.

Hypatia—the first of a long line of MARTYRS to science—the last of a long line of ancient sages, like a bright star shines across the dismal gulf of mediæval anarchy and ignorance, connecting ancient speculation with the stern and unflinching investigations of to-day. HUDSON TUTTLE.

Judge Thayer, one of the ablest, most level-headed and learned jurists in this State, recently decided that the book, "Kreutzer Sonata," is not an indecent or immoral publication. In his decision a stinging rebuke is administered to the cranks like Josiah Leeds and hypocritical knaves like Comstock. It is astonishing that men of intelligence like the Postmaster-General and District Attorney Graham can be so narrow-minded and bigoted as to take the position they did in reference to this book. But for such brave and liberal minded jurists as Judge Thayer, all rights and liberties of the people would be trampled out of existence by bigots and fanatics. Josiah Leeds and people of his stamp are entirely too good to live in this age. They should have lived two hundred years ago, when people were burned for being witches. If ever the liberties of this country are destroyed, it will be through religious fanatics and bigots.—*Philadelphia Sunday Dispatch*.

PHENOMENAL.

STRIKING MANIFESTATIONS.

I, the writer, have been an investigator of Spiritual phenomena for about twenty years, and have never before asked the privilege of giving publicity to any part of my experience. I am a member of a private circle of twelve persons. We have met once each week, for about a year, at the residence of Mrs. Towers, 100, Hanson Place, Brooklyn, and such phenomena as bright lights, touches by invisible hands, the playing of several musical instruments at one time, independent writing, talking, and singing are of common occurrence. Of late one of our members has developed the wonderful gift of physical mediumship.

But what I desire to report for your paper are the occurrences of Thursday evening, August 13th, 1891, on which occasion twelve of our members were present, and I believe that the manifestations stand almost alone in the annals of Modern Spiritualism. On that particular evening I arranged the sitters myself, and placed the medium between two ladies of my choice, instructing them to hold his hands tightly from the beginning to the end of the sitting, which they did. We sat in a circle, and no cabinet was used. While a flute was being played independently the medium was taken with a chill, and his coat was removed and put on again, while his suspenders vanished under his buttoned vest and were placed on my head.

In the centre of the circle appeared a kind of luminous mist, which took the shape of a human face, head, and bust, and, while gleaming in a sivery light, called my name loud enough for all present to hear. I recognized the apparition as the spirit of my wife, and requested her to speak to me, in her native language, of matters unknown to others, which was done, very much to the surprise of the other sitters. One of the ladies—the only person present understanding the language—joined in the conversation. This lady, being herself a medium, extended an invitation to the spirit to visit her at her home, the spirit accepting the invitation with the understanding that I should be present on the occasion. The etherealization was visible to all, and the conversation, although not understood, was plainly heard by all.

A week later I placed a quantity of blank paper in a box, which I kept locked for about two minutes, after which I found that nine sheets had been written full, in beautifully illuminated colours, similar to those seen in the Northern lights. On the sheets were artistically drawn pictures of the sun, a female and a male face. In the round C and O faces were also drawn, resembling the moon's appearance. This wonderful document was exhibited and read at our public meeting last Saturday night, and, should you visit Brooklyn at any time, I shall be pleased to show it to you. This wonderful medium is the much abused Mr. W. S. Davis.—Fraternally,

LOUIS SHERK.
—The Better Way.

SUSPENDED ANIMATION.

My acquaintance with the following narrative dates from boyhood. About the time of the occurrence I heard it related by my father, and his authority was the well-known General Avitable, Runjeet Singh's right-hand man, who was present. The facts are that a certain "yoghee" (Hindoo anchorite), said to possess the power of suspending at will and resuming the animation of his body, was sent for by Runjeet Singh, and declining to obey was brought by force into the tyrant's presence, and ordered to give, under pain of death, a practical proof of his supposed power. He submitted, perforce. He was put by his disciples through certain processes, during which he became perfectly unconscious. His pulses ceased, his breath did not stain a polished mirror, and a European doctor who was present declared that the heart had ceased to beat. To all appearances he was as dead as Queen Anne. In this state he was put into a carefully-made box, the lid was closed, and sealed with Runjeet Singh's own signet-ring. The box was buried in a vault prepared in an open plot of ground under the royal windows at Lahore, and the place was guarded day and night by Runjeet Singh's guards, under General Avitable's own supervision. Sun and rain came, and grass sprang up, grew, and withered on the surface over the grave, and the sentries went their rounds, and the yoghee's disciples and friends were all kept under careful surveillance, not to call it imprisonment. After forty

day's, in Runjeet Singh's own presence, the vault was uncovered, and the box extracted from it, with its seals intact. It was opened, and showed the yoghee within, precisely as he had been placed. He was taken out, dead still, to all appearance, but the body incorrupt. His disciples were now brought to manipulate the body in the manner which he had taught them, and which he had publicly explained before his burial. He revived, as he had said he would, and was soon in as perfect health as when he had suspended his life. He refused all gifts, and retired to his former retreat, but shortly afterwards he and his disciples disappeared. It was not safe for such a man to live in the jurisdiction of an inquisitive and arbitrary ruler. Runjeet Singh cared little for human life, which was his toy or plaything. No one who knows his historical character will for a moment admit that he would let himself be deceived or played upon in a matter on which he had set his heart. Each scene—the suspension of life, the burial, the disinterment, the reviving—took place in the tyrant's own presence and before hundreds of spectators in open daylight, and with every precaution that absolute despotic power could command. Runjeet cared little whether the man lived or died, so that his own curiosity was gratified. The guards under the palace windows, commanded by Avitable, would be anxious solely to carry out Runjeet Singh's wishes.—*Chambers's Journal*.

A PROPER UNANSWERABLE AND INFALLIBLE TEST OF SPIRIT MEDIUMSHIP.

THE *Banner of Light*, of September 12, writes:—An article taking the form of a special dispatch from Onset, and headed "Doubts Dispelled," appeared in the *Boston Herald* of September 5, from which we make the following extracts, in justice to our readers and all parties concerned—the previous (inimical) report of the Onset authorities to the *Herald* having been published in our columns:

Onset Bay, September 5, 1891.—Public opinion, which had been set in a very strong current against a prominent materializing medium for the past three weeks, at the Onset Grove camp-ground, has been turned, in a night, as if by magic, among the faithful adherents of the Spiritualistic faith in camp at least.

Mrs. Etta Roberts, the "wire cage" medium, who was denounced...by Lawyer Brown, of Philadelphia, and party, and who was ordered off the grounds at the time by written request of the directors of the Onset Bay Grove Association, refused to go, and has remained in camp ever since to clear up her character as a true "medium." This she succeeded in doing on Thursday night at the Casino, and to the entire satisfaction of the many believers in Spiritualistic phenomena. She appealed to the directors of the association and to prominent Spiritualists on the grounds that a great injustice had been done her through the acts of a young girl associated with her. Her appeals were hearkened to, and she was allowed to hold a public séance at the Casino last night, under the protection of the association, where she was to be given an opportunity to show what she could accomplish under the strictest "test conditions."

President H. B. Storer, of Boston, of the association, was on hand, and eagerly sought to test the truth of Mrs. Roberts's gifts. Her wire cage was placed on the platform, and in a dim light it was subjected to the strictest tests the onlookers could think of, to make it impossible for a human form masquerading as a spirit to pass to and from the cage. A mass of fine thread was laced and intertwined in and about, over, under, up and down, and on all sides of the cage, interlacing the meshes and fastening the door to the sides in an apparently most substantial manner.

Dr. T. S. Hodgson, of Middleboro', sealed the knot with his watch chain seal, seats were resumed by the test committee, and the medium proceeded to fulfil her agreement to show positive proof that she was no impostor.

From the standpoint of the believer in the supernatural, and the possibility that departed spirits do return, her exhibition was a success, and a remarkable one. In all, something over thirty "spirit" forms came out of the cage, one after another. One, a lady, came out into the auditorium, took a seat in the audience, gradually developed from a small person into a large, rather broad-shouldered and wide-bodied woman of middle life, and, with Dr. Storer at her side, walked up and down the auditorium in full sight of the auditors. At the conclusion the cage was again carefully examined by the test committee, and the thread was found to be intact, with the seal unbroken. . . .

All of the faithful are discussing the test conditions and the result of the séance, and the many have accepted Mrs. Roberts back into full membership in their fold upon the strength of her accomplishments of Thursday night.

—*Banner of Light.*

QUESTION DEPARTMENT.

[NOTE.—In consideration of the length and importance of the two following answers to the questions propounded we must reserve other answers to future issues.—ED. T. W.]

To the Editor of "The Two Worlds."

MADAM,—Will you kindly reply to the following (two) questions in an early issue of your paper? (1) At what period of time was the Christian Sabbath established on Sunday in contra-distinction to the Jewish Sabbath? (2) At what time did they commence to date from the Christian era?—Yours truly,

E. REA.

ANSWER TO QUESTION I.

Seeing that we are not called upon to account for the Jewish method of holding the Saturday (or sixth day of our week) as a Sabbath, we may say that the change of observance altering the Sabbath from what the Jews claimed to be the seventh or last day of the week to the modern Sunday, or seventh day of our week, was instituted at the first Council of Nice under the presidency of the Emperor Constantine in A.D. 321. Like *all* the feasts, fasts, and *sacred* ordinances of modern theology, the present Sabbath, or "Lord's Day," was derived from the nations who worship the sun, moon, and stars. Five planets had been discovered by ancient astronomers who assigned to them the days between Monday and Saturday. Mon-day was dedicated to the moon, Sunday (as its name implies) to the sun, the central object of worship, and hence it was called the "Lord's Day."

When Constantine the Great (whose real sobriquet should have been Constantine the Murderer) found Christ, and a vicarious atonement for all his sins, he evidently desired to reconcile the old religion of the Jews and the new one of his own adoption, Christianity. To favour both parties he complied with the Jewish requisition to keep one day out of the seven as a Sabbath, but to please his old allies, the sun-worshippers, he changed the Sabbath from the Jewish seventh to the solar worshipper's seventh, and made the Sun's-day the Sabbath. The Jews obstinately adhered to the belief that the Creator *commenced His work* on our present Sunday and ended it on Friday, hence their present Sabbath occurs on the Saturday. The politic Constantine, desirous of an all round compromise, insisted that the Lord began to make the earth on a Monday ending the same on a Saturday, and taking his rest on the Sun's or seventh day. Both parties, no doubt, thought themselves entirely in the confidence of the Creator concerning the day on which he elected to rest after his six days of earthly manufacture. The only pity is that neither of these highly informed parties have explained why the earth, the winds, the tides, the sun, and nature in general keep no Sabbath, and go on working and unresting just as vigorously on the seventh day as on any other sub-division of time called a week.

The author of "The Progress of Religious Ideas" says, "In the year 360 a council at Laodicea deemed it necessary to forbid Christians to abstain from labour on the Saturday. The edict said: *Christians ought not to Judaize and cease from labour on the Jewish Sabbath. They ought to work on that day and rest from labour on the Lord's day—Sun-day.*"

In A.D. 425 Jews and Pagans were required to abstain from theatres and festivals on that day, because the noise in the streets disturbed the devotions of those assembled in the churches.*

Neander, in his ecclesiastical history, says, "The celebration of Sunday, like that of every other Church festival, was a human institution. Far was it from the apostles to treat it as a divine command; far from them to transfer the laws of the Sabbath to Sunday."

* Seeing that the modern Salvationists are amongst the most devout sun worshippers of the day and the most rigid observers of the fasts, feasts, and ceremonials anciently instituted in honour of solar worship, what a pity it is that they should be permitted to manifest their devotion by parading the streets on the Sun's (the Lord's) day, and disturb the devotions of all other worshippers by their clamour of drums, trumpets, and praises to "The Ancient of Days."

ANSWER TO QUESTION II.

In Playfair's celebrated work on "Chronology," the author affirms that the first method of reckoning time by epochs was introduced by the Greeks, and their dates were taken from the "Olympiads," or the famous Olympic Games, which were instituted at a very remote period of antiquity. Sir Isaac Newton verifies this statement, and describes at length the various nations that adopted this method of computing time. The Romans, indeed, altered their chronology to suit the date of the foundation of Rome, but the custom of dating from the first Greek Olympiad was continued amongst the early Christians until about 312 years after Christ. Some writers make the preservation of the Olympiad epochs nearly a hundred years later. Then followed, for a time, the method of dating by cycles or "indictions," some of which were founded on lunar epochs, others on periods of Roman history. In our own now accepted era of A.D. in 527, one Dyonisius, a Roman, but a monk of a Christian order, proposed the institution of an era dating from the birth of Christ, and although there arose considerable divisions of opinion concerning what was assumed to be the actual date of that event, Dyonisius the monk carried the day, and the era dating from A.D. 527 became ultimately the accepted point of departure for the Christian reckoning, and the standard from which our present A.D. mode is now authorized. We may mention, incidentally, that several attempts have been subsequently made to institute other modes of era reckoning, several eminent chronologists insisting upon dating from the *assumed age of the world*, and reckoning from the (equally assumed) appearance of man upon earth. In the contention between Theological partisans as to *whether Adam and Eve appeared on earth* 7373 or 6984 years ago the main point was lost, and the Christian era instituted by Dyonisius permits us to subscribe this article as 1891—an era invented or determined in the year A.D. 527, whilst for the date of the world, or the first appearance of Adam and Eve on earth, we refer our readers to Mark Twain's "Innocents Abroad."

THE SPIRITUAL GLEANER.

The following dialogue took place recently in an Australian court, and it has caused pious spasms amongst the English legal contemporaries: Mr. Justice Boucaut was hearing a case in Adelaide when the following conversation took place—Mr. Anderson: "Are you an Atheist?" Witness: "Need I answer that?" His Honour: "What has that to do with it, Mr. Anderson? What is an atheist?" Mr. Anderson: "Do you believe in the Bible, Price?" His Honour: "Who does?" Mr. Anderson: "I hope I do, your Honour." His Honour: "Ah, well, the Bishop of Peterborough doesn't." (Laughter.)

PREMONITIONS.—What is it that sometimes speaks in the soul so calmly, so clearly, that its earthly time is short? Is it the secret instinct of decaying nature, or the soul's impulsive throb as immortality draws on? Be it what it may, it resteth in the heart, a calm sweet certainty that the life beyond is near.

A mummy case from the Great Pyramid, inscribed 1,700 years before the times of Jesus, has the following beautiful inspiration: "O God, the protector of him who cries to thee, he is thine; let him have no harm; let him be as one of thy flying servants. Thou art he, he is thou. Make it well for him in the land of spirits."

Unquestionably, vast and unusual movements are taking place, and have been for a considerable period, in our planetary system, and that they are the cause of the otherwise unaccountable atmospheric and other disturbances about us, affecting not only our physical but our mental states.

The world embraces not only a Newton, but a Shakespeare; not only a Boyle, but a Raphael; not only a Kant, but a Beethoven; not only a Darwin, but a Carlyle. Not in each of these, but in all, is human nature whole. They are not opposed, but supplementary; not mutually exclusive, but reconcilable.—*Professor Tyndall.*

On every hand are to be seen the evidences of intellectual and spiritual expansion and elevation, declaring trumpet-tongued that man can never stand in the future where he stood in the past.

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The People's Popular Penny Spiritual Paper.

TERMS TO SOCIETIES.

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"THE TWO WORLDS" Publishing Company Limited, will be happy to allot shares to those spiritualists who have not joined us.

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THE TWO WORLDS.

Editor:

MRS. EMMA HARDINGE BRITTEN.

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Sub-Editor and General Manager:

E. W. WALLIS.

To whom Reports, Announcements, and Items for Passing Events and Advertisements should be sent to 10, Petworth Street, Cheetham, Manchester, so as to be delivered not later than Tuesday mornings.

FRIDAY, OCTOBER 9, 1891.

SPECIAL NOTICE TO ALL ACCOMPLISHED WRITERS OF FACT AND FICTION.

A SPLENDID "TWO WORLDS" PRIZE OF FIVE GUINEAS!!

will be awarded to the writer of the best and most interesting SERIAL STORY sent in for competition on subjects in harmony with the philosophy and teachings of Spiritualism.

The story must be divided into chapters of not less than ten, or more than fourteen.

Each chapter may occupy from three to four, or four and a half ordinary *Two Worlds*' columns, and each story must be complete before being sent in.

It is especially desired that each competition sent in should be marked with a *nom de plume*, and accompanied with a closed envelope marked with the same *nom de plume*, containing the writer's real name and address—such envelopes not to be opened until the stories are read, and the committee appointed decide on their respective merits.

Competitions will be received from the date of this issue up to the second week in November, after which the decision of the committee will be made. The prize story will be held as the exclusive property of the *Two Worlds* Company, and all others—if desired—will be returned on stamps being sent.

The prize story will be published in serial numbers as soon as possible after the decision is announced.

Address, and send in competitions in strict accordance with the conditions named above, to the Editor of the *Two Worlds*, the Lindens, Humphrey Street, Cheetham Hill, Manchester.

AN EMINENT METHODIST MINISTER'S CONFESSION.

DR. WATSON AND DR. EDWARDS.

THE following letter is reprinted from a well-known Spiritualist paper, not alone on its inherent merits, which are sufficient, but additional value attaches to it from the position of the writer, who was for many years one of the most prominent leaders of the Wesleyan Church in America, president of the State Female College, and editor of the *Christian Advocate*, the church organ of the Methodists. Dr. Watson was one of the earliest investigators of Spiritualism, and although intuitively believing in the ministration of angels, whom he regarded as identical with spirits, he discredited the modern manifestations, and his first experiments were an endeavour to detect and expose it. Through the

mediumship of an unsophisticated coloured servant in his employ he was first convinced that the phenomena could not be explained by any law of physics or metaphysics known to him. This led to the formation of a large and influential circle, the medium being a pious young lady member of the Baptist Church. Very astonishing results were obtained at this circle, an interesting account of which is to be found in Dr. Watson's "Clock Struck One," the publication of which led to his severance from the Wesleyan Church, although previous to this event he had announced his belief from the pulpit without any active interference from the bishop. He has from the first maintained the identity of Spiritualism with primitive Christianity, and in his life is a noble example of what he professes. Here is Dr. Watson's letter to *The Better Way*:—

"Dear Brother,—I have just seen an editorial in the *Northwestern Christian Advocate* published in your city, Rev. Arthur Edwards, chief editor. This article has the heading, 'Murdering Faith.' If truth had been inserted instead of faith it would have approximated nearer a proper heading. I do not remember to have seen a grosser perversion of facts, combined with so much sophistry, as this *reverend* editor has given his readers. I propose to notice some points in this production. His first paragraph is a vein of ridicule of the facts (attested by multiplied thousands of living witnesses) that 'spirit faces and forms appear,' and that they write messages on the inside of slates, screwed together. After enumerating the flower and fire test, sealed letters and supernatural music, &c., he pronounces them a 'pitiful list of humbuggery.'

"Our editor believes, I presume, the Biblical history, where forms have appeared under every dispensation of the Old and New Testaments. He believes upon the one-thousandth part of the evidence that we have, that such things as occur now did occur thousands of years ago. Whatever psychological law will explain the modern phenomena, attested by 'millions,' as he admits, in our day, will prove the appearances said to have occurred among an ignorant and superstitious people, witnessed by comparatively a few and recorded by we know not whom.

"Hear our clerical expositor of the *Advocate*: 'There is not a single performance in any one of the cabinets or dark circles in Europe, America, or England, which has, or cannot be, duplicated and explained as hollow, cheating tricks.' Was there ever so reckless a sentence penned by a minister of the gospel as this? I have spent some months in England, and can say I have seen, handled, and talked to a materialized form known as 'John King' in London, while I sat by and held the medium myself, all with a light sufficient for his photograph to be taken, which I have had in my library for years.

"I have seen the same individual in America at the Centennial, while the medium was confined in an iron cage, come out to me, standing by me for some time, talking freely of our former meeting in London. His features are as strongly marked as any I ever saw, and when once seen leave an impression on the memory that time cannot erase.

"When we parted he squeezed my hand so hard that it pained me for several minutes. At the same time Bishop Polk came out, looking like he did in earth life when a Confederate general. I knew him intimately, and recognized him when we met at Philadelphia. I have been for over ten years investigating this phase of Spiritualism with a number of mediums, in several States, under the best conditions. Often in the day time, and under circumstances where fraud was impossible, I assert that these manifestations have been of such a nature as will meet the most exacting demands of science.

"I have had many materializations in my library where there was only a curtain hung up in the corner for a cabinet, with a brick wall on each side and nothing behind it but a chair, the medium having been carefully searched before taking her seat. In a few seconds after she passed behind the curtain three forms dressed in white appeared in a good light. I have had as many as five come out and stand with their backs to the wall to have their height marked thereon, and none of them the height of the medium. In these cases, there was no possibility of 'trap doors or secret entrances,' as below our library is the dining room, and no entrance possible only through a brick wall and the curtain in front, which is often raised, and the medium seen.

"I have had my spirit wife hold the curtain up and call us to see that the medium was there, all in the daylight. She has shown herself in the daytime in the presence of

scores of living witnesses; has taken a chair and sat down by my side, talking as in other days. I have often seen my children as they were when they passed over. In a few minutes they would become grown up to full maturity without being out of sight during the time, I have taken their hands in mine.

"I have four times seen materializations on a vacant lot, two or three persons walking with the medium while we were only a few steps away. At one time fire fell from above, consuming the grass around for several feet. This was published in the *Religio-Philosophical Journal*, and written by Mr. Peebles.

"I have seen the double slate held by sceptics close together while truthful messages were written on both slates when thus confined together. On one occasion a marked jessamine leaf and a paper, on which questions were written, were taken out of the slate thus held and carried over a mile to my yard and the place of deposit told, all of which was found just as the spirit said it would be. I could notice other phases, but have not time or space at present.

"The church to which the reverend editor belongs, and to which I consecrated thirty-six of the best years of my life, owes its existence to the Wesleys, having been controlled by spirit influence. They were as much despised by the Church of England as our editor affects to despise Spiritualists; yet they are now a numerous and influential body of Protestant Christians; so Spiritualism is destined at no distant day to be the religion of the future. This age demands knowledge, such as the church cannot give, with its imposing paraphernalia of religious ceremonies. This age demands demonstrations upon all matters capable of proof. Spiritualism only can give such proofs of immortality as the longing hearts of the people require to satisfy them that there is another state beyond the present that will fully justify the ways of God to man.

"Mr. Wesley gives in his journal an interview he had with the Indians when he came over to Georgia in July, 1736. He says they told him: 'We talk of [the spirits] and to them at home and abroad, in peace and in war, before and after we fight, and indeed, whenever we meet together.'

"Again, he says: 'Meeting with a Frenchman, of New Orleans, on the Mississippi, who lived several months among the Chickasaws, he gave us a full and particular account of their religion, and declared they saw and conversed with their beloved ones day and night.'

"I copy from Wesley's Journal, page 364, what he states on the best human testimony.

"A little before Michaelmas Day, 1743, my brother, who was a good young man, went to sea. The day after Michaelmas Day, about midnight, I saw him stand at my bedside surrounded with a glorious light and looking earnestly at me. That night the ship on which he sailed split on a rock and all the crew were drowned.

"On the 9th of April, 1767, about midnight, I was lying awake and saw my brother John standing by my bedside, just at the time he died in Jamaica.

"Mr. Wesley says, in a footnote, 'So a spirit finds no difficulty in travelling three or four thousand miles in a moment.'

"Page 369: 'On Friday, July 3rd, I was sitting at dinner, when I thought I heard some one coming along the passage. I looked about and saw my aunt Margaret Scott, of New Castle, standing at my back. On Saturday I had a letter informing me that she died that day.'

"I could give many pages from Mr. Wesley, showing his belief in these things. The manifestations made in the Wesley family in England, commencing in the year 1716, contain many features developed in modern times. These continued with some members of the family for over thirty years. Dr. Adam Clark, the most critical commentator that ever wrote, says upon the subject: 'I believe there is a supernatural and a spiritual world, in which human spirits, both good and bad, live in a state of consciousness. I believe that any of these spirits may, according to the order of God, have intercourse with the world and become visible to mortals.' See his Commentary on 1 Samuel, 18th chapter.

"This is Modern Spiritualism, so far as the phenomena are concerned. It embraces the highest phase of it. To see our friends and converse with them face to face is now the privilege of thousands. . . .—*The Better Way*.

One who surpasses his fellow citizens in virtue is no longer a part of the city. Their law is not for him, seeing he is a law to himself.—*Aristotle*.

RELIGIOUS OR IR-RELIGIOUS INTELLIGENCE (WHICHEVER THE READER CHOOSES TO CALL IT).

LORD EGERTON OF TATTON AND CHURCH SCHOOLS.

ON a recent Saturday afternoon, Mrs. John Curtis, of Thornfield, Heaton Mersey, laid the memorial-stone of the new day and Sunday schools in course of erection in St. Thomas's parish, Heaton Chapel. The schools are to accommodate 400 children, are estimated to cost £2,520, and towards the clearance of the contemplated building it is estimated that £500 or £600 will still be required. The Rev. John Henn, rector, said, in substance, that they approached Lord Egerton with a view to procuring a site in the field on the other side of the church from where they stood. Lord Egerton was willing to sell them a plot of his land at a price named by himself, and promised them £400 to the building fund on condition that the plans were submitted to and approved of by him. In the draft agreement, however, for the purchase of the land they found several conditions to which they could not possibly consent. Then it transpired that if some of these conditions were not fulfilled—which the committee, in consequence of future legislative enactments, could not possibly fulfil; no matter how much they might wish to do so—Lord Egerton must have his gift of £400 returned. In point of fact his lordship's promised gift eventually became simply a loan on mortgage compulsorily returnable by the committee if certain things, over which they could possibly have no control, should transpire in the future. Mr. H. N. Ashcroft (treasurer of the Building Committee), in presenting a silver trowel to Mrs. Curtis, said he saw no reason for reticence as to the other particular matter of difference between the committee and Lord Egerton, who had shown his great narrowness towards the Nonconformists by inserting a clause to the effect that if at any time *any Nonconformist should be placed on the Board of Management, or if any child of a Nonconformist was admitted to the schools, he (Lord Egerton) should have a right of re-entry*. If all the munificent gifts of his lordship, of which they had lately heard so much, were given on the same terms, it seemed to him their object was more personal aggrandisement than anything else. If his object was to open up his land and enhance its value for building purposes, he should be straightforward and say so.

CASE THE SECOND.

Authoritative particulars of Baron Hirsch's scheme for planting European Jews on land in North and South America have now been given to the world. It turns out that Baron Hirsch gives all but £2,000,000 himself, while seven other prominent Jews, including Baron Rothschild, Sir Julian Goldsmid, and Mr. B. L. Cohen, have given their names, along with nominal subscriptions, to the scheme. The financial backing which the scheme has so far received is due, in fact, exclusively to Baron Hirsch, and it is he who will have the credit of success. We do not doubt, however, that should success accrue the hundreds of pounds contributed by men like Baron Rothschild will soon be converted into thousands and tens of thousands.

The prime object of the new Jewish Colonisation Association is defined as being "to assist and promote the emigration of Jews from any parts of Europe or Asia, and principally from countries in which they may for the time being be subjected to any special taxes or political or other disabilities, to any other parts of the world, and to form and establish colonies in various parts of North and South America and other countries for agricultural, commercial, and other purposes." Further on, the memorandum of association lays it down that no such colonies shall be in Europe, which no doubt is rightly regarded by Baron Hirsch and his associates as full already. Syria and Palestine are not, of course, excluded, and there is nothing to prevent Baron Hirsch from devoting great part of his two millions to the restoration of the Jews to the land of Canaan, if such a settlement held out reasonable prospects of success.

Baron Hirsch explains the purpose of his splendid contribution of two millions sterling thus. He writes: "The measures now being enforced against the Jews, which are equivalent to the wholesale expulsion of the race, do not appear to me to be altogether a misfortune for the Russian Jews. I think that the worst thing that could happen to these unfortunate people would be to continue for an indefinite period the wretched existence which they have led up to the present time, crowded together in narrow streets,

merely vegetating, without hope and without a future, reduced to a condition incompatible with the dignity of human being. The only means to raise their condition is to remove them from the soil to which they are rooted, and to transport them to other countries, where they will enjoy the same rights as the people among whom they live, and where they will cease to be pariahs and become citizens." In the same statement Baron Hirsch went on to say that last year he sent a commission to the Argentine Republic to see whether that country offered a good field for Jewish settlement, and that on receipt of a favourable report he had sent out the commissioners again to purchase land. A free passage will be given to selected Jewish applicants, and everything on the spot will be ready for the emigrants before they are sent out. It is the Wakefield system of colonisation carried out on a great scale, and its success or failure will be watched with the greatest interest by economists.

The *Manchester Guardian*, from the columns of which the above second case is quoted, says, in commenting on the above scheme: "Those who complain of the exclusiveness and separatism of the Jew may be reminded, in the words of Anatole Leroy-Beaulieu, that 'as a rule it is the exclusiveness of the Christians that keeps alive the exclusiveness of the Jews,' and that in the two countries where he is frankly and fairly treated like any other citizen the Jew is in feeling as good a Frenchman or as good an Englishman as anybody."

Lord Egerton of Tatton *sells* his land, and offers to give four hundred pounds to provide Christian education for Church of England children, provided always, in the strictest terms, that no other sect of Christians shall have any benefit from his *munificent* gift, in which case it is to be returned. Baron Hirsch gives two millions of pounds to the outcast and homeless Jews on no other condition than that they shall be made as happy and comfortable as circumstances will allow.

"Look upon this picture, and then upon that!"

SPECIAL NOTICE.

THE MANCHESTER WEEKLY SPIRITUAL CONFERENCES, so successfully inaugurated on September the 29th, will be continued on *Tuesday* evenings during October, but will be changed on and after November 2 to Mondays.

Spiritualists, Free Thinkers, Theosophists, Agnostics, and enquirers of all shades of opinion, are reminded that these Conferences are not established by any particular society, but by a few earnest Spiritualists, who desire such a Conference to be THE OPEN MEETING GROUND for all societies and all shades of thought. The meetings will commence punctually each *TUESDAY* evening at eight p.m., be held, as the most central place obtainable, at the Vegetarian Restaurant Rooms, No. 5, Fountain Street, and be conducted according to the following order:—

Each meeting to elect its own chairman.

The opener not to occupy more than half-an-hour.

Ten minutes to be allowed to each speaker afterwards; no person to speak twice, if another wishes to be heard.

The opener to have the right to ten minutes to sum up the discussion.

A collection to be made at each meeting to pay the rent of the room.

Mr. R. Fitton, of 44, Walnut Street, Hightown, Manchester, was elected treasurer, and Mr. Rickard, hon. sec. Address, Vegetarian Restaurant, Fountain Street, Manchester. Strangers as well as friends will be welcome, and, within the limits of the above-named rules, be privileged to speak on the subject of the opening address. The meetings will close at from 9-30 to a quarter to 10 p.m.

Tuesday, October 13, Mr. W. H. Wheeler will open on "The Fallacies of Theosophy."

THE RULING PASSION STRONG AT DEATH.—A noted gambler being impressed with the idea that he was about to die, desired spiritual consolation from a Methodist minister, whose sands of life were also nearly run out. "Repent and you shall be saved," urged the minister. "But shall I go to heaven?" "I hope so." "But will you go to heaven?" "I hope so." "Shall we be angels?" "Yes." "And have wings?" "Yes." "Well, then, I'll fly you for a sovereign."

"A Spiritualist *séance* however successful is but a medium affair at the best—See?"

LYCEUM JOTTINGS.

WANTED, MEN!

THE times are mad with a fever taint,
In the very heart of the people;
Not bereft of priest, or abridged of saint,
Or beggared of bell and steeple;
Glutted the market with tract and hymn,
Tithes and missions and psalters;
But God's white fire is low and dim,
In our souls and lives it falters.

We have anise and cumin, spice and myrrh,
We have stole and font and chalice,
Cross and cushion for worshipper,
And unction for lips of malice;
Nave and chancel, with organ grand;
Messiahs (operatic and holy);
And vestibule for "the lost" to stand,
With the shivering poor and lonely.

Gorgeous temples of brick and stone,
Gilded and carved and fretted;
Flowers and vases adorn the "throne,"
And "mourners" (for sins regretted);
"Talent" in pulpit at highest price
Breaks "the bread of life" senerely;
Wealth and fashion, pride and vice,
Tread the velvet aisles how queenly!

We want a faith that shall ever keep
True step with the works of kindness;
A priest so *high* that his glance will sweep
Through the mists of our social blindness;
Not quaking slaves to a council stern,
But *men* of a wise endeavour,
Whose love of God and of man shall burn
In their thoughts and lives for ever.

See, Mammon is welcome at every hearth,
While our Lord is a "Sunday caller!"
Style and splendour, with lofty birth,
Make the "rights of man" look smaller!
Sound and whining or frantic zeal
Drown the still small voice of duty,
And few are the Christian hearts to feel
A meek life's chastened beauty.

The age wants men who can front the stars
With their manhood's gaze undaunted,
And keep white lives from the evil scars
The *world's* vile code has granted.
Bold men of brain, in whose veins the blood
Runs warm with a hero's yearning,
Like the martyred sires who unblanching stood,
All the tyrants' thunder spurning.

Brave men to question, to think and know,
To walk with a victor's tread,
Unshamed in detraction's fiery glow,
If in honour's path they led.
To face a fact, or a blazing gun,
As calm as death, and true
To the heart their love has divinely wou,
With a siren's host in view.

We have quenched the fires of the cruel stake,
We have shivered the axe and fetter.
Now grant, O Lord, for thy truth's own sake,
That we make thy world still better;
That we love thy "little ones," near and far,
With the heart's supreme emotion,
If in marble halls, or with bolt and bar,
Humane with a just devotion.

Oh, hear us, Lord, and help us, man,
To walk in the light of reason;
To evolve a hope, to devise some plan,
To crush out our social treason!
Must the beacon flame of the world go out
In the tempest of sin and sorrow?
Let us put the legions of wrong to rout,
And conquer a grand to-morrow!

—Helen Rich.

WANT OF A PENNY.

FOR want of a penny the nail was lost;
For want of a nail the shoe was lost;
For want of a shoe the horse was lost;
For want of a horse the rider was lost;
For want of a rider the battle was lost;
For want of the battle the kingdom was lost;
All for the want of a penny.

HOW, WHEN, AND WHERE.

If you your lips would keep from slips,
Five things observe with care:
Of whom you speak, to whom you speak,
And *how*, and *when*, and *where*.

WHEN Fiction rises pleasing to the eye,
Men will believe, because they love the lie;
But Truth herself, if clouded with a frown
Must have some solemn proof to pass her down.
—Churchill.

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.

Reports must reach us by first post on Tuesday, written on one side of the paper, and consist of not more than 100 words, unless very special.

ACORINGTON. 26, China Street.—Mrs. Best gave a large number of clairvoyant tests, mostly to strangers, very successfully. She gave her services on Monday, October 5, for the benefit of our Lyceum, for which we heartily thank her.—J. H.

BATLEY.—A real good day with Mr. Armitage, who dealt with subjects from the audience, afternoon and evening, in his usual lucid and pointed style, and gave a real spiritual invocation. The half-yearly meeting was held, and all the officers were re-elected. Mediums willing to journey to Batley for 2s. 6d. and expenses next year, please communicate with John Pawson, 6, Norfolk Street.

BLACKBURN. Freckleton Street.—Mr. V. Wyldes lectured upon "The Psychical and Mental Evolution of Man" in a most eloquent manner, followed by remarkable psychometry. Evening: "Mediums, Mesmerists, and Mahatmas" was ably dealt with; afterwards he gave some startling phenomena. Monday: "Test Mediumship," followed by remarkable experiments. Good audiences. On Tuesday, September 29, a fruit banquet, Mr. T. Tyrrell presided. The evening was passed in singing, recitations, and games. A novelty which caused much amusement was a dancing doll. The party was a great success, over 180 persons being present, Mr. A. Holt at the piano.—G. E. H.

BOLTON. Bridgeman Street Baths.—Afternoon: Circle, grand success. We intend holding a public circle every Sunday afternoon, and hope members and friends will attend and develop their gifts. Evening: Mr. Walsh spoke on "The Truths of our Foundation," showing the true teachings of Spiritualism to a crowded audience. Clairvoyance very successful. Committee meeting, Sept. 30; officers for the ensuing quarter: Mr. Peters, president; Mr. Hostin, financial secretary; Mr. T. Turner, corresponding secretary, 171, Blackburn Road.

BOLTON. Old Spinners' Hall.—Afternoon: A circle. Good clairvoyance and addresses were given. Evening: In the absence of our speaker, Mr. W. De Southwell gave a stirring address and a few tests, all recognized. He is one of the few who respond to the call of free mediumship. If others would like to exchange for expenses, I shall be glad to correspond.—H. Garratt, sec.

BRADFORD. 448, Manchester Road.—Mr. Williamson's subjects: afternoon, "Is there any progression after death?" evening, "What is God, and is Christ the Saviour of this world?" Both well treated and instructive to a crowded audience. Clairvoyance and psychometry good.—J. A.

BRADFORD. Norton Gate.—Sept. 27, a meeting was held in the above room, when a new committee of management was elected, namely, president, Mr. Wm. Croft; treasurer, Mr. Chas. Hilton; secretary, Mr. S. Craven; J. T. Stansfield, T. Moorhouse, Wm. Barber; Jas. Bartle, Jno. Arnold, Jno. Metcalfe, W. Normington, and J. Priestley. The room is well adapted for a public room, and will seat about 200. Hoping old friends and new will rally round and make the cause of Spiritualism strong in the district.

BURNLEY. Hammerton Street Society.—The Lyceumists acquitted themselves well in rendering the service of song, "Ministering Angels," Mr. Thomas Dixon giving the connective reading. Evening: The choir rendered the service of song, "Theo," giving complete satisfaction to a large audience. The change was considered very pleasant and beneficial.—J. N.

BURNLEY. Maden Fold.—Mr. Pontefract gave discourses on "Immortality of the Soul" and "Spiritualism and its Laws." This was the third time of taking the platform. By paying attention to self-culture he will make a moderate speaker.—G. H. E.

BURNLEY. 102, Padiham Road.—September 27: In the unavoidable absence of Mr. Taylor, our developing mediums conducted the services to the satisfaction of all. Mrs. Bennett gave an invocation and short address. Mrs. Hope followed with good advice. Clairvoyance.

BURNLEY. Robinson Street.—Our speaker to-day, Mrs. Stansfield. Good audiences.

BURSLEM. Spiritual Temple.—Evening: Mr. Llewellyn, normal speaker, gave a very thoughtful and well reasoned out address, "The Spirit World: what and where is it?" Well appreciated. Audience very fair.

COLNE. Cloth Hall.—Mr. P. Lee. Afternoon, "Capital Punishment;" he spoke well. Evening, "Acts and Motives," treated in a masterly manner. It was good to listen to him. I never heard him speak so well.—J. W. C.

COWMS.—A good day. Mrs. Berry gave very good addresses, exhorting us to live true lives, fulfilling our duty and fitting ourselves for the life hereafter. Clairvoyance.—E. P.

CLECKHEATON.—Mr. Hargreaves' inspirers took subjects from the audience, and spoke well on "Is the Bible the Word of God?" and "The Drama of Life," &c. He kept the attention of the audience well. Mrs. Hargreaves gave striking clairvoyance at both services. A very good day. We hope to soon have them again.—C. H. C.

DARWEN. Church Bank Street.—Afternoon: Mrs. J. M. Smith gave some good and clear "Reasons for the Hope of a Future Life." Evening: Subjects from the audience, "The Origin of Man" and "What is Spiritual Bondage?" Clairvoyance at each service well given. Good audiences.

FELLING. Hall of Progress.—We were favoured with a visit from Mr. W. C. Robson, of Newcastle, who delivered an instructive and interesting lecture on the "Origin, present position, and future prospects of Modern Spiritualism."

GLASGOW.—Sunday, 11.30. Mr. Duguid related some of his adventures with spirits (as a medium), which proved very interesting. 6.30, Mr. Robertson gave a lecture on "Mrs. Besant and Theosophy," analysing the life history of Mrs. Besant minutely prior to her meeting Madame Blavatsky. He read Gerald Massey's poem, as to her worth

at that time, and classified her as a victim of Madame Blavatsky's hypnotic power in her present craze about the Mahatmas. We had a splendid audience, who seemed to appreciate the lecture, judging from the amount of applause given to some of the remarks.—T. W.

HALIFAX.—Sept. 27-8: Mr. J. C. Macdonald delivered very pleasant and enjoyable addresses. Oct. 3: 105 friends sat down to a splendid tea, and about 150 more were admitted to the entertainment. Mr. Marshall, of Bradford, gave two recitations and rendered dialect readings in excellent style. The King Cross Feather Minstrel Troupe gave their grand and refined entertainment of two hours' duration in a capital and pleasing manner, consisting of songs, duets, comic sayings, dialogues, &c., concluding with a laughable sketch, "The Mischievous Nigger." All gave their services, which were suitably acknowledged. 4: Mr. Wm. Galley spoke on "Is life worth living?" and "If a man die, shall he live again?" Both were listened to attentively by large audiences and were very instructive.—B. D.

HECKMONDWICK. Blanket Hall Street.—Sept. 27: Mrs. Black gave clairvoyant descriptions. Mr. Dawson came in unexpectedly and gave a good address. Oct. 4: Harvest Thanksgiving and fruit banquet. Mrs. Mercer gave remarkably good addresses on "Heaven, where is it?" and "Is Spiritualism a religion?" There was a choice selection of fruit, vegetables, &c., for which we thank all friends.—H. O.

HEYWOOD.—Successful meetings with Mr. Sutcliffe. Afternoon subject, "Where are our great heroes gone?" suggested by the hymn. Evening, "Spiritualism—what it is and what it is not," showing that the traducers of Spiritualism are generally those who know the least about it. A great responsibility rests upon those who accept the philosophy of Spiritualism in keeping it pure.—M. D.

HUDDERSFIELD. Brook Street.—Capital audiences, numerically and intellectually, assembled to listen to Mr. J. B. Tetlow, who, notwithstanding the fact of his only just recovering from a serious illness, provided a rare treat. Subjects: "There was War in Heaven," which quotation from Scripture was happily disposed of to the edification and satisfaction of all; and "Theosophy, not a Wisdom Religion." The theosophical tenets were very ably laid down, the various conditions, with its re-incarnation, its seven-fold theory, and all the other assertions were so clearly set forth that any one could understand. The lesson was that Theosophy rested upon a string of metaphysical ideas, whereas Spiritualism rested upon proven facts, which any one taking sufficient trouble can prove to their own satisfaction. A verbatim report could alone do justice to the very able effort of our esteemed friend. We heartily commend the lecture to other societies. Successful psychometry at each service.—J. B.

LONDON. Canning Town, 2, Bradley Street.—A good meeting. Inner and outer circles were formed. Mrs. Weedemeyer's guides gave clairvoyant descriptions of friends in and out of the body with great success.—F. W.

LONDON. 311, Camberwell New Road, S.E.—The quarterly tea and social on Tuesday last was a great success, over seventy members and friends enjoying a splendidly prepared repast, the goods being generously contributed by members. The entire proceeds have been paid into the society's funds. The tables were tastefully adorned with flowers, and reflected great credit on Mrs. and Miss Perry and the ladies' committee, who laboured assiduously. Our numbers increased after tea, when a very social evening was spent under the direction of Mr. Long. Our best thanks are due to all who so kindly helped. We have now acquired urns, crockery, tables, etc., for social purposes, and announce that gatherings for social recreation will be held monthly. Sunday evening, "The Séance of Saul with the Woman of Endor" was considered, and explained and contrasted with our experiences. Afterwards several friends impressed to speak, and some vivid spirit descriptions given by Mr. W. E. Long.

LONDON. 184, Copenhagen Street, King's Cross.—We hope friends will observe that the winter work has commenced. Lecturers will be engaged for every Sunday until further notice. Sept. 27: We had a successful tea meeting, followed by a very encouraging spiritual meeting. Friends from distant parts of the metropolis came to wish us good speed, and their wishes were heartily reciprocated. Messrs. Bertram, Wallace, Mc.Kenzie, Emms, Towns, Brooks, Darby, Smyth, and others, contributed short speeches. Mr. P. Smyth having drawn attention to the case of Mr. John Hopcroft, Mr. Emms proposed the following resolution, which was strongly supported and carried unanimously: "That the attention of all Spiritualists be drawn to the urgent need of the formation of a Philanthropic Fund for the relief of mediums and other Spiritualists in need of assistance." On Sunday last Mr. Mc.Kenzie lectured upon the general subject of "Spiritualism," and answered numerous questions put by strangers.—S. T. R.

LONDON. Finsbury Park.—Open-air. Interesting meetings still continue to be held as above, as evinced by the large meetings and the numerous questions by inquirers. Last Sunday short addresses were delivered by Messrs. Darby, Jones, and Rodger. Friends, your support is solicited while the weather continues fine.

LONDON. Forest Hill, 23, Devonshire Road.—Mrs. Bell gave us a very practical and beautiful address, showing that with the higher and better light of Divine truth possessed by Spiritualists the life should correspondingly be purer. We were urged to leave mere phenomena, and seek Spiritual teachings. This is the first visit this lady has paid us as a lecturer, but we sincerely trust that she will again favour us with her very valuable services.—H. W. Brunker, sec.

LONDON. Marylebone, 24, Harcourt Street.—The psychometric readings of Miss Vincent were very satisfactory, 12 out of 14 being definitely recognized.—C. W.

LONDON. Peckham, Winchester Hall.—Morning: Mr. Keate's view of Christ elicited profitable discussion. Evening: Mrs. Stanley, "Theosophy and Spiritualism," showing how unsuitable was the "Secret Doctrine" for the masses, whereas Spiritualism was within the reach of king and peasant. Many a home was cheered by the spirit visitants—though only "shadows," so called by Theosophists—yet they demonstrated they were intelligent by their good counsels, exhorting us to be pure and spiritual, thereby we would better comprehend God.—J. T. A.

LONDON. 50, Becklow Road, Shepherd's Bush.—Good meeting. Mr. Norton gave an interesting address on "Sowing Seeds," explaining how children should be brought up. Clairvoyant descriptions recognized.—T. H., sec.

LONDON. Spiritualist Federation.—Spiritualists v. Theosophists. Great Meetings in London.—Sept. 29: Under the auspices of the above federation Mrs. Annie Besant lectured upon "What is Theosophy?" The chair was taken at eight by Mr. F. W. Read, who introduced the subject of the lecture. Long before this the hall was filled to the "brim," and hundreds were being turned away from all parts; some, leaving for America next day, were eager to gain admission. The lecturer gave out her convictions in a clear and decisive manner, showing that Spiritual unity pervaded the universe according to the Theosophic teachings, and re-incarnation was the fundamental basis upon which she dwelt; but at the close of her eloquent address permission was given by the chairman for discussion or questions; this opportunity was grasped by many Spiritualists, and after the statements of their facts *she* was only convinced that *theory* proved the Spiritualists must be *wrong*, and that the Theosophic teachings were right, and likely to do more for the benefit and brotherhood of humanity than our cause; however, this remains to be proved. Spiritualists were at this lecture given a good opportunity of learning what the position for them to maintain in regard to the Theosophic teachings is, and with the object of giving such opportunities in the other subjects which are embraced in our course of twelve lectures, the federation promote them.—P. S.

LONDON. Athenæum Hall, Tottenham Court Road.—On Sunday we inaugurated the course of twelve meetings. Mr. Thomas Shorter (late editor of *Spiritualist* magazine) gave a most interesting and thoughtful address upon "Spiritual Religion." In the course of his very logical remarks he maintained that true religion was shown by a broad and free platform, and that was far more effectually offered by Spiritualists than by any other system of reform or exponent of religious beliefs and doctrines. Spiritualism demands *no* subscription to creeds or articles, confessions of faith, &c., but gives man the knowledge of a future existence, that after he had "shuffled off this mortal coil" he would take on immortality, and the result of his works here would be manifest to him. The solace and comfort derived from the Spiritualistic philosophy takes away the fear of death, and robs the grave of its victory. A new and *grand* feature of these meetings is the talent displayed. The solos of Miss Ward, "Cleaning Fires" and "The Better Land," were soul-stirring. Mr. A. M. Rodger, chairman. After the lecture many questions were answered by our veteran brother, Mr. Shorter. The organ and pianoforte solos were much appreciated. Percy Smyth, for sec., 4, Portland Terrace, N.W.

LONGTON. 44, Church Street.—Mr. R. D. Lucas's guides quoted various passages of Scripture to show what must be done to obtain "eternal life," and made a very strong and urgent appeal to all to live a high and noble life. A fair audience enjoyed the discourse.—H. S.

MACCLESFIELD.—Mrs. Wallis's guides delivered addresses on "Spiritualism v. Theosophy," and devoted the evening to answering questions, which was done in the same eloquent, earnest, and able manner, and was a treat for all seekers after true knowledge.

MANCHESTER. Collyhurst Road.—Afternoon: Mr. Standish spoke on "Shall we know each other there?" Evening: "Spirit Manifestations." Psychometrical tests at each service, mostly confirmed.—T. T.

MANCHESTER. Edinboro' Hall.—Monday, Sept. 28, successful and enjoyable social teaparty and soiree. We thank our friends who so kindly entertained us. October 1: An enjoyable evening with Mrs. Britten, and our society tender their sincere thanks for the most eloquent and impressive lecture on "The Rochester Knockings," truly a strange story. It has given an impetus already observable. We also thank Mr. Tomlinson, who so kindly took the chair. Sunday, 10-30: The Debating Society was opened by Mr. Braham. "Christian's God v. Spiritualist's God," was treated in a masterly manner, creating a discussion and good results. Small attendance. We hope for a brighter future. Afternoon: Mr. Asa Smith's guides discoursed well on "Spiritual Influence." Evening: Two subjects from the audience. First, "Mahatma or Theosophy," which he dealt with in a satisfactory manner; second, "Are Spirits Happy?" Out of this simple question he made a forcible answer, illustrating how happiness could be found in all conditions of spiritual life.—J. G. M.

MANCHESTER. Tipping Street.—Afternoon: Mr. Boardman lectured on a subject from the audience, "Why is it that the spirit world, being in the majority, tell us so little about their life and home?" Evening: "The Purport of Angel Visits." Good and satisfactory lectures. Large audience at night. Oct. 3: Half-yearly tea meeting, free for members. About 40 sat down to tea, amongst whom were Mr. and Mrs. Tetlow, Mrs. Wallis and sons and other friends. After tea Messrs. A. Smith and Baldwin sang a duet, accompanied by Mr. Smith. The balance-sheet was read and adopted, after which our musical friends gave some more harmony. The following officers were elected: President, Mr. Maslin; vice presidents, Mr. J. Brown and Mr. Eckersley; financial secretary, D. W. Sims; treasurer, Mr. T. Brown; corresponding secretary, Mr. H. Wilson; librarians, Mr. O. Pearson and Mr. Bloomer; bookstall keeper, Mr. Paddock; doorkeeper, Mr. Wilkes; auditors, Mr. W. Hyde and Mr. J. B. Tetlow. Another duet was sung and encored. A pleasant entertainment.—H. W.

MIDDLESBROUGH.—Morning: A satisfactory circle. Eloquent essay by Mr. Wm. Innes, "Investigation into the Unseen." Spiritualism was coeval with the race, then why boycott that of the Jewish Bible which was manifested under more favourable conditions than were now often possible. (?) To Elisha's will and vital force was attributed Naaman's cure, the Jordan ablution being but a rebuke to Syrian pride. A vivid portrayal was given of the prophet's *modus operandi*, and of his students' class and Jordan-fringing habitat. A. J. Davis was quoted to show the important ramifications of spiritual science, and the various manifestations were well enumerated. The essay would repay printing.

NELSON. Bradley Fold.—The tea party has been a success. Many thanks to Burnley friends for help towards entertainment. Mrs. Crossley discoursed upon "True prayer and the full meaning of it," and "Does man progress after death?" She showed that man was not only progressive while here, but after death the desire is more powerful, and that he does attain to higher spheres. Clairvoyance good. Audiences large and well satisfied.—J. W.

NEWPORT, MON. Spiritualistic Institute.—The guides of Mr. Hodson, in public for the first time in Newport. Morning subject, "If a man die, shall he live again?" Evening: "Light on the Way." Clairvoyance given, recognized.—J.

NORTHAMPTON.—The rev. Showman has been and gone and the society is still in existence, and we are pleased to say it has filled our hall up to standing. The chairman (the Rev. Matson) was so disgusted with Ashcroft's proceedings that he left the chair and walked out of the room, after being told that he was there by his (the lecturer's) invitation, and appealed to the audience to support him, which they did to the echo. Mr. Clark, with us, spoke on Market Square in the morning to a very large audience. Afternoon and night large meetings in the Hall, he making reference to the rev. Showman. Very attentive audiences.

NORTHAMPTON. 42, Swan Street.—We held our meetings as usual on Sunday, and had a good attendance after the Showman's visit, when good clairvoyant descriptions were given and recognized.—A. A.

NOTTINGHAM. Masonic Hall.—A particularly interesting circle at night, when the somewhat unique phenomenon of singing and playing under spirit control was listened to with great pleasure by all present. Mrs. Camm, under control, played the organ with remarkable effect, singing at the same time in a rich masculine voice. Mrs. Constantine was also controlled and accompanied the music in a very pleasing style. How often music arouses the whole of one's nature, when perhaps words fall listlessly.—J. F. H.

NOTTINGHAM. Morley Hall.—Morning: Well attended. Evening: A good audience, and a very enjoyable time. Mr. Swinfield, of Leicester, called in and spoke under influence briefly and with earnestness. Mrs. Barnes's address on "The Kingdom of Heaven" was full of good ideas, and, we believe, would prove helpful. After the meeting was held several were controlled to speak. Mr. Swinfield gave a number of clairvoyant descriptions of spirit people, mainly recognized. A friend on the "other side," Mr. Coulson, late of Stamford, controlled in his characteristic manner. Tea party on Thursday last was not largely attended, but an enjoyable evening resulted and the balance was on the right side.—J. W. B.

OLDHAM. Bartlam Place.—We had Mr. Moorey, of Pendleton, with us for the first time. Afternoon: Miss Clare Entwistle gave very good clairvoyance, all recognized. Mr. Fitton spoke a few words. Evening: Mr. Moorey spoke on "What Must I do to be Saved?" in a most earnest manner, followed by clairvoyance and psychometry.

PARKGATE.—Afternoon: Mr. T. Postlethwaite lectured on "The Ministration of Mediumship." Evening: Subjects chosen by the audience were treated, to their satisfaction: "The Affirmations of Nature" and "The Manifestations of God in Nature." Followed by psychometry.—G. F.

OPENSHAW. Granville Hall.—From unforeseen circumstances Mr. Pemberton was unable to be with us. We were therefore left to our own resources. The lyceum occupied the morning to good advantage. The evening was a combination meeting, being successful and interesting, after which a meeting of the members took place for transacting the business of the society.—J. G.—[The plan given last week should have been for Manchester. We regret the error.—E. W. W.]

RAWTENSALL. Lyceum Anniversary Services in the Co-operative Hall.—Afternoon: Mr. Johnson on "The Children, their early training, its power and influence." Evening: "The Dawn of Freedom, or the Coming Religion." Good discourses, but the effect was somewhat marred by the audience being unable to distinguish all that was said. The children sang two pieces, and the friends made a good show of flowers, &c., on the platform.

ROCHDALE. Penn Street. Harvest Thanksgiving.—The room was tastefully decorated with a large assortment of vegetables, flowers, and baskets of fruit; also sheaf of corn and small stack of hay, all generously given. The committee earnestly thank the donors. Mr. Whitaker spoke on "The Harvest is great, but the Labourers are few." Evening, Mr. Whitaker, Mrs. Whitehead, and Mr. Manning each gave very touching and instructive addresses on the work of our Father God and the handiwork of man. Mr. Manning concluded with very successful clairvoyance. Good audiences.—H. Nuttall.

SHEFFIELD. Central Board School.—Sept. 27: A pleasant day with our local medium, Mr. Shaw, also another with Mr. Mason on October 4. Very glad to see more fresh faces. Please remember that Mrs. E. H. Britten is with us on October 11. We are looking forward to a grand success.—S. L.

SOUTH SHIELDS. 16, Cambridge Street.—Tuesday, 29, Usual circle. October 4: Mr. G. A. Wright's guides lectured on "Spiritualism the Need of the Age," and "Death and the Future Life" (from the audience), in an able manner to a crowded house at night. Psychometry and clairvoyance followed both lectures. Very satisfactory to strangers.

STOCKPORT.—Mrs. Hyde spoke on the selfish practise of striving for earthly riches alone, and neglecting to lay up spiritual treasures by alleviating suffering and dispelling ignorance. At night an earnest appeal was made to the large audience to serve the Father by doing their utmost to make life more endurable. Interesting clairvoyance, mostly recognized.—T. E.

WISBECH.—Mrs. J. A. Green, of Heywood, gave splendid addresses on "The Realities of the Spirit" and "Modern Spiritualism," also a few clairvoyant descriptions. It being the Harvest Thanksgiving, the platform was nicely decorated with wheat, flowers, &c., by Mrs. Yeeles and others. At the half-yearly meeting the secretary reported that able addresses had been given by Mr. G. A. Wright (Bradford), Mr. Tonman (Sheffield), Mr. and Mrs. E. W. Wallis (Manchester), Mrs. Yeeles, Mr. David Ward, Mr. Weaver, Mr. Blundell (Wisbech), and Mrs. Green. Hearty thanks were awarded them all. There had been a great desire for Mrs. E. H. Britten, but who was unable to come. Madame Miller, of Shields, kindly gave her services, singing splendid solos, two Sundays in July. In September we had much opposition to the propagation of our cause and propaganda. We thank members and friends who have subscribed so liberally towards expenses. The committee meetings had been well attended. The members elected for the ensuing half-year—President, Mr. Weaver; vice-president, Mr. D. Ward; treasurer, Mr. Hill; financial secretary, Mr. R. Barratt; corresponding secretary, Miss Ada Weaver; doorkeepers, Messrs. Youngman, Tomlinson, and Smith; committee, Messrs. See, Youngman, Threadgill, Tomlinson, W. M. Hill, Smith, and Blundell; ladies' committee, Mesdames Weaver, Jex, W. M. Hill, Baxter, Threadgill, Yeeles, Tomlinson, Hill, and Blundell; and Miss Ada Weaver organist. The committee trust to work hand-in-hand, and with more perseverance, energy, and good feeling, especially after our late attack by opponents.

RECEIVED LATE—London, 10, Park Street, Islington: Tuesday, Sept. 29, Mr. Webster's control gave clairvoyant descriptions; several recognized. Oct. 13, Mr. Rodger will speak on "Spiritualism and Theosophy."—Newcastle-on-Tyne: Mr. R. Grice gave a thoughtful address on "Some Signs of the Times," and gave great satisfaction.—Pendleton: Fair audiences. Local mediums. Mr. Buckley delivered good addresses and gave satisfaction. Mr. Moulding gave excellent psychometry. Lyceum: usual proceedings, including recitations.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BATLEY.—Conductor, Mr. Webster. Usual programme well rendered. Reading by Mr. Brook. Liberty group considered "Clairvoyance." Some very good ideas were brought out. Subject next Sunday morning, "The Spirits' Spheres and their Locality." All are welcome. The balance sheet was read. When we commenced in June last we had 35 names on the books, now we have 60, an increase of 25. During the last quarter the average attendance was 24, the highest at one session 34, the lowest 16. Attendance on Sunday last—morning, 34, afternoon 42.

BLACKBURN. Present: 102 scholars, 12 officers, and several visitors. Marching, calisthenics, and wand-drill exercises. Conductor, Mr. M. Brindle. The hall was crowded to excess. Mr. J. T. Ward, conductor, closed with invocation. Excellent session.—G. E. H.

BOLTON. Old Spinners' Hall.—Invocation by Mr. Rigby. Good attendances. At eleven we adjourned to the Town Hall Square for an open-air meeting. A fair audience listened attentively to Mr. Hunter. Mrs. Taylor, and Mr. W. de Southwell.—H. Garratt, sec.

BURNLEY. Hammerton Street.—Our monthly gathering was a success. Recitations by Master Dixon and Mr. Hazel. Misses Bradley, Dixon, and Harrison, conductors, assisted by Messrs. Richmond, Nuttal, Bailey, and Dean.—W. Mason.

BURNLEY. Robinson Street.—Conductor, Mr. P. Arnforth. Invocation by Miss Craven. 17 officers, 62 scholars, 5 visitors present. Recitations by C. Anforth, B. L. Dent, S. Walton, E. A. Tillitson, A. Evans.—A. J. H.

HECKMONDWIKE. Blanket Hall Street.—Sept. 27: Invocation by Mr. Ogram. Marching, calisthenics, &c., gone through remarkably well. Present, 27. Oct. 4: Programme as usual. Calisthenics led by Master Hodgson and Miss Ogram. Present, 30.—H. O.

LEEDS. 27, Cookridge Street.—Good attendance. Mr. Young opened the new rooms with a few well-chosen remarks, and addressed the children on flowers and nature. We had recitations by Misses Cran, A. Pogson, Nellie Pogson, E. Dodgson, and S. Dodgson, and dialogues by Masters John and George Yarwood.—F. T. W., sec.

LIVERPOOL.—Oct. 4: Children 45, officers 11, visitors 10. Recitations by Harry Keeling, Frank Chiswell, and Maggie Love. The following were elected officers for the ensuing year: conductor, Mr. S. S. Chiswell; assistant, Mr. J. Stretton; guardian of groups, Miss Florence Morse; librarian, Master Chris. Nevatt; treasurer, Mr. W. G. Nevatt, secretary, Mr. E. J. Davies; musical director, Mrs. Chiswell; assistant musical director, Mr. W. J. Potter; captain of guards, Master Harry Keeling; guards, Masters Frank Chiswell, Ernie Keeling, Harry Catlow, and David Dobb; leaders of groups, Mrs. Chiswell, Misses F. Morse, E. Kirman, M. Sandham, and A. Chiswell, Messrs. W. G. Nevatt, J. Stretton, and E. J. Davies; auditors, Messrs. E. J. Davies and J. J. Morse.—"Mas."

MANCHESTER. Collyhurst Road.—Good muster. Miss Marjerison offered invocation. Usual programme creditably performed. Recitations by Lottie and Bertie Whitehead. Groups arranged for thirty minutes' instruction.—T. T., sec.

OLDHAM. Temple.—Attendance, 47. Conductor, C. Garforth. Usual programme, full of harmony. Recitations by Misses Sankey, L. Calverly, E. Calverly, L. Mills, and J. T. Standish. Readings by Messrs. Spencer and Kent. Song by Mr. Davenport. Marching and calisthenics gone through well. On Saturday, 3rd Oct., we had our annual summer outing to Dog Hill; all thoroughly enjoyed themselves. All free. Our motto is "Onward."—J. T. S.

OLDHAM. Bartlam Place.—Dialogue by the Misses Fielding. Recitations by Samuel Ashworth and Ada Ward. A few words on phrenology from Mr. Wheeler. Afternoon, Mr. Moorey, of Pendleton, conducted.—L. A. D.

STOCKPORT.—Full ragalia session. A splendid muster. Mr. Crane gave an invocation, and conducted throughout. Singing, marching, and calisthenics done in good style. Readings by S. and G. Johnson and W. Burrows. The hymn, "Trust in God," on the specimen page of "The Spiritual Songster," was much admired.—T. E.

PROSPECTIVE ARRANGEMENTS.

SPECIAL NOTICE.—Mrs. Hardinge Britten begs to announce that she has, for good and sufficient reasons, cancelled her engagement with Mr. Tindall to speak in London on the 11th and 13th inst.—Mrs. Britten will lecture at Sheffield, on Sunday, the 11th inst.

BATLEY. Town Hall.—Anniversary, Oct. 18. Rev. C. Ware will deliver addresses, supported by Messrs. Crowther, Ogram, Stansfield, Armitage, and others. Chairman, Mr. Bush. Saturday, October 17, ham tea and public meeting, Wellington Street Rooms. Rally round, friends, and give Brother Ware a real Yorkshire welcome. Tea at 4-30; meeting, 7 o'clock. Tickets, 9d. and 6d. Mr. Ware will speak in Wellington Street Rooms on Monday, Tuesday, and Wednesday, at 7-30.

BATLEY CARR. Town Street.—On Saturday, October 10, the Lyceum members will provide tea at 5 o'clock, and an entertainment at 7 p.m. Tickets, adults, 6d.; children, 3d. Proceeds to building fund.

BIRMINGHAM. Smethwick.—Annual meeting, Oct. 12, 7-45. Business interspersed with music. Friendly disposed persons welcome.

BLACKBURN.—Tuesday, Oct. 13: Commencement of the Band of Hope Meetings 7-45. A hearty invitation to all. Monday, Oct. 19: A grand humorous entertainment by Mr. Moss, the well known temperance missionary, of Blackburn, for the benefit of the organ fund.

BOLTON. Bridgeman Street Baths Society.—Oct. 16 and 17: A bazaar will be held in the Bolton Coffee Tavern, Bradshawgate, to aid in securing a room of our own. Musical and vocal entertainments. Tea and refreshments at reasonable prices. Open each day at 2 p.m. Season tickets 6d., children 3d.

BRADFORD. 448, Manchester Road.—A miscellaneous entertainment, Saturday, October 17, consisting of songs, recitations, etc., at 7-30 p.m. Admission, adults 3d., children 2d.—J. A.

BRADFORD. Little Horton. 1, Spicer Street.—Harvest Festival, October 18, Mrs. Green, speaker. Tea provided, 4d.—M. A. B.

BRADFORD. Norton Gate.—Oct. 11, Harvest Thanksgiving Services. Addresses by Mrs. Woolley and Mrs. Ormerod, at 2-30 and 6. Collections in aid of the Church Fund. Monday, Oct. 12, at 7 p.m., a Fruit Banquet. Admission 3d. All welcome.—S. C.

DARWEN.—A grand miscellaneous entertainment, by friends, on Saturday, October 17.

FELLING.—Oct. 11, Messrs. Pearson and Reay. Psychometry and clairvoyance.

HECKMONDWIKE. Blanket Hall Street.—Oct. 10, Lyceum tea and entertainment. Tickets 6d and 3d. The entertainment to be given by the Batley Lyceum friends, 3d. and 1d. A hearty welcome.

HECKMONDWIKE. Thomas Street Lyceum.—Oct. 24: Ham tea, followed by entertainment. Songs, solos, recitations, dialogues, readings, and duetts. Tea and entertainment, 9d. and 6d.; entertainment only, 3d. and 1d. The dialogue by nine persons, "Is he married?" by James Barnes, is by permission of the publishers, Messrs. Abel Heywood and Sons, Manchester.—W. C.

HUDDERSFIELD. 3, John Street.—Saturday, Oct. 17, tea party and service of song entitled "Primrose Garth." A hearty invitation to all.

HUDDERSFIELD. 3, John Street.—Notice of removal.—On and after Nov. 1 the above society will hold services in new rooms in Station Street, off Westgate.—A. F.

LIVERPOOL. Daulby Hall.—Oct. 11: Second anniversary of the Lyceum. Speaker, Mr. E. W. Wallis. 11 a.m.: "Spiritualism: its protest, purpose and principles." 2-45 p.m.: Lyceum exercises: recitations, songs, marching, &c., affording parents and friends an opportunity of becoming acquainted with the mode of working. Short address. Collection on behalf of the Lyceum 6-30 p.m.: The Lyceum children will occupy the platform. Songs, recitations, &c. Address, "Lyceum work a necessity." Distribution of prizes. Monday, 8 p.m.: Mr. Wallis will answer questions, and discussion.

LONDON. 311, Camberwell New Road, S.E.—Special service, Oct. 11, at 7 p.m. "The Anniversary of a Spirit's Work," through the mediumship of Mr. W. E. Long. Early attendance requested.

LONDON. Clapham Junction, 16, Queen's Parade.—The Endyonic Society will recommence meetings on Sunday, October 18, at 7-30 prompt. Enquirers specially invited. A few sitters wanted for a developing circle on a Wednesday or Thursday evening.—U. W. G.

LONDON SPIRITUALIST FEDERATION. Athenæum Hall, 73, Tottenham Court Road, W.—Sunday evening lecture, Oct. 18, Mr. S. Ramnath Chelva Rajan, "Spiritism in its Eastern Guise." Oct. 25, Mr. G. R. S. Mead, B.A., "Man's Spiritual Evolution." Nov. 1, Rev. F. R. Young, "How I Became a Spiritualist, and why I Remain One." All applications for tickets to be made to the hon. secretary, A. F. Tindall, A.T.C.L., Copenhagen Hall, Copenhagen Street, Caledonian Road.—A. F. Tindall, A.T.C.L., 4, Portland Ter., Regent's Park, N.W.

LONDON SPIRITUALIST FEDERATION. Athenæum Hall, 73, Tottenham Court Road.—Oct. 11: Several speakers will answer Mrs. Besant's lecture from the Spiritualistic point of view. A number of seats free.

MANCHESTER.—Oct. 11, Mr. Johnson; 18, Mr. Macdonald; 25, Mr. Rooke. [This plan was credited to Openshaw in error last week.]

MANCHESTER. Tipping Street.—Oct. 18: A Service of Song by Mr. Smith and choir, "The Silver Lining; or, The Poor Student." Saturday, Oct. 24, at 8, Mr. Rooke on Phrenology, fully illustrated. Admission, 3d. Phrenological examinations, 1s. We hope these meetings will be well attended.—Mr. H. Wilson, 2, Calm Street, Princess Street, Ardwick.

MANCHESTER.—Sunday morning circle at the Bridge Street Chapel, off Fairfield Street and Pin Mill Brow at 10-45 a.m. Doors closed at 11 prompt. Admission 2d each, to defray expenses.

MR. G. WRIGHT'S TOUR.—Felling. Hall of Progress. Thursday, October 15, popular lecture and psychometry. Tyne Dock. Tuesday, October 13, "Why I am a Spiritualist," and clairvoyance. Mr. G. A. Wright is open to give phrenological examinations, charts, advice on health, &c. Letters from October 3 to 25, c/o J. McKellar, 10, Howdon Road, North Shields. Oct. 25, West Pelton, at 2 and 5-30.

MR. WILKINS will give a benefit séance at 34, Cornwall Road, London, W., on Monday evening, 12th instant, at 8 o'clock, for Mr. John Hoperoff. Admission, 6d. each.

NEWPORT, MON.—Ithuriel, c/o Mr. F. T. Hodson, 4, Morgan Street, Park Square, speaker and clairvoyant.

NOTICE to Platform Speakers.—Having retired from the office of corresponding secretary for the Manchester Society, I take this opportunity of thanking those speakers who have responded to my appeal for the last four years, and trust they will show the same courtesy to my successor, Mr. H. Wilson, 2, Calm Street, Princess Street, Ardwick, as they have extended to me.—Wm. Hyde, 89, Exeter Street, Ardwick.

OLDHAM. Bartlam Place.—Saturday, October 10: Tea party and entertainment. Knife-and-fork tea. Adults, 10d.; children under 12, 6d. Tea at 4-30. All friends welcome.

OLDHAM. Spiritual Temple.—Tuesday, October 13, at 7 p.m., a tea party, given by a few friends. Lyceumists in connection with the Temple, free. Adults, 6d., children under 12, 4d. Entertainment at 8 p.m. prompt, consisting of songs, recitations, bran tub, etc. We heartily invite all. Admission to entertainment, 3d.—J. T. S.

PENDLETON.—Oct. 11, Mr. J. B. Tetlow, at 2-45, "Heaven and Hell." Evening, 6-30, "What must I do to be saved?"

SLAITHWAITE.—October 11: Mr. Swindlehurst will give addresses on the social questions of the day. Tea and entertainment, Saturday, October 17. Songs, recitations, etc., will be given. All friends invited.

STOCKPORT.—Mr. Rooke, 2-30, "The Organ of the Soul," illustrated. 6-30, questions from the audience.

SUNDERLAND. Centre House.—Mr. H. Hunt, till Oct. 12, can give sésances. Arrangements through Mr. Todd, 7, Winifred Terrace.

WALSALL. Central Hall.—Sunday, October 11, Mr. J. J. Morse. Subjects, 11 a.m., "Our Mission"; 6-30 p.m., "Man; if Death Ends Him, Why Made?"

WHITWORTH.—Oct. 11, Mr. H. Price; 18, Mrs. J. A. Stanfield; 25, Mr. J. W. Sutcliffe.

PASSING EVENTS AND COMMENTS.

(Compiled by E. W. WALLIS.)

THE CONFERENCE on Tuesday, at the Vegetarian Restaurant, Fountain Street, Manchester, was well attended by about 150 to 200 persons. Mr. Fletcher's paper on "Theosophy" was a very able *resumé* of the subject and required close study. A very interesting discussion followed, and a lively evening is expected next week, when Mr. W. H. Wheeler will open on "The fallacious theories of Theosophy." Remember, Tuesday, at 8 prompt.

MR. T. SHORTER's address received fair treatment from the London *Daily Chronicle*, which gave a lengthy notice of the proceedings under the heading of "Spiritualist Campaign in London." Mr. Shorter gave a clear and forcible statement of the Spiritual philosophy.

"THE AGNOSTIC ANNUAL," for 1892 reaches us. It is full of good things, and deserves a wide circulation. Among a long list of able contributors we notice the names of Professor Huxley, Dr. Momerie, Saladin, and Samuel Laing. It is published at 41, Farringdon Street, E.C., by W. Stewart and Co. Price, 6d.; post free, 7d. Sold by E. W. Wallis.

MR. HOPCROFT, we are pleased to learn, is much better. He will be in Halifax, Oct. 25, and at Rochdale, Nov. 1. Letters for him can be addressed to this office.

A CORRESPONDENT writes to say that, at the Blackburn Harvest Festival, Miss Bailey gave about 40 descriptions; giving 24 names in full, and the rest with the first name save one, all being recognized. He thinks such clairvoyance, from a girl of 14, is worthy of fuller notice and comment.

DOES THIS APPLY TO REV. ASHCROFT?—"The man who first denounces mediums as charlatans and then challenges them to prove their claims, should be treated as a respectable clergyman would treat a pretender in theology who invites him to debate—namely, with contempt. A case of this kind in Emporia, Kansas, elicits this remark."—*The Better Way*.

THE "SPIRITUAL SONGSTER."—We sincerely trust that the joint efforts of Miss and Mr. Kersey will be duly appreciated, and that their "Songster" will be much sought after, and have a rapid and continuous circulation.—[See advt.]

MANCHESTER. Edinboro' Hall.—Thursday, Oct. 15, at 8 p.m., Mr. E. W. Wallis, who challenges any one to debate on "Spiritualism." Acceptances, with particulars, to be sent as early as possible to the secretary. Oct. 11, at 10-30. Debate. Mr. Jelfs. Subject, "Christ's Principle in Man."—J. G. M.

THE "LYCEUM BANNER," for September, is full of interesting matter. Premiums are offered to Lyceums which should have the effect of stimulating healthy rivalry and send up the circulation. Bro. Walter Howell has a very chatty and amusing letter, which will interest Lyceum scholars and older scholars too. By the way, Bro. Howell does not hold a monopoly of the name "Walter." It was familiar in our ears as a lad, because we were always called by that name then. The E. W. W. means Edward Walter Wallis. God speed to you, brother "Walter" Howell, and also to the *Lyceum Banner*.

A SIGN OF THE TIMES.—Rev. J. Wood (Unitarian), of Birmingham, is to deliver a course of lectures on Sunday evenings on the new reformation. His subjects are "eye openers," among them are "The Break Up of the Old Orthodoxy," "Man, not a Fallen but a Progressive Being," "The Abolition of the Orthodox Hell," "The Reconstruction of Heaven," "The Debt of Religion to Science," "The Natural and Human Christ." A few years back Rev. Wood might have found himself at the stake converted into fuel. Wood should burn well to feed the flames set alight by Christian bigots. To-day he is tolerated—"He's only a Unitarian," but Unitarians, like Spiritualists, are helping to kindle the fire that will burn up old orthodoxy, and brother Wood will no doubt supply material in his lectures.

THE BEGINNING OF THE END.—ONCE BITTEN TWICE SHY.—A Heckmondwike correspondent has learnt that Rev. Ashcroft has been applying to the preachers of the town to know if they would support him and give him their sympathy in another visit to that town to attack Spiritualism. Their reply was a decisive "No." We note in the Northampton report, that one more minister has had the courage to leave the platform in protest. We believe that most impartial and fairminded ministers, after hearing him, regret that they have given countenance to his performances. Rev. Thomas, of Wisbech, tried to bring about a debate with Ashcroft on our terms, but failed. We shall never allow a challenge to go to him in our name again.

SPIRITUALISM AND THEOSOLOGY.—There is one consolation in respect to the flood of correspondence which has poured into the papers anent Theosophy. It is this: Materialism is shown to be false and unsatisfactory, Spiritual conceptions of life are being forced upon the thoughtful, and our Spiritual philosophy is gaining a hearing and winning respect in spite of the absurdities of Blavatskyites. The London *Chronicle*, Sept. 12, contained a capital letter, signed with initials, "T. C. E.," which will be familiar to north country readers around North Shields and Newcastle especially. He says: "Let me for justice sake call your attention to a lady orator who, through a long life, has taught the highest Spiritual truths the wide world over. The time has now come when by reason of physical infirmity she is compelled to take a less active part than hitherto in the promulgation of Spiritualism, and it seems to me a monstrous injustice that whilst thousands hail with acclamation the advent to the Spiritual platform of Annie Besant, no word of thanks or praise is given to the magnificent veteran, Emma Hardinge Britten."

COMPLAINTS OF IRREGULARITIES in the delivery of *The Two Worlds* have been frequent of late. We shall be much obliged if our readers will inquire of their newsagent what wholesale house supplies them, and we will then make inquiries, and endeavour to secure greater attention and regularity. The fault is not ours.

SPIRITUAL FEDERATION.—The National Federation have printed a pamphlet containing the constitution as adopted at the Bradford Conference, which Mr. J. B. Tetlow, 140, Fitzwarren Street, Pendleton, will be happy to supply to any person applying for the same, enclosing a halfpenny stamp for postage. The London Federation also issues an address on the "Need for Federation" by Mr. Tindall.—Address, 4, Portland Terrace, Regent's Park, London, N.W.

THE OLDEST SPIRITUAL PAPER is the grand old *Banner of Light*, which commenced its 70th volume recently, and will therefore have been in existence nearly 35 years. It is impossible to calculate the immense good it must have done towards liberalising public sentiment during that time. The publishers announce new features of interest. Long may the *Banner* proudly wave. We congratulate the editors and proprietors on their long and useful career.

ORGANIZATION NECESSARY.—"When the true universal temple of the spirit of truth is built on earth, it will be founded on the rock of genuine spirituality. Organization is ultimately indispensable, but individuals must be prepared for harmonious, concerted action before organic harmony is possible or conceivable; therefore, the immediate work of spiritual revelation is to build noble men and women, and these will be drawn together by the law of attraction for associative effort."—J. W. Colville in "*Banner of Light*."

The *Methodist Recorder* for September 10 admits a letter from the hon. treasurer of the Psychical Research Society in which he says, referring to Spiritualism and its phenomena, "Thousands of intelligent people in England, and I believe millions in America, accept them as genuine. It is a still more significant fact that every scientific inquirer (so far as I am aware) who has taken the trouble to look into the matter at all, has at least been convinced that some of the phenomena presented are not explicable by any known scientific methods. When investigators of such ability and patience as De Morgan Crookes, Balfour Stewart, Wallace, and others of equal celebrity have found it a matter worthy of serious thought, it may certainly be said to have some claim to the attention of earnest students." Surely 'tis a sign of the times. Spiritualism is obtaining splendid advertisement just now and more respectful treatment than in the past. The future is ours.

THE HYMNS OF PROGRESS.—Societies requiring these hymn books must write to Mr. John Heywood for them. By ordering not less than fifty copies, they can be had at 5d. a-piece, a special cheap rate to societies, carriage extra. Address, Mr. John Heywood, Educational Department, Deansgate, Manchester. We do not keep them in stock, and have not time to trouble with them.

EAST AND WEST.—While public attention is so stirred by Oriental teachings, Mahatma adepts, letters, &c., &c., it becomes difficult to turn attention in the opposite direction. However, if light is breaking on us from the rising sun, the western hemisphere is golden in its fruitage of glory also. Yesterday a friend unexpectedly paid me a visit. Just arrived from the "hub of the universe"—a "Bostonian," indeed—his presence turned my thoughts "westward ho!" "Is Spiritualism growing in your city?" I asked. He was no Spiritualist, so enthusiasm and sympathy did not influence the reply, which was to the effect, "only about one in fifty remain outside the movement." Mentioning this to a friend, he reminded me that our brother, Mr. J. J. Morse, when recently in London, had said "99 per cent of the American population were saturated with spiritual thought." Then Spiritualism is not dead, or dying. So the undertakers waiting to inter should learn to make wheelbarrows.—BEVAN HARRIS.

THE ALOFAS SAFE HERBAL REMEDIES.—These valuable preparations are becoming more appreciated daily. The following letters from Bedminster have been received by the Alofas Company within the last few weeks, viz.:—Rev. W. C. Mounsey, late senior curate of Bedminster, writes: "I have much pleasure in saying that your remedies have proved very beneficial to the poor of our large parish. I am very grateful to you for your kindness to those who were unable to pay you for the remedies, and whom you supplied gratis. Only yesterday I gave four notes to very poor people." Rev. William Davies, senior curate of St. Paul's, Bedminster, writes: "I thank you very sincerely for so kindly and so freely giving your oils and medicines to the persons I have recommended. I have to-day made personal inquiries from a number of them, and the testimony is unanimous that they have been benefited by your treatment." W. Terrett, Esq., town councillor, Bedminster, writes: "In every case you gave the medicine to the poor people I sent you, I find it did them great good."

GERALD MASSEY AND H. P. B.—The *Agnostic Journal*, Oct. 3, contained a letter by Madame Blavatsky to Gerald Massey, in which she says, "For me, you are the only man in Europe and America who understands that symbolism (Egyptian) correctly." Mr. Massey makes no comment, beyond printing an extract from his masterly lecture on "The Seven Souls," in which he claims that the faculties employed by the adepts are identical with those of our mediums and clairvoyants, and that "they are blind guides who set up the past as superior to the present." He says, "I want the ignorant to know, the abject and degraded to be raised and humanized, and would have all means to that end proclaimed world-wide—not patented for the individual few, and kept strictly private for the many. That is only a survival of priestcraft, under whatsoever name. . . . The very essence of all such mysteries as are got up from the refuse leavings of the past is pretence, imposition, and imposture." We are with Mr. Massey all the way. Spiritualism makes public all that Theosophy would hide. Spiritually-minded Spiritualists have attained all that Theosophy can offer, without the aid of despotic Masters.

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To Mr. and Mrs. Goldsbrough.

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 in resonance by the occasional use of your Embrocation over the Chest
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 effects are truly magical. Any ordinary cold in the chest and throat
 will yield readily to its powerful influence. I am convinced by experi-
 ence that it has not only a protective effect upon the surface of the
 skin, but that it enters into the circulation by absorption, and fortifies
 the chest and throat by its soothing and healing warmth against any
 serious danger arising from excessive voice action or rapid change of
 temperature. Its effects are permanent, and followed by no debilitating
 reaction. I am quite satisfied that Clergymen, Actors, Singers, and
 Public Speakers have only to give your "PREMIER EMBROCATION" a
 trial, and they will prove it to be a remedy without a rival.

In conclusion, I beg leave to affirm that this Testimonial is un-
 solicited and quite unexpected by you, and further, that I have no
 pecuniary interest in thus testifying to the superlative merits of your
 "PREMIER EMBROCATION." You are at perfect liberty to make public
 use of this Testimonial.

I am, Sir and Madam,

Yours respectfully,

Birmingham, July 9th, 1891.

VICTOR WYLDDES.

No. 2.**Was Dead and is Alive again or pronounced Dead.**

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 considered a hopeless one, when a kind neighbour came in to make my
 dying moments as calm as possible by praying with me. On the
 following day I was much worse and all thought I was dead, when the
 same person was asked to come and prepare my body for its last resting
 place. In doing this they discovered I was not dead. It was then that
 my friends decided to try your treatment, which was procured without
 delay, and in ten hours I was able to walk about the room, and was
 restored to perfect health in five weeks. I was also able at the end of
 six weeks to walk to Bradford (four miles) to thank you for the cure
 you made without having seen me. Pardon my delay in sending this,
 as it is over two years since. I am, however, happy to say I have
 enjoyed good health ever since, and never felt better in all my life
 than I do at present. I have recommended many people to try your
 treatment, and have witnessed the marvellous cures you have made in
 them. Hoping you may be blessed with good health and long life to
 relieve and cure sufferers like me,

I am, your ever grateful friend,

To Mrs. Goldsbrough.

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