

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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PLATFORM GUIDE.

SUNDAY, OCTOBER 25, 1891.

Societies marked thus * are affiliated with the National Federation.

- * *Accrington*.—26, China St., Lyceum, 10-30; 2-30, 6-30, Mr. Walsh.
Armley (near Leeds).—Chapel Lane, 2-30, 6-30, Mr. Bloomfield.
Ashington.—New Hall, at 5 p.m.
Bacup.—Meeting Room, Princess St., 2-30 and 6-30: Mrs. Wallis.
Barrow-in-Furness.—82, Cavendish Street, at 11 and 6-30.
Bailey Carr.—Town St., Lyceum, 10 and 2; at 6-30.
Bailey.—Wellington St., Lyceum 10, 1-45; 2-20, 6, Mr. Hepworth.
Beeston.—Temperance Hall, 2-30 and 6.
Belper.—Jubilee Hall, 10, 2, Lyceum; 10-30, 6-30, Mrs. Green.
Bingley.—Wellington St., 2-30, 6.
Birkenhead.—84, Argyll St., at 6-45: Mr. Seymour. Thur., 8, Social.
Birmingham.—Oozells Street Board School, at 6-30: Mr. Wyldes.
Smethwick.—43, Hume Street, at 6-30.
 West End Chambers, Broad St. Corner.—6-30.
Bishop Auckland.—Temperance Hall, Gurney Villa, at 2 and 6.
Blackburn.—Old Grammar School, Freckleton St., at 9-30, Lyceum; at 2-30 and 6-30, Mrs. Gregg.
Bolton.—Bridgeman St. Baths, 2-30, 6-30, Mr. Taylor.
 * *Spinners' Hall*, Town Hall Sq., Lyceum, at 10; at 2-30 and 6-30.
Bradford.—Walton St., Hall Lane, 2-30 and 6.
 * *Otley Road*, at 2-30 and 6: Mr. J. Kitson.
 * *Little Horton Lane*, 1, Spicer St., 2-30, 6: Mrs. Dickenson.
 * *Milton Rooms*, Westgate, 10, Lyceum; 2-30 and 6, Mr. Parker.
 St. James's Church, Lower Ernest St., Developing Circle, 10-30; 2-30, 6-30, Mrs. Whiteoak.
 448, Manchester Rd., 2-30 and 6: Anniversary. Mrs. Winder.
 Bankfoot.—Bentley's Yard, at 10-30, Circle; at 2-30 and 6, Messrs. Galley and Bellfield. Wednesday, at 7-30.
 * *Birk Street*, Leeds Rd., 2-30, 6: Mr. Armitage.
 Bowling.—Harker St., 11, 2-30, 6: Mrs. Boston. Wed., 7-30.
 Norton Gate, Manchester Rd., 2-30, 6: Mr. Metcalf. Tues., at 8.
 * *Brighouse*.—Oddfellows' Hall, Lyceum, 10-15; 2-30, 6, Miss Walton.
 * *Burnley*.—Hammerton St., Lyceum, at 9-30; 2-30, 6-30, Mrs. Bailey.
 * *Robinson St.*, Lyceum, at 9-30; 2-30, 6: Miss Patefield.
 102, Padiham Road, at 2-30 and 6-30: Mrs. Singleton. Tuesday and Thursday, Developing, 7-30. Wed., 7-30, Private Circle.
 Maden Fold, at 2-30 and 6-30: Mrs. Best.
Burslem.—Newcastle St., Lyceum, 10-30; 2-30, 6-30.
Byker.—Back Wilfred Street, at 6-30.
 * *Cardiff*.—Hall, Queen St. Arcade, Lyceum, at 2-45; at 11 and 6-30, Mr. J. J. Morse, and on Monday.
Churwell.—Low Fold, Lyceum, 10-30, 1-30; 2-30, 6: Mr. Wainwright.
Cleckheaton.—Walker St., Lyceum, 9-45; 2-30, 6, Mrs. Bentley.
 * *Colne*.—Cloth Hall, Lyceum, at 10; 2-30 and 6-30.
 * *Cooms*.—Spiritual Rooms, 2-30, 6: Mr. Galley. Wed., 8, Circle.
 * *Darwen*.—Church Bank St., Lyceum, at 9-30; at 11, Circle; at 2-30 and 6-30, Mrs. Butterfield.
Denholme.—6, Blue Hill, at 2-30 and 6.
Derby.—51, Crosby Street, at 6-30.
Devsbury.—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: Mr. Wilkinson.
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. Thursday, at 8.
Halifax.—Winding Rd., 2-30, 6: Mr. Hopcroft, & on Monday, at 7-30.
Hanley.—Hall, Marsh St., Lyceum, 10-30; 2-30, 6-30.
Heckmondwike.—Assembly Room, Thomas Street, at 10, Lyceum; at 2-30, 6: Mrs. Dix. Thursday, at 7-30.
 * *Blanket Hall Street*, Lyceum, 10; 2-30, 6, Mesdames Wrighton and France. Monday, at 7-30. Public Circles, Mondays and Saturdays, 7-80. Members', Tuesdays.
 * *Heywood*.—Discussion Hall, Adelaide St., at 2-45 and 6. Wed., 7-30.
 * *Huddersfield*.—Brook St., Lyceum; 2-30 and 6-30, Mr. E. W. Wallis.
 Institute, 3, John St., off Buxton Rd., 2-30, 6: Mrs. Crossley.
Idle.—2, Back Lane, Lyceum, 2-30, 6: Mr. and Mrs. Hargreaves.
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, Mr. Swindlehurst.
Leeds.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, 2-30 and 6-30: Mrs. Yarwood.
 * *Institute*, 25, Cookridge St., Lyceum, at 10-30; 2-30 and 6-30, Mr. A. Walker.
Leicester.—Liberal Club, Town Hall Square, 2-30, Lyceum; 11, 6-30, Mr. Chaplin.
 Millstone Lane Hall, Lyceum, 2-30; 10-30, 6-30, Mr. Barradale.
Leigh.—Newton Street, at 2-30 and 6-15.
Liverpool.—Daulby Hall, Daulby Street, London Road, Lyceum, at 2-30; 11, 6-30, Mr. J. B. Teblow.
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, "Inspiration"; at 3, Lyceum; at 7, "A Reply to Talmage on Spiritualism." Monday and Thursday, Free Healing, 3 to 5 p.m. Thursday, at 8-30, Public Discussion.
Canning Town.—2, Bradley Street, Beckton Road, at 7: Dr. Reynolds. Tuesday, Séance, at 7-30.
Olapham Junction.—16, Queen's Parade, at 7-30.
Forest Hill.—23, Devonshire Rd., at 7: Captain Pfoundes, "Theosophy Exposed." Thursday, at 8, Séance, Mrs. Wilkins.
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 10-45: "Theosophy"; at 6-45, Mr. Everitt, "Spiritualism." Friday, at 8-30, Séance.
- Manor Park, Essex*.—14, Berkley Terrace, White Post Lane, 11-30: Reception. Last Sunday in month, 7-15, experience meeting. Thurs., 11-30 a.m., inquirers' meeting. Friday, 8-15, p.m., for Spiritualists, mediums' conference. 1, Winifred Road, White Post Lane. First Sunday in month, 7-15, reception. Tuesday, 8-15 p.m., experience. All meetings free.
Marylebone.—24, Harcourt St., at 11, Mr. T. B. Dales, "Mind Action"; at 7, Mr. McKenzie, "Phrenology." Thursday, at 7-45, Mr. Towns. Saturday, 7-45, Séance, Mrs. Hawkins.
 * *Notting Hill*.—124, Portobello Road. Tuesdays, at 8, Mr. Towns.
Peckham.—Winchester Hall, 83, High St., 11-15, Mrs. Watkinson; at 7, Mr. Butcher. Friday, 8-15, Healing.
Shepherds' Bush.—50, Becklow Rd., at 7: Mr. Norton. Tuesday, 8, Mr. Norton. Thursday, Séance for Development. Sat., 8.
Shepherds' Bush.—14, Orchard Road, Lyceum, at 3; at 7: Mr. Reynolds. Tues., 8, Séance, Mrs. Mason.
Stepney.—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday, at 8.
Stratford.—Workman's Hall, West Ham Lane, E., 7: Mr. J. Burns.
Tottenham Court Road, 73.—Athenæum Hall, at 7 p.m., Mr. Mead, "Man's Spiritual Evolution."
Longton.—44, Church St., at 11 and 6-30: Mr. Llewellyn.
 * *Macclesfield*.—Cumberland St., Lyceum, 10-30, 2-30; 6-30.
 * *Manchester*.—Temperance Hall, Tipping St., Lyceum, 10; 2-45, 6-30, Mr. Rooke. Bridge Street Chapel, Pin Mill Brow, at 10-45, Circle. Admission 2d.
 Collyhurst Road, Lyceum, 10-30; 2-30, 6-30, Mrs. Stansfield.
 Edinburgh Hall, nr. Alexandra Park Gates, at 10-30, Debate, Mr. Valentine; 8, 6-30, Mrs. W. Stansfield.
 10, Petworth St, Cheetham. Fridays, at 8, Séance.
Mexborough.—Market Hall, at 2-30 and 6.
 * *Middlesbrough*.—Spiritual Hall, Newport Road, Lyceum & Phrenology, 10-45; 2-30, 6-30, Mr. Buckley.
 Granville Rooms, Newport Road, at 10-30 and 6-30.
Morley.—Church St., Lyceum, 10 and 2; 2-30, 6, Mr. Lund.
 * *Nelson*.—Bradley St., 2-30, 6: Mr. Lomax.
 * *Newcastle-on-Tyne*.—20, Nelson Street, at 2-15, Lyceum; at 10-45 and 6-30, Mrs. Britten, and on Monday, at 7-30.
Newport (Mon.).—The Homestead, 60, William St., at 11 and 6-30.
North Shields.—6, Camden St, Lyceum, at 11; 6-15, Mr. Rutherford. 41, Borough Rd., at 6-30.
Northampton.—Oddfellows' Hall, Newland, 2-30, 6-30, Local Speakers.
 * *Nottingham*.—Morley Hall, Shakespeare St., Lyceum, at 2-30; 10-45 and 6-30, Mrs. Barnes.
 * *Masonic Lecture Hall*, 10-45 and 6-30: Open.
 * *Oldham*.—Temple, Union St., Lyceum, at 9-45 and 2; 2-30 and 6-30: Miss Wheeldon.
 * *Hall*, Bartlam Place, Horsedage St., Lyceum, 10 and 2; 3 and 6-30, Harvest Festival. Mr. W. H. Wheeler, and on Monday, at 7-45. Thursdays, at 7-45, Public Reception Circle.
Openshaw.—Granville Hall (Liberal Club), George Street, Lyceum, at 9-15 and 2-15; at 10-30 and 6-30, Miss Jones.
 * *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, Mrs. Craven.
Radcliffe.—Spiritual Hall, 1, Railway Street, 2-30, 6-30.
Rawtenstall.—10-30, Lyceum; 2-30, 6, Mr. G. Smith.
Rochdale.—Regent Hall, 2-30 and 6.
 * *Michael Street*, at 2-30 and 6. Tuesday, at 7-30.
 Penn St., 2-30, 6. Wed., 7-30, Circle.
Salford.—4, West Craven Street (off Regent Rd.), Lyceum, 10-15 and 2; at 3 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.
Shipley.—Liberal Club, 2-30 and 6: Mrs. Jarvis.
 * *Slaithwaite*.—Laith Lane, at 2-30 and 6: Mrs. F. Taylor.
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. H. Crossley.
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. Ormerod. Thursday, Private Circle, 7-30.
Stockton.—21, Dovecot Street, at 6-30.
Sunderland.—Centre House, High St., W., at 2-30, Lyceum; at 6-30, Mr. Lashbrooke.
 Monkwearmouth.—8, Ravensworth Terrace, 6-30.
Tunstall.—13, Rathbone Street, at 6-30.
Tyne Dock.—Exchange Buildings, 11, Lyceum; at 6.
 * *Walsall*.—Central Hall, Lyceum, at 10; 11 and 6-30.
Westhoughton.—Wingates, Lyceum, 10-30; 2-30, 6-30.
West Pelton.—Co-operative Hall, Lyceum, at 10-30; at 2 and 5-30, Mr. Wright.
 * *West Vale*.—Green Lane, 2-30, 6, Mr. Rowling.
Whitworth.—Reform Club, Spring Cottages, 2-30, 6.
Wibsey.—Hardy Street, at 2-30 and 6.
Wisbech.—Lecture Room, Public Hall, 6-45: Mrs. Yeeles.
Woodhouse.—Talbot Buildings, Station Road, at 6-30.
Yeadon.—Town Side, at 2-30 and 6: Mrs. Stansfield.
Windhill.—12, Cowling Road, 2-30, 6: Mrs. Denning & Miss Parker.

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CONTENTS.

The Rostrum	535	The Need of Reform in Our Public Services	590
Poem—Losing and Keeping	536	Question Department	591
Life In a Nunnery	536	The Manchester Spiritualist Conference	592
Crucial Proofs of Spirit Materializations by the American Psychological Research Society	537	Lyceum Jottings	592
In Memoriam	538	Platform Record	593
Ancient Quaker Prophecies and Their Fulfilment	539	Prospective Arrangements	595
		Passing Events and Comments ..	595

THE ROSTRUM.

THREE ASPECTS OF MAN.

BY J. B. TETLOW.

OLD Attica has given us a maxim for all ages, "Man, know thyself." Carlyle says that the latest gospel in this world is, "Know thy work and do it." Very good, Mr. Carlyle, but until a man comes to know somewhat of himself, be it ever so little, he will find great difficulty before he finds his work. Knowledge of all kinds is useful, and of no kind does it grow without labour and experience. Knowledge is the child of evolution and only comes by pain, never as a free gift. No man can possess it for another. Then how do we get to know? By the exercise of our powers. We have read that man is not capable of knowing aught beyond that which his five senses convey to him. In these days some men have begun to think otherwise. We have found that man is more "fearfully and wonderfully made" than was once thought, yet for the everyday working world the aphorism is satisfactory. The five senses are the port holes to the mind, through which it becomes acquainted with this outer world. We must see, taste, touch, smell, and hear to learn, at first hand. There are three degrees of knowledge, personal acquaintance, hearsay evidence, and book-lore. In the truest sense a man only knows by personal experience, but as man could not personally substantiate all facts by experience, so he is dependent partially upon others. All men cannot be travellers, so they must travel by proxy, through books of travel. Man individually lives only a limited time, but collectively an immeasurably longer period. In the collective sense, man needs that his experience shall be cumulative to be at its highest value, hence the advantage of stereotyping cumulative experiences. Literature, science, art, and mechanical skill are forms wherein thought has become solidified into objective being. The manipulating power of the hands and expression of thought in written forms have been the weapons by which man has chiefly beaten destiny. When he was only a talking and not a writing and printing being his power was extremely limited. From the rude savage without culture, he has ascended the plane of being, conquering step by step.

From the ancient savage to Shakespeare is a long march, but every step of the road is travelled by all of us as we wander through life. We are all savages and poets. First one then the other is visible.

All children touch the lowest watermark of man's being. They come into the world without speech or knowledge, yet with infinite possibilities. The oak lives in the acorn, so a man lives in every child—the child, though without speech, has an organism and a brain, the home of thought. With these physical powers it comes into acquaintanceship with that which is around and thus learns. The first step to knowledge is to perceive. The eyes are an open gateway to the mind, and around them are gathered the infant functions of thought—the perceptions. Our perceptions, to be of value, must be remembered. Memory, man's recording angel, is the second step. If we could only perceive that things were and could not take note of their differences, our mental powers would be of

small value, hence comparison is an important faculty of our being. We first perceive single facts, then we remember them as separate impressions. Comparison, or the recognition of the differences of things, is thus the first step to reason. But we must not stop here, we must learn to know in what constitutes the differences of things, and to decide which is the best—hence comes judgment. We perceive, remember, compare, judge, but all this is of little practical value until we can make, form, combine together. Constructive force is the genius of mental effort; by it the powers of mind are brought into order, and their unity gives them force. The faculties to which we have alluded are not the only powers in man that come into play by communal life. When man was a wanderer, his feelings ever played upon by each varying scene and incident, his mind vacillated and knew no centre of gravity. In some manner perhaps he might wonder and be awe struck at the mighty and terrible in Nature, but the why of all things would not arrest his attention. But, as communal life expanded, he would feel Nature's powers more potently. Once, if there were not sufficient food for him and his household here, he would remove yonder, having no stakes to pull up; but now he cannot do so, he must abide by his homestead, and thus he learns to love and to think, and thus the consciousness of what are known as moral powers come into play. In nomadic life desire meant fulfilment. Property in goods and person made it otherwise. Thine and mine became factors to be reckoned with. The growth of communal life, with its necessities and limitations, tells us plainly that we need not go to Moses to learn whence came the Decalogue. If men had never felt the injustice of theft they would not have understood the commandment—"Thou shalt not steal." It was only when man felt that there ought not to be free trade in womanhood that the interdict was issued—"Thou shalt not commit adultery." The loss of those we love by the hand of violence gave birth to the law—"Thou shalt not kill." Thus out of the experiences of life the moral laws arose. The finger of God wrote the Decalogue, not on tablets of stone, but in the very nature of man long prior to Sinai's thunder and smoke.

Morality is the law of right between man and man, whether in relation to person, labour, or its products. By many individuals moral conduct is considered the highest indication of character. Mental and moral powers are valuable functions—nay, indispensable conditions in man's being. But if man in his process of evolution had unfolded no other powers than these, he would not have reached that status of social force that he now enjoys. Are there no such forces in man as those of affection and love? Oh, yes! A man may have cultivated his mental and moral powers and yet know nothing of affection and love. Whereas, on the other hand, love in its highest glow, is not always accompanied with the highest growth of mental and moral force. Love abnegates, becomes oblivious of self. All other powers of man are considerate of self. Thus, in the construction of society, mental and moral powers are the bone, muscle, and nerve tissue of being, but love is the life fluid that enables all to be and grow. Man may exist without affection, but never as a united whole. Affection and love are to society what gravity and attraction are to masses of matter. Men electrified with love have often done that which mental prudence and moral justice declared foolish and wrong, and yet the act of love has been mightier than the cool prudence of mental and moral perceptions. We often wonder if this same prudence had the making of marriages how many married couples would there be? If young folks married according to the prudent views of their elders, how differently matters would be arranged. Nature, however, knows better

than her offspring what she is about, and she makes us oft-times mad that we may grow wise. The world's greatest souls have all been smitten with the stick of madness. The names that stand highest on the head roll of fame are of madmen. Love struck them blind and beautified the world. Love is the maker of all religion. But without morals love is a dream, and morality without love loses most of its power.

LOSING AND KEEPING.

THE children kept coming, one by one,
Till the boys were five and the girls were three,
And the big brown house was alive with fun
From the basement floor to the old roof-tree.
Like garden flowers the little ones grew,
Nurtured and trained with the tenderest care,
Warmed by love's sunshine, bathed in its dew,
They bloomed into beauty, like roses rare.

One of the boys grew weary one day,
And leaning his head on his mother's breast,
He said, "I'm tired and cannot play—
Let me sit awhile on your knee and rest."
She cradled him close in her fond embrace,
She hushed him to sleep with her sweetest song,
And rapturous love still lighted his face
When his spirit had joined the heavenly throng.

Then the eldest girl, with her thoughtful eyes,
Who stood "where the brook and the river meet,"
Stole softly away into paradise
Ere "the river" had reached her slender feet.
While the father's eyes on the graves are bent,
The mother looked upward beyond the skies—
"Our treasures," she whispered, "are only lent,
Our darlings were angels in earth's disguise."

The years flew by, and the children began
With longing to think of the world outside;
And as each in his turn became a man,
The boys proudly went from their father's side.
The girls were women, so gentle and fair,
That lovers were speedy to woo and win;
And with orange blossoms in braided hair,
The old home was left—new homes to begin.

So, one by one, the children have gone—
The boys were five, and the girls were three—
And the big brown house is gloomy and lone,
With two old folks for its company.
They talked to each other about the past,
As they sit together at eventide,
And say, "All the children we keep at last,
Are the boy and girl who in childhood died."
—*Progressive Thinker.*

LIFE IN A NUNNERY.

From "*The Weekly Scotsman.*"

REVELATIONS BY THE RESCUED NUN.

At the desire of Miss Golding, the nun who made so dramatic an escape from a French convent, aided by a London solicitor, a short time ago, a Hull journalist waited upon her recently, in order that he might announce the true reasons for the extraordinary course she essayed.

He supplies the following narrative, as Miss Golding herself put it:—

"I know there will be misrepresentations about my conduct; I am already told that Parisian papers are making grave charges against me, and I think it fairer and braver and juster to myself that the facts should come out at first hand. Therefore, I think that a little of the inner story of my convent life—only the superficial narrative has been hitherto published—told to some of the leading newspapers will enable me to be better understood." Miss Golding, as she sits in a plain grey stuff gown—she has had little time to create a wardrobe—looks ill and wan; her hair, iron grey, is drawn back from her forehead with the simplicity of the nun, the veins stand out prominently from the temples, the skin is sallow, the flesh shrunk; but the face is brightened by the indomitable spirit of flashing brown eyes. It is a very intelligent, though worn, face, a most nervously active body, bearing all the signs of that prolonged exertion, rigour, and self-denial, which have become second nature. Truly, it has been a remorseless twenty-five years of a woman's life. "'Saint Hypocrite' they called me in the convent of 'La Sainte Union des Sacrés Cœurs,'" says the escaped nun, "simply because they could not understand my sincerity. I used to say to some of the sisters, 'These are the rules, why do you not observe them?' 'Oh, you hypocrite,' replied they. This taunt came from the favoured ones, for the Lady Superior has strong preferences; but among others I was called Saint,

because they said I was so patient. They could not understand a woman putting up with even greater indignities than they did, for truly their lives were a misery.

"It is a custom in such convents for the commonest, coarsest, most brutal woman to be appointed Lady Superior, so that they may tyrannise over the girls who are of gentle birth and breeding. 'My sister, you must think of death.' That is the constant and dolorous advice given the nuns by those in authority. Every hour of the day you are told to be ready to die. When I was ill once, I was left alone in my bed a whole day and night, and never a hand was raised to succour me; I was told to prepare for the end. When I faintly replied that if I died my private means would be left to my relatives, for I had willed it so, then they brought me grapes, wine, and all manner of delicacies in order to keep me alive, so that they might change my mind about the money. It is work, work, work, all day, in a way which people in the outer world cannot have conception of. You are obliged to say prayers for hours, and these you have to repeat while you are teaching your pupils in the school. If you do not say them you are punished.

"When school is over you have to scrub floors, wash linen, iron, cook, make the beds up—labour, nothing but labour. If you disobey you are punished. Punishment consists in what is called sore throat. Some decoction is given you in your food, you do not know when or where, and this continued till your throat gets parched; next day you are feverish; the next day dizzy. The cold settles on your lungs, you take to bed, and then you are told to prepare for death. All the sisters die in this convent between thirty and forty, say the priests. 'Oh, we never live after forty here, say the sisters,' and with almost all who die consumption is the cause. You see the nuns going about with death stamped on their faces. I said to one sister, 'Why don't you rest?' 'Oh, I must work, work,' replied she. That night she went to her little bed without saying a word. She drew the curtains, and in a few hours was found dead. Nobody cared. Another sister was teaching her scholars. 'Make haste, little ones, gather your things together.' She fell back dead at her desk, never finishing her sentence. These are but examples.

"Many times I was made ill for refusing to do work which I told them I was literally too weak to do. I taught in one convent forty-eight children English, forty-eight music, thirty singing, twelve drawing, every day. For my teaching the convent received £20 a week in payment from parents—a thousand a year for twenty-five years. I never received a penny during the whole of that period. I have a private income of £45 a year. The convent took every farthing of it, and when I left the convent a little over a week ago I had not a penny in the world till my next interest was due.

"When I entered my first convent they took my gold watch and chain from me, and gave me a steel one. When I left my last 'congregation' I walked to the village in a torn old petticoat and ragged bodice. Those were the only clothes I had. My watch has not been returned, nor any of my money refunded. For the time being I was destitute. Food was poor, not nourishing. If you asked for more you were reproached. 'What,' said the Superior, 'you want to eat what we work for?' although at that time I was teaching all those scholars. Then there is the madhouse. When I asked to be allowed to go away, and to be given money enough to travel home, the Lady Superior said, 'You are under an illusion, your mind is affected. We shall have to put you somewhere.' I asked where. She smiled cynically. Other sisters looked askance, then she remarked, 'We know where.' This made me morbid. I inquired of a sister what they could mean. She said the madhouse, or to another place. 'Where is that?' 'Ah, you will know soon enough. A sister is nearly dead there now.'

"As another punishment you are forbidden to attend prayers. You have to sit isolated—become a black sheep. As an instance of the mysterious influence of the place, when my brother-in-law came to see me I felt compelled to say I was not disposed to go. Yet I was dying to leave. I was not permitted to shake hands with him. I was painting once in the garden. The Lady Superior snatched my colour-box from me, made me stand up, and then flung me several yards down the path. When my money interest arrived, it used to be jingled before me, and then locked up. 'Wouldn't you like it? Ah! but you will never get it. You will die,' said an elder sister. Spies are everywhere. When I posted the letter to my solicitor, a child went and informed the

Lady Superior. It is a terrible life. How I regret that I have wasted my youth and early middle age in it. I was determined to get out alive, and I have done so, you see," and so the courageous lady concluded.

[NOTE.—And this is what is called religion! This the life most pleasing to the Creator, who made woman fair, gentle, and talented, endowed her with the divine capacity for launching new-born souls upon the ocean of immortality, and as wife, mother, nurse, friend, teacher, companion, and in a thousand other ways designed her to be at once the joy and blessing of life. There is but one worse way in which woman's noblest attributes and the divinest purposes of her being can become perverted and misused, and that is by joining in the Trêves processions, and falling down in worship before an ancient fragment of cloth, said to have been worn by *God Himself*. And this is religion in the glorious nineteenth century!—ED. T. W.

CRUCIAL PROOFS OF SPIRIT MATERIALIZATIONS BY THE AMERICAN PSYCHICAL RESEARCH SOCIETY.

CASE No. I.

MRS. ROBERTS AND THE WIRE CAGE.

On Thursday evening, Sept. 3, Mrs. Etta Roberts gave a public séance for materialization at Hook and Ladder Hall, Onset, Mass. This hall is on the second floor, accessible by only one door, at the end of the room. Against the wall on one side of the hall, midway between the front and rear of the room, was a cage made of wire netting, secured to a wooden framework. This cage has a door, hung on three strap hinges, and capable of being fastened with a spring padlock. At one side of the cage, separated therefrom by the wire netting, which forms the wall of the cage, is a compartment made of cloth stretched over a wooden frame, the front of the compartment consisting of a movable curtain. The wire netting of which the cage is constructed extends over the top and across the bottom, and the entire framework of both cage and secondary compartment is securely nailed to the floor, and to the wainscoting behind the cage. There is no window behind the cage, and no trapdoor beneath it. Before entering the cage, Mrs. Roberts's clothing was thoroughly examined by Mrs. M. A. Wilkinson, who reported that the medium's raiment was of dark cloth throughout.

In the presence of about sixty people, Mrs. Roberts took her place inside the cage, and was locked in, the key being given to Dr. H. B. Storer. Then a committee consisting of Rev. Solon Lauer, pastor of the Unitarian Society at Chicopee, Mass., and Dr. T. S. Hodgson, a well-known physician of Middleboro', proceeded to further secure the cage. A black linen thread was passed around three sides of the cage, beginning at a point in the door, midway between top and bottom, passing in and out of the meshes of the netting, around one side to a point about six inches from the wall in the rear, back to the door around the other side, turning at a point near the wall, and coming back to the starting point in the door, where the two ends of the thread were tied, and the knot secured by sealing wax upon a card, the wax being stamped with an Odd Fellows' charm taken from Dr. Hodgson's watchchain.

Under these conditions, in a sufficient light, the most remarkable manifestations occurred. Over thirty forms appeared, many of them materializing outside the cabinet, the process of building up the form and drapery being plainly visible. Illuminated forms appeared, and all were recognized by those in the circle to whom they came. One form, a short and slender girl, appeared, giving the name of Lydia, greeted several friends, danced, and then sat down in the second chair from the writer, vacated for the moment by Dr. Storer. After some passes and manipulation of the drapery, the form arose, as a tall and stately woman, fully ten inches taller than the previous form, and gave the name of Ella Hitchcock. This remarkable phenomenon of transformation, in full view of the circle, has been witnessed several times by visitors to Mrs. Roberts's séances. Suddenly, after a short pause in the manifestations, Mrs. Roberts, entranced, stepped out of the cage, appearing directly in front of the door, and passing quickly around into the side compartment, from which most of the forms had issued.

When the lights had been turned up, the committee examined the thread and the seal and found them intact, exactly as they had been left at the beginning of the séance.

The cage was left intact for public inspection, and many persons have visited the hall, and in broad daylight examined the cage and fastenings, and satisfied themselves that there was no room for deception. In the opinion of the undersigned there is but one explanation of the egress of Mrs. Roberts from the cage, and that is, that she was brought out by spirit-power; in testimony whereof we hereby affix our names.

Signed: Solon Lauer, Committee; T. S. Hodgson, Committee; Dr. H. B. Storer, Boston; Dr. N. J. Morris, Boston; Martha S. Seabrook, Charlestown, S.C.; D. A. Tucker, Middleboro', Mass.; E. C. Leonard, New York; Ella F. Porter, Onset; William A. Atkins, Provincetown, Mass.; M. Adeline Wilkinson, Cambridgeport, Ms.; Mr. and Mrs. M. J. Gillett, Los Angeles, Cal.

Onset, Mass., Sept. 4th, 1891.

—*The Banner of Light.*

THE SPIRIT'S DEPARTURE AT DEATH.

In a recent number we spoke of the growing interest in all psychical facts, so that the wideawake newspaper feels compelled to frequently publish original items and clippings relating to such facts.

The secular papers have given wide circulation to the following which first appeared in *The Arena*:

"A CASE FOR PSYCHICAL RESEARCH.—I stood alone looking at the unconscious face before me, which was distinctly visible, though the light was heavily shaded to keep the glare from the dying eyes. All her life my friend had been a Christian believer, with an unwavering faith in a life beyond this, and for her sake a bitter grief came upon me, because, so far as I could see, there were no grounds for that belief. I thought I could more easily let her go out into the unknown if I could but feel that her hope would be realized, and I put into words this feeling. I pleaded that if there were any of her own departed ones present at this supreme moment could they not, and would they not, give me some least sign that such was the fact, and I would be content. Slowly over the dying one's face spread a mellow, radiant mist—I know of no other way to describe it. In a few moments it covered the dying face as with a veil, and spread in a circle of about a foot beyond, over the pillow, the strange yellowish-white light all the more distinct from the partial darkness of the room. Then from the centre of this, immediately over the hidden face, appeared an apparently living face, with smiling eyes, which looked directly into mine, gazing at me with a look so full of comforting assurance that I could scarcely feel frightened. But it was so real and so strange that I wondered if I were temporarily crazed, and as it disappeared I called a watcher from another room, and went out into the open air for a few moments to recover myself under the midnight stars. When I was sure of myself I returned, and took my place again alone. Then I asked that, if that appearance were real and not an hallucination, would it be made once more manifest to me; and again the phenomenon was repeated, and the kind, smiling face looked up at me—a face new to me, yet wondrously familiar. Afterwards I recalled my friend's frequent description of her dead father, whom she dearly loved, but whom I had never seen, and I could not help the impression that it was his face I saw the hour that his daughter died."

(signed) "J. P."

In the biography of Louisa Alcott we have a similar account. Above the dead body of "Beth" both Mrs. Alcott and Louisa beheld the mist-like appearance, assuming shape, which seemed to rise and float as a form. It was no doubt the glorified body forming about the interior or soul life. Such appearances are not as uncommon as people generally may suppose, but it is not often that a clear account of them is given.

The old superstitions in regard to death have such a strong hold on the human mind that a feeling of awe and dread absorbs other feelings and disturbs the spiritual atmosphere about the dying, and prevents the clear vision which might often be had of the departing spirit.

The agony of separation, the dread of the unknown, have made death simply terrible to a sensitive nature, so that "King of Terrors" has been no false appellation. As intelligence increases, and spiritual facts become recognized, a deathbed will be as an open gate to the celestial world, and the waiters at the gate on either side will behold the beautiful transformation, and rejoice at the liberation of another soul, and welcomes will blend with farewells.

CASE No. 2.

Lowell, July 29.—The Committee of Investigation of the American Psychical Society, formed to test modern Spiritualism, and prominent on whose roll of membership are the Rev. Dr. Heber Newton, of New York, and the Rev. Minot Savage, of Boston, has just finished a series of three séances with Miss Josephine Lord, of this city. She is young, lives with her father and mother, has never known anything of Spiritualism, and until recently has been a member and a constant attendant of the First Baptist Church. About two

years ago her favourite brother was taken very ill. A female friend who was calling foretold his immediate death, which, proving correct, impressed Miss Lord and her family very much. Heartbroken, they sought, like many others, consolation in Spiritualism, and thus began the mediumistic career of Miss Lord.

The phenomena produced by Miss Lord are of a peculiar character, occurring for the most part in the light. She apparently has command of the occult powers, the unseen force obeying her directions. At the first séance, held under the direction of the Rev. T. Ernest Allen, of Providence, R.I., Secretary of the American Psychical Society, with six others present, three canes, one of wood, another of glass, and another of steel, were made to stand upon the floor for five minutes in a vertical position. At a command from Miss Lord the canes moved in any direction indicated, but they would not respond to a request made by any other person in the room. She then took one of the sticks in her hand, and, although apparently holding it lightly between her fingers, no person present was able to take it from her. This phenomenon is something after the Lulu Hurst order.

The second séance was reinforced by B. O. Flower, editor of the *Arena*; Mrs. Flower and Mr. Garland, all being members of the society. On this occasion the manifestations were far more varied and striking in character. Sitting in the dim light around the table, shadowy forms were seen plainly, moving here and there, bending over and breathing some word of comfort in a whisper; then seeming to rise in the air, to be lost in the deepening shadows. There stood at a little distance from the table a large rocking-chair, which all at once began to rock. Gradually it slid nearer to the table, and pushed itself in between two of the persons sitting there. Then it stopped for a moment, and slowly rose a few inches from the floor, falling back again with a loud thud almost instantly. It rose somewhat higher a second time, returning quickly to the floor again. Making a third attempt, as though moved by some superhuman force, it lifted itself squarely on the top of the table and began rocking violently.

A murmur of surprise went through the room. After a little delay, Mr. Flower declared himself wonderstruck, and suggested that the chair be returned to the floor, saying, as he did so: "Could any one sit in the chair, I wonder, and if so, could both be lifted?"

Instantly, three loud raps were heard, which in *spookdom* is the signal for "Yes." Having thus gained the consent of the unseen agents, Mrs. Flower, with much trepidation, seated herself in the chair, the company meantime all joining in singing a familiar hymn. This had continued for a few moments only, when the chair, despite all Mrs. Flower's efforts to prevent it, began slowly to rock backward and forward. In vain did the occupant place her feet upon the floor, and protest that the chair should not, could not, dare not move. It continued just the same, gaining gradually in force and velocity.

Every eye was fixed upon the chair and its occupant, which were both plainly visible in the semi-twilight, and an exclamation of fear arose as the chair was lifted, with its occupant, fully ten inches from the floor, and then sunk back again, just as it had done in the first instance.

"Are you afraid?" asked several persons of Mrs. Flower. They saw she looked somewhat pale.

"N-n-o, not very," was the answer, hesitatingly given.

The last word had not left her lips, when, as though with one mighty effort, the chair and its occupant were both placed on the centre of the table, in the presence of the astonished company.

At the third séance, in the presence of the same company, about the same phenomena occurred, with an additional mystery. Near the ceiling was a large picture-hook. One of the men present asked permission to place something on it, and was told, by loud raps, that he might do so. A stool was placed on the table, and he folded a bank note lengthwise, and tied it about the hook. After he took his seat all joined hands, and soon all were softly singing. The light was very dim. Not more than five minutes had passed before the medium uttered a cry more like the war-whoop of an Indian than anything else. Throwing her hands upward, she caught the bank note from the air, just above her own head. With this manifestation the meeting broke up, not, however, until the members of the society had expressed their complete satisfaction with what had occurred, and suggested a continuance of these remarkable experiences in the autumn.

W. H. PARSONS, P.R.S.

IN MEMORIAM.

ONE OF THE WORLD'S MARTYRS RELEASED.—TRANSITION OF PROFESSOR HENRY KIDDLE.

To the few—and happily the very few—readers of this journal who seem of late to have conceived the idea that this paper was established solely for the purpose of ventilating the sayings and doings of English Spiritualists only, and that it is an infraction upon their special privileges to narrate aught that is not of the pure *British* type and origin; it may be a satisfaction to learn *a priori* that Professor Henry Kiddle, well and widely known for the noble sacrifices he made of position, fortune, and emolument, for the sake of Spiritualism, was of *English* birth and parentage. The following extracts from the *Banner of Light*, of October 3, are now given to afford some slight idea of the work he achieved for the cause of true Spiritualism. The *Banner* Editor says:—

"Professor Henry Kiddle, ex-superintendent of public schools of New York, died yesterday (24th September) of paralysis. He was the author of several well-known educational and other books. He was 67 years old."

The above curt paragraph in the daily press conveys alike sad intelligence and a pertinent moral. It chronicles the fact that one of the world's martyrs in the interest of truth has laid off his weary form to put on the glorious garments of the Better Land; and it once more instances the bitter prejudice which press, forum, and pulpit always evince toward Spiritualism, by a non-mention thereof, when one of its leading exponents passes from this world of trial to reap the reward of his well-doing.

Professor Kiddle was indeed a learned man, a skilful head of New York's educational department as embodied in its public schools; the practical writer of works that have produced, and will long produce, marked results in the field of his earlier endeavours; *but* his chief glory rests in the sacrifices he made rather than surrender his convictions when he became satisfied of the truth of Spiritualism, and the earnest work he has accomplished—largely at his own expense—for the advancement among men of a knowledge of demonstrated spirit communion, since he openly declared his own belief in its everlasting verity.

At the time of his decease Professor Kiddle was president of the American Spiritualist Alliance of New York. His work under its auspices, as the Chief of the Secular Bureau of Correspondence, charged with replying to the "false witness" continually borne against Spiritualism by the papers of the day, was valuable beyond measure, and his arguments were such that the enemies of the New Dispensation could "resist their force only by encasing themselves in the impervious armour of prejudice, bigotry, and invincible ignorance."

The following scholarly tribute to Professor Kiddle's memory is from the pen of our esteemed friend, Judge Nelson Cross, himself an honoured ex-president of the Alliance:—

On Thursday, September 24th, at his home in the city of New York, Professor Henry Kiddle passed to the other life. His demise, though something of a shock to many of his near friends, was not unexpected by his family. For the past eighteen months the deceased had been a great sufferer from partial blindness, which necessarily interrupted the literary and scientific work to which he had devoted the best years of his life.

On the evening of Saturday, September 19th, he was prostrated by an attack of apoplexy. After this he never left his room. Toward the end he endeavoured to address some last words to his wife and children. "We all have our hour and duties to perform," he said with an effort, but failed to say more, and passed away in the full belief in the Spiritual philosophy which turned him from the cold unsympathising ways of materialism into a knowledge of the continuity of life, gained from experiences within his own family, to promulgate which he did not hesitate to choose between duty and interest at whatever sacrifice. Hence, the chronicle of his experiences in this new field, and his open avowal of belief in all the essential doctrines of the "New Dispensation," which finally led to his voluntary surrender of the office of Superintendent of Schools of the city of New York, which he had held for a decade without a question of his scholastic fitness, or a stain upon his character as a man. From this period Professor Kiddle continued to devote himself to those literary and scientific pursuits which had theretofore engrossed his attention. Born in England, of English parents, in the year 1824, and brought to this

country at the early age of nine, he was left to make his own way in the world. His whole period of schooling did not exceed three years. The rest he wrought out for himself; and when we take into view that not only was he thoroughly versed in all the higher educational branches of his native tongue, but that he was also familiar with French and German, and literature in the ancient classics, including Latin and Greek, we must accord to him a measure of praise which few men, under the most favourable circumstances, have earned for themselves.

In intellectual culture and true manly attributes, Professor Kiddle was in the highest sense of the term a "self-made man." At the age of thirteen he became a teacher under the old Public School Society of New York City, and thenceforward his upward course was constant. No individual did more than he to perfect the present school system, of which New York is so justly proud. As principal of the Saturday Normal School for teachers, the measure of his popularity is best shown by the exquisitely wrought testimonial of the members, presented to him on his retirement to accept the office of Superintendent of Schools.

Of Professor Kiddle's literary labours little need be said, so largely have they entered into the educational and scholastic treasures of the period. He was the author of a number of text-books for use in our schools, including an elementary work on astronomy, the revision of the false syntax of Brown's Grammar, a Cyclopaedia of Education, and a Dictionary of Education, &c., &c.

After the surrender of his office as Superintendent of Schools, Professor Kiddle wrote and published a work of Physics for use in high schools. In his intervals of teaching he read law in the office of Samuel J. Tilden, and was duly admitted to the bar.

He was the first President of the American Spiritualist Alliance, and held the office at his demise. No member was more zealous in the cause, sustaining it by some of the most profound articles ever given to the Spiritualist and secular press.

The Professor was an indomitable worker. To him idleness was unknown. Even in his hours of recreation his ever-active brain was busy with projects for the good of human kind. His Spiritualism was ingrained. It had come to him after long resistance and dubious experiment; but when once convinced of its verity nothing—neither emoluments, honours, nor self-interest—could turn him from the newly-found TRUTH. Ever after his voice and pen were ready in its defence.

[And again, writing in the *Banner of Light*, this brave man says] All attempts at compromise or conciliation are vain and useless. Why, then, should not the believers in the New Revelation stand in unbroken front, regardless of the hostile sentiments of social, religious, or professional orthodoxy, without caring a straw whether they are regarded as "quasi-respectable," or utterly condemned as reprobates?

So lived, and so passed to the beyond, Henry Kiddle. In his transition Spiritualism has lost one of its ablest and sincerest adherents, and the world at large a gifted and conscientious exponent of Truth.

NELSON CROSS.

ANCIENT QUAKER PROPHECIES AND THEIR FULFILMENT.

Amongst the numerous accounts of how THE SPIRIT was poured out on "the Friends," and Quaker followers of George Fox, we give the following brief extracts:—

In Sewell's History, vol. 1, page 132, is recorded a prophecy of George Fox, in reference to the breaking up of parliament, in the month of April, 1653. G. Fox not long before being come to Swarthmore, and hearing Judge Fell and Justice Benson discoursing together concerning the parliament, he told them "That before that day two weeks the parliament would be broken up, and the speaker plucked out of the chair." And thus it really happened; for, at the breaking up of the parliament, the speaker being unwilling to come out of his chair, said that he would not come down unless he were forced, which made General Harrison say to him, "Sir, I will lend you my hand," and, thereupon, taking him by the hand, the speaker came down. This agreed with what G. Fox had predicted. And a fortnight after, Justice Benson told Judge Fell, that now he saw George was a true prophet, since by that time Oliver Cromwell had dissolved the parliament.

On page 181, in giving an account of the life of Miles Halhead, it says: "When he was brought before the court,

the chief priest of the town then stood and desired the court that he might ask Miles one question; to this Miles said, 'The Lord knows thy heart, oh man, and at this present has revealed thy thoughts to his servant; and, therefore, now I know thy heart, also, thou high priest, and the question thou would'st ask me; and if thou wilt promise me before the court, that if I tell thee the question thou wouldst ask me, thou wilt deal plainly with me, I will not only tell thee thy query, but I will answer it.' Then the priest said he would. Then Miles proceeded. 'Thy question is this:—Thou wouldst know whether I own that Christ that died at Jerusalem, or not?' To this the priest wondering, said, 'Truly, that is the question.'

On page 332, it says: "A certain woman came once into the parliament with a pitcher in her hand, which, she breaking before them, told them so should they be broken to pieces," which came to pass not long after. And, because when the great sufferings of G. Fox's friends were laid before O. Cromwell, he would not believe it. This gave occasion to Thomas Aldam and Anthony Pearson to go through all or most of the jails in England, and get copies of their friends' commitment under the jailors' hands, to lay the weight of the said suffering upon O. Cromwell; which was done. But he, unwilling to give orders for their release, Thomas Aldam took his cap from off his head, and, tearing it to pieces, said to him: "So shall thy government be rent from thee, and thy house," which was fulfilled.

On page 346, is an account given of the prophecy of E. Burrough, concerning the downfall of the power of Richard Cromwell, in December, 1658. A letter was written, and sent to the protector and his Council, viz.:—

"The Lord God will shortly make you know that we are His people. Though we be accounted as sheep for the slaughter, yet our King of Righteousness will break you to pieces, if you harden your hearts and repent not. And, though that love will not draw thee, neither the gentle leadings of our God have any place in you, yet judgments shall awaken you, and his heavy hand of indignation shall lie upon your consciences, and you will be scattered and distracted to pieces.—(Signed,) E. BURROUGH."

This prediction was fulfilled the next year, a few months after the delivery of this letter, when Richard laid down the government.

On page 488, is recorded the prophecy of Wenlock Christison, concerning Major General Adderton, of Massachusetts, in the year 1661, who was one of the most bitter persecutors of the Quakers: "Take heed, for you cannot escape the righteous judgments of God."

Then said Major General Adderton: "You pronounce woes and judgments, but the judgments of the Lord God are not come upon us as yet."

But, before we draw the curtains of this stage, we shall see the tragical end of this Adderton, who now received this answer from Wenlock:

"Be not proud, neither let your spirits be lifted up: God doth but wait till the measure of your iniquity be filled up, and that you have run your ungodly race—then will the wrath of God come upon you to the uttermost. And as for thy part, it hangs over thy head, and is near to be poured down upon thee; and shall come as a thief in the night, suddenly, when thou thinkest not of it."

On page 598, Major General Adderton, who, when Mary Dyar was hanged, said scoffingly and in an insulting way, "that she hung as a flag for others to take example by," and who, also, when Wenlock Christison being condemned to death, warned the persecutors because of the righteous judgments of God, presumptuously said: "You pronounced woes and judgments, and those that are gone before you pronounced woes and judgments; but the judgments of the Lord God are not come upon us as yet."

But how he himself was struck by these judgments, and served for an example, we are to see now. He, upon a certain day, having exercised his soldiers, was riding proudly on his horse towards his house. When he came about the place where usually they loosed the Quakers, so called, from the cart, after they had whipped them, a cow came and crossed the way, at which his horse, taking a fright, ran away, and threw him down so violently that he died. Thus God's judgments came upon him unawares.

All the above prophecies, from the standpoint of the spiritual philosopher, can be explained without forcing upon the mind a conclusion which could not, to any understanding, be founded in human power alone.

OFFICE OF "THE TWO WORLDS,"
10, PETWORTH STREET, CHEETHAM, MANCHESTER.

The People's Popular Penny Spiritual Paper.

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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.

To CONTRIBUTORS.—Literary Communications should be written on one side of the paper only, and addressed to the Editor, The Lindens, Humphrey Street, Cheetham Hill, Manchester.

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 23, 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.

EARNEST WORDS TO OUR CONTRIBUTORS AND CORRESPONDENTS.

WHILST we are extremely pleased to receive able contributions to our columns, especially from home sources, and desire, if it were possible, to give to each writer their due place of honour, we must protest against the influx we receive of long, dry, dreary essays. The majority of our readers skip the essays altogether, and we can scarcely point to any class of persons, except the writers themselves, who will wade through prosy essays on mere abstract subjects. Even when we do print them, the limitations of our little paper compel us to cut away hosts of unnecessary superlatives, for which the Editor is bitterly reproached by the self-admiring writer, whilst what is put in is equally sure to be the subject of other grumblers because the luckless Editor has put it in at all. The newly-discovered and wonderful

powers of the human spirit afford us now endless themes for valuable and instructive writings. Articles on history, biography, memorable lives, scientific discovery, the uses, abuses, and curiosities of religious associations, comparisons of ancient and modern mysticisms, occult discoveries, and notices of interest concerning the topics of the day—all these should afford food enough for progressive minds to write upon, and are, in fact, the only topics which we can in future pledge ourselves to print.

Leaders or Rostrum Articles.—Besides the essay appearing in the present Rostrum article, we have seven other theses on "What is Man?" As out of our numerous readers we do not recall one single individual who is likely to arrive at the great *desideratum* of self-knowledge by the perusal of these dry bones of individual thought, we are now compelled to protest against any further supply of the same kind of material unless accompanied by stamps for return postage.

To the friends who are good enough to send us records of phenomena, we must insist upon the accompaniment of a respectable name or names for the verification of the statements made, having "taken a pledge" with our beloved spirit-friends never to publish, or sanction the publication of any statements of phenomena claiming to be spiritual which have not been vouched for by some person known to and trusted by the publisher, or testified of upon sufficiently good collective evidence.

In conclusion, respect the notices to correspondents appearing even in the largest and most capacious journals, much more in one of the present limited size. BE BRIEF, and remember that hundreds of articles are inadmissible on account of their inordinate length, and that the highest of all truths can be enclosed in a nutshell.

THE NEED OF REFORM IN OUR PUBLIC SERVICES.

BY F. HEPPWORTH, OF LEEDS.

FROM the title of this paper, the inference may be drawn that the writer is not altogether satisfied with the present method of conducting the public services of our movement. The outcome of the following remarks, together with previous remarks upon other subjects, may possibly earn for the writer the reputation of being hypercritical; but this is not, I assure you, the goal of my ambition.

I imagine, that our meeting rooms, under our present order of service generally, are attended by less audiences, and our members and visitors are far less interested and instructed than would be the case under a reformed order of public service. Nor am I alone in this supposition—if I may judge by the general appearance of many who attend our rooms, and who, as the service advances, manifest different degrees of "coma." These people, I presume, attend our meetings for the purpose of being interested and instructed, but either through mistaking the intention of the service, or failing to find therein that which they seek, they settle themselves as comfortably as possible in their respective seats, and glide—sometimes noiselessly, sometimes objectionably audibly—into "dreamland," and there remain, until they are called back to earth, and realise the exact position of affairs by the announcement of a collection.

To all who are engaged in the conducting of a service, this, I can understand, is a real cause of annoyance, and, doubtless many promoters have long wished that some method could be introduced, by means of which the audience could be *kept awake* for a little over an hour. I am not complaining that Spiritualists are worse than other religious bodies in this respect, for we read that the orthodox church engaged men, in past days, to tap sleepers over the head with a stick; but to adopt a similar method to-day, might lead to unpleasant and disastrous results, and would not be the wisest course to pursue.

We Spiritualists claim and preach a broad philosophy—so broad, in fact, that it embraces the whole life-actions and spiritual culture of man, as moulding and fashioning him for vastly higher states of goodness and wisdom in the eternal life beyond the grave. We are not enslaved by a set of narrow creeds or dogmas, beyond the bounds of which we may not pass through fear of excommunication, and yet, despite the liberty of which we boast and the vast range of subjects which we are enabled to conscientiously study and teach, as conducive to the welfare of man, we fail to attract, or, having attracted, fail to interest the friends who attend our public services. I think there are several causes for this failure, for which remedial measures must be taken by the

concerted action of societies' officers. We are too apt to fall into, and be content to follow closely on, the lines of orthodox religionists, disregarding altogether their inability, generally, to interest their congregations—save by the happy introduction of a grand organ, a master musician, and an efficient choir; and in this last-named art, we might truly copy the church with advantage.

In instituting a reformed order of service in our movement, I would suggest that one of the first considerations of Spiritual societies should be to develop the musical tastes of their members, by the formation of singing classes. Good music is essential to the success of a Spiritual service. Music is educational, and by its aid we may produce conditions advantageous to our spirit inspirers and beneficial to ourselves.

In opening our services I would still adhere to the practice of congregational singing. After an invocation by the speaker I would suggest a well-chosen reading by the chairman, from some work connected with our movement, having special reference to the facts or philosophy of Spiritualism, but chiefly its facts, for the benefit of strangers present. Following this, I suggest a recital by our speaker, or by a member or friend of the society. This should be followed by a solo or duet by members. To conclude this interesting portion of the service, the congregation should be invited to join in singing another hymn. Then should follow the more instructive portion of the service, namely, the address, which should not be of more than thirty-five minutes' duration, except on special occasions. After the discourse the choir should sing some selected hymn while the collection was being taken. Where this is impracticable, the organist should be requested to play during the collection. The announcements by the chairman should follow, and the service close with congregational singing and benediction.

Before the reformation in our services can be deemed complete I judge it necessary that some plan be considered and adopted in regard to our speakers. I conclude that I am quite in order in introducing this matter in this paper, as the addresses from our speakers form the principal part of our services. I know that wiser people than I have long thought upon this subject, and offered suggestions, but we have not arrived at any practicable method of dealing with it in our present state. This, however, does not deter me from offering a suggestion which I consider practical.

I look with hope to the future, when Spiritualism shall possess such an array of talented speakers as may not be excelled in any other cause; but to arrive at a realization of such hope something must be done in the present whereby our speakers may be improved and our platform protected. To this end I would suggest that at the National Organization Conference a Committee of Judgment be formed, elected by the Conference from representatives of societies present. This committee should be divided, for convenience, into sub-committees of not less than twelve people, representing societies meeting within thirty miles of a given centre. These sub-committees should meet at their respective centres twice a year, and their meetings should be publicly announced four weeks prior to meeting. All speakers desirous of coming on to the Spiritual platform should announce such intention to the secretary of the committee for his or her district. On the day appointed the speakers shall meet the committee, and shall be invited to give an address upon the general principles of Spiritualism. The Committee of Judgment shall afterwards decide upon the eligibility of the speaker, and if the decision be favourable a certificate shall be forwarded to the speaker, which shall be his or her credential to societies. The certificate I suggest should be arranged something like the following example:—

NATIONAL ORGANIZATION OF SPIRITUALISTS.

Meeting of Committee of Judgment.

(Place of Meeting) — (Date) —

This is to certify that A—B— was duly elected on — day of — by the Committee of Judgment as an eligible speaker for the cause of Spiritualism. This certificate is valid until A—B is summoned to appear before the Committee of Judgment for further examination.

(Signature of Committee) —

All speakers receiving no certificate after examination shall be at liberty to renew their application at the next meeting, in the meantime devoting themselves to the object in view. Here the inevitable question of expense arises. In order to meet this, I would suggest that societies defray

the expenses of representatives on the committee, and I think it would be well invested capital. For the privilege of belonging to the General Committee of Judgment, I would suggest that a subscription be taken at the National Conference, to defray the cost of printing certificates, which cost would be but a trifle. The committee to be dissolved at each conference, and a new committee formed. Such is the scheme I have conceived generally, the adoption of which, I believe, could not fail to improve our public services, and give an impetus to our cause such as our present method cannot furnish.

NOTE.—We most cheerfully print Mr. Hepworth's suggestive paper, feeling that our Spiritual meetings have much need of reform, and that any plan that would tend to improve the quality of our music and the educational methods of our speakers, ought to be and would undoubtedly prove to be very valuable adjuncts to the Spiritualistic meetings. The deficiencies in both the above respects we all know to be only too remarkable and objectionable. Whilst, therefore, we have the strongest possible sympathy with some of the views expressed by our friend as above, and hope to see them well ventilated at our next Annual Spiritual Conference, and that with good practical results, we take strong exception to the suggestion that Spiritual lectures have any tendency to promote somnolency, or to require the aid of "wakers up" to patrol the congregations. On the contrary, the Editor of this paper can declare, after a thirty years' experience of the Spiritual rostrum, that she herself was always the *least wideawake person* amongst her audiences, and that, up to the present day, many of those who attend her lectures would feel far more disposed (if they dared) to strike her on the head than feel the need of being struck themselves. In fact, judging by what we know of the audiences who attend her own lectures, those of Mr. and Mrs. Wallis, Messrs. J. J. Morse, and himself (Mr. Hepworth), Wm. Johnson, Victor Wyldes, Mrs. Green, and a few others of the same stamp, the Spiritualistic audiences in general are such singularly wideawake people that they deserve the very best treatment spiritually and intellectually that the societies can give them. It is for this very reason that we say to our friend we thank you for your suggestive article, and hope to see it bear good fruit at our next conference in July.—Ed. T. W.

QUESTION DEPARTMENT.

To the Editor of "The Two Worlds."

MADAM,—I have travelled through the United States and watched your progress here, and believing you to be a pure and truthful, as well as a noble and well-informed representative of Spiritualism, I wish to ask you an important question. I have quite recently been present at what was called a spirit materializing circle. I saw no evidence whatever to convince me that the appearances I witnessed were spirits; on the contrary, I believe them to have been deliberate frauds. What I want to ask you is, do you think I should have been justified in seizing the so-called spirit and exposing the fraud?—*Lex et Lux*.

ANSWER.

We not only think you would have been justified in so doing, but we think the really true and good inhabitants of the spirit-world would have felt obliged to you. If "the appearance" you saw was a genuine spirit, you could not have harmed it, for materialized spirits are as much accustomed to be handled as are mortals. If said "appearance" was a fraud, you alike render a service to the spirit-world and mortals by exposing it. Such frauds are the worst of frauds; perpetrated in the name of a higher world and the interests of religion, they cannot be too harshly or universally denounced and punished.

MADAM,—Do you, in all candour, think it is right to charge any fees for religious services, such as you claim Spiritualism to be? If it is, as I have heard you affirm the strongest, if not the only, proof in the world of immortality, should it not be given without money and without price to all mankind?—*Anima Mundi*.

ANSWER.

When spirit mediums, speakers, writers, and teachers can obtain bread, board, lodging, and all the necessities of life without money and without price, it will be time enough for

them to give their labour free, without making that labour their means of living. Because the products of the earth and the stores of the baker and butcher are amongst the essentials of life, are they given without money and without price? Aye, truly are they in the first instance. The Creator gives the raw material, but its conversion into use involves the knowledge, time, and labour for which price is demanded, and should be so in every department of human action. The only modification of present systems of compensation for religious teaching that we could wish to see instituted, is to divide the fees a little more equally between the archbishops, who live in palaces and receive their ten to twenty thousand pounds a year, and the spirit mediums, teachers, and writers on immortality, who PROVE what the archbishop only *preaches*, and yet receive barely enough to keep body and soul together. The days of Buddhas, with yellow robes and begging bowls, are—or should be—past; and *Anima Mundi* had better learn the lesson that “labour is worship,” and the Pharisees that cry out against paying for the labour that proves immortality, are prompt enough to get money in some other way: *honestly, if they can*, but to “get money” somehow.

DEAR MADAM,—Would you please answer me this question, for the benefit of good fathers and mothers. How is it with dear little children on their arrival in the spirit-world—those who were very fond of their parents, brothers, and sisters to the last of their lives on earth—and who must miss seeing all the dear ones to whom they have been accustomed and loved so much?—*St. Aubins*.

ANSWER.

In all accounts of the spirit-world—even to tens of thousands—it is declared that dying on earth is a new birth in spirit life, and for the youngest as for the oldest new born spirit, there are spirits waiting to receive them—become spiritual mothers and fathers to the young, and spirit guides and guardians to the adults, as long as they require such care. Even embryo spirits—those that have never lived on earth—are cherished, nourished, and trained into life by loving spirits, many of whom have never known the joys of parental emotions on earth, but realize this by adopting these little waifs and fanning the divine spark into life and beauty. Every child, large or small, is the special care of parental spirits, who adopt and train them in love and beauty. Some—in fact most, children on entering the spirit-world are adopted into homes, and though trained in bands from the plans of which the Spiritual Lyceums on earth were founded, they all have some loving spirits who adopt, love, and care for them with all a mother's and father's tenderness. These little ones, too, are constantly brought to earth—especially to the homes of good mothers and fathers; there, though unseen, they hover around, learn of their earthly relations, with their parents and kindred, often inspire their little brothers and sisters, silently warn them from danger, and are trained even from early childhood to become the ministering spirits of the home. Thousands of those that have lost their little ones in infancy are astonished when they enter the spirit-world to be greeted with warmest love “by tall and splendid angels,” who have, for long years, kept watch and ward over those very parents who have forgotten *them*, but whom they ever kept in remembrance and never forgot. Volumes could be written on the lovely life and angelic training of little children in the spirit-world. It must suffice to say, once more, they are all and each adopted by blessed Spiritual parents, and trained to become Ministering Angels of the Highest.

THE MANCHESTER SPIRITUALIST CONFERENCES.

At the third meeting of this newly-formed association, which took place on Tuesday evening, the 13th inst., an overflowing audience attended the great upper room of the Vegetarian Restaurant, in Fountain Street, many persons standing on the stairs for lack of room in the hall. The opening address of the evening was given by Mr. W. H. Wheeler, of Oldham, who for some thirty minutes kept his listeners enthralled by his rapid, brilliant, and conclusive arguments on “The Fallacies of Theosophy,” as presented by its modern founders and teachers. It is much to be regretted that Mr. Wheeler's speech had not been committed to writing, the experimental Conference promoters having no means to hire a reporter for these occasions, and the address being brimful of capital and unanswerable points of evidence concerning the fallacies, absurdities, and irreconcilable con-

traditions by which the Theosophical writers betray their total lack of any common or authoritative standard of truth. Mr. Wheeler's entire speech was illustrated by numerous quotations from the works of Madame Blavatsky, Sinnett, and other prominent Theosophical writers, the recital of which could not fail to recall the words of the Japanese ambassadors to the United States, when, after listening to scores of contending Christian sects, each trying to convert the *heathens* to their own special phase of belief, the interpreter wound up by the charge to “go and agree amongst yourselves what Christianity is, and then come and try to teach it to us.” Mr. Wheeler summed up the various ten-minute speeches which followed his with equal ability to his opening address. As last Tuesday evening's opening and closing address on “The Fallacies of Theosophy and Truths of Spiritualism” were taken by the present writer and Editor of this paper—Mrs. Britten—she enlisted the services of a reporter on her own account, who has prepared a synopsis of her speech for this journal. We may mention incidentally that one of the most noteworthy ten-minute speeches of the evening was made by Mr. E. W. Wallis, who compared with powerful effect the former work of Mrs. Besant as a PRACTICAL reformer, the friend of the people, and promoter of every good work, with her present position as advocate of the contradictory trash and unproved theories of what is called Theosophy.—Ed. T. W.

LYCEUM JOTTINGS.

MY SPIRIT FRIENDS.

THEY come to me in dreams so light,
They come to me with lights so bright,
They come to me with music sweet,
They come to me with hastening feet,
They come to bring me joy and peace,
Bidding the weary heart-ache cease,
My spirit friends.

They come to bid me smile, not sigh,
For those I love are ever nigh;
Are ever watching o'er my path,
With that pure love a spirit hath,
Guiding me lest I go astray,
On life's uncertain stormy way,
My spirit friends.

They come and whisper in my ear,
Telling me heaven is, oh, so near;
That when this earth-life shall be done,
Then shall succeed a brighter morn,
From which all sorrows flee away,
And I, with them, shall dwell for aye,
In spirit land.

Halifax.

—Mrs. Riley.

THE FAIRIES' COBBLER.

I SAT at work 'neath the lintel low,
And the white walled street was still,
Save for the sound of my neighbour's loom,
“Plek-a-plek-plek,” through the twilight gloom,
And a curlew crying shrill.

The curlew cried, and I raised my head,
For I felt the good folk near—
Slim little shapes in the fading light,
Dusk and dim, but their eyes gleamed bright,
And they hailed me thin and clear.

In they swept with a rustling sound,
Like dead leaves blown together;
Bade me fashion their dainty shoon—
“Oh! the morrow's e'en is the feast o' the moon,
And we dance on the wan white heather.”

So I took their gay stuffs, woven well,
As never a mortal weaves;
Fashioned daintily, fashioned fair,
Little red shoon that the Pixies wear,
Of the blood-red autumn leaves.

Winter will come, with snow-stilled skies,
And the neighbours' hearths aglow;
But the owls will drowse on my cold hearthstone,
For I shall be gone where the birds are flown,
And the great moon-daisies blow.

I sit at work 'neath the lintel low,
And the white-walled street is still,
The twilight deepens dim and grey;
To-morrow it may be—not to-day—
And I wait the Pixies' will.

—Graham R. Tomson in “Longman's Magazine.”

There is but one law for all, namely, that law which governs all law—the law of Nature, the law of humanity, of equity.

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.

ACCRINGTON.—Oct. 11: Mrs. Crossley found it impossible to come, and Mr. Leeder gave excellent addresses. Oct. 18: Mr. Edwards spoke on "The gulf bridged over," and "Spiritualism, its use and abuse," in good argumentative style. Miss Bailey gave remarkable clairvoyance at both services, giving in many cases full names of the spirit friends delineated. The room is crowded to excess every Sunday.—J. E.

BATLEY.—Saturday, Oct. 17: Anniversary tea meeting, a goodly number sat down. Public meeting afterwards, Mr. W. Stansfield, ex-Unitarian lay preacher, chairman. A very encouraging report of the past year's operations was given by Mr. J. Pawson, an ex-Atheist, who added a spirited and interesting address. Mr. Ogram, of Heckmondwike, recently an active worker in the Salvation Army, stirred us by a gem-in-the-rough delivery, full of practical experience. Our thoughtful exponent, Mr. W. Rowling, ex-Town Missionary, advised parents (a Lyceum having recently been formed) not to leave the education of their children entirely to school teachers, but to second their efforts, that more spiritual and moral inheritance may be transmitted to coming generations. Mr. J. Armitage, of Batley Carr, in a good-humoured speech, pointedly referred to the "composition" of our platform, almost all shades of ex-denominational church life and materialistic unbelief being represented. He trusted that our reverend friend (to whom he gave a right hearty Yorkshire welcome) would gather much inspiration from this fact. The Rev. C. Ware was introduced. He had travelled from Exeter, over 250 miles, and was only just recovering from a seven months' illness, and had to conserve his energies. He spoke of his "expulsion," ten years ago, from the Bible Christian denomination, due to his knowledge of the facts of spirit-communion when brought before the authorities of his church, along with others. He proudly defended the position he had assumed in Spiritual matters, though it took the bread from his mouth; he felt he could trust the spirit-world, and had not regretted one iota of the action he then took. He trusted that the energy displayed by that night's meeting was an augury of still greater success in the near future. Mrs. W. Stansfield, once an active Primitive Methodist, but now an active platform medium, gave instances of her experiences as a "little missionary," and endeavoured to infuse a greater degree of liberality into Spiritualists that the work might be pushed forward more rapidly. Mrs. Thornton, of Cleckheaton, then gave some reminiscences of her connection with the Methodist Free Churches, and said that, though she was no scholar, she now knew she had gifts which could be used for the advancement of truth and virtue. On Sunday, Rev. C. Ware gave addresses in the Town Hall. Afternoon subject: "And the king said unto her, Be not afraid: for what sawest thou? and the woman said unto Saul, I saw gods ascending up out of the earth." (I. Samuel xxviii., 13.) Evening: "What truth is Spiritualism giving to the world?" Mr. E. Bush, of Bradford, ex-Primitive Methodist preacher, chairman, excited great interest by his methodistic manner of running comments as he read the lessons. The audiences, at both services inclusive, numbering over one thousand people, were most attentive and orderly. Lectures were given Monday, Tuesday, and Wednesday in connection with the anniversary, by the Rev. C. Ware.

BIRKENHEAD. 84, Argyle Street.—Thursday, 15: A well-attended séance, conducted by Mr. Callaghan. Oct. 18: At 6-45, Miss Jones gave a trance address, urging the necessity of a good and virtuous life "outside the portals," before we gained admission to the other side. The houses we shall inhabit hereafter we are building and embellishing while in earthly life. Several articles were afterwards submitted for psychometrical examination, each being acknowledged as correctly delineated. Mr. Tolly presided, Miss Sparrow, pianist. Mrs. Seymour sang a solo. October 25: At 6-45, Mr. Seymour on "The Spiritual Experiences of Swedenborg." Thursday, 29, at 8 o'clock, monthly social meeting.

BIRMINGHAM. Smethwick.—After service on Sunday last, the secretary, on behalf of the Messrs. Coley Brothers, had the pleasure of presenting to Mr. P. H. Wollison, a very handsome silver watch, bearing the inscription on the inner case, "Presented to Mr. P. H. Wollison, by the Messrs. Coley Brothers, for services rendered. October, 1891." Mr. Wollison suitably responded. A very crowded audience had assembled to hear Mr. Wollison's controls, and remained to witness the presentation. Mr. Wollison's friends will be pleased at this kindly recognition of the valuable service he has rendered to the cause of truth.—D. F.

BIRMINGHAM. No. 2, Oozells Street.—Owing to Mrs. Barr cancelling her engagement, two friends gave interesting readings. Mrs. Burton's control spoke encouragingly to our members to stand firm in the cause of truth.—S. C.

BOLTON. Bridgman Street Baths.—Afternoon circle, conducted by Miss Murray, who gave splendid clairvoyance, both names given in some cases and recognized. Evening: Service of song, "Harry Lee," well rendered by the choir. Crowded audiences at both meetings.

BRADFORD. 448, Manchester Road.—October 11: Mrs. Bentley's subjects were, "What is True Religion?" and "What is God—Where is God? and What is He?" Both discourses were well given to intellectual audiences. Good clairvoyance and psychometry. Owing to Mrs. Clough's indisposition, Mr. and Mrs. Thornton, of Cleckheaton, kindly assisted us. Mrs. Thornton's subjects were, "A Spirit Experience" and "How I became a Spiritualist." Both were well treated and gave great satisfaction. Clairvoyance and psychometry very good.

BRADFORD. St. James's.—Morning, very harmonious circle, 15 in attendance. Afternoon and evening, good, practical addresses from Mrs. George Marshall's guides. Very successful clairvoyance and psychometric tests. Audience much improved.

BRADFORD. Norton Gate.—In Mr. Bloomfield's absence, Mr. Wilkinson's inspirers gave addresses on "Personal Responsibility" and "Is

the Bible Anti-Spiritualistic?" Mr. Hilton spoke on "Is Life worth Living?" Psychometry by Mr. Craven at each service. Fair audiences.

BURNLEY. Hammerton Street.—Afternoon, chairman read the Spiritual Commandments and the Ten Laws of Right. Mrs. Hyde gave very successful clairvoyant descriptions. Evening, "What is Spiritualism doing for Humanity?" Also clairvoyant descriptions to a crowded house.—W. S.

BURNLEY. Robinson Street.—Mrs. Wallis, with her usual distinguished ability, discoursed on "The Word of God—Where Found and How to Read," and "Man, Mortal and Immortal." Good audiences.

BURNLEY. 102, Padiham Road.—Afternoon: Local mediums gave short addresses, followed by clairvoyance. Evening: Mrs. Heys discoursed on "Spiritualism: Its Uses and Abuses," to large and attentive audiences. Very good clairvoyance.—J. W.

BURNLEY. Maden Fold.—Mrs. Russell's guides spoke on "Spiritualism, a builder and a destroyer." Clairvoyance at each service. Good attendance at night. P.S.—The committee thank her sincerely for giving her services for expenses.—G. H. E.

BURSLEM.—Afternoon: Miss Pimblott's guides answered good and interesting questions from the audience. Evening subject, "Lessons of the past for the future," which was treated very pleasingly. Moderate audience.

CLECKHEATON.—October 3: Successful tea party. Balance in hand, £1 17s. Bankfoot friends gave the entertainment, for which we thank them, and all friends who helped. We are glad to say we are out of debt. Oct. 18: Mrs. Hoyle's guides spoke on "Who are the Ministering Spirits?" and "Spiritualism a science and a religion," very fluently. We hope the seeds sown will bear fruit in days to come. This lady is well worth listening to. Room crowded to excess. Very good clairvoyance at each service. Glad to see her again soon.

DARWEN. Church Bank Street.—Speaker, Mrs. Best, of Burnley. Clairvoyance both afternoon and evening, occupying the whole of the time. The descriptions were very good, and seemed to give satisfaction to good audiences.

FELLING.—Thursday: Mr. J. G. Wright lectured on "The Duty and Necessity of Spiritual Activity," and gave a number of very satisfactory clairvoyant tests. Sunday: The President and Mr. T. Wright were favoured with an excellent audience. Mr. Wright read from an address delivered by Mrs. Britten 26 years ago, and made remarks based on the words "Buy the Truth!" Mr. Hall spoke on current topics. The meeting was instructive and interesting.—J. D.

HALIFAX.—Mr. Hepworth's subjects were, "The Church of the Past, Present, and the Future," and "Spirit Ministry." Both were dealt with in a very able and intelligent manner, and our large audiences were highly satisfied.

HECKMONDWIKE. Blanket Hall Street.—Monday, Oct. 12: Mr. Hargreaves gave us a lecture, illustrated by diagrams. We wish there had been a better attendance, and hope for a better audience next time. Oct. 18: Miss Patefield gave most eloquent discourses, listened to by a crowded audience at night. Subjects, "Spiritualism, is it a Religion?" and "Man's Need of a Saviour," which she handled in a remarkable style. Clairvoyance at each service, nearly all recognized.

HUDDERSFIELD. Brook Street.—Our old friend and veteran, Mr. Johnson, has met with a capital reception. A fair audience in the afternoon and a crowded one at night were treated to sparkling replies to questions given in Mr. Johnson's well-known effective style. We hope to have an equally good assembly to hear friend E. W. Wallis next Sunday.—J. B.

KEIGHLEY. Assembly Rooms.—Grand and eloquent addresses by Mrs. E. H. Britten. Her last visit to Keighley as a platform speaker. Afternoon: Eight subjects were treated satisfactorily, "Theosophy" and kindred subjects taking the lead. The evening subject for discourse was "Thirty Years in the Harvest Field of Spiritualism," showing the rise and gradual development of Spirit communion. Will long be remembered by the immense gathering of people, who had once more determined to hear her. At the close of the address, our president, Mr. Waterhouse, proposed the following resolution, "That the best thanks of this meeting be tendered to Mrs. E. H. Britten for her services to the cause and progress generally, but to the cause of Spiritualism, this meeting heartily appreciates her life-work and tenders to her its best thanks." Upon being seconded by Mr. Joseph Clapham, with a few appropriate remarks, the audience were asked to respond to the resolution by rising from their seats, which they did *en masse*, a sight, the witnessing of which will long be remembered as a fitting close to a noble career, by the expression of a united assembly.—E. W.

LEICESTER. Liberal Club, Town Hall Square.—October 11: Harvest thanksgiving services. Suitable lectures were given by Mrs. Walker, of Northampton. October 18: Mr. H. Clark gave an admirable lecture in reply to Rev. — Ashcroft's lectures on Spiritualism.

LIVERPOOL. Daulby Hall.—Moderate attendances. Addresses by Mr. J. J. Morse. Morning, "Evidential Spiritualism." Evening, "Man, a Fleeting Presence, or an Eternal Reality." October 19: Answers to questions.

LONDON. 311, Camberwell New Road, S.E.—Evening: We were favoured by the "Death" experience of one of our spirit friends, whose birth to the Higher Life was a topic of all-absorbing interest to a very large attendance. Some spirit descriptions were given at the close.—W. E. L.

LONDON. Canning Town, 2, Bradley Street, Beckton Road.—Meeting well attended. Good harmony enabled the controls of Mrs. Weedemeyer to do good work, principally for strangers.—F. W.

LONDON. Forest Hill, 23, Devonshire Road.—Mr. G. D. Wyndoe gave an able paper on "Food," arguing that abstinence from animal food was best for man's physical and spiritual welfare. An interesting discussion ensued. A members' meeting followed. Report showed—receipts for September £6 15s. 10d., expenditure £6 2s. 4d., balance in hands of treasurer £5 7s. 0d. We decided to use at our services the songs from "The Spiritual Songster," by H. A. Kersey, Mrs. Gunn, our pianist, being elected leader of the choir. Mrs. Ham and Mr. Preyn were elected on the committee.—H. W. B.

LONDON. 10, Park Street, Islington.—Oct. 6: Small but very harmonious circle. Attendance small on account of wet.—Oct. 13: large meeting. "Theosophy" was ably dealt with by Mr. A. Glass in

the absence of Mr. Rodger. A general conversation on the subject followed.—R. M.

LONDON. King's Cross, Copenhagen Hall.—Morning: Mr. McKenzie read a paper on the "Seven Principles of Theosophy." Discussion followed. To be resumed next Sunday. Evening: Mrs. Bell, of Peckham, gave a very interesting and thoughtful address on "Spiritual Experiences." A unanimous vote of thanks, moved, seconded, and supported by Messrs. Wallace, Linley, Hopcroft, and Rodger, concluded a harmonious meeting.

LONDON. Marylebone, 24, Harcourt Street.—At 11: Mr. Dale gave an exhaustive and scientifically illustrated address on "Divine Influence," showing the necessity to cultivate pure thought and action as the only means of spiritual progression. At 7: Mr. McKenzie gave a comprehensive address on "The points of unity and divergence between Spiritualism and Theosophy."—R. M. and C. W.

LONDON. Open air. Finsbury Park.—These meetings will be continued so long as the weather keeps fine. Last Sunday morning a large meeting addressed by Messrs. Burns and Jones.

LONDON. Peckham, 33, High Street.—Morning, Mr. Humphries continued his exposition upon the "Second coming of Christ," giving some of the signs of its rapid approach, while insisting that to many he had already come. Evening, Rev. Dr. Young detailed the facts which led to his conversion to Spiritualism, facts of such an overpowering nature that anything but belief was impossible to a logical mind. At our committee meeting last week a substantial balance was declared, and it was determined to hold fortnightly public entertainments, commencing October 29.—J. H.

LONDON. Shepherd's Bush, 14, Orchard Road.—Mr. Astbury gave an excellent discourse upon "Theosophy and Spiritualism," comparing the beauty and comfort of a knowledge of the truth that our loved ones still live with the theory of Theosophy.

LONDON SPIRITUALIST FEDERATION. Athenæum Hall, 73, Tottenham Court Road.—Evening, we had a most interesting lecture by Mr. Rajan, a Hindoo gentleman. He related many strange experiences in magic and stated that he himself could produce magical results, such as making a chair and person sitting on it spin round violently by uttering certain words.

LONGTON.—Mr. V. Wyldes gave an inspirational oration, "The Voice of Antiquity concerning Man," in a very able and scientific manner to a good and appreciative audience; also three inspired poems on subjects selected by the audience, who much enjoyed the whole proceedings.—H. S.

MANCHESTER. Tipping Street.—Large and appreciative audiences listened to the very excellent rendering of the service of song, "The Silver Lining, or the Poor Student," by Mr. Smith, our esteemed organist, and the choir. In the afternoon Mr. Maslin presided, and gave the connective readings. Evening, F. Tomlinson, Esq., conducted the service, which was listened to with rapt attention by the large congregation, and we have to thank him for his excellent rendering of the connective readings. Mr. Macdonald opened and closed with prayer. The musical portion was admirably rendered, and highly appreciated.

MANCHESTER. Collyhurst Road.—Mrs. Horrocks, although suffering from a cold, favoured us with her presence. Evening subject, "The Mental Qualities of Man and Woman Compared." Psychometrical tests given satisfactorily.—T. T.

MANCHESTER. Edinboro' Hall, Alexandra Park.—Thursday, Oct. 15, at 8 p.m.: Debate between Mr. E. W. Wallis, affirmative, and Mr. Shuttleworth, negative. Subject, "Has man a conscious existence after death?" Mr. Wallis handled this in his usual masterly manner. Mr. Shuttleworth entirely collapsed towards the end, so far as argument went. A crowded hall. Oct. 18, 11 a.m.: Mr. Juraki opened the debate on "The life hereafter—heaven, hell and its punishments." An interesting discussion followed. Attendance small. Three o'clock, Mr. Rooke gave an address on a chapter from the Bible. 6-30, an eloquent and convincing address on "Is the Bible a suitable book to place in the hands of the young?" and proved conclusively that it was not. A large and attentive audience, but we experienced much annoyance from a number of young people whose special purpose was to create a nuisance.—J. G. M.

MIDDLESBROUGH.—Oct. 11: Mr. J. Stevenson delivered excellent addresses on "Spiritualism the Spirit of the Times" and "Body, Soul, and Spirit." Good audiences. Oct. 18: 10-45, Circle. Mrs. Brown (local) gave good clairvoyant tests. An able exposition of "Soul Affinity" by Mr. Gallettie, president. 6-30, Through Mr. Robinson's illness we had requisition for local talent. Our good friend Mr. Stirzaker gave a stirring address on "Cosmic Emotion," which was eagerly listened to by a good audience. We trust a goodly number will welcome Mr. Buckley on his first visit, Oct. 25.—W. I.

NELSON. Bradley Fold.—Mrs. Marsden, clairvoyant, was again successful in her delineations. Many strangers present. Room crowded to excess, and audience well pleased. Mr. Dugdale opened and closed with prayer.—J. W.

NEWCASTLE-ON-TYNE.—Mrs. E. Gregg, of Leeds, was prevented filling her engagements through the severe illness of Mr. Gregg, with whom we deeply sympathize, and trust he will soon be restored to health. An experience meeting was hastily organized. Messrs. Lead, Stevenson, Hunter, Morrow, Westgarth, and Harris gave descriptions of their experience, which afforded great satisfaction.

NORTHAMPTON.—We had very large meetings last Sunday, as you will see by the cuttings from the two daily papers I send. Morning, Market Square.

NORTH SHIELDS. Camden Street.—Oct. 11, 12, and 13: We had successful clairvoyant and psychometrical delineations by Mr. G. A. Wright, of Bradford. Oct. 18: A splendid discourse by Mr. R. Grice, on "The Signs of the Times," was listened to with rapt attention by a fair audience.

NOTTINGHAM. Morley Hall.—Morning circle largely attended. A good time enjoyed by all. The Lyceum sessions was made enjoyable by Mr. G. Featherstone, who gave some sound advice, and presented a great contrast from his morning lecture, given under control. Evening meeting largely attended; a large sprinkling of outsiders, no doubt, caused by the previous evening's masterly effort of Mrs. Besant, in the Mechanics' Hall, on "Theosophy and Occultism." Our members attended, and put questions which brought the facts of Spiritualism

before the large audience. Mr. Wallis presided. Mrs. Barnes' control gave one of the finest addresses, on "The goodness of God," we have yet listened to. The infant son of a friend was, in most appropriate language, named Joseph, its Spiritual name being Innocence. Sound and touching advice was given the mother, also the fear expressed that the tender flower might not be long in her keeping. The members' after circle was very large and most enjoyable. Bro. S. Long, of Sheffield, dropped in, and spoke of the great success of the society there, which he attributed to the harmony and good feeling of the members. Friends passed on were described clearly, and recognized, and messages were also received, the recipients expressing pleasure.—J. J. A.

NOTTINGHAM. Masonic Hall.—Our experiences of Mr. Featherstone's first visit have been very satisfactory. He keeps well to his subject, and combines the spiritual with a fair amount of the intellectual.—J. F. H.

OLDHAM. Temple.—Afternoon: The controls of Mr. Wallis spoke on "The end of the world, how and when?" and "Material rebirth, physical resurrection, or Spiritual progression—which?" All who attended seemed satisfied with the intellectual treat. Large audience at night. Mr. Wallis made reference to the sudden passing on of Mrs. Clayton, who was an earnest worker in the cause although not a member of the society. We have every reason to believe she was a true Spiritualist; being a clairvoyant, she was self-convinced. Mrs. Clayton was a dutiful wife, a kind mother, and, we believe, ready for her change.

OLDHAM. Bartlam Place.—Afternoon: Mrs. Crossley spoke on "Sympathy," maintaining that if we directed our sympathies in proper channels we could accomplish noble works. Evening: The hall was quite full. Mrs. Crossley lectured on "The Teachings of Spiritualism." Good clairvoyance after each lecture.—V. T.

OPENSHAW. Granville Hall.—Mr. White, through sickness in the family, was unable to be with us, and therefore we were obliged to call upon our president who, although far from well, responded, and in the evening discoursed upon subjects handed in from the audience. Don't forget the tea party, November 7th.

PENDLETON. Hall of Progress.—A very pleasant day with Miss Walker, subjects: "Man in Search of Experience," and "Modern Spiritualism a Science." Clairvoyance at both services very good, nearly all recognized. The room quite full.—J. J., sec.

RAWTENSTALL.—At 2-30, the choir, assisted by Mr. Venables, of Bacup, rendered a Service of Song, "Roll Call," in aid of the choir fund. Reader, Mrs. Stringer, of Stackstead. In the evening the service was repeated, in aid of the building fund. Reader, Miss Barlow, of Haslingden.—J. M.

SOUTH SHIELDS. 16, Cambridge Street.—Tuesday, at 7-30, the guides of Mr. Joseph Griffiths ably conducted the meeting. Sunday, Mr. G. A. Wright's inspirers lectured. "Mediumship" was explained; methods were pointed out how to develop; self-culture and education were recommended. Subjects from the audience at night: "Philosophy of Life," "The Mysteries of the Spirit's Birth," and "Spirit, Matter, Love, and Mind," were dealt with in an honest and concise manner. The infant son of Mr. and Mrs. Whitehead was named in a truly Spiritual way, which gave much satisfaction. Room crowded. Very convincing psychometry. Mr. Wright finished here on Tuesday night, and a very pleasant time has been spent.—Cor.

SOWERBY BRIDGE.—On Saturday night last, a good number turned up to a nice tea and a very enjoyable meeting ensued. Business connected with the coming sale of work was transacted. Sunday, Mr. Wade spoke to the best audience we have had for several weeks. Her clairvoyance was good.

STOCKPORT.—Mr. Standish spoke briefly on "The duty of making good use of the knowledge we possess." Night: He spoke of the advantages enjoyed by the Spiritualist, and advised parents to allow their children to have the benefit of Lyceum training. Psychometry successful and satisfactory to the large meeting.—T. E.

WINDHILL. 10, Cowling Road.—Thursday, Oct. 15: Mr. Netherwood gave an interesting address on "What is Spiritualism, and what does it teach?" Miss Parker, of Bradford, gave good clairvoyance; 18 descriptions, 16 recognized. Sunday: Mrs. Mercer's guides spoke on "Where are the Dead?" and "Does the Bible teach Spiritualism?" Clairvoyance after each address. 20 descriptions, 16 recognized.

WIBBECH. Public Hall.—Mr. Ward gave an interesting discourse on "Love" to an attentive audience. Clairvoyance followed, the descriptions being given so accurately that all were recognized.—A. W.

REMOVED LATE.—Newport, Mon.: Mr. F. T. Hobson's guides spoke on "Is Humanity Progressing, or Retrogressing?" and "The Mists of Theology when they have rolled away." Both well received.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BURNLEY. Hammerton Street.—Invocation by Mr. Davis. Recitations led by Mr. Mason, who gave a reading. Short speeches from Messrs. Nuttall, Bailey, and Lightley. We were favoured with visitors, viz.: Mrs. Mellon and her little daughter Flossey, member of the Newcastle Lyceum. A pleasant session.—W. M.

BURNLEY. Robinson Street.—Morning conductor, Mr. P. Hanforth. Usual programme. Recitations by Miss Craven. Calisthenics led by A. Green; Liberty group: "Dreams, and the Soul;" Excelsior group, "Physiology." Leaders' teaparty on the 16th was a success.—A. J. H.

LIVERPOOL. Daulby Hall.—To-day was a red-letter day, for the attendance broke our record. We trust this may be only an indication of future prosperity. Friends seem to be awaking to the necessity of our work, and the advantages we offer to the children. Attendance: Officers 11, children 52, visitors 12. Pianoforte solo by Edith Hird; recitations by Milly Fincher, May Parkinson, Maggie Love, and Emily Rosbottom. Congratulatory address by Mr. J. J. Morse. Sixty "Lyceum Banners" sold. Twelve books presented to us for our library.

MANCHESTER. Tipping Street.—Morning: Invocation by Mr. Jones. Chain recitations, conducted by Mr. H. Wilson. Good attendance, 40. Marching and calisthenics improving every Sunday.—J. S.

OLDHAM. Spiritual Temple.—October 13: Tea party a great success. The provisions were generously given by Mrs. Horrocks, Mr. Richards, and others. Great praise is due to Mrs. Horrocks for her arduous efforts. We heartily thank our assistant conductor, Miss Papworth, for the gift of many articles, work in straw, which we sold. Entertainment. The following gave recitations: Miss Calverley, Maud

Runacres, Polly Horrocks, E. Sutcliffe, Misses Sankey and Papworth; Masters E. Calverley, W. Berry, Platt, and E. Berry. Readings by Messrs. Garforth, Platt, and Standish. Songs by Miss Davenport, Polly Horrocks, Maud Runacres, Master W. Berry, and Mr. Davenport; also part songs by Lyceum choir. Credit is due to all. Chairman, C. Garforth; pianist, G. Chadderton; musical conductor, Mr. Davenport. October 18, fair attendance. Conductor, C. Garforth. Usual programme. Much enjoyed.—J. T. S.

OLDHAM. Bartlam Place.—Conducted by Mr. Barker. Two recitations by John Albert Tetlow. A few remarks on Obedience by Mr. Sankey.—Lizzie Ann Drinkwater.

PENDLETON.—Morning: Opened by Mr. T. Crompton. Attendance fair. Recitations by John Crompton. Singing by several members. Mr. Buckley gave a lesson on Geology, giving a brief illustration of the formation of the world. Questions were asked and answered. Closed by Mr. Moulding. Afternoon: Opened by Mr. Crompton. Attendance good. Singing by several members. New marches repeated very satisfactorily. Closed by Mr. Moulding.

STOCKPORT.—Interest well sustained and attendance cheering. Singing particularly good. Recitations and readings well done by Misses Rowbottom, M. Longson, and G. Johnson.—T. E.

PROSPECTIVE ARRANGEMENTS.

PLAN OF SPEAKERS FOR NOVEMBER, 1891.

BOLTON. Bridgeman Street Baths.—1, Open; 8, Mr. Smith; 15, Miss Walker; 22, Mr. Taylor; 29, Open.

BRADFORD. Walton Street.—1, Mr. A. Moulson; 8, Mrs. Winders; 15, Mr. Berry; 22, Miss Patefield; 29, Mrs. Ingham.

BLACKBURN.—1, Mr. P. Lee; 8, Mr. J. J. Morse; 15, Mr. J. Pilkington; 22, Mr. E. W. Wallis; 29, Open.

BURNLEY. Hammerton Street.—1, Mr. Macdonald; 8, Mr. Woodcock; 15, Mrs. Britten; 22, Mrs. Butterfield; 29, Mr. Morse.

COLNE.—1, Mr. Galley; 8, Mr. Johnson; 15, Mrs. W. Stansfield; 22, Open; 29, Mrs. Bailey.

HECKMONDWICK. Blanket Hall Street.—1, Mrs. Bentley; 8, Miss Harrison; 15, Mrs. Wilkinson; 22, Open; 29, Mrs. Whiteoak.

LIVERPOOL.—1, Mrs. E. H. Britten; 8, Mrs. E. W. Wallis; 15, Mr. J. J. Morse; 22, Mrs. Green; 29, Mr. J. B. Tetlow.

LIVERPOOL. Debating Society, Daulby Hall.—Oct. 28: Debate—"Is immortality set forth in the Bible?" Affirmative, Mrs. Mynsbrugge; negative, Mr. S. S. Chiswell. Nov. 4: "Socialism," Mr. P. C. Dowling. Nov. 11: "The result of a personal investigation into Spiritualism," Mr. J. Parkinson. Nov. 18: "What should be the attitude of Spiritualists with regard to capital punishment?" Mr. J. J. Morse. Nov. 25: "The Follies of Spiritualism," Mr. V. Mynsbrugge.

LONDON. Forest Hill, 23, Devonshire Road.—1, Reading and Debate; 8, Rev. Dr. F. Young; 15, Mrs. Treadwell; 22, Mr. Selby; 29, Mrs. Spring.

MANCHESTER.—1, Mr. J. B. Tetlow; 8, Mr. Milner; 15, Mr. Swindlehurst; 22, Mr. Mayoh; 29, Mr. White.

MORLEY.—1, Mr. Walker; 8, Mrs. Walker; 15, Mrs. Clough; 22, Miss Tetley; 29, Mr. Oliffe.

OLDHAM. Temple.—1, Lyceum open sessions; 8, Mrs. Britten; 15, Mrs. Wallis; 22, Open; 29, Mrs. Green.

OLDHAM. Bartlam Place.—1, Mr. R. Fitton and Mr. J. Savage; 8, Afternoon, Mr. J. M. Barker; Evening, Service of Song, "Little Nellie"; 15 and 16, Mr. H. Hunt; 22 and 23, Mr. J. B. Tetlow; 29, Miss M. J. Gartside.

PENDLETON.—1, Mrs. Gregg; 8, Mrs. Hepworth; 15, Mr. Milner; 22, Mrs. Britten; 29, Mrs. Smith.

SOWERBY BRIDGE.—1, Mrs. Crossley; 8, local; 15, Mr. Bush; 22, Mr. Ringrose; 29, Mr. Verity.

WINDHILL.—1, Mr. Hindle; 8, Mrs. Denning; 15, Mrs. Metcalfe; 22, Mrs. Mercer; 29, Miss Parker.

AGENT for *The Two Worlds*, Mr. H. Potier, news agent, Manor Park, Essex.

BLESTON.—Public ham tea and entertainment on October 31, at five o'clock. Tickets for tea and entertainment, 8d., 6d., and 4d.

BIRMINGHAM. West End Chambers.—Monday, October 26, monthly tea, social amusements. The ladies are making the arrangements. An enjoyable evening expected.—[Report too late. Next week.]

BRADFORD. Walton Street.—Monday, October 26, at 7-30, Mrs. Russell. Medical psychometry and clairvoyance. Diagnoses of diseases and prescriptions free of charge to all comers. Monday, Nov. 2, at 7-30, Mrs. Beardshall, clairvoyant and psychometrical readings.

BURNLEY. Maden Fold.—Mr. G. A. Wright, November 8, at 2-30, "The Progress of Modern Spiritualism." 6-30, Six written subjects. Monday, "Talk about Heads."

CARDIFF. Psychological Hall, Queen Street Arcade.—October 25, Mr. J. J. Morse. 11 a.m., "Ecclesiastical Spiritualism." 6-30 p.m., "Social Life in the Spirit World." Monday, at 6 p.m., answers to questions.

FOLESHILL, near Coventry. Co-operative Society, Lockhurst Lane.—Mr. E. W. Wallis will deliver trance addresses Oct. 29, at 7-30, on "Objections to Spiritualism answered." Oct. 30: "Spiritualism a moral force and a religious teacher." Questions answered. Tickets, 6d. and 3d.

HALIFAX.—Saturday, Nov. 7, a splendid Tea and Entertainment, to be presided over by gentlemen.

HECKMONDWICK. Thomas Street Lyceum.—Oct. 24: Ham tea, followed by entertainment. Songs, solos, recitations, dialogues, readings, and duets. 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. O.

LANCASTER.—Oct. 25: Mr. Swindlehurst. Afternoon, "Materialism, Spiritualism, and Theosophy." Discussion invited. Evening, "In Memoriam, Nellie Taylor." "Oh death, where is thy victory?"

LONDON. 311, Camberwell New Road, S.E.—Special general members' meeting to ratify the proposed purchase of a piano for the

society's use, on Sunday evening, Oct. 25, after service. It is hoped all members will attend.—W. E. L.

LONDON. Forest Hill, 23, Devonshire Road.—Wednesday, Nov. 4, at 8 p.m., concert, readings, recitations, vocal and instrumental music. Admission free. Silver Collection.—H. W. Brunker, sec.

LONDON. King's Cross. 184, Copenhagen Street.—Mr. T. Everitt expected Oct. 25, evening.

LONDON SPIRITUALIST FEDERATION, Athenæum Hall, 73, Tottenham Court Road.—Oct. 25, Mr. Mead, "Man's Spiritual Evolution." Nov. 1, Rev. F. R. Young, "How I Became a Spiritualist, and why I Remain One." Nov. 8, Mr. Malby, "The Life and Work of W. Eglington, and other mediums" (illustrated by the oxy-hydrogen lantern).—A. F. Tindall, A.T.C.L., hon. sec., 4, Portland Ter, Regent's Park, N.W.

MANCHESTER. Collyhurst Road.—Dramatic and musical entertainment, Saturday, October 31, and Monday, November 2. Commences at 7-30. Admission by programme, 4d.

MANCHESTER. Edinboro' Hall.—October 25, debate at 11 o'clock, Mr. G. Valentine, "Spiritualism, its use and abuse." Services 8 and 6-30, Mrs. Stansfield, trance and clairvoyant. Thursday, 29th, at 8 p.m., Mr. Robert White, from Melbourne.

MANCHESTER. Temperance Hall, Tipping Street.—Being unable to secure the above hall for Mr. Rooke's lecture on Saturday next, we have taken the Board Room of the Co-operative Hall, Downing Street, Ardwick. Admission 3d.

MANOR PARK, ESSEX.—No meeting at 14, Berkley Terrace, White Post Lane, on Sunday. The committee and friends will assist Stratford Society by attending the funeral service in commemoration of the passing away of Mrs. Herne. Friends are requested to bring flowers.

MIDDLESBROUGH. Spiritual Hall.—October 25: Mr. W. Buckley, of Pendleton. 10-45, "Man and God." 2-30, "Psychometry." 6-30, "Incentive Teachings." October 25: 8 p.m., pie supper and social. November 1: Mrs. Stansfield, of Oldham.

MORLEY LYCEUM.—Public tea at 5 p.m., Oct. 24. Tickets, 9d., 6d., and 4d.

MR. HOPCROFT'S BENEFIT.—Mrs. Spring will hold, at 14, Orchard Road, Shepherds' Bush, a special séance on Friday, Oct. 30, at 7-45. Tickets 1s., to be had of Mr. Mason.

MR. HOPCROFT will be in Halifax, Oct. 25, and at Rochdale, Nov. 1. Letters for him can be addressed to this office.

MRS. KEEVES-RECORD has removed from Provident Cottage, Bruce Castle Road, to No. 38, Newlyn Road, Bruce Grove, Tottenham, London.

NEWCASTLE-ON-TYNE.—Mrs. Britten. October 25: 10-45. "The New Reformation." 6-30, subjects chosen from the audience. Monday: 7-30, "Theosophy unveiled."

OLDHAM. Bartlam Place.—Oct. 25: Harvest Festival. Speaker, Mr. W. H. Wheeler, 3 p.m., "Nature's Eloquence;" at 6-30, "Roses and Thorns, or Through Life to Light." Questions and brief discussion earnestly invited. Monday, at 7-30, Fruit banquet and social.

OLDHAM. Temple.—November 1: Lyceum open sessions at 2-30. The children will afford parents and friends an opportunity of seeing the Lyceum mode of working, also the giving away of prizes. 6-30, a service of song, "Our Children in the Spirit World," by J. T. Standish. The children have been specially trained. Reader, C. Thorpe. The children hope the Temple will be crowded all day.

OPENSHAW. Granville Hall.—A tea party, entertainment, and ball, November 7. Tickets 1s., number strictly limited. Purchase early from members of the society.

PENDLETON. Cobden Street.—Tea party and concert in aid of the Lyceum funds, Saturday, November 14. Friends over 12, 9d.; friends under 12, 6d.; Lyceum members over 12, 8d.; Lyceum members under 12, 4d. After tea, 3d.

THE SPIRITUALISTS' CORRESPONDING SOCIETY.—Assistance given by its members to inquirers. List of members, copies of *The Two Worlds*, &c., sent on receipt of stamp; also for the mutual interchange of thought between Spiritualists at home and abroad.—Address, J. Allen, 14, Berkley Terrace, White Post Lane, Manor Park, Essex; or, W. C. Robson, 166, Rye Hill, Newcastle-on-Tyne.

THE SPIRITUALIST LYCEUM UNION, in conference assembled, have appointed Mr. A. Kitson, of 55, Taylor Street, Batley, as its organizing secretary, who will be pleased to assist in forming new lyceums, reopening those which have been temporarily closed, or assisting weak ones to attain a strong and healthy existence. The Union generously undertakes to defray the expense of all such visits, whether such assisted lyceums join the union or not.

WINDHILL. 12, Cowling Road.—Saturday, Nov. 7, public tea and entertainment to commemorate the opening of the meeting-room, at 4-30. Adults 6d., children 3d.

PASSING EVENTS AND COMMENTS.

(Compiled by E. W. WALLIS.)

THE SPIRITUAL VETERANS' UNION of America is desirous of making a collection of portraits of Spiritual workers, mediums, and leading Spiritualists of the past and present, with particulars as to date and place of birth, &c., to be hung in a gallery in connection with the prospective Spiritualists' Museum. Articles of interest, such as spirit paintings, writings, drawings, photos, &c., will be thankfully received, and carefully carried across the Atlantic and delivered at head quarters by Mr. Andrew Cross, who is on a flying visit to his native land. Address, Orchard Place, Hamilton, Scotland.

THE MANCHESTER CONFERENCE.—Last Tuesday the room was jammed full of people to listen to Mrs. Britten. She dealt with the shameful charges made against Spiritualism and Spiritualists by leading Theosophists, and, dealing with the authority for Theosophy, showed that the only authorities were Madame Blavatsky and Colonel Olcott. Speeches were made by a number of friends, including Mr. Fletcher and Mr. W. Johnson. We hope to publish a report of Mrs. Britten's speech in an early issue. Next Tuesday, Mr. Peter Lee will open on "The Relation of Mesmerism to Spirit Mediumship," at 8 p.m. prompt, at the Vegetarian Restaurant, Fountain Street.

A BELIEVER IN THE MAHATMAS AND RE-INCARNATION.—A London correspondent informs us that Mr. Tindall, secretary to the London Spiritualist Federation, announced last Sunday that he fully believed in the Mahatmas and also in re-incarnation.

MR. HOPCROFT'S CASE.—Mr. Percy Smyth writes: "We have pleasure to acknowledge receipt of the undermentioned on behalf of the above appeal. Benefit séance at 34, Cornwall Road, Oct. 6, 1891, Mr. Towns, medium, 16s.; benefit séance at 34, Cornwall Road, Oct. 13, 1891, Mr. Wilkins, medium, 13s. 6d.; donation from "M," 3s.; donation from Walter Kerr, Newcastle 5s.; donation from a "Friend," 2s. 6d.; donation from Mr. Coates, £1; total £3. For which our thanks on behalf of Mr. Hopcroft are due. 123, Lancaster Road, Notting Hill, London, W."

HEYWOOD.—For some time the committee of the Heywood society have seen that the meeting-room would not hold our increasing audiences. The people meeting at the Heywood Ragged School, through some cause or other, principally owing to internal dissension, have ceased to use the place. The building being held under trustees it was advertised in our local paper. A hurried meeting was held by the Spiritualist workers to consider the matter, and it was secured. The building will hold about 160 or 180, is well seated, with a good harmonium, stove, boiler, pots and all the requisites for tea-parties, and two anterooms, with the necessary outhouses for storage. As we are about to commence a Lyceum, and will require more room, we trust that this will be a step in the right direction. Friends wishing to pay us a visit will please note the change—Moss Field, off Collinge Street (formerly the Ragged School).

HOW ASHCROFT PROMOTES BROTHERLY LOVE.—The *Coventry Herald* of October 17 reports his lecture at Foleshill. Mr. Ashcroft, by the manner and substance of his address, appealed so successfully to the lower prejudices of his audience, that the rougher element, upon being liberated, gave vent to their feelings in a hostile demonstration against the Spiritualists. Several of the leading members of the fraternity were jostled in the street, and subjected to no inconsiderable maltreatment, turf and rubbish being freely pelted at them as they walked along. The disturbance was kept up for some time till the victims took refuge in their own homes or in the houses of friends for protection. The gentleman who by his remarks had aroused the excitement was accompanied to his lodgings and cheers.

NORTHAMPTON PAPERS report that Councillor Purser, chairman at the Spiritualists' reply meeting said: At one of Ashcroft's lectures recently he essayed to speak but, not being a Spiritualist, was refused permission. The bills the Rev. T. Ashcroft had circulated were vulgar and offensive to those respectable citizens who believed in Spiritualism. As a man professing to be a preacher of the Gospel he had expected the lecturer would treat his subject in a Christian and proper spirit. He was disappointed, and went away a much sadder but not a wiser man with regard to Spiritualism. There was a good deal of buffoonery which was almost idiotic in the exhibitions given by Mr. Ashcroft, which convinced him that the lecturer was wanting in the virtue of Christian charity. The Spiritualists were at least honest, sincere, and conscientious in their convictions and statements.

ASHCROFT AT MR. WALLIS'S MEETING. HE DECLINES TO DEBATE ON MR. WALLIS'S TERMS.—Belper Spiritualists have had a visitation and suffered from an epidemic of Ashcroftism. Many intelligent people were displeased with the style and spirit of the Showman, but partisans and prejudiced persons accepted his theories, charges, and challenges without the necessary grain of salt, hence when the Spiritualists, with too child-like confidence, invited all and sundry to a free lecture in favour of Spiritualism, the unsavory effect of Mr. Ashcroft's appeals to prejudice and intolerance were speedily apparent. Mr. E. W. Wallis essayed to state the other side, but the temper of a considerable section of the audience was such that it became well-nigh impossible to present any consecutive statements. Appeals for a fair hearing were in vain. Finally, when an account had been given of the futile efforts Rev. Thomas, of Wisbech, had made to effect an agreement as to a debate, and Mr. Wallis had read to the audience the only terms on which he would agree to the discussion, a request was made that Mr. Ashcroft's terms should be given. Mr. Wallis replied that he had not got them. Thereupon at the back of the hall a stentorian voice proclaimed, "Here they are, Mr. Chairman," and Mr. Ashcroft was seen advancing up the centre aisle. A perfect bedlam of noises occurred. The chairman read Mr. Ashcroft's terms. Mr. Wallis declared he would accept none other than his own, which, at request, the chairman again read to the audience, and enquired of Mr. Ashcroft, Would he accept those terms—they seemed fair and reasonable? Mr. Ashcroft, by permission, mounted the platform and essayed to make a speech. An uproar of dissent arose—"No speech," "Say yes or no," &c., &c. Mr. Ashcroft stood white and motionless, but would make no reply. At last, *without a word*, he left the platform, and thus, after all his bluster, he retired discomfited, and proved to the audience that he was not man enough to accept a fair and open challenge to discuss the subject on its merits. [Let me say, finally, under no circumstances will I allow my name to be put forward to debate. I have, against my better judgment, been prevailed on to state terms, but no matter what may be said or thought, I will never submit to the indignity of standing upon the same platform with him to discuss what is to me most sacred.—E. W. W.]

A CHALLENGE TO THEOSOPHISTS.—W. S., writes: "Hearing much about the precipitated letters of the Mahatmas, I would ask, what then? Surely this is a weak foundation on which to build so pretentious a structure? Even as regards these letters they can give no proof of authenticity to outsiders beyond their word, and, therefore, that they are listened to at all is owing to the similar and greater facts of Spiritualism, proved over and over again beyond question to all classes. As the seeing into the future has always been the accepted mark of the prophet and inspired teacher, I would suggest that the Theosophists tell us of great coming events, which shall be verified. True, Colonel Olcott says he knew of Mme. Blavatsky's death beforehand, but why

did he not tell us of the time and place before hand? Spiritualism often tells us of such. For instance, it was reported to both branches of the Psychical Society about this time twelve months ago, or a little later, that troubles would break out in South America in the spring time; that a failure of the grain crops might be expected this season in Continental Europe, and good crops in the States of America. The last days in March it was reported to them in two letters on the subject that a serious visitation would certainly overtake Mr. Parnell in or about the month of September. These and many others reported to the societies have been fulfilled. Let the Theosophists equal this.

PHILANTHROPIC WORK.—Mr. P. Smyth, 123, Lancaster Road, Notting Hill, London, writes: Spiritualism has long felt the want of some special fund to be utilized for the benefit of Spiritualists and mediums generally, who are placed in such a position as to need the assistance of their stronger brethren, resulting, in many instances, from no fault of their own, and we hail with pleasure the efforts now being made to organize a philanthropic fund which can be so applied. Spiritualists teach the principle of Brotherhood, let them put aside petty trivialities, and set to work earnestly that they may create happiness in the sorrowing heart. When cases such as these come under notice we often hear the remark that we should seek a better and truer road—that there should be no poor, no rich. *Are we in the meantime to leave those who have fought faithfully, and fallen in the advocacy of truth? To leave them to get on as best they can, while we speculate as to the best mode of avoiding such a goal as has been their fate? No, let us "be up and doing" and ready to aid, seeking to bear our part of the burden. We hope many others will come forward and arrange meetings to consider this matter referred to by the London King's Cross friends and Mr. J. J. Morse.*

IN MEMORIAM.

THE battle has been fought, and the victory won. Mrs. Wolstenholme, of Blackburn, passed to her new home on October 16. Her voyage through life was not always on tranquil seas, but her judgment steered her clear of the rocks and quicksands of ignorance, and for years she rested placidly in the haven of self-knowledge; she had worked out for herself the problem of life, and no man was the keeper of her conscience. For worship of the unknown she substituted the known; for prayer, work, and the record of her life bears testimony to the goodness of her heart. Her belief sustained her in health, and during her illness—with the certainty of death before her at no distant date—it afforded her consolation and encouragement; and in the last solemn moments of her life, when she was gazing as it were into her own grave, it procured her the most perfect tranquillity of mind. There were no misgivings, no doubts, no tremblings, lest she should have missed the right path; but she went undaunted unto her inheritance. May the remembrance of the one gone on before be to her children a redemption from many an ill; and as they draw near to the end of their own life, may they feel that their purest affections and their dearest hopes have already entered into that which is within the veil. Death is swallowed up in victory. [Mrs. Wolstenholme, the wife of Mr. R. Wolstenholme (for years the respected president of the Blackburn Spiritualist Society, and still a member and staunch Spiritualist), has had a long and most painful illness. It was sad to watch the progress of the terrible disease, but one could not fail to admire the unflinching fortitude of the sufferer. We have been the recipients of many kindnesses from both of these good friends, and could always be sure of a warm welcome from our sister, who is happily free from pain at last. We extend heartfelt sympathy to the mourners, who have lost wife and mother respectively, and feel we can truly say, "It is well with her." We attended the service on Wednesday.—E. W. W.]

On October 10, Robert Blake passed to the higher life, aged 35 years. His mortal remains were interred at the Blackburn Cemetery, October 15. Mrs. J. M. Smith, of Leeds, conducted the service. About 180 persons, mostly Spiritualists, were present in the chapel and at the graveside, and the words given by the guides of Mrs. Smith caused tears of sympathy to flow from most of the audience. The hymn, "Nearer, my God" was sympathetically sung. Brother Blake has left a wife and five children to mourn his loss, who have the sympathies of the adherents of the cause here.—William Watmough, 9, Park Place, Blackburn. Mrs. Blake desires to "thank Mrs. J. M. Smith, of Leeds, who comes to me in my hour of trouble with kind words of condolence and tender feelings of love. Although she has passed through the deepest trouble herself she is ever ready to comfort others, and, by sympathy, lighten their burden. She has my kind blessings and thanks for officiating at the funeral of my husband."

PASSED, somewhat suddenly, to the higher life, at the age of 60 years, Mrs. Catherine Herne, late of 77, Buxton Road, Stratford, at the residence of her niece, at Portsmouth, to which she had resorted for the benefit of her health, which had been failing for two or three years previously. Mrs. Herne will be remembered as the widow of the late Mr. Frank Herne, who was well known in Spiritualistic circles. Before passing away she experienced two very remarkable visions, in one of which she clearly saw the whole of the spirit friends who had controlled her during the long period she had exercised her psychic powers, and who stood ready to welcome her to her spirit home; and in the other her funeral cortege was presented to her interior sight, which appeared so tangibly real that for a moment she felt quite startled, though at the same time she felt no alarm at these previsions. It should here be remarked that she retained, without impairment, the whole of her mental faculties to the last, and peacefully passed to the higher regions. Some little while ere she passed on she expressed a very strong desire to see her two very old and attached friends, Messrs. Robinson and Lumbard, but it was impossible to accede to her expressed wish. The funeral took place at Portsmouth Cemetery, at 10 o'clock on Sunday, the 18th. A memorial service will be conducted at the Workmen's Hall, West Ham Lane, Stratford, on Sunday next, at 7 o'clock, when Mr. J. Burns will give the funeral address.—R. R. WRIGHT, Sec. [One by one the early workers enter into their reward, but no gap is left in the army; others step forward, and the march to victory is continued by an ever increasing host, and the invisibles are reinforced by the advance guard who leave us to join their ranks. We shall meet again by and bye.]

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I am, Sir and Madam,

Yours respectfully,

Birmingham, July 9th, 1891.

VICTOR WYLDDES.

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