

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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FRIDAY, NOVEMBER 13, 1891.

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PLATFORM GUIDE.

SUNDAY, NOVEMBER 15, 1891.

Societies marked thus * are affiliated with the National Federation.

- * Accrington.**—26, China St., Lyceum, 10-30; 2-30, 6-30, Mrs. Summersgill.
Armley (near Leeds).—Chapel Lane, 2-30, 6-30, Mr. Peel.
Ashington.—New Hall, at 5 p.m.
*** Bacup.**—Meeting Room, Princess St., 2-30 and 6-30: Mr. B. Plant.
Barrow-in-Furness.—82, Cavendish Street, at 11 and 6-30.
*** Bailey Carr.**—Town St., Lyceum, 10, 2; 6-30, Mr. Parker.
*** Bailey.**—Wellington St., Lyceum 10, 1-45; 2-20, 6, Mrs. Dix.
Beeston.—Temperance Hall, 2-30 and 6: Mr. Bloomfield.
Belper.—Jubilee Hall, 10, 2, Lyceum; 10-30, 6-30, Local.
Bingley.—Wellington St., 2-30, 6: Mrs. Fleming.
Birkenhead.—84, Argyle St., 6-45: Mr. Beattie, "Inquest of Truth." Thursday, 8, Public Séance.
Birmingham.—Oozells Street Board School, at 6-30.
*** Smethwick.**—43, Hume Street, at 6-30: Mrs. Groom.
West End Chambers, Broad St. Corner.—6-30: Mr. Findlay.
Bishop Auckland.—Temperance Hall, Gurney Villa, at 2 and 6.
*** Blackburn.**—Old Grammar School, Freckleton St., 9-15, Lyceum; 11, Circle; 2-30, 6-30, Mr. Pilkington, Trance, Miss Murray Clairvoyance. Monday, at 7-45, Mr. C. Minshull and Miss Murray.
*** Bolton.**—Bridgeman St. Baths, 2-30, 6-30: Miss Walker.
*** Spinners' Hall, Town Hall Sq., Lyceum.** 10; 2-30, 6-30.
Bradford.—Walton St., Hall Lane, 2-30, 6: Mrs. Berry. Mon, 7-30.
*** Otley Road,** at 2-30 and 6: Mr. Galley.
*** Little Horton Lane, 1, Spicer St., 2-30, 6: Mr. Armitage.**
*** Milton Rooms, Westgate, 10, Lyceum;** 2-30 and 6.
St. James's Church, Lower Ernest St., Developing Circle, 10-30; 2-30, 6-30, Mrs. Whiteoak.
448, Manchester Rd., 2-30 and 6: Mrs. Russell. Tuesday, at 8.
Bankfoot.—Bentley's Yard, at 10-30, Circle; at 2-30 and 6, Mrs. Thornton. Wednesday, at 7-30.
*** Birk Street, Leeds Rd., 2-30, 6: Mr. Rowing.**
Bowling.—Harker St., 11, 2-30, 6: Mr. Peel. Wed., 7-30.
Norton Gate, Manchester Rd., 2-30, 6: Mrs. Marshall. Tues., at 8.
*** Brighouse.**—Oddfellows' Hall, Lyceum, 10-15; 2-30, 6, Mr. J. S. Schuba.
*** Burnley.**—Hammerton St., Lyceum 9-30; 2-30, 6-30, Mrs. Britten.
*** Robinson St., Lyceum,** at 9-30; 2-30, 6: Mr. E. W. Wallis.
102, Padham Road, at 2-20 and 6-30: Local Mediums. Tuesday and Thursday, Developing, 7-30. Wed., 7-30, Private Circle.
Maden Fold, at 2-30 and 6-30: Mr. W. Hoole.
Burslem.—Newcastle St., Lyceum, 10-30; 2-30, 6-30, Mr. J. C. Macdonald.
Byker.—Back Wilfred Street, at 6-30.
*** Cardiff.**—Hall, Queen St. Arcade, Lyceum, at 2-45; at 11 and 6-30.
Churwell.—Low Fold, Lyceum, 10-30, 1-30; 2-30, 6, Mr. Farrar.
Cleckheaton.—Walker St., Lyceum, 9-45; 2-30, 6, Mr. Wainwright.
*** Colne.**—Cloth Hall, Lyceum, at 10; 2-30 and 6-30, Mrs. W. Stansfield.
*** Cowma.**—Spiritual Rooms, 2-30, 6. Wed., 8, Circle.
*** Darton.**—Church Bank St., Lyceum, at 9-30; at 11, Circle; at 2-30 and 6-30, Mrs. H. A. Taylor.
Denholme.—6, Blue Hill, at 2-30 and 6.
Derby.—51, Crosby Street, at 6-30.
Deesbury.—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, at 6: Mr. Gardner.
Foleshill.—Edgewick, at 10-30, Circle; at 6-30.
Gasshead.—Mrs. Hall's Circle, 13, Oobourg St., at 6-30. Thursdays, 8.
Glasgow.—Bannockburn Hall, Main St., 11-30, 6-30. Thursday, at 8.
Halifax.—Winding Rd., 2-30, 6: Mrs. Hoyle. Monday, at 7-30.
Hanley.—Hall, Marsh St., Lyceum, at 10-30; 2-30, 6-30, Mr. Wyldes, and on Monday and Tuesday.
Hockmondwike.—Assembly Room, Thomas Street, at 10, Lyceum; at 2-30, 6, Mr. A. Walker. Thursday, at 7-30.
*** Blanket Hall Street, Lyceum,** at 10; 2-30 and 6, Mrs. Wilkinson. Monday, at 7-30. Public Circles, Mondays and Saturdays, at 7-30. Members', Tuesdays.
*** Heywood.**—Moss Field, at 2-30 and 6. Wed., 7-30.
*** Huddersfield.**—Brook St., Lyceum; 2-30 and 6-30, Mr. Hepworth. Institute, 8A, Station St., 2-30, 6: Miss Patefield.
Idle.—2, Back Lane, Lyceum, 2-30, 6: Mr. H. Long.
Keighley.—Lyceum, East Parade, 2-30 and 6.
*** Assembly Room, Brunswick St., 2-30 and 6.**
*** Lancaster.**—Athenaeum, St. Leonard's Gate, at 10-30, Lyceum; at 2-30 and 6-30, Mrs. J. A. Stansfield.
Leeds.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, 2-30 and 6-30: Miss Walton.
*** Institute, 25, Cookridge St., Lyceum,** 10-30; 2-30, 6-30, Mrs. Gregg.
Leicester.—Liberal Club, Town Hall Square, 2-30, Lyceum; 11, 6-30. Millstone Lane Hall, Lyceum, 2-30; 10-30, 6-30.
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. J. Morse, and on Monday.
London.—Camberwell Rd., 102.—At 7-30, Open meeting. Wednesdays, 7, Free Healing; at 8, Developing.
Camberwell.—811, Camberwell New Rd. (near the Green), at 11-15, Members' Séance; at 3, Lyceum; at 7 "Our Thought Body." Thursday, at 8-30, Public Discussion. Saturday, at 8-30, Members' Séance.
Canning Town.—2, Bradley Street, Beckton Road, at 7: Mrs. Spring. Tuesday, Séance, at 7-30.
Clapham Junction.—18, Queen's Parade, at 7-30: Mrs. Mason.
Forest Hill.—28, Devonshire Road, at 7: Mrs. Treadwell. Thursday, at 8. Nov. 19, Captain Pfoundes, "Theosophy."
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: Members only; 6-45, Mr. F. W. Read, "Some Recent Investigations in Clairvoyance." Friday, at 8-30, Circle, Mr. Webster.

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., 11, Mr. D. B. Dales, "The Mind"; 7, Mr. Wyndoe, "Man—Natural and Spiritual." Thursday, 7-45, Mrs. Mason. Saturday, at 7-45, Séance, Mrs. Treadwell.

*** Notting Hill.**—124, Portobello Road. Tuesdays, at 8, Mr. Towns. Peckham.—Winchester Hall, 33, High St., 11-15, Mr. Humphries (?); at 7, Mr. Butcher. Monday, 8, Members' Circle. Thursday, 8, Free Concert. Friday, at 8, Healing. Nov. 22, Mr. Peath.

Shepherds' Bush.—50, Becklow Rd., 7: Open Meeting. Tuesday, 8, Mr. Norton. Thurs, Séance for Development. Saturday, 8.

Shepherds' Bush.—14, Orchard Road, Lyceum, 3; at 7: Mr. Humphries (?). Tues., 8, Séance, Mrs. Mason.

Stepney.—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday, at 8. Stratford.—Workman's Hall, West Ham Lane, E., at 7.

Tottenham Court Road, 73.—Athenaeum Hall, at 7.

Longton.—44, Church St., at 11 and 6-30: Mr. R. Lucas.

*** Macclesfield.**—Cumberland St., Lyceum, at 10-30 and 2-30; at 3 and 6-30, Mr. W. Johnson. Questions invited.

*** Manchester.**—Temperance Hall, Tipping St., Lyceum, 10; 2-45, 6-30, Mr. Swindlehurst. Bridge St Chapel, Pin Mill Brow, 10-45, Circle. Admission 2d.

Collyhurst Road, Lyceum, 10-30; 2-30, 6-30, Mr. J. Fletcher.

Edinburgh Hall, near Alexandra Park Gates, at 11, Debate, Mr. J. G. Munroe; at 3 and 6-30, Miss Jones. Anniversary.

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, Mrs. J. M. Smith.

Granville Rooms, Newport Road, at 10-30 and 6-30

Morley.—Church St., Lyceum, 10 and 2; 2-30, 6, Mrs. Clough.

*** Nelson.**—Bradley St., 2-30, 6.

*** Newcastle-on-Tyne.**—20, Nelson St., at 2-15, Lyceum; at 10-45 and 6-30, Mrs. Green, 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. 41, Borough Rd., at 6-30.

Northampton.—Oddfellows' Hall, Newland, 2-30, 6-30: Mr. Ashby.

*** Nottingham.**—Morley Hall, Shakespeare St., Lyceum, at 2-30; 10-45 and 6-30, Mrs. Barnes.

*** Masonic Lecture Hall,** at 10-45 and 6-30: Mrs. Butterfield.

*** Oldham.**—Temple Union St., Lyceum, 9-45, 2; 2-30, 6-30, Mrs. Wallis.

*** Hall, Bartlam Place, Horsedgate St., Lyceum,** at 10 and 2: at 3 and 6-30, Mr. H. Hunt, 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.

*** Parkgate.**—Bear Tree Rd., 10-30, Lyceum; 2-30, 6.

*** Pendleton.**—Cobden St. (close to the Co-op. Hall), Lyceum, at 9-30 and 1-30; at 2-45 and 6-30, Mr. Milner.

Radcliffe.—Spiritual Hall, 1, Railway Street, 2-30, 6-30.

Rawtenstall.—10-30, Lyceum; 2-30, 6, Mr. J. B. Tetlow.

Rochdale.—Regent Hall, 2-30 and 6: Miss Gartside.
*** 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, 6-30: Mr. Holehouse. Wednesdays, Mr. Shaw.

Shipley.—Liberal Club, 2-30 and 6: Mr. J. Kitson.

*** Slaithwaite.**—Laith Lane, at 2-30 and 6: Mrs. Jarvis.

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. Bush.

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. Sutcliffe. 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. J. G. Grey.

Monkwearmouth.—8, Ravensworth Terrace, 6-30.

Thornhill.—At 2-30 and 6-30: Mrs. France.

Tunstall.—13, Rathbone Street, at 6-30.

Tyne Dock.—Exchange Buildings, 11, Lyceum; 6, Mr. R. Grice.

*** Walsall.**—Central Hall, Lyceum, at 10; 11, 6-30, Mr. G. E. Aldridge.

Westhoughton.—Wingates, at 6-30: Mr. R. A. Brown.

West Pelton.—Co-operative Hall, Lyceum, at 10-30; at 2 and 5-30.

*** West Vale.**—Green Lane, 2-30, 6, Mr. A. Smith.

Whitworth.—Reform Club, Spring Cottages, at 2-30 and 6.

Wibsey.—Hardy Street, at 2-30 and 6.

Wisbech.—Lecture Room, Public Hall, 6-45, Mr. Ward.

Woodhouse.—Talbot Buildings, Station Road, at 6-30.

Windhill.—12, Cowling Road, 2-30, 6: Mr. Metcalf.

Yeadon.—Town Side, at 2-30 and 6: Mrs. Murgatroyd.

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THE ROSTRUM.

WHY SPIRITUALISTS REPUDIATE THE DOCTRINES OF HELL AND A DEVIL.

(Synopsis of a lecture delivered by Mr. J. J. Morse, at Edinboro' Hall, Manchester, Oct. 22, 1891.)

Dear Editor,—Rev. — Aked, of Liverpool, has been making a sensation by preaching on "Hell and Damnation," but he said nothing which spirits and mediums have not been teaching with infinitely more force and cogency for the past forty years. Mr. J. J. Morse recently delivered a most eloquent lecture on the above subject, of which I propose to offer your readers a brief synopsis:—

Christendom is being startled to learn that good and holy men have ceased to believe in hell. They profess to find warrant for their change of doctrine in the Bible; they discover new meanings in old texts; they manipulate the old book as a potter does his clay—pushing, pulling, squeezing, revising, translating, interpreting and re-revising until they make it fit their own ideas, and the devil does not look half so disagreeable, or hell half so uncomfortable as they did some years ago. They now declare that hell does not mean what people supposed it did; have given it a new name—Sheol, and Sheol is quite a nice place, a sort of private park compared with the old hell. He contended that these results were due, not to any new revelation received by Christians, but to the increased development of humanity which has compelled theologians to set their house in order. The progress of man, the increase of knowledge and liberty of thought, the opposing forces of materialistic teachings, Unitarian scholarship, and Spiritualistic facts and revelations had compelled the Church to modify its dogmas and cool its hell. Believers had found that though they could burn a heretic they could not burn his thought. Scholarship was on the side of the critic, and the Church has had to make a virtue of necessity, and reckon with the foe it could not conquer. Spiritualism was progressive, and headed the procession which was marching on to conquest. People supposed Spiritualism was demoralising, yet when pressed to explain why, they explain because "Spiritualists do not accept the prevalent Christian beliefs." He pointed out that it was very difficult to ascertain *what is* the Christians' belief, for what they believe to-day was heresy yesterday, and there is no telling what they will believe to-morrow. Spiritualists, he contended, are better for *not* endorsing the orthodox teachings. They live in a freer moral atmosphere, which gives strength, independence, and inspiration. He affirmed that "acceptance of a place of torment beyond the grave marks the *lowest* phase of religious belief." "People," said he, "thoroughly believe in *some* sort of hell—for others." Hell was a comforting doctrine to such persons. It gratified their desire for revenge to think that people they disliked or disagreed with would be compelled to suffer hereafter; that God would inflict eternal penalties, while they rejoiced in heavenly immunity from pain. "It is not what you *believe*," said he, "but what do you *know*? You have no right to inflict such a doctrine on others unless you have the fullest evidence in support." People reply, "We have been taught it." "Yes," he replied, "you have been taught many things, on *authority*,

but that is not satisfactory. It is not the platform of the nineteenth century. The world asks for *evidence*, and has as much right to ask a bishop for proof as it has to demand evidence from a Stanley for his claimed discoveries in Africa. We may believe the theologian honest, but our roads separate. We say to the Christian, 'Stay where you are and *believe*, we are going on to find out the truth for ourselves.'

The Spiritualist holds communion with the spirit world. The spirits know what sort of a world they live in; they send intelligent and intelligible messages which prove that they are rational people. Those who deny the possibility of spirit intercourse are simply falsifiers of all religious history which unanimously affirms the communion. An honest man, an ordinary, decent, reputable man, passes away. He communicates with the enquirers who asks him if heaven, hell, or purgatory exist? This honest man truthfully replies, "I am alive, and in a world which is natural to those that live in it, has its localities, families, friendships, and interests." The dead *live*, are still men, women, and children, and they declare that they have never found hell, or met the devil. This testimony is a relief. It is a source of satisfaction to know that God does not maintain the soul alive solely to torture and torment it. The universal report from all sorts and conditions of spirit people, young and old, wise and foolish, learned and unlettered, is to the effect that they have not found either hell or devil. But, it is objected, "they may be lying spirits sent to deceive." This is a charge easily made but lacks proof. The man who is honest here may surely be expected to remain honest and give a trustworthy report from the great beyond. But you will ask these spirits, "If you have not found hell, do you know anything of punishment?" and the reply is, "I do. There *are* punishments for wrong-doing; retribution for injustice, and compensation must be made by all." If they were lying spirits they would hardly be likely to insist, as they do, upon the fact that consequences must be met, that sin brings its own punishment, that man is responsible, and the fact that they admit that pain and suffering are experienced after death by the wrong-doer is a point in their favour. They declare that hell is within—is a state or condition, not a locality. The speaker contended that "universal laws were adequate to meet the requirements of universal humanity." Those who believe in torments after death virtually confess that they think God is too weak to reform man *this* side the grave and so wreaks his vengeance upon him hereafter.

He believed in the everlasting punishment of *sin*, but not of *sinners*. Wrong-doing inevitably brings its consequences, which, in their outworking are curative and educational. If a man burns his hand he does himself wrong and the blister is his punishment, but he learns therefrom to avoid the fire. There would be no justice in perpetuating the blister. The law is that fire burns, people who come under its operations are *always* burnt. The individual blister is cured, but the law remains the same. As in the physical so in the moral and spiritual realms. When spiritual perceptions become acute and clear enough to perceive the wrong, and the consciousness of shortcoming and wrong-doing awakens, the soul is overwhelmed with sorrow, repentance is followed by a strong desire to lift ourselves above the conditions, and thus the spirit is disciplined, its powers brought out, and the purifying influence of pain aids the spirit to pass through hell-conditions onward into harmony and peace as the result of earnest efforts to act righteously and in accordance with the universal principles of justice, goodness, and love.—Cor.

GERALD MASSEY ON "THEOSOPHY."

IN one of my lectures, that on "The Seven Souls," I had written of Theosophy, or "Esoteric Buddhism" as it was then called, as follows:—

"They are blind guides who seek to set up the past as superior to the present, because they may have a little more than ordinary knowledge of some special phase of it! There were no other facts or faculties in nature for the Hindu Mahatmas or Egyptian Rishis than there are for us, although they may have brooded for ages and ages over those of a supra-normal kind. The faculties with which the adepts can—as Mr. Sinnett says—read the mysteries of other worlds, and of other states of existence, and trace the current of life on our globe, are identical with those of our clairvoyants and mediums, however much more developed and disciplined they may be in the narrower grooves of ancient knowledge. Much of the wisdom of the past depends on its being held secret and esoteric—on being 'kept dark,' as we say. It is like the corals, that live while they are covered over and concealed in the waters, but die on reaching day!

"Moreover, it is a delusion to suppose there is anything in the experience or wisdom of the past, the ascertained results of which can only be communicated from beneath the cloak and mask of mystery, by a teacher who personates the unknown, accompanied by rites and ceremonies belonging to the pantomime and paraphernalia of the ancient medicine men. They are the cultivators of the mystery in which they seek to enshroud themselves, and live the other life as already dead men in this; whereas, we are seeking to explore and pluck out the heart of the mystery. Explanation is the soul of science. They will tell you we cannot have their knowledge without living their life. But we may not all retire into a solitude to live the existence of ecstatic dreamers. Personally, I do not want the knowledge for myself. These treasures I am in search of I need for others. I want to utilise both tongue and pen and printer's type; and, if there are secrets of the purer and profounder life, we cannot afford them to be kept secret; they ask to be made universally known. I do not want to find out that I am a god in my inner consciousness. I do not seek the eternal soul of self. I want the ignorant to know, the benighted to become enlightened, the abject and degraded to be raised and humanized; and would have all means to that end proclaimed world-wide, not patented for the individual few, and kept strictly private from the many. That is only a survival of priestcraft, under whatsoever name. I cannot join in the new masquerade and simulation of ancient mysteries manufactured in our town by Theosophists, Hermetists, pseudo-Esoterics, and Occultists of various orders, howsoever profound their pretensions. The very essence of all such mysteries as are got up from the refuse leavings of the past is pretence, imposition, and imposture. The only interest I take in the ancient mysteries is in ascertaining how they originated, in verifying their alleged phenomena, in knowing what they meant, on purpose to publish the knowledge as soon and as widely as possible. Public experimental research, the printing-press, and a Freethought platform have abolished the need of mystery. It is no longer necessary for science to take the veil, as she was forced to do for security in times past. Neither was the ancient gnosis kept concealed at first on account of its profundity, so much as on account of its primitive simplicity. That significance which the esoteric misinterpreters try to read into it was not in the nature of it originally. There is a regular manufacture of the old masters carried on by impostors in Rome. The modern manufacture of ancient mysteries is just as great an imposition, and equally sure to be found out. Do not suppose I am saying this, or waging war, on behalf of the mysteries called Christian, for I look upon them as the greatest imposition of all. Rome was the manufactory of old masters 1800 years ago. I am opposed to all man-made mystery, and all kinds of false belief. The battle of truth and error is not to be darkly fought now-a-days behind the mask of secrecy. Darkness gives all its advantage to error; daylight alone is in favour of truth. Nature is full of mystery, and we are here to make out the mysteries of Nature and draw them into daylight, not to cultivate and keep veiled the mysteries made by man in the day of his need or the night of his past. We want to have done with the mask of mystery and all the devious devilries of its double-facedness, so that we may look fully and squarely into the face of Nature for ourselves, whether in the past, present, or future.

Mystery has been called the mother of abominations; but the abominations themselves are the superstitions, the rites and ceremonies, the dogmas, doctrines, delusive idealisms, and unjust laws that have been falsely founded on the ancient mysteries by ignorant literalization and esoteric misinterpretation."

These citations may yield instruction if thoughtfully considered.—*Agnostic Journal*.

THEOSOPHICAL REFLECTIONS.

THE re-incarnation theory of the Theosophists is, after all, only the transmigration theory of the Pagan Chinese in another form. According to Mrs. Besant, the unattached ego dawdles around until it finds a newly-born body that will fit its strength or weakness, then collects its ghostly belongings and takes possession of the vacant tenement. We are not told how disputes are decided when several egos fasten on the same likely infant, but that is the way with all of those subtle theories. They don't stand the weather. In an atmosphere of doubt and criticism they shrivel up like a guinea suit in a shower of rain, until what was supposed to fit a man will not fit a schoolboy. For my part, I would as soon accept the transmigration theory as re-incarnation. It doesn't seem harder to believe that after Lord Randy has worn out this life in foreign travel he should come again as a performing French poodle, than that Mrs. Besant's ego, while occupying the same tenement, should at one time be a cool, critical Secularist, and at another a credulous Theosophist. And, after all, when you come to look more closely at the transmigration theory, it—but wait a moment. Last week, some one, writing of James Russell Lowell, said that when he was in a hurry he wrote in verse. Though that fact seems to want an iron-hooped faith to hold it, yet, as I am in a hurry, it will do no harm to make an experiment.

TRANSMIGRATION.

If human souls did transmigrate,
Some facts we know would indicate
The fate of many if their bent
Were waiting its development.
The surly pessimistic frump
May as a camel have his hump;
While optimistic spirits may
As birds sing merrily all day.
Some politicians in our minds,
Would then be rats of various kinds;
While others, now reverse of bold,
Would speak, as parrots, what they're told.
Some parsons would as ravens croak,
And some as owls would screech at folk;
And many blatant pedagogues
Would then be envious blown-out frogs.
Some ballet girls, more legs than brains,
May come again as storks and cranes;
And dudes who now a figure cut,
As turkey cocks would proudly strut.
Some wags who wear eternal grins,
May step into hyenas' skins;
And mimics changed to monkeys can
Continue imitating man.
The glutton who delights in "prog,"
May gorge again in shape of hog;
And those who "wet the other eye,"
May be amphibious by and bye.
Some smart detective may be found
Returning to the trail as hound;
And others very cute and keen,
May be as wriggling ferrets seen.
Some doctors may return to us,
As waddling ducks, all quack and fuss;
But one at least, I'm certain, will
Return as pelican—mostly bill.
Quill drivers, it is very clear,
As porcupines must reappear;
Though those who only scribble lines,
Of course, need not be porcupines.
It's difficult to predicate
What future state may poets wait;
But if some prayers are not in vain
They never will exist again.—T. S.
—*Batley News* (Yorkshire).

Once, perhaps, in each crisis of our lives, our guardian angel stands before us with his hands full of golden opportunity which, if we grasp, it is well with us; but woe to us if we turn our backs sullenly on our gentle visitor, and scorn his celestial gift! Never again is the gracious treasure offered, and the favourable moment returns no more.—*Maxwell Grey*.

THE STANWAY GHOST.

(From "The Leicestershire Echo.")

A correspondent sends us a clipping from a local Midland county paper as follows. Our correspondent adds the affair is awaking an immense amount of sensation in the vicinity of Stanway.

A STANWAY GHOST STORY.

A STORY is published of a ghostly visitor in a *locale* not far from Lord Elcho's house at Stanway. Mr. Canning, who was formerly a well-known auctioneer at Stratford, moved last autumn to the farm known as Upper Coscombe. Some time ago the former tenant died, and for three years nobody could be got to take the farm. In order to prepare the place for the reception of himself and family, Mr. Canning employed painters and other workmen from Cheltenham to do the necessary work, and furniture was conveyed to the house. Then commenced, it is alleged, certain spectral appearances. About twelve o'clock one night towards the end of October, a man by name Silvester was left alone in what was originally the kitchen. In the daytime this is lighted by a small casement, situated immediately over the copper adjacent to the fireplace, and occupying a corner. In order to look out of the window it is necessary to lean over the spacious copper. While he was busily engaged in his ablutions he suddenly heard three taps upon the window pane, and, looking up, saw the upper portion of a female face "encased in an old 18th century bonnet," gazing at him. He rushed out. There was no one there. It was a ghost. Then he told Mr. Canning's two stalwart sons, and they mocked. To punish them the ghost made footsteps overhead. There was not a soul in *that* room. The next night three men worked in the kitchen. One of them heard three taps. One looked up and screeched. It was the ghost. The other two saw it. Other workmen came and giped at the ashen visages of their fellows, but three taps and an apparition dispelled their impious doubtings. The two Cannings and Silvester came in and saw the dreaded *it*—"the face of a young woman, with features delicately moulded, and skin as white as alabaster. The whole of the face, which was encased in a white sun bonnet with white lace trimming, was not seen, only the upper portion, the mouth being hidden." One of the men being close to the window leant over the copper and stared right into the face which was only about a foot distant from him. The first to recover his speech was the eldest young Canning, who told Silvester to "pop round" and see if any one was there. Silvester left the kitchen instantly, and as the others gazed upon the window, the face disappeared, after having been there for at least three minutes. Silvester walked rapidly round to the window, a distance of, perhaps, three yards from the kitchen door, and called out—"There's nothing here." As he said it, he peered in at one side of the window from the darkness into the lighted kitchen, and almost instantaneously those within heard three taps—though Silvester did not—and saw the face of the woman on the other side of the window, cheek by jowl with that of the investigator. Silvester did not see anything, but the others are positive that the face remained there until he returned to the kitchen, when it disappeared with its usual suddenness. "The White Lady," the apparition is called, and it is said that eighty years ago a domestic servant "of prepossessing appearance" was murdered, and that the author of the crime "was never brought to justice." Here is an opportunity for the Psychical Research Society. Mr. Gurney and Mr. Myers had better visit Upper Coscombe.

HYPNOTIC CURES.

DR. HIRT, in Breslau, Germany, has succeeded in making some cures that would have been set down as miracles in a more superstitious age. A thorough investigation of hypnotism and a knowledge of how to make use of it are well worth the while of progressive physicians.

The son of Privy Councillor Klein, of Breslau, had been afflicted with cough and every symptom of consumption for months. In January, 1889, the cough attacked him. He grew worse and worse for seven months, when he often lay upon his bed all day from weakness. The paroxysms were terrible, accompanied with expectoration of blood. Early in 1890 Councillor Klein prepared to take his son to Italy, in hopes to prolong his life. He mentioned his intention to Dr. Hirt, who offered to try what could be done with

hypnotism. Klein gave his consent, and the boy was brought to him.

The physician put the patient under hypnotic influence by the ordinary method. Then, with the boy in the mesmeric sleep, the physician told him that he had a bad sore throat, but that it was now well, and he would sleep soundly that night. Dr. Hirt said this repeatedly in a clear, decided voice, and pressed and rubbed the boy's larynx meanwhile. He also told him that he was entirely well, and that he must say for himself that he was entirely well. The boy then said, "I am entirely well."

Dr. Hirt treated the youth February 4, 1890. Next day came the father, and said no further treatment was needed. In three months' time the boy was in perfect health.

The other cure was somewhat similar. In this case a 13-year-old boy had been afflicted for some weeks with a hoarseness that had left him quite voiceless. Dr. Hirt first hypnotized him, then told him the hoarseness had been all imaginary, and that he could speak as loudly as any one. His throat was well, the physician assured him. Then he bade him speak aloud. He kneaded and rubbed the boy's throat as he had done with the other patient. The boy then spoke, a little at first, gradually louder, till in three minutes from the first effort he had quite recovered his voice.

These instances seem thoroughly well authenticated. If they are so, and if the cures really were performed as reported, then hypnotism is a boon to physicians. In Russia public hypnotic séances are prohibited, and only physicians are allowed to practise the art.

THE WONDERFUL CANADIAN CHILD HEALER.

ACCORDING to the Montreal papers Rose de Lima Belville, a young French-Canadian girl, eight years old, residing with her parents at No. 85, Versailles Street, Montreal, is at the present time gaining much fame, especially among her own people, the French-Canadians in the Province of Quebec. She is gifted with a "supernatural power" of healing, with which she is enabled to perform miracles. Hundreds of persons who are lame, blind, halt, or otherwise diseased, throng after her daily, in the belief that she is possessed of curative powers. The people call her "la petite fille prodige," and the French press recognize in her a subject worth notice, and continually relate instances in which the girl has exercised her charm with success. To look at her one could not distinguish anything unusual in her appearance. She is a typical French-Canadian child, with eyes and hair as black as jet. She is the seventh girl of a family of eight. Her father was until lately an express driver, but left his situation, and now devotes himself entirely to taking the little "guérisseuse" around from town to town. Although the girl performed her first miracle when she was five years old, it is not until lately that she has come into prominence. Her father says he did not desire that she should, and did his best to keep his daughter's name from the public. Her first cure was operated on a friend of the family suffering from *panaris*, which in English means whitlow. It was eminently successful. The operation consisted of Rose passing a goose's feather over the affected part, and the patient, it is alleged, was immediately cured. Since then she has continually employed her faculty, and has visited many people, who declare that she cured them of their various ailments. Rose is somewhat peculiar. She is unlike other children in her manner. Her father, in speaking to the *Tribune* reporter, said she never plays with other children, and scarcely ever spoke a word either in or out of the house. She is a remarkable thinker, and her brain is constantly at work.

VISITORS COME FROM ALL SIDES.

Visitors began to come from all parts of the city to see the child and the fascinating feathers, and soon her name became known all over the province. Among those she has permanently cured of long-standing ailments was a *religieuse*, belonging to a convent on Delisle Street. This particular cure brought further fame to the child, and her visitors increased to fifty a day. The father confessors of some of Rose's patients were consulted in the matter. They refused to pronounce one way or the other, and left the people to do as they pleased. It is understood, however, that they are averse to their people recognizing the child, and may shortly give vent to their feelings in a pastoral prohibiting the people from going to her. The visitors to the

child's home grew so numerous that she was forced to seek rest in the country quite recently. On her return to the city she was waited on by a policeman named Henri Proulx, of St. Cunegonde, who for years had been suffering from spine disease. Little Rose was consulted, and the feathers brought into requisition. The policeman declares that he was healed, and from that day has enjoyed better health than he has ever done before. A woman named Geroux, living on Versailles Street, was unable to walk for years. She says she has been cured, and is now able to walk even without the aid of crutches. Mme. Pellerin, of De Salaberry Street, and Mr. Cousmean, of St. Laurent, are among the names of those who have been cured of hip disease. To a *Tribune* reporter they declared that it was the passing of the feathers over the affected spots by Rose that cured them. Mrs. Lachapelle, Delisle Street, and Mrs. Cote, St. Emilie Street, could neither of them walk, but now they are enabled to do so, after an interview with the child. Two women named Renaud, also of this city, were cured of chronic neuralgia, and a Mrs. Beauchamp, who suffered from rheumatism for years, is also among the large number that emphatically declare they have been permanently cured by the little miracle-worker.

NUMEROUS CURES REPORTED.

From Montreal the girl went to Quebec about two weeks ago, and took up her residence at No. 55, Real Street. The story of her alleged miracles had reached there before her. Crowds came to the house to be cured of various diseases. At times the crush was so great that the doors had to be barricaded, and the people were allowed to enter, one at a time, by the window. Great excitement prevailed among the French-Canadians of the outlying parishes, many of whom came miles to consult the child. Numerous cures are reported to have been worked among the inhabitants, who look upon the girl with feelings of reverence and awe. Her father, in conversation with a *Tribune* reporter, said there was no doubt of the child's wonderful healing power. He had seen her perform miracles. He had seen people come to her in suffering, and before they left her presence they were healed of their infirmities. He was in daily receipt of letters from various cities and towns in the States, asking that his daughter be sent on. From Chicago several parties had written pressing invitations, and the child will be in that city soon. While there she will receive the afflicted ones, and is confident that she will perform still greater wonders. *L'Etendard*, a leading French newspaper in the province, in speaking of Rose de Lima Belville, says: "Visitors to the child are becoming more and more numerous daily, and she is being sent for from all parts of the country. A great many people declare that they have been cured by these feathers, without being able to give any natural reason for their return to health. Personally we cannot give an opinion on this state of things, which seems to us to be marvellous; but we think a thorough examination should be set on foot to ascertain positively the truth of the little girl's alleged miracles. Either the public is being hoodwinked, or else it is true that the child is really gifted with an extraordinary curative power. If we consult eminent authors who have treated of this subject, as De Lancre, Gorre, among ancient, and De Mirville, Elliotson, and Ashburner, among modern writers, we find that wonders of this sort are not confined to Canada. On the contrary, they have been often spoken of in all parts of ancient history. If these events have happened in the olden times, we do not see why they could not be repeated at the present day. Let it be understood, however, that we do not desire to pass an opinion on the subject; only we must say that, however wonderful seem the instances of the child's power, they are not impossible, because we know of even more extraordinary things happening, which have been substantiated by the writings of many learned men."—*Montreal Times*.

Theosophy must be making headway, for it is, we see, considered worth while to attack it, and nobody attacks a movement of that sort so long as it remains unpopular. Nobody attacked the Salvation Army until its ranks and file were numbered by thousands. The onslaught against Theosophy is made by a medical contemporary, which sums it up in the shape of a prescription, as follows:—

Conveyed Christianity.....	2 parts.
Asiatic Mysticism.....	2 "
Crude Metaphysics	1½ "
Pure Twaddle	94½ "

SPIRITUAL FRAGMENTS.

"Gather them up."

AN OLD TIME DEFINITION OF A TRUE RELIGIOUS PREACHER.

THERE was once a minister of the gospel who never built a church; who never preached in one; who never proposed or patronised a church fair to buy a new carpet, organ, or hymn-books; who never founded a sect; who never denounced, burnt, killed, or tortured those who differed from him; never received a salary for preaching, or a palace to live in; never wore a black suit, white tie, gaiters, lawn sleeves, silk aprons, triple crown, or red hat; who never wrote a sermon, used a prayer-book, or hired grown up and small boys—draped in white gowns—to sing for him, and attract an audience; never learned or wrote his sermons, but was inspired by God; never went to a Theological College, advertised his sermons, or kept the Sunday holier than any other day. His name was unknown in his own time, but now millions bow the knee to it, worship him as a God, and hundreds of thousands pay their last earthly possessions to catch sight of an old ragged coat, puffed off by a set of impostors as a garment which this preacher was said to have worn nearly 2,000 years ago!! Such is human nature! Oh, superstition, bigotry, and folly! thy names are MAN.

CHRISTOPHER COLUMBUS AS AN INSPIRATIONAL MEDIUM.

IN *The Constancia*, one of the Spiritual journals of the Argentine Republic, the editor mentions as striking illustrations, the clairvoyance of Christopher Columbus, of Amerigo Vespucci, of Vasco de Gama, and of Magellan, each of whom was spiritually impressed with the existence of previously unknown lands, and, no doubt, spiritually impelled to discover them.

In the life of the first-named explorer, written by his son, we find him quoting his father's words to the following effect:—"It has pleased our Lord to grant faith and assurance for this enterprise; He has opened my understanding and made me most willing to go." And the last will and testament of Columbus commenced with these significant words: "In the name of the most holy Trinity, who inspired me with the idea, and who afterwards made it clear to me that, by traversing the ocean westwardly," &c. What a valuable and instructive book might be written on the subject thus cursorily touched upon in the article above referred to.

La Nueva Alianza, of Cienfuegos, in the island of Cuba, quotes from the *Criterio Espiritista*, of Madrid, which we were not so fortunate as to receive, the prospectus of a new Spiritual association, projected by Spiritualists who are also Freemasons, to be entitled "The Universal Brotherhood," and to be established for the following objects, among others:—

1. The theoretical and practical study of Spiritualism, magnetism, hypnotism, and the occult sciences.
2. To institute experiments for obtaining the realization of the phenomena called Spiritist.
3. To find a solution, by its moral doctrines, of the sociological problems.
4. To defend education.
5. To exercise mutual protection on behalf of all the associates.
6. To practise beneficence.
7. To initiate and promote relations of mutual helpfulness with other associations having similarly progressive and beneficent objects in view.

The prospectus contains thirty other classes, but they chiefly relate to matters of organization and detail.

El Criterio Espiritista is to be the official organ of the "Universal Brotherhood," which has already received numerous adhesions, and promises to become a powerful institution in Spain and Spanish-speaking countries.

The *Annales des Sciences Psychiques* publishes from the pen of Frantz Potocnick, a curious adventure which befell him when travelling in Galicia, in the year 1858. He had arrived at a place called Osurocym, and had put up at the best inn in the town, kept by a landlord named Lowe. After supper, the visitor was shown to his bedroom, on the first floor of what had formerly been a monastery. Before retiring to rest, he shut and locked the door, and half an hour afterwards was surprised to find the room suddenly

Illuminated, and to perceive a warrior entering by the door and stand looking round him as if in search of something. Mr. Potocnick sprang out of bed, and on reaching the door was astonished to find it as securely fastened as he had left it. The apparition disappeared, and the occupant of the chamber retired to rest again; but not to sleep. His visitor came back again, and then Mr. Potocnick, seizing his revolver, fired at the spectre, which once more vanished. The report roused the house, and the landlord and waiter when they learned what had occurred, exchanged significant glances, and conducted their guest to another chamber, acknowledging that the room was haunted; that the last person who attempted to sleep in it was a tourist from Kartz, and that he was found next morning lying on the floor of the chamber in an apoplectic fit. This was two years previously, and the landlord, believing Mr. Potocnick to be a man of determined character, ventured to re-open for his use the haunted chamber.—*Harbinger of Light.*

THE SOUTH WIND.

To the north I fly through the azure sky,
As the tropics I leave behind,
Where the islets rest on the ocean's breast,
And the spray that flies from each foaming crest
Is with glittering rainbows twined.

And the bright waves chase, as away I race
From the palms on the silver shore;
But I slanting go from the earth below
To the airy regions of crystal snow,
And I glide o'er its icy floor.

And I scatter rain on the growing grain,
On the trees and the waving grass,
While the strong hills shake when the echoes wake,
And to cheer my course from their caverns break,
As I rush through the mountain pass.

While the sun and shade of the forest glade
As a gossamer robe I spin,
But I throw it wide as I onward glide,
For the garb of earth must be laid aside
Ere the spirit its freedom win.

And where sleeping lake, by the rustling brake,
Views the fathomless sky in dreams,
There I lightly skim from the mirrored brim,
But my flying steps makes the vision dim,
And it changes to broken gleams.

And I garner sheaves of the autumn leaves,
And I come with awaking breath,
Where the wintry blast, as it hastened past,
O'er the blue-eyed streamlets its spell had cast,
And their pulses had stilled in death.

And laugh aloud from the ebon cloud,
As my steeds through the midnight dash,
For the northern pole is their distant goal,
While the wheels of thunder behind them roll,
And their hoofs strike the lightning's flash.

But where salt waves freeze in the Arctic seas,
I return to my sunny skies;
For to life's long quest comes a perfect rest,
When we float with truth to the islands blest,
That unfolded to childhood's eyes.

—W. A. Carlile, Birmingham.

SIGNS OF THE TIMES.

THE *Saturday Review* says: The reports of recent proceedings of the London School Board in the police courts supply some astonishing illustrations of indiscriminating zeal in administering the compulsory clause of the Education Act. At North London some 60 parents were summoned for the non-attendance of their children. It is inconceivable that the persons who are responsible for these prosecutions can read the report of some of these cases without experiencing a sensation of discomfort that might be shame were it not for their slavish devotion to the letter of the law, or, what is worse, to a fetish and a fad. Discretion and common sense seem, however, to be wholly wanting in the majority of the London School Board. Their underlings, at all events, are absolutely incapable of distinguishing the various degrees of naughtiness in cases of absenteeism among children. Education is a good thing no doubt, but education enforced by arbitrary prosecutions, as at the North London Court, is an unmitigated evil. There is an excellent moral in the case of the costermonger, "My children are middling educated," said he, "but, I say, labour before scholarship. There are plenty of scholars in this country starving at the present time, and what I want to do is to teach my children to get an honest living in the streets." It is a far cry from the honest coster, whose child is ordered by Mr. Horace

Smith to attend, to the wrathful woman who wanted to know why she could not do as she pleased with her own children. When she was fined 13s., this spirited parent refused to follow the gaoler through the "prisoners' door" to pay the money. "No!" said she, "I am not a prisoner, or a thief; and I shan't go through that door."

The Misses Hodgkin, two young English ladies, have started a monthly magazine for the blind, in Braille type. It is called *The Santa Lucia*, and is designed to bring current high-class literature within reach of the blind. Almost all publishers release copyright for this benevolent purpose, and allow *The Santa Lucia* to reproduce their best work. The *Women's Penny Paper*, of London, says: "The price of the magazine will just cover its cost; and when one considers the pleasure it will bring to many lives made solitary by affliction, one cannot be too thankful for the fact that there are good women in the world who know how to use their leisure to noble ends."—*Cornubian.*

Miss Mary Whately, Archbishop Whately's daughter, who has lately died in Cairo, went to Egypt, in 1861, for her health. She saw thousands of Moslem girls growing up in the streets and lanes without any education, and opened a school for them at her own expense. Afterwards she added a department for boys. In 1869 Ismail Pasha gave her land for a building. The schools were very successful, and the average number of pupils in attendance was six hundred. In addition to this good work Miss Whately wrote several books—"Ragged Life in Egypt," "Among the Huts," and "Scenes of Life in Cairo." She was sixty-five when she died.—*Cornubian.*

PREMONITIONS OF APPROACHING DEATH.

THE first symptom of approaching death with some is the strong presentiment that they are about to die. Mozart wrote his requiem under the conviction that the monument he was raising to his genius would by the power of association prove a universal monument to his remains. When life was fleeting fast he called for the score, and, musing over it, said, "Did I not tell you truly that it was for myself I composed this death chant?" The case of Wolsey was singular. The morning before he died he asked Cavendish the hour, and was answered "Past eight." "Eight of the clock!" replied Wolsey, "that cannot be; eight of the clock, nay, nay, it cannot be eight of the clock, for by eight of the clock you shall lose your master." The day he miscalculated, the hour came true. On the following morning as the clock struck eight his troubled spirit passed from this life. A great artist, convinced that his hand was about to lose its cunning, chose a subject emblematical of the coming event. His friends inquired the nature of his next design, and Hogarth replied, "The end of all things." "In that case," rejoined one, "there will be an end of the painter." What was uttered in jest was answered in earnest, with a solemn look and a heavy sigh: "There will," he said, "and the sooner my work is done the better." He commenced next day, laboured upon it with unremitting diligence, and when he had given it the last touch, seized his palette, broke it in pieces, and said, "I have finished." The print was published in March, under the title of "Finis," and in October the curious eyes which saw the manners in the face were closed in the dust. Ozanam, the mathematician, while in apparent health, rejected pupils from the feeling that he was on the eve of resting from his labours, and expired soon after. Fletcher, the divine, had a dream which shadowed out his impending dissolution; believing it to be the merciful warning of heaven, he sent for a sculptor and ordered his tomb. "Begin your work forthwith," he said at parting, "there is no time to lose;" and unless the artist had obeyed the admonition, death would have proved the quicker workman of the two. Whence come these premonitions? Are they not some proof that the angel friends are our constant guardians, and mercifully prepare the way for our transition to the bright spheres beyond?

With the aid of science, even the Desert of Sahara is becoming inhabitable, and colonization is encouraged. The Lower Sahara is an immense basin of artesian waters, and the French are forming fresh oases with skill and success, so that the number of cultivated tracts is increasing rapidly. After a period of thirty years, forty-three oases have 13,000 inhabitants, 120,000 trees between one and seven years old, and 100,000 fruit trees.

OFFICE OF "THE TWO WORLDS,"
73A, CORPORATION STREET, MANCHESTER.

The People's Popular Penny Spiritual Paper.

TERMS TO SOCIETIES.

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MRS. EMMA HARDINGE BRITTEN.

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E. W. WALLIS.

To whom Reports, Announcements, and Items for Passing Events and Advertisements should be sent to 73A, Corporation Street, Manchester, so as to be delivered not later than Tuesday mornings.

FRIDAY, NOVEMBER 13, 1891.

SPECIAL NOTICE.

PRIZE STORY.

THE time for the reception of competitions for the prize of five guineas, announced in previous numbers, having expired, the stories already sent in will be submitted to the judges who are to make the selection as soon as possible. After the decision has been arrived at, the successful winner's name will be announced, and the serial be at once commenced. This is the last notice that can appear on this subject prior to the decision.

TRANSCENDENTAL FACULTIES IN MAN.

BY THOMAS TIMSON, OF LEICESTER.

MAN in his primeval stages strove vigorously to transcend all his past efforts. In his struggles for existence and the supremacy of the animal kingdom unmistakable indications of aspiration to ascend to higher capacity and broader knowledge stand out in his nature bold and distinct, and signifying unlimited progress and infinite power. Man, observed in his individuality, stands alone in the realm of animal life as a conscious reflection of all other kingdoms of animate and inanimate existences. Moulded and fashioned by innumerable environments, transmissions, and evolutions, he presents the most complex and inexhaustible study of earth life, with the highest perfections of mineral, vegetable, and animal potentialities. All the changes and excitations of pulsating vegetation, along with the countless sensibilities and susceptibilities, impulses and passions of animal life are involved in his wondrous economy, and each performing their relative function essential to the well-being and perfection of the whole. Well may it be said that "Man is the noblest work of God." In his being is the ignescent spark of the divine spirit, enshrined in the most elaborate mechanism ever constructed. Through all the passage from mineral to vegetable and animal to human a continuous evolution bears the spirit onward and upward until it shall transcend all states and be no longer earth-bound, but free from the manacles of flesh; it shall stand forth enriched in knowledge and power to control all life and existence through which his persistent march has led. At present man does not realize his "potentialities and powers" in their entirety, or he would not bow to the elements, but would subjugate all to his will. By systematic study of the many problems of life, man has been enabled to subdue the grosser elements, though somewhat imperfectly, to his will. What in the past has been stigmatised as insanity and collusion stands on the sum-

mit of present reality, and receives the honour and consideration of the civilised world. Yet such is the fate of progress, and still onward is the transcending aspiration of the soul. Step by step fresh achievements attained and fond hopes realised, dreams and fancies born into the sunlight of reality, impossibilities in one decade insurmountable become in the next facilities and agencies to even higher acquisition. The earth has been the laboratory for the systematic education of man's endowments, the school of his manhood, the playground of his youth. The most absurd objections have been raised in opposition to all reforms, inventions, and advancements of every description, and their advocates and adherents have ever been subjects of contempt, insult, and persecution, and, in many instances, the target of torture and death. Man has been the study of man in all countries and under all conditions, and how he shall best comprehend himself is the leading query of all ages, and to-day the light is streaming in on every hand significant of the fact, "The half has not been told," and man still aspires to transcend all past accomplishments in his endeavours for the future. Concrete substantive elements and tangible matter all have received his attention, and science has been moulded day by day, and man's acquaintance with his constitutional relations thereto has been deepened and new phases and beams of light have shone forth to encourage him on to even higher results than looking back upon the path he has trod. A retrospect and a comparison forms the basis for a higher and deeper inquiry into the abstract, and he learns the true philosophy of life and spirit. Each inquiry manifests new truths, opens up new avenues for the soul, and man finds new treasures unheard of, develops latent potencies he never dreamed of, and continues to explore regions hitherto beyond his wildest imaginations and romantic conceptions. The old gives place to the new, and that which in one generation is held in ridicule, contempt, and suspicion, becomes the custom in the next. In science, religion, and politics history proclaims the fact, and man is marching onward with rapid strides, each success imparting renewed vigour and impetus in his ascending movements. The old manacles which bound the soul in tyranny are broken, and freedom and "excelsior" is the sentiment of the day. The dogmas and creeds which have blunted the finer perceptions of the soul are rapidly losing their grip of the human intellect; and observation, comparison, and reflection are taking their places in the government and destiny of man. New sciences have been discovered, new phenomena investigated, and new regions explored. Steam is giving place to electricity, and the irksome drudgeries of the past are transformed into present facilities. Man has been "looking through a glass darkly," but light has come from the fount of spirit.

"And spirit with spirit may meet,
And closer is He than feeling,
And nearer than hands and feet."

And man, by experience, has proved the reality of immortality, and, by his transcendental faculties, penetrated the gloom, entered the light, and enjoys communion with the realms of spirit and the continued converse and companionship of the "dead."

QUESTION DEPARTMENT.

DEAR MADAM,—In a spirit of truth I ask for your explanation for the things we see around us. Knowing how vast your stores of knowledge are, I submit the following:—

(1) What explanation does Spiritualism give for the two extreme conditions of humanity? One man is born a prince, another a knave. Theosophy says: "Karma" and "Re-incarnation" is the cause, and that the laws of heredity only explain it in part.

(2) Parents give us a body, but where does the spirit come from? Also, has the spirit any control of its own birth? With interest I await your answer, and remain, sincerely yours,

EDWARD CHRISTIAN.

Colne, October 25, 1891.

ANSWER.

Our questioner must first be prepared to take the facts of existence as we find them, whether there are any hypotheses known to man which explain those facts or not. But if man is determined to find such hypotheses, as will to his comprehension solve the problems of life, we would advise that the explanation shall be taken from authoritative, rather than *hypothetical* sources.

There are in any street, or in any home upon earth, plenty of evidences to show that the combination of physical as well as mental causes induce hereditary tendencies in offspring, just as inevitably as they determine the shape of the body or contour of the body and features. The mother of three sons, all literary men of the past half century, being the wife of a confirmed drunkard, prayed constantly and fervently during the period of those sons' gestation that they might be born with a deadly hatred of drink. From their very birth this prayer was answered in the sons' most invincible hatred of stimulants. The father of two of the most celebrated mediums of the present day was a confirmed drunkard until after the period when the two unfortunate children above alluded to were born. The poor mother, knowing nothing of psychology, failed to wish, pray, or impress her unborn babes with a detestation for liquor, and so they received and have fatally acted out the father's passion.

A former Countess of Harrington, *née* Miss Foote, a once celebrated actress, prayed that her unborn babe should be in person the image of a portrait of Mary Stuart, upon which she kept her gaze constantly fixed until after her child's birth. The baby was a girl, grew up the image of the portrait, and an *idiot*, the mother having suffered all her powers of mental transmission to become absorbed in her infant's *personelle*. The Bachs for five generations, the Mozarts, and many other eminent musicians derived from their ancestors an inherited and irresistible taste for music; and nations, tribes, peoples in every land and all ages have inevitably transmitted tastes, proclivities, and characters to their offspring, as they do their complexions, forms, and features. Did space permit we could give volumes of illustrative proof to show that times, seasons, atmospheres, and mental powers are as inevitably influential in forming hereditary character as in determining physical peculiarities. As to the justice involved in this scheme a few words must suffice. There are no duplicates in Nature, hence there must be the very highest as the very lowest, and on every step of the ladder there must be grades of infinite variety. Two sounds of precisely the same pitch annihilate each other, and so would *forces* in any direction, from magnets to minds. To create a cause for motion there must be variety—ignorance to be instructed by wisdom—weakness to be supported by strength—vice to be lessened by virtue, and so on *ad infinitum*. The second of our propositions is that all communicating spirits, the world over, declare there is progress FOR ALL in the life hereafter. That whilst the evils of earth life must exist to create variety and causes of motion, the next stage of being is all remedial, reformatory, and progressive. There all wrongs are righted, all justice done, and millions of progressed spirits have communicated and related the wisdom and justice of their earthly proclivities and their happiness in conquering them. As to "Karma" and "Re-incarnation" no spirits under *crucial test* conditions have ever taught this, from Swedenborg down to the Lucides of Mesmer, or the spirits of the modern Spiritualistic Dispensation. The above-named phantasies originated, as is shown in "Nineteenth Century Miracles," through Allan Kardec, and the hypnotism of his own mind, teaching, and literature.

To the second question we have only to say parents furnish the spirit in vital tissues just as they do the body. There is no more mystery concerning the origin of the spirit than there is in that of the body. There are many reasons to believe that all forms of matter, from the rock to the animal, are saturated by spirit, though the *ultimate* growth and complete development of the spirit can only be attained and externalized through the last and highest of forms—man. The generation of both body and spirit proceed together through appropriate organic means, and there is no more mystery or separate methods of generation for the one than for the other. Both proceed from vital germs, and as to any pre-existent power of the spirit to elect its own parentage, or circumstances of birth, were that possible, it is more than probable that the world would come to an end in the present generation.

ABOUT SEIZING MATERIALIZED SPIRITS.

AN esteemed correspondent, in a "private letter," which he desires to have answered in a public way, takes strong exception to our answer to *Lex et Lux* concerning the seizure of materialized spirits, in order to ascertain whether they were spirits or frauds. Our friend says:—

"Surely cases, not a few, are on record where the gravest results have accrued, not, of course, to the spirit materializing, but to the

medium, from such unexpected forcible seizure of the materialized form (assuming the case to be a genuine one); and this is only what might reasonably be expected, having regard to the well-known dangers of 'cross-mesmerism,' seeing that so great a part of the personality of the medium is invested, for the time being, in the materialized form."

To this we have only to cite our own and other's personal experiences during the entire—of the modern—dispensation, in which hundreds of cases of seizure of GENUINE SPIRIT MATERIALIZATIONS have occurred without the slightest harm resulting to the mediums; indeed, when materialized hands, feet, and some forms appeared in the *early* days of Spiritualism in America, the Editor, being at countless numbers of circles in every State—in semi-darkness as in light—has seen these same seizures universally practised. Some of these we have recorded, but never have we witnessed one instance in which harm or injury befel the medium. In such cases the materializations most commonly melted out, *but not always*. Children from the spirit-world have kissed and hugged us; hands have held us, and forms have been grasped as well as seized. These sometimes melted, and formed again instantly; but, except in cases of *palpable fraud*, we have never known such touches, such seizures, or such contact injure the medium. We have seen, caught in play, and tried to detain the hands fluttering around by scores in the presence of Home, Leah Fox Underhill, and many other mediums. Catching and clasping those dear hands we found we sometimes held warm, cold, soft, or hard hands; sometimes they seemed to have instantly dissolved into nothing; and not unfrequently they would suddenly pat our heads and faces, and give us a smart box on the ear. It is quite certain that various parties have claimed they should be injured if the spirits that materialized through them were touched—and when they *have been so touched*, especially when caught, and tightly held—the medium's groans, cries, and sobs, have testified how *much their feelings were hurt*; but in over thirty years of experience the present writer has never known these evidences of distress called forth by *real bonâ fide* spirit materializations, and therefore we venture to repeat the charge now—as it has been made scores of times, and followed out in past years—to those who dare to give "the truth against the world," to *prove all things, and hold fast by that which is good*.*

GOSSIP FROM "TRUTH."

ONE of the most precious documents that ever emanated from a clerical pen was recently written by a reverend gentleman named Goring, who is the non-resident owner of the greater part of the parish of Kingston, near Lewes, from which he draws over £1,000 a year in rent, and another hundred or so in tithe. He was appealed to on behalf of the vicar of the parish for a donation to the choir fund and for the poor of the parish. He replies in this strain:—"Mr. Goring is, and always has been, of the opinion that if the inhabitants of a parish desire those adjuncts to public worship they ought to provide them for themselves With respect to the cottagers at Kingston the cottages are all let with the farm to Mr. S—, with a view of being occupied by his workpeople. Mr. Goring has no reason to think that Mr. S— is inattentive to the relations thus subsisting between him and them, nor neglectful of the obligations, charitable or otherwise, incident thereto; the duties in respect to which may devolve on him, and certainly do not lie on Mr. Goring." This reverend absentee is at present living, I believe, on his rents, at Wiston Park, Steyning, and it would be interesting to know whether he is engaged in preaching the kind of gospel enunciated in the above letter.

A large-hearted rector in Hampshire has been lecturing to the labourers in his village—men, I suppose, who often do their twelve or fourteen hours' open-air work a day, and have hearty families at home—on "How to live on four shillings a week." It would be well, I think, if some of the labourers' unions or associations were to organize a course of lectures on "How to keep a parson on £12 a year." Were our labourers all to live on four shillings a week, it is pretty certain that their wages would speedily be reduced to that point, so that the only person to benefit would be the farmer or the landlord. But if our parsons were all cut down to £12 a year the balance might be divided among the whole community in remission of rates and taxes.

* NOTE.—In view of the long space required for the preceding answer, we must reserve further replies to our numerous questioners for another number.

THE SPIRITUAL GLEANER.

Although one sometimes feels inclined to think that Mrs. Lynn Linton is a little too hard on the Wild Women who are the lineal successors of the Girls of the Period, we own to having felt somewhat startled at a representation in a pictorial contemporary of an otter hunt in which ladies are gaily taking part. "Many ladies were out," says the letterpress, "and held their own well across the country with the hunters of the sterner sex." We suppose that to hunt the otter with hounds is "sport," but looking at the savageness with which the poor brute defends itself from the dogs, the "sport" is scarcely one that should be enjoyed by English ladies.

Read what the Rev. J. G. Wood says of the pretty and glossy-furred *lutra vulgaris*. "Although so fierce an animal when attacked, the otter is singularly susceptible of human influence, and can be taught to catch fish for the service of its master rather than the gratification of its own palate. It seems strange that the proprietors of streams should not press the otter into their service instead of destroying it, and contrive to convert into a faithful friend that which is at present considered but as a ruthless enemy." Peace! excellent J. G. Wood deceased. Sport is sport; and how many guineas we wonder does Mr. Henry Graves, the print-seller, want for an artist's proof of the engraving after Sir Edwin Landseer's revoltingly cruel picture, "Spearing the Otter."

Sir George Grey, ex-premier of New Zealand, has made a proposition, which will be submitted to the House of Representatives, that a new upper chamber be formed in the Government of New Zealand composed entirely of women, and that it replace the present upper chamber. The general Government of New Zealand at present consists of a governor (Earl of Onslow), aided by a ministry, a legislative council (or upper chamber), at present consisting of forty-one members, appointed by the Crown for life, and a house of representatives, consisting of ninety-five members, which it is proposed to reduce to seventy-five, elected for three years. Four members are Maoris, and are elected by the natives.—*New Light*.

SPIRITUALISTIC PHENOMENA.

M. Aveling, the young Danish medium, is now occupying the attention of that faction of Paris which amuses or interests itself in the phenomena of Spiritualism. M. Aveling does not speak a word of French, yet when the fit is upon him he writes answers to mental questions in French, and in the very handwriting of deceased authors, composers, and great historical celebrities. The latest sensation is the caligraphy of Balzac reproduced by the Danish gentleman innocent of French, and some very clever opinions of modern fictionists, including Zola, by the defunct philosopher of romance. But the joke is that Balzac asserts that he has spectrally superintended the adaptation of his own "Père Goriot" at the Théâtre Libre, and that he was in the middle of the balcony stalls at its first representations. The fact is that the centre stall is occupied by M. Francisque Sarcey, and that Balzac jocularly added that he had sat on that distinguished critic's lap. As I send you this, I need not add that many eyes are turned in the direction of M. Sarcey, who has the comely Madame Séverine by his side, whilst a strange figure close by actually resembles Balzac, but is in reality a Portuguese gentleman from Faro. Of "Père Goriot" itself little need be said. It is interesting but rather dreary. In fact it is easy to believe that MM. Tabarant and Antoine have taken their hints from Balzac's ghost.—French cor. in *La Verité*.

La Verité, of Buenos Ayres, mentions having received a letter signed by twenty Spiritualists, living at Medellin, in the Republic of Colombia, soliciting advice as to the best country to emigrate to, in order to escape from the intolerable odium which is heaped upon them by an intolerant, bigoted, and influential priesthood. The Church of Rome has learned nothing, and forgotten nothing. It would burn "heretics" as freely as ever it did, if it only had the power it once possessed. The same journal reports what took place at a séance held by the Constancia circle in that city, at which the spirit of a priest presented himself, and in a conversation which lasted for an hour, the ecclesiastic showed that he had carried beyond the grave all the intolerance, the narrow-mindedness, the superstition, and even the bad temper which he had exhibited during his life-time in the flesh.

LYCEUM JOTTINGS.
IN GOD'S GARDEN.

"MOTHER, sweet Daisy is dead, they say,
What do they mean by the 'baby's clay'!
Why is she lying so still to-day?"

"Darling, how can I make you know?
She, with her dear face white as the snow,
Only has gone from the life below.

"Don't you remember the beetle bright,
Found on the tree-trunk one summer's night,
Looking as if it were poised for flight?

"But it was only the shape, within
All was empty, the shrivelled skin,
Shone in dull gold through its scales so thin.

"There were the eyes, but they had no sight;
The wings, but useless for air or flight;
Do you know what I told you that summer's night?

"Out of such bodies beautiful things
Fly, in the azure, with silver wings,
Far as the lark when he soars and sings.

"So with Daisy, the soul has fled,
We call the dear little body dead,
And leave it alone in its mossy bed.

"But we shall meet sweet Daisy again,
Where there is nevermore parting nor pain,
And God and His holy angels reign.

"There, in a garden most fair to see,
The sweetest of flowers, to you and to me,
God's little Daisy, and ours, will be."

Washington, D.C. —Alice Robbins.

A VISION.

An angel, clad in garments white,
Brought words of peace from realms of light,
In tones convincing, calm and clear,
Which banished quite my ev'ry fear—
She told of God, and spirit bands,
Who wander on, through promised lands;
"Freed from corroding care," she cried,
"Fed with a feast which earth denied.
Upward and onward, ever led,
Happy are they—the holy dead.

"Filled with a wealth of love supreme,
Buoyed on the breast of endless stream;
Eternally they journey on,
Despair and doubt for ever gone.
Passing many a shining shore,
They grasp some great undreamt-of store
Of possibilities so vast,
No tongue can tell till death be passed.
Upward and onward ever led,
Happy are they—the holy dead.

"They glide o'er countless golden strands,
To some more bright—still better lands;
Whilst beauties open more and more,
With each succeeding shining shore.
On wings of light they speed through space,
To sparkling fountains of Godly grace.
Another change. They live again,
Upon some great unthought-of plane.
Thus upward, onward, ever led,
Happy are they—the holy dead.

"Thither come, from day to night,
To tell thee what is wrong, what right;
To teach thee how to welcome death,
To feel no pang on losing breath;
To teach thee how to live, to die,
That death may waft thy soul on high,
And life may be for e'er and aye,
Beyond the tomb, eternal day.
Upward and onward ever led,
Happy are they—the holy dead.

"If thou wouldst work, for bliss aspire,
Be thou of love a smouldering fire;
Burn warm and bright in sorrow's night,
To wanderers be a harbour light.
Glow in the gloom, a near, afar,
For storm-tossed ones a guiding star.
Be pure, be good, then shalt thou shine,
Beyond the clouds in spheres divine.
Now am I called. Farewell, farewell;
And never fear thy funeral knell.
Upward and onward ever led,
Happy are all the holy dead."—A. H. B.

ONWARD.

No coward thoughts, nor love nor hate,
Can stem the tide rolled on by Fate;
For be ye weak or be ye strong,
The wave of time flows ceaseless on;
But Courage, smiling, dares the deep,
While weakness can but groan and weep.
From life's vain phantoms make thee free;
To powers like these bend not the knee;
Courage will make thee strong to dare,
And teach thee every ill to bear.
And all the gods will o'er thee bend,
And Heaven will help thee in the end.

—John Page Hopps.

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.

BIRKENHEAD. 84, Argyle Street.—An open experience meeting, Mr. Seymour presiding. Mr. Beattie read an extract from a work called "The Growth of Ethics," showing that true prayer consists in active efforts and human happiness in the practice of good works. Mrs. Seymour sang a solo; Messrs. Callaghan, Beattie, Seymour, and Thorton described some of their experiences as Spiritualists, the latter gentleman relating his séance with Dr. Slade, at Liverpool, some years back. At the time he was a confirmed materialist, but receiving a written communication on the slate from his own father, and recognizing the handwriting, his materialism vanished, and he became and remains a Spiritualist.

BIRMINGHAM. 7, Broad Street Corner.—We had the pleasure of again hearing Mrs. Groom. "Our Immortal Home" was dealt with most ably. Homes in the spirit world would be according to the lives we live while upon earth. Poems were given upon "Kindness" and "Over There." Many descriptions of spirit friends, all recognized. A crowded meeting and several inquirers. Circle for members only each Monday; Thursday, inquirers and psychometry.

BIRMINGHAM. Oozells Street.—Nov. 5: An evening meeting at the Broad Street Corner Coffee House. Our worthy friend, Victor Wyldes, chairman. Business relative to the future of our society was discussed. Several sensible suggestions were made as to holding morning meetings and Lyceum for children, which the committee hope in the near future to carry out. Nov. 8: Evening, Mrs. Manton, a promising inspirational medium, spoke on "Spiritualism, why should it be denounced?" which was attentively listened to. Both meetings well attended.

BOLTON. Bridgeman Street Baths.—The afternoon circle proved one of the best and most interesting since we commenced. Evening: Mr. G. Smith gave a very intellectual and able discourse on "Is Theosophy True, and who are the Mahatmas?" chosen by the audience.—T. T.

BOLTON. Old Spinners' Hall.—Circles in the afternoon. Mr. Hunter gave a short address, and Miss Harwood gave several clairvoyant descriptions to visitors, and in the evening Mr. Rigby spoke a few words, and Miss Harwood and Master Tom Hatton gave clairvoyant descriptions. I shall be very glad to correspond with mediums who will give us a helping hand.—Henry Garratt, 251, Bridgeman Street. [Address reports to Mr. Wallis.]

BRADFORD. 448, Manchester Road.—Mrs. George Marshall's controls spoke on "What is heaven?" and "The spirit shore," which were highly appreciated by a crowded audience. Clairvoyance and psychometry very good.—J. A.

BRADFORD. Bowling.—Annual tea at Harker Street on Saturday last. In the absence of Mr. Moulson, other friends occupied the platform. A very attentive audience seemed highly satisfied.—J. B.

BURNLEY. Hammerton Street.—Thanks to Mr. Tetlow for sending us Mr. John Moorey, who acquainted himself well both afternoon and night. We sincerely hope the young man will persevere, so that he will be able to take the place of the pioneers when they are transplanted from this to the higher life.—J. N.

BURNLEY. Robinson Street.—Miss Jones was our speaker. Moderate audiences. Her psychometry was very good.

BURNLEY. Maden Fold.—Saturday, Nov. 7: Mr. G. A. Wright lectured satisfactorily on "How to read character" (illustrated). Mr. E. A. Verity, of Oldham, chairman. Sunday afternoon: "The Progress of Modern Spiritualism," and at night, four written questions from the audience were ably treated.—G. H. E.

BURNLEY. 102, Padiham Road.—Mr. Taylor's guides gave clairvoyant descriptions to many strangers. Evening: A short address on "Is life worth living?" followed by psychometrical readings, very successful.—J. W.

CLACKBURN.—Mrs. Jarvis gave good discourses from the lessons read, affording much satisfaction. Mrs. Thornton gave very striking clairvoyance. Good audience.

COWES.—A really good day with Mrs. Crossley, whose guides gave good and interesting addresses on "Spiritualism" and "Man: Is he a progressive being?" Clairvoyance at each service.—E. P.

FELING.—Evening: We were disappointed by Mr. McKeller. Our president opened with a few remarks, introducing Mr. Laws, who instanced several cases of healing and pain mitigation in which he had been instrumental. Mr. Wilson read some verses from St. Matthew, comparing the commands of Christ with the every-day manifestations of his modern disciples. A few remarks by Messrs. Latimer and T. Wright wound up an interesting meeting.

GLASGOW.—Anent the complaint made by your correspondent, "Observer," I may state that, in my opinion, there has been no exaggeration, but the reverse. Mrs. Smith made the following remark, after giving three descriptions of a general character: "We seem to be very unfortunate in our description to-night," at the same time stating her opinion that "unless people got their dead described in good clothes and in a happy state, they would not recognize them." She did not imply, as your correspondent stated, that things were unsatisfactory, or the descriptions as given were incorrect, but simply that the people to whom the descriptions were given did not want to recognize on account of their not being good enough. Mr. Watt mentions one case where details were given which were denied, but which, on inquiry, he finds were correct. On my word of honour, I say that most of the descriptions were recognized; what your correspondent terms reliable identity I cannot judge.—T. W. P.S.—We are having some Theosophical lectures just now praising up Madame Blavatsky at a great length.

HALIFAX. Winding Road.—Our annual tea and entertainment, on Saturday, for the building fund, was a success, the comic part being ably taken by Mr. Hopworth, of Leeds; Mr. Leeder acting as accom-

panist, also rendering a few songs in a very efficient manner. On Sunday Mr. J. B. Tetlow conducted very successful and instructive meetings, and on Monday we had Mr. Parker, from Bradford. Owing to the indisposition of our corresponding secretary, the duties will be carried out by Mr. F. A. Moore, 10, Lower Hope Street, Hanson Lane.

HECKMONDWICK. Blanket Hall Street.—Nov. 1: Mrs. Bentley gave beautiful addresses, followed with clairvoyance. Nov. 2: Tea. Mrs. Hargreaves kindly did us good service. Nov. 7: Pie supper a grand success. A pleasant evening. All satisfied. Nov. 8: Miss Harrison gave stirring addresses—listened to by crowded audiences, many having to go away at night, followed by good clairvoyance.—H. O.

HUDDERSFIELD. Brook Street.—A successful day with Mrs. Green's assistance; crowded out at night, many turned away for want of room. Capital addresses and good clairvoyance.—J. B.

LIVERPOOL. Daulby Hall.—Mrs. Wallis. Morning: "Spiritual Gifts." Moderate attendance as usual. Evening: "Faith, Fear, and Punishment." Good attendance. Clairvoyant descriptions at each service. Monday: Mr. Bishop, "Is Marriage a Failure?" followed by discussion.

LONDON. 311, Camberwell New Road, S.E.—Public services on Sunday mornings will be discontinued. A members' séance will be held at 11-15. Doors will be closed at 11-30 prompt. A full attendance of members is requested at the inaugural meeting next Sunday morning. On Sunday last personal experiences of "Spirit Identity" were related by the chairman, Mr. J. W. Perry, and Mr. Long, the latter closing an excellent meeting with clairvoyance. Good audiences.

LONDON. Canning Town. 2, Bradley Street.—Excellent address by the inspirers of Mr. J. Allen. Subject chosen by the audience, "The Occupations of Spirits." Their most important employment is as missionary spirits to those on lower planes to assist them to a higher conception of their own spirituality. The principal work of those who have wronged others is to come back and strive to undo the wrong done, and, by influencing others, endeavour to dissuade them from following the same evil courses. We were exhorted to commence our work of reparation at once, and were assured it would be a much more difficult task to accomplish after we leave this material body. The control instanced a spirit being brought face to face with his wrongdoing, and forced to view its after effects, and then being told by his guardian angel that he must repair the wrong done before progress could be made. The despair of the spirit, who sees how little wrongs grow and intensify with the course of years, was vividly portrayed. The entire address was the reiteration of the fact that "We must do unto others as we would that they should do to us," for, "As ye sow, so shall ye also reap."—Rix.

LONDON. Forest Hill. 23, Devonshire Road.—Wednesday, November 4: A very successful concert. A good programme included choruses by the choir, chairman's address (Mr. Bertram), songs by Misses Gambrill, Horne, and Lily Gambrill, Mrs. Gunn, Mrs. Pinder (2), Messrs. Hoile and Bertram (2); piano solo, Misses Ethel Bliss and Cobb; duet, Mrs. Bliss and Mrs. Gunn; organ solo, Miss Brunner; piano duet, Mrs. Harvey and Miss Gunn; recitations, Misses Preyas and Gambrill; violin solo, Master Pinder; reading, Mr. Brunner; doxology, organ accompaniment by Miss Brunner. Too much praise cannot be given to all who helped, but special mention should be made of the Misses Giffard for their banjo performances, accompanied by the piano; also to Mrs. Pinder for her able singing. The ladies are artists "to the manner born," and travelled a considerable distance at their own expense to give their time and talents. Mr. Audy, president of the Peckham Society, expressed the hope that at Christmas the two societies would unite to hold a social evening. This suggestion was well received. Our rooms were crowded. All thoroughly enjoyed themselves. Our thanks are due to all, and our funds were benefited by the amount of 15s., collected in the room. We intend ere long to have another concert of this kind. Thursday, Nov. 5: Captain Pfoundes treated largely on the many questionable acts of the leaders of Theosophy, having much personal knowledge of them. He completely deprived Theosophy of any attractions it may have previously possessed for any of his hearers. Our rooms were filled, many persons being present who do not usually attend. Nov. 8: Rev. Dr. Young, to a crowded audience, spoke earnestly on "How I became a Spiritualist, and why I remain one." We have never before heard facts so convincingly stated. Wise words of warning were given to mediums.

LONDON. King's Cross. 184, Copenhagen Street.—Morning: Discussion upon the evidences of spirit return introduced by Mr. King. Evening: Mr. Emms spoke very earnestly upon the necessity of improving the social condition of the people. He contended—and adduced some very appalling facts in proof—that the abject poverty and misery which forms round the life of thousands of the poorer classes makes spiritual growth impossible. If Spiritualists hoped to reduce the sufferings of humanity they must turn attention to social reform, as well as teaching about the spiritual nature. Some comments were made by Mr. Sells (chairman), and others.—S. T. R.

LONDON. Marylebone. 24, Harcourt Street.—At the benefit séance on Thursday last, for Mr. Hopcroft, Mrs. Mason, medium, generously gave her services. A large assembly. The committee kindly granted the use of the rooms. The proceeds, amounting to 21s., have been handed to Mr. Younger, which we hope will aid our brother in need. Sunday: Mrs. Slater delivered an inspirational discourse on "Spiritual Freedom," exhorting all to a true and spiritual course of life as the best means of obtaining happiness here and hereafter.

LONDON. Peckham. 33, High Street.—11-15 a.m.: We had an address by Mr. Kents. 7 p.m.: Mrs. Treadwell's guides gave a short address; also answered many questions to the satisfaction of all. Last quarter's balance sheet shows receipts £34 4s. 8d.; expenses, £28 13s. 6d.; balance in hand, £5 11s. 2d.

LONDON. Shepherd's Bush. 14, Orchard Road, W.—Mr. Portman's guides gave a beautiful discourse upon "Prayer," urging us to use that powerful weapon for the enlightenment of poor dark humanity. Many interesting questions were answered by Miss Mason's guides.

LONDON SPIRITUAL FEDERATION. Athenæum Hall, 73, Tottenham Court Road.—Mr. Jas. Maltby gave his very instructive lantern lecture. A large audience attended, who were greatly interested in the lecturer's lucid description of the photographs, illustrating many phases of spiritual manifestations, both from published and unpublished sources.

LONGTON. 44, Church Street.—Mrs. Wright's guides spoke on 'Death, so-called, the Gateway of Life Eternal.' The subject was ably treated in an instructive manner from various standpoints, to a very attentive audience, who were well pleased.—H. S.

MACCLESFIELD.—Afternoon: Mr. J. C. Macdonald answered questions, "Where is the spirit-world?" "Are the scenes described by clairvoyants as existing in the spirit-world real, or only the result of imagination?" "On what do spirits exist?" Evening subject: "Theosophy, a delusion and a snare; Spiritualism, the light of human progression." The various theories advanced by Theosophists were ably summed up, and the fact of there being no tangible evidence on which to base an opinion was enforced, weighing strongly against the truth and utility of Theosophy. Monday, Mr. Macdonald on "Phrenology and Palmistry."

MANCHESTER. Tipping Street.—Mr. D. Milner addressed us for the first time, on "Shall we meet beyond the river?" which was fairly treated to a moderate audience. Evening: "Does Death end all?" Fairly treated to a large audience. We were also favoured with the anthem, "I will lift up mine eyes," by our organist and choir. Five clairvoyant descriptions fully recognized.—H. W., cor. sec.

MANCHESTER. Collyhurst Road.—Afternoon: Mr. Brown spoke on "The Wasted Energies of the Theologians." Evening: "The Independence of Spiritual Life." Both discourses were eloquently delivered, illustrating many points for the thinker's mind to reflect upon.

MANCHESTER. Edinboro' Hall, Alexandra Park.—At 11 a.m. Mr. W. H. Macdonald read an excellent paper on "The Teachers of Humanity and their Influences on the Ages." A very interesting discussion followed. Fairly good attendance compared with previous meetings. A circle at three o'clock. Mr. Eardley gave a number of psychometric tests, and at 6-30 spoke with success on "Life Beyond the Grave," telling how simply all could prove the fact at their own fireside. Attendances not so good. Psychometry successful.—G. V.

MIDDLESBROUGH. Spiritual Hall.—Morning, Mr. Joseph Eales' guides spoke on "Where are the Dead?" Evening, "What has Spiritualism done for the World?" Both lectures were of a thoughtful and impressive character. Mr. Eales complimented the society on the greatly improved conditions, the harmony and sympathy extended to him being felt in a marked degree. We are always pleased to see Mr. Eales. Although we are not of those who believe that the labourer is not worthy of his hire, yet we cannot help expressing our admiration and gratitude to such workers as Mr. Eales, who, without fee or reward, do so much to promote the cause of Spiritualism.—W. J.

NEWCASTLE-ON-TYNE.—Mr. W. Westgarth gave an address, entitled "Spiritualism, an Enlightener and Liberator," which was well handled and gave great satisfaction to a fair audience.

NEWPORT (MON.).—Morning: Mr. F. Wayland dealt with "Pure and undefiled religion." Evening: "Truth, the harbinger of light." December 9: Mr. Victor Wyldes, at Crown Court, Victoria Hall, Newport.

NORTHAMPTON.—Owing to illness Mr. Darby was unable to fulfil his engagement, but we give our hearty thanks to Mr. Clark, of Leicester, for his services at so short a notice. At night he spoke very ably on "Spiritualism a Religion."

NOTTINGHAM. Masonic Hall.—A fairly large audience listened at night to a splendid address from Mr. Wallis on "Resurrection, Re-incarnation, or Spiritual Progression: Which?" I am glad to say Mr. Wallis will be with us again on the first Sunday in 1892, and it is to be hoped that larger audiences will then testify, by their presence, to the high esteem in which his mediumship is held. It is particularly disheartening to a speaker, who depends largely for success upon the sympathy of his audience, to be obliged to address a lot of empty chairs. In the morning the audience numbered 16 or 17! Do please, friends, support us more by your presence and sympathy. We shall then make much more progress in spreading a knowledge of the truths we believe in.

OLDHAM. Temple.—Saturday: A public tea party; 120 sat down to tea. Afterwards Mr. J. S. Gibson presided. Songs and recitations were given, and a pleasant evening spent. Messrs. Pugh and Morrey sang excellently. Sunday afternoon: Mrs. Britten gave her thirty-two years' experience as a Spiritualist, showing that through all she had ever been guided by the friends from the spirit world. Evening: A very intelligent audience listened to her answers to eight important subjects. I cannot write as I would wish respecting one who has been such a champion of the cause of truth. The committee and members thank Mrs. Britten for her untiring efforts, and we are sorry to lose such a hard worker from our rostrum. We were pleased to see so many old faces.—W. A. M.

OLDHAM. Bartlam Place.—Thursday: Public circle. Mrs. Plant failing us, Miss C. Entwistle gave clairvoyance. Mr. Savage made some remarks, and Mr. Wheeler gave psychometry. Good attendance. Saturday: Tea given to the boys of the Lyceum, by Mr. Wheeler, girls and friends having to pay. A pleasant evening spent, the great novelty being the professional conjuror who had been engaged. Mr. Wheeler recited "The Automatic Log," with good effect. Two good recitations by F. Shaw. A financial success. Sunday: Afternoon, Mr. Barker delivered his maiden address on "Spiritualism in accordance with the records and teachings of the Bible." The chairman, in introducing the speaker, predicted we should have some choice remarks, which was verified during the address. Evening: Service of song, "Little Nell." The musical portion of the service, with the addition of our new organ, was a decided success. The connective readings were effectively read by Mr. Wheeler. Splendid audience.—V. T.

OPENSRAW. Granville Hall.—Miss Gartside lectured. Morning, "Spiritualism a Religion." Evening: "Spiritual Education." Clairvoyance after each lecture. Upwards of 200 friends and supporters put in appearance at the tea party, entertainment and ball, on Saturday. Having satisfied the appetite with the good things provided, friends assembled for the entertainment, which consisted of songs and recitations, and concluded with a dialogue, "Dumplin Hotel." Dancing commenced at 8 o'clock, and kept going until 11 o'clock. The society tender their best thanks to those friends who kindly assisted in the entertainment and also the evening's proceedings.—J. G.

PENDLETON.—A very pleasant day with Mr. Hepworth. Afternoon: Subject, "Pillars of strength in the ranks of Spiritualism." Evening:

"Spiritualism: its attitude and movements," both being well explained to very large audiences. Clairvoyant descriptions given in the evening satisfactorily.—J. J.

RAWTENSTALL.—Mr. J. W. Sutcliffe conducted interesting services to good audiences, dealing in the evening with the question, "Is Christianity played out?" closing with psychometry. P.S. As Mr. G. Smith (late of Colne), has not communicated with our secretary, permit me to inform him that our committee has cancelled his dates for this year and next year.—W. P.

SOUTH SHIELDS. 16, Cambridge Street.—Nov. 3: Mr. Jos. Griffith's guides gave a short address, followed by successful clairvoyance. Nov. 8: Mr. J. G. Grey's guides gave an interesting and instructive discourse on "Why came ye here?" and an impromptu poem on "Home."—Cor.

STOCKPORT.—Anniversary service and harvest festival a great success, Mr. J. Burns giving highly instructive addresses. The fruit, plants, and garden produce were ranged in tiers from the floor to the orchestra, the Lyceum forming the background, the whole making an effective and chaste display. A choice selection of apples from Mr. Mansel's fruit farm at Bishop Stortford, and fine specimens grown by Mr. Burns and Mr. Bailee (Chester) were exhibited. Our thanks are due to the friends who have given and worked to make the affair successful. Special hymns and suitable music by the choir, Master Coppin and Miss M. Longson taking the solos very nicely. We were encouraged by visitors from Accrington, Tyldesley, Macclesfield, Manchester societies, and other places. Mr. White was an excellent chairman. The hall quite full at night. A good impression made. Mr. Burns dedicated to the service of humanity the infant daughter of Mr. T. Halsall.—T. E.

THORNHILL.—A pleasant day with the guides of Mr. Walker. WALSALL. Central Hall.—Our esteemed friend, Mr. Smythe, chairman, very gracefully introduced Dr. Anderson, of Birmingham, who lectured on "The intercourse between the worlds spiritual and natural," in a most eloquent and scientific manner, and was listened to most attentively by a very interested audience. There was a fairly good attendance to welcome the doctor on his first visit, and we hope soon to have the pleasure of listening to him again. Sunday next, Nov. 15, our esteemed friend, Mr. G. E. Aldridge, of Wolverhampton, speaker.—S. B. B.

WINDHILL. 12, Cowling Road.—A good day with Mr. Craven and Mr. Hilton, of Bradford. Mr. Hilton's guide spoke on "What is Spiritualism?" and "Is Christ a Saviour?" both addresses being given in a very pleasing manner. Mr. Craven gave very satisfactory psychometric readings.—C. B.

WISBECH. Public Hall.—Mrs. Yeeles addressed a large audience on "No Man hath seen God at any time." Miss Yeeles sang a solo. Clairvoyance, all descriptions recognized but two.—Ada Weaver, cor. sec.

RECEIVED LATE.—Darwen. Church Bank Street.—Speaker, Mr. Victor Wyldes. Subject, "How I became convinced of the truth of Spiritualism," showing the reasons he had and what he had seen that convinced him. Successful psychometry. Evening: "The Voices of Antiquity." Both subjects were well treated, and gave satisfaction. Three inspirational poems, on "Love," "The Divine Power," and "Nil Desperandum," were well received. Good audiences.—J. J.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BATLEY.—Conductor, Mr. Webster. Usual programme very good. Recitation by Miss B. Pawson. Duet by the Misses Pawson and Dewhurst. Attendances very good.

BLACKBURN.—November 1: Present, 70 scholars, 11 officers. The morning was devoted to lessons. Nov. 8: Present, 88 scholars, 12 officers. Marching, calisthenics, and wand-drill exercises performed in admirable style, by Mr. M. Brindle. Mr. Morse closed with invocation. A grand session.—G. E. H.

BOLTON. Old Spinners' Hall.—A good muster. Usual proceedings. The following members gave recitations and songs: Tom Hatton, Bob Bacon, Bertha Emily Morris, Florence Edith Morris, and the Misses Hatton and Miss Hobster. We expect to have a tea party on the 21st November, at the Coffee Tavern, and hope to see friends. Tickets, 5d. and 8d.—H. G.

BURNLEY. Hammerton Street.—Session full of harmony. Invocation by J. Muttel. Mr. Dane gave a lecture to the first classes on "The house we live in." Mr. G. A. Wright spoke for a short time. Special leaders' meeting next Sunday after the session.—W. M.

BURNLEY. Robinson Street.—Conductor, Miss Craven. Calisthenics led by A. Howson. Officers 13, scholars 62.—A. J. H.

HECKMONDWICK. Blanket Hall Street.—Prayers by Mr. Ogram, whose real study and object is in the cause. Usual proceedings, including marching and calisthenics, conducted by Master R. Hodgson. Moderate attendance. We should like to see more effort made by the children to attend and be punctual. Perhaps the society will be able next year to give prizes for punctuality. Mr. Hodgson spoke on "The Teachings of Spiritualism." Present: 25 scholars, 4 officers, and 3 visitors.

LIVERPOOL. Daulby Hall.—Attendance: children 53, officers 10, visitors 9. Recitations by Agnes Owen, Eva Love, and Ben Reynolds. The calisthenic exercises were taken by Mr. Davies; marked improvement.

MANCHESTER. Collyhurst Road.—Opened with musical reading. Conductor offered invocation. Usual series attentively gone through. Recitations by Miss Lottie Whitehead and Master Bertie Whitehead. Groups arranged for instruction on various subjects.—T. T.

OLDHAM. Temple.—Fair attendance. Conducted by N. Spencer. Usual programme. Recitations by Miss L. Calverly, Maud Runacre, Mary H. Gould, Master Edward Calverly, Wilfred Berry, and E. and H. Berry; song by Luther Mills. Marching and calisthenics.—J. T. S.

OLDHAM. Bartlam Place.—Calisthenics and marching in good style. Recitations by Samuel Ashworth and John Albert Tetlow.

PENDLETON.—Morning: Opened by W. H. Evans. Prayer by Mr. Clegg. Attendance fair. Recitation by J. H. Wright. Usual proceedings and marching gone through, including some fresh instructions. Closed by Mr. T. Crompton. Afternoon: Prayers by Mr. Moulding. Good attendance. A satisfactory session.

STOCKPORT.—A good muster. Time taken up with a rehearsal of the music sung at the harvest festival on the same day.—T. E.

PROSPECTIVE ARRANGEMENTS.

BATLEY.—Tea and entertainment, Saturday, Nov. 14. Tickets, 6d. and 3d. Entertainment (2d.) by the Heckmondwike (Blanket Hall Street) Lyceum and friends, consisting of songs, readings, recitations, and two dialogues, "Paddy's Mistake," and "Old Fat Joss" (by permission of the publishers, Messrs. Abel Heywood and Son, Manchester).

BLACKBURN.—15, Mr. J. Pilkington; 22, Mr. E. W. Wallis; 29, Mrs. Marsden. Dec. 6, Mrs. Craven; 13, Mrs. Sagar; 20, Mr. J. C. Macdonald; 27, Mr. C. Minshull and Miss Murray. [By a printer's error another set of names was credited to Blackburn in our issue for October 30. The above are correct.]

BOLTON. Bridgeman Street Baths Society.—Tea party and entertainment in the Bolton Coffee Tavern, Bradshawgate, November 14. Tea at 5 p.m. Tickets, 6d.; after tea, 3d.

BRADFORD. Norton Gate.—Saturday, November 14, at 6 p.m., a pie supper and entertainment. Admission, 6d.; entertainment, 2d.

BRADFORD. Walton Street.—Nov. 16, at 7-45, Mrs. Russell (by request) will again give diagnoses of disease and prescriptions free. Nov. 23, at 7-45, Miss Patefield will give a service. Philosophy and clairvoyance.

BRADFORD. Little Horton, Spicer Street.—Nov. 17, at 7-30 prompt, Mrs. Wade will devote the evening to phrenology and psychometry.

BURNLEY. Robinson Street.—Nov. 15, Mr. E. W. Wallis, 2-30, "For Humanity and the Truth. At 6, "Socialism from a Spiritual Standpoint."

BURSLAM. Newcastle Street.—Nov. 15: Mr. J. C. Macdonald. 2-45, "Can man know God?" 6-30, Subjects from the audience. Monday, Nov. 16: 8, "Is Theosophy the New Revelation, or What?"

COWMS. Lepton Board School.—On Saturday, Nov. 14, tea party, entertainment, and dance. Tea at 4-30 p.m. Tickets, 9d.

FELLING-ON-TYNE.—Nov. 29, at 2-30: A meeting of representatives in the Hall of Progress, for the purpose of forming a Federation of societies existing on Tyne and Wear. We expect a goodly attendance. Tea will be provided.—J. D.

HANLEY. Marsh Street.—November 15, 16, and 17, Mr. Victor Wyldes. Reply to Ashcroft on 16th. 22, Miss Pimblott. Dec. 13, 14, and 15, Mr. G. A. Wright.

HALIFAX. Notice to speakers, &c.—Mr. F. A. Moore, 10, Lower Hope Street, Hanson Lane, Halifax, is the new corresponding secretary.

KEIGHLEY LYCEUM.—The ladies' committee announce their Sale of Work on Saturday, Nov. 28, at 3 p.m. Gifts from friends ever so trifling thankfully received.

LIVERPOOL. Daulby Hall.—Nov. 15: Mr. J. J. Morse. 11 a.m., "Lost Ideals." 6-30 p.m., "Can the Dead Reform the Living?" Monday, 16, at 8 p.m., Questions and Discussion.

LIVERPOOL. Debating Society, Daulby Hall.—Nov. 18: "What should be the attitude of Spiritualists with regard to Capital Punishment?" Mr. J. J. Morse.

LONDON. Clapham Junction. 16, Queen's Square.—Mrs. Mason, of Shepherd's Bush, will kindly give a séance for library fund, on Nov. 15, at 7-30.—U. W. Goddard.

LONDON. Forest Hill. 23, Devonshire Road.—Thursday, Nov. 19, at 8 p.m. sharp, discussion on "Theosophy." Capt. Pfoundes will open with a short speech. Spiritualists specially invited.—H. W. B., sec.

LONDON. Marylebone. 24, Harcourt Street.—Nov. 15: Mr. Wyndoe, "Man in his dual aspect—Natural and Spiritual." 22, Mr. Towns. 29, Mr. Rogers, "Spiritualism and Theosophy."

LONDON. Shepherd's Bush. 14, Orchard Road.—22, Mr. Emms; 29, Mrs. Treadwell; Dec. 6, Mrs. Hawkins.

LONDON SPIRITUALIST FEDERATION. Athenæum Hall, 73, Tottenham Court Road.—15, Miss Todd, "The Phenomena of Spiritualism"; 22, S. Ramanathan Chelva-Rajan, "The Christian Propaganda among the Indian Population"; 29, A. F. Waite, "The Catholic Doctrine of Theosophy and Mysticism"; Dec. 6, A. F. Tindall, A.T.C.L., will probably read certain documents supplied to him by A. D. Bathell, Esq., concerning the Theosophical Society; 13, Richard Harte, F.T.S., "Occultism; What is it?" 20, T. B. Dale, "Ancient Beliefs in Astrology."—A. F. Tindall, A.T.C.L., 4, Portland Terrace, Regent's Park, N.W.

LONDON. Stratford. West Ham Lane.—Nov. 15, Dr. Reynolds. Half-yearly meeting, Nov. 21.

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

MIDDLESBROUGH. Spiritual Hall.—Nov. 15, Mrs. J. M. Smith. 2-30, "True Spiritualism." 6-30, Questions from the audience. Clairvoyance at each service. Monday, 7-45, Clairvoyance. Nov. 22, Mr. J. H. Lashbrooke, of Newcastle.

NEWCASTLE-ON-TYNE.—Mrs. T. A. Green, Nov. 15 and 16, at 10-45 and 6-30. Monday, 7-30, short addresses, followed by clairvoyant delineations. Ladies' Monday Evening Socials: Mrs. J. B. Mellon has kindly offered to give a farewell tea, on Monday, November 16, at our hall. Tea from 5 to 7 p.m. Price 6d. Mrs. Mellon will be very pleased to see her friends, as it will be the last opportunity of meeting them before sailing for Australia, to which country they are going on account of the ill health of our dear brother, Mr. J. B. Mellon. Mrs. J. A. Green's meeting for clairvoyance after tea at 7-30 p.m.—R. E.

NOTTINGHAM. Masonic Hall.—Nov. 15, Mrs. Butterfield; 22 and 23, Mr. G. A. Wright; 29, Mr. G. Featherstone.

PENDLETON. Cobden Street.—Tea party and concert in aid of the Lyceum funds, on Saturday, Nov. 14. Tea for lyceumists at 4-30, for friends at 5-30 p.m. Concert at 7. Admission—friends over 12, 9d., under 12, 6d.; Lyceumists over 12, 8d., under 12, 4d. After tea 3d.

REV. C. WARE will conduct an eight days' Spiritual Mission at Colne, Lancashire, from December 20 to 27. Mr. Ware's address is Newton St. Cyres, near Exeter.

WEST VALE.—Saturday, Nov. 21, public tea and entertainment, in the Society's Room, Green Lane. Tickets, 9d. each.—S. N. M.

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.

PASSING EVENTS AND COMMENTS.

(Compiled by E. W. WALLIS.)

THE MANCHESTER CONFERENCES.—SPECIAL NOTICE.—These meetings will be continued regularly on WEDNESDAY evenings, at the Vegetarian Restaurant, 5, Fountain Street (behind Lewis's), commencing punctually at eight o'clock. Nov. 18, Mr. J. B. Tetlow will open on "Spiritualism a Revelation." Nov. 25, Mr. W. H. Rooke on "The Pauline Spiritual Christ v. the Jesus of the Canonical Gospels." Discussion invited.

"THE ASHTON EVENING REPORTER" OF NOVEMBER 5 devotes nearly a column to a report of the meeting held on Tuesday, the 3rd, under the auspices of the National Federation, and gives a very fair account of the proceedings and summary of the speeches delivered. This may be reckoned as one of the benefits of organization. No doubt a second visit to Ashton will shortly be made.

"LIGHT, MORE LIGHT."—A discussion is going on in theatrical circles, and vigorous protests are being made against the practice of turning down the lights in the auditorium. We have often noticed that a dimly-lighted hall is unfavourable to active interest in the proceedings. The audience becomes dull and heavy, and the conditions unfavourable. In a well-lighted room (if the lights are not too near the speaker) the audience are more alert and intellectually active. Therefore *let us have light* physically as well as spiritually.

MRS. BESANT WILL NOT GO TO INDIA AFTER ALL.—It is announced that Mrs. Besant has received instructions from "the masters" not to visit India, and, although greatly disappointed, she submits with the best possible grace to the decree. Are the Mahatmas popes?

SPIRITUALISTIC ETHICS, &c.—We are requested to state that Captain Pfoundes, whose address is 29, Doughty Street, London, W.C., is desirous of holding discussions on week-night evenings, or on Sundays, dealing with those interesting and vital subjects to which public attention has been attracted in connection with the recent Theosophic boom; and he will be pleased to arrange with any society or anyone who will give the use of their reception rooms, and gather together a few earnest thinkers and seekers after light and truth.

TESTIMONIAL TO MRS. J. B. MELLON.—Subscriptions received: Dr. and Mrs. Hardinge Britten, 10s.; Mrs. Hammarbom, £1; Mr. H. A. Kersey, £1; Capt. T. J. Ranton, £1; Mr. Hutchinson, 2s. 6d.; Mrs. T. Jackson, 5s.; Collection, 8s. 2d.; Mrs. Fenton, 2s. 6d.; Mr. T. Moore, 2s.; Mr. W. H. Robinson, 2s. 6d.; Mr. W. Kerr, 2s. 6d.; Mr. J. Petrie, 5s.; Mr. R. Cairns, 1s.; Mr. W. C. Robson, 5s.; Mr. Lewis Hall, 5s.; Miss Kersey, 2s. 6d.; Miss Bacon, 2s. 6d.; Mrs. Taylor Robinson, 2s. 6d.; Mr. Rostron's séance, 9s.; and Mr. Joseph Hunter, 5s.

THE PROPOSED DEFENCE FUND.—We have received in response to the appeal made in our last issue, from W. Pimblott, 2s.; H. Stone, 1s.; J. Oliffe, 20s.; G. F., 2/6. The object of this fund is to print some special tracts and leaflets dealing with the objections to Spiritualism, which are made by Rev. Ashcroft and others, and forward them *gratis* wherever the showman goes. A good many thousands will be required, and although we have all the materials to write effective leaflets, we have not the necessary funds. We appeal for aid, and suggest that the National Federation might be entrusted with the expenditure of the money, and the distribution of the tracts, so that a proper balance sheet of how the fund has been administered shall be kept and published annually. Contributions will be gratefully received and utilized for this special object. Mr. Oliffe kindly writes:—"In response to your appeal for funds to send out tracts to societies to help to fight the bigots and assist the weak, I may say that I am often pained when I read of the treatment you receive from such a man as Ashcroft. I have heard him misrepresent the statements of our Mediums, and feel there is nothing too mean for him to stoop to. I send you one pound to help to fight the bigots." A correspondent from Derbyshire writes: "The populace at Wirksworth went mad the whole time, and hundreds were unable to get in. If the Archbishop of Canterbury or any enlightened lecturer had been announced—with free admission—he would not have drawn such a crowd. The dupes gave him a clear £50 at Belper for his four nights, and about £20 at Wirksworth. Presently we shall have charity wanted, will they appeal to the showman? We were sorry to hear of your ill-treatment at Foleshill, there is much remains to be done. History repeats itself. Bible in hand they burned their fellowmen the while they prayed God to help them." Mr. H. U. Smedley of Belper, writes: "We have had our Hall full on Sunday evenings for the last few weeks, and I think Mr. Ashcroft will have done us good by his lectures."

MRS. J. M. SMITH'S MEDIUMSHIP.

To the Editor of "The Two Worlds."

Dear Madam,—You will, I am sure, not grudge a short space devoted to the vindication of the gifts of the above gifted medium. In your last week's issue "Observer" says Mrs. Smith was "not at all successful." I have inquired of three persons who were present on Sunday evening, the 1st inst., who all say that, though not so successful as to recognitions of the descriptions as at the other public meetings, still a much larger proportion were recognized than the "six out of thirty" named by "Observer." What I wish to point out is, that successful clairvoyance is not dependent upon the recognition of descriptions, and that recognition is dependent upon the physical memory of the individual to whom the spirit is related. The number of cases identified were quite sufficient to prove the accuracy of the descriptions. I have never seen a better describer than Mrs. Smith, though I have seen many of the best clairvoyants in the world. She sees most clearly, describes quickly, without hesitation, and not too minutely, which is a great fault, but gives the general contour of the person, just as one physical person would describe another. Mrs. Smith's stay in Glasgow would not have extended to nearly a fortnight if she had not been thoroughly appreciated by many good judges. It

was at the several private séances that her success every way was most pronounced. At my house a clergyman, who never knew either of his parents, had both parents clearly described as to personality and mode of death, and the whole mystery of the parentage (of which he knew nothing by external means) fully cleared up. Finally, Mrs. Smith's visit here has given an immense impetus to the cause, by producing new enthusiasm, new harmony, and new methods of getting more out of the subject than before.—Faithfully,
ROBT. HARPER.

4, King Street, S.S., Glasgow.

The Editor of *The Two Worlds* begs to remind Mr. Harper, and our readers generally, that reports sent to Mr. Wallis may be shortened, but their writers alone are answerable for the statements made. The diversity of opinions on Mrs. Smith's mediumship only emphasises the protests we have repeatedly made against the practice of making the platform the scene of exhibitions which should be strictly reserved for the private circle. Independent of the injurious effect of a large and heterogeneous audience upon a sensitive medium's powers, it is a chance, if more than one individual out of every hundred can be satisfied with platform clairvoyance; thus, the ninety-nine go away hinting at collusion and wholly disappointed, while, in the private circle, the small party assembled must be foolish indeed if they cannot find available means of testing the real powers and truthfulness of the medium.—ED. T. W.

IN RE MRS. SMITH'S CLAIRVOYANCE.—Mr. James Robertson, of Glasgow, has also written testifying to Mrs. Smith's success at several meetings attended by him; her descriptions were pointed and clear, and mostly recognized. He says, "I am at one with you in keeping down all exaggeration of statement in reports, but I feel certain that my views of the work of Mrs. Smith could be corroborated by principal members of our society." We published "Observer's" letter not from any opposition to Mrs. Smith, but to elicit the truth in regard to the matter. Probably many of the descriptions would be recognized afterwards, and no doubt greater success would reward both sitter and medium in private circles. We still think that great care should be taken to give an exact report, to understate rather than exaggerate.—E. W. W.

ABERDEEN.—Mr. J. W. James, of 344A, George Street, writes: "We shall be glad if any Spiritualist visiting this city will call upon us, or if any Spiritualists are living round here we shall be glad to make their acquaintance, as we have a small meeting each week."

VOLUME FOUR. SPECIAL NOTICE.—The present volume, instead of terminating with No. 208, will be continued to the end of the year, so that Volume V. will commence with the first issue in January, 1892, in which number a new serial story of thrilling interest will be commenced.

LAND NATIONALIZATION.—Those of our readers who are interested in the great questions of the hour should read *Land and Labour*, the organ of the Land Nationalization Society, of which Alfred Russel Wallace, LL.D., is president.

SELLING "THE TWO WORLDS."—We thank our friends for their efforts to increase our circulation, and shall be glad of their continued co-operation. Wherever a few friends assemble we could send a parcel, by rail, at a cost of 9d., carriage 1d. or 2d. extra, weekly, according to distance. Who will help us by taking a dozen copies? Note New Office Address, 73a, Corporation Street, Manchester.

THE COMING REVOLT OF LABOUR.—It is surely a sign of the times, indicative of the new spirit of sympathy and unity which is spreading among the workers, to find that *The Workman's Times* has won increased popular favour to the tune of about 100,000 this last month, since *Nunquam's* articles appeared in its columns.

"ROUSING MISSIONARY FEAT" is the heading of a notice of Professor Armitage's paper, read at the Congregational Union meeting, at Southport, reported in the *Christian World*, Oct. 15. The professor said, "In fifty years their missionaries only increased from 192 to 197," a net gain of five in fifty years, averaging one every ten years. If these figures are reliable, there is a screw loose somewhere. What a contrast to my communication in your issue of the 9th instant, re Boston, U.S.A., where my informant assured me that in that intellectual city one-half the population had embraced Spiritualism, and let it not be forgotten this has come about within fifty years. The hell fires of priestly theology being extinguished, inevitably the demand for missionaries to save these doomed heathen from a non-existent place of unending misery will cease; and so the great *Christian World* publishes the pleasant fact that only five more missionaries are sent to "rescue the perishing" than the world had fifty years ago. Surely here is a "sign of the times," and a proof that the trend of churchal effort is away from soul-saving abroad, and let us hop is more intent on doing good at home.—B. H.

"OUT OF THE MOUTHS OF BABES." CHILD MEDIUMSHIP.—Mr. C. W. Holmes, of 7, Atlas Street, Manningham, Bradford, kindly furnishes us with the following interesting narration of experiences: "At the request of Mr. and Mrs. Cookson, I have pleasure in furnishing you with information respecting their son Edgar, who passed to the higher life on November 15, 1890, aged 2 years and 7 months, at their residence, 127, Whetley Hill. On the Sunday, six days previous to passing away, the little fellow saw a strange man come into the house in spirit while some friends were there (viz., Mr. and Mrs. Wade); he seemed frightened, and Mr. Wade gave him (the child) a copper, and told him to take it to the strange man, but he dare not do so, and handed the coin to his father; shortly after he told them when the spirit vanished from his sight. Monday: Edgar told his parents that an Uncle Richard Moss, who had passed away on March 11, 1890, had come into the house and placed either a book or some papers on the table, and he cautioned his ma not to put the vessel containing water she held in her hand on the top of them. Thursday: This was a very remarkable day, the child seemed to be engrossed in deep thought, but still in play he had placed his toys all in a row to represent a train and

moved them backwards and forwards. After a while he said, 'I am going a ta-ta on Saturday, but not to the market, nor yet to Morecambe, but it is a right nice place and you (his parents) are not going with me.' The little fellow did go his ta-ta as announced on the Saturday he had predicted, for on that day he left the mortal form." [The usual cries of collusion, trickery, thought transference will not cover the ground of such facts as these. The child was too young to deceive. Too young to understand that there was anything remarkable in his seeing spirit-people, and was surprised that others did not see as he did. He was not ill at the time he foretold his departure, and in neither of the instances mentioned had his parents any prior thought in regard to what he affirmed. Child testimony such as this is in our opinion most convincing. We knew the little fellow, and are well acquainted with his parents, and are sure of the truthfulness of this testimony. We should be pleased to know of similar instances.—E. W. Wallis.]

CURIOUS.—Our attention has been drawn to the fact that Spiritualism often receives more just and tolerant treatment from Church and Conservative newspapers than from Dissenting and Liberal organs. Why this illiberality and prejudice should be manifested where one would expect to find forbearance and justice we do not know, but so it is. This is not a political paper, and we are not entering upon political matters, but simply stating a fact which has again and again been brought to our notice. A case in point is supplied by Burnley papers. The *Express*, the Church organ, gave a free advertisement lately to the subject by a paragraph on the gifts of the spirit; but the *Gazette*, the Liberal paper, makes an uncalled-for attack upon the subject, and sneers at mediums. The local Spiritualists advertise in both papers; but it is just possible that a lesson may be taught these people. If Spiritualists refuse to purchase the papers which treat them unfairly, and unitedly demand justice from candidates who seek their suffrages, &c., refuse to vote at all, or cast their vote against those who wrong them, their power would compel respect.

WORTH KNOWING IF TRUE.—"Nature has her own remedy for diphtheria," says a Chicago man. "It is nothing more nor less than pineapple juice. I declare that I have found it to be a specific. It will cure the worst case that ever mortal flesh was afflicted with. One of my children was down with diphtheria, and the question of his death was simply the problem of a few hours to determine. An old coloured man called at the house, and saying he had heard of my little one's illness, urged me to try pineapple juice. The old fellow declared that he had seen it tried a million times, and in each case it had proved effective. So I secured the pineapple and squeezed out the juice. After a while we got some of it down the boy's throat, and in a short time he was cured. The pineapple should be thoroughly ripe. The juice is of so corrosive a nature that it will cut out the diphtheritic mucus. I tell you it is a sure cure."

SPIRITUAL UNION can only be effected on the basis of common aims and common sympathy. We will "aid in the organization of broader, nobler, and more beneficial" methods of work for human freedom and human wellbeing. Organization must be based, not on "codes" or "articles," but on principles, the first being the desire to do good. Elevation of tone comes more by quiet, steady sympathetic work, than by self-assertive insistence upon "rights" and "liberties" which are not threatened. "Sectarian thralldom" is a bugbear to many, but the spirit of suspicion and distrust, which imputes baseness, engenders strife and bitterness, is not likely to prove a spiritual blessing or become a solvent which shall lead to harmony and goodwill. One grows weary of everlasting dissension. Surely it is possible for people who are in earnest and of pure purpose to find a basis of union for work to disseminate the truth and encourage each other!

CAWS BY AN OLD JACKDAW.—Under this heading a writer in the *North Cambridgeshire Echo* for October 10th, writes: "A most remarkable sermon was preached the other day by the vicar of Wisbech against Spiritualism. I have no sympathy with Spiritualism whatever, it may be right, it may be wrong. I don't trouble my head about it at all. But I can respect the sincere convictions of these people, and shall certainly not stoop to the degrading level of many creeds, of calling the religion of these men and women a fraud and a swindle. No, Mr. Editor, all creeds should, in a free country, have full exercise of their peculiar form of worship, and each different sect should respect its neighbours' religion. But I was going to point out the remarks of the vicar, which were as follows. After remarking that Spiritualism was anti-Christian, &c., he urged his hearers to beware of countenancing in any way such heresies, even granting what the Spiritualists urged concerning their theories and so-called phenomena to be true. Now, by whatever reasoning the vicar of Wisbech could urge upon his hearers not to countenance the truth passeth comprehension. And what a credulous congregation it must be that can calmly listen to such peculiar sermons without a protest. I was under the impression that all men were searching earnestly after truth, and that it was the whole duty of persons particularly to impress upon their flocks those just precepts of truth that lead men to read, mark, and inwardly digest anything calculated to further knowledge. But what a characteristic of a Tory church parson. Shun the truth, forsooth!"

NATURE'S TEACHINGS.—Students of Nature tell us that there are two conditions of matter—the inorganic and the organic. The whole manifestation of life is by and through organization. The universe is an "organized tyranny," if you will. The laws of being, the principles of order and growth are despotic; a necessary and wise—aye, beneficent—despotism is revealed through them. The only way of escape from bondage is by intelligent co-operation. Comprehension of obligation and conformity thereto lead to freedom from pain and pleasurable enjoyment of existence. One of the principles of existence is clearly this—we cannot be entirely independent. We are all in some sense "our brother's keeper."

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I am, Sir and Madam,

Yours respectfully,

Birmingham July 9th, 1891.

VICTOR WYLDES.

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I am, your ever grateful friend,

To Mrs. Goldsbrough.

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- Tunstall**.—G. H. Piggott, Chemist, Market Place.
Featherstone, Chemist, Market Square.
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