

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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PLATFORM GUIDE.

SUNDAY, NOVEMBER 29, 1891.

Societies marked thus * are affiliated with the National Federation.

- * *Accrington*.—26, China St., Lyceum, 10-30; 2-30, 6-30, Mrs. Stansfield.
Armley (near Leeds).—Chapel Lane, 2-30, 6-30, Mr. & Mrs. Hargreaves.
Ashington.—New Hall, at 5 p.m.
Bacup.—Meeting Room, Princess St., 2-30 and 6-30: Mr. G. Smith.
Barrow-in-Furness.—82, Cavendish Street, at 11 and 6-30.
Batley Carr.—Town St., Lyceum, 10, 2; 6-30, Mrs. Burchell.
Batley.—Wellington St., Lyceum 10, 1-45; 2-20 and 6, Mr. Parker.
Bceston.—Temperance Hall, 2-30 and 6: Mr. J. Kitson.
Belper.—Jubilee Hall, 10, 2, Lyceum; 10-30, 6-30, Mrs. Barr.
Bingley.—Wellington St., 2-30, 6.
Birkenhead.—84, Argyle St., at 6-45: Mr. Beattie. Thursday, at 8, Public Séance, Mr. Beattie.
Birmingham.—Oozells Street Board School, at 6-30.
 * *Smethwick*.—43, Hume Street, 6-30: Messrs. Shrieves & Pruden.
 West End Chambers, Broad Street Corner.—6-30: Mr. Aldridge.
 Thursdays, Clairvoyance and Psychometry.
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, Mrs. Marsden. Monday, 7-45.
 * *Bolton*.—Bridgeman St. Baths, 2-30, 6-30: Mrs. Johnstone.
 * *Spinners' Hall*, Town Hall Sq., Lyceum, 10; 2-30, 6-30.
Bradford.—Walton St, Hall Lane, 2-30, 6: Mrs. Ingham. Mon, 7-30.
 * *Otley Road*, at 2-30 and 6: Mrs. Beardshall.
 * *Little Horton Lane*, 1, Spicer St., 2-30, 6: Mrs. Mercer.
 * *Milton Rooms*, Westgate, 10, Lyceum; 2-30 and 6, Mrs. Britten.
 St. James's Church, Lower Ernest St., Developing Circle, 10-30; 2-30, 6-30, Mr. Williamson.
 448, Manchester Rd., 2-30 6: Mesdames Woolley & Ormerod. Tues, 8.
Bankfoot.—Bentley's Yard, at 10-30, Circle; at 2-30 and 6, Mrs. Russell. Monday, 2-15. Wednesday, at 7-30.
 * *Birk Street, Leeds Rd.*, 2-30, 6: Mrs. Hoyle.
Bowling.—Harker St., 11, 2-30, 6: Mrs. Boston. Wed., 7-30.
 Norton Gate, Manchester Rd., 2-30, 6. Tues., at 8.
Brighouse.—Oddfellows' Hall, Lyceum, 10-15; 2-30, 6, Mr. W. Johnson.
 * *Burnley*.—Hammerton St., Lyceum, 9-30; 2-30, 6, Mr. J. J. Morse.
 * *Robinson St.*, Lyceum, at 9-30; 2-30, 6: Mr. Swindlehurst.
 102, Padiham Road, at 2-30 and 6-30: Mrs. Heyes. Tuesday and Thursday, Developing, 7-30. Wed., 7-30, Private Circle.
 Maden Fold, at 2-30 and 6-30: Mrs. Horrocks.
Burslem.—Newcastle St., Lyceum, 10-30; 2-30, 6-30, Mr. F. Grocott.
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. Wainwright.
Cleckheaton.—Walker St., Lyceum, 9-45; 2-30, 6, Mrs. Dickenson.
 * *Colne*.—Cloth Hall, Lyceum, at 10; 2-30 and 6-30, Mrs. Bailey.
 * *Cowms*.—Spiritual Rooms, 2-30, 6: Miss Patefield. Wed., 8, Circle.
 * *Darwen*.—Church Bank St., Lyceum, at 9-30; at 11, Circle; at 2-30 and 6-30, Mrs. Butterfield.
Denholme.—6, Blue Hill, at 2-30 and 6.
Derby.—51, Crosby Street, at 6-30.
Dewsbury.—Miss Firth's, Vulcan Road, at 2-30 and 6.
Exeter.—Longbrook St. Chapel, 2-45 and 6-45.
Felling.—Hall of Progress, Charlton Row, at 6: Mr. Forrester.
Foleshill.—Edgewick, at 10-30, Circle; at 6-30.
Gateshead.—Mrs. Hall's Circle, 13, Cobourg St., at 6-30. Thursdays, 8.
Glasgow.—Bannockburn Hall, Main St., 11-30, 6-30. Thursday, at 8.
Halifax.—Winding Rd., 2-30, 6: Mr. Armitage. Monday, at 7-30.
Hanley.—Hall, Marsh St., Lyceum, 10-30; 2-30, 6-30.
Heckmondwike.—Assembly Room, Thomas Street, at 10, Lyceum; at 2-30, 6, Mr. Boocock. Thursday, at 7-30.
 * *Blanket Hall St.*, Lyceum, at 10; at 2-30 and 6, Mrs. Whiteoak. Monday, at 7-30. Public Circles, Mondays and Saturdays, at 7-30. Members', Tuesdays.
 * *Heywood*.—Moss Field, Lyceum, at 10; at 2-30 and 6: Mr. Standish. Wed., 7-30.
 * *Huddersfield*.—Assembly Rooms, St. Peter's St., Lyceum; 2-30 and 6-30, Mrs. Gregg.
 Institute, 3A, Station St., 2-30, 6-30: Mrs. Craven.
Idle.—2, Back Lane, Lyceum, 2-30, 6: Mrs. Jarvis.
Keighley.—Lyceum, East Parade, 2-30 and 6.
 * *Assembly Room*, Brunswick St., at 2-30 and 6: Mr. E. W. Wallis (see Prospectives).
 * *Lancaster*.—Athenæum, St. Leonard's Gate, at 10-30, Lyceum; at 2-30 and 6-30, Mr. Hepworth.
Leeds.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, 2-30 and 6-30: Mrs. Menmuir.
 * *Institute*, 25, Cookridge St., Lyceum, 10-30; 2-30, 6-30, Mr. Newton.
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; at 11 and 6-30, Mr. J. B. Tetlow. Monday, at 8, open meeting. Wednesday, Debate. Question Box.
London.—*Camberwell Rd.*, 102.—At 7-30, Open meeting. Wednesdays, 7, Free Healing; at 8, Developing.
Camberwell.—311, Camberwell New Rd. (near the Green), at 11-15, Members' Séance; at 3, Lyceum; at 7 "About Our Opponents." Tuesday, at 8-30, Committee. Thursday, at 8-30, Discussion. Saturday, at 8-30, Members' Séance.
Canning Town.—2, Bradley Street, Beckton Road, at 7: Mrs. Weedemeyer. Tuesday, Séance, at 7-30.
Clapham Junction.—16, Queen's Parade, at 7-30.
Forest Hill.—23, Devonshire Road, at 7: Séance, Mrs. Spring. Thurs., at 8. Captain Pfoundes, Class for Psychology.
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. 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; at 6-45. Friday, at 8-30, Circle, Mr. Webster.

Manor Park, Essex.—14, Berkley Ter, White Post Lane, 11-30, Reception. Last Sun. in month, 7-15, experience meeting. Thurs., 11-30 a.m., inquirers' meeting. Fri, 8-15, p.m., for Spiritualists, mediums' conference. 1, Winifred Rd, White Post Lane. First Sun. in month, 7-15, reception. Tues., 8-15 p.m., experience. All meetings free.

Marylebone.—24, Harcourt St., 11, Mr. D. B. Dales, "The Laws of Mind"; 7, Mr. Rodger, "Spiritualism and Theosophy." Thurs., 7-45, Mrs. Mason. Saturday, 7-45, Séance, Mrs. Treadwell.

* *Notting Hill*.—124, Portobello Road. Tuesdays, at 8, Mr. Towns.

Peckham.—Winchester Hall, 33, High St., 11-15, Mrs. Bell; at 7, Mr. Audy and others. Monday, 8, Members' Circle. Tuesday, 6-30, Free Healing, 4, Sidney Rd., Stockwell. Thurs., 8, Free Concert. Friday, at 8, Healing. Dec. 6, at 11-15, Mr. Brown.

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

Shepherds' Bush.—14, Orchard Road, Lyceum, at 3; at 7: Mrs. Treadwell. Tuesday, at 8, Séance, Mrs. Mason.

Stepney.—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday, at 8.

Stratford.—Workman's Hall, West Ham Lane, E., at 7.

Tottenham Court Rd., 73.—Athenæum Hall, 7. (See Prospectives).

Longton.—44, Church St., at 11 and 6-30.

* *Macclesfield*.—Cumberland St., Lyceum, 10-30; 2-30, 6-30, Mr. Walsh.

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

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

Edinburgh Hall, nr. Alexandra Park Gates, 11, Debate, Mr. Valentine, "The Holy Trinity"; 3 and 6-30, Mr. Mayoh.

10, Petworth St, Cheetham. Fridays, at 8, Séance.

Mexborough.—Market Hall, at 2-30 and 6.

* *Middlesbrough*.—Spiritual Hall, Newport Road, Lyceum & Phrenology, at 10-45, Circle; at 6-30, Mr. Stirzaker.

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

Morley.—Church St., Lyceum, 10 and 2; 2-30, 6, Mr. Oliffe.

* *Nelson*.—Bradley St., 2-30, 6.

* *Newcastle-on-Tyne*.—20, Nelson Street, at 2-15, Lyceum; at 6-30, Mrs. Gregg, and on Monday (see Prospectives).

Newport (Mon).—The Homestead, 60, William St., at 11 and 6-30.

North Shields.—6, Camden St, Lyceum, 11; 6-15, Mrs. Wallis, and on Monday (see Prospectives).

41, Borough Rd., at 6-30.

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

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

* *Masonic Lecture Hall*, 10-45 and 6-30: Mr. G. Featherstone.

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

* *Hall*, Bartlam Place, Horsedage St., Lyceum, 10, and 2; 3, 6-30, Miss Gartside. Thursday, 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, Mrs. F. Taylor.

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

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

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

Raustenall.—10-30, Lyceum; 2-30, 6, Mrs. Ashworth.

Rochdale.—Regent Hall, 2-30 and 6: Mrs. Best.

* *Michael Street*, at 2-30 and 6: Mrs. Crossley. Tuesday, at 7-30.

Penn St., 2-30, 6. Wed., 7-30, Circle.

Sheffield.—Cocoa House, 175, Pond Street, at 3 and 7.

* *Central Board School*, Orchard Lane, 2-30 and 6-30: Mr. Shaw. Wednesdays, Mr. Shaw.

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

* *Slaithwaite*.—Laith Lane, at 2-30 and 6: Mr. Hunt.

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. Verity.

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, Miss Pimblott. 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, Mrs. F. Atkinson. Tuesday, Dec. 1, Mrs. Wallis.

Monkwearmouth.—3, Ravensworth Terrace, 6-30.

Thornhill.—At 2-30 and 6: Mrs. Black.

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

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

* *Walsall*.—Central Hall, Lyceum, at 10; 11, 6-30, Mr. J. C. McDonald.

Westhoughton.—Wingates, at 6-30.

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

* *West Vale*.—Green Lane, 2-30, 6, Miss Walton.

Whitworth.—Reform Club, Spring Cottages, 2-30, 6: Mr. Sutcliffe.

Wibsey.—Hardy Street, at 2-30 and 6.

Wisbech.—Lecture Room, Public Hall, 6-45, Open meeting.

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

Windhill.—12, Cowling Road, 2-30, 6: Miss Parker.

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

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THE ROSTRUM.

THEOSOPHY FOUND WANTING.

Mrs. E. H. Britten's answer to Mr. David Lund, as published in the "Keighley News," November 7, 1891.

TO THE EDITOR OF THE "KEIGHLEY NEWS."

SIR,—In your report of October 24th of an interview held with me by one of your staff, the statements published, as far as they went, were fair and correct, some few names and words excepted. It would seem, however, that those statements have called forth certain counter-statements from a Mr. D. Lund, of Keighley, who founds the chief of his allegations upon a work called "The Key to Theosophy," written (as it is claimed) by Madame Blavatsky. If this writer was (as I happen to know she was) the author of "Isis Unveiled"—a work also published in H. P. Blavatsky's name—some five or six years antecedent to "The Key to Theosophy," the first difficulty with which the readers of both works would have to contend would be to decide which was true and which false. Both cannot be true, seeing that they are so full of mutual contradictions that they must either have emanated from different sources, or neither is worthy of credit. When Madame Blavatsky published the first work, in about 1876, she professed to be, and called herself, both publicly and privately, "a Spiritualist of many years' standing." In the work Mr. Lund quotes as authority, published a few years later, the writer not only abjures Spiritualism, but treats the cult and its adherents with the most slanderous indignity, and it is upon the authority of this reliable and consistent writer that Mr. Lund attempts to show that spirit communion, as practised by the Spiritualists, produces insanity, epilepsy, and drunkenness. In proof of these abominable charges, Mr. Lund cites the examples of Charles Foster, Slade, D. D. Home, and two of the Fox sisters. And so this fair and candid observer picks out from the thousands of healthy, vigorous, thoroughly sane, and worthy persons who have practised, and still continue to practise, their mediumship in different countries of the earth half a dozen abnormal cases—cases, too, of persons all of whom were known to have been strongly inimical to Madame Blavatsky and her pretensions.

Without pausing to comment on the gross injustice of pointing to half a dozen cases as representative of a body of persons numbering their thousands, we will simply inquire how far the "insanity, drunkenness, or epileptic" conditions of which Mr. Lund so flippantly and ignorantly writes are due to mediumship or other and still more natural causes. In the first place, Charles Foster was a Salem boy, well known to have been born and dragged rather than brought up, under the most evil conditions, one of which was the inheritance of drunkenness from parental influences. All the good that was in after life apparent in manner and education he actually acquired by being a medium. The inherited vice, however, was too strong, and the bad habits and bad companionship of those who made capital out of his splendid gifts led him into the sad illustration of how "the sins of the fathers are visited upon the children," and so poor Foster died of *delirium tremens*.

Mr. Lund's next illustration of what spirit mediumship entails upon the thousands of good workers he knows nothing about is Henry Slade. Did Mr. Lund know what he was writing about in this instance? I may in charity hope not. Here was another instance of an ill-conditioned birth. He was a poor sickly youth, and his manhood was spent in toil, travel, ceaseless effort by day and night to meet the demands of the multitudes, who think to atone by dissipation, late suppers and ardent spirits for the waste and toil of the past day. This indeed is, or has been, the fate to which all the overtaxed and over-worn mediums of the new dispensation have been subject, and it is to the glory and honour of the vast majority that they have been able to resist such temptations under such conditions.

Referring now to the celebrated Fox family, I beg to say the eldest daughter—the best, strongest, and most energetic of all the known mediums—Mrs. Leah Fox Underhill—was a temperance advocate, and one of the best and noblest of women it was ever my good fortune to meet with. The two youngest of a very large family were Margaretta and Kate, and I am bound in the interests of truth to affirm that, though their father, when I knew him in his old age, was a devoted temperance man, in middle age, and when the two above named unfortunate medium children were born, he was a well-known inebriate; and—as all who knew the family as I did will confirm—visited upon his unfortunate children the dreadful vice to which in later life they subsequently succumbed. Is there to be no pity felt, no mercy shown, to those victims of heredity, especially when the toil, turmoil, and trials of the early mediums' lives are considered?

As to Mr. D. D. Home, many long years of intimacy with this medium compel me to say that Mr. Lund's charges against him are utterly false. Being, from a long residence in Russia, only too well acquainted with Madame Blavatsky and her past life, he was unsparing in his denunciations against all frauds in general, and her in particular. She, of course, retaliated in the precious document Mr. Lund quotes, and hence the monstrous untruthfulness of the picture he has drawn. In his youth Mr. Home was a frail, sickly child, ill treated and neglected, and, like Foster, all the education he acquired, his marvellous command of foreign languages, and many other striking accomplishments were all the result of spirit teaching. With a most debilitated constitution, even from early childhood, he was literally kept alive for years by spirit influence and direction, and I can confidently affirm, from many years of personal friendship with him, a kinder, more genial or generous man never lived than this Mr. Lund's "Calvin of Spiritualism." His acrimony against all frauds, especially of the Blavatsky type, was so great that in his latest work he has even run a tilt against me, his warm friend, because in the foundation of pure Theosophy I had been associated with his chief object of dislike, Madame Blavatsky.

As to Mr. Eglington, Mr. Lund shows how little he knows of what he is writing about when he first classes him with the others he has named, then talks of his being the best medium in England. As far as my knowledge of Mr. Eglington's whereabouts extends, he is not in England at all, and has retired from public mediumship, not because he is an inebriate, insane, or epileptic, but because he has contracted a wealthy marriage.

As to Irving Bishop, Mr. Lund's statement concerning his mediumship is entirely new to me. In Boston, where he often came during my residence there, he was known as a pitiful little impostor, who had pretended to be a medium, found that line of business did not pay, when he turned round and made a good living by pretending to expose it.

And these are the samples which Mr. Lund gives of the countless numbers of sane, healthy, happy, and generally temperance people called mediums, and who, all over the civilized world, have proved by the most indisputable test facts of personal identity, that communicating spirits are our fathers, mothers, kindred, friends, wise counsellors, and preachers of good and truth. Their tests have been given not only by facts "known to the sitters," but also by countless facts unknown to any present, though subsequently verified; by facts of speaking and writing in foreign tongues through untaught and ignorant mediums, by direct voices, writings, music, and drawings, executed without human hands; by spirit portraits, executed by total strangers, and then sent under spirit direction to the friends, who recognized them; by numerous well-attested prophecies; tidings of absent friends; and in countless other ways. All these facts, witnessed of by vast numbers of reliable and illustrious persons, are still being repeated wherever circles are held.

As I may not venture to trespass much further on your space, Mr. Editor, I shall omit all notice of Mr. Lund's wonderfully complex philosophy, but I must call attention to two more points in his allegations. First, he attributes the wild and slanderous trash he quotes from "The Perfect Way" to the lucubrations of a Dr. A. B. Kingsford, and adds that these quotations are "well suited to our methods of Western thought." One of these statements is about as true as the other—no Dr. A. B. Kingsford being the author of that book, and a very small modicum indeed of "Western thought" rising so high, or else sinking so low, as to be able to understand anything in the said book, except its gross slanders on Spiritualism and Spiritualists.

Finally, Mr. Lund winds up by questioning, in regard to Madame Blavatsky, "Why speak ill of the dead?" To this I answer—Madame Coulomb's pamphlet charging H. P. Blavatsky with the most daring and cruel frauds; Dr. Hodgson's report, after being sent by the Psychical Research Society to India, confirming every item of these frauds; Lillie's pamphlet, "Koot Hoomi Unveiled;" Professor Elliot Cones' *New York Sun* articles, charging Madame Blavatsky not only with glaring frauds, but also with gross immoralities; and my own long and repeated articles in the paper I edit, exposing the shams, pretences, and falsehoods of Theosophical writers—all these, and charges of a similar nature from many quarters, were published and widely circulated in this country years before Madame Blavatsky's death.

I have only to add that none of these charges have ever been answered, publicly repelled, nor have the writers thereof ever been prosecuted. These charges still remain then, and give to the world, uncontradicted, the character of the person whom Mr. Lund attempts to shield on the ground of her being dead! For my own part, I affirm that as long as the victims or hypnotized subjects of Blavatskyism insist upon trying to build up their sect by abuse of ours (the Spiritualists)—calling our loved and loving spirit friends "spooks" and "shells," and those who have tested and proved them "lost, deceived, and degraded men and women"—just so long shall I continue to show the utter worthlessness of the authority from which they speak and write.—I am, &c.,

EMMA HARDINGE BRITTEN, Ed. T. W.

There is a striking difference between the views recently expressed by a St. Helens minister on the subject of the theatre and those of a minister at Dundee. Whereas the local gentleman sees nothing but danger and iniquity in the playhouse, the Scotch minister, *mirabile dictu*, advocates the establishment of a subsidised theatre, free from gaudy ornament, simple and impressive, with music that would satisfy the exacting and the popular taste, and plays that would bring to bear upon the poor the noblest conceivable influences. He contemplates the possibility even of the church becoming the theatre of the future. Dull people can be made to understand in the theatre; callous people can be made to weep in the theatre; and bad and vicious people can be made ashamed of themselves in the theatre. In the conservation of the nation's morality the courageous minister would not only subsidise theatres—whose influence for good he considers should not be left to private enterprise—but galleries of art and all recognised civilising agents. These views, Socialistic in their tendency, are probably too far advanced for the majority of people, but they are undoubtedly meeting with a growing support.

THE LATE WONDERFUL SPIRITUAL PHENOMENA AT NAPLES, BY SIGNOR CIOLOFI.

THE Italian journal, *Tribuna Giudizaria*, has the following article, subsequently printed in the *Revue Spirite* and the *Religio Philosophical Journal*, from which we take the succeeding important extracts:

The two remarkable séances to be described took place in pursuance of the following challenge sent by Signor Chiaja, of Naples, to Professor Lombroso: "You refuse to believe in our phenomena. Well, let us fix a place of investigation, and you will see what a woman, without any claim to great intellectual power, can do; a medium too, who, unlike Cagliostro, takes no money for the display of the powers that act through her."

The reports of the séances that were subsequently arranged were sent by one of the eminent scientists present, Signor Ciolfi. He says, "Having sent Signor Chiaja's challenge to the great scientific authority Lombroso, during his visit to Naples, the grave Professor received it in good grace, and accepted it only on two conditions: first, that the press should have no knowledge of the experiments in which he was to take part; the other, that he might first thoroughly examine the room in which they were to take place."

Having agreed to both propositions I requested that the company should assemble in *his own room*, and, in the absence of Signor Chiaja from indisposition, I conducted the medium, Madame Eusapia Paladino, at the hour agreed on, to the Hotel de Genève.

I found there Professor Lombroso, and his colleagues MM. Tamburini, Ascensi, Gigli, and Vizioli. They put at our disposal a large room selected by themselves. M. Lombroso commenced by examining the medium with care, after which we took seats together round the card table, Madame Paladino at one end, I opposite, the rest closing the circle close to and around the medium. Tapers on a sideboard behind the medium lighted the room. Tamburini and Lombroso each held a hand of the medium and their feet touched hers. After some waiting the table began to rise, M. Lombroso establishing the fact of its entire independence of the medium, and vainly pressing on its surface with both hands to try and keep it down. Then followed raps and scratchings, after which the *gentlemen themselves* put out the lights to see what would come of it. The darkness was at once followed by violent blows on the table. A handbell placed far behind the medium rose in the air describing circles round the company, ringing all the time, being often dashed on the table and ascending again to circles of the height of the ceiling. The bell weighed some three hundred grammes, and M. Ascensi, fearing to have his fingers crushed, broke the circle and insisted upon sitting on a distant sofa. The circle being reformed, the bell at request renewed its circuits, when M. Ascensi, stealing quietly up to the table, struck and lighted a match, and as he has declared, he saw the bell vibrating by itself in the air and then in the light falling on a couch behind Madame Paladino. It would be impossible to describe the amazement of the learned sitters. A fire of cross questions and commentaries on this strange fact was the most striking feature of it.

After my observations on the intervention of M. Ascensi, which was of a nature to seriously disturb the composure of the medium, they again put out the light to continue the experiments.

At first it was a small but heavy work table which was put in motion. It was at the left of Madame Eusapia, and it was on this that the bell was placed at the beginning of the séance. This small piece of furniture struck the chair of M. Lombroso and tried to raise itself on to our table.

In presence of this new phenomenon, M. Vizioli had M. Ascensi take his place at our table and went and stood between the work table and Madame Eusapia. He took this table with two hands and tried to hold it; but, in spite of his efforts, it released itself and went rolling along about three metres from us.

An important point is to be noted. Although MM. Lombroso and Tamburini had not for an instant ceased to hold the hands of Madame Paladino, Professor Vizioli informed us that he felt his back pinched. M. Vizioli added that for him the hypothesis of a magnetic current did not account for the movement of this work table which although small was heavy, and which in spite of his efforts he could not prevent withdrawing itself from him. On his part M.

Lombroso declared as a fact that he felt his chair rise in such a way that it had compelled him to keep himself in a standing position, after which his chair had been placed in such wise that he was permitted to resume his seat. He had also had his clothes pulled. At my request, both he and M. Tamburini had felt on their cheeks and fingers the touching of an invisible hand, although they affirm they had not for a single moment broken the circle of hands.

What arrested the attention of all, especially of M. Lombroso, were the two facts relative to the work table and the bell. The celebrated professor deemed them important enough to defer until Tuesday his departure from Naples, which had been fixed for Monday at first.

At his request I engaged for a new séance, Monday, at the Hotel de Genève. . . . As I had written you Monday, the 2nd inst., at eight o'clock in the evening I reached the Hotel de Genève, accompanied by Madame Eusapia Paladino.

We were received in the piazza by MM. Lombroso, Tamburini, Ascensi, and several persons whom they had invited; Professors Gigli, Limoncelli, Vizioli, Bianchi, director of the insane hospital at Sales, Doctor Penta, and a young nephew of M. Lombroso, who lives at Naples.

After the customary introductions, we were asked to go up to the highest storey of the hotel, where we were made to enter a large chamber with an alcove in it. Already, in the morning, Madame Paladino had been examined by M. Lombroso, who nevertheless invited his colleagues to proceed with him to a new examination of the medium. The examination being concluded, and before taking place around a heavy table which was found there, they lowered the large cloth curtains which shut off the alcove; then behind these curtains, at a distance of more than a metre measured by MM. Lombroso and Tamburini, they placed a light stand with a soup-plate filled with flour, in the hope of obtaining impressions in it, a tin trumpet, paper, and a sealed envelope containing a sheet of white paper, to see whether they might not find on it direct writing. After which all the persons participating, except myself, minutely examined the alcove with a view to assure themselves that nothing had been prepared there to surprise them. Madame Paladino was seated at the table, fifty centimetres from the curtains of the alcove, with her back to them; then, at my request, she had her body and feet bound to her chair, by means of linen bands, by three professors, which left her only the liberty of her arms. This done, they took places around the table in a close circle. On my formal request the persons seated at the table placed their hands in those of their neighbours and put themselves in contact with them by their knees and feet. In such a way no equivocation, doubt, or misunderstanding was possible.

Monsieurs Ascensi and Bianchi refused to form a part of the circle and remained standing behind MM. Tamburini and Penta. I allowed it to be done, certain that in this there was a premeditated plan to redouble vigilance. I limited myself to recommend that while observing everything with the greatest care, each one should keep himself quiet.

The experiments commenced with tapers enough to light the room very well; on my recommendation some useless tapers were extinguished. After a wait the table began to move, slowly at first, then with more energy; however, the movements continued intermittent, laborious, and much less vigorous than at the séance on Saturday preceding.

The table demanded spontaneously, through striking with the feet representing the letters of the alphabet, that MM. Limoncelli and Penta should exchange places. This being effected, the table indicated that the room should be made dark. This had no opposition and each kept the place taken by him. A moment after, and with more force this time, the movements of the table were resumed, in the midst of which violent blows were heard. A chair, placed at the right of M. Lombroso, attempted an ascension on to the table, then remained suspended on the arm of the learned professor. All at once the curtains of the alcove were shaken and were thrown upon the table in such a way as to envelop M. Lombroso, who was very much excited by it, as he himself declared. . . . At intervals some fugitive lights were seen to appear and disappear. . . . At the moment of the appearance of the lights, and even some time after, MM. Limoncelli and Tamburini, at the right of the medium, said they were touched on various places by a hand. The young nephew of Lombroso, a thorough sceptic, who had come to sit down beside M. Limoncelli, declared that he felt a hand of flesh touched him, and demanded with great persistence who

had done this. He forgot that all the persons present formed the circle and were in mutual contact. It was growing late and the want of harmony in the circle disturbed the phenomena. Under these conditions I believed it best to put an end to the séance and had the tapers relighted.

While MM. Limoncelli and Vizioli were taking leave, the medium still seated and tied, we all standing around the table talking about the phenomena of lights, comparing the few results with those of the preceding Saturday, we heard a noise in the alcove; we saw the curtains shaken strongly, and the light-stand advance slowly towards Madame Paladino, still seated and tied.

At the sight of this strange phenomenon, unexpected as it was and in full light, there was a general astonishment. M. Bianchi and the nephew ran into the alcove with the idea that some one concealed there was producing the movement of the curtains and the light-stand. Their astonishment had no limits as soon as they saw that there was no person there, and that under their eyes the light-stand continued to glide in the direction of the medium.

This is not all. Professor Lombroso made the remark that on the light-stand, while in motion, the soup-plate had been turned upside down without any of the flour in it, not even a particle of it, being spilled; and he added that not a *prestidigitateur* in existence would be capable of producing such a trick.

In presence of these phenomena, which took place after the circle was broken in such a fashion as to remove all hypothesis of a magnetic current, Professor Bianchi declared he could no longer deny the facts and was going to set himself to study them with care and investigate the cause of them. Professor Lombroso made an engagement to renew his investigations on his return to Naples the next season. I have since met Professor Bianchi; he has insisted on having another séance with Madame Paladino, and manifested a desire to see her in order to examine her at his leisure.

These reports were sent to Professor Lombroso, and he says with reference to them: "The two reports which you send me are of the most complete exactness. I add that before the flour was seen turned upside down the medium had said that she would powder the faces of her neighbours with it; and everything tends to produce the belief that such was her intention, which she could only partly realize; a new proof, in my opinion, of the perfect honesty of this subject, joined as it was to her state of semi-unconsciousness. I am quite astounded, and have a regret that I have combated with so much persistence the possibility of facts called spirit; I say facts because I still remain opposed to the theory. Will you give my compliments to M. E. Chiaja? I have examined, through M. Albini, the visual field and interior of the eye of the medium, on which I wish to obtain information.—M. LOMBROSO, Turin, June 25, 1891."

(Signed) M. CIOLFI, Naples.

ASTRO-CLAIRVOYANCE.

I HAVE formulated the term heading this article. My reason for so doing will be evident in the following remarks:—

All persons who have practised clairvoyance must have been impressed with the great variableness of its action. At one time the results are marvellous. The description of places, persons, things, thoughts, ideas, and intentions are correct in most details. Time, place, or distance forms no barrier to the seer's vision. Places, events, and persons are just as visible to his sight at the other side of the globe, as they would be at the other side of the table. Thousands of miles are but as feet to him. His vision of the future, its events, contingencies, and the position of the parties he sees is as clear to him as the events of the present moment. All is spread out as a panorama before him, and the distant view is as plain as the near one. He hears what has been said miles away, and repeats the same with accuracy. He looks over a writer's shoulder the other side of the world, and reads the words that are written, although the sealed letter containing them is far away.

Such manifestations as these all who have seen *true* clairvoyance have witnessed. But then what a cloud comes before the clear vision at times! What a failure of the above glorious results! What disappointment, disgust, confusion, and dismay when the clairvoyant fails! It is the same person—the conditions are apparently the same—and yet it is a huge failure. He speaks as though he sees, yet his vision

is not true. He describes, but his description is false. He repeats what he hears—and such words have never been spoken. He is utterly false, and in despair, we refuse to trust him again, for we can never know when he is true, or when false. Why this great difference in the results attained by clairvoyance?

1st. Because there are laws governing the exercise of this gift.

2nd. Because only by conforming to the laws governing its exercise can we attain to success in its use.

These laws require the observance of certain conditions to do them, and the avoidance of other conditions that are hindrances.

As the result of several years' study and practice to get a knowledge of those laws I have discovered several that I need not name here. My present object is to state what I have discovered to be the most fundamental law, and I am inclined to think that all others governing this gift are included in the great law of astral conditions.

Under certain configurations of the heavenly bodies it is next to impossible to get reliable clairvoyance. At those times the medium may seem to be in a favourable state, and all other conditions, as far as is known, apart from the astral force at work, seem to be equally favourable, and yet failure is certain. There may appear to be good clairvoyance, but after all it is only a failure. Under other astral conditions the result far exceeds our most sanguine expectations. The vision is clear—the past, present, and future is spread out. The medium hears, smells, and sees, without regard to distance, and the results are true clairvoyance.

In making this statement public I do not claim to have discovered all there may be to learn, and until I have perfected what I have already perceived, I shall not attempt to explain the all of what I have discovered. I simply say sufficient to induce others to study on the same lines, believing that in so doing I may do much to forward the truth and benefit humanity. I may say that a thorough knowledge of the ancient science of astrology is necessary to gain efficiency in astro-clairvoyance.

31, Frances Street, Hull. PROFESSOR R. BLAND.

[We publish the above letter in conformity with the universal desire to explain occult phenomena; yet as far as the attempt at explanation goes, we consider it to be only partially reliable. Horary-astrology, i.e. the particular planetary influences that prevail at the moment when questions are asked, or any occult experiments attempted, may and do unquestionably influence the atmospheric conditions which surround those persons born under certain planetary conditions, but there are a thousand prevailing influences nearer and far more operative upon spiritual sight than distant astral configurations.

The first of these influences is the physical and mental states of the seer. The next the magnetic influences which surround him or her. If they are antagonistic they must be overcome. If too similar, like two tones of the same pitch, or two magnets of precisely similar polarity, they quench each other. If they are heterogeneously mixed up, as in a public audience, the chances are always ninety-nine against one to the fusion of mixed thought being in harmony with the clairvoyant's power. Until all these and other still more occult influences, as yet unknown to the majority of men, are taken into consideration, the working of the correct spiritual telegraph is always uncertain. Astral and planetary influences may intervene, but personal magnetisms, all coloured with love, hate, credulity, and its reverse, hard scepticism, cold indifference, silly fantasies, and determined antagonism are influential enough upon the psychological power of a sensitive, to account for the ugly and injurious failures which so constantly turn our meetings, which ought to be Sabbath-day conventions for the promulgation of religious philosophy, into pitiful and pitiable failures of gifted seers to tell fortunes correctly.—Ed. T. W.]

At one of the sittings of the Wesleyan Conference held recently Dr. Jenkins read an extract from the letter of a friend who had been spending an evening with Mr. Spurgeon who said: "These German critics are not to be trusted. This is my theology: Jesus died for me. I want no more. What could I want more than this?"—*Agnostic Journal*.

Mr. D. L. Moody, the American evangelist, at a meeting held in Edinburgh recently, intimated his acceptance of an invitation to hold a series of meetings in Scotland. He is to be accompanied by Mr. Sankey. Messrs. Moody and Sankey have since appeared in Glasgow.

THE LITTLE GEORGIA WONDER-WORKER AT THE LONDON ALHAMBRA.

SOME weeks ago we gave a condensed account, taken from the American Spiritual papers, of the wonderful occult powers exhibited through a certain Mrs. Annie Abbott, of Georgia. The extracts stated that in the presence of committees, selected from the audiences all through the United States, before whom Mrs. Abbott's performances were given, she exhibited an amount of psychic or occult force of the most marvellous character, lifting up—by mere touch of her small delicate fingers—heavy weights; chairs, in which two or more heavy men were seated; and, on the other hand resisting, without the smallest apparent effort, the power of two or three strong men to move, displace her, or wrench from one hand a stick, billiard cue, or any object—large or small—that she held. These, and many other feats, were recounted as performed—not by any means of *physical strength*—for, obviously, none was exerted; and not the slightest effort appeared either in moving immense bodies or resisting any amount of force in others. The only explanation that could be accepted of the marvels witnessed, was that of some occult force resident in the little woman's organism, and acting after the fashion of the magnet—now heaving up vast weights by an invisible force, and now resisting contact with other bodies through the reaction of a similar power.

The extracts given in this journal, coming from foreign rather than local journals, passed without other notice than the ordinary comment called forth by tales of American marvels; but now that the subject of these almost incredible narratives has found her way to our own shores, and is actually demonstrating the fact that rumour has understated, rather than exaggerated, the extraordinary powers of the young woman, so correctly described as "the Little Georgia Wonder," the scene is at once changed. The gravest and most eminent of scientists form a portion of her audience, and look in baffled amazement at what they behold. Every journal, metropolitan and provincial alike, are full of reports of the unaccountable powers of this weird child of the south, and though the stately *Daily Telegraph* gives the succinct account, published in our last issue, of what is witnessed in Mrs. Abbott's performances, and details the list of eminent scientists present at the Alhambra to witness them, the only comment that can be made on such inexplicable conditions of a single human organism is to be found in the leading article of the *Telegraph* of the 18th inst., to the following effect:—

Mrs. Annie Abbott, the "Little Georgia Magnet," does not, indeed, play with one hundred and eighty pound dumb-bells, but she performs feats even more remarkable without the slightest appearance of effort. When she holds a billiard cue horizontally in her delicate hands, the united efforts of half-a-dozen stalwart men are unable to depress it to the earth. Conversely, when its butt is grounded, and they endeavour with all their might to keep it in that position, she raises it easily into the air. A heavy-weight seats himself in a chair, another of like tonnage bestrides him, a third and fourth are superposed, and, when they have "made the pile complete," this amazing Mrs. Abbott lays hand on the sides of the chair back, but without grasping it, raises the whole seething mass of humanity to a perceptible distance from the floor, and finally tumbles you out the four sitters, as one would shoot the contents of a wheelbarrow, on to the ground. All this time the hands of two scientific men rest upon hers, and they report that there is no sign of any muscular contraction. The pulse of the Little Georgia Magnet is normal; her temperature is considerably below the average.

What makes the performance the more interesting, though at the same time more tantalising, is that neither Mrs. Abbott nor Mrs. Abbott's "manager" can tell anybody "how it's done." All she can say is that there is the force, and that it acts through her arms and hands; but she does not know what this force may be. One thing about it is at least certain, that its origin and the mode of its activity have hitherto eluded all the eyes and intelligences which have been brought to bear upon it. Medical men have assisted at the performance, and have failed to detect the action of any known form of vital energy. An experienced theatrical manager has watched it from a professional point of view, and is unable to report more concerning it than that it makes an excellent public entertainment. No "mécanique" of any kind has revealed itself to the keen eyes of observers, and there is nothing to suggest the suspicion that Mrs. Abbott uses any other "properties" than the two chairs and the billiard cue. If the hypothesis of legerdemain is thus excluded, so also, it seems on the other hand, is that of any known force such as electricity, the action of which could not, it is pointed out, be originated or arrested at the will of the performer. Supposing both of these two conclusions to be correct, we are thrown back on the theory that Mrs. Abbott is the medium of some entirely new energy, which we may take as the latest addition to the list of physical forces.

The only exceptions we can take to the remarks of the *Telegraph* Editor are, that this is in Mrs. Abbott's case "a new energy" and "the latest addition to the list of

physical forces," &c. Some six or seven years ago, a young girl, also from Georgia, travelled with her mother and her manager, a plain, quiet, gentlemanlike, young man, through the United States under a name which soon became famous, to wit, "Lulu Hurst." Arriving at New York, and giving exhibitions of the same astounding powers as those of Mrs. Annie Abbott, she performed nightly on the stage of Wallack's Theatre, and on a certain evening the vast crowds that assembled to witness her marvellous feats were joined by Dr. and Mrs. Hardinge Britten. After several athletes and sundry big masculines had been drifted about like leaves in the wind by little Lulu, Dr. Britten, then practising in New York and well known to many present, was loudly called for in the audience and invited to go on the stage. As the young girl herself smilingly beckoned to the six-foot-two gentleman, he at once mounted the stage, and *with a touch of the girl's finger* the tall portly doctor was driven round and round the stage in baffled helplessness. He was, seated in a chair, raised a foot from the ground by one of the girl's hands *resting* on the side of the chair back.

These and several other feats were submitted to by the Doctor, for the sake of experiment, immensely to the amusement of the audience; but when called upon for some explanation of the stupendous power that had been exercised upon him by the smiling girl, whose pulse had never quickened, he could only say that the force was precisely like that of a strong magnet or a cold *concentrated* wind, not blowing or moving, but driving him or attracting him with the strength of a condensed cyclone.

Those of our readers who have kept track of the mysterious developments of modern times will not have forgotten the history of the famous "Electric Girl of La Perrière," but of this Lulu Hurst and Annie Abbott we shall have more to say on another occasion. We hope to be able to do so in our next number; meantime, true, candid, all round thinkers will agree with us that this is THE DAY OF UNVEILING, and that at the point when we begin to realize that there is an inner man and woman as diverse, but far more powerful than the outer form of matter, we may assure ourselves we have but just entered upon the threshold of the divine temple of the Creator's image MAN, and that when we *can* advance farther and farther yet into that mystery of mysteries, and know man as he is, and understand his whence and whitherward, we shall have discovered the Alpha and Omega of all being below the supreme existence of God himself.

REPORT OF A THEOSOPHICAL LECTURE.

[NOTE.—Desiring to give all our English contemporaries as broad a chance as possible of proving that English Spiritualism still lives and expresses itself in clear, comprehensive, and philosophic terms, we herewith append a brief notice on the above subject, taken from an article in the excellent little paper published by Alan Montgomery, in London, entitled *The Key*.]

WE attended the lecture delivered by Mrs. Besant at Athenæum Hall (London) a little while ago.

The lecturer, as usual, was very eloquent, and many no doubt were convinced by her flow of words.

The whole lecture was simply an advertisement for Theosophy, full of misstatements in regard to Spiritualism. Spiritualists not only had the worst of it in the lecture, but by their own management of this meeting did themselves a great deal of harm. For instance, it was at first proposed not to allow any questions or discussion on Mrs. Besant's lecture. This looked as though the Spiritualists felt a want of confidence in themselves. The lecturer's objection to this arrangement made Theosophy look stronger, and Theosophy must have looked very strong to the many strangers and Theosophists who were present when Mrs. Besant was allowed to deal with the questions in a batch at the close, so that no reply could be given to her many misconceptions and her ridicule of those points that she could not answer. But the worst damage to Spiritualism was done by the Spiritualists themselves. Seats were advertised free, but when it was seen that the hall was likely to fill sixpence was demanded; to cap it all a *collection* was made, even the reserved seats were not exempt. Of course there was plenty of grumbling about the mercenary nature of Spiritualism, and we have had many complaints in consequence.

We asked Mrs. Besant at this lecture how she could *prove* that the higher principle was not in connection with the materialized form at a physical séance.

Her answer, given in a very indignant tone, was, "You do not suppose that human beings were coming back to this

earth to throw paper trumpets and tambourines about." If there had been any discussion we should have reminded the lecturer that Franklin's kite-flying was only a boyish amusement to the ignorant, but to those acquainted with the nature of his studies it was but the means of demonstrating scientifically the power of electricity. There is another phase of Spiritualism Mrs. Besant is quite ignorant of.

How is it that spirits often return (her word was always "return") to strangers instead of to their relatives?

Does not Mrs. Besant know what mediumship is? It is very evident from this that she has made a very superficial study of those things she believes she understands thoroughly.

The reply to Mrs. Besant, which took place at the same hall about a week after, was not announced at Mrs. Besant's lecture or otherwise made public except in a small way a few days beforehand, and then no time was announced for the meeting.

The meeting itself was chiefly given up to a discussion on Re-incarnation, and the disagreements amongst Spiritualists upon this and other points.

THE OLD CHURCH BELL.

IN an old country town, just over the line,
In woods smelling sweet with violets and pine,
There stands by the roadside, old and brown,
A bell, that once hung in Halifax town.

Hung for years in the old church steeple,
From far and near it summoned the people,
From hamlet and farm it called them in
To hear the word, and repent of their sin.

But little is known of the old church bell—
I would that its tongue a story could tell
Of the days of old, when its faithful call,
Summoned the people, one and all.

Perchance as its notes rang loud and clear,
They filled the listener's heart with fear,
Recalling the sins of his thoughtless youth
That led him away from the paths of truth.

He thought of the things he had done and said,
He thought of the hours he had wasted in bed,
He thought of his Bible laid on the shelf,
And he thought of his own unworthy self.

But he answered the call of the ringing bell,
Though he feared his soul was doomed to hell—
For he hoped to find in sermon or prayer,
Some word that would lighten his load of care.

But the minister old was hard and stern,
He thought it but just that sinners should burn.
So the fear of the law he faithfully taught,
And sermon and prayer with terror were fraught.

He talked of Sinai's broken law,
He told of a place that we mention with awe,
They sang of the wrath of God to come—
Then he sent his congregation home.

No wonder the sound of that iron bell,
Reminded those pious souls of hell,
For the minister sought by day and night
To guide them to heaven, by Hades' light.

And the sexton grey as he pulled the rope,
Thought over these things and expressed a hope,
That the work he did in ringing the bell,
Might have helped to save some souls from hell.

But one Sabbath morn as with holy zeal,
He rang on the bell its loudest peal,
A strange sound fell on his listening ear—
"The old bell is cracked," he said, "that is clear."

He meant it was not clear, and that was so—
For on Monday they pulled it down, and lo!
They found that a crack had ended its days;
No more could it ring for prayer or praise.

So they carried it gently out of the town,
And there by the roadside laid it down,
In a cool, shady nook where the waters fell
From a brooklet near, they inverted the bell.

And there from the heart that for ever is stilled,
With fresh flowing waters constantly filled,
It gives men and horses who pass that way
A generous drink—with nothing to pay.

So now this old bell with a broader creed,
Through its emblem of truth and of love indeed,
Preaches a sermon, broader and higher
Than ever was heard 'neath the old church spire.

In its waters so cooling, fresh, and fair,
We may read of a Father's loving care,
We are told of an all-controlling good,
And convinced of our human brotherhood.

—Belle V. Cushman.

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FRIDAY, NOVEMBER 27, 1891.

REFORM IN THEOLOGY; OR ENGLISH BISHOPS ON THE BIBLE.

[The following items of interest have been reported freely in several of the leading Canadian journals, from which we glean the succeeding extracts.]

At the fourth day's session of the Methodist Ecumenical Council at Washington, Rev. W. F. Davidson, of England, tutor of biblical literature in Richmond College (England), gave an address on the subject of "The Bible and Modern Criticism," of which the following is an abstract:—

Biblical criticism is now a science. It is very young, but it claims to be treated as a science and must be reckoned with as such by religious teachers. It implies full and free inquiry into everything that concerns the Bible as a series of literary documents. The text, the date, the authorship, the subject-matter of the various books, including their bearing upon historical and scientific subjects, so far as the Bible touches upon these, all these are legitimate subjects of inquiry. . . . The Church must beware of setting its face resolutely against scientific criticism. . . .

Following these remarks there was a variety of opinions concerning the relationship of criticism to the Bible. Rev. Dr. Dewart, of Toronto, said he did not like anything that hinted that faith was to go on if science contradicted it, for the genuine was the actual truth. The Rev. Frank Ballard, of England, said that if a man did not believe in science he did not believe in God had been said before, but it was equally true now.

The Rev. James Trabtree, of England, thought it very desirable to establish the greatest friendship between religion and science. In any divorce between them it was religion that would suffer. The religious unbelief and unsettlement of the times was due to the attitude of some theologians toward the new light of science. The Christian faith and its records should not shrink from the most searching criticism, if that criticism be made by a seeking heart. They only exposed themselves, as thinkers and teachers, to ridicule if they assumed that all those who criticised them did so out of a bad heart. The Christian creeds were for the most part outcomes of controversies, which were deeply interesting to those who engaged in them. This age claimed the right which other ages had had to put its own construction upon truth.

Chairman Arthur said that he had never heard in a Methodist Assembly a discussion which caused him such deep feeling as the one heard that morning. He had heard

words used, the meaning of which was evidently not clearly understood by the speakers. What was evolution? The unrolling of a thing from itself. Give the flower the sun and rain and it would unfold itself, because there was power at the root. Bishop Kenner thought that creation in the mind of God was shown in the Books of Moses. He deprecated all apologetic views of the creation.

The Rev. Lloyd Jones, of Wales, as one of the young ministers accepting evolution, said that he did not take the agnostic view of evolution. It was not a question of whether God created the world, but how he did it. It was not with the heart that men believed in God. It was necessary to enlighten men's minds. He did not believe that because a man held certain doctrines at variance with himself he was a bad man. He was glad to get out of that rut, and pointed to Wesley's own view on that point. Any man who had read a text-book should know the difference between the intellect and the heart.

The Rev. Thomas Allen, of Sheffield, England, said that all the facts of the universe were never gotten into a theory. It was necessary to understand the temper of modern scepticism. It rose from the habit of looking things fairly in the face; in that it was a hopeful sign. It was a necessity of our age. There was a strange tendency to turn from the supernatural to the natural. We were in the midst of a great reaction. Caution and study were necessary, or the hold of the Church on the great supernatural theories would be shaken.

The Rev. David Brook, of England, said that the English preachers felt that it was like knocking their heads against a stone wall to refuse to accept certain scientific facts. If there had been a loss in the belief of the theory of mechanical inspiration of the Bible, there had been a grand gain in the depth of love for Christ.—*Montreal Times*.

[NOTE.—There is far more in these extracts than may be deduced by the superficial reader. Fifty years ago such utterances would have condemned their speakers to expulsion from all forms or sects of Christianity. One hundred years ago they would have placed the taboo of entrance into Heaven, and doomed to eternal torture their speakers. Two hundred years ago they would have condemned their speakers to the fact of roasting alive in the market place. To-day they simply open up the question of which shall we believe—the Gospel of God's works or the writings of man in the name of "God's word." Truly the world moves on.—ED. T. W.]

MISSIONARY WORK OF THE SPIRITUALISTS' NATIONAL FEDERATION.

PURSUANT to the organization of a missionary committee for opening up new places, wherein spiritual facts, phenomena, and philosophy could be promulgated, the sub-committee on this special branch of work decided to meet at Ashton, on Tuesday evening, November 3rd. Of this meeting we now reproduce the following report, which appeared in the *Ashton Evening Reporter*, of Thursday, Nov. 5th. It is as follows, and proves the desire of the community to measure the utterances of those who addressed the audience by a full consideration of the claims they advanced:—

SPIRITUALISTS' MEETING AT ASHTON.

Under the auspices of the National Federation of Spiritualists a meeting was held in the large room of the Oddfellows' Hall, Ashton, on Tuesday evening. There would be upwards of 400 present. The chair should have been occupied by Councillor Boys, of Salford, but he could not come, and Mr. Reyner, of the Federation, presided. On the platform also were Mesdames Wallis and Green; Messrs. Tetlow (secretary of the Federation), Boardman, Johnson, and several other Ashton friends. After the singing of a hymn,

The chairman (Mr. Reyner) said the announcement of the meeting said discussion invited, and they asked them to discuss what they heard propounded in a calm spirit, such as they would feel in entering their places of worship. He called upon Mr. Tetlow to give the first address.

Mr. Tetlow said they were

NEW VISITORS TO ASHTON.

The people of Ashton had no doubt heard the name of Spiritualism used as the Christians used the word Christianity. It embodied ideas that were to them the principles of life, elevating both to themselves and to humanity in general. Spiritualism had only been in existence some 43 years. It was on the 31st of March, 1848, that the first communica-

tion between the spirit world and the earth world was directly and audibly held. He related the circumstance on which occasion the said spirits made their first direct communication. They had read their Bible and had considered it a valuable book, and the preachers told the world that the Bible contained the Light of Immortality. In its pages they found records of spirits, of angels returning and making their presence known to humanity, and if in the far away past this spirit communication was possible why not now? Replying to those who said Spiritualism was not based on scientific foundations, he said unscientific individuals had gathered up facts that the scientific world had ignored. Spiritualism had changed the current thought of society.

Mrs. Wallis, of Manchester, next addressed the meeting at some length. She said man was not what he seemed to be, but what they were was the true test by which the individual was tried, and upon which rested the keynote of the condition for which the individual was fitted. They had been told that at death they went either to hell or heaven; but Spiritualists thought that in themselves they found the highest realms of bliss or the deepest depths of hell. Spiritualism was that which would guide men onward and forward. It taught men not to fear death, but to look upon it as the time when the true man was made free. It was the beginning rather than the end of life. (Applause.) This was proved by Spiritualism.

Mr. Boardman, in the course of his address, said Spiritualism, and that alone, could solve the question of man's immortality. The creeds and the preachers said man could hope for and expect immortality, but in Spiritualism wavering and hope gave way to certainty, for as Spiritualists they knew there was life after death.

SPIRITUALISM WAS DEMOCRATIC.

It could be demonstrated to every one. Each could know for himself, as thousands of others had known for a fact, by conversation and signs, that their friends existed in a spirit sphere. They could know that through the open door of death, life alone could be completed.

Mrs. Green next rose, with her eyes closed, and addressed the meeting. In this world, she said, many great things were left unexplained and unaccomplished. She said they, as Spiritualists, knew that their friends who had passed through the vale of death were living, and loving them as intelligent men, women, and children in a sphere where the spirit was free to progress. It was only by practical evidence and spiritual manifestations that many could be awakened to a knowledge of morality—hence the importance of Spiritualism as a saving factor, and an incentive to true living. Death had no power to sever the glowing power of love. At death they left a world of shadows to go and live in a world of causes—the world of reality. The only hell there was was that of the guilty conscience.

Mr. Johnson said he had been a Materialist prior to 25 years ago, and pooh-poohed the idea of Spiritualism, but he was satisfied now that after death he would retain his own individuality. It was no faith or hope with him; it was knowledge. Before he believed Spiritualism to be true he used to be afraid to die, and the thought of death spoiled one half of the pleasures of life, but now he had no such fear, and he enjoyed life. He related his own experience as a Spiritualist, and told how he became convinced of its truth. He said he had seen his wife since she passed over, and had spoken with her, and they could do the same if they wanted, and would exercise patience. He also related an incident which he said proved that Spiritualism was a potent philosophy as a saving power. He had known it to alter the whole characters of men.

A collection was taken, and after this was over a note was handed up to the chairman, stating that as one ounce of fact was worth one pound of theory, they would be pleased if some practical manifestation could have been given them instead of so much talk. (Hear, hear.)

The Chairman called upon Mr. Johnson to reply.

Mr. Johnson said any one understanding anything of Spiritualism would know that they looked upon it as a science, and in all scientific investigations due allowance should be given to conditions. Suppose they had brought a spirit with them—(laughter)—and placed one upon the platform; suppose they had heard ticks and communications; why then their friend would have asked the question would it not be more practical to let the audience examine it and see whether it was a fraud or not. (A voice: "Right.") It would be truly impossible for him or any

other individual to place upon the platform what the questioner wanted, but he could test it for himself in his own household. If he would test it in that way he would find that not only could he have spirit communion, but he could see his own psyche under proper conditions, and this was acknowledged by the researches of recent psychologists.

A gentleman in the audience rose and said a remark was made by one of the speakers which led to a train of thoughts in his (the speaker's) mind, respecting what he advanced. Upon the remark he intended to put several questions for the purpose of eliciting further information. But he put it to the Chairman whether it was possible at that time of night to go into questions for the purpose of eliciting information. Therefore, in a very friendly way he suggested that when they again came to Ashton with subjects such as those, they would leave sufficient time for questioning and answering. (Hear, hear.)

The Chairman said the speeches had been longer than he had intended them. He went on to say that to get manifestations they would have to be patient. He sat at a certain time, for one hour every week for nine months before he got evidence, and then he got it in the shape of slate writing.

Mr. Johnson said he would be pleased at any time when they could arrange it, to devote the whole of an evening to answering questions.

Mr. J. B. Tetlow, as secretary of the Federation, said they came to Ashton in order to help to establish a place there. They were willing to help in a practical way. There was a meeting held in Mr. Colbeck's workshop, but the room was not convenient.

Mr. Tetlow said a man had asked for practical evidence, and he would give it. He then induced a man from the audience, to whom he said he was a perfect stranger, to lend him his knife, and by the art of chiromancy told him that he lived in a house that was badly lighted, and on the left side, as they entered, was a chest of drawers. He had a relative living in America. He worked in a pit, and had assisted in getting a man from under a fall of dirt. He had also been injured by a fall of dirt himself on the right leg. He had also at the age of 15 or 16 years assisted in saving a drowning person. The man said all Mr. Tetlow had said was true, except the last, of which he had no recollection.

Mr. S. H. Emmett said they were told to investigate, but not where or when, and that meetings were held, but not where or when. He knew of no place in Ashton where they could have demonstrations of the power that had been spoken of. He had certainly been impressed in such a way as never before. But it seemed to him there were a great many people seeking after what they regarded as proof.—(A voice: "There are places in Ashton.") He (Mr. Emmett) would be glad to bear his share of the expense in having clairvoyant and spiritual demonstrations. (Applause.)

Some people said they were willing to stay another half-hour if Mrs. Green would give clairvoyant descriptions, but Mrs. Green said she had to leave by the seven past ten train for Manchester. She said the gift of clairvoyance had not come to her through Spiritualism. She had had the power all her life. She had it when she was a member of the United Methodist body. The faces of the spirits she saw were as real to her as the audience were—real men and women, and she had seen them all her life.

The meeting then dispersed.

THE SPIRITUAL GLEANER.

A correspondent in the *Daily Graphic* tells of the doings of certain white witches in the West of England. One woman, now deceased, performed remarkable cures. A young man had cut his leg with a scythe. At once the farmer dipped the man's handkerchief in the blood, and sent one of his men on horseback to the white witch, who took the kerchief, blessed it, and simultaneously, four miles off, the flow of blood from the cut ceased. The son of a farmer was suffering from ulcerations in the neck. First the village doctor, and afterwards the principal medical man in the nearest market town, tried their arts, but in vain. At last the young man went to the white witch, and within a month he was well. One winter during a storm, in diverting a stream which threatened to injure his house, a certain farmer took a cold, and was believed to be death-struck. He had the best medical skill, but without benefit. At length he was prevailed on to consult the white witch, and in a

couple of months he was restored to health. The writer tells stories of other white witches, concluding with one who could charm warts, break spells, cure bodily ailments, and discover stolen goods. One of the writer's former tenants was a witch now dead. The village inn frequently had guests come to stay there to undergo a course of "blessing" by this woman. One mode of blessing was by means of kerchiefs, which the witch magnetised. In fact, she was a magnetic healer, as probably were the other white witches mentioned.

HOW ENGLAND TREATS HER HEROES.

A CRIMEAN PENSIONER CALLED HOME.

"A PRETTY end," as the East London Coroner remarked, was that of William Rogers, aged 56, an army pensioner, who had served his country eleven years and a quarter in the 2nd Dragoons. Deceased drew the munificent pension of 6d. per diem, which with 2s. 5d. per week from a dispensary where he was employed totalled up to 6s. per week. On this sum, says our London correspondent, William lived, moved, and had his being. William Rogers died in the Stepney Union Workhouse on Thursday, and Dr. Dickenson, the medical officer, certified that the cause was exhaustion from starvation. The Coroner remarked that it was a disgrace to them as Englishmen that one of their own defenders should die as the deceased had done, more especially as the man was working for a charitable institution.

A juror: Yes; but it is the way the poor army pensioner dies very often.

All we can hope is that after life's fitful famine fever, William sleeps well.

THE MAHATMAS.

MR. WM. WOODVILLE ROCKHILL'S deeply interesting book, "The Land of the Lamas," contains a reference to the mysteries of the Theosophists. When Mr. Rockhill was at the great lamasery—Thibetan monastery, that is—of Serkok, he told the inmates of "our esoteric Buddhists, the Mahatmas, and the wonderful doctrines which they claimed to have obtained from Thibet. They were immensely amused. They declared that though in ancient times there were, doubtless, saints and sages who could perform some of the miracles now claimed by the Esoterists, none were living at the present day, and they looked upon this school as rankly heretical, and something approaching to an imposition on our credulity." Keen sighted people, these lamas.

MR. ROCKHILL'S TRAVELS.

MR. ROCKHILL got into Thibet from the north, and underwent no slight preparation before he began his journey. His adventures recall those of Arminius Vambery. The exploration of Thibet, he tells us, had long been his hobby, and to fit himself to ride it he learnt Chinese. That, however, was not enough. He must learn the language of Thibet also, but so suspicious were the natives he met that none would teach him. At last he gained the friendship of an intelligent lama from Lh'asa, and with this personage the explorer spent four years in studying Thibetan, devoting also some time to perfecting his knowledge of Chinese. Thus equipped, Mr. Rockhill dressed himself in the garb of a Chinaman, and accomplished his difficult task fairly well. —*Newcastle Chronicle.*

LYCEUM JOTTINGS.

ETERNAL JUSTICE.

THE man is thought a knave or fool,
Or bigot plotting crime,
Who, for the advancement of his kind,
Is wiser than his time.
For him the hemlock shall distil,
For him the axe be bared,
For him the gibbet shall be built,
For him the stake prepared.
Him shall the scorn and wrath of men
Pursue with deadly aim,
And malice, envy, spite, and lies
Shall desecrate his name.
But truth shall conquer at the last,
For round and round we run,
And ever the right comes uppermost,
And ever is justice done.
Pace through thy cell, old Socrates,
Cheerily to and fro,
Trust to the impulse of thy soul
And let the poison flow.
They may shatter to earth the lamp of clay
That holds a light divine,
But they cannot quench the fire of thought
By any such deadly wine.

They cannot blot thy spoken words
From the memory of man
By all the poison that was ever brewed
Since time her course began!
To-day abhorred, to-morrow adored,
So round and round we run,
And ever the truth comes uppermost,
And ever is justice done.

Plod in thy cave, gray anchorite,
Be wiser than thy peers,
Augment the range of human power,
And trust to coming years.
They may call thee wizard or monk accursed,
And load thee with disgrace,
Thou wert born five hundred years too soon
For the comfort of thy days.

But not too soon for human kind,
Time hath reward in store,
And the demons of our sires become
The saints that we adore.
The blind can see, the slave is lord,
So round and round we run,
And ever the wrong is proved to be wrong,
And ever is justice done.

Keep, Galileo, to thy thought,
And nerve thy soul to bear;
They may gloat o'er the senseless words they wring
From the pangs of thy despair.
They may veil their eyes but they cannot hide
The sun's meridian glow;
The heel of a priest may tread thee down,
And a tyrant work thee woe;

But never a truth has been destroyed,
They may curse it and call it crime,
Pervert and betray or slander and slay
Its teachers for a time.
But the sunshine aye shall light the sky;
As round and round we run,
And the truth shall ever be uppermost,
And justice shall be done.

And lives there now such a man as these
With thoughts like the great of old?
Many have died in their misery,
And left their thoughts untold.
And many live and are ranked as mad,
And placed in the cold world's ban,
For sending their bright, far-seeing souls
Three centuries in the van.

They toil in penury and grief,
Unknown, if not maligned;
Forlorn, forlorn, bearing the scorn
Of the meanest of mankind.
But yet the world goes round and round,
And the genial seasons run,
And ever the truth comes uppermost,
And ever is justice done.

—Charles Mackay.

A SPRAY OF APPLE BLOSSOMS.

TAXY lay on the broad, low window ledge,
Where the hand of a little child
Had placed them—dewy and fresh and sweet—
And the grandmother had smiled,
And softly stroked with her wrinkled hand
The curly, tumbled head;
And then the needles bright were still,
Unrolled the snowy thread.

For, borne on the breath of an apple bloom,
She lived in the golden past;
She saw an orchard where blossom snows
Were falling thick and fast—
Falling upon the fair bent head,
Of a maiden in girlhood's prime,
Reading a letter, worn and creased
From folding many a time.

"When the apple blossoms are here once more,
I shall come back, Allaire—
Shall come for my answer." The scented wind
Which ruffled the maiden's hair
Brought to her ears a well-known voice;
She turned in a startled way—

"I have come for my answer; what is it, dear?"
What could she do but lay

Her hands in the eager, outstretched ones?
Ah! life is sweet in June,
When hearts keep time to the liquid flow
Of life and light and tune;
And when, in her snowy, floating veil
She stood on her bridal morn,
She would have but the tinted apple bloom
Her white robe to adorn.

'Through the open window the western wind
Blew soft on the wrinkled face,
Where a smile shone, sweet as that could be
Which had lent her girlhood grace.

A little voice called her truant thoughts:

"Grandpa sent me to see
If you knew that the clock had been striking six,
And he wants you to pour his tea!"

—Good Housekeeping.

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.

ASHTON-UNDER-LYNE. Colbeck's Room.—Mr. E. A. Verity, of Oldham, took the place of Mr. Clark at an hour's notice, and spoke on "What is Spiritualism?" and "Was Jesus Christ a Spiritualist?" Crowded meetings. Many strangers sought information, and a host of questions were asked and answered to the satisfaction of the questioners. It is to be hoped that very shortly a larger room will be taken where seekers for the truth can get in. It is hard that the work should fall upon two people. Mrs. Platt ably conducted the services, and the cause had much to thank her for.—Cor.

BINGLEY. Oddfellows' Hall.—Special services on behalf of the Cottage Hospital Fund. Mr. Campion delivered splendid addresses on "Humanity as the angels see it to-day," and "Humanity as they will see it when we have done our duty." Chairman, Mr. Pawson. Mr. Campion's eloquence and original thought kept his audiences interested throughout, and must have made a lasting impression. An efficient choir did their part creditably. Miss E. Hudson, of Armley, sang solos, which gave great pleasure. Credit is due to Mr. Grunwell, Mr. Wood, Mr. Howgate, and others for the perfect arrangements.

BIRKENHEAD. 84, Argyle Street.—Thursday, Nov. 19, public séance conducted by Mr. Beattie. Sunday at 6-45 Mr. Seymour addressed on "Sin and Sinners." Mr. Heaney presided, Mr. Tolly read extract from first number of *Medium and Daybreak*. Mrs. Seymour sang a solo, Miss Sparrow at the piano.

BIRMINGHAM. West End Chambers, 7, Broad Street Corner.—Mr. Smythe spoke on "Nature's true Physician," remarking upon the distress and suffering consequent upon the collisions and disasters at sea, and the pain which a weak individual endured so patiently in comparison to a strong person. How different humanity would become if they really understood the laws of true Spiritualism. Human suffering was due to broken laws, and not the will of God, to inflict pain to bring us nearer to the Christian's fear of the hereafter. A good audience and attentive. Meeting every Thursday for clairvoyance and psychometry.—L. G.

BIRMINGHAM. Oozells Street.—Thursday, Nov. 19: Meeting well attended, and good results are expected in the development of our mediums. Nov. 22: Members and enquirers had the pleasure of listening to another good address from Mr. Wyldes, on "Floating in Space," followed by most accurate psychometric delineations. Although Mr. Wyldes' ill-health prevented him travelling to Newcastle, he was able to serve us efficiently as the result of resting at home.

BIRMINGHAM. Smethwick.—Nov. 15: Mrs. Groom's excellent discourse on "Spiritualism: Its relation to this life, and the life to come," was listened to by a large audience who at the close gave audible expression to their pleasure. Successful clairvoyance. We are heartily thankful to Mrs. Groom and her guides for their services. This was the best attended and most liberally disposed meeting we have yet held. Collection amounted to 19s. 1d. Nov. 22: Mr. Carlile delivered a thoughtful, common-sense address on "Who was Christ?" clearing away the misconceptions regarding his sayings and doings. We thank Mr. Carlile for his kindly service.

BOLTON.—Spiritualists are making such headway that the large room of the Bridgeman Street Baths was on Sunday filled with about 500 intellectual people to listen to Mr. Edwards, who gave a forcible address in the evening on "Is Spiritualism a Beacon Light?" after which Miss Bailey gave such clairvoyance as to perfectly satisfy even the most antagonistic members of the congregation.—T. T.

BRADFORD. St. James'.—Morning circle, a harmonious feeling prevailed. An edifying discourse by Mrs. Croft's control, followed by clairvoyance. Afternoon, Mrs. Geo. Marshall's guides discoursed on "By what are we Crucified?" showing that sufferings resulted from wrong-doing, conscious or unconscious. Evening, "How shall we put our house in order to fit us for our eternal home?" A good discourse, enforcing the duty of all to co-operate with the spirit world in the redemption of mankind. Successful clairvoyance and psychometry at each service.

BRADFORD. 448, Manchester Road.—A good day. Mr. Marshall spoke on "Speak gently, it is better far," and "How I became a Spiritualist," which were much appreciated by intelligent audiences. Mrs. Marshall gave good clairvoyance at each service.

BRIGHOUSE.—Miss Walker's guides gave trance addresses on "The Better Land, or, the Angels' Ministrations," and "Man's Inhumanity to Man causes Thousands to Mourn." I was never more pleased with two discourses. They were full of interest all through, and no doubt lasting good will result, as many strangers were present, and a number remained after to make further inquiries. The clairvoyant descriptions were extremely remarkable. I cannot find words to express my satisfaction. Good audiences.—R. R.

BURNLEY. 102, Padiham Road.—Mrs. Singleton's guides gave short discourses, full of interest, showing that the truths of Spiritualism had laid bare the misconceptions of Orthodoxy. Good clairvoyance at each service.—J. W.

BURNLEY. Maden Fold. Mr. J. W. Sutcliffe discoursed on "Is Spiritualism a Necessity?" and "The Church of the Future: What will be taught there?" The old systems of faith and man-made creeds must give place to teaching man how to know himself, to unfold more of his spiritual nature, and help on the car of progress. Many seemed surprised at his ability, considering his youth. Good attendance.—G. H. E.

BURSLEM.—Mrs. Wright's guides gave a very interesting and pleasing discourse on the words "Of spiritual gifts I would not have you ignorant," which was much appreciated.

COLNE.—The members and friends on Saturday had a pie supper, which was well attended. Forty to fifty friends formed a circle afterwards, and Mrs. Johnston, of Rochdale, gave clairvoyant descriptions.

Sunday: Mrs. Johnston gave good homely lectures on "Spirit Work and Mission," and "The Elevation of Man." Very good clairvoyant descriptions after each, mostly recognized. Fair audiences.—J. W. C.

DARWEN.—"Was Adam the first man?" The controls of Mr. George Smith said that scientists had brought forth facts which proved that man had existed hundreds of years before the Bible Adam. Evening, "Magnetism, Mesmerism, and Electricity," "The mystic seven," and "Was God to be praised or blamed for producing Iconoclast?" These subjects were also treated in an able and masterly manner. Psychometry followed. Good audiences.

EXETER. Longbrook Chapel.—November 18: A public tea and entertainment to raise funds for the purchase of an organ, Mrs. Hellier and Mr. Colridge presiding at the tea table. The following took part in the entertainment, songs, Misses Colridge (2), Russell, Maud Yardley (in character, 2), Hellier, Mrs. Hellier (2), Mr. Membury, and Master Yardley; Miss Hellier, recitation; Miss and Master Yardley, duet; Mr. Montandon, recitation; accompanist, Miss Stamp. November 22, Mr. E. C. James, of Newcastle-on-Tyne, spoke on "The first five books of God" and "Divine Authority" in a masterly manner. Mr. James is well able to defend Spiritualism from all opponents.

FELLING.—Evening: Mr. Hunter, of Newcastle, delivered an interesting address, relating his experiences in Spiritualism. Mr. Laws gave details of some wonderful manifestations. Miss and Master Hunter and Miss Cairns delighted the audience with dialogue and recitations. An interesting and enjoyable evening. Next Sunday at 2-30 we expect a good gathering of the Spiritualists of the district for the purpose of cementing and organizing. Society representatives and friends anxious to promote the spread of truth we give a hearty invitation to, and trust the result of the conference will be for good.

FOLESHILL.—Mr. W. H. Grant showed that "Progress" was an eternal law and part of God's plan in all things, as evidenced in civilization, science, and invention, and even religious ideas had improved. Progress was generally admitted in material things but not in spiritual. Priests and parsons would make it out that there was none beyond the grave. This was shown to be false.—O. W.

GLASGOW.—11-30 & 6-30: Lectures on "Theosophy," by Mr. Russell and Mr. Harper. The principal object of both was to show the absurdity of re-incarnation and other doctrines of the sect, and to prove the rationality of Spiritualism from the facts. Both lectures were highly appreciated.—T. W.

HALIFAX. Winding Road.—On Sunday we had a very pleasant day with Mr. Bloomfield. Afternoon: "Obstacles in the way of progress" and subjects from the audience were all dealt with in a very efficient manner. Special meeting of members was held, when it was decided not to purchase a new organ from the society's funds, but to commence a fund at once, to be called the "organ fund," and that every effort be put forth to obtain the money. Several substantial promises were made, and one or two local mediums promised to give nights specially for this fund, Mrs. Briggs giving the first on Monday, Nov. 30. Any friends wishing to contribute to this fund can do so through the secretary, Mr. F. A. Moore, 10, Lower Hope Street, Hanson Lane, Halifax, for which the society will be very grateful. We offer our deepest sympathy to our Armley friends in their misfortune.—F. A. M.

HECKMONDWIKE. Blanket Hall Street.—Nov. 15: Mr. Dawson gave good addresses to large and attentive audiences. Nov. 22: An open Lyceum session went well, all seeming highly delighted. In the evening Mrs. Colbeck gave fairly successful clairvoyance, and Mrs. Roberts, medical diagnosis. They are both from Batley and are new mediums. They have our best wishes and sympathy.

HEYWOOD.—Mrs. Stansfield's first visit. Subjects, "Life, Death, and the Resurrection," and "Walking (Heavenwards)." Both were treated in a manner which won the distinct approval of the numerous audiences; clairvoyance being good also. Mr. Lightley filled the position of chairman with great credit.—M. D.

HUDDERSFIELD. St. Peter's Street.—Very good audiences to-day. Capital addresses from friend Mr. J. J. Morse, upon "What can Spiritualists do with the Bible?" and "Spirit and the After-life." The latter was especially valuable, forming a clear and concise exposition of the Spiritualists' position upon the important subject of the "after-life."—J. B.

LANCASTER.—Nov. 15: Mrs. J. Stansfield being unwell, we formed a circle, several members giving short addresses and clairvoyant descriptions. Evening: Mr. M. Condon spoke on "Geology." November 22, afternoon: Mr. Swindlehurst replied to written questions. Evening "Social Salvation." Man, said he, is two-fold, spiritual and material; if we wish the spiritual to be satisfactory we must attend to the material. The time has passed when we must look to the church or politician for social redemption. Working men had the power and the capabilities if rightly used to bring about a social redemption; it only required them to unite and work each for the good of all. The speaker spoke, to the evident satisfaction of the audience, in favour of paid working-men legislators, and of trades' unions co-operation and kindred associations.—J. D.

LIVERPOOL.—Mrs. Green. Morning: Subject, "Progression in Spirit Life." The usual meagre attendance. Evening: Subject, "How can a spirit control a human body?" Full attendance, audience sympathetic. Clairvoyance very successful; seven descriptions, six recognized.

LONDON. 311, Camberwell New Road, S.E.—We are glad to report progress. In addition to the three developing circles, we have formed two members' classes for the study of Spiritual Science. Our "Help Myself" fund is a striking example of how pennies regularly contributed will afford help during illness or distress, in addition it greatly helped to provide the Lyceum and adult members a day's enjoyment in the country. In view of the winter, we are glad to report a good balance in hand to meet emergencies. We have completely furnished our meeting place, which we hold for three years, and by doing our own Spiritual work, avoid the expenses attaching to paid advocacy. Our only debt is for our recently purchased piano, and yesterday (Sunday), in addition to the usual collections, £1 7s. 6d. was received for the piano fund. The library is of great help. The Thursday conference enables strangers to learn something of the Spiritual philosophy. Last Sunday a good audience heard the reasons which led to the formation of the modern religion of "Wisdom" in New York in 1875.

Many interesting details were given, including the opening address of Colonel Olcott, and the "discoveries" of Mr. Felt, in Egypt.—W. E. L.

LONDON. Canning Town. 2, Bradley St.—A harmonious audience listened to a well delivered address from Dr. Reynolds on "Spiritualism; what it is and what it should be," dwelling principally on the good life we should lead to fit ourselves for a higher plane, that we may draw around us good spirits who will guide, guard, and assist us in helping earth-bound spirits to progress.—F. W.

LONDON. Forest Hill, 23, Devonshire Road.—Thursday, Nov. 9, Capt. Pfoundes gave a very interesting address on "Theosophy and Psychology." Much interest was manifested, and a useful discussion followed. Nov. 22: A Mr. Selby (a Swedenborgian), kindly gave an address on "Swedenborg's Life and Works." Though we could not agree with many of the theological points we were much pleased. An animated discussion took place, and a hope was expressed that the gentleman would favour us again. A large audience and a good collection.—H. W. B.

LONDON. Marylebone, 24, Harcourt Street.—At 11 a.m.: Instructive discussion on former subjects carried on with interest and advantage. 7 p.m.: Mr. Towns was very successful in his psychometrical readings, giving accurate information and advice to many inquiring friends.—R. M., and C. W.

LONDON. Peckham, Winchester Hall, 23, High Street.—Nov. 19: Free Concert. Conducted by Mr. Waters and friends, who did their level best to give us a happy evening. Our free healing on Friday was helped much by members. Singing and playing while the healers were busy. Nov. 22: Stirring addresses by Mr. Veitch.

LONDON. Shepherd's Bush, 14, Orchard Road.—Mr. Emms discoursed eloquently upon "Spirit Communion, the only True Source of Religion," quoting a number of eminent writers to prove that the Cross as a symbol existed thousands of years before Christ.

LONDON. Federation. Athenæum Hall, 73, Tottenham Court Road.—An excellent lecture by Mr. Chelva-Rajan (a Hindoo gentleman). He clearly exposed the dishonesty of the Christian missionaries and their so-called converts in India. The following is an example of their tricks. The missionaries of Ceylon announced that on a certain day a free dinner and one penny would be given to all the native Christians in the island. All in want of a dinner came as "Christian converts," and having received their pennies gave a halfpenny as a sacrifice to the Hindoo gods for their wickedness, and kept the other halfpenny for themselves.—A. F. T.

MACCLESFIELD. — Afternoon: Mr. Rooke answered questions, "Have spirits been seen and communicated with who existed prior to the Biblical creation of the world?" "Where is spirit previous to entering the physical body?" "What becomes of the spirits of animals?" In the evening, "God, Man, and Devil" was intellectually and logically treated. God and devil were shown to be man's conception of right and wrong. As the ideas of God are different to-day than 100 years ago, it may be reasonably supposed that they will be further developed 100 years hence. Devil (evil) was shown to be to a great extent the result of man's ignorance of and disobedience to nature's laws.—W. P.

MANCHESTER. Tipping Street.—Afternoon: Mr. Mayoh addressed a fair audience on "Why do the Spirits come back?" They came to prove the continuity of life, and comfort and instruct those left behind. Evening: "Some of the Struggles for Truth." History records that the fight for truth has been hard and long, and we ought to thank our forefathers for their determination and pluck in winning freedom for us.

MANCHESTER. Edinburgh Hall.—11 o'clock: Debate. Mr. Woodhead ably opened with "Theosophy v. Spiritualism," and the subject received well merited attention. At 3 o'clock another meagre attendance. Mrs. Hyde spoke on "Behold the Bridegroom cometh, go ye out and meet Him," and at 6-30 discoursed to a full meeting on, "And He took them up in His arms and blessed them," a very opportune subject, following the interesting ceremony of giving Adam, the infant son of Mr. and Mrs. George Lee the spirit name of Steadfast. Her clairvoyant tests at both meetings were 12 out of 13 recognized.

MANCHESTER. Collyhurst Road.—Mrs. Smith, of Leeds, discoursed in the afternoon. Evening, subject from the audience, after which the naming of a child was most impressively performed. Clairvoyance and psychometry successfully given. Monday, subject chosen by the audience, "Do planets control us?" A most learned and instructive discourse ensued with most striking psychometrical tests. Crowded audiences each night.

MIDDLESBROUGH. Spiritual Hall.—On Tuesday night here Mrs. J. M. Smith had a circle of 32, and with the exception of five every one got a satisfactory test, either through clairvoyance or psychometry. Sunday night the "inspirers" of Mr. J. H. Lashbrooke addressed an attentive audience on "Our Great Immortality," urging the necessity of rising above the mere phenomenal and striving to attain to the higher planes of Spiritualism. Mr. Lashbrooke is a true Spiritualist; would we all occupied the same high platform. Mediums and speakers may forward open dates for next year to William James, 9, Balder Street.

NELSON. Bradley Fold.—Mrs. Crossley being ill, Mr. H. Hoskin and Miss Taylor, of Colne, kindly consented to fill her place. Afternoon: "Progress Here and Hereafter." Evening: "Physical Science." Both subjects ably dealt with. Clairvoyance by Miss Taylor was good, mostly recognized. Large audience—well satisfied.—J. W.

NORTHAMPTON.—Local friends, the afternoon meeting being more of a social gathering, any one being allowed to say a few words if they felt disposed. Night, Mrs. Walker's control gave every satisfaction to a fair audience, speaking from the hymn "Sing, for joy is born from gloom, Life has risen from the tomb."

NORTH SHIELDS. Camden Street.—In the absence of Mr. W. H. Robinson the vacancy was ably filled by two of our mediums, Mrs. R. Hedley and Mr. J. Gay, who kindly came forward and gave several successful clairvoyant descriptions. I, as conductor of that meeting, am extremely grateful to them and highly appreciated their services.

NOTTINGHAM. Morley Hall.—The morning circle was well attended and much appreciated. Considerable development of mediumship is resulting from these harmonious gatherings. A good audience manifested pleasure at the return of Mrs. Barnes after her severe illness. Mr. Ashworth read from *Human Nature*, 1871, a letter from Garibaldi giving his religious beliefs, also a fine poem by J. H. Powell.

A capital address by Mrs. Barnes' guide appeared to be much enjoyed. The members "after circle" proved highly interesting and, we hope, instructive. The committee have felt obliged to raise the price of tickets for New Year's Eve tea-party to 1s, after tea 6d. Friends, don't miss. An unusually attractive programme.

OLDHAM. Temple.—Our esteemed friend Mrs. Bailey gave an address on "God's Ministering Angels, who and what are they?" proving that they were such as had fitted themselves for the work while on the earth. Night: "God's Word and where shall we find it." God's word is truth from whatever source it may come. Good audiences. Successful clairvoyance.—W. A. M.

OLDHAM. Bartlam Place.—Thursday: Public circle. Mr. Moorey officiated to the satisfaction of all. Good attendance. Saturday: Magic lantern, great variety of slides, much enjoyed by a good audience. Sunday: Mr. Tetlow lectured on "What is life?" And "What must I do to be saved?" Two eloquent lectures delivered to large audiences. Many strangers listened most attentively. Successful psychometry.

OPENSHAW. Granville Hall.—Mrs. Wallis in the morning. Lecture upon "The need of the hour in Spiritualism." In the evenings she dealt with nine subjects sent up from the audience. Space will not permit of our giving you any lengthy report upon the different subjects, each was discoursed upon in a lucid manner that gave great satisfaction to a crowded audience. Good clairvoyance after each lecture.—T. G.

PENDLETON. Cobden Street.—Mrs. Britten was announced, but owing to her hoarseness, Mr. W. Buckley, of Pendleton, kindly filled her place in the afternoon, for which we tender him our best thanks. In the evening Mrs. Britten dealt with ten subjects in her usual eloquent style, which were listened to by a crowded audience. Afterwards Mr. Boys made a proposition, seconded by Mr. Donnelly, that the best thanks of the meeting be given to Mrs. Britten for the most able manner in which she has sustained her platform career, to which she responded in a very touching manner. God bless her!—J. J.

RAWTENSTALL.—Mr. Moorey conducted very successful services. Subjects: "Hell and heaven from a Spiritualist point of view," and "What has the world gained by freedom of thought?" Very good psychometry and clairvoyance at each meeting. Mr. Moorey is very earnest and quite a young man, and will, doubtless, give good account of himself in the future. He is worthy of being assisted and encouraged. Give him a trial.—W. P.

ROCHDALE. Michael Street.—Mr. Robert White, of Stockport, spoke on "Spiritualism in Australia," and reviewed the progress of the movement there in a very interesting manner, interspersed with comments of an instructive character. Evening: "The Ethics of Spiritualism" was treated in an intellectual manner, showing the superiority of the ethics and teachings of true Spiritualism over other religious systems. Our present room having become too small, we are removing to more commodious premises. Opening services Dec. 6 and 7, Rev. C. Ware of Exeter.

SOUTH SHIELDS. 16, Cambridge Street.—Tuesday, 17: Usual meeting. The guides of Mr. Griffiths, Mrs. Young, and Mrs. Walker took part, and afterwards the guides of Mrs. Walker gave successful clairvoyance to nearly all. Nov. 22: Mrs. Caldwell's guides gave satisfactory clairvoyant delineations. Good audience.

STOCKPORT.—Mr. Lomax read an abridged report of a discourse claimed to be given by Charles Bradlaugh. He spoke of the always existing connection between man in the mortal and in the higher angelic forms. Much good would result by understanding and paying attention to the laws which regulate these communications. Some remarkable and fully recognized clairvoyant tests were given. A good audience.—T. E.

THORNHILL.—A pleasant day with Mr. Oliffe, who spoke on the "Real and unreal," and "Who are they that are arrayed in white?"

WALSALL.—A good attendance to meet our dear friend Mrs. Groom, the subject chosen being "Modern Christianity and Modern Spiritualism contrasted." The word "Children" was given for a poem. Nearly all the clairvoyant descriptions were recognized.—S. B. B.

WISBECH. Public Hall.—Mr. Weaver (chairman) made a few remarks on the life and death of Mr. James Waling, who has recently passed to the higher life. Mr. Ward gave a stirring address; his clairvoyance, as usual, very good. Miss Florence Weaver and Master Alfred Blundell sang a duet.—Ada Weaver, cor. sec., Leverington.

RECEIVED LATE.—Cleckheaton: Mrs. Fleming's guides spoke acceptably to good audiences, and gave successful clairvoyance and psychometry. Newcastle: Mr. J. Stevenson discoursed ably on "Spiritualism reconciles religious differences," and gave great satisfaction to a fair audience. Leeds, Cookridge St. Lyceum: A pleasant session. Messrs. Young, Hepworth, A. Vogson, G. Young, W. Dodgson, H. Yarwood, Misses Cran, Craven, Bastow, Dodgson, and sisters Vogson taking part. [Send reports to 73a, Corporation Street, in time for first delivery on Tuesdays, please.]

THE CHILDREN'S PROGRESSIVE LYCEUM.

BURNLEY. Hammerton Street.—Saturday: Successful public tea and entertainment, under the management of Mr. Richmond. We thank all who worked. Nov. 22: conducted by Mr. Mason, who also spoke on the conduct of the members, which in the majority of cases is very good. Two new members. As our members increase we need more help. Friends, come and join the march of progress or you will be left behind. Closed with invocation. Dec. 5, at 7 p.m., election of officers for 1892.—W. M.

BURNLEY. Robinson Street.—Conductor, Mr. P. Anforth, calisthenics led by A. Howson. Present, officers 18, scholars 54, visitors 3.

HECKMONDWIKE. Blanket Hall Street.—A most enjoyable morning session. An open session in the afternoon. Recitations by Misses Whitehead, Burdin, Ranyard, and Styles. Readings by Mr. Burdin. Calisthenics led by Master Hodgson. Harmonizing influences prevailed.

HEYWOOD.—We have at last ventured to launch our Lyceum boat under the very able captaincy of Mr. Lightly, of Bury. His previous experience will enable him to guide our little barque into the haven of success. The necessary books not having arrived, our young friends were put through marches and calisthenics, which seemed to give great pleasure. We have had many generous offers of assistance from friends in neighbouring societies, and we hope by and bye to be in a position to reap the full advantage of their experience.

LIVERPOOL.—Attendance: Children, 48; officers, 11; visitors 9. Recitations by Isabella Blythe, Maggie Love, Ernest A. Keeling and Emily Rossbottom. Short address by the conductor on "Order." Calisthenics directed by Mr. E. J. Davies. Sixty-four Banners sold.

MANCHESTER. Tipping Street.—Invocation by Mr. T. Simkin. Usual series conducted by Mr. H. Wilson; recitation by E. Maslin; reading by Mr. Wilson. Marching and calisthenics creditably performed, considering we had no music. Thirty present. Benediction by Mr. Jones.—J. S.

MANCHESTER. Collyhurst Road.—Mr. Whitehead conducted and offered invocation. Usual series well performed. Recitations by Miss Lottie Whitehead, Lily Crutchley, May, Nellie, and Annie Pollock. Mr. Crutchley gave suggestions concerning the annual Lyceum tea-party. We hope to have Mr. Rooke next Sunday morning.—T. T.

NOTTINGHAM.—Nov. 15: Prizes for best recitations during last three months were awarded Francis Brearley and Agnes Burrell, the former taking a volume of Lizzie Doten's poems, the latter an interesting illustrated book, chosen by her father.—J. J. A.

OLDHAM. Temple.—Attendance 53, conducted by J. T. Standish, assisted by Miss Papworth and others. Programme gone through exceedingly well. Recitations by Louisa Calverley, Maud Runacres, Misses Sankey and Papworth, Masters Edward Calverley, Luther Mills; reading, N. Spencer; song, Wilfred Berry; song and chorus, Miss Papworth. Marching and calisthenics led by N. Spencer. We regret that our conductor, Mr. Garforth, has been ill for three weeks, but hope he will soon be well again.—J. T. S.

OLDHAM. Bartlam Place.—Conducted by Mr. Wheeler. Recitations by John Albert Tetlow and Richard Howarth. Duet by Miss Worthington and Miss Sheperd.—L. A. D.

PENDLETON.—Morning: Good attendance. Usual programme gone through well, including new marches, in which improvement is manifest. Members should pay more attention. Recitation by John Crompton. Afternoon: Good attendance. Usual programme gone through well, including new marching, &c. Mr. Crompton conducted at both sessions.—W. H. E.

STOCKPORT.—An average muster and programme fairly gone through, the writer conducting. Misses McLeod and L. Waites taking the chain recitations. Miss Cox led the calisthenics. The singing was good, and readings and recitations by Misses Waites and Rowbottom and Master G. Johnson were given.—T. E.

PROSPECTIVE ARRANGEMENTS.

PLAN OF SPEAKERS FOR DECEMBER, 1891.

YORKSHIRE FEDERATION OF SPIRITUALISTS.

ARMLEY. Chapel Lane.—6, Mrs. Fleming; 13, Mrs. Beanland; 27, Mr. Parker.
BATLEY CARR. Town Street.—6, Mrs. W. Stansfield; 13, Mrs. Hoyle; 20, Mr. Armitage; 27, Mrs. Ingham.
BATLEY. Wellington Street.—6, Mr. Bloomfield; 13, Mrs. Dix; 20, Mrs. Hoyle; 27, Mrs. Fleming.
BEESTON. Temperance Hall.—6, Mrs. Connell; 13, Mrs. Beardshall; 20, Mr. Newton; 27, Mrs. Whittingham.
BINGLEY. Wellington Street.—6, Mr. Stansfield; 13, Mrs. Jarvis; 20, Mr. Walker; 27, Mr. Rowling.
BRADFORD. Birk Street.—6, Mr. Campion; 20, Mr. Boocock; 27, Mr. Hindle.
BRADFORD. Little Horton Lane.—6, Mesdames Wooley and Ormerod; 13, Mr. J. Collins; 20, Mrs. Whiteoak; 27, Mr. Armitage.
BRADFORD. Milton Rooms.—6, Mrs. Wade; 13, Mr. Morse; 27, Mr. Tetlow.
BRADFORD. Otley Road.—6, Mr. A. Walker; 13, Mrs. Fleming; 20, Mr. H. Crossley; 27, Mrs. Wade.
CLECKHEATON. Walker Street.—6, Mr. J. Kitson; 13, Mr. Armitage.
HALIFAX. 1, Winding Road.—6 and 7, Mrs. Butterfield; 13 and 14, Mrs. Berry; 20, Mr. J. Kitson; 27 and 28, Mr. Schutt.
HECKMONDWIKE. Thomas Street.—6, Mr. Hopwood; 13, Mrs. Russell; 20, Mrs. Dix; 27, Mrs. Whiteoak.
LEEDS. Institute.—6, Mr. Hepworth (Service of Song); 13, Mr. J. Lund; 20, Mr. Rowling; 27, Mr. Swindlehurst.
SHIPLEY. Liberal Club.—6, Mr. and Mrs. Hargreaves; 20, Mr. Peel; 27, Mr. Boocock.
WEST VALE. Green Lane.—6, Mrs. Ingham; 13, Mr. Postlethwaite; 20, Mr. Leeder; 27, Mr. Robert White.

ACORINGTON.—6, Mr. Swindlehurst; 13, Mrs. Wade; 20, Miss Walker.
BAOUP.—6, Lyceum Anniversary. Mr. J. Moorey. Services at 10-30, 2-30, and 6-30; 13, Mr. W. Johnson; 20, Miss Gartside; 27, Mrs. E. H. Britten.
BLACKBURN.—6, Mrs. Craven; 13, Mrs. Sagar; 20, Mr. J. C. Macdonald; 27, Mr. C. Minshull and Miss Murray.
BOLTON. Bridgeman Street Baths.—6, Mrs. Stansfield; 13, Mr. Sutcliffe; 20, Mr. Postlethwaite; 27, Mrs. Hyde.
BRADFORD. Bentley Yard.—6, Mr. and Mrs. Galley; 13, Mr. Walker; 20, Mrs. Jarvies; 27, Mrs. Bentley.
BRADFORD. 448, Manchester Road.—6, Mrs. Bentley; 13, Mrs. Thornton; 20, Mr. C. Firth; 27, Mr. J. Collins.
BRADFORD. Norton Gate.—6, 7, and 8, Mr. G. A. Wright; 13, Mr. Bloomfield; 20, Mr. Williamson; 27, Mr. Metcalfe.
BRADFORD. Walton Street.—6, Mrs. Beardshall; 13, Mrs. Crossley; 20, Miss Walton; 27, Mr. Bloomfield.
BURNLEY. Hammerton Street.—6, Mr. Wallis; 13, Mr. Tetlow; 20, Mrs. Gregg; 27, Mrs. Wallis.
BURNLEY. Maden Fold.—6, Mrs. Best; 13, Mr. J. Walsh; 20, Mr. J. H. Taylor; 27, Miss Gartside. Dec. 5, potato-pie supper, for building fund. Tickets 6d.
BURSLEM.—6, Miss Jones; 20 and 21, Mr. G. A. Wright.
COLNE.—6, Mrs. Horrocks; 13, Mrs. Craven; 20, Mrs. Hyde; 27, Open.
DARWEN.—6, Mr. J. Macdonald; 13, Mr. J. Pilkington and Miss Murray; 20, Mr. J. B. Tetlow; 27, Mrs. Stansfield.
HECKMONDWIKE.—6, Mr. Galley; 13, Mrs. Stansfield; 20, Mrs. and Mr. Hargreaves; 25, Annual tea party; 27, —
HUDDERSFIELD. Assembly Rooms, St. Peter's Street.—6, Mr. J. B. Tetlow; 13, Mrs. Wallis; 20, Mr. Ringrose; 27, Mr. Postlethwaite.

HUDDERSFIELD. 3a, Station Street.—6, Mr. W. Bowling; 13, Mr. W. J. Leeder; 20, Mrs. Crossley; 27, Mrs. Berry.

IDLE.—6, Mr. T. Hindle; 13, Mr. J. Parker; 20, Mrs. Ingham; 27, Mr. C. Firth.

LANCASTER.—6, Miss Janet Bailey; 13, Mrs. Gregg; 20, Mr. J. Swindlehurst; 27, Mr. Jones.

LIVERPOOL. Daulby Hall.—6, Mrs. E. H. Britten; 13, Mrs. Green; 20, Mr. J. J. Morse; 27, Mr. E. W. Wallis.

LIVERPOOL. Debating Society. Daulby Hall.—2, Question box; 9, Prayer, Mr. S. S. Chiswell; 16, Free education from a business point of view, Mr. E. A. Tester; 23, Social evening.

LONDON. Forest Hill.—6, Mr. Veitch; 20, Mr. Hopcroft; 27, Mrs. Spring.

MANCHESTER.—6, Miss Walker; 13, Mrs. H. Britten; 20, Mrs. Green; 27, Mrs. Gregg.

MORLEY.—6, Mrs. Hoyle; 13, Mr. Foulds and Mrs. Wooley; 20, Mr. Farrer; 27, Mr. Lund.

OLDHAM. Temple.—6, Mr. W. Johnson; 13, Miss Gartside; 20, Service of Song; 27, Miss Walker.

OPENSHAW. Granville Hall.—6, Mr. Armitage; 13, Mr. Wallis; 20, Mr. Johnson; 27, Mr. Rooke.

PENDLETON.—6, Mrs. Wallis; 13, Mrs. Stansfield; 20, Mr. Hepworth; 27, Open.

SLAITHWAITE.—6, Mrs. Gregg; 13, Miss Patefield; 20, Mrs. Wallis; 27, Mr. Hepworth.

SMETHWICK.—6, Major-General Phelps; 13, Mr. Smith; 20, Mrs. Groom; 27, Mrs. Barr.

WALSALL.—6, Open; 13, Mr. McDonald; 20, Mr. Wallis; 27, Mr. Wyldes.

YEADON.—6, Mr. Woodcock; 13, Miss Calverley; 20, Mr. and Mrs. Marshall; 27, Mrs. Beauland.

WHITWORTH.—6, Mr. Plant; 13, Mrs. Stephenson; 20, Mr. Newell; 27, Mr. Johnson.

BRADFORD. Norton Gate.—Dec. 6: Mr. G. A. Wright, at 2-30, "The Communion of Saints"; at 6: Six written subjects from the audience. Psychometry. Monday at 7-30, illustrated lecture, "A Night with Great Men." Character readings. Tuesday, at 8, "Heaven, Hell, and Purgatory." Psychometry.

BRADFORD. St. James's.—In compliance with general request, social gathering on Saturday, November 28, to consist of songs, recitations, dialogues, games, and dancing, at 7-30. Admission, 3d.

BRADFORD. Walton Street.—November 30, Mrs. Wade, at 7-45. Psychometry and phrenology. Dec. 6, at 2-30, service of song, "Faithful and True," by an efficient choir. Reader, Mr. R. Verity; speaker, Mrs. Beardshall. Solos in the evening. It is some years since the last song service. Friends, support the efforts of the committee. Dec. 7, at 7-45, Mrs. Farrar, healer, will treat the afflicted.

BURNLEY. Hammerton Street.—Nov. 29: Mr. J. J. Morse, at 2-30, "Spiritualism the Keynote of Religious History"; at 6-30, "The Mighty Dead." Monday, Nov. 30. Subjects from the audience.

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. All societies are urgently requested to send a representative or correspond with the secretary, 16, Wesley Terrace.

HALIFAX. Winding Road.—Nov. 28: Tea at 4-30, entertainment at 7, by Lyceum Minstrels. Songs, duets, comic sayings, sketches, &c. Tickets 9d., children 6d., entertainment 4d. and 2d.

HANLEY. Marsh Street.—Dec. 13, 14, and 15, Mr. G. A. Wright.

HUDDERSFIELD. Assembly Rooms, St. Peter's Street.—On Saturday, December 5, a tea party at the Lodge Room, Victoria Hall, followed by a lecture upon "The Fallacies of Theosophy," by Mr. J. B. Tetlow. Tea at five p.m. Tickets, 6d.; after tea, 2d.

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.

KEIGHLEY. Assembly Rooms.—Nov. 29: Mr. E. W. Wallis, at 2-30, "The Basis, Evidences, and Claims of Spiritualism. At 6 (by request), "Man: in the light of Theosophic theories and Spiritual facts."

LIVERPOOL.—Nov. 29: Mr. J. B. Tetlow. Monday, at 8 p.m. Open meeting. Debating and Literary Society. Dec. 2, Question Box.

LONDON. Marylebone. 24, Harcourt Street.—November 29, Mr. Rogers, "Spiritualism and Theosophy."

LONDON. Forest Hill, 23, Devonshire Road.—Thursday, Dec. 3, at 8 p.m., Capt. Pfoundes has kindly consented to commence a class for the study of psychology, continued each Thursday. Friends welcome. Admission quite free.—H. W. B.

LONDON. Shepherds' Bush, 14, Orchard Road.—Special séance Thursday, Dec. 3, at 8. Mrs. Mason, medium. In aid of Mr. Burns's institution. Mr. Burns is expected. Dec. 6, Mrs. Hawkins, Trance.

LONDON SPIRITUALIST FEDERATION. Athenæum Hall, 73, Tottenham Court Road.—November 29, A. F. Waite, "The Catholic Doctrine of Theosophy and Mysticism." December 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. Dec. 13, Richard Harte, F.T.S., "Occultism; What is it?" Dec. 20, T. B. Dale, "Ancient Beliefs in Astrology."—A. F. Tindall, A.T.C.L., 4, Portland Terrace, Regent's Park, N.W.

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.

MANCHESTER. Collyhurst Road.—Saturday, Nov. 28: 7-30, Miscellaneous concert, and a lecture by Mr. W. H. Rooke, of Levenshulme, on "The magnetic and spiritual anatomy of the body." Illustrated anatomical mannikin, bones, &c. Admission 4d.

MIDDLESBROUGH. Spiritual Hall.—December: Mr. H. Hunt.

MRS. CHARLES SPRING will hold a séance and social on Sunday, December 6, at Mr. Warren's, 245, Kentish Town Road, N.W., at 7 p.m., for the benefit of Mr. John Hopcroft, who is in adverse circumstances. Mrs. Spring hopes friends will rally round to make the evening a success. Mrs. Ashton Bingham will give readings from her poems, and other friends have consented to assist with good music. Tickets 1s, from Mrs. Spring, 8, Wilkin Street, Grafton Road,

Kentish Town, N.W., or at Mr. Warren's, who has kindly given the use of the room.

NEWCASTLE-ON-TYNE. — Nov. 29: Mrs. Gregg at 10-45, "Our Immortal Wreaths." 6-30, "Man, Animal, and Angel." Monday, 7-30. Clairvoyant descriptions at each meeting.

NORTH SHIELDS. Camden St.—Nov. 29, Mrs. Wallis, at 11, "The Dark and Bright Sides of Spiritualism;" 6-15, "The Search for God"; and on Monday, Nov. 30, "Social Salvation, and how to attain it."

NOTTINGHAM. Masonic Hall.—Nov. 29, Mr. G. Featherstone.

OLDHAM. Temple.—Lyceum. The children intend having a grand Christmas tree and fancy fair on Saturday, January 2, 1892. Donations or goods thankfully received by Mr. J. T. Standish, sec., 17, Hornby Street.

ROCHDALE. Michael Street.—Dec. 6: The Rev. C. Ware will open a new room [where?] 2-30, "The story of the woman of Endor." 6-30, "The religion of Spiritualism." Monday evening, "Luther and the Devil."

SUNDERLAND. — Dec. 1: Mrs. Wallis at 7-30, "Spiritualism v. Theosophy."

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.

SOWERBY BRIDGE.—A grand miscellaneous entertainment in the Lyceum on Saturday, November 28. Admission, 6d.; children, half-price. Glees, songs, recitals, duets, quartette, and a sketch by Lyceumists. Pianist, Mr. J. Foulds, Halifax.

PASSING EVENTS AND COMMENTS.

(Compiled by E. W. WALLIS.)

THE MANCHESTER CONFERENCES.—Wednesday, Nov. 18: Mr. J. B. Tetlow opened with a very thoughtful paper on "Spiritualism a Revelation." His points were well taken, his arguments clear, and illustrations forcible. Towards the close he was quite poetic. The paper did not readily lead to discussion, and an interchange of thought followed, which was, perhaps, even more interesting, Messrs. Johnson, Dutton, Fryers, and Wallis taking part.

WEDNESDAY next, Dec. 2, at the Vegetarian Restaurant, Fountain Street (behind Lewis's), Mrs. Emma H. Britten on "What spirits are amongst us?" Dec. 9, Wm. Harrison, Esq., "The Morality of Vegetarianism." Dec. 16, Mr. Horrocks, "Socialism." Dec. 23, Mr. Wallis, "Should Spiritualists organize, if so, why?"

SALFORD.—Is it correct that the Society has broken up? We have had no information. Why?

Mr. H. Ross tenders his thanks to all who co-operated in any way to assist him, and acknowledges the receipt from the treasurer, Mr. F. Tomlinson, and from others, of £11 7s. 2d., in response to the circulars issued in June and July last. Pressure upon our space prevents us giving the details furnished.

TO SPIRITUALISTS IN MANCHESTER DISTRICT.—Could not something be done towards a grand social gathering at Christmas time? A re-union of friends and members of ALL SOCIETIES in some large central hall. It only needs a representative committee to work it. What say you?

BINGLEY.—Mr. J. Pawson writes that the friends here lately held special services on behalf of the Cottage Hospital funds, and claims that they "have set a good example." Quite true, and they deserve all credit, but it has been done before "many a time" at other places, and will be again, no doubt.

GATESHEAD. Opening of a New Hall.—Spiritual Evidence Society, 1, Team Valley Terrace, off Askew Road West.—A public tea at 4-30 and entertainment at 7 p.m., in the above hall on Saturday, December 5. Chairman, Mr. Weightman. Tickets, 9d; from Mr. Weightman, 272, Askew Road West, or from the committee. Sunday, Dec. 6: Public service at 6-30. Speaker, Mr. Lashbrooke. All friends are welcome.—R. W. M.

THE PROPOSED DEFENCE FUND.—Amount already acknowledged, £2 14s. 9d. J. Pemberton, 5s.; Lux, 2s. 6d.; Burnley Society, 5s.; W. Gray (Alva), 2s.; S. S. Chiswell, 5s.; Mrs. S. S. Chiswell, 2s. 6d. 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.

TYNE AND WEAR.—An attempt is to be made at Felling to federate the societies in this district and give them a new lease of life. We shall watch your efforts, friends, with sympathy and good wishes.

REAL GHOST STORIES.—The Editor of *The Review of Reviews* says that "the net result of the careful examination of the narratives which I have received, and some of which I shall publish, has been to place the whole matter on a far more solid basis than I ever dreamed it would have." His Christmas number is likely to create a sensation.

MISSIONARY TACTICS are explained in the report of the London Federation meeting, read it.

NORTH SHIELDS friends have been disappointed three Sundays out of four. We do not think Mrs. Wallis will add a fourth to the list next Sunday, the 29th. [See Prospectives].

ROCHDALE.—Michael Street Society moves to new and larger quarters on Dec. 6. Rev. C. Ware will induct them. [See Prospectives].

WHEN will the new Songster be ready is being asked us from all sides? Perhaps Mr. Kersey can supply the desired information.

AN ALARMING ACCIDENT AT ARMLEY, NEAR LEEDS.—COLLAPSE OF A FLOOR.—HELP NEEDED.—We had Mrs. Whiteoak as speaker, all going well, in the afternoon; but at night, while singing the last lines of the second hymn, the far part of the floor gave way, throwing a number of the congregation into the room below. We had a crowded audience, but, with taking prompt action, were able to avoid a panic. With the assistance of others we liberated all who had fallen within fifteen minutes. No lives were lost, and only a few were slightly injured. It is a very serious thing for us, as we had expended nearly £20, and most of our furniture is broken. For a number of working men it is serious, and may be the means of crippling our usefulness. We were making an impression, but unless we can have some assistance I cannot tell what will be the result. Donations will be thankfully acknowledged that may be sent to Mr. Robert Peel, 40, Town Street, Armley, near Leeds.

RE MRS. SMITH'S MEDIUMSHIP.—We have received lengthy letters from Messrs. T. Watt, James Robertson, R. Harper, and D. Anderson, but owing to the monthly plans have no space to devote to them, especially as it is claimed that personal differences between local folk are at the bottom of the controversy. We cannot go into that. Mrs. Smith has been amply vindicated from the charge of failure and incompetency, and has received a good share of public attention which will elicit sympathy, and do her no harm. The Middlesborough report last week and this and also Manchester (Collyhurst) notice, speaks very highly of her powers, and the public will be interested and will go to hear her to judge for themselves.

TO CORRESPONDENTS.—"A member and well-wisher of the P.S.S." We do not publish anonymous communications. The name and address of the writer must *always* be sent to the Editor, not necessarily for publication, but as a guarantee of good faith. [See Mr. Ainsworth's letter.]—J. Knight, Bolton. Many thanks. Have given your letter to Mrs. Britten for her part of the paper next week.—W. S. Bannister, Foleshill. Yours received. Very crowded. Will try to use it. Thanks.

THE METHODISTS, the world over, have had a special week of prayer. We wonder what they expect to effect by it? Do they think they will prevail with the Infinite? Secure His favour? Change the weather? Soften the hearts of the miserly? Stop the Sweating system? Abolish slums by a Miracle? Or will *they* be changed and *work* more practically for human happiness in this world?

THE CALL TO PRAYER by the Wesleyans is to supplicate for the "out-pouring of the Holy Spirit," and yet these people reject spirit manifestations. We pray that the Holy Spirit may influence them to recognize the fact of the "ministry of angels."

MR. MILNER AT PENDLETON.—Mr. Ainsworth writes:—Whether Mr. Milner gave a tirade of abuse or not against any or all mediums, his fitness to occupy other platforms to the satisfaction, or otherwise, of societies, surely must rest with themselves, and not with the opinion of a Pendleton member. Why then seek to prejudice his future engagements? If this is going to be the outcome of the Federation, the less we have of this and the better it would be for the cause. I do know from experience that Mr. Milner is a good psychometrist and clairvoyant, and these two phases of mediumship are being sought after by an inquiring public, and many are thoroughly convinced of the Spiritualistic theory by the public tests thus given. Charity and forbearance ought to rule all our motives and actions upon "public grounds," as your Pendleton correspondent alleges. I ask for equal publicity. [Nothing whatever was said about Mr. Milner's powers as a psychometrist or clairvoyant, they were not denied. Mr. Ainsworth appears to have written in haste, or otherwise he would not, we feel sure, attribute the action of an individual to "the Federation." We must protest against his assumption. The letter was from one of those who heard the address in question, and *did not* emanate from the Federation, nor from any one connected with it in any way. We agree with Mr. Ainsworth that "charity and forbearance ought to rule all our actions and motives," and apparently it was owing to Mr. Milner's lack of charity and forbearance towards other workers and other methods than his own that the protest was made, at least so we understood it. The platform should not be used for detraction of others, but to present the higher aspects of the Spiritual philosophy and religion, and give evidences of spirit presence. It is no pleasure to us to publish these things; we would far rather we could praise and give encouragement to *all* workers. [This matter must rest here.—E. W. W.]

MRS. MELLON'S FAREWELL SEANCE IN NEWCASTLE.—Mr. B. Harris writes that the usual manifestations by "Cissy" and "George" occurred, followed by the appearance and satisfactory recognition of Mr. Harris's daughter, who departed this life some three months since. About eight weeks ago a medium in London told me I might expect to hear from her, *at this time*, in such a way as to remove any doubt as to her continued life." Another medium wrote to him on the 9th inst. assuring him that he would shortly see and speak to his departed daughter. He says both predictions were fulfilled at the seance last Friday, when a female form appeared, and he clasped a small ladylike hand and was kissed by the "form," which then disappeared, the hand dissolving in his. He was, however, unable to distinguish the features for the drapery. One is inclined to wonder *how* he could identify the "appearance" as his daughter. Mr. Harris has again written. He says:—"One of the company who can "discern spirits," said to me before the materialized form appeared, that he saw her within, near the medium. He recognized her, having known her well on earth life."

IN MEMORIAM.

On Nov. 18th, Stephen, the beloved son of Stephen and Betsy Robinson, 124, Whalley Range, Blackburn, aged one year, passed to the higher life. The mortal form was interred Nov. 21st by Mrs. Green. The words of knowledge which fell from Mrs. Green's lips was something to fill strangers with admiration. She remarked that the little spirit would be guided, guarded, and trained by loving spirit friends better than if he had been on earth.

Passed to the higher life, Nov. 17, at 51, Devonshire Road, Ulverston, S. S. Crewdson, photographer, aged 52 years. He was one of the pioneers in this district, and up to the last was ever willing to advise enquirers. Many of the active workers have partaken of his hospitality; in fact, at his house the writer first met Mr. E. Wallis. He leaves a widow and married daughter, to them I am sure all who knew him will give their sympathy.

LEVERINGTON, WISBECH.—On November 16, James Waling passed to the higher life suddenly, at the ripe age of 77. We have known him for many years as being a straightforward, religious-minded man. He had been a member of the Primitive Methodists the greater part of his life, until a few years ago, when he visited a son (who is a Spiritualist) in Manchester, there being invited to a seance, he received such manifestations through Mr. Brown that he was quite convinced spirit communion was true. He has been a member ever since the Wisbech Society of Spiritualists has been formed. He often spoke of the comfort Spiritualism was to him in his latter days, and was anticipating the time when he would be liberated from his earthly form and set free to roam the beautiful spheres of the Spiritual realm.

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I am, Sir and Madam,

Yours respectfully,

Birmingham July 9th, 1891.

VICTOR WYLDDES.

No. 2.

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I am, your ever grateful friend,

To Mrs. Goldsbrough.

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- Fenton**.—J. Knight, Chemist, 113, High Street.
- Gateshead**.—Brumwell and Co., 67, High Street West.
- J. Stainthorpe**, High Street.
- Great Grimsby**.—J. Wharton, 73, Freeman Street, and 19, Oxford St.
- Glasgow**.—John Griffin, 29, Dixon Avenue, Crosshill.
- Hanley**.—Central Drug Company, 26, Tontine Street.
- Hastings**.—A. Brooker, Chemist, 52a, Robertson Street.
- Sussex Co-operative Drug Co.**, 10, Robertson Street.
- Hereford**.—Ralph & Clarke, 3, High Town.
- Hornchurch**.—J. H. Smith, Chemist.
- Hull**.—A. Richardson, Chemist, 443 and 117, Hessle Road.
- G. Hoyles**, The Holderness Pharmacy, Kirton, 53, Savile St.
- Hindley**.—O. S. Slingsby, 34, Queen Street.
- Jarrow**.—R. U. Clark, Chemist, 4, Market Square.
- Kendal**.—J. S. Metcalfe, Chemist, 55, High Gate.
- Leamington Spa**.—Burgis and Colbourne, Bedford Stores.
- Leicester**.—Professor T. Timson, 201, Humberstone Road (opposite Midland Passenger Station).
- Leith**.—Smith and Bowman, Chemists, 3, Duke St., and at Edinburgh.
- Lincoln**.—Boot's Pure Drug Stores, 281, High St, 153, High St, St. Mark's.
- Liverpool**.—A. W. Fisher, 22, Newland Street, Everton.
- J. J. Morse**, 80, Needham Road, Kensington.
- Longton**.—Fresson's Drug Stores, 45, Stafford Street.
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- Mansfield**.—B. Adams, Chemist, Market Place.
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- G. J. Kirkup**, 299, Westgate Road.
- T. S. Alder**, 140, New Bridge Street.
- Crossing and Co.**, 144, Shields Road, Byker.
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- Geo. Watson**, 42, Malcolm Street, Heaton.
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- Norwich**.—Fuller & Co., Rampant Horse Street.
- Nottingham**.—H. Campkin, 52, Hunger Hill Road; Boot's Pure Drug Stores, 20, Goosegate, 1a, Arkwright Street, 159, Alfreton Road, and St. Ann's Well Road; S. Cook, Chemist, Hyson Green.
- Oxford**.—J. H. Jessop, Carfax Pharmacy, 140, High Street.
- Pendleton**.—John Hayes, Herbalist, 3, Ellor Street.
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- Salcombe (Devon)**.—R. M. Stewart.
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- Southampton**.—The Herbal Stores, 40, Northam Road.
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- South Shields**.—May's, 3, Market Place, and 88, Ocean Road.
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