

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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PLATFORM GUIDE.

SUNDAY, NOVEMBER 22, 1891.

Societies marked thus * are affiliated with the National Federation.

- * *Accrington*.—26, China St., Lyceum, at 10-30; 2-30, 6-30, Mrs. Best.
Armley (near Leeds).—Chapel Lane, 2-30, 6-30, Mrs. Whiteoak.
Ashington.—New Hall, at 5 p.m.
Bacup.—Meeting Room, Princess St., 2-30 and 6-30: Mrs. Craven.
Barrow-in-Furness.—82, Cavendish Street, at 11 and 6-30.
Batley Carr.—Town St., Lyceum, 10, 2; 6-30, Mr. Armitage.
Batley.—Wellington St., Lyceum 10, 1-45; 2-20 and 6, Mr. and Mrs. Hargreaves.
Beeston.—Temperance Hall, 2-30 and 6.
Belper.—Jubilee Hall, 10, 2, Lyceum; 10-30, 6-30, Mrs. Gregg.
Bingley.—Wellington St., 2-30, 6: Mr. Pawson.
Birkenhead.—84, Argyle St., 6-45: Mr. Seymour, "Swedenborg on the Nature of the Life after Death." Thursday, 8, Public Séance, Mr. Callaghan.
Birmingham.—Oozells Street Board School, at 6-30.
 * *Smethwick*.—43, Hume Street, 6-30: Messrs. Shrieves & Pruden.
 West End Chambers, Broad St. Corner.—6-30: Mr. Smythe.
Bishop Auckland.—Temperance Hall, Gurney Villa, at 2 and 6.
 * *Blackburn*.—Old Grammar School, Freckleton St., 9-15, Lyceum; 11, Circle; 2-30, 6-30, Mr. E. W. Wallis, Trance, Miss Murray, Clairvoyance. Monday, at 7-45.
 * *Bolton*.—Bridgeman St. Baths, 2-30, 6-30: Mr. Taylor.
 * *Spinners' Hall*, Town Hall Sq., Lyceum, 10; 2-30, 6-30.
Bradford.—Walton St., Hall Lane, 2-30, 6: Miss Patefield. Mon, 7-30.
 * *Otley Road*, at 2-30 and 6: Mrs. Burchell.
 * *Little Horton Lane*, 1, Spicer St., 2-30, 6: Miss Harrison.
 * *Milton Rooms*, Westgate, 10, Lyceum; 2-30 and 6, Mr. Hepworth.
 St. James's Church, Lower Ernest St., Developing Circle, 10-30; 2-30, 6-30, Mrs. Geo. Marshall.
 448, Manchester Rd., 2-30 6: Mr. & Mrs. Marshall. Tuesday, at 8.
 Bankfoot.—Bentley's Yard, at 10-30, Circle; 2-30 and 6, Mesdames France and Wrighton. Wednesday, at 7-30.
 * *Birk Street*, Leeds Rd., 2-30, 6: Mrs. Bentley.
 Bowling.—Harker St., 11, 2-30, 6: Mr. Bedford. Wed, 7-30.
 Norton Gate, Manchester Rd., 2-30, 6: Mr. Metcalf. Tues, at 8.
 * *Brighouse*.—Oddfellows' Hall, Lyceum, 10-15; 2-30, 6, Miss Walker.
 * *Burnley*.—Hammerton St., Lyceum, 9-30; 2-30, 6, Mrs. Butterfield.
 * *Robinson St.*, Lyceum, at 9-30; 2-30, 6: Mrs. Betsey Berry.
 102, Padiham Road, at 2-30 and 6-30: Mrs. Singleton. Tuesday and Thursday, Developing, 7-30. Wed., 7-30, Private Circle.
 Maden Fold, at 2-30 and 6-30: Mr. J. W. Sutcliffe.
Burslem.—Newcastle St., Lyceum, 10-30; 2-30, 6-30.
Byker.—Back Wilfred Street, at 6-30.
 * *Cardiff*.—Hall, Queen St. Arcade, Lyceum, at 2-45; at 11 and 6-30.
Churwell.—Low Fold, Lyceum, 10-30, 1-30; 2-30, 6, Mr. Lund.
Cleckheaton.—Walker St., Lyceum, 9-45; 2-30, 6, Mrs. Fleming.
 * *Colne*.—Cloth Hall, Lyceum, at 10; 2-30 and 6-30, Mrs. Johnstone.
 * *Cowms*.—Spiritual Rooms, 2-30, 6: Mr. Hopwood. Wed, 8, Circle.
 * *Darwen*.—Church Bank St., Lyceum, at 9-30; at 11, Circle; at 2-30 and 6-30, Mr. G. Smith.
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. Rutherford.
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. Bloomfield. Monday, at 7-30.
Hanley.—Hall, Marsh St., Lyceum, 10-30; 2-30, 6-30, Miss Pimblott.
Heckmondwike.—Assembly Room, Thomas Street, at 10, Lyceum; at 2-30, 6, Mrs. Jarvis. Thursday, at 7-30.
 * *Blanket Hall Street*, Lyceum, at 10; at 2-30 and 6. Monday, at 7-30. Public Circles, Mondays and Saturdays, at 7-30. Members', Tuesdays.
 * *Heywood*.—Moss Field, 2-30 and 6: Mrs. J. A. Stansfield. Wed, 7-30.
 * *Huddersfield*.—Assembly Rooms, St. Peter's St., Lyceum; 2-30 and 6-30, Mr. J. J. Morse.
 Institute, 3A, Station St., 2-30, 6: Miss Thorpe.
Idle.—2, Back Lane, Lyceum, 2-30, 6: Mr. J. Kitson.
Keighley.—Lyceum, East Parade, 2-30 and 6.
 * *Assembly Room*, Brunswick St., 2-30 and 6.
 * *Lancaster*.—Athenæum, St. Leonard's Gate, at 10-30, Lyceum; at 2-30 and 6-30, Mr. Swindlehurst.
Leeds.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, 2-30 and 6-30: Mrs. Stansfield.
 * *Institute*, 25, Cookridge St., Lyceum, 10-30; 2-30, 6-30, Mr. Johnson.
Leicester.—Liberal Club, Town Hall Square, 2-30, Lyceum; 11, 6-30.
 Millstone Lane Hall, Lyceum, 2-30; 10-30, 6-30.
Leigh.—Newton Street, at 2-30 and 6-15.
Liverpool.—Daulby Hall, Daulby Street, London Road, Lyceum, at 2-30; 11, 6-30, Mrs. Green.
London.—Camberwell Rd., 102.—At 7-30, Open meeting. Wednesdays, 7, Free Healing; at 8, Developing.
Oamberwell.—311, Camberwell New Rd. (near the Green), at 11-15, Members' Séance; 3, Lyceum; 7 "Theosophy Exposed." Thurs, 8-30, Public Discussion. Saturday, at 8-30, Members' Séance.
Caning Town.—2, Bradley Street, Beckton Road, at 7: Dr. Reynolds. Tuesday, Séance, at 7-30.
Clapham Junction.—18, Queen's Parade, at 7-30: Mr. Wyndoe.
Forest Hill.—23, Devonshire Road, at 7: Mr. Selby. Thurs, at 8.
 Nov. 19, Captain Pfoundes, "Theosophy." 26, Mrs. Wilkins.
Islington.—Wellington Hall, Upper Street, at 6-45.
Islington.—10, Park St, Monday, 8, Healing. Tues, 8, Reception.
Kentish Town Rd.—Mr. Warren's, 245, at 7: Mr. Hensman. Thursday, at 8, Mrs. Spring.
King's Cross.—46, Caledonian Rd. Saturday, at 7-30.
King's Cross.—184, Copenhagen St., N., at 10-45: Members only; 6-45, Mr. R. King. 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., at 11, Mr. D. B. Dales, "Esoteric Development"; at 7, Mr. Towns. Thursday, at 7-45, Mrs. Mason. Saturday, at 7-45, Séance, Mrs. Treadwell.

* *Notting Hill*.—124, Portobello Road. Tuesdays, at 8, Mr. Towns. Peckham.—Winchester Hall, 33, High St., 11-15 and 7, Mr. Veitch. Monday, 8, Members' Circle. Tuesday, 6-30, Free Healing, 4, Sidney Rd., Stockwell. Thursday, 8, Free Concert. Friday, at 8, Healing. Nov. 29, at 11-15, Mrs. Bell.

Shepherds' Bush.—50, Becklow Rd., 7: Open Meeting. Tuesday, 8, Mr. Norton. Thurs, Séance for Development. Saturday, 8, *Shepherds' Bush*.—14, Orchard Road, Lyceum, 3; at 7: Mr. Emma. 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: Mr. Victor Wyldes.

* *Macclesfield*.—Cumberland St., Lyceum, at 10-30; at 2-30 and 6-30, Mr. W. H. Rooke.

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

Collyhurst Road, Lyceum, 10-30; 2-30, 6-30, Mr. J. M. Smith. *Edinburgh Hall*, nr. Alexandra Park Gates, 11, Debate, Mr. Woodhead, "Theosophy v. Spiritualism"; 8, 6-30, Mrs. Hyde. 10, Petworth St, Cheetham. Fridays, at 8, Séance.

Mexborough.—Market Hall, at 2-30 and 6.
 * *Middlebrough*.—Spiritual Hall, Newport Road, Lyceum & Phrenology, at 10-45 and 6-30, Mr. J. H. Lashbrooke.

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

Morley.—Church St., Lyceum, 10 and 2; 2-30, 6, Miss Tetley.

* *Nelson*.—Bradley St., 2-30, 6: Mrs. Crossley.

* *Newcastle-on-Tyne*.—20, Nelson St., at 2-15, Lyceum; at 6-30, Mr. J. Stevenson.

Newport (Mon.).—The Homestead, 60, William St., at 11 and 6-30.
North Shields.—6, Camden St, Lyceum, 11; 6-15, Mr. W. H. Robinson. 41, Borough Rd., at 6-30.

Northampton.—Oddfellows' Hall, Newland, 2-30, 6-30: Local friends.

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

* *Masonic Lecture Hall*, 10-45, 6-30: Mr. G. A. Wright, & on Monday.

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

* *Hall*, Bartlam Place, Horsedale St., Lyceum, 10, 2; 8, 6-30, Mr. J. B. Tetlow, & Mon., 7-45. Thurs, 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. Wallis.

* *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. Britten.

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

Ravenshall.—10-30, Lyceum; 2-30, 6, Mr. Moorey.

Rochdale.—Regent Hall, 2-30 and 6: Miss Venables.

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

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

Salford.—4, West Craven Street (off Regent Rd.), Lyceum, 10-15 and 2; at 3 and 6-30. Wednesday, at 7-45.

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

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

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

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

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. Ringrose.

Spennymoor.—Central Hall, 2-30, 6. Thurs, 7-30. Helpers welcome.

Stockport.—Hall, Wellington Road, near Heaton Lane, Lyceum, at 10; 2-30, 6-30, Mr. Lomax. Thursday, Private Circle, 7-30.

Stockton.—21, Dovecot Street, at 6-30.

Sunderland.—Centre House, High St., W., at 2-30, Lyceum; at 6-30, Mr. W. Murray.

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

Thornhill.—At 2-30 and 6-30: Mr. Olliffe.

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

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

* *Walsall*.—Central Hall, Lyceum, at 10; 11, 6-30, Mrs. Groom.

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

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

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

Whitworth.—Reform Club, Spring Cottages, 2-30, 6: Miss Gartside.

Wibsey.—Hardy Street, at 2-30 and 6.

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

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

Windhill.—12, Cowling Road, 2-30, 6: Mrs. Mercer.

Yeadon.—Town Side, at 2-30 and 6: Mr. Hilton and Mrs. Craven.

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THE ROSTRUM.

MORE THEOSOPHICAL MURMURINGS.

AMONGST many of the common sense Spiritualists who rejoice in the idea that a great "boom"—as our American cousins call a *sensation*—is but the passing fashion of the hour, Theosophy, with its vague subterranean philosophies dug up from the drainage of many past ages, was almost supposed to be "played out," whilst it was deemed that the death of the arch THEOSOPH, and the adhesion of a new convert of heretofore secular proclivities, would soon pass into the unsubstantial crypts of ancient thought from which Theosophy had been exhumed. Fashions, however, in thought die harder than in dress, especially when they are connected with the charms of mystery, such as signs, grips, pass words, and entrance fees. Neither does Theosophy involve any disruptive changes of action, secession from church pews, or the loss of Mrs. Grundy's good opinion. All these points being combined in favour of Theosophical gatherings, and the talk of the sect being generally harmless, except where the sturdy unbending facts of Spiritualism come in, Theosophy still sounds its alarms, and though the interest once awakened by this bell boom is waning considerably, the votaries of the cult always find fresh advantages in the abuse of Spiritualism and Spiritualists. To show this is a card which the Theosophists are still playing, we print the succeeding letter, and hope by the next issue to give the *Two Worlds'* Editor's rejoinder. It must be added that the occasion of the writing was an article by a *Keighley News* reporter, who, on Mrs. Hardinge Britten's last visit to Keighley, asked and obtained permission to "interview her," with the special desire to learn her views on Theosophy.

As the questions and answers only involved subjects fully treated of in this journal before, and Mrs. Britten considers the many reportorial interviews she is now subjected to are quite out of place in editorial reports, our readers may judge for themselves what the interviewing of the Keighley gentleman resulted in, by the letter of the worthy Theosophist which followed upon the publication of that report in the *Keighley Journal*. It is as follows:—

THEOSOPHY.

TO THE EDITOR OF "THE KEIGHLEY NEWS."

SIR,—I see in your last week's issue that Mrs. Britten is taking exception to my remarks about mediums being subject to paralysis and brain diseases, &c. I am very sorry indeed that I feel called upon to give cases to justify my remarks, because however much I may disagree with her on certain points of doctrine and occult teaching, I have the very highest regard for her as a lady of great intellectual attainments. The first time I heard her, many years ago, I was struck with wonder and admiration, and I have taken every opportunity to hear her speak in Keighley from that time up to the 11th inst., when she gave her farewell professional address at the Assembly Rooms. She is, certainly, the most eloquent and powerful exponent of Spiritualism in England. She rightly complains, in your interview with her, of the want of self-culture amongst mediums. The

Hermetic dogma, "As below, so above," is true in mediumship as in any other thing. Like attracts like with regard to mediums and "controls." Then, again, no matter how good the "control" may be, if the medium or instrument is defective, we can't expect good results, any more than we could expect an expert to play well on a defective musical instrument; and, therefore, there is no doubt but that the grand and learned discourses which we have been accustomed to receive from Mrs. Britten are due to her great personal intellectual abilities and her high state of unfoldment.

With regard to my proofs about mediums being subject to paralysis and other diseases (I did not say "paralysis of the brain," as reported in Saturday's paper), I have no authority to make a public use of any names of my own acquaintances, but any one familiar with Spiritualism knows that mediums are subject to much sickness and many ailments.

However, I will quote from Madame Blavatsky's modern standard (?) work, "The Key to Theosophy." In section 10, page 195, we read: "Your best, your most powerful mediums have all suffered in health of body and mind. Think of the sad end of Charles Foster who died in an asylum, a raving lunatic; of Slade, an epileptic; of Eglinton—the best medium now in England—subject to the same. Look back over the life of D. D. Home, a man whose mind was steeped in gall and bitterness, who never had a good word to say of any one whom he suspected of possessing psychic powers, and who slandered every other medium to the bitter end. This Calvin of Spiritualism suffered for years from a terrible spinal disease, brought on by his intercourse with the 'spirits,' and died a perfect wreck. Think again of the sad fate of poor Washington Irving Bishop. It is true, the poor man stole a march on his 'spirits,' and baptised them 'unconscious muscular action,' to the great delight of all the corporations of highly-learned and scientific fools, and to the replenishment of his own pocket; his end was a sad one. He had strenuously concealed his epileptic fits—the first and strongest symptoms of genuine mediumship (why?)—and who knows whether he was dead or in a trance when the *post-mortem* examination was performed? His relatives insist that he was alive, if we are to believe Reuter's telegrams. Finally, behold the veteran mediums, the founders and prime movers of Modern Spiritualism—the Fox sisters. After more than forty years of intercourse with the 'angels,' the latter have led them to become incurable sots, who are now denouncing in public lectures their own lifelong work and philosophy as a fraud. What kind of spirits must they be who prompted them, I ask you? What would you infer if the best pupils of a particular school of singing broke down from overstrained sore throats? That the method followed was a bad one," &c. &c.

I shall now give a few extracts from Dr. A. B. Kingsford's magnificent book, "The Perfect Way: or the Finding of Christ." This work constitutes an occult library in itself, and is well suited to our Western methods of thought. In Lecture 3, speaking of the astral spirits which may control mediums, it says: "The astral spirits are in no cases entities, or intelligent personalities; but are reflections, traces, echoes, or footprints of a soul which is passing, or which has passed, through the astral medium (or plane); or else they are reflections of the individual himself who beholds or who evokes them, and may thus represent an equal compound of both sensitive and magnetiser. . . . Being born of the fluids of the body, they are unspiritual, and live of the body. . . . They are the forms behold in delirium, and are frequent agents in producing the phenomena of hysteria. . . . And as they live upon the

vital spirits of the blood, they deplete the vital energy, and are as vampires to those upon whom they fasten," &c., &c. But I think I have said enough on this head, and, therefore, refrain from quoting other authors. Indeed, I am sorry to have felt compelled to say so much.

There is another great objection which Theosophists have to Spiritualism. We know that the psychical powers of the soul can be developed and unfolded by a certain process of training, diet, &c., just as the physical powers of the body or the intellectual powers of the mind can be developed and unfolded by a certain course of training and discipline. The powers and capabilities of a trained will are something marvellous. And the attributes and powers of the soul are just as subject to certain well-defined laws for their unfoldment as are those of the body or the mind, only the former confer on man infinitely greater advantages and powers to control the forces of nature than the latter do. These latent soul powers lie dormant in every man and woman, which by development would soon make them superior to present environments, superior to present conditions. This lies at the very root of Darwin's evolutionary theory. It was because of the higher unfoldment of the soul that it required or made necessary a higher form of expression. So that we hold it is our duty to keep positive control over our bodies in order to cultivate and develop all our powers, and not allow ourselves to be controlled by unseen forces, but to command and control those forces as Jesus of Nazareth did, and as all the masters and adepts and mystics have done. It is a well-established occult law that all the lower spiritual forces, whether elementals or earthbound, or elementaries or astrals, are subject to, and are compelled to obey, a properly-trained will. We therefore maintain that it is not only very wrong, but also very foolish, for a person to waste years in allowing himself to be controlled by all kinds of "spooks" and unseen forces, and thus wasting his own opportunities and neglecting to develop his own latent powers within himself, which would place him superior to all present human environments.

With regard to Mrs. Britten's remarks about Madame Blavatsky, Colonel Olcott, and the Theosophical Society I have nothing to say. As I told your reporter, I do not belong to that body or section of Theosophists, and therefore I will leave them to defend themselves. The line of Theosophical thought which I follow is that of the Neo-Platonists, known as the Alexandrian School. The Indo or Buddhist Theosophy, however well suited it may be to the Oriental mind, is not so well in harmony with the Western habits of thought as the Egyptian Theosophy cultivated at Heliopolis and Alexandria, and taught by Moses and Pythagoras, Plato, Jesus of Nazareth, and the German mystics.

I may, however, just remark that Madame Blavatsky and Colonel Olcott never claimed to be the founders of Theosophy any more than John Wesley claimed to be the founder of Christianity. These people were simply the founders of what is known as the Theosophical Society. Theosophy signifies the Wisdom-Religion, or divine wisdom, or the wisdom of the gods; and therefore Theosophy always existed and always will exist; it is eternal, and as old as God himself. And let us hope that the founding of the Theosophical Society made them better and wiser than Mrs. Britten represents them to have been before they did found that society. But why speak ill of the dead? Let the gifted soul of Madame Blavatsky enjoy that peace and rest in Devachan which it has so well earned by a life of adventure and misfortune. Let us rather believe that her soul required those trials and experiences to unfold it and round it off; and let us also remember that if we had been in her place we might not perhaps have done as well.—I am, &c.,

DAVID LUND.

Fern Cottage, Keighley, October 28, 1891.

[Editor's answer will appear in next issue.]

A dispatch from famine-stricken Russia says: "Hundreds of peasants are roving about the high roads seeking for means of subsistence, and any convoy of grain or other food, even though under military escort, is pillaged by the starving mob. As a result, sanguinary fights have taken place, in which some hundreds are said to have lost their lives. Outrages, indeed, of all kinds are increasing, the people seizing almost any opportunity of committing crime to get into prison and so escape starvation." This is a fearful starvation picture.

WITCHCRAFT IN ITALY.

ITS INHABITANTS BEHIND THE TIMES.

THE *Saturday Review* produces from the *Secolo* of Milan a vivid sketch of a remarkable scene witnessed in that town, which illustrates the extraordinary extent to which belief in witchcraft is carried in Italy.

In Via Ripa Porta Ticinese, No. 61, in a modest room on the fourth story, dwells the family of a journeyman varnisher named Malaterra Franciosi, with his wife Virginia, aged twenty-five, glove maker; and two children, one of whom has been ill for a month with some obstinate and strange disorder. A female neighbour, who pretended to some knowledge of medicine, declared that the child was bewitched, that it was needless to have recourse to physicians or priests; the only means of cure would be to discover the witch who had done the mischief, and that this done the cure would be immediate. The woman, as a great secret, after much entreaty, taught them how to do it. It was to take the clothes of the child, put them in a pot of hot water, and heat it. The instant it would begin to boil the witch would be forced, by an irresistible diabolical power, to appear and thus be compelled to make herself known. This was done, and the Franciosi awaited in anxiety the result.

By chance, just as the pot began to boil, a certain Angela Micheletti, aged thirty-four, living in the Via Tortona, No. 14, wife of a workman, *enceinte* for seven months, who was on the way with a pair of wooden shoes to have them mended, came in. She was a friend of the Franciosi, and called to inquire as to the health of the child. Seeing her, Mrs. Franciosi cried out, "Give it to the witch!" Mrs. Micheletti, thinking her friend was mad, tried to calm her; but the other, raging, roared loudly, "Help! The witch!" And in an instant all the neighbourhood was out in a crowd, and attacked Mrs. Micheletti, seeking to tear her to pieces. The poor woman fled, pursued by the raging crowd, which cried, "*Dalli alla strega!*" (Give it to the witch!) Mrs. Micheletti, more dead than alive, took refuge in the Church of Santa Maria del Naviglio, and the crowd rushed in, crying out and seeking a *squarciagola* (to tear her to pieces). The wretched woman, kneeling at the grand altar, raised her hand in supplication, sobbing, trembling, begging for mercy. In vain. The wildest of the *Megæreæ* pulled out her hair, treated her disgracefully, and beat her without mercy. The priest (*parroco*) ran at the cry, and tried to shield her, but in vain, and was near being trampled on himself by the impetuous crowd. With every abuse, the poor victim was dragged to the house of the Franciosi, and hurried upstairs. In vain the wretched woman, weeping, protested her innocence. She only received curses and blows. Finally, the delegate Omodei, with the aid of *guardie*, succeeded in dispersing the crowd, when Mrs. Franciosi, perceiving too late her unpardonable folly, threw herself at the knees of her friend, begging her forgiveness, declaring that another woman had counselled her, and that what she had done was for the love of her child.

In the afternoon the poor woman, accompanied by her husband and Signora Omodei, was taken to her home in a brougham and put to bed. The woman who had torn the hair from the head of Mrs. Micheletti, burned it, uttering incantations, and then ran to the house of the Franciosi to find if the child had recovered. And as it was, according to them, much better, they cried, "See if it was not bewitched."

The following details of the mystic ceremony of boiling the clothes were obtained in 1888 from a woman who had been regularly educated as a "witch."

"*Quando si ha uno bambino seregato*" (when a babe is bewitched). "Take the clothes of the child and put them in a pot to boil, just at midnight. All the garments must go in, with the shoes and stockings. Then take a new and very large knife and sharpen it at a table and say, '*Non infilo questo coltello,*' etc.

"Then the witch will probably appear at the window, or it may be at the door, in the form of a cat, or dog, or spectre. But be in no fear, for these are but shifting forms (*forme cambiate*). And do not take the knife from the table, nor let the clothes cease to boil until 3 a.m. And being by this charm compelled to appear and obey, the witch, being ordered, will remove the illness of the child." There are several incantations to be pronounced on burning the hair of any person whom we may wish to injure. The ceremonies, and especially the incantations, are jealously guarded as great secrets among the adepts.—*St. James's Gazette*.

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CASES OF DOUBLE EXISTENCE.

[No. II.]

EXPERIENCES RELATED BY DR. RICHARD HODGSON, OF THE
ENGLISH PSYCHICAL RESEARCH SOCIETY.

[NOTE.—We have given in a previous number some few instances of the strange *mental* or *spiritual* phenomena of the "Double Existence," acted out in rare cases, but, though the following narrative is familiar enough amongst the early American investigators, it is but little known in Europe; and as we have received several letters of enquiry on this most mysterious and problematical case, we give the statement furnished by Dr. Hodgson, during his last visit of investigation to the United States.]

I visited Watseka on April 12, 1890, and cross-examined the principal witnesses. The result of my inquiry was to strengthen my confidence in the original narrative, and elicit various unpublished facts. Mr. Roff kindly gave me all the assistance in his power, and brought the witnesses together, so that I might have the opportunity of interviewing them.

I give here the substance of the statements made to me on April 12.

Mr. Roff did not know Lurancy Vennum personally until she claimed to be controlled by his deceased daughter, Mary Roff. Under this control she was warm, bright, and affectionate, treating Mr. Roff as her dearest father—as Lurancy Vennum she was an entirely different person, timid and very reserved towards him. When she first arrived at his house she looked around and said, "Where's Nervie?" the name by which Mary Roff had been accustomed to call her sister Minerva, now, and at the time of Lurancy Vennum's experience, Mrs. Minerva Alter.

Mrs. Roff stated that Lurancy Vennum had never been in her house until she came there as Mary Roff. After looking round the house she said, "Why, there's our old piano, and there's the same old piano cover." This piano and cover had been familiar to Mary Roff in another house, where Mary Roff died. Lurancy referred to some peculiar incidents in Mary Roff's life almost every day, and she spoke once in detail about her stay at a water-cure place in Peoria where Mary Roff had been. Mrs. Roff once said to her, "Mary, do you remember when the stovepipe fell down and Frank was burned?" "Yes." "Do you know where he was burned?" "Yes; I'll show you," and she showed the exact spot on the arm where Frank was burned.

Mrs. Minerva Alter said that the mannerisms and behaviour of Lurancy, when under the control, resembled those of her sister Mary. Lurancy Vennum knew Mrs. Alter previously as Mrs. Alter, having met her at the school, etc., but when under the control of Mary she embraced Mrs. Alter affectionately and called her "Nervie," a name by which Mrs. Alter had not been called for many years, but which was Mary's special pet name for her. In later years she had been commonly called Minnie by her intimate friends. Lurancy as Mary Roff, stayed at Mrs. Alter's home for some time, and almost every hour of the day some trifling incident of Mary Roff's life was recalled by Lurancy. One morning she said, "Right over there by the currant bushes is where Allie greased the chicken's eye." Allie was a cousin of Mary Roff, and lived in Peoria, Ill. She visited the Roffs in the lifetime of Mary, with whom she played. This incident happened several years before the death of Mary Roff. Mrs. Alter remembered it very well, and recalled their bringing the chicken into the house for treatment. Lurancy in her ordinary state had never met Allie, who is now Mrs. H——, living in Peoria, Ill. On another occasion Lurancy, as she was walking with Mrs. Alter, called out, "That's a new opera house," referring to a building which had been erected some years, but did not exist in the lifetime of Mary Roff. Lurancy lived with them some days before she seemed to realize, as Mary Roff, that she had died, but afterwards she explained to them that she understood all about it, that "spirits" had informed her that she was in the body of Lurancy Vennum. She frequently said to Mrs. Alter, "I can't think that you are married?" Mrs. Alter was not married when Mary Roff died. One morning Mrs. Alter asked her if she remembered the old dog (a dog which died during the lifetime of Mary Roff). Lurancy replied, "Yes; he died just there," and she pointed out the exact spot where the dog had breathed his last.

Mrs. Robert Doyle stated that she called upon Lurancy Vennum before she was removed to the house of Mr. Roff. She said, "What's the matter, Lurancy?" "That's not my name. You knew me when I was a little girl.

You know well enough what my name is. It is Mary Roff. Your husband's in partnership with my father; and you have a baby named for my sister Minerva."—Mrs. D. "What do you want?"—L. V. "I want to go home." (She seemed at that time to think that she had been kidnapped and carried away.)

When Lurancy was being taken to Mr. Roff's house she tried to get to another house on the way, insisting that it was her home. They had to take her past it almost forcibly. This house was the house where Mr. Roff was living at the time of Mary Roff's death, and was also the house in which Mary Roff died. They shortly afterwards moved to another house, to which Lurancy was being taken.

Mrs. Wagner stated that she knew Lurancy Vennum very well both before, and during, and after the remarkable circumstances of her connection with Mary Roff.

When Mary Roff died Mrs. Wagner's name was Mrs. Lord, and Mary Roff had been in her class at Sunday school. She had known Mary Roff for several years before her death—since the year 1861. Mary Roff died in 1865, and Mrs. Lord married a second time in 1866. When she called upon the Roffs after Lurancy had gone there, she was greeted very affectionately by Lurancy as Mrs. Lord. She made inquiries, and ascertained that none of the family had mentioned that she was going to the house. Mrs. Wagner said that throughout the time during which Lurancy purported to be Mary Roff she invariably called her Mrs. Lord, and that after Lurancy Vennum's return to her ordinary state she invariably called her Mrs. Wagner.

Mrs. Marsh stated that she did not know Lurancy Vennum before the time of the control, but got to know her quite intimately as Mary Roff. After Lurancy returned to her normal state she did not recognize Mrs. Marsh at all.

Conversely, Mrs. T. Vennum, whose husband was the cousin of Lurancy, and who knew Lurancy Vennum as such, was not recognized by Lurancy when the latter was under the control of Mary Roff.

I do not propose to discuss the case further here. It is, so far as I know, unique among the records of supernatural occurrences, and I can not find any satisfactory interpretation of it except the Spiritualistic. R. Hodgson, LL.D.

[NOTE BY EDITOR OF "TWO WORLDS."]

From "The Principles of Psychology," by William James, Professor of Psychology in Harvard University. Vol. I., pp. 396—398. The case of Lurancy Vennum is perhaps as extreme a case of "possession" of the modern sort as one can find. Lurancy was a young girl of fourteen, living with her parents at Watseka, Ill., who (after various distressing hysterical disorders and spontaneous trances, during which she was possessed by departed spirits of a more or less authoritative kind), finally declared herself to be animated by the spirit of Mary Roff (a neighbour's daughter who had died in an insane asylum twelve years before) and insisted on being sent "home" to Mr. Roff's house. After a week of "homesickness" and importunity on her part, her parents agreed, and the Roffs, who pitied her, and who were Spiritualists into the bargain, took her in. Once there, she seems to have convinced the family that their dead Mary had exchanged habitations with Lurancy. Lurancy was said to be temporarily in heaven, and Mary's spirit now controlled her organism, and lived again in her former earthly home.

"The girl, now in her new home, seemed perfectly happy and content, knowing every person and everything that Mary knew when in her original body, twelve to twenty-five years ago, recognizing and calling by name those who were friends and neighbours of the family from 1852 to 1865, when Mary died, calling attention to scores—yes, hundreds—of incidents that transpired during her natural life. During all the period of her sojourn at Mr. Roff's she had no knowledge of, and did not recognize, any of Mr. Vennum's friends or neighbours, yet Mr. and Mrs. Vennum and their children visited her and Mr. Roff's people, she being introduced to them as to any strangers. After frequent visits, and hearing them often and favourably spoken of, she learned to love them as acquaintances, and visited them with Mrs. Roff three times. From day to day she appeared natural, easy, affable, and industrious, attending diligently and faithfully to her household duties, assisting in the general work of the family as a faithful, prudent daughter might be supposed to do, singing, reading, or conversing as opportunity offered, upon all matters of private or general interest to the family."

The so-called Mary whilst at the Roffs' would sometimes "go back to heaven," and leave the body in a "quiet trance," i.e., without the original personality of Lurancy returning. After eight or nine weeks, however, the memory and manner of Lurancy would sometimes partially, but not entirely, return for a few minutes. Once Lurancy seems to have taken full possession, for a short time. At last, after some fourteen weeks, conformably to the prophecy which Mary had made when she first assumed control, she departed definitely and the Lurancy consciousness came back for good. Mr. Roff writes:—

"She wanted me to take her home, which I did. She called me Mr. Roff, and talked with me as a young girl would, not being acquainted. I asked her how things appeared to her—if they seemed natural. She said it seemed like a dream to her. She met her parents and brothers in a very affectionate manner, hugging and kissing each one in tears of gladness. She clasped her arms around her father's neck a long time, fairly smothering him with kisses. I saw her father quite recently. He says she has been perfectly natural, and seems entirely well."

Lurancy's mother writes, a couple of months later, that she was "perfectly and entirely well and natural." For two or three weeks after her return home, she seemed a little strange to what she had been before she was taken sick last summer, but only, perhaps, the natural change that had taken place with the girl, and except it seemed to her as though she had been dreaming or sleeping, &c., Lurancy has been smarter, more intelligent, more industrious, more womanly, and more polite than before."

"We give the credit of her complete cure and restoration to her family to Dr. E. W. Stevens and Mr. and Mrs. Roff, by their obtaining her removal to Mr. Roff's, where her cure was perfected. We firmly believe that had she remained at home, she would have died, or we should have been obliged to send her to the lunatic asylum; and if so, that she would have died there; and further, that I could not have lived but a short time with the care and trouble devolving on me. Several of the relatives of Lurancy, including ourselves, now believe she was cured by spirit power, and that Mary Roff controlled the girl."

Eight years later Lurancy was reported to be married and a mother, and in good health. She has apparently outgrown the mediumistic phase of her existence.

A LEAF IN HISTORY.

AN ILLUSTRATION OF THE POWER OF ONE MIND OVER ANOTHER.

WHAT a strangely sad story of a great and noble life blasted by the artful designs of a religious impostor, is that told in the "Memoir of the Life of Laurence Oliphant." Here was a man with a remarkable career and a future full of promise and brilliant prospects, a man with a world-wide reputation, a man who was illustrious in the truest sense of the word, who threw away his all at the bidding of a vulgar charlatan. The Yankee "prophet," Harris, an author, a believer in spirit communion, and in some respects very gifted, exercised such an influence over his unfortunate victims as to absolutely deprive them of all freedom of action. His gospel, we are told, was that men and women should lead really Christian lives, and his own interpretation of the gospel "was that all his followers were to give him implicit, absolute, unquestioning obedience; to surrender to him all their property as well as their will; to obey him with equal promptitude wherever they might be; without a moment's notice, to leave one place and rush to the place most distant from it; and whenever he so ordered, to form a silent member of a small community in a small New England hamlet, and there take a share in the most dreary, laborious drudgery of the laundry, the kitchen, or the farm-yard."

In 1867 Laurence Oliphant left his luxurious English home, and all that was dear to him, to become a follower of Harris. The life he was compelled to lead at Brocton is thus described in the memoir: "He was sent to sleep in a large loft containing only empty orange boxes and one mattress, and he remembered arranging these articles so as to form some semblance of a room. His earliest work was cleaning out a large cattle-shed or stable. He often, he said, recalled, in a sort of nightmare, the gloomy, silent labour for days and days, wheeling barrows of dirt and rubbish in perfect loneliness, for he was not allowed to speak

to any one; and even his food was conveyed to him by a silent messenger, to whom he might speak no word. Often, after his rough work was ended, and he came home dead beat at nine o'clock, he was sent out again to draw water for household purposes, till eleven o'clock, till his fingers were almost frost-bitten."

The story of his life at Brocton, of how he induced his mother, Lady Oliphant, to share his terrible delusion and to join him, and how she was separated from her son and made to perform the dirtiest of drudgery; his return to England; Harris putting obstacles in the way of the marriage with Alice Le Strange until he succeeded in getting all her property placed unreservedly in his own hands; the happy home broken up just after the marriage and the taking of his wife and mother to Brocton to renew the horrible life under Harris's rule; the husband and wife and mother separated for years; the long suffering of all three under the influence of the monstrous delusion; and the disillusion which finally took place, and with it the return to a healthy, happy life; the story of all this surely has not its equal in all the pages of romance. And with such a story before us we may be able to find some excuse for those men and women among us who have become the subjects of one or another of the wild crazes current in certain circles to-day, which, if not so monstrously outrageous as that to which Laurence Oliphant fell a victim, are just as preposterous.—*The Agnostic Journal.*

LABOUR IS WORSHIP.

BY FRANCES S. OSGOOD.

PAUSE not to dream of the future before us;
Pause not to weep the wild cares that come o'er us;
Hark! how Creation's deep, musical chorus,
Unintermitting goes up into heaven!
Never the ocean wave alters in flowing;
Never the little seed stops in its growing;
More and more richly the rose-heart keeps glowing
Till from its nourishing stem it is riven.

"Labour is worship!"—the robin is singing;
"Labour is worship!"—the wild bee is ringing;
Listen! that eloquent whisper upspringing
Speaks to thy soul from out Nature's great heart!
From the dark cloud flows the life-giving shower;
From the rough sod blows the soft-breathing flower;
From the small insect the rich coral bower;
Only man, in the plan, ever shrinks from his part.

Labour is life! 'Tis the still water faileth;
Idleness ever despaireth, bewaileth;
Keep the watch wound, for the dark rust assaileth;
Flowers droop and die in the stillness of noon.
Labour is glory!—the flying cloud lightens;
Idle hearts only the dark future frightens;
Play the sweet keys, would'st thou keep them in tune.

Labour is rest from the sorrows that greet us,
Rest from all petty vexations that meet us,
Rest from the sin-promptings that ever entreat us,
Rest from world sirens that lure us to ill.
Work—and pure slumbers shall wait on thy pillow;
Work—thou shalt ride over Care's coming billow;
Lie not down wearied 'neath Woe's weeping-willow;
Work with a stout heart and resolute will!

Labour is health! Lo, the husbandman reaping,
How through his veins goes the life-current leaping!
How his strong arm, in his stalwart pride sweeping,
True as a sunbeam the swift sickle guides!
Labour is wealth! In the sea the pearl groweth;
Rich the queen's robe from the frail cocoon floweth;
From the fine acorn the strong forest bloweth;
Temple and statue the marble block hides.

Droop not, though shame, sin and anguish are round thee;
Bravely fling off the cold chain that hath bound thee;
Look to yon pure heaven smiling beyond thee;
Rest not content in thy darkness—a clod.
Work for some good, be it ever so slowly;
Cherish some flower, be it ever so lowly;
Labour! all labour is noble and holy;
Let thy great deeds be thy prayer to thy God.

John G. Whittier wrote an admiring London correspondent that "Maud Muller" was not composed as a story of his own life, as has sometimes been intimated. But "Maud" had a real prototype in a country girl of whom he obtained a drink while riding by, and who modestly raked the hay up about her bare ankles while he was drinking. Of course she was a Haverhill girl, and many are proud of the conviction that either she or her daughter may be found in that city at present.

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QUESTION DEPARTMENT.

To the Editor of "The Two Worlds."

DEAR MADAM,—Would you kindly say where the spirit world is and what are the pursuits of its inhabitants?—and oblige, yours truly,

GRANITE CITY.

ANSWER.

As far as the revelations from the inhabitants of the spirit world themselves can inform us, the spirit world is *HERE*, holding precisely the same relation to this material world we inhabit as our souls do to our bodies—in short, it is the soul world of this planet, and, like our own souls, it is composed of a spiritual element invisible to our bodily or sensuous perception. The spirit teachers of the Editor have frequently tried to illustrate the nature of the element that composes the spirit world by likening it to the *FORCE* which aggregates imparticled matter into suns, drives off comets from suns and aggregates them into planets, sets all the systems of the boundless universe in motion, and keeps them so; in a word, spiritual *substance* is *FORCE*, vaguely called magnetism, electricity, cohesion, attraction, repulsion, and gravitation. It is motion *per se*. Spirit itself is intelligence, is clothed upon at death by the spiritual element of force, and this duality forms soul. At death, then, the soul is at once in the soul world, and lives and has its being in the atmosphere of that soul world. "The spheres" are states as well as places, and extend outward from this earth into vast spaces, forming rings and belts, which ultimately reach outward to, and impinge upon, the spirit spheres of other bodies in space filling the universe with material and spiritual worlds. The spheres are graduated states of light and darkness, radiant beauty and barren desolation, the grades of which are adapted to the moral perfection or imperfection of its inhabitants. There is, however, no finality in the conditions of spirit sphere life. All, from the lower animal to the purest saint, can progress through the teachings of angels—moral excellence, *personal* repentance and atonement for wrong done, and persistence in good. There the criminal may ultimately attain to the highest of the earth spheres, and then pass on, as the purest and noblest spirits have done, to higher planetary and solar spheres. As for the employments of spirits they are in many, *though not in all respects*, a continuation of what the soul has learned and practised on earth. The earth, in fact, is the rudimentary sphere of the soul's first probationary state as man. It can never go back—must go forward—and, therefore, unless spirits cling to the earth, and by parasitical attempts at silent temptation strive to live their old criminal lives over again, they must advance, and ultimately progress out of earthly attractions and animal passions. Besides the arts, sciences, uses, and many blessings man enjoys on earth, there are ever-expanding means of gaining knowledge, enjoyment, doing good, and practising splendid arts and sciences in spirit life. But these are as impossible for man to conceive of, as it would be for the dwellers of the wild woods or the untutored savage to conceive of our labour saving machinery, the telegraph, telephone, or any of the appliances of civilization. They are simply beyond our comprehension, and all attempts at description are fruitless.

MADAM,—I wish to ask you some important questions as to who is God? Can He see, know, and feel all that we as mortals are doing on this earth? Also, is He a good God, and knows and attends to our wants? The reason why I ask this question is—I went to hear Mrs. — at the Psychological Hall on a recent Sunday evening, and on account of her being taken ill, she charged God with not being good, and not knowing anything about her, otherwise He would not have allowed her to be in that state. Likewise she never prayed to God to help her, because she said she had never seen Him. She then told the audience they also had never seen Him, which caused many persons to rise up and leave the room. Now, I agree with Mrs. — as to no one ever having seen God, but she differs from other speakers, who teach that there is a God who is all powerful and all good. Which am I to believe?—W. P. (a constant reader of *The Two Worlds*).

We should strongly advise our questioner to use his own judgment in all matters beyond human or spiritual power of perception, and not put faith in any one's "say so" unless it commends itself to his reason.

Although Swedenborg affirms in his works that his guardian angels assured him God *was to be seen*, as the Grand Central SPIRITUAL SUN, the idea that the atom man could

compass the sight of the Being that must fill the universe in his totality is too absurd to argue upon. That which we may venture to predicate, by way of argument for Deific existence, such as none can contradict, is as follows:—

1. All men, from the lowest savage to the highest civilian, are born on earth with a natural and original belief in a Supreme Being, the exceptions being those who only accept of external sensuous perception, and hence deny what the external senses cannot take cognizance of. When we find this universal writing of God in the primeval as well as the civilized man we cannot deny that such a belief is an original primal truth; as much a truth as love, hate, pleasure, pain, or any of the natural emotions.

2. All nature within the planet—as within the known universe—speaks of design, law, order, purpose, and intelligence. We acknowledge all these characteristics when exhibited in man, yet man is only an effect springing from some primal cause. That cause must be equal to the effect, and therefore there must be a Grand Man—an all intelligent being—a FIRST GREAT CAUSE—and that is God.

3. Though we do not see the builders of the Pyramids of Egypt, the ancient Temples of India, Greece, Rome, or the antique world generally, we know they were *men*; and forty-three years ago we found and proved that those men—and all men that are, or ever were—were deathless spirits, consequently the men that have re-created the earth are spirits. Then by this do we know that the Architect of the universe, the Engineer of the firmaments, the Painter of the many coloured blossoms, the Sculptor of the planets, the Light and Heat of the suns, is SPIRIT; only instead of being an atom He is the whole; instead of being the effect He is the cause—GOD THE SPIRIT therefore is no mystery. He is the Alpha, the Omega, THE FATHER, of whom suns and systems are the work, men and living beings the children.

"I AM, OH GOD! AND THEREFORE THOU MUST BE."

ONE OF THE MOST WONDERFUL AND PROBLEMATIC CASES ON RECORD.

IN the London *Daily Telegraph* of the 12th inst. is the following singular case reported by the *Telegraph's* correspondent from St. Petersburg:—

In a humble cottage situated in the picturesque suburbs of Tiflis lives *and dies* one of the most eccentric human beings whose shadows have ever darkened the terrestrial sod. He is a bed-ridden young man of ordinary education, who, for years unable to leave his house or his room, has lately taken to dying regularly every Saturday of his life and returning to this vale of tears on the following Monday morning, a wiser and a sadder man. The sources of his increased wisdom are the sights and sounds of "the other world," in which he passes two days out of the seven in mysterious occupations, the nature of which he has not yet thought proper to divulge; and the foundation of his sadness is the fatal Book of the Recording Angel, in which he reads the names of the sins committed by all his friends and acquaintances. This latter allegation is, of course, capable of being verified, and, unfortunately for the young man's friends and acquaintances, has been verified often enough to establish his reputation and to blast theirs, for there is no subject on which he is more communicative or talks with greater unction than that of the sins and peccadilloes of his neighbours. The most curious part of the story is that, accused as some of them have been, not so much of grievous sins as of heinous crimes which may send them to Siberia, they all fearfully plead guilty to the charges, and beseech him to pray for forgiveness for them. Nor is this all. To persons whom he sees for the first time in his life he also makes known the long catalogue of their sins and iniquities, ancient and recent, without ever seeming to make the slightest mistake. Nothing like it has been seen in the Caucasus since the remote days of St. Nina. The house of M. Tagarelli (so this "dying prophet" is called) has become a sort of Christian Mecca, to which tens, nay scores of thousands, are wending their way from all corners of the Caucasus—Armenians, Georgians, Ossetinians, Lezghians—all curious and many repentant. The local authorities, whom no miracle would surprise, look rather favourably on the young man, but visit him only one by one after his weekly return from the shades. Even a Russian newspaper correspondent who visited him lately in a cynical mood came back with the cold perspiration standing in large beads on his brow, a firm believer in the hebdomadal death and resurrection of the Dying Prophet of the Caucasus.

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Editor:

MRS. EMMA HARDINGE BRITTEN.

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E. W. WALLIS.

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

FRIDAY, NOVEMBER 20, 1891.

A WONDERFUL WOMAN.

THERE appeared before a select audience at the Alhambra Theatre of Varieties, London, on Saturday afternoon, a lady who, had she flourished contemporaneously with that eminent inquirer into the ways of the unseen world, Matthew Hopkins, would, beyond all doubt, have been burnt as a witch. The powers of Annie Abbott, "the Little Georgia Magnet," are so startling and so novel—at any rate to us in England—that it will not be surprising to find a widespread spirit of incredulity abroad amongst those who miss the opportunity now before them of making acquaintance with what practically amounts to a new force in nature. For the moment it must suffice to indicate the character of Annie Abbott's remarkable exhibition, premising that nothing more closely approaching the miraculous has ever been seen upon the London stage.

It need scarcely be said that Saturday's audience was not one to be easily deceived. For the benefit of those who may incline to the belief that such manifestations as were given by Annie Abbott must have depended, at any rate partially, upon trickery, it may be noted that among the wondering spectators were Lord Claud Hamilton, Sir Lyon Playfair, Sir George Prescott, Sir E. A. Galsworthy, Sir Augustus Harris, Mr. Dixon Hartland, M.P., Dr. Robson Roose, Dr. Johnstone, Dr. J. A. Riley, and Mr. Lennox Browne, many of whom had personal experience of the new-comer's powers. The Alhambra stage, when the curtain rose, was seen to be entirely bare of apparatus of any kind. A long row of chairs and a few American flags met the eye, and that was all. Annie Abbott's husband at once came forward and spoke a few plain words of introduction, informing his hearers that his wife's peculiar powers had first attracted attention when she was only four years old, and that neither he himself nor she were prepared with any satisfactory explanation of them. A large committee of investigation, including several medical men, was invited to take seats upon the stage, and then "The Little Georgia Magnet" made her entrance. She proved to be a typical "Yankee" in appearance—pretty and *petite*, with nothing uncanny about her, save, perhaps, a pair of dark, piercing eyes. Her temperature was taken and found to be abnormally low, 94°, while her pulse, which was declared to be feeble, beat 84 to the minute. Without more ado, the marvels commenced. As the first

test, a vigorous looking member of the committee was invited to stand up and clasp a chair firmly to his breast. At a touch from Annie Abbott, both chair and man swayed violently from side to side, nor could all the efforts of the holder withstand the soft, but irresistible, digits of the smiling lady. Others tried, always with the same result. Then the "Magnet" herself held up the chair between her palms, without clasping it, and invited members of the committee to push it downwards in the direction of the ground. They tried in vain. Strong, heavy men struggled to overcome the extraordinary force which enabled Annie Abbott, without a semblance of exertion, to resist their weight. Next came a still more curious manifestation. Laying a billiard cue across her open hands, the phenomenal lady proceeded to balance herself upon one foot, while a gentleman took hold of the cue and tried his utmost to disturb her equilibrium. Then two committeemen were told off to make the attempt; then four, then, finally, no less than seven pushed with all their might and main without moving Annie Abbott from her position, or even compelling her to place her second foot upon the stage. But, although the *bona fides* of the committee was evident, this strange feat proved too much for some sceptics on the other side of the footlights. "Let some one from among the audience try!" cried one unbelieving gentleman. No sooner said than done. Annie Abbott's consort, with all courtesy, asked the malcontent to step up and make the attempt. With a confident air he marched on to the stage, only to suffer immediate defeat amidst derisive applause and cries of "Bravo, Sandow!"

One after another came feats, each more astounding than its predecessor. A tall, bulky gentleman took his seat on a plain wooden chair, and Annie Abbott by simply placing her palms to the side of the chair lifted it several inches from the floor. Then two, three, and four committee-men stacked themselves with some difficulty upon the same article of furniture, and were overturned at a touch of the magic fingers. Not the least curious feature in these manifestations was the fact that members of the investigating body were invited to place their hands between those of Annie Abbott and the chair, and that such members declared that the pressure used by the lady was of the slightest possible character. Thus far the feats had been more or less active; now came one that was all the more extraordinary, because it was entirely passive. Being directed to cover his hands with two silk handkerchiefs, a muscular committeeman, standing behind Annie Abbott, grasped her arms beneath the elbows and lifted her from the stage with no difficulty whatever. Then, the handkerchiefs being removed, he was invited to make the attempt without the interposition of any substance between his hands and the lady's bare arms. Signal failure was the result. Others were called to his assistance until in the end six men, three holding each arm, were striving in vain to move "The Little Magnet" from the ground. Nor were they more successful in sustaining her when she stood upon a chair and allowed members of the committee to take a firm hold of her arms previous to the withdrawal of the chair. In short, directly or indirectly—who shall say which?—Annie Abbott proved herself able to set at naught the laws of gravitation in a manner certainly unrecorded by the scientists of the past or the present.

Convinced by this last strange example of an unknown power, the audience were quite content to accept Annie Abbott's subsequent feats in a spirit of wondering belief. They saw her transmit through her hands to a boy the force which had bound her in her own person to the ground; they saw her hold a billiard cue upright between her open palms, while four committeemen strove in vain to pull it downwards to the ground; they saw her lift easily from the stage the same cue held down by the united efforts of some dozen hands; and they saw her, by the mere touch of her fingers, prevent a big broad-shouldered man from tilting himself to and fro in a rocking chair. Be it borne in mind that these several feats are performed with no mesmeric or hypnotic preliminaries. Everyone who came into contact with Annie Abbott was to all seeming in full possession of his faculties, mental and muscular. In a manner that is at once straightforward and simple these unaccountable manifestations are offered to the consideration of London, and it cannot be doubted that a vast public, apart from the ordinary clientele of the Alhambra, will be drawn to witness so novel and unique an exhibition of powers which a less scientific generation would, without hesitation, have styled supernatural. —*The Daily Telegraph*, Monday, November 16, 1891.

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REFORM ITEMS.

THE following brave and truly philosophic words appeared in the new "labour" journal, entitled *The Workman's Times*, of October 31. Our only hope in the reprint is that some, at least, of our most thoughtful readers will "mark, learn, and inwardly digest" such unanswerable propositions. Once thought out to the point of a change in public opinion, and assuredly a corresponding change will be found to ensue in the condition of the mothers of our future generations, who will no more be the slaves and household drudges of animal men, but the *HELP MATES* of true, refined, and justice-loving husbands.—ED. T. W.

THE WOMAN QUESTION.

Perhaps one of the most marked features of the present day is the prominence that the question of woman's rights is assuming in public estimation. Not so long since it was thought to be a matter hardly worthy of serious consideration, even by advanced thinkers. To-day its advocates are to be met in every direction. Men of all shades of religious and political convictions are found playing with the fringe of this momentous subject, and to many its practical solution would seem to have become the one object of all others worthy of accomplishment. Hitherto if judged by the prevailing element of our social and political institutions, humanity would seem to an observer, say from some distant planet, to consist of but one sex, the peculiar characteristics of the feminine quality being chiefly marked by their absence, and the wonder is how such lop-sided arrangements have ever succeeded in keeping afloat. A cardinal and universal mistake made by man has been in regarding sex differences as purely physiological. Unmindful of the fact that external differences can only be the outcome of internal dissimilarity, he has continued to regard woman not so much in the light of an essential and complementary adjunct to himself, but as a crude representation of his own transcendent perfections, and in consequence of this view woman has been degraded to a level with his goods and chattels. But after long centuries of neglect and contumely, it is beginning to dawn upon man's egotistical intellect, that in the voice of his companion it is just possible there may be something more than an echo or dim reflection of his own. That, in short, woman has a mission, and one that cannot be neglected but at the expense of much that is noblest and best in the human race.

It is singular, considering the persistency with which Nature has taught the eternal and complementary character of sex, that so many centuries should have passed away and but a faint glimmer of this important truth have ever dawned upon the mind of man. Even religion, that one great source of inspiration, has been blind, and, in conjunction with every other institution, done its uttermost to degrade woman to the condition of a slave, and yet, had we read the lesson of Nature aright, we might have heard in her every voice the declaration of this truth, for the great principle of binary combination underlies every exhibition of natural force. Attraction and repulsion, co-equal powers, hold the planets in their orbits, and cause the varied play of feeling which constitute the sum of human life.

Man is coldly intellectual and aggressive, woman affectionate and persistent, and, in so far as man's influence is allowed to become the dominating one, will the institutions of a country partake of his peculiar characteristics, and much that is beneficent emanating from the opposite sex be suppressed. Hence we find from the earliest dawn of civilization down to the present day a continuous tendency to elevate might at the expense of right. Love has been regarded in the light of an accidental accretion rather than as one of Nature's greatest working forces. It has held a place it is true, but only on sufferance, and has been estimated as an amiable weakness, a something to be lived down instead of assiduously cultivated.

Individualism, with its every man for himself maxims, its sweater and capitalist, its toadies and lickspittles, its rickety virtue, charity, its worship of strength and brutal contempt for weakness, is the natural outcome of an extreme development of the male principle in human affairs; whilst Socialism, with its tender regard for all the children of men, its sympathy and protection of weakness, is one of the results of the unconscious but increasing influence of woman; but never till man vacates his usurped powers, never till he is content to share his throne with his eternal consort, will the din of battle and confusion of strife cease from out the land; but once he has made a restitution, then shall begin that

reign of peace dreamed of by poet and foreseen by prophet, and life, from a scene of woe, a vale of tears, become a garden of delights.
C. G.

MAKING UP ACCOUNTS FOR THE LIFE HERE-AFTER.

I.

AN Old Man, venerable with the fruitage of nearly a century, was sitting one evening in the door of his vine-clad cottage, contemplating the beauty and grandeur of creation, and wondering what was really essential to attain salvation. A gentle shower had been falling, and all Nature seemed to be tinged with colours that were especially borrowed, seemingly, from heaven for the occasion. The smile of one of God's angels could not have been richer than the expression of Nature on that eventful evening, as this Old Man was contemplating the best means to attain heaven. The overhanging vines clustering around his cottage, and the pendant drops of rain from leaf and branch, illuminated with the hues of the rainbow, were scenes that made a deep impression on his mind. The very air was rich in the fragrance of fruit and flower, and all things in the material world seemed to radiate a divine influence. This venerable personage was standing on the divide that separates the two worlds, considering a momentous question—the best means to attain salvation. As far as his eyes could see were rolling fields of grain, extensive orchards bending under loads of luscious fruit, and large herds of cattle feeding in green pastures. Standing in the sunset of his life, rich in this world's goods, his mind became suddenly awakened, that at no distant day he must take his departure to the spiritual realms. He pondered the situation well. He had large possessions here; would he have the like there?

He had a vine-clad cottage here, surrounded by flower-beds, lawns, and fountains; would he be as highly avoured there?

The world that sunset evening was beautiful to him, and all things glistened with a roseate hue; would life in the future be equally as pleasant?

He said to this one "go," to another "come," and they obeyed him; would he have servants over there?

Thus he contemplated as he stood on the divide that separates the seen from the unseen. He had been strictly honest here, and his whole life in that respect had been above reproach. As he looked at a flower-arboured grave at his left, his mind turned towards a lovely wife, and he wondered whether she, too, would meet him in the celestial regions.

It is natural for the aged to contemplate such things as they stand on the divide, where you must stand, where I must stand, where all must some time stand.

When one commences to contemplate self, to scrutinize self, to analyze self, to look within and see the contents of the soul, then there is hope for such a person. This old man had become suddenly awakened, and was inclined to everybody should do, and see to what extent one is prepared take an inventory of self; just as you should do; just as for heaven. And then, while meditating, the mist gathered over the setting sun, and a radiance shone therefrom that fell upon the green pastures, the golden fields of grain, the rich fruitage of tree and vine, and a cloud of rainbow-tinted light fell like a benediction across the grave of his devoted wife. All Nature had been kind to him; of crops he never had a failure; epidemics had spared his flocks, and his granaries were never empty. How bountiful Nature had been to him! What had he done to merit all this which had been so benignly showered upon him?

Was he bountiful towards others?

No!

Was his charitable hand ever extended?

No!

Did he ever strive to lighten the load of even one of earth's children?

No!

Did he ever take especial pains to utter encouraging words to one of earth's poor struggling mortals?

Never!

Had he ever consented to bear some of the hard burdens of others?

Not so far as he could remember!

Was there any one, so far as he knew, who would deeply regret his death?

Probably not?

Did he ever even send forth kind thoughts towards those who are struggling with poverty?
He had not time even for that!

II.

As this Old Man continued to take an inventory of the treasures of his soul, and found none, in utter despair, his head resting on a dainty pillow of the chair, he fell into a profound slumber, and he experienced a remarkable dream. A venerable sage stood by his side clothed in a robe of dazzling brightness and purity. His countenance was all aglow with a divine expression of love, and his voice was musically sweet and tender: "My friend, I see that thou hast been taking an inventory of thy soul-treasures—treasures that can only enrich thee in spirit-life. Find'st there any?"

"Nay, Master," responded the wealthy magnate. "I find not even one treasure! Alas! alas! I am lost! I have never done one purely unselfish act, and shall pass to the celestial regions poor indeed!"

"Look in the distance! What see'st thou?"

"Old Mother Hemstead's home—poor, old, poverty-stricken woman," responded he in a tremulous voice.

"She is stricken with sickness; sorrow broods over her little household. A dark cloud is there, and as pure a soul as ever lived is prostrated on a bed of sickness. She nursed you when sick with the smallpox."

"Yes, Master."

"And your wife, too, whose body is lying in yon flower-embowered grave?"

"Yes, Master, and she did it well."

"And when your two children were sick with scarlet fever, nigh unto death, she watched them tenderly, and it was her healing magnetism that saved them?"

"Yes, yes, poor woman, she was an angel to them."

"And when the cattle broke into your field of grain the other night, she hastened over to inform you, and you simply returned a cold 'thank you'?"

"It is as you state."

"Your soul is as barren as the wild, arid waste. You have, so far as I can see, no treasures in heaven, and you will go there a pauper, spiritually. You have taken an inventory of your soul and find nothing to your credit of any value."

"But, dear Master, what shall I do to be saved!"

"As one having authority, as a supreme judge, you stand before me self-convicted, and the sentence is self-imposed. I do not condemn you. You do that yourself. I shall leave you soon. Pure, unselfish acts only receive the recognition of the wise sages of spirit-life; they alone are your only treasures in the spirit realm. Go back to your possessions on earth; think kindly of everybody; send forth thoughts beaming with charity; let every aspiration scintillate with love for all humanity. Encourage the disheartened; assist the one fallen by the wayside. Ever have a kind word for those in distress. Let your life be as bountiful as this outpouring of Nature on this beautiful evening. I now leave you with my benediction and blessing."

The Old Man then awakened from his trance-like state and gazed vacantly around him. The sun had set, and gradually the drapery of night was encircling his possessions. He passed over to the grave of his wife, and bending low, in tremulous tones, he said:

"My darling Mary lies there; there my two children, who died in infancy." With tear-stained eyes, and voice heaving with emotion, and hands uplifted heavenward, he consecrated his life, his fortune, his all to humanity! and then he wept over his darling's grave, regretting that he had never been aroused before to see his duty, and do it.

Going to the house, he ordered the servant to procure his horse and carriage, and he drove rapidly to town, to the residence of the leading physician, and ordered him to attend to the sickness of old Mother Hemstead.

"Oh!" replied the doctor, "I guess she can wait until morning, or until I get ready. These charity cases are very troublesome."

"This is not a charity case. Go at once and I will pay you."

Thus fortified, the physician went to test his skill on one who was sick nigh unto death, and who had been sorely neglected.

The Old Man hastened to the grocery, and obtaining a good store of delicacies, such as the sick require, and pro-

curing a nurse, he hastened to the humble cottage of old Mother Hemstead. The physician was there when he arrived, and that lonely cottage was illuminated with a light divine. Radiant beings all aglow with God-like qualities, and who had been instrumental in awakening the Old Man from his deeply-seated lethargy, were there bending low over a lovely scene which was being enacted by the children of earth.

Old Mother Hemstead was poor, very poor, and to have this noble outburst of kindness from one whom she regarded as hard-hearted, gave her a new lease of life, and she rapidly recovered, and thereafter arrangements were made by the Old Man that all her simple wants should be supplied during the remainder of her life. From that time his whole career was changed. He received a baptism from heaven. His vast possessions were dispensed with a charitable hand, and every thought and act of his life was purely unselfish.

Take an inventory of your soul now. Have you cheered some careworn heart? Have you sent forth kind thoughts, or done kind deeds to bless others? If not, then you will find yourself poor indeed when you shall have been ushered into the world above. Take an inventory of your soul-deeds to-day and act accordingly.

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The Directors hope by taking an office in a more central position, advertising the paper, and challenging the public notice in this manner, to increase their usefulness and further the interests of the cause.

Friends visiting Manchester will be welcome, and as far as possible, assistance will be rendered to all honest inquirers. Spiritual literature of all kinds will be on sale.

LYCEUM JOTTINGS.

BE THYSELF.

Be thyself, my friend and brother,
Do thy duty, faithfully;
Covet not to be another,
Work thy way, and thou shalt see
There's a sphere of useful action
Circling every son of man;
Spite of prejudice or faction,
He who would be useful, can.

What though some may far outshine thee
In the brilliant sphere of wit;
Be it so, nor yet repine thee,
What thou art, that, that is it:
What thou art; aye, use thy power,
Work with all the might thou hast;
Loiter not a single hour;
Do thy duty to the last.

Do thy duty, act thy part,
Labour with a right goodwill.
Labour in the sphere assigned thee;
Labour for thy brother man;
Labour, and success shall find thee;
Do thy work: no other can.

If it be to ply the anvil,
Or to break the virgin soil,
Or whatever else it may be,
Seek not, ask not, lighter toil.
There's a secret thrill of gladness
Waits thee when thy work is done.
Labour, tho' it be in sadness,
Be thyself and labour on;
Nothing of thy work shall perish
Nothing of the good and true.

—Wm. Denton.

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PLATFORM RECORD.

The Editors do not hold themselves responsible for the opinions expressed, or for the accuracy of the statements made, in the reports, and earnestly request secretaries to use the utmost care to make their communications brief, pointed, and reliable.

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

ACCRINGTON. 26, China Street.—Afternoon: Mrs. Summersgill gave an excellent lecture, and a grand impromptu poem on "Astrology," subject sent from the audience. Evening: She pointed out that "True Religion" was to lift up the fallen, to help those in need, and to look on all as brothers and sisters to work for the upliftment of humanity.—J. H.

BATLEY.—A successful day with our friend, Mrs. Dix, whose clairvoyance was remarkable; nine descriptions were given to non-Spiritualists, all recognized in every particular, full names being given in one or two cases. Good audiences; crowded out at night, many unable to get in. She will be with us again next month.—J. P.

BIRKENHEAD. 84, Argyle Street.—Thursday, November 12: Committee meeting held. Nov. 15: 6-45, Mr. Beattie gave an address on "In quest of Truth." He showed that truth must be sought after—must be earned, and is the reward of man's perseverance and energy. All the manifestations of God in nature are immutable truth, and as such should be eagerly sought for. They are the only reliable evidence of God and his attributes. Zeal is often mistaken for an indwelling truth, but this is a false conclusion. Mr. Seymour read a short extract from Dr. Chalmers, on the superior value of personal evidence to that of hearsay testimony. Mr. Callaghan presided. Mrs. Seymour sang a solo, and Miss Sparrow played the piano.

BIRMINGHAM. Oozells Street.—Mr. Nibbs, a local medium, gave an inspirational address entitled "Can the Dead Help the Living?" which was listened to with great attention, followed by a control through Mrs. Burton on "The Responsibility of Parents in the Training of their Children." Membership, attendance, and interest are steadily increasing, which is most encouraging.

BIRMINGHAM. West End Chambers, 7, Broad Street Corner.—Mr. Findley gave a reading from Dr. Parker's "Theory of Religion." It is a pure definition of Spiritualism. Subject chosen was "Life, the Lord of Death." A text was taken from Revelation, "Behold, I have opened a door and no man shall close it." We had a fair audience, and all enjoyed the discourse. We sincerely thank Mr. Findley for his kind help.—L. G.

BLACKBURN.—Mr. Pilkington could not attend in the afternoon, and Mr. Minshull spoke on "The Morning Light is Breaking." Miss Murray afterwards gave good clairvoyance. Evening: Mr. Pilkington gave an excellent address, which was followed by remarkable clairvoyance by Miss Murray. Monday: Evening, Miss M. Minshull gave an eloquent address, and Miss Murray gave some startling phenomena.

BOLTON. Old Spinners' Hall.—We had a circle again in the afternoon when Mr. Hunter gave a short address, and Mr. T. A. Woods gave clairvoyance. Evening: We were disappointed by our speakers, so Mr. James Rydings gave an excellent address to a good audience, showing the need of every one doing their duty and being their own saviours.

BRADFORD. 448, Manchester Road.—Mrs. Russell's guides spoke on "Man's Progression after Death," and "Experience in the Spirit World and Earth Life," which were treated very ably. We hope it will not be long before Mrs. Russell comes again. She will be appreciated by a crowded audience.—J. A.

BRADFORD. St. James's.—Morning: Circle. Strange conditions still prevail. We shall find out by-and-by. Afternoon: Speaker, Mrs. Whiteoak. Very good, practical discourse. Evening: subject, "Where are our loved ones who have passed the change called death, and what is their condition?" A most interesting and instructive address, showing that as we sow so shall we reap. Very successful. Clairvoyance at both meetings.

BRIGHOUSE.—Afternoon: The guides of Mr. Sidebottom, one of our local mediums, gave a short address on "After darkness, light," and closed with psychometry, of which he has a very good gift. Evening: Mrs. Waterhouse, another of our mediums, gave a very good address on "What has Spiritualism done for mankind?" which was full of interest. Very good clairvoyant descriptions given. We were disappointed, and I may say disgusted, with Mr. J. S. Schutt. He did not give us the chance of getting a substitute, for he has not answered my letter, or I should not have said anything. I think it very mean.

BURNLEY. Hammerton Street.—Mrs. Britten was our speaker. Afternoon: Subject, "Thirty years in the harvest field of Spiritualism." Night: Many subjects from the audience. Dealing with the subject of "Theosophy," she gave a vivid account of its origin and development, proving the claims made in its behalf to be false. We had a full house, and as our friend Mrs. Britten retires from her platform work, we, the Burnley society, tender our sincere thanks for labours rendered, and we also tender our sympathy with her in her duties as an editor.

BURNLEY. Robinson Street.—Our speaker to-day, Mr. Wallis, discoursed on "For humanity and truth," and "Socialism from a Spiritualistic standpoint."

BURNLEY. Maden Fold.—November 9: Mr. G. A. Wright gave a "Talk about heads." November 11: Devoted to clairvoyance and psychometric delineations, all being highly pleased. November 12: "Woman, her place and power," proceeds going to the building fund. The lectures were instructive and intelligent. November 15: Mr. Wm. Hoole gave a short address and psychometry.

BURNLEY. 102, Padiham Road.—A good day with local mediums, who boldly came to the front to proclaim the grand truths of Spiritualism. Both meetings were very harmonious, hence clairvoyant tests were surprising to many strangers. The naming of two infants took place at the evening service in a very pleasing manner.—J. W.

CLECKHEATON. Afternoon: Mrs. C. H. Clough's guides spoke on "Thou canst not toil in vain" in a stirring manner. Good clairvoyance and psychometry. Evening: "Death" was spoken about at great length, to the satisfaction of a good audience. Good clairvoyance, medical psychometry, and advice to those who were suffering. A very

good day.—Amos Walker, No. 12, Pavement Street, Cleckheaton, via Normanton.

COLNE.—Mrs. William Stansfield lectured on "The spirits' mission and their work," and "Progress." Two homely lessons, good to understand. Her Irish control was very amusing. Clairvoyance at each service. Good audiences. We hope to have her again.—J. H. C.

DARWEN. Church Bank Street.—Speaker, Mrs. H. A. Taylor, of Keighley. Subjects: Afternoon, "Speak gently to the erring one;" evening, "Is life worth living?" Very good clairvoyance at each service. Good audiences.

FELLING.—Sunday evening: Mr. Gardner, jun., of Sunderland, delivered a magnificent address on "The Development and Advance of Theologic Theories." Next Sunday, Mr. Rutherford. Subject: "The Truth Seeker is the only God Seeker."

FOLKESHILL.—Evening: The controls of Mrs. Barr, of Walsall, spoke upon "Martyrs to Truth." Reference was made to the persecution to which Spiritualists, locally, had been subjected, as the result of Mr. Ashcroft's visit. Spiritualists were advised to return good for evil, and to live down the persecution. On Monday evening a meeting was held, at which the spirit friends of the sitters controlled.—J. Wilkinson.

HALIFAX. Winding Road.—Mrs. Hoyle conducted very instructive meetings, taking subjects from the audience, which were dealt with in a very masterly manner. On Monday the same lady gave excellent clairvoyant descriptions. Owing to the indisposition of our corresponding secretary, the duties will be carried out by Mr. F. A. Moore, 10, Lower Hope Street, Hanson Lane, Halifax.

Huddersfield. Brook Street Spiritualist Society, now meeting at St. Peter's Assembly Rooms, St. Peter's Street.—Owing to systematic and determined annoyance at our room at Brook Street, from an "Orthodox Christian," we have been compelled to take the above room, and we have opened there to-day with Mr. Hepworth as speaker. Very fair audiences, considering the short notice of removal and bad weather. We hope all our friends will note this, and we can assure them that now we have a beautiful room and comfort with it.—J. B.

LEICESTER. Liberal Club. Townhall Square.—Mr. Pinkney gave an admirable lecture on "Some Aspects of Spiritualism." Mr. Sainsbury's guides also spoke a few earnest suitable words in reference to the passing away of Mrs. Chaplin.

LIVERPOOL. Daulby Hall.—Mr. J. J. Morse, morning: "Lost Ideals." Small attendance, consequent upon the wretched weather. Evening: "Can the Dead Reform the Living?" Fair attendance. Monday evening: Three questions from the audience relating to Gerald Massey and Theosophy; the living reforming the dead; and Spiritualism as a science and a religion.

LONDON. 311, Camberwell New Road, S.E.—The soirée on Tuesday was largely attended. Programme of songs, comic and otherwise, musical selections, games and dances, varied by a ventriloquial entertainment, and helped by light refreshments, was greatly enjoyed. A unanimous desire for another such "happy" evening was expressed, which will be carried out on Tuesday, December 8. The proceeds, will, with donation, bring our piano fund to £4. Members are also voluntarily contributing the necessary monthly instalments, a healthy sign of interest and vitality. At the conference, on Thursday, a profitable discussion occurred on "Spirit Identity." Spiritualists and strangers alike are cordially invited. Sunday morning: The members' class for the study of mediumship was inaugurated with a good attendance. Please note, the doors close at 11-30 PROMPT. Evening service: An address dealing with "Man as a thinker" showed that he could penetrate the plane of mind, and explain many of the mysteries of being. A very harmonious circle close an enlightening evening.

LONDON. Canning Town, 2, Bradley Street.—A pleasant evening with Mrs. Spring. Very successful clairvoyance. Incidents in the lives of some of the sitters were described with a minuteness which is a distinguishing characteristic of this lady's mediumship. Very harmonious conditions.—F. W.

LONDON. 23, Devonshire Road.—Mrs. Treadwell's guides gave an earnest address on "The Spirit World." Many beautiful and lofty thoughts were suggested, all being specially urged to learn the true value of prayer.—H. W. B.

LONDON. King's Cross, 184, Copenhagen Street.—Mr. F. W. Read read some very interesting and instructive extracts from the proceedings of the Psychical Research Society, describing the experience of some of the members with Mrs. Piper, an American clairvoyant. This lady was brought to England, and under very stringent conditions, imposed with a view to prevent either conscious or unconscious fraud, convinced Professor Lodge and Mr. Myers that she possessed supernormal powers.

LONDON. Marylebone, 24, Harcourt Street.—At 11: Lecture by Mr. D. B. Dales, followed by discussion on "astral bodies," explaining that they are projected from the mind of the individual, like the apple from the tree, and have no further relation. At 7: Mr. Windoe on "Evolution," tracing life and its various forms through the mineral, vegetable, and animal kingdoms, to its culmination in man as its highest perfection.—R. M.

LONDON. Peckham. Winchester Hall, 33, High Street.—Nov. 12: Free concert, conducted by Mr. Butcher, satisfied all, for the success of which we feel indebted especially to the band, Master Copley, Miss Butcher, Miss Smith, Mr. Hall, and also Mr. Audy, junr., who caused much amusement, being loudly encored. Nov. 15: We had the pleasure of listening to an address from Mr. Humphries on "The Power of Prayer." At 7 p.m., an address by Mr. Butcher upon "Death."

LONDON. Spiritualist Federation, Athenaeum Hall, 73, Tottenham Court Road.—Last Sunday Miss Todd lectured on "The Phenomena of Spiritualism," giving a careful account of all branches of the subject.

LONGTON. 44, Church Street.—Mr. R. Lucas's guides, after asking the audience for subjects, spoke on "Let your light so shine before men that your works may be glorified before God," in a very thorough and earnest manner, giving much food for the mind specially suitable to our orthodox friends. A small audience.—H. S.

MACCLESFIELD.—Mr. W. Johnson, in the afternoon, gave us his experience of Spiritualism, followed by questions from the audience. In the evening he answered the following questions in a satisfactory and straightforward manner: "Where does Spiritualism primarily commence?" "Individuality," "Has not science done more good for the world than all religions?" "Of what use is Spiritualism?"—W. P.

MANCHESTER. Tipping Street.—Afternoon: Mr. Swindlehurst discoursed on "Education," the moral and spiritual aspect of religious instruction being treated in an able and comprehensive manner, which elicited expressions of praise from many. Evening subject: "Social Salvation." He stated that salvation must begin with the individual recognizing his own responsibility, and not to look to the Church, from whence no reform ever came, but who have opposed every reformatory movement. A good discourse, listened to by a large and attentive audience.—H. W.

MANCHESTER. Edinbro' Hall, Alexandra Park.—Debate at 11 a.m. Mr. J. G. Munroe opened on "Has Christianity failed in its object?" Those taking part in the discussion acquitted themselves, from their point of view, in an equally able manner with the opener. The meeting was a decided success. At 3 and 6-30 Miss Jones, of Liverpool. Her addresses were much enjoyed. Evening subject, selected by the chairman, was "Prove all things, and hold fast to that which is good." Spiritualism has been and is constantly being proved worthy of being "held fast." Her psychometry was declared to be wonderfully correct. We shall be pleased to have her in December.—G. V.

MANCHESTER. Collyhurst Road.—Planned speaker unable to be with us, Mr. Haggitt kindly filled the vacancy, and discoursed on "Honoured More Abroad than at Home," and "Sowing and Reaping." The speaker clearly illustrated the meaning of many figurative passages so commonly used, and brought home the necessity of developing our own talents.—T. T.

MIDDLESBROUGH. Spiritual Hall.—The elements were against us, but the spirits were with and for us. Mrs. J. M. Smith, of Leeds, got the reception which she so well merits. A crowded audience at night welcomed her inspirers, and accorded that sympathy which enabled them to answer logically and effectively the important questions sent up from the audience, answers that I am sure had a great effect on the thinking portion, and in time will bear much fruit. I am only sorry "Observer" was not with us afternoon and evening to take note of the clairvoyance. He would have been able to record some very remarkable tests through Mrs. Smith's mediumship—tests not only recognized by the parties to whom they were given, but by many in the audience. Mrs. Smith has been induced to stay over Tuesday. I am confident her first visit has done our society much good. Mediums and speakers can send me open dates for next year.—W. Innes, 9, Balder Street.

NELSON. Bradley Fold.—November 8: Mr. Buckley discoursed ably upon "Fact and Fable" and "The Way to Heaven." Psychometry good. Audience moderate, but well satisfied. November 14: A potato pie was provided by a few members. About fifty friends sat down. Proceeds to go towards clearing off debt of new seats. Mrs. Marsden and Mr. Bailey entertained us during the night by clairvoyance and words of encouragement, for which they have our sincere thanks. November 15: Mrs. Best's clairvoyance was again successful. Conditions being good she was enabled to give a few strangers proof that their friends are not far away. Audience moderate, but well pleased.

NEWCASTLE-ON-TYNE.—November 15 and 16: Mrs. J. A. Green, of Heywood, gave three short addresses, followed by clairvoyant delineations. The majority were fully recognized, and seemed to give great satisfaction. Full audiences at each meeting, her earnest eloquent manner completely winning all hearts. Ladies' Monday Evening Socials. November 16: Mrs. J. B. Mellon gave a farewell tea, for the benefit of the society, previous to the departure of Mr. and Mrs. Mellon for Australia. A cordial vote of thanks and sympathy was tendered to them, which was feelingly responded to by our dear brother Mr. Mellon, on behalf of himself and wife.

NORTHAMPTON.—Mr. Ashby, of Leicester, kindly paid us another visit. I am pleased to say we had good audiences, considering the wet weather, at both meetings. His clairvoyant descriptions were mostly recognized, the people staying after the meeting to make enquiries concerning Spiritualism and its teachings.

NORTH SHIELDS. Camden Street.—Mr. J. Wilkinson gave a splendid discourse on "Whether is Religion or Reason the Best Guide?" At the close of the lecture a few questions were put, which were answered in a very efficient manner by the worthy lecturer.

NOTTINGHAM. Masonic Hall.—Mrs. Butterfield's (of Blackpool) first visit to our society. Her addresses were characterised by a refreshing earnestness, vigour, and common sense, and, as far as one is able to judge, her next visit will be looked forward to with pleasure by the majority of the audience.—J. F. H.

OLDHAM. Bartlam Place.—Thursday's public circle moderately attended. Mr. Macdonald, of Patricroft, made some remarks, chiefly on the management of societies, afterwards giving clairvoyance. Sunday: Mr. Hunt's subjects were, "Is Man Immortal?" and "The Evolution of Mind," both ably treated. Poems improvised on "The Gambler," "Grace Darling," "Florence Nightingale," "Mind," "Repulsion," "Memory." Good attendance.—V. T.

OPENSRAW. Granville Hall.—A very interesting day with our friend, Mr. George Featherstone. Subjects from the audience: "Experience After Death," "Prove the Spirits if they be of God," "Are the Teachings of Spiritualism in accordance with the Bible God?" "A Mother's Responsibility." Each was treated in a lucid and intelligent manner, giving plenty of food for thought.—J. G.

RAWTENSTALL.—A very successful day; Mr. Tetlow answering questions afternoon and evening in a very satisfactory manner, and closing each service with successful psychometry. Good audiences.

SHEFFIELD. Central Board Schools.—Nov. 8: Mr. Mason in the afternoon, and in the evening as Mrs. Butterfield was on a visit here, she kindly offered her services, and the audience was highly delighted with the lecture given through her by the controls, and we heartily thank her for her kindness. We must also thank Brother Mason for giving way for Mrs. Butterfield, as he was planned for the day. Nov. 15: A pleasant day was spent with Mr. Holehouse, of Belper, and we thank him for his help and words of encouragement to the society. Next Sunday Mr. J. Armitage is with us. Please make it known.—S. L.

SOWERBY BRIDGE.—A moderate audience to hear Mr. Bush, from Bradford. The subject was suggested by the reading and was excellent. It is always a pleasure to listen to this gentleman, who is decidedly inspirational. We regret we cannot secure his services in the coming year.

STOCKPORT.—Mr. Sutcliffe spoke pointedly of the effect our movement will have in the attempt to regenerate society. In the evening he reviewed many of the reasons which made the advent of the modern phase of Spiritualism a necessity. He named some of the clergy who had ceased to preach many of the fundamental doctrines of the churches. Psychometry was successful.—T. E.

THORNHILL.—A glorious day with the guides of Mrs. France, who spoke on "In my Father's house are many mansions," and "What is Spiritualism?" Very successful clairvoyance at each service.—J. H.

WALSALL. Central Hall.—Our esteemed friend Mr. Aldridge, of Wolverhampton, spoke on "Spiritualism, its aim and ultimate," in a very pleasing and satisfactory manner.

WISBECH. Public Hall.—Mr. Ward gave an interesting address on "Reform," followed by good clairvoyance. Miss Florence Weaver sang "The Water Mill."—A. W.

RECEIVED LATE.—Bradford. Norton Gate. Mrs. Marshall spoke on "Glad Tidings from the Life Beyond," and "Spiritualism v. Christianity." Good clairvoyance and psychometry.—Newport. Mr. F. T. Hodson's guides dealt with "The Essentials of Life Here and Hereafter," and "The Three Resurrections; which is right?"—Oldham, Temple. Mrs. Wallis spoke on "Facts and Fancies," and "Work and Worship." Good clairvoyance. Lyceum, a pleasant session. Song by Wilfred Berry. Recitations by Lousia Calverley, Mary Gould, and Edward Calverley.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BATLEY.—Nov. 14: Public tea and entertainment on behalf of the Lyceum was a great success, praise being due to all who took part, especially our Heckmondwike (Blanket Hall Street) friends who gave us the entertainment. Sunday was again a pleasant day, the numbers being rather larger than usual. We are glad the interest in the Lyceum work is growing. Liberty Group discussed "Taking for granted that spirits can and do return, what has Spiritualism got to offer to the man who already believes in eternal life?" Some very good ideas were brought out, showing that it had many things to offer to the thoughtful mind, including progression in this life and the life hereafter.—J. C.

BLACKBURN.—Present: 50 scholars, 6 officers. The morning was devoted to lessons. Poor attendance on account of inclement weather. Mr. C. Minshull opened and closed with prayer. Mr. Smith conducted.

BOLTON. Old Spinners' Hall.—Usual proceedings. Recitations and songs by F. Bailey, the Misses Morris, Hatton, Hobster, Knight, and Riding, and R. Bacon, followed by marching and calisthenics. A very good attendance.—H. G.

BURNLEY. Hammerton Street.—Invocation by Mr. Mason, recitations led by Mr. Richmond. Singing and exercises led by Mr. Dean. Groups formed and well served with leaders on subjects calculated to uplift humanity if carried forward into practical use. Benediction by conductor.—W. M.

LEEDS.—25, Cookridge Street. — Morning: Good attendance. Invocation by conductor, Mr. Young. Usual programme, songs by A. Pogson and S. Campion, recitations by E. and W. Dodgson. A short address was afterwards given by the conductor on the "Eclipse of the Moon," with illustrations on the black board.—F. T. W.

LIVERPOOL. Daulby Hall.—Attendance: Children 45, officers 10, visitors 11. Recitations by Daisy Bell, Agnes Owen, Maggie Love, Milly Fincher, Isabella Bligh, and Reggie Stretton. Short address by the conductor on "Courage." Marching, directed by Mr. Stretton, particularly good. Congratulatory address by Mr. J. J. Morse.

MANCHESTER. Tipping Street.—Invocation by Mr. Swindlehurst. Usual programme, conducted by Mr. Wilson. Recitations by G. Maslin, E. Maslin, and E. Bradbury. Reading by Miss E. Maslin; reading by Mr. Wilson, from "Spiritualism for the Young." Marching, but no calisthenics. Very poor attendance, only 20. Two visitors. Benediction by Mr. Wilson.—J. S.

OLDHAM. Bartlam Place.—Recitations by Alfred Wainwright and Frank Shaw. A short address on "Spiritualism" by Mr. Wheeler, supplemented by Mr. Shaw.

PENDLETON. Cobden Street.—Tea party and concert on Saturday, November 14, when 66 members and 110 friends sat down to an excellent tea. After the tables had been cleared Councillor Boys opened the concert with a few apt remarks, which were well received. Then followed a grand programme in which Messrs. Crompton, Donnelly, Ilee, Brooks, Goosetry, Moulding, Thorpe, W. H. Evans, Moorey, Barns, J. Jackson, Broom, B. Wallis, B. Clarke; and also Misses Pearson, Thorpe, Bates, Daniels, Tipton, and the choir took a prominent part. During the evening two dialogues, entitled "Silence under Difficulties" and "Dr. Diacium" were given (by special permission of Abel Heywood, of Manchester), the audience kept in roars of laughter. After the usual vote of thanks to the chairman, the audience dispersed, well satisfied that it was the best day ever spent with the Lyceum at Pendleton. Nov. 15: Morning, usual proceedings, including a recitation by Rebecca Pool, also a few hints on "Health" by Mr. Crompton. Afternoon: Good attendance. Usual programme. Singing by several Lyceumists. Mr. Crompton conducted both sessions.—J. J.

STOCKPORT.—A good attendance. The marching and exercises correctly performed, Miss Kenyon leading the calisthenics in graceful style. A phrenological lesson by Mr. Crane, illustrated by manipulating the heads of Masters G. Halsall, T. Bolton, and Miss Rowbottom. Readings, &c., by G. Johnson, S. Cox, and T. Bolton. A satisfactory session.—T. E.

PROSPECTIVE ARRANGEMENTS.

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

BLACKBURN.—Nov. 22: Mr. E. W. Wallis will speak on "The New Plan of Salvation," at 2-30, and at 6-30 on "The Origin, Nature, and Destiny of the Human Soul."

BRADFORD. Otley Road.—Nov. 22, Mrs. Burchell, clairvoyant.

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

BRADFORD. Walton Street.—Nov. 23, at 7-45, Miss Patefield will give a service. Philosophy and clairvoyance. Nov. 30, Mrs. Wade, at 7-45. Psychometry and phrenology. Dec. 6, service of song, "Faithful and True," by an efficient choir.

BURNLEY. Hammerton Street.—Saturday, November 21, a public tea at 4-30, meeting at 7 p.m. Tickets for tea, 9d. and 6d.; meeting only, 3d. Proceeds for the new building fund.

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, Felling.—J. D.

HANLEY. Marsh Street.—November 22, Miss Pimblott. Dec. 13, 14, and 15, Mr. G. A. Wright.

HUDDERSFIELD. Assembly Rooms, St. Peter's Street.—November 22, Mr. J. J. Morse, at 2-30, "What can Spiritualists do with the Bible?" Evening: Three subjects selected by the audience. 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.

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

LIVERPOOL. Daulby Hall.—Nov. 22: Mrs. Green. Monday evening: Social meeting of members of the society to consider scheme for the better working of same.

LIVERPOOL. Debating and Literary Society.—Nov. 25: At 8 p.m., "The Follies of Spiritualism," Mr. V. Mynsbrugge.

LONDON. 311, Camberwell New Road, S.E.—Nov. 22: At 7, Mr. W. E. Long, "Theosophy—the gospel of Madame Blavatsky." Discussion on the subject at the weekly conference on Thursday, Nov. 26, at 8-30 prompt.

LONDON. Clapham Junction. 16, Queen's Square.—November 22: Mr. D. Wyndoe, trance, clairvoyant, and physical medium, at 7-30. A few sitters wanted for developing circle on Wednesdays at 8.

LONDON. Marylebone. 24, Harcourt Street.—November 22, Mr. Towns. 29, Mr. Rogers, "Spiritualism and Theosophy."

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

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

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

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

MANCHESTER. Collyhurst Road.—Saturday, Nov. 28: A 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.—November 22: 10-45 and 6-30, Mr. J. H. Lashbrooke. 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.

Mr. HOPCROFT, of 3, St. Luke's Terrace, Canterbury Road, West Kilburn, London, N.W., writes: "Having arranged with some societies in the North of England for two tours in 1892, and having a few dates open, I should be pleased to hear from societies that have dates to offer to fill up the few vacancies."

NEWCASTLE-UPON-TYNE.—November 22: Mr. Joseph Stevenson, at 6-30, in lieu of Mr. W. Victor Wyldes, who is not able to fulfill his engagement on account of ill-health.

NORTH SHIELDS. Camden Street.—Nov. 22: Mr. W. H. Robinson; 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. 22 and 23, Mr. G. A. Wright; 29, Mr. G. Featherstone.

OPENSHAW. Granville Hall.—Nov. 22: Mrs. Wallis, 10-30, "The Needs of the Hour in Spiritualism"; 6-30, Written questions from the audience.

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.

SECRETARIES, PLEASE NOTE.—Mrs. Hoyle, late of Heckmondwike, now resides at 19, Smith Street, off St. James's Road, Halifax. Also, that Mrs. Clough gives up platform work for a few months from this date, owing to ill health.

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.

THE EDITORIAL OFFICE OF "THE KEY" is now removed to more central premises at 61, Marylands Road, Paddington, W.

WALSALL.—November 22. Mrs. Groom is expected. Friends, give her a hearty welcome.

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

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

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

PASSING EVENTS AND COMMENTS.

(Compiled by E. W. WALLIS.)

THE MANCHESTER CONFERENCES.—On Wednesday last Mr. W. H. Wheeler ably contended that the spiritual explanation of the origin of the phenomena familiar to Spiritualists was the only satisfactory one. He examined the theories put forward by Theosophists and others, and showed their insufficiency. We had been promised a synopsis of the proceedings, but have been disappointed. A very interesting discussion followed. Some opposition was aroused and good testimony elicited from Mr. Lowe, of Wilmslow, who related some striking instances of communications being given through the table of matters of fact unknown to the medium and sitters at the time, and afterwards verified, which he affirmed could not have emanated from anyone else but the spirit personage claiming to communicate the information. Mr. Kelley also related striking experiences, and offered to sit with some of those who had objected, in the hope that their spirit friends might manifest through him to them.

WEDNESDAY next, Nov. 25, at the Vegetarian Restaurant, Fountain Street (behind Lewis's), Mr. W. H. Rooke will open on "The Pauline Spiritual Christ versus the Jesus of the Canonical Gospels." Discussion invited. Dec. 2: Mrs. Emma H. Britten on "What spirits are amongst us?" It is expected that speakers will follow on Socialism and Vegetarianism, and at an early date Mr. Wallis will open on "Should Spiritualists organize, if so, why?"

A GOOD CLAIRVOYANT.—Such is the exclamation we hear regarding Miss Bailey, of Blackburn, a young girl of about 12 years of age.

STOCKPORT.—The cause here has at last gained a firm hold, and good meetings are being held. Steady perseverance will always win.

COLNE AND NELSON societies seem to be feeling the wave of revival, and better audiences are being attracted.

BLACKBURN friends are fortunate in having developed good clairvoyants, and some rising young speakers are at work amongst them.

MEDIUMISTIC WORK.—We hear very favourable reports of the mediumship of Mrs. Hyde, of Manchester. She is kept busy by callers seeking advice and assistance, and is successful.

OPENSHAW.—Friends are desired to rally round the devoted few, who are working bravely, but would do much better if their efforts were well seconded and supported.

WHERE IS DR. SEXTON?—A correspondent asks if we know the whereabouts of this gentleman, and what are his present views. Can any of our readers assist us?

SOCIAL SALVATION.—We are pleased to hear that Mr. Swindlehurst gave a most eloquent and stirring address last Sunday evening at Manchester to a large audience. His forcible utterances elicited frequent applause.

MR. RIDEHALGH and his wife called at our new office in Corporation Street, and reported some remarkable instances of striking clairvoyance by Miss Bailey, of Blackburn. She is clairaudient also, and is thus enabled to give names with freedom, a great point in her favour.

BRADFORD. Walton Street.—We are pleased to learn that the services rendered by the mediums on Monday at this place are being appreciated, and with the efforts of Mr. Russell, the secretary, are leading to successful results.

SIGNS OF RENEWED ACTIVITY in our cause are not wanting. All over the country a wave of interest has been aroused by the discussion of Theosophy, and our meetings are profiting. Facts will always win against theories.

A COINCIDENCE.—Quite a number of the reports this week refer to the fact that harmonious conditions prevailed, and successful results ensued. We rejoice that friends are waking up to the necessity for more sympathy, unity, and appreciation, if *spiritual* results are to be attained.

VOLUME TWO of the *Lyceum Banner* is commenced with the November issue. A decided improvement has been made which gives more matter, and the whole number is bright and readable. The editor protests against the use of "that objectionable grammatical monstrosity 'Lyceumist,'" and we agree with him. A list of sixty Lyceums is given. How the good work grows. We can remember when there were less than six.

HUDDERSFIELD.—Brook Street Society announce a change of location (see report), owing to the systematic annoyance of an orthodox believer. We trust they will prosper in their new quarters, and that the harmony and good feeling will continue and increase. The reports furnished us weekly by Mr. Briggs, the corresponding secretary, are models—brief, pithy, pointed, and interesting.

PENDLETON.—A member of the Pendleton society sends us the following letter, requesting its insertion on public grounds: "We had Mr. Milner, of Blackpool, at our hall yesterday. In the afternoon he was giving, what he called 'His Experience of Spiritualism,' which was nothing but a tirade of abuse against all mediums, more particularly the Manchester mediums, and, he says, he intends to give the same to all societies that engage him. As it would only disgust those who go to hear him, I think it would be as well that this should be made known."

ASHTON-UNDER-LYNE.—*The Reporter* of November 14 gave an excellent notice of a meeting addressed by Mrs. Stansfield, of Oldham, who also gave clairvoyant descriptions. One was told of the dying words uttered by a soldier friend in a foreign land, another of her friend who died suffering from rheumatism. Mr. S. H. Emmett was told of a young lady and a little child, both in their spirit robes, and of the messages they brought to him; and others had "messages" equally interesting. The Ashton friends should form a society and thus strengthen each other, so as to make a more public stand, and compel attention. The National Federation will hold another meeting to help them shortly.

PROGRESS AT BOLTON.—The *Evening News* reports: "The Spiritualists at Bridgeman Street Baths held a tea party in the Coffee Tavern, Bradshawgate, on Saturday evening, when 120 sat down to tea. Mr. Blundell presided, and said he was glad to see that Spiritualism was progressing in Bolton. Solos, recitations, and dancing furnished a good evening's entertainment. Mr. Tootill presided at the piano. On Sunday afternoon they held a public circle at the Bridgeman Street Baths, when Miss Walker, as clairvoyant, gave an address. In the evening Miss Walker also gave an address on 'Spiritualism, a light in the darkness.' The audience was so large that many could not obtain admittance." [We rejoice at these signs of good feeling and growth, and extend congratulations and good wishes to our Bolton friends.—E. W. W.]

TO CORRESPONDENTS.—F. B., Gravesend.—I will post a contents bill weekly to the agent if you will send name and address. E. W. Wallis.—H. H., Wisbech. Thanks for cuttings, I have given them to Mrs. Britten.—Mrs. Story, Nottingham. Mrs. Jalland says the fault lies with Mrs. Denman, who sometimes neglects to put it on her list. She has no prejudice against any paper, and gladly supplies what people want. Nottingham friends please note, *The Two Worlds* can be had of Mrs. Jalland, 49, Bridlesmith Gate.

PROPOSED TESTIMONIAL TO MRS. J. B. MELLON.—To ALL SPIRITUALISTS.—Friends,—Owing to the sudden departure from England to Australia of Mr. and Mrs. Mellon and family, on account of Mr. Mellon's continued ill-health, his medical advisers having ordered his immediate departure to a warmer climate, it has been decided at a meeting of Newcastle Spiritualists to present to Mrs. Mellon a purse of gold as the most suitable testimonial under the circumstances, in recognition of her long and faithful services as a medium for physical manifestations and materialization. The committee for the furtherance of this testimonial, while regretting the sad necessity for their departure, believe that Mrs. Mellon's numerous friends, in many parts of England and Scotland, would like to embrace the opportunity of showing their appreciation of the great and continued services to the cause of Spiritualism in this country. Mrs. Hammarbom, of 155, Northumberland Street, Newcastle-on-Tyne, has kindly consented to act as treasurer to the fund. All friends desiring to contribute will kindly remit their donations promptly to the treasurer, who will duly acknowledge the same in the Spiritual papers.—Amount of subscriptions already acknowledged, £6 12s. 8d.; Mr. J. H. Lashbrooke, 1s. 6d.; N. S., 2s. 6d.; Mrs. A. Smith, 2s.; Mr. W. Stephens, £1; Mr. W. Morris, 2s.; Mrs. R. Seed, 1s.; Mr. M. Martin, 5s.; Mr. Jos. Stevenson, 2s.—Robt. Ellison, hon. sec., 14, Alexandra Terrace, Derwentwater Road, Gateshead-on-Tyne.

THE ASHCROFT EXCITEMENT AT BELPER.—I desire to thank my friends who have drawn my attention to, and protested against, a letter in a contemporary in respect to my lecture at Belper. Different minds view things differently. My account of what occurred was published in No. 206 of *The Two Worlds* on October 23. Although Mr. J. P. Mitchell charges me with wilfully misrepresenting the facts, the statements I made were perfectly true. I was not aware that I "lost" my "temper"; indeed, several persons expressed surprise that I was able to keep so cool under the provocation offered. What I did say was, after a lot of hissing had been indulged in, that "geese could make that noise but it meant nothing." The unseemly interruptions were most "ungentlemanly," Mr. Mitchell to the contrary. Of course I am not aware how I looked when Mr. Ashcroft appeared. I certainly was surprised, but otherwise I felt glad that I should now know exactly what his terms for debate were, as also that he should know mine and have an opportunity of accepting them. There was no "bravado" in my offer for him to speak for a quarter of an hour; it was honestly made, and, as I now think, wisely overruled. I did not go to reply, nor was I advertised to do so, as far as I am aware. I intended and attempted to explain the relation of Spiritualism to science and scripture, and affirm its truth and morality, but was unable to do so because of the rowdy interruptions. Mr. Mitchell is unknown to me (and for aught I know a non-Spiritualist), but possibly he could have done much better than I did in face of a hostile audience, who interrupted the chairman with prolonged cheering at the mention of Mr. Ashcroft's name, even before I endeavoured to gain a hearing. He might have succeeded better with an audience who were prepared to laugh at and ridicule his most earnest efforts, but I am inclined to doubt it. All I can say is I

did my best under the CIRCUMSTANCES, and the best can do no more. I have no pleasure in these meetings. I do not go to them with a light heart by any means. I know the difficulties I have to face, and the scant courtesy I shall receive. I know that the difficulties are multiplied because of the actions of the foes within our movement, who appear to delight in forging bullets for other foes to fire at us, and to decry and besmirch all mediums who dare to be independent, and I shall most readily and heartily resign the duty to other and more competent workers; until then, I trust I may have strength and courage sufficient to stand to my guns, and fill the breach as faithfully as I possibly can. If the Belper friends think it wise, and will arrange for a week-night lecture, and charge for admission, I will go there on the first available date and speak under the influence of my spirit friends on "Spiritualism defined and defended," and after paying expenses the proceeds shall be devoted to a charitable purpose. The extent of the circulation of the *Pendleton Reporter*, whether 500 or 5,000, had nothing whatever to do with the fact, that the statement made by Mr. Ashcroft (and repeated after it had been contradicted in his presence by the editor and reporter), viz., "that the report of his lectures, published in that paper, was written by a Spiritualist," was utterly and entirely false—"an undiluted fabrication from beginning to end," as the editor of that paper declared, "and Mr. Ashcroft knew it."

MRS. SMITH'S MEDIUMSHIP.—Mr. John Scott, of 366, Caledonia Road, Glasgow, writes: "I was exceedingly surprised to read Mr. Harper's glowing eulogy of Mrs. Smith's mediumship, as I was under the impression, as were all (a large number) whose opinion I heard, that the visit of that lady to Glasgow had proved a painful failure. I think 'Observer's' proportion of six in thirty quite large enough to apply to the results obtained at those meetings at which I was present—two on Sunday and one on Wednesday night. The kindest thing our secretary could have done would have been to allow Mrs. Smith's visit to pass with the mere record of its occurrence. I agree with Mr. Harper that Mrs. Smith is a good describer, but, unfortunately, what she described here was seldom recognized by the person to whom she wished to attach the spirit or delineation. I do not doubt that Mrs. Smith would be more successful in private sésances, but it was the public sésances which were reported, and I claim that at these injury was done to the cause which will more than counterbalance whatever impetus was given it at the sésances Mr. Harper had the good fortune to attend. It is high time our platforms were purged of illiterate speakers, and incompetent phenomenologists. The instance which Mr. Harper gives, and which, I suppose, will be called "a test," appears to me very weak. If the clergyman had not known either of his parents, how could he corroborate the descriptions? and if a mystery was cleared up, of which he knew nothing by external means, how could he tell that the story told was correct?"—"Observer" also writes: "Mr. Harper affirms that the real test of clairvoyance is where the physical memory supports the descriptions given, and then gives as evidence the clergyman who, although he knew nothing in the ordinary way respecting his deceased relatives, felt sure of their continued existence. I wish to know upon what grounds—surely not that of memory as Mr. Harper intimates? With others I should like to know what the rev. gentleman himself thinks of the subject. I have not much sympathy with those who, Nicodemus-like, would fain get our knowledge of facts by stealth, yet still preach to others that which they must know to be false if they are fully satisfied in relation to the alleged phenomena of Spiritualism. Who can read of the antics of an Ashcroft, trying with all his might to bring into ridicule the most sacred and endearing subject that can be known in this present life and yet keep still? Oh! Shades of Belper, Foleshill, and Wisbech. No quarter would I give to popular Christianity on the one hand, nor to Blavatskyism on the other. Mr. Robertson was not at the meeting alluded to in my last, and Mr. Harper left soon after its commencement, leaving the control of the service in the hands of Mrs. Harper, who did her work well. If Mr. H. has three satisfactory cases, I can send fully a dozen the reverse. Some have volunteered to give their names if desired, but I have no wish to trouble you further. However, in justice to Mrs. Smith, I would state that she could not have obtained the best possible conditions, as I have a fair knowledge of the state of things here. I wish her all success in her mission, and again subscribe myself, OBSERVER."

IN MEMORIAM.

At Gladdiswoode, Torquay, there passed to the higher life, Agnes, the beloved wife of William Tapley Rossiter, in the full knowledge that "Death bursts the evolving cloud, and all is day," her age, 62 years. The following lines have been sent me since by spirit friends, the guide's "Morning Star." I would feel obliged by your inserting them.

Not lost but gone before,
Is the spirit's matchless strain;
Far dearer than of yore,
We shall find our own again,
Where our tears shall not be flowing,
Where our hearts shall not be sad—
For the bonds so long of growing,
Will make us only glad.
They are not dead;
They only sleep
In the Father's blessed care,
While we sweet vigils keep,
Until we join them there.

November 10, Mrs. Eva Chaplin, of Leicester, the beloved wife of our esteemed member and worker, Mr. J. Chaplin, passed to the higher life after a long illness. Aged 32.—S. A. S.

THE PROPOSED DEFENCE FUND.—We have received in response to the appeal made in our issue for November 6, from W. Pimblott, 2s.; H. Stone, 1s.; J. Oliffe, 20s.; G. F., 2s. 6d.; C. Chapman, 3s. 3d.; J. Lingford, 6s. (first contribution); J. T. Dales, 21s. The object of this fund is to print some special tracts and leaflets dealing with the objections to Spiritualism, which are made by Rev. Ashcroft and others, and forward them gratis wherever the showman goes. A good many thousands will be required, and although we have all the materials to write effective leaflets, we have not the necessary funds.

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I am, Sir and Madam,

Yours respectfully,

Birmingham July 9th, 1891.

VICTOR WYLDDES.

No. 2.

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Hope Farm, Baildon, near Shipley, July 1st, 1891.

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I am, your ever grateful friend,

To Mrs. Goldsbrough.

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