

THE TWO WORLDS

A JOURNAL DEVOTED TO
SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

No. 212.—VOL. IV. [Registered as a Newspaper.] FRIDAY, DECEMBER 4, 1891.

PRICE ONE PENNY.

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PLATFORM GUIDE.

SUNDAY, DECEMBER 6, 1891.

Societies marked thus * are affiliated with the National Federation.

- * *Accrington*.—26, China St., Lyceum, 10-30; 2-30, 6-30, Mr. Swindlehurst
Armley (near Leeds).—Temperance Hall, 2-30, 6: Mrs. Fleming.
Ashington.—New Hall, at 5 p.m.
 * *Bacup*.—Meeting Room, Princess Street, at 2-30 and 6-30: Lyceum
 Anniversary. Mr. J. Moorey.
Barrow-in-Furness.—82, Cavendish Street, at 11 and 6-30.
 * *Batley Carr*.—Town St., Lyceum, 10, 2; 6-30, Mrs. W. Stansfield.
 * *Batley*.—Wellington St., Lyceum 10, 1-45; 2-20, 6, Mr. Bloomfield.
Beeston.—Temperance Hall, 2-30 and 6: Mrs. Connell.
Belper.—Jubilee Hall, 10, 2, Lyceum; 10-30, 6-30.
Bingley.—Wellington St., 2-30, 6: Mr. Stansfield.
Birkenhead.—84, Argyle St., at 6-45: Mr. Callaghan, "Demonology."
 Thursday, at 8, Public Séance, Mr. Beattie.
Birmingham.—Oozells Street Board School, at 6-30.
 * *Smethwick*.—43, Hume Street, 6-30: Major-General Phelps.
 West End Chambers, Broad St. Corner.—11, Prof. Burton, "Self-
 esteem"; 6-30, Mrs. Groom. Thursdays, at 8, Clairvoyance
 and Psychometry.
Bishop Auckland.—Temperance Hall, Gurney Villa, at 2 and 6.
 * *Blackburn*.—Old Grammar School, Freckleton St., 9-15, Lyceum; 11,
 Circle; 2-30, 6-30, Mrs. Craven. Monday, 7-45.
 * *Bolton*.—Bridgeman St. Baths, 2-30, 6-30: Mrs. Stansfield.
 * *Spinners' Hall*, Town Hall Sq., Lyceum, 10; 2-30, 6-30.
Bradford.—Walton St, Hall Lane, 2-30, 6: Mrs. Beardshall. Mon, 7-30.
 * *Otley Road*, at 2-30 and 6: Mr. A. Walker.
 * *Little Horton Lane*, 1, Spicer St., 2-30, 6: Mesdames Wooley and
 Ormerod.
 * *Milton Rooms*, Westgate, 10, Lyceum; 2-30 and 6, Mrs. Wade.
 St. James's Church, Lower Ernest St., Developing Circle, 10-30;
 2-30, 6-30, Mrs. Mercer.
 448, Manchester Rd., 2-30, 6: Mrs. Bentley. Tuesday, at 8.
Bankfoot.—Bentley's Yard, at 10-30, Circle; at 2-30 and 6, Mr.
 and Mrs. Galley. Monday, 2-15. Wednesday, at 7-30.
 * *Birk Street*, Leeds Rd., 2-30, 6: Mr. Campion.
Bowling.—Harker St., 11, 2-30, 6. Wed., 7-30.
 Norton Gate, Manchester Rd., 2-30, 6: Mr. G. A. Wright. Tues., 8.
 * *Brighouse*.—Oddfellows' Hall, Lyceum, 10-15; 2-30, 6, Miss Patefield.
 * *Burnley*.—Hammerton St., Lyceum, 9-30; 2-30, 6, Mr. E. W. Wallis.
 * *Robinson St.*, Lyceum, at 9-30; 2-30, 6: Mrs. Green.
 102, Padilham Road, at 2-30 and 6-30: Mr. Taylor. Tuesday
 and Thursday, Developing, 7-30. Wed., 7-30, Private Circle.
 Maden Fold, at 2-30 and 6-30: Mrs. Best.
Burslem.—Newcastle St., Lyceum, 10-30; 2-30, 6-30, Miss Jones.
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, Mrs. W. Stansfield.
Cleckheaton.—Walker St., Lyceum, 9-45; 2-30, 6, Mr. J. Kitson.
 * *Colne*.—Cloth Hall, Lyceum, at 10; 2-30 and 6-30, Mrs. Horrocks.
 * *Cooms*.—Spiritual Rooms, 2-30, 6. Wed., 8, Circle.
 * *Darwen*.—Church Bank St., Lyceum, at 9-30; at 11, Circle; at 2-30
 and 6-30, Mr. J. C. Macdonald.
Denholme.—6, Blue Hill, at 2-30 and 6.
Derby.—51, Crosby Street, at 6-30.
Devsbury.—Miss Firth's, Vulcan Road, at 2-30 and 6.
Exeter.—Longbrook St. Chapel, 2-45 and 6-45.
Felling.—Hall of Progress, Charlton Row, at 6.
Foleshill.—Edgewick, at 10-30, Circle; at 6-30.
Gateshead.—Mrs. Hall's Circle, 18, 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: Mrs. Butterfield, & on Mon, at 7-30.
Hanley.—Hall, Marsh St., Lyceum, 10-30; 2-30, 6-30.
Hookmondwike.—Assembly Room, Thomas Street, at 10, Lyceum; at
 2-30, 6, Mr. Hopwood. Thursday, at 7-30.
 * *Blanket Hall St.*, Lyceum, at 10; at 2-30 and 6, Mr. Galley. Mon-
 day, at 7-30. Public Circles, Mondays and Saturdays, at 7-30.
 Members', Tuesdays.
 * *Heywood*.—Moss Field, Lyceum, at 10; at 2-30 and 6: Mr. Palmer
 and Mrs. Ashworth. Wed., 7-30.
 * *Huddersfield*.—Assembly Rooms, St. Peter's St., Lyceum; 2-30 and
 6-30, Mr. J. B. Tetlow, and on Saturday, Dec. 5.
 Institute, 3A, Station St., 2-30, 6-30: Mr. W. Rowling.
Idle.—2, Back Lane, Lyceum, 2-30, 6: Mr. T. Hindle.
Keighley.—Lyceum, East Parade, 2-30 and 6.
 * *Assembly Room*, Brunswick St., at 2-30 and 6: Mr. J. J. Morse.
 * *Lancaster*.—Athenæum, St. Leonard's Gate, at 10-30, Lyceum; at
 2-30 and 6-30, Miss Janet Bailey.
Leeds.—Psychological Hall, Grove House Lane, back of Brunswick
 Terrace, 2-30 and 6-30: Mrs. Wilkinson.
 * *Institute*, 25, Cookridge St., Lyceum, 10-30; 2-30, 6-30, Mr. Hep-
 worth. Service of Song.
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 and 6-30, Mrs. E. H. Britten. Monday, 8, open meet-
 ing, Mr. Maginn. Wed, Debate, Mr. S. S. Chiswell, "Prayer."
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' only; at 8, Lyceum; at 7, Mr. Stead's "Ghosts."
 Tuesday, at 8-30, Soirée. Thursday, at 8-30, Conference.
 Inquirers welcome. Saturday, at 8-30, Members' Séance.
Canning Town.—2, Bradley Street, Beckton Road, at 7: Mrs.
 Weedemeyer. Tuesday, Séance, at 7-30.
Olapham Junction.—16, Queen's Parade, at 7-30.
Forest Hill.—28, Devonshire Road, at 7: Mr. Veitch. Thursday,
 at 8. Captain Pfoundes, Class for Psychology.
Islington.—Wellington Hall, Upper Street, at 6-45.
Islington.—10, Park St, Monday, 8, Healing. Tues., 8, Reception.

- Kentish Town Rd.*.—Mr. Warren's, 245, at 7: Séance, Mrs. Spring.
 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. T. Everitt, "Similarity between a person hypnotized
 and one under spirit control." Fri, 8-30, Circle, Mr. Webster.
Manor Park, Essex.—14, Berkley Ter, White Post Lane, 11-30, Re-
 ception. 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
 Sunday in month, 7-15, reception. Tues., 8-15 p.m., experience.
 All meetings free.
Marylebone.—24, Harcourt St., 11, Discussion on "Mind"; 7, Mrs.
 Perrin, Trance. Thursday, 7-45, Mrs. Wilkins. Saturday, 7-45,
 no meeting.
 * *Notting Hill*.—124, Portobello Road. Tuesdays, at 8, Mr. Towns.
Peckham.—Winchester Hall, 33, High St., 11-15, Mr. Brown; at 7,
 Mon, 8, Members' Circle. Tues, 6-30, Free Healing, 4, Sidney
 Rd., Stockwell. Thurs., 8, Free Concert. Friday, 8, Healing.
Shepherds' Bush.—50, Becklow Rd., at 7: Mrs. Hawkins. Tues., 8,
 Mr. Norton. Thurs, Séance for Development. Saturday, 8.
Shepherds' Bush.—14, Orchard Road, Lyceum, at 3; at 7: Mrs.
 Hawkins. Tuesday, at 8, Séance, Mrs. Mason.
Stepney.—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday, at 8.
Stratford.—Workman's Hall, West Ham Lane, E., at 7.
Tottenham Court Rd., 73.—Athenæum Hall, 7. (See Prospectives.)
Longton.—44, Church St., at 11 and 6-30.
 * *Macclesfield*.—Cumberland St., Lyceum, 10-30; 2-30, 6-30.
 * *Manchester*.—Temperance Hall, Tipping St., Lyceum, 10; 2-45, 6-30,
 Miss Walker. Bridge Street Chapel, Pin Mill Brow, at 10-45,
 Circle. Admission 2d.
 Collyhurst Road, Lyceum, 10-30; 2-30, 6-30.
 Edinburgh Hall, nr. Alexandra Park Gates, 11, Debate; 8, 6-30.
 10, Petworth St, Cheetham. Fridays, at 8, Séance.
Mexborough.—Market Hall, at 2-30 and 6.
 * *Middlesbrough*.—Spiritual Hall, Newport Road, Lyceum & Phrenology,
 at 10-45, Circle; at 6-30.
 Granville Rooms, Newport Road, at 10-30 and 6-30.
Morley.—Church St., Lyceum, 10 and 2; 2-30, 6, Mrs. Hoyle.
 * *Nelson*.—Bradley St., 2-30, 6: Mrs. Beanland.
 * *Newcastle-on-Tyne*.—20, Nelson Street, at 2-15, Lyceum; at 6-30,
 Professor R. B. D. Wells.
Newport (Mon.).—The Homestead, 60, William St., at 11 and 6-30.
North Shields.—6, Camden St, Lyceum, 11; 6-15.
 41, Borough Rd., at 6-30.
Northampton.—Oddfellows' Hall, Newland, 2-30, 6-30.
 * *Nottingham*.—Morley Hall, Shakespeare St., Lyceum, at 2-30; 10-45
 and 6-30, Mrs. Barnes.
 * *Masonic Lecture Hall*, 10-45 and 6-30.
 * *Oldham*.—Temple, Union St., Lyceum, 9-45, 2; 2-30, 6-30, Mr. Johnson.
 * *Hall*, Bartlam Place, Horsedgate St., Lyceum, 10, 2; 8, 6-30, Professor
 Blackburn, & on Mon. 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, Mr. J. Armitage.
 * *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. Wallis.
Radcliffe.—Spiritual Hall, 1, Railway Street, 2-30, 6-30.
Raustenall.—10-30, Lyceum; 2-30, 6, Mrs. Frank Taylor.
Rochdale.—Regent Hall, 2-30 and 6: Public Circles.
 * *Water Street*, at 2-30 and 6: Rev. C. Ware. Tuesday, at 7-30.
 Penn St., 2-30, 6. Wed., 7-30, Circle.
Sheffield.—Cocoa House, 175, Pond Street, at 8 and 7.
 * *Central Board School*, Orchard Lane, 2-30, 6-30. Wed., Mr. Shaw.
Shipley.—Liberal Club, 2-30 and 6: Mr. and Mrs. Hargreaves.
 * *Slaithwaite*.—Laith Lane, at 2-30 and 6: Mrs. Gregg.
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,
 Mrs. J. M. Smith.
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. S. Featherstone. Thurs., Private Circle, 7-30.
Stockton.—21, Dovecot Street, at 6-30.
Sunderland.—Centre House, High St., W., at 2-30, Lyceum; at 6-30,
 Mrs. White.
 Monkwearmouth.—3, Ravensworth Terrace, 6-30.
Thornhill.—At 2-30 and 6: Mrs. Hoyle.
Tunstall.—13, Rathbone Street, at 6-30.
Tyne Dock.—Exchange Buildings, 11, Lyceum; 6, Mr. Moorhouse.
 * *Walsall*.—Central Hall, Lyceum, at 10; 11, 6-30, Mr. P. Woolison.
Westhoughton.—Wingates, at 6-30: Mr. James Mayoh.
West Pelton.—Co-operative Hall, Lyceum, at 10-30; at 2 and 5-30.
 * *West Vale*.—Green Lane, 2-30, 6, Mrs. Ingham.
Whitworth.—Reform Club, Spring Cottages, 2-30, 6: Mr. Plant.
Wibsey.—Hardy Street, 2-30, 6, Miss Illingworth and Mrs. Ellis.
Wisbech.—Lecture Room, Public Hall, 6-45, Open meeting.
Woodhouse.—Talbot Buildings, Station Road, at 6-30.
Windhill.—12, Cowling Road, 2-30, 6: Mrs. Jarvis.
Yeadon.—Town Side, at 2-30 and 6: Mr. Woodcock.

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THE ROSTRUM.

A SPECIAL APPEAL TO SPIRITUALISTS FROM THE EDITOR OF "THE TWO WORLDS."

THE following extract from *The Courier and West Ham News*, kindly sent by a member of the London Spiritualists' Corresponding Society, will be found very interesting, and in conformity with the desire of those persons who are especially anxious to devote the columns of this paper to reports of English Spiritualism. If our friends in various sections of the country will take the pains to provide reports of good, capable speakers' lectures, or send us short, pungent essays on Spiritual subjects of interest, they will not only be welcome to the Editor and readers of this journal, but contribute to awaken interest in the noble cause of Spiritualism—the noblest religion and broadest field of new and progressive science IN THE WORLD, but, unhappily, one that is suffering chiefly from the apathy and lack of zeal in those who, having attained to a knowledge of the beauty and fulness of the Spiritual life themselves, fail in the solemn duty of giving again to others, even as they have received. Awake, friends! and let no opportunity pass you of sending notices to this—THE PEOPLE'S PAPER—of the glad tidings of life immortal which Great Britain can afford! In Mr. Allen's interesting lecture the control has forgotten to say that the spirits in the life hereafter are just as surely made responsible for sins of O-mission as for those of Com-mission. Take this hint, friends, and be up and doing! Send on your reports—good, bad, and indifferent—but give us the chance of selection and the opportunity of putting reliable items into Editorial shape.

SPIRITUALISM IN CANNING TOWN.

THE OCCUPATION OF SPIRITS.

To the Editor of the *Courier and Borough of West Ham News*.

DEAR SIR,—To the generality of mankind there is something delightfully vague about the word "Spiritualism." On the pronunciation of that mystic word, imagination at once conjures up visions of darkened rooms, ghostly appearances, tables flying, and a Maskelyne and Cooke appearance about things in general. The wonderful amount of misconception prevailing concerning this particular "ism" is almost incredible. This is the more reprehensible when we consider the stores of literature now at command, from which a truer estimate may be obtained. As to whether this literature is worthy of perusal, I commend the following extract to your readers' attention. In the article on "Foreign Exchanges" the Australian *Harbinger of Light* says: "A striking evidence of Spiritualism among the intellectual classes in Germany is furnished by the 'Catalogue of Spiritualistic Literature,' published by Messrs. Mantz and Bessar, of Leipzig. Physicians, lawyers, civil engineers, scientists, and philosophers figure among the authors of the books advertised; and it is obvious that the question has taken a strong hold upon the public, and cannot be treated with ridicule or disrespect by an 'atheistic or flippant press.' From the current number of the 'Review of Reviews' I cull the following: "The Rev.

Joseph Cook (Congregationalist minister) has selected the photographing of apparitions, asserted as authentic by Mr. A. R. Wallace and Professor Crookes, as the latest reinforcement by science to the doctrine of Christ's resurrection. His lecture thereon will be found in 'Our Day' for October." Having thus shown that the subject is deemed worthy of investigation by some of the greatest minds of the present day, it needs no apology for placing before your readers a synopsis of the lecture delivered by Mr. J. Allen on November 8th last, at the Canning Town Spiritualistic Society's Rooms, No. 2, Bradley Street, Beckton Road. Their method of procedure is not without interest. Slips of paper were given to the audience, upon which to write down the subject they desired the lecturer to address them on. In all six applications were sent in for explanation, and the subject chosen by the vote of the audience was "The Occupation of Spirits." The lecturer commenced by explaining that although the words we heard came through the lips of the sensitive, they were not emanations from the medium's own brain. The mind of the medium was absolutely quiescent. In precisely the same manner as the mesmerist by magnetic passes causes his subject to lapse into unconsciousness, so he, a spirit, caused his medium to become unconscious, in order that they, i.e., spirits, might obtain possession of his organism to speak through. The medium continuing said: When you shall pass over, you will enter that sphere which you have prepared for yourselves; for your every thought and act helps to build your spiritual home—you literally make your own heaven and your own hell. If your spiritual condition is cultured, if you work for the good of others, no matter what your religion may be, be it Mohammedan, Christian, Buddhist, or Spiritualist, all will be judged according to the light they possess, and the way in which they have acted up to their standard of morality. You have each within you that still small voice, that inward monitor, which plainly tells you right from wrong. See that you act up to its monitions, for upon your acts here will depend in a great measure your employment hereafter. Throughout the religious teachings of all times you will find this spiritual line of thought exists, that "As ye sow, so shall ye also reap." True it is, that many of the grandest Spiritual truth have become obscured by wrongful interpretations. In spite of the teachings so plainly enunciated by the great reformer Christ, his so-called followers are now teaching that, "Except ye believe that the blood of Christ cleanseth from all sin, ye cannot enter the kingdom of heaven." Teachings never taught by the reformer himself are boldly put forward as divine truths. Among Theosophists, and many Eastern nations, credence is largely given to the fallacy of re-incarnation. The spirit who has been brought up in this belief will, for a long time after passing over, come back to your earth condition and hover around; waiting and longing for the time when he shall be re-incarnated. The chief occupation of such spirits is to be incessantly influencing others on their own plane of thought. Now, what does this teach? It teaches the important fact that you must cultivate your own true spirituality—your own ideas of a future state. When you pass over you will find that it will not be a place of eternal rest, nor eternal singing and twanging of harps. Your own common sense will plainly tell you that true happiness is only to be found in the exercise of your mental powers. One of the first lessons that spirits learn on passing over, is the law of attraction and repulsion between the human species. Thus the philosopher on earth delights to continue in the company of kindred soul-poets, orators, actors, skilful

mechanicians. Spirits of every shade of thought return to influence the children of earth, and we spirits are in turn influenced from higher sources, by those who are as much our teachers as we are yours. You will find when your spiritual sight is opened that you will have to go back to this earth condition, not to be re-incarnated, but to influence those who may be degraded, those who have not the light and knowledge which you possess. Or it may be that you have wronged another during your earthly existence. I would bid you ere you leave your material bodies to commence the work of reparation at once, here and now; for your task will increase twenty, or perhaps a hundred fold, if you wait until you have passed through the change called death. Oh! it is hard to see the spirit brought face to face, as it were, with his iniquity, and being told by his guardian angels that he must repair the wrong done, ere progress can be made—ere he can go onward and upward towards those realms of spiritual light and life which seem to be ever so little in advance of him, yet always beyond his reach. As soon as the desire to do good is implanted within you, then by the law of affinity you will attract those spirits to you who will influence you for good—who will bear you up in your hour of adversity, and cheer your onward path. This is the occupation of the vast majority of spirits. Their greatest value is as missionaries, to lift those on a lower plane of thought and existence to themselves up to higher conceptions of their own spirituality. We do not of necessity return to influence mortals only; there are spirits on quite as low a plane of thought as mortals, for the simple reason that you are continually sending your criminals over here; and you have to learn too, that nearly all spirits have power to return and influence the children of earth. You can be influenced by whatever spirit you like. This is the natural law of affinity. Then, Oh! be prayerful; send your prayers to the fountain head of Love and Wisdom; then by the same inexorable law of affinity you will attract spirits who can and will help you to press onward and upwards on the ladder of progress.

—Reported by A. Rix.

THE "SONG OF THE SHOP."

[There are shop girls in Islington working 107 hours a week]

With eyelids weary and worn,
With limbs as heavy as lead,
A shop girl sat in her chill, bare room
Holding her aching head.
And over her pale, thin face
The tears were beginning to drop,
As, checking a sigh that became a sob,
She sang the "Song of the Shop."
"Oh! it's work—work—work!
Till the brain begins to swim;
And work—work—work,
Till I ache in every limb;
Compelled through the livelong day
Behind the counter to stand,
Till the heart grows sick and the brain benumbed,
As well as the weary hand.

"Work—work—work!
In the hurry and rush and glare;
Work—work—work,
In the foul, gas-poisoned air.
Whatever the seasons be,
No change in my lot they bring;
And it's only because the fashions change
That I know it once more is spring.

"Oh! but to breathe once more
The breath of the cowslip sweet;
To see blue sky above my head
And green grass beneath my feet.
Oh! but for one short hour
To feel as I used to feel
Before to the counter I was bound
Like a slave, with chains of steel."

With eyelids weary and worn,
With limbs as heavy as lead,
A shop girl sat in her chill, bare room
Holding her aching head.
Essaying in vain to check
The tears that perforce would drop,
As still, in a voice of dolorous tone,
That was half a sob and half a moan,
She sang this "Song of the Shop."

—London Truth.

The divorce between Church and State ought to be absolute. It ought to be so absolute that no Church property anywhere in any State or nation should be exempt from equal taxation; for if you exempt the property of any Church organization, to that extent you impose a tax upon the whole community.

WOMEN'S SPHERE IN THE METHODIST EPISCOPAL CHURCH NOBLY DEFINED BY ENGLISH AND IRISH DELEGATES.

THE GREAT METHODIST JANGLE.

THE Methodist Ecumenical Council, recently held at Washington, D. C., had its "Woman's day," and we have awaited its proceedings with a lively interest. A very full synopsis of the speeches is before us.

Bishop Ninde, of the Methodist Episcopal Church, opened the debate. He said, that following the example of European Methodists, a deaconess movement had been inaugurated in this country, and there were at present thirty-one "homes [Methodist nunneries, Ed.], five hospitals, and many young women were seeking to join the sisterhood. In some quarters this movement had been viewed with alarm. It was said to resemble Papal methods." He then added: "The Roman Catholic Church is rapidly becoming protestantized in this country." The Methodist, and some other Protestant Churches, are on the other hand, rapidly becoming Roman-Catholicized, and are aping its methods to obtain and retain power as organizations.

The Bishop was followed by the Rev. Mr. Watters, of the London Mission Methodist Church, who gave a left-handed rebuke to the male exclusives by saying that "it would be far more fitting if a sister had been here to present her own cause. He hoped that at the council a woman would be permitted to take her place upon the platform and address the conference." This statement elicited applause, but evidently Dr. Buckley, editor of the *Christian Advocate*, did not join in it. Mr. Watters further said that "for fifteen years the English Wesleyans had used the sisterhood as lay-workers. There were ten missions under the oversight of Rev. Peter Thompson." We cannot refrain from asking, why these ten missions were not under the care and oversight of Mrs. Peter Thompson, or some other "elect lady," and thus take them out of the category of "priestly supervision"?

J. H. Lile, of London, followed, driving some more sharp thorns into the sides of the male ecclesiastical exclusives, by saying that he "regretted very much that women were not allowed to sit here as delegates. A woman had been elected to sit here. He referred to Frances Willard, a woman beloved on both sides of the Atlantic." This was the last feather which broke the back of the camel, Patience, and an American, Rev. Dr. Stephenson, arose to the point of order, that "the eastern section was not in order in reflecting upon the action of the western section, which was perfectly competent to manage its own business!" Read that sentence over again, ye mothers, wives, and daughters of the Methodist Church! The leaders in the Methodist Episcopal Church of America had forbidden women representation in this Ecumenical Council of the Church! And their representative threw the glove into the ring, and the lance was poised, and the tournament about to open. But the English brother and the American sister—to use the language of the ring—were knocked out on a point of order.

But Mr. Atkinson, M.P., arose and put a crown upon the head of woman as man's equal in rights, and struck the American bigots of the Doctor Buckley school a staggering blow, by saying that "his own wife and sisters had been, for forty years, class-leaders," and "he would rather be led by them than by the president of the council himself." The session ended with the English brethren ahead.

At the afternoon session, the editor of the *Central Christian Advocate*, St. Louis, Mo., read a paper upon "Woman's Work in the Church." He claimed that there was a ministry of women in the Church, in apostolic times; that Protestantism had failed to assure the full measure of help from its women; that it has been afraid of the charge of following Papal practices, and that the Church could not do the work before it without the aid of woman.

Rev. Dr. Gorman, a Belfast Methodist Irishman, gave the American male exclusives some hard raps. He said: "Woman might bring all her graces to the altar but the power of her speech. She might sing hymns, and work in the homes. She might teach her son to preach. She might perhaps, help her husband to prepare his sermons, but she could not preach. That there should be need for the organization of woman for the regeneration of woman, was a blot upon the Church which should be wiped out. Would you stop her ministry because she is a woman? LET THE PULPIT BE TAKEN AND THE WOMAN LEFT."

Several others pressed the claims of woman, and then Doctor Buckley, in defence of his position, took the floor.

He brought Paul and his Judaistic teachings to the front, but they were evidently not palatable to the audience. He was followed by Rev. Joseph Hamilton, whose utterances were belligerent. Among other things, he said: "If the greatest expounder of the Methodist Church had held that Paul must not conflict with Jesus, it was not for the men who sit here to force the conflict." Rev. Dr. Reid, of Belfast, asked for woman her ultimate privileges, saying that "when a woman had brought a soul to Christ, she should be permitted to perform the rite of baptism"—a sentiment which elicited applause. Rev. W. F. Bourne, of London, England, sent the liberal shaft home by saying, that "he had no patience with the narrow and bigoted version of St. Paul's words upon the subject. If literally rendered, they would prevent woman from being married in Church, inasmuch as they forbid woman to speak in Church." Be careful, Rev. Bourne! you will be tried for the "higher criticism" heresy, along with Doctor Briggs.

Evidently the liberals, led by the English representatives, are in the majority in the council. All honour to the Old country for setting an example to the New.—*The Better Way.*

THE WORLD'S VARIOUS RELIGIONS.

THE ORIGINAL ENGLISH SHAKERS.

THE small sect called Shakers in this country is very different from that of the same name in America. The *Weekly Free Press* has recently given a serious and lengthy notice of the latter. We collate the following particulars from it:—

About a century ago there was a secession from the Quaker body in England. A secession from a body, which was itself a strongly marked secession, would necessarily feel that it had socially isolated itself. The seceders turned their thoughts to America, where they hoped to establish a home after their own hearts. They sent some of their members to seek for a locality where they could realize their ideal. They purchased a tract of land, pasture and forest, of 4,500 acres, near New Lebanon, in the state of New York. The land was to be held in common, and the proceeds go into a common treasury. They were to form only one family, of which the head was to be a woman, Anne Lee. The marriage relation was annulled; families broke up; celibacy was held to be essential to the highest Christian life. The New Testament they declared to be their guide. Anne Lee they regarded as the woman spoken of in the 12th chapter of Revelations; they said she spoke languages unintelligible except by the dead, with whose spirits she was said to be in constant communion. Their blessings, temporal and Spiritual, they ascribed to her as the agent of Christ, the first celibate and Saviour of mankind. A meeting-house was built near their dwelling. The men and the women entered by opposite doors, and occupied opposite sides; and strangers were assigned the back part of the house. The meetings opened in silence, which was broken by one of the ministers rising and making a short exhortation to live a holy life. The worshippers then rose and formed in lines as if for dancing. One would start a monotonous song; all would keep time with their feet, jumping a few inches from the floor and advancing in regular order, increasing the rapidity of the movement as the singing grew more animated. This was kept up until their nerves were wrought to such a pitch that they were sometimes thrown into convulsions, and it was common for them to shake as if with ague. From this they obtained the name "Shakers," which has clung to them. During their dance they were frequently stopped by the ministers to listen to an harangue. That over, the dancing was renewed with increased fervour, the men throwing off their coats and springing up high. At times the exercises were varied by whirling around rapidly, like the Oriental dervishes. These forms were said to be suggested by a passage in the 31st chapter of Jeremiah; "Then shall the virgin rejoice in the dance, both the young men and the old together; for I will turn their mourning into joy, and will comfort them and make them rejoice from their sorrow." They alleged that they were continually having revelations from the spirit world. They taught that there is not one heaven and one hell, but an intermediate state, in which there are gradations of happiness and misery, in which rewards and punishments are meted out in accordance with the degree of holiness or sin attained in life. Mills, factories, and shops were established on their farm, and everything necessary for themselves was manufactured on their premises. Woollen goods, hats, bonnets, barrels,

tubs, buckets, brooms, dried herbs, garden seeds, preserved fruits, and cheeses were sold. So exact and honest were they that their goods always commanded a premium. Their farm of rich meadow and woodland was stocked with imported short-horn cattle and English sheep. Their herds were unsurpassed in America, and many of the most popular families of short-horns in the country can be traced to them. Their prosperity attracted converts, who flocked in until one house after another had to be built to accommodate them. A dozen or more branch communities were successively established in various parts of the adjoining states. Their broad-brimmed hats, home-spun coats, and scuttle-shaped straw bonnets, became as familiar as the peculiar garb of their Quaker neighbours who settled around them. Adventurers, disappointed lovers, broken-hearted husbands, widows, spinsters, wanderers, and men out of employment have from time to time gained entrance, but finding no field for their several individualities, only a quiet home, self-sacrifice and a constant round of work, they have not been anxious to remain. The children that they took from the poorhouse and asylums and reared were claimed by their parents, or rebelled at the thought of spending their lives out of the world. So, many have always left. They who remained were those who entered from religious conviction. The older ones, as they die, have been replaced, of late years, in lessening numbers.

In conclusion, the *Free Press* intimates that the latest news it has received about the Shaker friends is to the effect that some portions of their land are let; some of their factories are silent; storehouses are less well-filled, stock less well looked after; things generally, without showing poverty, taking on an air of decadence; farmers regretfully shake their heads just as they might if they saw in the distance the departure of good and kindly neighbours.—*Light.*

IR-RELIGIOUS INTELLIGENCE.

Rev. C. H. Spurgeon and other Baptists have issued a circular respecting the verbal inspiration of the Scriptures, in which they unite in saying that they observe with growing pain and sorrow the loosening hold of many upon the truths of revelation, and in consequence are constrained to avow their firmest belief "in the verbal inspiration of all holy Scripture as already given." To them the Bible, "does not merely contain the Word of God, but is the Word of God. They consider the Old Testament no less inspired than the New. The two must stand or fall together."

It is intended as a new confession of faith, deemed necessary by the laxity of modern belief. The cheerful conviction is expressed of "the hopeless perdition of all who reject the Saviour." Also, the hope of the pre-millennial return of the "Lord Jesus" in glory. As if the bare assertion of thirty individuals, headed by Mr. Spurgeon, gave any greater weight to truth than the equally positive denials of thirty others, whether clergymen or laymen. It is not mere numbers that establish truth, or make it any stronger. There certainly can be no objection to anyone declaring his belief with all the energy he wishes to put into his declaration, but he must not find fault if so much importance is not attached to it as he could wish, or as will wholly satisfy his vanity.

Mr. Spurgeon may be an interesting individual, in his peculiar way, to a great many persons, for a variety of reasons, but that of itself does not constitute him a better authority than many more are.

It is no great credit to the humanity of a popular preacher like him that he would apparently acknowledge no Saviour, unless he could interpret his words to imply a threat of eternal punishment, than which nothing in the whole range of human thought can be conceived more cruel. It is this very feature that seems to give those like Mr. Spurgeon the keenest satisfaction. They never would be happy without somebody to punish.—*Banner of Light.*

Dr. Talmage says that God began the work of creation bright and early Monday morning. This implies that he worked on the Christians' Sunday, for which he would have been arrested had he lived in Tennessee at the time.

The German Government has begun the prosecution of the editor of the *Kladderadatsch* for ridiculing the holy coat of Treves by a cartoon headed "The Gull Snaring Pilgrims." But as the "responsible" editor of this paper is a sort of jury mast especially employed to endure imprisonment for such offences, it will not affect the regular publication any,

nor prevent the appearance of another cartoon the following week if necessary. As fast as the "responsible" editors are put in durance vile, others are appointed to fill the vacancy. Such is "free press" in Germany.

A preacher in Waco, Texas, in a sermon on Spiritualism, admitted the truth of the phenomena, but asserts that only evil spirits return. The *Independent Pulpit* wants to know if Moses and Elias are classed among the latter.

QUESTION DEPARTMENT.

IS THE BIBLE FOR THE LEARNED OR THE PEOPLE—WHICH?

(1) Considering the extremely rational method by which you interpret and explain various incidents and events recorded in the Bible, why is it that you so repeatedly and emphatically reiterate "And these signs shall follow them that believe; in my name shall they cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing it shall in no wise hurt them, they shall lay hands on the sick and they shall recover"?

(2) What evidence can be adduced that the above quotation formed part of the original MS. of Mark?

(3) Has it not been demonstrated and corroborated by our finest critical scholars that Mark's gospel ends with chap. 16, verse 8, and the remaining twelve verses (wherein is found the foregoing quotation) are an addition of much later date?

(4) Can the words of the quotation be in any way reconciled to the general teaching of the Master?

(5) Do they square with science, *i.e.*, are they capable of scientific demonstration?

ANSWERS.

The ordinary readers of the Bible, or Jewish Scriptures, have nothing to do with what learned authorities say of its authenticity, whether in one part or many. Learned "infidels," agnostics, and not a few popular preachers of the present day, take exception now to this passage, now to that, now to the authenticity of the Bible *as a whole*, and now to its style, morality, and consistency in various sections. The Editor's own work of "The Faiths, Facts, and Frauds of Religious History" points to the plagiarisms, contradictions, and even absurdities of the writings when labelled "The Word of God," and gives ample authority for the objections taken, and these objections are unanswerable. In the meantime, what notice is taken of all the arraignments of this book with which the present age abounds? Why, just nothing at all. Bible Societies continue to sell and distribute the book. Missionary Societies subscribe tens of thousands of pounds annually to send it out to teach and convert the heathen; and archbishops, bishops, deans, and clergy are lodged in palaces, hold the people's lands, tithes and churches, and receive nine millions of pounds annually for upholding the Bible as the text book, and Christianity the one standard of faith and the one book—and the one *only*—in which "God's word was ever revealed to man. It is not *for* or *against* the sources from whence the Bible was compiled—not according to the opinions of one or more learned, or unlearned, commentators that the Editor of this paper quotes it as popular authority. It is because that book—as a whole—is presented to some fifty or more millions of people as the "Word of God," and that without any commentator's views of what is original and what interpolated, what is false or what is true. Here is an extract from the *Christian Herald* of November 4th of this year, concerning the sect which includes—with the present writer—millions of the noblest and best men and women of the age, namely, Spiritualists:—

What do we see around us? People in many places led astray by Theosophy and Spiritualism. We hear of such new terms as adepts, mediums, and mahatmas. There is a growing class in our midst of men who have to do with the *evil* spirits, who are used by *demons* as instruments for beguiling and ensnaring men. Both Theosophy and Spiritualism have numerous adherents, who are worshipping *demons* as earnestly as we are worshipping God. [*Here the speaker read a startling and horrible prayer offered by Spiritualists to Lucifer, the fallen angel—that is, the devil.*] Spiritualism is not a sham, but a reality, and both it and Theosophy are the direct working of demoniac agents (Rev. xvi. 13, 14).

A subtle spirit of infidelity is spreading. Christ's divinity is denied, His atonement rejected, His Word dishonoured, and worldliness is creeping in like a flood. In all these things we behold the signs of the approaching end of the age and of the coming of our Lord.

The Rev. A. G. Brown rejoiced that such testimony had been borne, and recalled how, twenty years ago, he took a similar view of Spiritualism—as unlawful communion with the spirit world, as "Satan personating the departed, in order to delude and damn the living." The wonderful movement towards Theosophy and Spiritualism he believed to be the last signs of the coming End of this Age.

We could cite a hundred far more abominable and abusive passages than the above, levelled against the princes, nobles, statesmen, thinkers, writers, &c., included in the ranks of Spiritualism, and all this hurled at them, because of two of these texts in the Bible—a book full of the self-same manifestations of Spirit power as those common amongst the Spiritualists, and yet these manifestations in the Bible are said to have been wrought by God—and in the present day are affirmed by Bible worshippers to be wrought by "Satan." This is a fair sample of how individual commentators on the Bible use its various texts to suit their own narrow views. If the 16th chapter of St. Mark, together with its 15, 16, and 17th verses *are not* true, authentic, and genuine, what can we think of the Christian church and its missionaries who allow such fearful and delusive lies to go abroad to millions of people? If they *are* true, what can we think of Christian churchmen *when they don't* give the signs there demanded by him they call the Son of God? And again, if the passages in question are not true and authentic, what can we think of the blasphemers who make the Son of God say (St. Mark, 16 c. 16 v.): "He that believeth and is baptised shall be saved, and he that believeth not shall be damned." And as a corollary to this sentence let us add (see St. Matthew, 25 c. and 41 v.) "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Whether our questioner can reconcile such views of the Supreme Being with the teaching that not a sparrow can fall to the ground uncared for by our Heavenly Father—in fact, with the teaching that the God who promises such a doom as the above on the creatures he has made is our "Father" at all, is for the *authorities* our questioner cites to decide upon, not we that reject them altogether, and only quote them to show what kind of teachings are put forth by that Church, that for the last forty years has carried on an unceasing war of persecution and denunciation against the plain, common sense, deeply religious, and well-proven facts of Modern Spiritualism. Well may the Churchman's text-book say, in the name of their reputed God, "Woe unto you, Scribes and Pharisees, hypocrites! for ye are like whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones and of all uncleanness."

As to the fifth and last query propounded we must answer by asking another. Can science account for the rappings, tippings, levitations, passage of matter through matter, speaking with new tongues, photographing invisible beings, and the hundreds of other test-facts given broadcast over the world during the last forty-three years? Can science, as it is at present understood, account for the marvellous doings of little Annie Abbott, "the Georgia Wonder," now performing at the Alhambra in London? We dare to answer, most emphatically, NO! Science cannot account for any of these things, but they happen, nevertheless, and millions of living witnesses testify that they do. If this is so, would it not be as well then if Scientists as well as Churchmen studied the *FACTS FIRST*; then Scientists should be prepared to account for the phenomena and Churchmen required to prove their case by the production of their great pew-renting whipper-in, SATAN, *in propria persona*?

A SPIRITUALIST'S PILGRIMAGE TO THE LAND OF THE HOLY COAT.

On the steamship Spaarndam, which sailed in August, from Canada to Rotterdam, I had the good fortune to be one of the passengers; not for service we received, as it is a very cheap line, but for the purpose of studying human religious natures and human ignorance. I was one of twenty-seven second-class passengers, and the youngest, excepting a young lad, of whom I will speak later. Of these passengers five had crossed the ocean for the purpose of seeing and worshipping the Holy Coat now at Treves, while several others acknowledged their intention of visiting Treves and viewing the ancient remnant, but claimed they should not come across the ocean solely for that reason.

An old fellow, who occupied the same state-room with me, was, in my estimation, to be pitied, as a more ignorant and fanatical character cannot be found at any street

corner. He was seventy-two years of age and a veteran of the Mexican war, where he reached the rank of Captain, and now receives a pension of \$25 a month, which enabled him to make the trip to Treves. This old fellow, named Casper Trott, would insist upon teaching me "The only true faith," the Catholic religion. "Young man," said he to me, "I have seen this world for more than seventy years, and know what disbelief in the 'holy church' results in. Follow in the footsteps that I follow and be saved. I go to see the Holy Coat and pray, so that it may help me, which I am certain it will, as it has done miracles before. I know it has cleansed children of diseases of the skin, which could not have been removed had not their mothers washed the diseased parts with a sponge that had been in contact with the Holy Coat, and left them as clean and as white as alabaster. It has cured the sick, straightened distorted limbs, yes, it has done miracles, which it certainly could not do were it not the only true and Holy Coat." I listened with *deep interest*, and thus gained the trust of the old man, so that he gradually unwound the thread of his life, and told me he had never received any education, nor could he read or write anything whatever but his name; and I believe no one else could do that but he.

A strange incident took place during a more strange love affair on board the steamer. A young man became infatuated with the handsomestewardess; reciprocity on her part was plainly visible, when it was suddenly learned that the young lady was a Catholic, while the gentleman, of a Spiritualistic turn of mind, said he would marry her only if she gave up the Catholic Church.

This state of affairs, as can be imagined, looked sad for the lovers, yet still he insisted on his ideas, while the lady as stubbornly resented them. At this juncture a lady passenger told the young woman that she could settle all favourably; only let her have a few hairs of her head, which was at once done. My inquisitive nature would not rest until I found out what purpose the lock of hair could be. She said: "I shall take them to Treves and touch the Holy Coat with them, and I am certain the young man will give up his ungodly ideas and become a true believer in the glorious Catholic religion."

A German woman from a small Iowa town, also bound for Treves, had in her care the boy before mentioned. She said that she was the housekeeper of a priest, and that she was taking the boy with her to see the Holy Coat and receive the benediction which all got who come in contact with it. This boy and woman (whom he called Auntie) were great Catholics. Agnus Deis and rosaries were almost parts of them, while one word against their religion would make them furious. One day while on deck talking to the lad, he espied a man on the foredeck, and exclaimed: "See! he looks just like St. Francis." "Who was St. Francis?" said I. At this he left me, went straightway to his aunt and recited the occurrence, after which I was despised in the eyes of all the Catholics on board. Among such people as these I spent thirteen days, and could tell more, but have only made mention of a few of the many strange things they said and of the folly they exhibited.

ON THE MARCH TO TREVES.

As I was journeying along the Rhine, a few miles south of Dusseldorf, in Germany, my attention was attracted by a long line of people along the roadside, who were rapidly approaching me. As it was quite chilly and the heavens threatened rain, I felt certain that it was not a picnic party, and that they were not soldiers, as I first thought, since there were women. I waited until they came nearer, then I could plainly see it to be a large band of pilgrims on their way to Treves to worship the Holy Coat. Nearly two hundred and fifty people wearily marching with large wooden crosses, banners, baskets and bundles, some barefooted, others with their shoes full of peas, were thus paying penitence for their various sins.

Treves is in the central part of Germany, and Dusseldorf in the Northern, a distance of from five to six days' very steady walking, yet still these sinners, old people, who would no doubt object to doing any labour, taking for excuse their old age, were trudging forward in company with young men and women and children not yet five years old. A number of covered wagons, which followed the so-called holy procession, were loaded down with food and bedding, women and infants, and those too feeble to walk. DON CARLOS.

Rotterdam, Sept. 10, 1891.

A CORRESPONDENCE PAGE IN "THE TWO WORLDS."

In response to a demand in several quarters for an open correspondence page, the Editor begs to announce that an opportunity of this kind will henceforth be given to those writers who desire to present their opinions on matters of interest in respect to the various spiritual, religious or reform topics treated of in this paper. The only conditions required from the writers will be that they shall avoid all such personalities as may be deemed libellous; that the Editor shall not be held responsible for any of the various correspondents' opinions; and, in view of the limited size of the paper and the large number of columns assigned to the reports of societies, that the letters sent shall be as brief and pithy as the subjects treated of will admit.

Longer communications can be received for the Rostrum and Leader articles.

Letters will henceforth appear, as stated above, under the head of Correspondence.

"THE TWO WORLDS" PRIZE STORIES.

ACCORDING to previous announcement the judges appointed to decide upon the merits of the various *Two Worlds* prize competitions have in conjunction with the Editor made a careful examination of the varied competitive stories sent in, and have decided in favour of two, the merits of which have appeared to be almost equally balanced. As it has been determined not to begin the next volume until the commencement of 1892, it seems unwise to split up a serial story between the fourth and fifth volumes; hence it is proposed to commence the first prize story with the first issue of this paper in the new year. This arrangement will also give opportunity for the publication of a special

CHRISTMAS STORY,

the study and perusal of which is earnestly commended to all readers who can and do realize that

TRUTH IS STRANGER THAN FICTION,

and that living pictures of actual human experiences convey even better lessons of the duties and responsibilities of earthly existence than dry sermons or abstract essays.

The name and style of this Christmas Number story will be published in our next issue, and its character will be in harmony with the many deeply interesting narratives published in preceding volumes.

Gateshead-on-Tyne, Nov. 30, 1891.

My Dear Madam,—Would you kindly allow me to say a few words of farewell to my numerous friends through the columns of your paper? A telegram has just arrived, saying we shall sail from London in the s.s. Genoa, on Friday first, for Sydney, so of course must prepare *at once* for our immediate departure. I feel this going away from my beloved England most acutely, leaving all my best loved friends and going into a strange land. It means giving up the dear old home and making a new one. The sweet words of "Home, sweet home" will be doubly sweet to me now that my little home is gone. But should the change of climate restore my husband's lost health to him I shall be amply repaid for the—to me—great sacrifice I make in going to the antipodes. I should like to assure my friends far and near of my eternal love and friendship, and although we shall be thousands of miles apart, I shall often be with them in spirit, and shall think of the many happy times I have had with them. Mr. Mellon has got some excellent testimonials and influential letters of introduction to take with him to Sydney, so that we shall, I hope, succeed fairly well in business. I sincerely thank those friends who have kindly contributed towards my testimonial. Believe me, I shall always feel grateful for the many kindnesses received on former occasions, from one and all. — I am, my dear madam, sincerely yours,

ANNIE MELLON.

[NOTE.—We can confidently say every Spiritualist in England will unite in kind and loving wishes both to Mr. and Mrs. Mellon, and if earnest prayers for their health, happiness, and worldly success would avail to fill the sails of their ship with the airs of kindness, their passage will be freighted with prosperity and their landing a new introduction to "Home, sweet home." All we can now add is, that England's loss will be Australia's gain, and even if our esteemed friends never return to the shores of Old England again we know beyond a peradventure—"We shall all meet again in the morning of the day, whose sun shall know no setting."

"THE TWO WORLDS" PUBLISHING CO. LIMITED,

OFFICE, 73a, CORPORATION STREET, MANCHESTER.

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(to whom all communications and remittances should be made at the registered office, 10, Petworth Street, Cheetham, Manchester).

"The Two Worlds" Company was formed in August, 1887, to supply the "urgent demand for a thoroughly representative Spiritual journal, which shall be the property of the movement," . . . and shall "render assistance to all workers for humanity and the truth."

In a very short time after the issue of the prospectus, from which the above extracts are taken, Spiritualists in all parts of the country applied for shares, and the number required before a start could be made were speedily allotted, and within three months from the date of the first provisional meeting at which the resolution to form the Company was passed, the first number of "The Two Worlds" was published.

During the past four years our circulation has slowly but steadily risen, and we have the solid support, approval, and co-operation of the general body of Spiritualists. There is now only needed a united and enthusiastic effort on the part of our friends, well-wishers, and shareholders to still further extend our usefulness by doubling our circulation, thus making the paper self-supporting and truly independent.

THE TWO WORLDS.

Editor:

MRS. EMMA HARDINGE BRITTEN.

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

Sub-Editor and General Manager:

E. W. WALLIS.

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

FRIDAY, DECEMBER 4, 1891.

SCIENTISTS AND CONJURORS ON "THE LITTLE GEORGIA MAGNET'S" NEW FORCE.

Our readers must be perfectly aware that a certain Mrs. Annie Abbott, from Georgia, U. S. A., has been performing feats of abnormal and mysterious power in London, the source or causation of which, up to the present time, remains an unsolved problem to all who have witnessed them. Men of acknowledged standing as scientists are confounded, and can offer no other explanation of the wonders they behold than "words, words, words," and in the phrase, "new force," think to atone for their total incapacity to range Annie Abbott's powers in any category of the known sciences. That a slight young woman by the mere touch of her hand, and without the smallest evidence of effort or exertion, can communicate such an amount of weight to a stick that two or three athletic men can neither wrest it from the ground, force it to the ground or out of the clasp of her hand when she holds it—all this pantomime of a stick and a slight girl taken alone, and even without any other feats of similar powers, forms a display of invisible force which puts to shame all the scientific theses of the last thousand years, and baffles alike the physiologist, biologist, or any other adept in the realm of natural sciences. Baffles them, we repeat, unless—but "hold on," as our American cousins say, we have not come to the point of our "unless" yet. There is still another theory propounded by one with whom we should not care to bring real scientists into comparison.

This said theory is, that Mrs. Annie Abbott performs her wonders, tumbles half a dozen strong men out of a chair and on to the floor, lifting them all in the one chair some inches from the ground by a touch of her little hand, and all this "by a mere schoolboy or, for the matter of that, a mere school-girl's trick." So says the pet conjuror of the age, Maskelyne. Indeed! Then why does not the said Maskelyne perform this same schoolboy's or schoolgirl's trick himself? and that, mark, not on his own premises, in the midst of his springs, wires, traps, and confederates, but as the little Georgia woman does, and has done for years past, in any place where she is engaged, publicly or privately, in the presence

of selected committees, and under circumstances that journalists and observers of all classes (except conjurors) unite in affirming to be wholly independent of all accessory aid, trick or attempt at trick. We only quote the above named blatant conjuror's boast as one of the evidences of that miserable spirit of jealousy and egotism which is incapable of guaging any law or any revelation, whether human or divine, by aught but its own narrow and petty sphere of action.

For a brief period, however, we propose to leave Mrs. Abbott, the baffled scientists, and the boastful conjuror to themselves, and turn to another and still more familiar display of correlative forces—one that, to the disgrace of modern scientists, has been vainly offering and pressing offers of opportunity for investigation upon the leaders of science for the last thirty-five years. In the realm of mysterious forces we are now about to enter upon, our illustrations are not confined to one, two, or three cases, but our chief embarrassment is the vast wealth of evidence from which we propose to make the succeeding three examples. Were we on the American continent we should stand surrounded by thousands of exemplars, but Gilbert and Sullivan's "Pinafore" song, "He remains an Englishman!" finds too many representatives in kindred minds to induce us to venture so far from home as America to point to our exemplars.

There is nearly every Sunday in London one of the Spiritualists' gatherings at which may be heard a pleasant discourse from Mr. Thomas Everitt, of Hendon, a gentleman of culture, and one whose truthfulness and candour no sane man or judge of human nature could presume to doubt. The principal themes of good Mr. Everitt's discourses are the wonderful feats of STRENGTH, as well as intelligence, executed by invisible beings in his gifted wife's presence. As we are on the subject of invisible forces alone, we will let all Mrs. Everitt's other marvels pass, and speak only of the force in question. The present writer and, at the least count, some two or three hundred living and respectable witnesses have seen, in Mrs. Everitt's presence, and without the smallest chance for deception, trick, or collusion, heavy dining-tables lifted a foot from the ground with and without the contact of her hand; books left in upper chambers brought through closed doors, walls, or ceilings, and dropped quietly by invisible force before the eyes of a large assembled party. The writer and scores of other witnesses have seen chairs slide, or gyrate, across a room in broad daylight, without any human contact, rock themselves to tunes whistled or played, and small tables do the same. Now the points to which we must call special attention are these: First, Mrs. Everitt does not stand alone in this country. At least fifty others, foreign, native, non-professional and professional, have exhibited the same powers. We cite Mrs. Everitt's case simply because this dear lady is a fine, good, and highly-respected representative of all the other fifty or more cases our limited space does not permit us to cite; also because the present writer knows that hundreds of living witnesses besides herself could and would testify to the action of the invisible force she writes of.

We shall now call attention to another representative, but not solitary, case. The following narrative has appeared in a great many publications, but we quote the statement of Professor William Crookes, the eminent scientist, in his published work entitled "The Phenomena of Spiritualism." Professor Crookes received the narrative from the lips of four of the witnesses out of six who were present, namely, H. D. Jencken, Barrister-at-Law, Lord Lindsay, the Earl of Dunraven, and Captain Wynne. The entire narrative from which we quote may be found in "Nineteenth Century Miracles," as well as in Professor Crookes's and many other authors' works. It is as follows:—

Mr. Home had passed into the trance still so often witnessed; rising from his seat, he laid hold of an arm-chair, which he held at arm's length, and was then lifted about three feet clear off the ground. Travelling thus suspended in space, he placed the chair next Lord Adare, and made a circuit round those in the room, being lowered and raised as he passed each of us. One of those present measured the elevation, and passed his leg and arm underneath Mr. Home's feet. The elevation lasted from four to five minutes. On resuming his seat, Mr. Home addressed Captain Wynne, communicating news to him of which the departed alone could have been cognisant.

The spirit form that had been seen reclining on the sofa, now stepped up to Mr. Home and mesmerised him. A hand was then seen luminously visible over his head, about eighteen inches in a vertical from his head. The trance state of Mr. Home now assumed a different character. Gently rising he spoke a few words to those present, and then opening the door proceeded into the corridor. A voice then said, "He will go out of this window and come in at that window." The

only one who heard the voice was the Master of Lindsay, and a cold shudder seized upon him as he contemplated the possibility of this occurring—a feat which the great height of the third floor windows in Ashley Place rendered more than ordinarily perilous. The others present, however, having closely questioned him as to what he had heard, he at first replied, “I dare not tell you,” when, to the amazement of all, a voice said, “You must tell; tell directly.” The Master then said, “Yes; yes, terrible to say, he will go out at that window and come in at this; do not be frightened, be quiet.” Mr. Home now re-entered the room, and opening the drawing-room window, was pushed out demi-horizontally into space, and carried from one window of the drawing-room to the farthestmost window of the adjoining room. This feat being performed at a height of about sixty feet from the ground, naturally caused a shudder in all present. The body of Mr. Home, when it appeared at the window of the adjoining room, was shunted into the room feet foremost—the window being only eighteen inches open. As soon as he had recovered his footing he laughed and said, “I wonder what a policeman would have said had he seen me go round and round like a teetotum!”

The scene was, however, too terrible—too strange, to elicit a smile; cold beads of perspiration stood on every brow, while a feeling pervaded all as if some great danger had passed; the nerves of those present had been kept in a state of tension that refused to respond to a joke. A change now passed over Mr. Home, one often observable during the trance states, indicative, no doubt, of some other power operating on his system. Lord Adare had in the meantime stepped up to the open window in the adjoining room to close it—the cold air, as it came pouring in, chilling the room—when, to his surprise, he only found the window 18 to 24 inches open. This puzzled him, for how could Mr. Home have passed outside through a window only 18 to 24 inches open. Mr. Home, however, soon set his doubts at rest; stepping up to Lord Adare, he said, “No, no; I did not close the window; I passed thus into the air outside.” An invisible power then supported Mr. Home all but horizontally in space, and thrust his body into space through the open window, head foremost, bringing him back again feet foremost into the room, shunted not unlike a shutter into a basement below. The circle round the table having re-formed, a cold current of air passed over those present, like the rushing of winds. This repeated itself several times. The cold blast of air, or electric fluid, or call it what you may, was accompanied by a loud whistle like a gust of wind on the mountain top, or through the leaves of the forest in late autumn; the sound was deep, sonorous, and powerful in the extreme, and a shudder kept passing over those present, who all heard and felt it. This rushing sound lasted quite ten minutes, in broken intervals of one or two minutes. All present were much surprised; and the interest became intensified by the unknown tongues in which Mr. Home now conversed. Passing from one language to another in rapid succession, he spoke for ten minutes in unknown languages.

A spirit form now became distinctly visible; it stood next to the Master of Lindsay, clad, as seen on former occasions, in a long robe with a girdle, the feet scarcely touching the ground, the outline of the face only clear, and the tones of the voice, though sufficiently distinct to be understood, whispered rather than spoken. Other voices were now heard, and large globes of phosphorescent lights passed slowly through the room.

Once more our readers will kindly be patient, in consideration of the high importance of the subject treated of, until we give a third illustration, and one even nearer to our own time. In the last week's number of this journal—namely, No. 211—we gave an account of some remarkable manifestations occurring only a few weeks ago in Italy, witnessed by several of that country's most renowned scientists, and hitherto sceptics. We call especial attention, however, to the following repetition from that article, as illustrative of the effect of an invisible force:—

While MM. Limoncelli and Vizioli were taking leave, the medium still seated and tied, we all standing around the table talking about the phenomena, we heard a noise in the alcove; we saw the curtains shaken strongly, and the light-stand advance slowly towards Madame Paladino, still seated and tied. At the sight of this strange phenomenon, unexpected as it was and in full light, there was a general astonishment. M. Bianchi and his nephew ran into the alcove with the idea that some one concealed there was producing the movement of the curtains and the light-stand. Their astonishment had no limits as soon as they saw that there was no person there, and that under their eyes the light-stand continued to glide in the direction of the medium. This is not all. Professor Lombroso made the remark that on the light-stand, while in motion, the soup-plate had been turned upside down without any of the flour in it, not even a particle, being spilled; and he added that not a *prestidigitateur* in existence would be capable of producing such a trick.

Now let us consider the special points affecting our subject in these three representative cases.

At the very outset of any discussion upon them the unthinking sceptic would say: “Aye, but you claim that the manifestations you allude to were made by spirits of another world, invisible to mortal eye except in rare instances. Mrs. Abbott makes no such claim.”

Granted, we answer. We, the Spiritualists, claim this because the movements are constantly connected with intelligence, and that intelligence declares, through signal methods, that it emanates from the spirits of human beings, but that is not the question at present at issue. What we are seeking for is the NATURE AND SOURCE of the invisible force by which power on material bodies is evolved. Confining our researches to this point, what do we find?

If we remove Mrs. Everitt from the room no tables rise or fall, no chairs walk, rock, or dance, and all the furniture rests quietly, like all other well behaved inanimate bodies.

In Mr. Home's case it is *he* who is carried bodily out of one window and shunted into another many feet apart, both windows being 60ft. from the ground. Could he, or any other being upon the face of the earth, do this by himself? Thus, although *he*, and not the other witnesses present, supplied the force by which this stupendous phenomenon was wrought, some invisible agencies must have employed that force upon him as their passive instrument.

Then again, if Madame Paladino is removed from Professor Lombroso's séance room, he and his associates may sit there till the crack of doom, and no bells will ring or tables walk about by themselves. What follows? Why that we must admit that the force that moved the inanimate bodies, recorded in our three illustrations, resided in the organisms of Mr. Everitt, Mr. D. D. Home, and Madame Paladino, and, therefore, as a correlative example, the force that suspends a stick in the air, or roots it to the ground, in the experiments of Annie Abbott, is of the same kind and personal quality as that which operated through Mesdames Everitt and Paladino, Mr. Home, and thousands of other modern spirit mediums all over the world.

The only difference between Mrs. Abbott, Lulu Hurst (mentioned in our last number), the electric girl of La Perrière, and the modern spirit mediums for physical force manifestations is, that the three former have an excess of special magnetic force residing in their arms and hands, which, when called into use by the will of its possessors, confounds and amazes the materialistic-minded scientists, who would scorn to examine even more startling phenomena occurring at “spirit rappers'” circles, whilst spirit mediums, by the action of precisely the same excess of magnetic force, become instruments or batteries of this force, through which spirits can telegraph intelligent signals and messages to humanity. The force is one and the same—its use and operation alone differs. In the large class of persons called physical mediums, the phenomena are varied, and the force which moves or resists the action of ponderable bodies is always accompanied by the evidences of direction from intelligent though invisible beings, whilst in the case of Mrs. Abbott the phenomena are few and limited—their source seems to be resident in her arms and hands. Whatever is effected proceeds only from her touch, and the motions produced are under the direction of her own intelligence alone. Again we claim that the force is one and the same, and differs only in its use and the intelligence that guides it.

As to the opinion of the scientists, when this force is manifested under the simplest forms and strictly human conditions, it is a wonderful problem and worthy of the profoundest study. But if it comes associated with supermundane intelligence, it is beneath notice, and its subjects are only fools or charlatans.

As to conjurors, they know little or nothing of any feats that are not effected by springs, tricks, and confederates, and think that no marvels can be witnessed but what these agencies can explain.

The ignorant and unthinking employ parsons and scientists to do their thinking for them, and admire or despise only those exhibitions which popular opinion approves of or condemns.

To the reasoner and earnest investigator—those who dare to think and dare to search for themselves—we shall have more to say in our next article on the so-called NEW FORCE, and where such men as Crookes, Wallace, Varley, the Howitts, Halls, De Morgans, Chambers, Drayson, Huggins, &c., lead the way we have no fear, but eventually “the madding crowd” will follow.

Our next article will be “On another and still more remarkable phase of the Newly-discovered Force of the Nineteenth Century.”

O U G H !

THE ENGLISH LANGUAGE AS SHE IS SPOKE.

‘WIFE, make me some dumplings of dough,
They're better than meat for my cough;
Pray let them be boiled till hot through,
But not till they're heavy or tough.
Now I must be off to the plough,
And the boys (when they've had enough)
Must keep the flies off with a bough
While the old mare drinks at the trough.”

THE GAMLINGAY GHOST.

A good friend has sent us some Cambridge papers, with accounts of the reputed hauntings at Gamlingay. The *Cambridge Express* says: "Mr. John Sarll, of the Cock Inn, has lately had two cottages made into one, near the church, and a family of ten—including father and mother, grown-up sons and daughters—took possession of a roomy house with three or four bedrooms and two large downstairs rooms, leaving a two-roomed cottage for the purpose. But, alas, they had neglected to make terms with the 'ghost.' Strange and unaccountable noises were heard during the night, and the father and one of the sons summoned up courage to go down stairs in the night, and, under cover of banging the furniture about, invited the ghost to appear. The ghost refused to appear, and suddenly became quiet; but on going to bed, it again commenced its nocturnal rambles with a resounding accompaniment of 'Lump, lump, lump,' which greatly alarmed the inmates. As superstition dies hard in these rural districts, the family, after trying vainly for sometime to overcome their terror, determined to make a flit of it to their old home, and, notwithstanding the rain, piled their household goods on the donkey-cart and made up their minds never again to sleep in the haunted house. The sceptical and the scoffers who believed not in the old-time haunted house, with its thrilling adventures, aver that the unaccustomed noise was caused by a mouse or rat running up and down the inside of the walls. Former occupants were often disturbed by strange noises, but put it down to mice and rats. A former resident, some years ago, goes still further, and avers that she actually saw the ghost, and that it was a woman; but why this unquiet spirit disturbed the peace of the inmates, the ghost was not friendly enough to disclose."

A still longer and later account in the same paper says: "Interest in the haunted house continues, and it has been suggested that some light sleepers should be told off to watch and endeavour to solve the mystery, and discover some supposed buried treasure. According to other reports the ghost was successfully interviewed some years ago, and was said to be a handsome lady in white satin, but the interviewer was unable to examine the lady's costume and could only judge by the rustling that it consisted of satin. She is also said to have worn white satin slippers and carried a baby in her arms. Others aver that the ghost is a miser, returning at irregular intervals to gloat over his buried treasures, but no one up to the present has had the temerity to unearth the hidden gold. Others state that the apparition appears in the shape of a shoemaker, and that the 'lump, lump, lump' is due to the anxious haste with which he sets to work to make up for arrears which had gathered in volume from long neglect."

"A legend of a ghostly visitant is extant connected with the farm premises lately occupied by the Miss Kitchens, and rumour has it that the excitement caused by the nocturnal visitant reached such a pitch that twelve clergymen were hastily summoned to exorcise by book and candle the unquiet spirit, who completely terrorised the district. Whether the exorcism laid the ghost or not is not known, as 'the oldest inhabitant' is silent on the subject, but maintains that it was never seen to walk again. Some years ago lace-making was extensively carried on in the village, and the young girls used to sit up together till a late hour to finish their work. At the stroke of twelve, midnight, a ghostly company was said to assemble upstairs and indulge in a set dance for a considerable time, and our informant declares that out of sheer bravado the young girls used to throw their work down, join hands, and dance in rhythm to the ghostly footsteps above."

"A village within easy sound of the bells has a ghostly legend to tell of recent date. A mysterious visitor was reported to appear at intervals when least expected. An investigator took a friend to the graveyard on a dark night, and solemnly abjured him on no provocation to utter a single word if the spirit appeared, or it would immediately vanish. After a time, a movement was discovered among the tombs, and a mysterious figure emerged from its hiding-place, when the friend, assuming discretion to be the better part of valour, took to his heels and left the other to consult the spirit by himself. After going through the customary formula, he demanded of the spirit, 'What aileth thee?' and for reply was rewarded with the pantomimic action of a ghostly forefinger pointing to the bells. Search being made, a recess was brought to light filled with valuable coins, and the finder became all of a sudden rich, and as no one knew for a certainty the source of his riches, which dated from that day,

the ignorant and superstitious came to the conclusion that it was even, as he said, due to the spectre's instruction."

These reports, and others of a like nature, are given in the usual half-sneering, half-flippant tone of press notices generally on Spiritual subjects; but a gentleman of learning and culture, residing not far from Gamlingay, assures us in a long but private communication, that at two secret circles held in the haunted house—direct, and entirely reliable communications were received, purporting to come from spirits, "*earth-bound* on account of crimes committed and passions poured out on earthly things, rather than on those higher steps of the soul's progress, good deeds, and high aspirations. These, they said, were the only steps which led away from earth to heaven; from the lower conditions of animal existence to the perfected beauty of soul-life in the heavenly spheres." These are the words said to have come from the haunting spirits, and correspond with the general teachings from the spirit-world to the effect that criminal spirits are "*earth-bound*" to the scenes and places where their crimes were committed, and their earthly passions were poured out.

LYCEUM JOTTINGS.

POSIES.

Oh, for the dear old fashioned posies,
Growing close by the kitchen door;
Poppies soft to bring forgetting,
Balm and mint for a spirit sore.

Heartsease sweet for hearts that are aching,
Ragged ladies and four o'clocks;
Marigolds with wealth uncounted,
Cabbage roses and hollyhocks.

Old time pinks with their rosy odour,
Tiger lilies and columbine;
Honey sweet in its golden chalice,
Humming birds in the climbing vine.

Sunflowers tall that turn their faces
Out to the west as the sun goes down;
Morning glories that close and cower
Under the rays of his burning frown.

Clover fields with bees a-humming,
Drowsy grasses which sway and nod;
Busy reapers the ripe grain cutting,
Fragrant breath of new-mown sod.

Oh, for the dear old-fashioned posies,
Growing close by the kitchen door;
And for the loved familiar faces,
Gone from our gaze for evermore.

—Evening Wisconsin.

PROGRESS.

UPWARD, upward press the peoples to that pure exalted plane
Where no throne shall cast a shadow and no slave shall wear a chain.
They have trampled on the faggots, broken crucifix and wheel,
Banished rack, and thong, and hemlock, and the headsman's bloody steel—

Forced the Church-hold to surrender stake, and scourge, and bolt, and bar—

Torn the keys from off its girdle, thrown the gates of truth ajar.
They have taught the titled tyrants human rights to recognize,
And with bayonet and sabre, they have slain a legion lies.

They are lighting lamps of freedom on a million altar fires
With the torches they have kindled at the blaze of burning thrones;
And this light shall sweep each circle to the very ends of earth,
Touching with immortal beauty every heart and every hearth;
Thrilling every human being underneath the speechless skies,
And transfiguring our planet to a perfect Paradise.

As we higher march, and higher, on into this light serene,
Every man will be a kaiser, every woman be a queen—

Aye, queen regnant, then, and ransomed from the thralls she wears to-day,

While her lover, son and brother, walk unfettered on their way.
She hath wept and prayed in passion—bitterness hath made her moan—
All the terrors and the tortures of the tyrant she hath known;
Still the blood that flows for freedom flows for man and man alone.
Nay, behold! the light is burning with a strong, and stronger flame,
And the foremost in the phalanx see the stark and stinging shame—
See the biting, blasting, burning shame of sex oppression now,
And with hearts and hands uplifted, swear a grand and god-like vow
That, despite the fangs of custom, and despite the Church's frown,
Womanhood shall wield its sceptre, womanhood shall wear its crown.
She hath borne with man his crosses, she hath worn with man his chains,

She hath suffered all his losses, she hath suffered all his pains,
She shall stand with him, co-equal, on the pure exalted planes.

Will H. Kernan.

Look not mournfully into the Past; it comes not back again. Wisely improve the Present, it is thine. Go forth to meet the shadowy Future without fear and with an earnest heart.

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. China Street.—Mrs. J. Stansfield disappointed us for the third time without intimating the reason. Mr. Hulme, however, gave short addresses and clairvoyance, assisted in the latter at the evening service by a lady friend. A vote of thanks was accorded to them both.—J. C.

ARMLEY. Temperance Hall.—Though we had the misfortune reported last week, and many of the so-called Christian people were glorying in the thought that Spiritualism was dead in Armley, we took the above room, and the speakers, Mr. and Mrs. Hargreaves, gave very good addresses and clairvoyance, listened to by an intelligent and crowded audience. A good day. We shall continue services in the Temperance Hall till we can better ourselves. As there is a Temperance Mission service after other places close, we shall commence at 6 p.m.—R. P.

BIRKENHEAD. 84, Argyle Street.—6-45: An exceptionally small attendance. A circle was conducted by Mr. Nichols. Thursday, Dec. 10: An entertainment is to be held, tickets, 3d., to assist the funds of the society.

BIRMINGHAM. Oozells Street.—Nov. 26: Large meeting at Broad Street Coffee House, to hear Victor Wyldes. Subjects selected by the audience, "Success" and "Immortality," were admirably dealt with, followed by psychometry. Sunday, at 11 a.m., at Oozells Street, debate on "Spiritualism and Socialism." At 6-30, our friends Mrs. Burton and Mr. Knibb, local mediums, had the pleasure of greeting a largely attended meeting. Their platform success as inspirational mediums is most encouraging.

BIRMINGHAM. West End Chambers, 7, Broad Street Corner.—Mr. Aldridge spoke on "Spiritualism, its Aim and Ultimate." The Christian affirms that it is of the devil, but Spiritualists, from experience, say it is of the angels. Its aim is to help humanity to rise to higher knowledge of the future life. It shows a glorious light to lead us to live a better life. The Christian is taught that if he repents at the eleventh hour he will be saved, but Spiritualism teaches that as we live we shall receive our reward in the life to come. The discourse was much enjoyed by a good audience.—L. G.

BOLTON. Bridgeman Street Baths.—Evening: Mrs. Johnstone spoke to an audience of 500 on "Spiritualism good to live by," followed by good clairvoyance. Next Sunday the proceeds of the meeting will be in aid of the bereaved widow of the late auxiliary-fireman Mr. Wilkinson, who lost his life in helping to save an old waste warehouse on November 25. He leaves a widow and four children. To be held in Bridgeman Street Baths at 2-30, and Co-operative Hall (Bow Street entrance) at 6-30. He was *not* a Spiritualist.—T. T.

BOLTON. Old Spinners Hall.—Mr. Pontefract gave a short address in the afternoon on "Living spirits from the other world and their mission on earth," and at night on "Gods in past and present times," showing how the heathen tried to propitiate and appease the wrath of the elements by offerings, &c. Then he came to the gods of the "civilised countries," so called because of their higher spirituality.

BRADFORD. 448, Manchester Road.—Morning circle we had 29. A good feeling prevailed. Afternoon: Mrs. Ormrod spoke on "The spirit return." Evening: Mrs. Wooley was controlled by a Salvation Army captain, and gave her experience. A pleasant day. Clairvoyance and psychometry very good. Saturday, December 12, we shall have a miscellaneous entertainment of songs, recitations, &c., at 7-30. Admission 3d., children 2d.

BRADFORD. St. James's.—Morning: Harmonious circle; attendance 9. Afternoon: A good time. Mr. Williamson's guides showed the absurdity of Christ's divine conception as a doctrine of faith necessary to man's redemption. Evening: "Man and his destiny," illustrating his great capabilities of intellectual, physical, and spiritual progress. Very able discourses, followed by very successful clairvoyance and psychometry.—E. H.

BRADFORD. Norton Gate.—Mr. Hopwood and his controls spoke on "My path from Wesleyanism to Spiritualism" and "Personal Responsibility." Instructive and intellectual addresses, highly appreciated. Fair audiences. The committee have decided to commence a Lyceum in the new year, and hope sympathetic friends will help us all they can. Donations of literature towards raising a Lyceum fund will be thankfully received.—S. Craven, sec.

BRIGHOUSE.—We had our old and esteemed friend Mr. Johnson, whose guides took questions from the audiences both afternoon and evening, which were very satisfactorily answered. Moderate audiences.

BURNLEY. Hammerton Street.—Mr. J. J. Morse gave us beautiful and instructive lectures on "Spiritualism the key-note of religious history," and "The Mighty Dead," which were heartily enjoyed by large audiences. He is with us to-night (Monday), when he will take subjects from the audience, and I have no doubt his control will answer them ably.—J. R.

BURNLEY. Maden Fold.—Mrs. Horrocks gave addresses on "Mediumship" and "God is Love," followed by psychometry.—G. H. E.

BURNLEY. Robinson Street.—Mr. Swindlehurst discoursed on "Religious Education," "The Serpent and Frog Story of Moses," and "Social Salvation: How to obtain it."

BURNLEY. 102, Padiham Road.—Mrs. Heyes' guides discoursed on subjects from the audience. Afternoon: "Spiritualism and the different religions of the day." Evening: "If Spiritualism is a fact why is it so much abused?" Both ably and eloquently dealt with to the satisfaction of all. Very good clairvoyance and psychometry.—J. W.

BURSLEM. Newcastle Street.—Mr. Grocott's guides spoke on "Spiritual Truth: Where and what is it?" A good, practical, and interesting address. Audience rather small.—W. W.

CLECKHEATON.—Afternoon: Mrs. Thornton's guide dwelt on "Spiritual Gifts" in a most satisfactory manner, and also gave good

clairvoyance. Evening: Her "Swiss" control gave her experience while on earth, which was good to listen to. Afterwards she gave some most excellent clairvoyance. A very good day, full audience at night.

COLNE.—A good day with Mrs. Bailey. In the afternoon she spoke on "Children's homes on earth and in the spheres," and named six baby girls. It is rather remarkable that Mrs. Bailey has all girls to name when she comes. She gave them earthly and spiritual names, speaking very nicely, and in her invocation made reference to the sudden passing on of our brother Lambert. Evening subject, "Mark the man who tries to live a perfect life, for his end is peace," referring especially to the passing on of our brother. I never heard Mrs. Bailey to greater advantage, it was a treat to listen to her and our room was packed, there being many strangers present at both services. Clairvoyance at evening service.

FELLING.—Sunday afternoon representatives and friends met in the hall to form a Federation of societies of the northern district. Mr. Forrester, chairman, read correspondence relating thereto. Messrs. Hall, Wilson, Graham, Brown, F. C. Wright, Peters, and T. Wright took part in discussing the best means of carrying out the project. It was finally resolved to form such Federation upon lines unanimously agreed upon. Mr. T. Wright was appointed secretary, and instructed to carry out the programme. Meeting adjourned to future date, to be held at Tyne Dock, after which the friends sat down to tea provided by Mrs. Peters and Corbridge. In the evening Messrs. Forrester and Graham efficiently addressed a goodly company, after which we formed a circle, when several mediums were controlled, clairvoyantly giving excellent tests. Societies not represented at the Conference wishful to join the Federation are earnestly requested to write the secretary without delay.—J. D.

GLASGOW.—11-30: Mr. Wilson's subject, "Theosophy versus Spiritualism." The claims of each were set forth. Mr. Wilson having got mixed through the late discussion wished to get light on the subject to be able to come to a decided opinion. He related some experiences in his investigation of Spiritualism which he thought favoured Theosophy most. Discussion followed, which was taken up on both sides, and tended further to mix up than make clear. 6-30: Mr. Corstorphine read a very choice selection of poems, which were highly appreciated by a fair audience.—T. W.

HALIFAX. Winding Road.—Our old and esteemed friend, Mr. Armitage, gave addresses on subjects chosen from large audience. Monday: Special services for the organ fund, conducted by Mrs. Briggs and Mrs. Crossley. Excellent clairvoyant descriptions were given. Saturday: Very successful public tea, followed by a splendid entertainment given entirely by the Lyceum Minstrels. We thank all who took part.—F. A. M.

HUDDERSFIELD. St. Peter Street.—In the absence of Mrs. Gregg our local medium, Mrs. France, has filled her place excellently well. First-class clairvoyance and interesting addresses given in a pleasing manner.—J. B.

KEIGHLEY. Assembly Rooms.—Mr. E. W. Wallis spoke on "The Basis, Evidences, and Claims of Spiritualism," which the guides handled in a satisfactory manner. Evening subject, "Man, in the light of Theosophic Theories and Spiritual Facts." Truly, the lecture was a masterpiece, covering the whole subject of Theosophy, and showing the fallacies of its main claims. The lecture was thoroughly enjoyed by a good audience. Many strangers.—E. W.

KEIGHLEY. East Parade.—The ladies organised a sale of work, which was duly opened by Wm. Weatherhead, Esq., J.P., C.C. In a few well-chosen words he referred to the many religions, and believed that every one who tried to do good was aiming to reach the same end. Although there were many roads there was but one goal. He thought the signs of the times indicated that the Spiritualists were growing more numerous and powerful, and, believing they tried to do good, he wished them every success. A varied assortment of useful articles tempted buyers, and a good business was done. An entertainment followed the public tea, and Mr. Rowling gave phrenological examinations. The sale was continued on Monday. Great credit is due to the ladies for their successful efforts, and to all who participated. Mr. E. W. Wallis looked in, and was pleased to meet a number of his old and esteemed friends.

LIVERPOOL. Daulby Hall.—Mr. J. B. Tetlow. Morning subject, "A Report of Progress." Fair attendance. Evening: "Am I my brother's keeper?" Full attendance. Both addresses were much appreciated, and the psychometric readings were very successful. Monday evening: Open meeting. Conversation, based on Mr. Stead's "Real Ghost Stories" and the comments by "M.A. (Oxon.)" thereon.

LONDON. 311, Camberwell New Road.—The many and varied forms of opposition to the Spiritualistic position underwent a critical examination at the hands of Mr. W. E. Long, on Sunday evening last. The alleged explanations—i.e., trickery, delusion, known laws, hypnotism, thought transference, mind over mind, unconscious cerebration, higher self, not to mention the spook, shell, or devil theories—were declared to be insufficient to explain the cumulative testimony of witnesses in all parts of the world.

LONDON. Marylebone, 24, Harcourt Street.—Mr. Rogers' discourse on "Theosophy and Spiritualism—where they differed and where they agreed," was attentively received. He explained that the Spiritual philosophy was the source from which the Theosophists borrowed their best ideas.

LONDON. Forest Hill, 23, Devonshire Road.—Nov. 26: Séance. The guides of Mrs. Wilkins had great liberty, and spoke on Spiritual subjects, explaining many difficult points, and giving great satisfaction. Nov. 29: Mrs. C. Spring's guides gave many clairvoyant descriptions, most of them being recognized. One guide, towards the close of the meeting, gave a splendid address, urging all to purity of life.—H. W. B.

LONDON. Shepherd's Bush, 14, Orchard Road.—Good meeting. Mrs. Treadwell's guides discoursed instructively upon "The Soul of Man, its Destiny," referring to the beautiful life of Jesus as an example to all, bringing forth tears of comfort and joy among the audience. Many expressed their deep satisfaction.

LENGTON. 44, Church Street.—Mr. V. Wyldes treated upon "How to Entertain Angels" and "Spiritualism, its Splendid Morality." Both subjects were treated in a very able and telling manner to attentive

audiences; and we hope to have a grand week's work with and by him in our town.—H. S.

MACOLESFIELD.—Mr. Walsh was absent through indisposition. Hope he will soon be restored. The choir connected with the society kindly came to the rescue at less than twenty-four hours' notice, and rendered "Rest at Last" in a very pleasing manner, Mr. Rogers reading the connectives. The soloists were Messrs. C. Challinor, Smith, and Henshaw, and Misses Dickens and Bamford. Miss Lovett conducted. Too much praise cannot be given to them, and the advantage of having a good choir was fully demonstrated. The committee heartily thank them for their kind help.—W. P.

MANCHESTER. Tipping Street.—Mr. R. White, of Stockport. Afternoon subject, "Spiritualism in Australia." He spoke of the good work done by prominent workers who have visited Australia, amongst others Mrs. E. H. Britten, Mrs. Foy, Prof. Denton, and Mr. Bright, and referred to the progress the cause has made during his 14 years' stay in Australia. Evening subject, "Spiritualism the Need of the Age," which was dealt with in a pleasing manner. Fair audiences.—H. W.

MANCHESTER. Collyhurst Road.—Nov. 28: The concert and Mr. Rooke's lecture on "The Magnetic and Spiritual Anatomy of the Body" were greatly interesting and instructive. We regret so few attended to enjoy the lesson and the entertainment. Mr. Rickards also gave short address. We thank our friends, Mrs. Boyden, Misses Rotherham and Moseley, Messrs. Rooke, Richards, Boyden, Waites, Horrocks, and Wittington for their kind services in prose, music, and songs. Sunday: Mr. Rooke, in the afternoon, lectured on "The Science of Healing," with illustrations, showing how to manipulate without wasting the vitality. Evening: "The Beauty of the Hidden Religion." With eloquent and poetic language the speaker's inspirers raised the audience to a grand conception of the immortal spirit evolving in every grade with design, purpose, love, and beauty.—T. Taylor, sec.

MIDDLESBROUGH. Spiritual Hall.—10-45: Circle. Mrs. Brown, our local medium, gave some excellent clairvoyance. 6-30 p.m.: Able address by Mr. Stirzaker on "Utopia and Utility." For original thought our brother equals any speaker that has occupied our platform. Mr. Gallettie, president, reviewed the present position of Spiritualism, and called special attention to Mr. Stead's "Ghost Stories." We are still open for a few speakers.—W. I.

NELSON. Bradley Fold.—Mrs. Hyde's subjects were, "There is no death, but a sweet change," and "Heaven, where is it?" She said heaven was round about us; we could have a foretaste by living good and noble lives here. Clairvoyance in the afternoon good; evening, not quite so good, but several were recognized after service.—J. W.

NEWPORT.—The guides of Mr. F. T. Hodson, "The Possibilities of Spirit." Evening, "Spiritualism the Reforming Angel."

NORTHAMPTON.—Mr. Sainsbury, of Leicester, with us. Afternoon: Subject from audience. Night: Subject chosen, "Spiritualism," showing that the teachings of Spiritualism with personal responsibility were morally higher than being able to live a bad life and repent at the eleventh hour, as taught by modern Christianity.

NOTTINGHAM. Morley Hall.—Despite the dense fog a pleasant meeting gathered, and Mrs. Barnes's guides spoke acceptably. The writer regrets his enforced absence of late, owing to delicate health, which compels him to avoid the night air.—J. W. B.

NOTTINGHAM. Masonic Hall.—Very good addresses from Mr. Featherstone, of Rotherham, which should have drawn larger audiences. Friends, please remember the tea party on Monday, December 14. Mr. J. C. McDonald (noted for palmistry and phrenology) will be present.—J. F. H.

OLDHAM. Temple.—Good and intelligent audiences listened to discourses by the controls of Mrs. Green on "What is Spiritualism?" and "Ministering Angels." Clairvoyance very good.—W. A. M.

OLDHAM. Bartlam Place.—Thursday: A harmonious public circle, conducted by Mrs. Hyde; moderately attended. Sunday: Afternoon, Mr. Wheeler on "Faith and Knowledge." A good lecture. Night, memorial service for the late Mr. J. Taylor, a much respected friend and member. The subject, "Not dead but gone before," ably treated by Mr. Wheeler. Splendid audience.—V. L.

PENDLETON.—We had Mrs. Smith, of Leeds, who spoke on "Man's Conception of Heaven," and at night eleven subjects from the audience were very well explained. Clairvoyance in the evening very good, all recognized. Three good tests in psychometry.—J. J.

RAWTENSTALL.—Mrs. Ashworth again conducted successful services, giving a large number of clairvoyant descriptions of spirit friends to good audiences. Of the descriptions given in the evening 17 were recognized, and of the 17, 12 were recognized by non-spiritualists. This is important, because many people say spiritualists recognize anything, and it must also be very satisfactory to Mrs. Ashworth.—W. P.

ROCHDALE. Michael Street.—In the afternoon Mr. W. France read a discourse by the Rev. C. Ware—"Pentecost, or the First Spirit Circle." It was listened to attentively by a moderate audience who seemed to appreciate its excellence. Indeed, it is a capital address and deserves a wide circulation. Evening: Mrs. Crossley spoke on "Heaven." She reviewed the various conceptions of heaven held by different religions, and contrasted them with that taught by Spiritualism. Heaven is within us, and can only be attained by the development of our spiritual natures. When we shall be animated with an absorbing desire to live for others, and to improve the social conditions and further the well being of our fellow men by personal improvement and self-abnegation, shall we reach that state of joy and happiness which alone is heaven.—G. F.

SHEFFIELD. Central Board Schools.—A most enjoyable day with Mr. Shaw, our local medium. Subjects chosen from the audiences both afternoon and evening, and answered in a clear and scientific manner to the satisfaction of all. Societies wishing for an able and willing speaker who will give satisfaction, at a small expense, can have one in Mr. Shaw if they will write to Mr. Long, 81, Nursery Street, Wicker, Sheffield. (Please note change of address from 9, Aston Street, to 81, Nursery Street.)

SOUTH SHIELDS. 16, Cambridge Street.—Tuesday, 24th: Several local mediums took part. Sunday, 29th: Mr. J. G. Grey's guides gave a short lecture; subject, chosen from the audience, on "Are the Phenomena of Spiritualism Essential?" which he lucidly explained in an interesting manner, followed by an impromptu poem. After-meeting:

The guides of Mesdames Young and Walker gave clairvoyant tests. Nearly all recognized. Mr. J. McKellar presided.—Cor.

SOWERBY BRIDGE.—November 22, Mr. Ringrose gave a very interesting address to a moderate audience, also took Liberty group in the afternoon. November 29, Mr. Verity, of Oldham, addressed a good audience on "Christianity in a galloping consumption." His views are very advanced, and given in a manner which pleases some and is distasteful to others, as was shown by one friend, on being invited, speaking his mind unmistakably. We believe our friend Verity's intentions are good, and what he most desires is genuine thoroughness in what we profess. Mr. Verity made an urgent appeal for offerings to the Bradlaugh Memorial Fund and 12s. 6d. was brought to the table.

STOCKPORT.—Miss Pimblott spoke clearly and concisely on four questions from the meeting. Evening: Most attention was directed to the stock arguments used against us, and every new movement in past times for improving the position of the people. With logical force she laid before an intelligent and large audience a correct statement of our aims and teaching. Thorough investigation would satisfy thoughtful minds. The interesting ceremony of dedicating the infant daughter of Mr. and Mrs. Cox was impressively performed. "Amy" and "Purity" were the names given by its parents and the spirit guides of Miss Pimblott, who have done well.—T. E.

THORNHILL.—A very pleasant day with Mrs. Black whose clairvoyance was very good.—J. H.

TYNE DOCK.—November 17, a very successful coffee supper and social was held. November 29, Mr. J. Wilkinson gave an interesting address on "Inspiration," followed by Mr. W. Berkshire "The way to Heaven."

WALSALL. Central Hall.—We had our old friend, Mr. Macdonald. He took for his subject in the evening, "Mind the bond breaker," which was listened to with much attention and was treated in a most scientific manner.—S. B. B.

WINDHILL.—Nov. 26: Mrs. Mercer ably related how and why she became a Spiritualist. Her experiences were very interesting. She encouraged us to persevere. Chairman, H. Netherwood, 16, Cowling Rd.

WISBECH. Public Hall.—An open meeting being announced, Messrs. Addison, G. W. Smith, Barrat, and M. Hill took part. Mr. Harry Addison gave a short address ending with a beautiful poem, given in a most impressive manner.—Ada Weaver, cor. sec., Leverington, Wisbech.

WIBSEY.—Meeting-room has been closed for cleaning and painting, and will be re-opened on Sunday, December 6. Miss Illingworth and Mrs. Ellis are expected. All welcome.

RECEIVED LATE.—[Please note new address, 73A, Corporation Street.]—Newcastle-on-Tyne: Mrs. E. Gregg, of Leeds, gave three short addresses, followed by clairvoyant delineations. The descriptions on the Sunday evening were very successful, but on the Monday evening they were not so satisfactory.—R. E

THE CHILDREN'S PROGRESSIVE LYCEUM.

BURNLEY. Robinson Street.—Conductor, Mr. P. Anforth. Invocation by Mr. Swindlehurst. Present: 15 officers, 63 scholars, and 2 visitors.—A. J. Howain, assist. sec.

BOLTON. Old Spinners' Hall.—Usual routine. Songs and recitations by Maria, Mary, and Martha Ridings, Lizzie and Wilfred Hobster, Tom Hatton, and R. Bacon. Marching and calisthenics, and a short address by Mr. T. A. Woods. Members present, 30. An enjoyable morning.

LIVERPOOL. Daulby Hall.—Attendance: Children 54, officers 9, and visitors 12. Recitations by Millie Fincher, Isabella Blythe, Maggie Love, Agnes Owen, Emily Rossbottom, Harry Keeling, and Reggie Stretton. Address by the conductor, on "Life." Mr. and Mrs. J. B. Tetlow visited us, and expressed themselves as being much pleased with our Lyceum, the marching, led by Mr. Stretton, being highly commended. Mr. Tetlow spoke a few encouraging words.

MANCHESTER. Tipping Street.—Invocation by Mr. J. Jones. Usual series, conducted by Mr. T. Simkin. Recitations by Misses E. Maslin, E. Bradbury, and B. Jones. Reading by G. Maslin. Marching and calisthenics. Reading by Mr. Jones. Poor attendance. Benediction by Mr. T. Simkin.—J. S.

MANCHESTER. Collyhurst Road.—Good attendance. Mr. Haggitt conducted. Usual series well performed. Recitations by Lottie Whitehead, Annie Pollock, and Dicky Haggitt.—T. T.

NEWCASTLE-ON-TYNE. 20, Nelson Street.—A good attendance of officers and members. Recitations were well rendered by Cissy Seed, George Fields, and J. McBride. Nov. 27: Distribution of prizes and entertainment, consisting of songs, recitations, dialogues, piano solos and duets, by the Lyceum members. There were 31 prize winners. The following took first prizes: Cora Martin, Jennie McCormack, and Gerald Martin. After they were distributed, Mr. T. Moore, the leader of the Sunflower Group, in a few verses of his own composition, presented, on behalf of the Lyceum, a very handsome album to Mr. Kersey, our conductor, which bore the following inscription: "Presented to H. A. Kersey, by the officers and members of the Newcastle-on-Tyne Progressive Lyceum, as a token of their love and esteem. Nov. 27, 1891." Mr. Kersey, in a few words, thanked us. He was deeply touched at this mark of affection. God bless him for his noble work amongst us.—M. A. B.

OLDHAM. Bartlam Place.—Conducted by Mr. Wheeler and Miss Halkyard. Calisthenics gone through in brisk style. A few remarks on "Punctuality" by Mr. Wheeler.—L. A. D.

PENDLETON. Cobden Street.—Morning: Conductor, Mr. Wardle. Usual programme gone through. A well-delivered recitation by John Crompton. Marching and the new exercise fairly well done. Closed by Mr. Crompton. Afternoon: Opened and closed by Mr. Crompton. Usual programme. The marching well done. Only fair attendance of scholars. I think if each one would try to be in their places at 10 and 1-30 every Sunday, it would give the officers much encouragement, and so make them work harder for the benefit of the Lyceum.—J. J.

STOCKPORT.—Miss Pimblott's guides asked for Divine blessings on the lyceum and every educational institution. Readings by G. Johnson, J. White, and J. Hamer. Recitations, Misses H. Pimblott, S. Kenyon, and J. Hamer, the young ladies speaking with feeling on suitable themes. Attendance satisfactory.—T. E.

PROSPECTIVE ARRANGEMENTS.

BOLTON. Bridgeman Street Baths.—6, Mrs. Stansfield; 13, Mr. Sutcliffe; 20, Mr. Postlethwaite and Miss Murray; 27, Mrs. Hyde.

BRADFORD. Harker Street, Bowling.—6, Mr. Firth; 13, Mr. Peel; 20, Mr. Crowther; 26, Monthly Meeting; 27, Mr. A. Moulson.

BRIGHOUSE.—6, Miss Patefield; 13, Mr. F. Hepworth; 20, Mrs. J. M. Smith; 27, Mrs. H. A. Taylor.

CHURWELL.—6, Mrs. Stansfield; 13, Mr. Newton; 20, Mr. Wainwright; 27, Mr. and Mrs. Hargreaves.

HUDDERSFIELD. Peter Street.—6, Mr. J. B. Tetlow; 13, Mrs. Wallis; 20, Mr. Ringrose; 27, Mr. Postlethwaite.

KEIGHLEY. Assembly Rooms.—6, Mr. Morse; 13, Mrs. Beanland; 20, Mrs. Craven; 27, Mrs. Russell.

LEEDS. Psychological Hall.—6, Mrs. Wilkinson; 13, Mr. Inman; 20, Mrs. Yarwood; 27, Mrs. Menmuir.

OLDHAM. Bartlam Place.—6 and 7, Prof. Blackburn; 13, Mr. R. A. Brown; 20, Mrs. F. Taylor; 27, Open.

ROCHDALE. Regent Hall.—6, Public Circle; 13, Mr. J. Swindlehurst; 20, Service of Song "Frozen to death." Reader, Mr. E. Schofield. Teas provided. 27, Mr. B. Plant.

SOWERBY BRIDGE.—6, Mrs. J. M. Smith; 13, Local; 20, Miss Patefield; 27, Mrs. Green.

THORNHILL.—6, Mrs. Hoyle; 13, Mr. Holehouse; 20, Mrs. France; 27, Mr. Oliffe.

SUNDERLAND. Centre House.—6, 11, Committee, 6-30, Mrs. White; 13, Mr. J. Foster; 20, 11, Committee, 6-30, Mr. Jas. Wilkinson; 27, 6-30, Mrs. Davison.

TYNE DOCK.—5, Mr. J. H. Moorhouse; 13, Mr. J. Gardener; 20, Mr. W. Westgarth; 27, Mr. W. H. Robinson.

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

BRADFORD. Walton Street.—Dec. 6, at 6 p.m., service of song, "Faithful and True," by an efficient choir. Reader, Mr. R. Verity; speaker, Mrs. Beardshall. Solos. It is some years since the last song service. Friends, support the efforts of the committee. Dec. 7, at 7-45, Mrs. Russell, diagnosis of disease and prescriptions free. Dec. 14, Mr. Rowling, "Faces we meet and how to read them." Examinations after.

BRIGHOUSE. Saturday, Dec. 12: A meat tea in the Oddfellows' Hall. We expect our friend Mr. Hepworth, of Leeds, to take a very prominent part in the entertainment, which will consist of songs, readings, recitations, and dancing at the close. Tickets for tea and entertainment, 9d; children half price.

BURNLEY. Hammerton Street.—Dec. 6: Mr. E. W. Wallis, at 2-30, Stead's "Real Ghosts;" at 6-30, subjects from the audience.

BURNLEY. Maden Fold.—Saturday, Dec. 5, at 5 p.m., a potato supper. Tickets 6d. Proceeds to the building fund.

BURSLEM. Newcastle Street.—Dec. 6: Miss Jones, inspirational clairvoyant and psychometrist, at 2-45 and 6-30.

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

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

LIVERPOOL. Daulby Hall.—Dec. 6: Mrs. E. H. Britten. Monday, at 8 p.m., Mr. N. R. Maginn. Wednesday, Dec. 9, at 8 p.m. Paper, "Prayer," Mr. S. S. Chiswell.

LONDON. 311, Camberwell New Road.—Soirée and social on Tuesday, December 8, at 8-30. Tickets 6d. Spiritualists heartily welcome to our "happy evening." The proceeds to the piano fund. An attractive programme and light refreshments supplied. The "Ghost" number of the *Review of Reviews* reviewed on Sunday by Mr. W. E. Long at 7 p.m.—W. E. Long, hon. sec.

LONDON SPIRITUALIST FEDERATION. Athenæum Hall, 73, Tottenham Court Road.—December 6, Mr. Read will read certain documents supplied to him by A. D. Bathell, Esq., concerning the Theosophical Society. Dec. 13, Richard Harte, F.T.S., "Occultism; What is it?" Dec. 20, T. B. Dale, "Ancient Beliefs in Astrology."—A. F. Tindall, A.T.C.L., 4, Portland Terrace, Regent's Park, N.W.

LONDON. Shepherd's Bush. 14, Orchard Road.—Dec. 13: Mr. Pursey will read some original spirit writings, given through the mediumship of Mrs. Pursey. Organ recitals and sacred solos.—J. H. B.

LONDON.—THE MARYLEBONE ASSOCIATION, now holding meetings at 24, Harcourt Street, will discontinue after Thursday, December 10, at the above address. They will open their new premises, to be known as the Marylebone Spiritual Hall, situate at 86, High Street, Marylebone, on Sunday, Dec. 20. Miss Florence Marrayat will discourse on "There is no death." Chairman, T. Everitt, Esq. Dec. 21: Speeches by prominent and local friends, Dr. Gale presiding. Tea and entertainment on Boxing Day. Admission 9d.; tea at 5. The new venture costing a very heavy outlay the friends interested are hereby invited to rally round and give their kind co-operation to sustain the band of workers.—C. W.

MACCLESFIELD. Sunday, December 6, at 2-30, Lyceum half-yearly meeting. A good attendance requested. Important business. At 6-30, Miss Pimblott will answer written questions. Dec. 13: Mr. W. H. Wheeler; lecture to the Lyceum in the morning on "Our Companions." 2-30: "On Stilts through Heaven." 6-30: "The Temple of Truth." Discussion invited after each lecture.

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. 10, Petworth Street.—Thursday, Dec. 10, at 8, Mr. A. Settle will read a paper to the local branch of the Fabian Society on "Socialism." Friends welcome.

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

MRS. CHARLES SPRING will hold a séance and social on Sunday, December 6, at Mr. Warren's, 245, Kentish Town Road, N.W., at 7 p.m., for the benefit of Mr. John Hopcroft, who is in adverse circumstances. Mrs. Spring hopes friends will rally round to make the

evening a success. Mrs. Ashton Bingham will give readings from her poems, and other friends have consented to assist with good music. Tickets 1s., from Mrs. Spring, 8, Wilkin Street, Grafton Road, Kentish Town, N.W., or at Mr. Warren's.

NEWCASTLE-ON-TYNE.—Mr. R. B. D. Wells, the great phrenologist, has kindly consented to speak on Sunday, December 6, at 6-30.

NEWPORT (Mon.)—Wednesday, Dec. 9, Mr. Victor Wyldes, at Crown Court Room, Victoria Hall, at 8 p.m. Subject, "Some Great Bible Psychometrists," followed by experiments. Reserved seats, 6d.; body of hall, free.

NOTTINGHAM. Masonic Hall.—13, Mr. J. McDonald; 14, tea party at 6 p.m., Albert Hall. Tickets 9d. After 7-30, admission 3d.

OPENSHAW. Granville Hall.—Dec. 6, Mr. Armitage.

ROCHDALE. Michael Street.—Dec. 6: The Rev. C. Ware will open a new room in Water Street (opposite Central Hall). 2-30, "The story of the woman of Endor." 6-30, "What knowledge Spiritualism gives to the world." Monday evening, "Luther and the Devil." All friends invited.

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.

PASSING EVENTS AND COMMENTS.

(Compiled by E. W. WALLIS.)

CHRISTMAS HOLIDAY ANNOUNCEMENTS.—Crowded out; will be given next week.

MISS WALKER'S mediumship is highly spoken of by Brighouse friends.

DERBY.—When will the friends form a Society and undertake public work?

ITEMS of news for these "Notes" will be welcomed by Mr. Wallis, and will be utilised as early as possible.

EXETER.—"The city of churches." We are pleased to see the friends are stirring, and hope the movement will spread in the "West country."

ENQUIRER would be glad to know of any circles or gatherings of Spiritualists in Eastbourne or neighbourhood.—Address, "Enquirer," at this Office.

MACCLESFIELD.—Better audiences have assembled lately. The hall here is a little beauty. Spiritualism is taking hold of the hearts and lives of the people.

DUBLIN.—Lady desires to know whether there is a Spiritual society in Dublin, and where its meetings are held. Will any correspondent please say? Address Editor of *The Two Worlds*.

We understand that the friends at Hunslet, near Leeds, are about to open a room for Sunday services. For some time they have been holding cottage meetings, tea meetings, &c., in order to raise the necessary funds. We wish them every success.

WHY DO NOT SOCIETIES apply to the Federation to assist them in their efforts? There are many who could do with help and would receive it if they made known their wants. Write Mr. Tetlow (hon. sec.), 140, Fitzwarren Street, Pendleton.

THE PROPOSED CHRISTMAS SOCIAL GATHERING for Manchester and district.—Mr. Garbett, of Openshaw, signifies his willingness to co-operate with others for this object. Could not a meeting of all who are interested be held at some central place, say the Vegetarian Restaurant, next Wednesday, at 7-30?

OUR ANNUAL CENSUS will be published in our issue for Dec. 25. As a record of the status and growth of public Spiritualism, it should be as complete and accurate as possible. Every society should favour us with the desired particulars not later than December 18. Printed forms will be supplied by Mr. Wallis on application.

HINTS TO INVESTIGATORS is the title of a useful little pamphlet by Mr. J. J. Morse, who has just issued a new revised edition, with fifteen extra pages (the fifth thousand). It is just the thing to put into the hands of inquirers. It gives advice on what books to read, and also a full catalogue of works. (See Mr. Morse's advt. on front page.)

MR. J. LAMONT recently started on a voyage round the world. He goes to Australia by sailing ship, and will afterwards proceed to California, and cross the American continent to New York, and expects to reach home next June. His ship was caught by the late storms, and had to return to Lambash and wait for favourable breezes. We hope he will soon come back strong and well.

THE NEW SONGSTER.—Mr. H. A. K-rsey, writes:—"You may say that 'The Spiritual Songster' is expected to be out latter part of this week; we have added 16 tunes which has caused a slight delay, but it is well worth it. The book now contains 176 songs which occupy 192 pages, and no additional charge is made for it. It should sell well, as it is quite different from anything else in our movement."

ANOTHER CURIOUS COINCIDENCE.—Miss Wood and Miss Fairlamb were developed as mediums together, and both seem destined to voyage to Australia. Miss Wood went a few years ago, and now Mrs. Mellon (née Miss Fairlamb) is going. We hope both she and her husband will have many years of prosperous and useful life on earth before them. They have our best wishes. We have just learnt that they depart this week.

RE SALFORD SOCIETY OF SPIRITUALISTS.—The reason the above society was broken up, was owing to no unity being amongst them. The committee met together and passed the following resolution: "That this society sell all off and pay the debts owing by them," which has been done. There was a small balance, which was divided amongst the members.—R. Heggie. The late president, Mr. Blake, writes to the same effect.

THE MANCHESTER CONFERENCES.—We expect to be enabled to give a full report of Mr. Rooke's scholarly and able speech last week, as also of the speeches which followed, in an early issue. A very instructive discussion took place. Will the chairmen of the various societies in the district kindly announce the Conference meetings on Sundays from their platforms?

WEDNESDAY next, Dec. 9, at the Vegetarian Restaurant, Fountain Street (behind Lewis's), Wm. Harrison, Esq., "The Morality of Vegetarianism." Dec. 16, Mr. Horrocks, "Socialism." Dec. 23, Mr. Wallis, "Should Spiritualists organize, if so, why?"

CARDIFF.—We regret that Mr. Adams, the hon. sec., has been very unwell, and trust he will soon be better.

WITHOUT UNITY, SYMPATHY, AND GOODWILL among members no society can flourish. An energetic secretary can do much, but unless he and the committee are cordially supported by the members, their efforts must flag and fail. "We get what we make conditions for" is a fact which needs to be constantly remembered.

A NOTED MESMERIST.—*The Elland Echo*, for Nov. 6, gave the portrait and an interesting sketch of the life of Professor Kershaw, mesmerist and Spiritualist. He has been remarkably successful in the cure of apoplectic fits, St. Vitus's dance, and nervous diseases by mesmeric treatment.

BURNLEY.—Spiritualism appears to be taking firm root in this town, as there are four meeting places, where services are held every Sunday. Building funds are being raised, and full meetings testify to a spirit of enquiry. The workers are to be congratulated. The Lyceum movement has no greater stronghold than in Burnley, nor any more devoted workers than Mr. Mason and his associates.

WISBECH.—Miss Weaver, the energetic secretary, writes: "Since your visit there has been a more thoughtful audience. No giddy ones, and the room above full." We trust the interest will increase, and members be added. More circles and more mediums are needed. Every good medium makes more Spiritualists in a few months than Ashcroft can unmake in all his lifetime.

PENDLETON.—The movement here has consolidated of late years; steady, persevering work has secured a firm footing; sober earnestness, patience, and pluck have built up a strong cause. A considerable sum of money had to be spent in furnishing the hall, &c. The Lyceum tea party recently was a good success, but it is hoped that by the end of the year the society will be free from debt. The audiences are growing, and the room is sometimes too small.

MR. AND MRS. WAKEFIELD have established an electro-psychopathic dispensary at 78, North Street, Leeds, for the administration of curative electricity, magnetism, and massage, and the electro-psychopathic treatment of disease. Free consultation from ten to six daily, except Wednesdays. Their success during past years has compelled them to take larger premises to meet the ever-growing demands of the public. Circulars sent free.

REV. JOSEPH COOK claims that spirit photography, as attested by Mr. A. R. Wallace and Professor Crookes, is the latest reinforcement by science of the doctrine of Christ's resurrection. What! Is the despised Spiritualism to become the buttress of Christianity? Are the rejected facts to be adopted to bolster up the doctrines of a fast-dying theology? It must surely be a stroke of adverse fate which has sent Joseph Cook into our camp.

MR. ROSS gratefully acknowledges the receipt of £5 10s. 7d. from Mr. Braham, resulting from the special lectures at Edinbro' Hall; of 15s. from the Manchester Society and 17s. from the Collyhurst Society, Manchester; friends at Mr. Wallis's séance, 5s.; Messrs. P. Jurski and Eardley, results of a private séance, 10s.; and donations per Mr. F. Tomlinson make up a total received by him of £11 7s. 2d. He returns hearty thanks for sympathy and assistance to one and all.

A SOLDIER IN THE CAUSE OF TRUTH.—From far-away India a soldier writes: "We think the book by Arcanus, 'Modern Christianity and Modern Spiritualism,' extremely interesting, more so because we have lately seceded from the popular faith, and we think, placed side by side, and looked at in a rational light, that Spiritualism reveals much to us which the Church hides from view; and we wish we were at home in England that we might see some of the phenomena for ourselves. We wish you and *The Two Worlds* every success."

YOU CANNOT ALWAYS JUDGE of the merits of clairvoyance by the number of descriptions "recognized." It not infrequently happens that spirits are described who have been forgotten by the person to whom they come and are subsequently remembered. On the other hand some persons are far too ready to recognize and declare they "know who it is" on the flimsiest evidence. Then there are folk who will not acknowledge anything. "I knew who it was all the time but I wasn't going to tell her," said a person recently, and there are many like her.

MR. HARPER says: "I have ascertained that upon the whole, both as to clairvoyance and psychometry, the numerous tests Mrs. Smith gave were wonderfully satisfactory. She had the misfortune, however, as any other clairvoyant might have, to sometimes deliver the descriptions to the wrong person. In some six cases occurring in the Public Hall the descriptions were not recognized by the persons addressed, but were perfectly recognized by another person in the hall, and usually sitting near."

THANKS AND KINDLY CO-OPERATION.—A friend in "the big city" writes: "Many thanks for kindness in inserting reports of concert and other meetings. In consideration of your great courtesy we have decided to take twelve copies of *The Two Worlds* regularly, and to sell them or give them away weekly." You have our hearty thanks, friends. We do our best to assist all who seek our aid. Every society and all workers and mediums are welcome. It is not too much to ask their co-operation in return. Societary announcements, mediums' plans and addresses, &c., will be more useful the more fully the papers are circulated.

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, £8 8s. 8d. Mr. Ancrum, 2s. 6d.; Mrs. R. Graham, 2s. 6d.; Mr. and Mrs. March, 10s.; Mr. and Mrs. Holden, 5s.; Mr. and Mrs. Wellock, 2s.; Mr. and Mrs. Mason, 1s. 6d.; Mr. Briggs, 1s.; Mrs. Harworth, 1s.; Mrs. Harewood, 1s.; Mr. Wilkinson, 1s.; Mr. Hartley, 1s.; Mrs. Fletcher, 1s.; Mrs. Hargreaves, 6d.; Mrs. Ellen Green, 2s.; Mr. T. R. Tomlinson, 2s. 6d.; Mr. and Mrs. Everitt, 10s.; Mr. and Mrs. J. Bowman, 10s.—Robt. Ellison, hon. sec., 14, Alexandra Terrace, Derwentwater Road, Gateshead-on-Tyne.

The above was in type last week, but was crowded out. We regret we could not print it earlier. The following list of additional contributions has been received this week: Mr. and Mrs. R. Ellison, 5s.; Mrs. Taylor-Robinson (2nd donation), 7s. 6d.; Mr. Wm. Oxley, 10s. 6d.; Venus, 2s.; and Mr. J. Oliver, 1s.

TO SPIRITUALIST SOCIETIES.—The Editor has received a letter from Mr. T. Timson, of Leicester (the well known and popular phrenologist and correspondent, who has favoured our journal with some excellent letters on Spiritualism), announcing his wish to form engagements with Spiritual Societies for Sunday lectures on Spiritualism, Phrenology, and kindred subjects. Mr. Timson's letter was accompanied by a highly eulogistic testimonial from our old friend and earnest fellow-worker, Mr. J. Bent, president of the Leicester Spiritualist Society, in which he bears testimony to the excellent work Mr. Timson has accomplished as a platform orator at Leicester. In our present dearth of really learned and capable rostrum workers, Mr. Timson's services must be considered as equally timely and valuable, and we trust our societies will hasten to avail themselves of his offer. We may add that Mr. Timson modestly says he is willing to accept of a small remuneration only in addition to his expenses, and we therefore feel sure our friends may venture to secure his good services with expectation of a satisfactory result and no consequent loss. Mr. Timson's address will, we trust, be found in future amongst the registry of well-known speakers; for the present we give it as follows: Mr. Thos. Timson, Phrenological Studio, 201, Humberstone Road, Leicester.—[Ed. T. W.]

THE SITUATION AT ARMLEY.—Mr. R. Peel, of 40, Town Street, Armley, writes: "We began in a cottage house, then we took the small lecture room in the Temperance Hall, but as we could only have it on the Sunday we found it unsatisfactory. We then rented the place where we had the misfortune. It had been a church mission room, and we had to furnish it. We each put what we could together and bought the material, and set to work and made both seats and platform. The platform is all right, but all the seats are broken up. The owner of the place is going to try to make us repair it, so you see we have to pay for our endeavour to spread the truth. We have received letters of sympathy from our spiritual friends, but we find that substantial help will be needed to assist us out of our difficulties. If all societies that have rooms they can occupy during the week will give one service on our behalf, they would help us greatly without hurting themselves." [We give Mr. Peel's appeal. Who will help?]

REPEATED DOSES DO NOT PAY.—Rev. Ashcroft has returned to Hanley—he was there a year or so ago—but the public know him now. A trusted correspondent, Mr. Sankey, writes: "The most he would have at his meetings would be 140 each night. He would be quite £10 out of pocket, and he fairly lost his temper. His young wife would soon be a widow, his four bairns fatherless, and all for the Lord Jesus, and so played on the feelings of his sparse audience. He informed them that he had been the means of closing 14 halls, and mentioned Blackburn as one." How carelessly he handles the truth! What a vivid imagination the man must have! Blackburn folk left their hall because the *Christian* managers wanted to raise the rent; but they made a capital change, and have a "home" now, are comfortable and prosperous, and there are more Spiritualists to-day in Blackburn than ever before.

BLACKBURN.—The present status of the movement is most encouraging; the society has about 140 members. Has leased the present hall for ten years, and can use it every day of the week. The Sunday morning circle is well attended and very successful; and the Lyceum is one of the largest in the country. At the public services numbers of people have been turned away unable to get in, although the hall accommodates from 350 to 400. The income has been higher this year, and the financial portion of the society is better than ever. A glee choir has been formed, and there is a spirit of enquiry abroad. One of the gentlemen, who was chairman for Ashcroft five years ago, has recently had some sittings with Miss Janet Bailey, and has been very much struck with her remarkable clairvoyance. He has written a letter acknowledging her powers and kindness, and presenting her with a work-box on behalf of himself and friends.

IN MEMORIAM.

OLDHAM.—Passed to the higher life, on Thursday, Nov. 19, James Mills Taylor, aged 27 years. About a year ago, or more, I had the pleasure of giving him his first "tests" of the truth of Spiritualism, and since that time he has supported us with much enthusiastic energy. He was never afraid of his Spiritualism, and many have been brought to a study and investigation of the subject by his earnest invitation. Faithful as a husband since his marriage on Aug. 29 of this year he has left earth-life just when his position was one of acquired comfort and promising happiness. The services and reception circles held at Bartlam Place gave him continual inspiration and delight, and it was in full peace and confidence that he breathed his last here to awaken in the spirit. His bereaved widow, also a member and co-worker with us, remains to help to carry on the work which they began together, and to derive consolation, although in a sudden and unexpected manner, from the very truths they sought to tell to others.—W. H. W.

COLNE.—It is with deep regret that we have to announce the sudden passing-on to the higher life of our esteemed brother William Lambert, of New Town, Colne, in his seventy-first year. He was found dead in bed on Wednesday morning, Nov. 25—seemed to have passed-on in his sleep—but, as our friends would say, "sudden death, sudden glory." He had been a member of our society from its commencement. His wife passed on about two years since. His body was interred at Christ Church on Saturday, 28th. Mr. Swindlehurst was at the funeral, and many of our friends and singers also. Mr. Lambert was much respected in the circle he moved among, and our society sympathises very much with his family.—J. W. O.

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Miss Wheeldon, Inspirational Speaker, Coal Aston, Sheffield.
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NOTICE.

Mrs. E. Gavan, Medical Psychometrist, 18, Clowes Street, West Gorton, Manchester, gives State of Health, Ailments, time to Cure, Advice, &c., from lock of hair, sex, whether married or single, for 1s., stamp for reply. Incurables preferred.

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TESTIMONIAL No. 3.

Moldgreen, near Huddersfield, July 4th, 1891.

Dear Mrs. Goldsbrough,—I feel, dear madam, that I cannot find words to express my thanks for the cure you have succeeded in effecting in my case. I have suffered, for many years, with an *Ulcerated Stomach, Weak Heart, and a very bad Liver*. I despaired of ever being made right again. When I came to you at first (nearly two years since) I was reduced, through long suffering, to nothing but skin and bone (as the saying goes), and *scarcely able to walk about*, and if I had not persevered with your treatment, which I felt from the commencement to be slowly but surely *restoring* me, there would have been no cure, but to-day, I am happy to say, I am *completely cured* of the above ailments, and in the enjoyment of *excellent health*. Life to me is now *worth living*; I feel I could spend the remainder of my life in spreading your name and fame throughout the wide world.

Your very grateful friend,

Miss J. BEDFORD.

No. 4.

11, Russell Street, Carr Lane, Windhill, June 1st, 1891.

Madam,—It is with much gratitude that I inform you that my cough has entirely gone, through your skilful treatment and the efficiency of your Cough Mixture that you gave me last Saturday. In three days I was liberated, but this cough seemed to irritate the old wound a little, where the enlargement has been, as it was not entirely well, but all the humming noise has gone, and I believe through your skill and the efficient power of your medicine in due time shall be restored to my wonted health and strength. From experience I have every confidence in your treatment, so you may prescribe as you think best, as you know my complaint. I return many thanks for benefits received at your hands already.

Yours truly,

W. BARNETT.

No. 5.

George Street, Ravensthorpe.

Dear Madam,—Please find enclosed an expression of thankfulness for the skilful and effective cure you have made upon me, having previously been under three doctors, and all failed to do me any good (one a most eminent doctor), but after being under him nine months, he came to my house to examine me the second Sunday in August, 1889, and the result was this, he told my wife that he may be able to prop me for a short time, but I could not get better again. After hearing my wife say that he used the word "prop" I began to think it was time to try some one else, and I tried your treatment and you have cured me of liver and stomach complaint and also a bad ankle, thanks to Mrs. Goldsbrough, and I hope you will live to a very long age to do good to suffering humanity.—I am, yours faithfully,

A. BILTCLIFFE.

Testimonials sent free on receipt of address.

DR. BLACKBURN, N.Y.

3, Martin Street, Booth Town, Halifax.

Dr. Blackburn,—I am pleased to say that I have been cured by your treatment of St. Vitus Dance, for which I am very thankful. I shall recommend anyone suffering from disease to try your system.

Yours,

CLARA PARROTT.

15, Cromwell Street, Oldham.

Dear Sir,—It affords me much pleasure to be able to add a testimony of mine to the many others which I have no doubt you have received. For the medicine which you gave my child, suffering then from inflammation, and for which I have no one else but you to thank for her recovery, for, after being attended by a doctor in this town, she was cured by one bottle of your medicine. You may make what use you like of this note, and I shall ever be grateful to you for your remedy.

Yours very truly,

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THE RELIGIO-PHILOSOPHICAL JOURNAL, a weekly paper published by Col. J. C. BUNDY, Chicago, Ill., U.S.A. Agents: Mr. E. W. WALLIS, and Mr. MORSE.

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