

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

No. 102.—Vol. II. [Registered as a Newspaper.] FRIDAY, OCTOBER 25, 1889.

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This pamphlet will be an arsenal of fact, illustration, and argument, from which spiritualists can quote, and should be purchased by every spiritualist, and placed in the hands of enquirers. Mr. Wallis's speeches contain some of the most powerful and conclusive testimony from Messrs. Crookes, A. R. Wallace, Varley, and the Dialectical Society's report. It gives a digest of the Wesley phenomena, and parallels modern manifestations from biblical records and the testimony to spontaneous manifestations before the origin of modern spiritualism. It gives the testimony of many materialists, who have been convinced by spiritual phenomena that *materialism is false*. *Objections are answered*, and the impregnable position of the spiritualist who builds with facts is shown by the utter failure of Mr. Grinstead to attack the testimony or weaken the force of the facts.

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[SEE BACK PAGE

SERVICES FOR SUNDAY, OCTOBER 27, 1889.

Accrington.—26, China St., Lyceum, at 10-30; t 2-30 and 6-30: Mr. Condon.

Ashington.—New Hall, at 5 p.m.

Bacup.—Meeting Room, Princess St., at 2-30 and 6-30.

Barrow-in-Furness.—82, Cavendish St., at 6-30.

Batley Carr.—Town St., Lyceum, at 10 and 2; at 6-30: Mr. Armitage.

Batley.—Wellington Street, at 2-30 and 6: Mr. J. H. Taylor.

Beeston.—Conservative Club, Town St., at 2-30 and 6: Miss Patefield.

Belper.—Jubilee Hall, at 10 and 2, Lyceum; at 10-30 and 6-30: Local.

Bingley.—Oddfellows' Hall (ante-room), 2-30 and 6: Mr. Moulson and Mr. Bush.

Birkenhead.—144, Price Street, at 6-30. Thursdays, at 7-30.

Bishop Auckland.—Mr. G. Dodd's, Gurney Villa, at 2 and 6-30.

Blackburn.—Exchange Hall, at 9-30, Lyceum; at 2-30 and 6-30: Mrs. Bailey.

Bolton.—Bridgeman Street Baths, at 2-30 and 6-30: Mrs. Stansfield.

Bradford.—Walton St., Hall Lane, Wakefield Rd., at 2-30 and 6: Mr. and Mrs. Carr.

Otley Road, at 2-30 and 6: Mr. Hepworth,
Little Horton Lane, 1, Spicer St., 2-30 and 6: Mrs. Beardshall.
Milton Rooms, Westgate, at 10, Lyceum; at 2-30 and 6: Mrs. Stair.

St. James's Lyceum, near St. James's Market, Lyceum, at 10; at 2-30 and 6-30: Mr. Hopwood.

Ripley Street, Manchester Road, at 11, 2-30, and 6-30: Mrs. Dennings and Miss Crowder. Tuesday, at 8.

Bankfoot.—Bentley's Yard, at 2-30 and 6: Mr. and Mrs. Hargreaves.

Birk Street, Leeds Road, at 2-30 and 6.

Bowling.—Harker Street, at 10-30, 2-30, and 6: Messrs. Thresh and Firth. Wednesday, at 7-30.

Norton Gate, Manchester Road, at 2-30 and 6.
6, Darton Street, at 10-30.

Brighouse.—Oddfellows' Hall, at 2-30 and 6: Mrs. J. M. Smith.

Burnley.—Hammerton St., Lyceum, at 9-30; at 2-30 and 6-30: Mr. E. W. Wallis.

Trafalgar Street, at 2-30 and 6-30.

Burslem.—Colman's Rooms, Market, at 2-45 and 6-30: Mr. Mahoney, and on Monday.

Byker.—Back Wilfred Street, at 6-30: Mr. Whitman.

Churwell.—Low Fold, at 2-30 and 6: Mrs. Dickenson.

Oleckheaton.—Oddfellows' Hall, at 2-30 and 6: Mrs. Russell.

Colne.—Cloth Hall, Lyceum, at 10; 2-30 and 6-30: Mr. G. Smith.

Cooms.—Asquith Buildings, 2-30 and 6: Mrs. Craven.

Darwen.—Church Bank Street, Lyceum, at 9-30; at 11, Circle; at 2-30 and 6-30: Mr. Tetlow.

Denholme.—6, Blue Hill, at 2-30 and 6.

Deesbury.—Vulcan Road, at 2-30 and 6: Mrs. Hellier. Monday, Public Meeting, at 7-30.

Eccleshill.—Old Baptist Chapel, at 2-30 and 6-30: Anniversary. Mr. J. Smith.

Exeter.—Longbrook Street Chapel, at 2-45 and 6-45.

Felling.—Park Road, at 6-30: Mr. J. Hall.

Foleshall.—Edgewick, at 10-30, Lyceum; at 6-30.

Glasgow.—Bannockburn Hall, 36, Main St., 11-30, 6-30. Thursday, 8.

Halifax.—1, Winding Rd., at 2-30 and 6: Mr. Johnson.

Harwell Lane.—At Mr. Shields, at 6-30.

Heckmondwike.—Assembly Room, Thomas St., at 10-15, 2-30 and 6: Mrs. Ellis. Social Meeting, Thursdays, at 7-30.

Hetton.—At Mr. J. Thompson's, Hetton, at 7: Local.

Heywood.—Argyle Buildings, Market St., at 2-30 and 6-15: Mr. Taft.

Huddersfield.—3, Brook Street, at 2-30 and 6-30: Mr. J. J. Morse, and on Monday.

Institute, John St., off Buxton Rd., 2-30 and 6: Mrs. Berry.

Idle.—2, Back Lane, Lyceum, 2-30 and 6.

Jarrow.—Mechanics' Hall, at 6-30: Mr. Forster.

Keighley.—Lyceum, East Parade, at 2-30 and 6.

Assembly Room, Brunswick St., at 2-30 and 6: Mrs. Britten, and on Monday.

Lancaster.—Athenaeum, St. Leonard's Gate, at 10-30, Lyceum; 2-30 and 6-30.

Leeds.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2-30 and 6-30: Mrs. Menmuir.

Institute, 23, Cookridge St., at 2-30 and 6-30: Mr. G. Wright, and on Monday.

Leicester.—Silver St., at 2-30, Lyceum; 10-45 and 6-30: Mr. Sainsbury.

Leigh.—Newton Street, at 2-30 and 6.

Liverpool.—Daulby Hall, Daulby St., London Rd., 11 and 6-30: Mrs. Groom.

London.—Camberwell Rd., 102.—At 7. Wednesdays, at 8-30.

Canning Town.—27, Leslie Road, at 6-30. Wednesday, at 7.

Clapham Junction.—295, Lavender Hill, Wandsworth Road, at 11, Quiet chats for earnest people; at 6-30; Lyceum, at 8. Wednesday, at 8.

Edware Road.—Carlyle Hall, Church Street, at 7: Dr. Chadwick (see Prospective Arrangements).

Euston Road, 195.—Monday, at 8, Séance, Mrs. Hawkins.

Forest Hill.—5, Devonshire Road, at 7: Mr. Butcher.

Holborn.—At Mr. Coffin's, 18, Kingsgate Street: Wednesday, at 8, Mrs. Hawkins.

Islington.—Wellington Hall, Upper St., at 7.

Kensish Town Rd.—Mr. Warren's, 246. Dawn of Day, Social Gathering, at 7-30. Tuesdays, at 7-30, Associates only. Thursdays, at 8, Open Meeting.

King's Cross.—253, Pentonville Hill (entrance King's Cross Road): at 10-45, Lecture; at 6-45, Mrs. Stanley. Wednesdays, at 8-30, Social Meeting.

Marylebone.—24, Harcourt St., at 10-30 for 11, Mr. Dale; at 3, Lyceum; at 7, Mr. I. MacDonnell, "Salvation." Monday, Music, songs, and dancing. Mr. Dale, Friday evenings.

Mill End.—Assembly Rooms, Beaumont St., at 7: Mr. J. Veitch.

Notting Hill Gate.—9, Bedford Gardens, Silver St., at 11, Service

and discussion; at 8, Circle; at 7, Mr. U. W. Goddard.

Peckham.—Winchester Hall, 83, High St., at 11, Members' Addresses; at 8, Lyceum; 6-30, Spiritual Service. 99, Hill St., Saturday, 26th, at 8, Mr. Savage, Clairvoyance. Sunday, at 8-15, Members' Spiritual Meeting. Wednesday, at 8-15, Miss Davy, Séance; inquirers welcome.

Stepney.—Mrs. Ayers', 46, Jubilee Street, at 7. Tuesday, at 8.

Stratford.—Workman's Hall West Ham Lane, E., at 7: Mr. D. Summers.

Longton.—Coffee Tavern, Stafford St., at 3 and 6-30.

Macclesfield.—Cumberland Street Lyceum, at 10-30; at 2-30 and 6-30.

Manchester.—Temperance Hall, Tipping Street, Lyceum; at 2-45, 6-30: Mrs. Green.

Collyhurst Road, at 2-30 and 6-30: Mr. E. Kelly.

Maxborough.—Ridgills' Rooms, at 2-30 and 6.

Middlesbrough.—Spiritual Hall, Newport Road, Lyceum, at 2; at 10-45 and 6-30: Mrs. Gregg, and on Monday.

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

Morley.—Mission Room, Church St., at 2-30 and 6: Harvest Festival. Mrs. Crossley.

Nelson.—Spiritual Rooms, Leeds Rd., 2-30 and 6-30: Mr. Swindlehurst.

Newcastle-on-Tyne.—20, Nelson St., at 2-15, Lyceum; at 11 and 6-30: Mr. W. H. Robinson. Open-air (weather permitting), Quay Side, at 11.

St. Lawrence Glass Works, at Mr. Hetherington's: at 6-30.

North Shields.—6, Camden St., Lyceum, at 2-30; at 6-15.
41, Borough Rd., at 6-30: Mr. Lashbrooke.

Northampton.—Oddfellows' Hall, Newnham, at 2-30 and 6-30.

Nottingham.—Morley House, Shakespeare St., at 10-45 and 6-30: Mrs. Barnes.

Oldham.—Temple, Joseph Street, Union St., Lyceum, at 9-45 and 2; at 2-30 and 6-30: Mr. J. S. Schutt.

Openshaw.—Mechanics', Pottery Lane, Lyceum, at 9-15 and 2; at 10-30, 2-30, and 6.

Parkgate.—Bear Tree Rd., at 10-30, Lyceum; at 6-30: Mr. Fillingham.

Pendleton.—Cobden Street (close to the Co-op. Hall), Lyceum, at 9-30 and 1-30; at 2-45 and 6-30: Mrs. Wallis, and on Monday.

Plymouth.—Notte Street, at 11 and 6-30: Mr. Loeder, Clairvoyant.

Rawtenstall.—At 10-30, Lyceum; at 2-30 and 6: Miss Walker.

Rochdale.—Regent Hall, at 2-30 and 6. Thursday, at 7-45, Public Circles.

Michael St., Lyceum, at 10 and 1-30; at 8 and 6-30. Tuesday, at 7-45, Circle.

Salford.—Spiritual Temple, Southport Street, Cross Lane, Lyceum, at 10 and 2; 8 and 6-30, Mr. Mayoh. Monday, at 7-45.

Salisbury.—Mr. Williscroft's, 24, Fore Street, at 6-30.

Scholes.—At Mr. J. Rhodes', 83, New Brighton Street, at 2-30 and 6.

Sheffield.—Cocoa House, 175, Pond Street, at 7.
Central Board School, Orchard Lane, at 2-30 and 6-30.

Shipley.—Liberal Club, at 2-30 and 6: Mrs. Bennison.

Sketmanthorpe.—Board School, 2-30 and 6.

Slaithewaite.—Lalth Lane, at 2-30 and 6: Miss Keeves.

South Shields.—19, Cambridge St., Lyceum, at 2-30; at 11 and 6: Mr. Westgarth. Wednesday, at 7-30. Developing on Fridays, at 7-30.

14, Stanhope Rd., High Shields, Lyceum, at 2-30; at 6: Mr. McKellar.

Sowerby Bridge.—Hollins Lane, Lyceum, at 10-30 and 2-15; at 6-30: Mr. A. D. Wilson.

Station Town.—14, Accolm Street, at 2 and 6.

Stockport.—Hall, 26, Wellington Rd., South, at 2-30 and 6-30.

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

Stonehouse.—Corpus Christi Chapel, Union Place, at 11 and 6-30.

Sunderland.—Centre House, High St., W., 10-30, Committee; at 2-30, Lyceum; at 6-30: Mrs. Peters. Wednesday, at 7-30.

Monkwearmouth, 8, Ravensworth Terrace, at 6.

Tunstall.—18, Rathbone Street, at 6-30.

Tyldesley.—Spiritual Institute, Elliot St., at 2-30 and 6.

Walsall.—Exchange Rooms, High St., Lyceum, at 10; at 2-30 and 6-30.

Westhoughton.—Wingates, Lyceum, at 10-30; at 2-30 and 6-30.

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

West Vale.—Green Lane, at 2-30 and 6: Mrs. Mercer.

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

Wibsey.—Hardy St., at 2-30 and 6: Mrs. Metcalf and Mr. Broomfield.

Willington.—Albert Hall, at 6-30.

Wisbech.—Lecture Room, Public Hall, at 6-45: Mrs. Yeeles.

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

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THE ROSTRUM.

SPIRITUAL MANIFESTATIONS;

AND HOW THEY ARE REGARDED AMONGST THE WESLEYAN METHODISTS.

IN the September number of a London magazine of this year, entitled *The Wesleyan Methodist Magazine*, is an article headed "Notices of my Life and Times. By Benjamin Gregory. An Apparition: The True Christian View of such Phenomena." Amongst the writer's diffuse personal details of his ancestry, infancy, &c., occurs the following narrative, slightly condensed:—

"At the next Conference after my birth, my father was reappointed to the neighbouring Circuit, Thirsk, which he had left nine years before. I must now record an extraordinary event, the frequent narration of which to me in my childhood had a very strong and salutary effect upon my mind. My task is first to simply state the facts, guarding them against all misconception.

"At the Conference of 1820, my mother's father, a devoted Wesleyan Methodist minister, worn down by his three years' superintendence of the then large and laborious Boston Circuit, had felt himself unequal to the strain of the itinerancy, and obtained leave to seek, in partial and temporary retirement, the renewal of his strength. As he was but fifty-five years of age, was blest with a robust constitution, and was withal comfortably circumstanced, no doubt was entertained of his speedy restoration. He had no definite ailment, his symptoms were wholly those of exhaustion through overwork, and he soon gained his habitual brightness, and was in an every way hopeful condition.

"Such was his case, when, at daybreak, on January 4th, 1822, my mother lay awake with me, her babe of thirteen months, by her side, my father being away on one of his Circuit rounds. She heard the sound of fire-irons and crockery as my eldest sister was preparing the breakfast in the room below. She was just about to rise, when suddenly the bedroom door opened, and in walked her father, dressed just as he used to be when leaving home for Meeting or Conference. She started up, exclaiming: 'O! father, whoever thought of seeing you?' He advanced to the bed and kissed her. She said: 'I'll be down in a few minutes; you must wait your breakfast.' 'No, child,' he replied—his habitual mode of addressing his daughter—'I must not stay. I am going a long journey, but I wanted to see you first.' He bade her 'Good-bye,' kissed her and her babe, and walked out of the room. She immediately rose, threw on her dress, hurried down stairs, and eagerly asked her daughter what her father said. She had seen no one. On hearing this, my mother fell into a fainting-fit, from which she was with difficulty brought back. On recovering, she was so ill that it was necessary to fetch my father from the country-place at which he was planned. A letter was at once despatched to Spilshy, anxiously enquiring as to my grandfather's health; but before an answer could arrive a letter was received announcing his death at the very hour at which my mother saw him.

"It may be asked, why should Mr. Towler appear to his eldest daughter, rather than to some one of his other

children? The answer is: The relation between the two was peculiarly tender. She was the sole surviving child of the wife of his youth. A widower when he entered the ministry, she had been the companion of many subsequent years of his itinerancy. Again, she was the only one of his children whom he had not seen for some years.

"The day of grandfather's death and last visit to his daughter, was a yearly solemnity in our house, sacred alike to earthly memory and heavenly hope. But why do I record this incident? (1) Because it exerted, through my mother's narration of its details, a very happy influence on my religious life, to omit which would be an injustice to an important factor in that life. (2) Because the question of such instances of the interpenetration of the natural and the supernatural, the seen and the unseen worlds, is now once more before the public mind. A remarkable book came out in 1886, entitled "Phantasms of the Living. By E. Gurney, M.A., F. W. H. Myers, M.A., and F. Podmore, M.A., two Vols.," containing a large aggregation of instances analogous to that above described, which have been recorded during the present century. This book was reviewed in the *Nineteenth Century* for August, 1887, in a cynical and off-hand fashion, although with the air of scientific superiority, by a Mr. Innes. It is to be premised, however, that the authors of the book do not regard these extraordinary events as *supernatural*, but as the manifestations of some occult psychical faculty, which they label by the word *telepathy*, a word which contains no satisfying explanation. The true part of their contention is, that such occurrences are too numerous and well-attested to be *pooh-poohed* 'summarily away.'

After showing how foolishly, and with what total lack of reason the Psychical Research Society attribute apparitional, and every other form of spiritual phenomena, to any other cause than the interposition of an intelligent, loving, and kindred world of spiritual existences, the biographer adds: "It is thus that Mr. Innes disposes of the testimony of Lord Brougham, who, in his biography, records that 'a youth had drawn up an agreement with me, signed by our blood, that the one who might die first would, if permitted, appear to the other.'"

Lord Brougham gives date and details of the appearing of this young man's spirit to himself, whilst on a tour in the north of Europe, averring that when he recovered from the fainting fit into which the apparition threw him, he noted the fact in his diary, and afterwards received intelligence of his friend's death *at that very hour*. Mr. Innes shrinks from charging upon one of the most powerful and learned thinkers of the age—*superstition*, but demands a sight of his journal. And if the little diary in which the great Lord Chancellor dotted down the leading incidents of his travels are not—*after the lapse of seventy years*—forthcoming, according to Mr. Innes, we must doubt whether the whole thing was not a *grim roma ce*—"a mortis imago," painted by an *unscrupulous biographer*, Lord Brougham being the *unscrupulous biographer* thus charged!

Our Methodist friend then proceeds, in a number of other cases of the above cited character, to show—first, the continual interference of a spiritual world in the affairs of this mundane sphere, together with a number of cases of impressional perception of events and circumstances, received by reliable and authoritative witnesses, and then points to the insolence of the critic in refusing to be convinced, *unless he saw, with his own eyes, entries in diaries, letters, or other original documents, that should convince him—the great censor and arbiter of what is and is not true*—and thus, the whole thing must be proved to his satisfaction. As a sample of this most impertinent and objectionable spirit, Mr. Gregory says:—

"Mr. Innes pours contempt upon another case well-known to Scotch Methodists, known to ourselves also soon after its occurrence. The late venerable John Drake, for so many years chairman of the Edinburgh District, announced in Aberdeen an unthought-of and seemingly impossible event, which had occurred at Madras that very morning. At his suggestion the amazed gentleman, concerning whose daughter the intelligence was given, entered it in his memorandum-book. Two accounts of this entry, both of them evidently from memory, were sent to the three psychical research collectors of cases. But Mr. Innes seizes on a very altogether unimportant difference of recollection, and declares that the two 'flatly contradict each other;' whereas, there is not a shade of contradiction between them, direct or indirect. Yet, on the strength of this glaring misrepresentation, he pronounces it 'incredible' that the narrative should 'be accepted as trustworthy.' . . . The ablest English bishop of his age, Samuel Wilberforce; the astute Lord Chancellor, Brougham; the honest, simple-minded Methodist chairman, John Drake; along with literally hundreds of reputable people whose word is taken and acted on by their acquaintances, in practical matters, without demur, are all driven from the judgment-seat as foisters of foundationless fictions by a Mr. Innes, because these things did not happen to him!

"Canon Ashwell records ("Life of Bishop Wilberforce," i. 397): 'The Bishop was in his library at Cuddesden, with three or four clergymen writing with him at the same table. He suddenly raised his hand to his head, and exclaimed: 'I am certain that something has happened to one of my sons.' It afterwards transpired that just at that time his son's foot was badly crushed by accident on board his ship.' This record Mr. Innes calls a 'rumour;' and, because the Bishop afterwards writes to a friend that he had been depressed as to some evil having befallen 'my son Herbert,' the whole case is nonsuited as 'a muddle.'

"But the evidence on this subject is far from being confined to the two volumes of the Psychical Research writers. It is an integral part of the Scriptures of truth, in both Testaments; and, as the somewhat sceptically inclined Horace Bushnell says, in his powerful work on "Nature and the Supernatural": 'Could such testimony be collected and chronicled in their real multitude, what is now felt to be their strangeness would quite vanish away.' And he sustains this position by numerous nineteenth century examples, which, to him and to us, appear to be well-attested facts.

"As is well known, Wesley was a firm believer in both the supernatural and the preternatural as potent elements in human history, and his honest faith has been made the target of much foppish flippancy. Yet amongst his Oxford contemporaries was there a better mathematician than he? and in logic, was there one to rival him? In the three kingdoms was there a stouter heart or a stronger head?"

It seems almost needless to remind the reader—well informed on the subjects of "supernaturalism and spiritualism, that at Epworth Parsonage, the home of the Wesley family, communications were maintained with an invisible spirit "rapper," and powerful evidences of spirit presence were observed and widely reported of during a period of thirty years. In the most distinctive sense of the term, the Wesley family, and their friend and correspondent Mrs. Fletcher, might be classed as spiritualists and avowed believers in spirit power and manifestations. Mr. Gregory concludes his remarks on the imbecile attempts of all self-appointed critics to discredit spiritualism and its alleged facts thus—

"We regret our want of space for the profound remarks on this subject of the present strong-minded Bishop of Carlisle. He shows that a departed spirit, appearing to a relative or friend, would, of course, assume a form with which the friend was familiar.

"It is a great pity when any reasonable man lets himself down to the level of determined disbelief by refusing assent to the testimony of intelligent fellow-believers as to the occurrence of events which cannot be accounted for on any principle known to natural science. We are bound to treat the testimony of intelligent believers, as to experiences of this kind, with as much confidence as we would accord to the testimony of our own senses.

"It is painful to meet a believer in God who, with an obvious feeling of intellectual superiority, discredits the testimony of his brother Christians, unless it be formally signed at the time by all the parties cognizant of the facts, attested by some public functionary, and committed to official custody."

These are great admissions for an earnest Methodist and a writer of Mr. Gregory's standing. We have given these extracts from his biography, trusting that his associates in the ministry to which he belongs, will either *satisfactorily* explain away, and *clearly* account on material grounds, for the facts he narrates, or, for ever after hold their peace in denunciation of Spiritualism.

WHAT MIGHT BE DONE.

WHAT might be done if men were wise—
What glorious deeds, my suffering brother,
Would they unite,
In love and right,
And cease their scorn of one another?

Oppression's heart might be imbued
With kindling drops of loving-kindness,
And knowledge pour,
From shore to shore,
Light on the eyes of mental blindness.

All slavery, warfare, lies, and wrongs—
All vice and crime might die together;
And milk and corn,
To each man born,
Be free as warmth in summer weather.

The meanest wretch that ever trod—
The deepest sunk in guilt and sorrow,
Might stand erect
In self-respect,
And share the teeming world to-morrow.

What might be done? *This* might be done,
And more than *this*, my suffering brother—
More than the tongue
Ere said or sung—

If men were wise and loved each other.

—Charles Mackay, LL.D.

SPIRITUALISM IN MANY LANDS.

THE MYSTERIOUS MEDICAL POWER POSSESSED BY AN AGED
COLOURED WOMAN OF CHESTER, DELAWARE, U.S.A.

[Reported by the Editor of the "WASHINGTON STAR."]

WELL authenticated reports have from time to time reached the *Star* office concerning the wonderful cures made by Mrs. Lucretia Hall, a coloured woman of No. 127, Townsend Street, South Chester.

Various patients claim that Mrs. Hall truly told them of their several ailments, without even so much as a hint from them or any one else as to the nature or extent of their troubles. They also declare that this was done by means of a peculiar and very unusual agency, which was described about as follows: the doctress has a large drinking glass in which there is probably a gill of liquid, apparently water; she fumbles in her dress pocket for something or other, which turns out to be a ball of cotton twine and a horseshoe magnet. A piece of the twine is broken from the ball and fixed to the centres or neutral zone of the magnet. The glass is then held in the left hand, while the dangling magnet depends from the right hand half-way within the mouth of the vessel; then commences the most mysterious part of the whole affair. The doctress begins repeating in a whisper a list of diseases, and when she names the right one the magnet swings violently from side to side and strikes the glass, which gives forth a ringing sound, thus indicating that the disease last named is the one afflicting the patient. The medicines to be given for the several ailments, are said to be ascertained in the same peculiar manner, the only information the doctress requires being the name of the patient, and whether the patient be present or far distant is said to make no difference whatever.

In contemplating these several statements the writer was inclined to believe that the relators might have been imposed upon—deceived in some manner by the doctress, and the resolve was made to personally test her alleged powers, without disclosing to her that he was a newspaper representative. With this sole purpose in view, the writer went to Thurlow station during the present week, whence a walk of fifteen or twenty minutes took him to No. 127 Townsend Street, in South Chester, the residence of the "botanic doctor." To further this purpose the grocery store at Second and Townsend Streets was visited, and the proprietor, quite an intelligent coloured man, was questioned concerning the doctress. He said he knew her well but never had occasion to be treated by her. His wife was under treatment, however, suffering with lung trouble, and while he had no hope of a cure being effected, he firmly believed that Mrs. Hall had

given her more relief than all the other doctors in the place. He confirmed the stories of the *modus operandi* by which the diseases and remedies are made known to the doctress.

Acting upon the advice of the grocer the reporter was soon at the house again, and a pull of the bell was answered by a comely coloured girl, just entering womanhood, who, it was subsequently learned, was Mrs. Hall's daughter. The reception room bore the same appearance of modest ease and comfort that marked the exterior of the house. The walls were decorated with photographs of many white people, and bric-à-brac adorned the mantel and tables. The furnishings were of a good quality and a scrupulous regard for neatness and cleanliness was apparent. In a moment or two the "doctress" entered from an adjoining room, and was informed that the writer was present for examination.

"Very well, sir," was the reply, "I'll see what I can do for you."

When the instruments before described had been made ready in the manner stated, she inquired the name of her visitor, which was given her. She at once began with a long category of fleshly ills, and named one after another, without any effect being produced upon the magnet. Finally, she inquired, apparently speaking to the glass and the magnet:

"Is Mr. — affected with malaria?"

The response was prompt and unmistakable, the glass tinkled with the vigorous tappings of the magnet, and made a great clatter until the latter was withdrawn from the vessel. She then proceeded to explain how the writer was affected by the disease and it must be said, despite all reason to the contrary, that she hit the nail on the head every time. Having concluded this part of the performance, the "doctress" informed the patient that he could be cured "with the help of the Lord."

"Do you claim that all you have just related is revealed to you by God, and that you are the instrument in His hands to effect cures?" inquired the writer.

"That is my firm belief. Without God's assistance I could do nothing. He gives me this power and speaks to me through the instruments I hold in my hands."

"But what is that magnet shaped piece of metal? Is it really a magnet?" inquired the scribe.

"Yes, sir, that is simply an ordinary magnet."

"Is there anything mysterious about the glass? And, may I ask what kind of liquid it contains?"

"No, sir; there is nothing mysterious about it; it is an ordinary glass, as you may see for yourself, and the liquid is simply water."

"Well, notwithstanding the facts you have so mysteriously yet correctly told me, I cannot help saying that I am still sceptical—there is something about it I cannot understand. For instance, If God chooses to reveal these things to you, why should you use a magnet and glass as indicators—why should it not be made known to you without this agency?"

"Because His ways are mysterious, and He has given me this means of knowing His pleasure. The Bible relates how Christ went about healing the sick, as did also His disciples. The power of these differed from that given to me in that, according to the Bible, they used no medicines. I have faith in God that through this agency, He will reveal to me the disease with which you are afflicted, and He does it, undoubtedly, to my mind. I never studied the structure nor composition of the human frame, and could not do it now if I should desire to, because I have no learning, though by the help of the Lord I can read my Bible, but cannot read anything else. This sounds strange, no doubt, but it is a fact, nevertheless."

"How do you account for it, ma'am?" the scribe inquired.

"Why, God has taught me to read and understand His word."

Reverting again to the use of the glass and magnet, Mrs. Hall was asked if she also told by that means what herbs to give for certain diseases, and she replied in the affirmative, stating that that was revealed to her by God in the same manner as the disease was revealed.

Of her past history she spoke freely, saying that she is a native of the Eastern Shore of Maryland, Caroline County being her former home. Her parents died while she was yet young and she went to Philadelphia, and got work as a general utility servant with a family named McCune, who at that time kept a large grocery store on Vine street. While living there she married. Subsequently she removed to Kansas, and while in that State her husband died, leaving her with two children, a boy and a girl. It was after her husband's death that she discovered the strange power she now seems

to possess, and used it with much effect thereabouts. She finally drifted East again and for several years pursued her calling as a "doctress" in Philadelphia. She has been at South Chester for 16 years. Her register shows that she has patients in many of the Western States, and also in Pennsylvania, Delaware, and Maryland.

Her practice is undoubtedly a very profitable one to her. While the writer was present there were no less than fifteen persons, all white, who called for treatment either for themselves or friends.

As to the real character of Mrs. Hall's calling, the reporter is still in doubt. Her revelations to him were certainly of a remarkable nature, and he has tried to give a plain and uncoloured narrative of what actually transpired during his visit to the "doctress." If he was duped in any manner, it was done with a coolness and dexterity that would have reflected credit upon Kellar the magician. The value of the medicines he received are yet to be tested.

A CURIOUS EPISODE IN THE LIFE OF THE FAMOUS DUKE OF SULLY, MINISTER TO LE GRAND MONARQUE OF FRANCE.

(Conclusion.)

It will be remembered that our narrative brought the great and good Henri Quatre of France, and his astute, wise, and renowned minister, the Duke of Sully, to the point where, almost unattended, in disguise, and in a pouring winter's night, they followed their treacherous and convicted prisoner guide to the dangerous rendezvous, where they were to listen secretly to the details of a conspiracy, on which their own lives and the fate of France depended. The narrative, taken from the Duke of Sully's memoirs, goes on to say:—

Arriving at a house, which in the darkness seemed to be of rather greater pretensions than its fellows, our guide stopped, and whispered to us to mount some steps to a raised wooden gallery, which intervened between the lane and the doorway. On this, besides the door, a couple of unglazed windows looked out. The shutter of one was ajar, and showed us a large, bare room, lighted by a couple of rushlights. Directing us to place ourselves close to this shutter, the innkeeper knocked at the door in a peculiar fashion, and almost immediately entered, going at once into the lighted room. Peering cautiously through the window, we were surprised to find that the only person within, save the new comer, was a young woman who, crouching over a smouldering fire, was crooning a lullaby, while she attended to a large black pot.

"Good evening, mistress!" said the innkeeper, advancing to the fire, with a fair show of nonchalance.

"Good evening, Master Andrew," the girl replied, looking up and nodding, but showing no sign of surprise at his appearance. "Martin is away, but he may return at any moment."

"But is he still of the same mind?"

"Quite."

"And what of Sully? Is he to die then?" he asked.

"They have decided he must," the girl answered gloomily. It may be believed that I listened with all my ears, while the king by a nudge in my side seemed to rally me on the destiny so coolly arranged for me. "Martin says it is no good killing the other unless he goes too—they have been so long together. But it vexes me sadly, Master Andrew," she added with a sudden break in her voice. "Sadly it vexes me. I could not sleep last night for thinking of it, and the risk Martin runs. And I shall sleep less when it is done."

"Pooh! pooh!" said that rascally innkeeper. "Think less about it. Things will grow worse and worse, if they are let live. The king has done harm enough already. And he grows old besides."

"That is true!" said the girl. "And no doubt the sooner he is put out of the way the better. He is changed sadly. I do not say a word for him. Let him die. It is killing Sully that troubles me—that and the risk Martin runs."

At this I took the liberty of gently touching the king. He answered by a grimace; then by a motion of his finger enjoined silence. We stooped still farther forward so as better to command the room. The girl was rocking herself to and fro in evident distress of mind. "If we killed the king," she continued, "Martin declares we should be no better off, as long as Sully lives. Both, or neither, he says. But I do not know. I cannot bear to think of it. It was a sad day when we brought Epernon here, Master Andrew; and one I fear we shall rue as long as we live."

It was now the king's turn to be moved. He grasped my wrist so forcibly that I restrained a cry with difficulty, "Epernon!" he whispered harshly in my ear. "They are Epernon's tools! Where is your guarantee now, Rosny?"

I confess that I trembled. I did not dare to reply, but listened greedily for more information.

"When is it to be done?" asked the innkeeper, sinking his voice and glancing round, as if he would call especial attention to this.

"That depends upon Master La Riviere," the girl answered. "To-morrow night, I understand, if Master La Riviere can have the stuff ready."

I met the king's eyes. They shone fiercely in the faint light, which, issuing from the window, fell upon him. Of all things he hated treachery most, and La Riviere was his first body-physician and at this very time, as I well knew, was treating him for a slight derangement.

This doctor had formerly been in the employment of the Bouillon family. Neither I nor his Majesty had trusted the Duke of Bouillon for the last year past, so that we were not surprised by this hint that he was privy to the design.

Despite our anxiety not to miss a word, an approaching step warned us at this moment to draw back. More than once before we had done so to escape the notice of a wayfarer passing up and down. But this time I had a difficulty in inducing the king to adopt the precaution. Yet it was well that I succeeded, for the person who came stumbling along towards us did not pass, but, mounting the steps, walked by within touch of us, and entered the house.

"The plot thickens," muttered the king. "Who is this?"

At the moment he asked I was racking my brain to remember. I have a good eye for faces, and this was one I had seen several times. The features were so familiar that I suspected the man of being a courtier in disguise, and I ran over the names of several persons, whom I knew to be Bouillon's secret agents. But he was none of these, and obeying the king's gesture I bent myself again to the task of listening.

The girl looked up on the man's entrance, but did not rise. "You are late, Martin," she said.

"A little," the new-comer answered. "How do you do, Master Andrew? What cheer? What, still vexing, mistress?" he added contemptuously to the girl. "You have too soft a heart for this business!"

She sighed, but made no answer.

"You have made up your mind to do it, I hear?" said the innkeeper.

"That is it. Needs must when the devil drives!" replied the man jauntily. He had a downcast, reckless air, yet in his face I thought I still saw traces of a better spirit.

"The devil in this case was Epernon," quoth Andrew.

"Ay, curse him! I would I had cut his dainty throat before he crossed my threshold," cried the desperado. "But there, it is too late to say that now. What has to be done, has to be done."

"How are you going about it? Poison, the mistress says."

"Yes, but if I had my way," the man growled fiercely, "I would out one of these nights and cut the dogs' throats in the kennel!"

"You could never escape, Martin!" the girl cried, rising in excitement. "It would be hopeless. It would merely be throwing away your own life."

"Well, it is not to be done that way, so there is an end of it," quoth the man wearily. "Give me my supper. The devil take the king and Sully too! He will soon have them."

On this Master Andrew rose, and I took his movement towards the door for a signal for us to retire. He came out at once, shutting the door behind him as he bade the pair within a loud good-night. He found us standing in the street waiting for him and forthwith fell on his knees in the mud, and looked up at me, the perspiration standing thick on his white face. "My lord," he cried hoarsely, "I have earned my pardon!"

"If you go on," I said encouragingly, "as you have begun, have no fear." Without more I whistled up the Swiss and bade Maignan go with them and arrest the man and woman with as little disturbance as possible. While this was being done we waited without, keeping a sharp eye upon the informer, whose terror I noted with suspicion seemed to be in no degree diminished. He did not, however, try to escape, and Maignan presently came to tell us that he had executed the arrest without difficulty or resistance.

The importance of arriving at the truth before Epernon and the greater conspirators should take the alarm was so vividly present to the minds both of the king and myself, that we did not hesitate to examine the prisoners in their house, rather than hazard the delay and observation which their removal to a more fit place must occasion. Accordingly, taking the precaution to post Coquet in the street outside, and to plant a burly Swiss in the doorway, the king and I entered. I removed my mask as I did so, being aware of the necessity of gaining the prisoners' confidence, but I begged the king to retain his. As I had expected, the man immediately recognized me, and fell on his knees, a nearer view confirming the notion I had previously entertained that his features were familiar to me, though I could not remember his name. I thought this a good starting-point for my explanation, and, bidding Maignan withdraw, I assumed an air of mildness, and asked the fellow his name.

"Martin, only, please your lordship," he answered; adding, "Once I sold you two dogs, sir, for the chase, and to your lady a lap-dog called Ninette, no larger than her hand."

I remembered the knave then, as a fashionable dog-dealer, who had been much about the court in the reign of Henry the Third. The man's face as he spoke expressed so much fear and surprise that I charged him solemnly to tell the whole truth as he hoped for the king's mercy. He heard me, gazing at me piteously, but his only answer to my surprise, was that he had nothing to confess.

"Come, come," I replied sternly, "this will avail you nothing; if you do not speak quickly, rogue, and to the point, we shall find means to compel you. Who counselled you to attempt his Majesty's life?"

On this he stared so stupidly at me, and exclaimed with so real an appearance of horror: "How? I attempt the king's life? God forbid?" that I doubted we had before us a more dangerous rascal than I had thought, and I hastened to bring him to the point.

"What then"—I cried, frowning—"of the stuff Master La Riviere is to give you to take the king's life to-morrow night? Oh, we know something, I assure you; bethink you quickly, and find your tongue if you would have an easy death."

I expected to see his self-control break down at this proof of our knowledge of his design; but he only stared at me with the same look of bewilderment. I was about to bid them bring in the informer that I might see the two front, when the female prisoner, who had hitherto stood beside her companion in such distress and terror as might be expected in a woman of that class, suddenly stopped her tears and lamentations. It occurred to me that she might make a better witness. I turned to her, but when I would have questioned her she broke into a wild scream of hysterical laughter.

From that I learned nothing, though it greatly annoyed me. But there was one present who did—the king. He laid his hand on my shoulder, gripping it with a force that I read as a command to be silent.

"Where," he said to the man, "do you keep the King and Sully and Epernon, my friend?"

"The King and Sully—with his lordship's leave," said the man quickly, with a frightened glance at me—"are in the kennels at the back of the house, but it is not safe to go near them. The King is raving mad, and the other dog is sickening. Epernon we had to kill a month back. He brought the disease here, and I have had such losses through him as have nearly ruined me, please your lordship."

"Get up—get up, man!" cried the king, and tearing off his mask he stamped up and down the room, so torn by paroxysms of laughter that he choked himself, when again and again he attempted to speak.

I too now saw the mistake. Commanding myself as well as I could, I ordered one of the Swiss to fetch in the innkeeper, but to admit no one else.

The knave fell on his knees as soon as he saw me, his cheeks shaking like a jelly.

"Mercy, mercy!" was all he could say.

"You have dared to play with me?" I whispered.

"You bade me joke," he sobbed, "you bade me."

I was about to say that it would be his last joke in this world—for my anger was fully aroused—when the king intervened.

"Nay," he said, laying his hand softly on my shoulder. "It has been the most glorious jest. I would not have

missed it for a kingdom. I command you, Sully, to forgive him."

Thereupon his Majesty strictly charged the three that they should not on peril of their lives mention the circumstance to any one. Nor to the best of my belief did they do so; being so shrewdly scared when they recognized the king that I verily think they never afterwards so much as spoke of the affair to one another. My master further gave me on his own part his most gracious promise that he would never disclose the matter, and upon these representations he induced me to forgive the innkeeper. So ended this conspiracy, on the details of which I may seem to have dwelt longer than I should; but, alas! in twenty-one years of power I investigated many, and this one only can I regard with satisfaction. The rest were so many predictions of the fate which, despite all my care and fidelity, was in store for the great and good master I served.

FAITH-HEALING.

We clip the following article from an excellent and impartial London paper entitled *The Freethinker*. If the writer would only take the trouble to pay a visit to Dr. Charcot, in Paris, and carefully observe the *faith* in that gentleman's say-so, exhibited by his *hypnotized* subjects, the doubts and difficulties the writer expresses would be cleared up in the twinkling of an eye. Hypnotism and faith-healing are not quite so far apart as the faith-healers themselves believe, and where *consciously* or *unconsciously* the healer possesses mesmeric power, and the patient is a good subject, the mystery of faith-healing vanishes in the light of mesmeric *alias* hypnotic practices.—[Ed. T. W.]

"FAITH-HEALING."

"The *Christian Commonwealth* has appointed a 'Special Commissioner' for the laudable purpose of impartially investigating the cases of faith-healing which are still alleged to occur in such abundance.

"The first difficulty which surprises the Commissioner is, that, after applying to a large number of persons who, at various times, and in various places, had borne testimony to healing in answer to prayer, he found that 'a very large proportion' of these witnesses seemed unwilling to give him any information. They 'appeared to dread discussion and to shrink from investigation.'

"The second difficulty is, that honest truth-seeking investigators are treated as enemies, or at least as suspicious allies. Inquiry is resented as an unwarrantable impertinence.

"The third, and perhaps greatest difficulty of all, lies in the character of the evidence. 'The evidence of the most Christ-like of the witnesses has had to be carefully sifted. Due weight has had to be given to the fact, well known to the physiologist and psychologist, that, when the mind has been previously possessed by a "dominant idea," *nothing is more fallacious than the evidence of the senses*, and every allowance has had to be made for the habit, so prevalent among faith-healers, of speaking of what they expect is going to happen as if it had already happened.'

"It appears, in fact, that 'many believers reckon themselves to be cured while they are still diseased.' This is systematically enjoined upon them as a proof of faith and a condition of cure. At the opening of Bethshan Hall, Captain Dennis said: 'With regard to the question of healing, many seem puzzled because some persons come to God for it, in perfect faith, yet do not appear to be healed. I hold that all who come to God for healing, and accept it by faith in His own appointed way, are healed, no matter what may be the evidence of all their senses to the contrary; although they may have to wait for a longer or shorter period for the manifestation of the healing. God cannot be untrue to Himself; and what He says is done, we must take *as done*, and act upon it accordingly, although we may not at the time see the manifestation of it. We must take God's *purpose to do a thing as God's fact*.'

"People are plainly told to testify to having been healed, although no change has taken place except that they have thrown their case upon the Lord, and that they trust in Him. Questioned as to whether her bodily senses bore witness with her faith that she was healed, or whether she believed in spite of her senses, one woman replied, 'I have walked by faith for eight years regardless of the senses.' Another, on being questioned, confessed, 'I am healed by faith, but not by my senses. . . . I do not exactly like this way of speaking myself, but the leaders tell us we must say so.'

"The practice of reckoning the healing to be accomplished as soon as prayer for restoration is offered in faith, accounts for what greatly puzzled Dr. Langton Hewer, of Highbury. In conversation with Dr. Moxon, this surgeon said that he was about to remove, from a woman, a cancer of which she was said to have been healed, at Bethshan, and that *in some odd way*, the woman still believed she was healed, while preparing for the operation. As the applicants for relief are taught to testify to direct falsehoods, it is not easy to estimate the exact value and significance of testimony which may be partially or wholly thus vitiated.

"In some occurrences exaggeration and a concealment of material facts convert a natural event into a miraculous one. Thus a widely-circulated and very circumstantial story of the instantaneous healing of a child's broken arm by faith, turns out, on the authority of the child himself, Carl H. Reed, who has grown up and become a physician, to be purely natural. The bone was not broken through, but only partially fractured. The splints were thrown away to please an obstinate child, and the arm was carefully adjusted in a sling instead. The bone, of course, united completely in the course of time. This was all the miracle. The subject of the alleged miracle is deeply annoyed that his name should become notorious in connection with so absurd and untrue a story of modern miracle." "W. P. B."

TRYING WHICH SIDE PAYS BEST.

OUR worthy friend Mr. John Wilson, of Hemworth Colliery, Chairman of the Felling Society of Spiritualists, in Northumberland, writes in much concern regarding the conduct of one "F. Ogle," a person who would appear to have been for some years past trying a number of little games with a view of realizing the actuality of which side, sect, kind of religion, or non-religion, would pay best. Mr. Wilson refers to a letter published in the *Herald of Progress* of Sept. 16th, 1881, in which the said Ogle gives an account of a séance he attended with the late Miss Wood, materializing medium, of his perfect satisfaction with the truth and integrity of the medium, humbly apologizes for having previously said hard things concerning her, and winds up with confessing his full conversion to spiritualism, followed by blatant subsequent challenges to all and sundry who should presume to deny its truth. Our friend then goes on to relate how, after some years of similar allegations and similar bombast, the said Ogle—doubtless for the best of reasons—suddenly finds it *to his interest* to return to the bosom of Holy Mother Church, and—according to the usual tactics of Christianity—to abuse spiritualism as loudly as he formerly praised it. Now all this seems to have so deeply shocked good Mr. Wilson's sense of honest propriety that he forthwith seeks to bring the case before the readers of *The Two Worlds*. But on this point we would kindly suggest to our friend that Mr. Ogle's opinion of spiritualism, whether for or against that belief, is not a matter in which we deem the readers of *The Two Worlds* would be likely to take the slightest interest. It may be otherwise with those in the North who are best acquainted with the man's past career, and these—we have good reason to think—will not only feel delighted that he is no longer an adherent of their faith, but be ready to thank their orthodox opponents for taking such a whilom convert off their hands. Instead therefore of mourning over the Ogle retreat, or seeking to win him back, let us hold him up as an example to other Ogles, and join in the fervent hope that orthodoxy may relieve us from all and sundry of that pattern, who may chance to thrust themselves into our cause, on the forlorn hope that they are going to make it pay. No doubt such characters will prove shining ornaments in the ranks of orthodoxy, whilst they will soon find spiritualism has little or no use for them.

As to the abusive terms in which, according to Mr. Wilson, the said Ogle now registers his retirement from the spiritual ranks, and his return to the tenets and practices of Christianity, this may be looked upon as a matter of course, and an evidence of the faith that is in him. Once again, however, we may refer to the opinions of those who know the new convert best, and in their name we beg to assure Mr. Wilson that Mr. Ogle cannot pay the spiritualists a higher compliment than to abuse them; and our sincere wish is that he may long continue to do so, and that, for the honour of spiritualism and the benefit of the Holy Church of which he is now a member.

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ACCOUNTS will be issued monthly, and the Directors respectfully ask the favour of prompt remittances.

"THE TWO WORLDS" Publishing Company Limited, will be happy to allot shares to those spiritualists who have not joined us.

PUBLISHING OFFICES.

"THE TWO WORLDS" can be obtained of JOHN HEYWOOD, Deansgate and Ridgefield, Manchester, and 1, Paternoster Buildings, London; of E. W. ALLAN, 4, Ave Maria Lane, London, E.C.; and is sold by all Newsvendors, and supplied by the wholesale trade generally.

THE TWO WORLDS.

Editor:

MRS. EMMA HARDINGE BRITTEN.

To CONTRIBUTORS.—Literary Communications should be 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 at 10, Petworth Street, Cheetham, Manchester, so as to be delivered not later than Tuesday mornings.

FRIDAY, OCTOBER 25, 1889.

A RABBI'S ESTIMATE OF JESUS.

RABBI JOSEPH KRANSKOFF appears in *Frank Leslie's Illustrated Newspaper*, with a full-page article on Jesus, which is most readable from many points of view. He begins by sketching the appearance of the Roman armies under Titus before the gates of Jerusalem, and shows that from that date Israel ceased to be a nation of the earth. The fall of the Holy City sounded the knell of its destruction. Such carnage as was enacted inside the walls of Jerusalem the bloody legions of Rome had never witnessed before. The sword consumed what the famine had left, and what had escaped the sword fell a prey to the flames. More than a million of Jews perished during the siege, and nearly a hundred thousand were sold into slavery. Many hundred thousands became fugitives. But Israel survived even this catastrophe. She endured what no other people has withstood. The Jew alone outlived the cruel mistress of the world. Death had no power over him. He is the immortal of history.

How account for a fact that stands without a precedent in the records of the human race? To explain it by urging miraculous Divine intervention does not satisfy. The miracles of history are outgrown. Mankind has learned to trace effects to their natural causes, and to deduce from causes their natural effects. The cause, in the case of Israel, is the Messianic hope which has controlled Israel from the Babylonian captivity till now. There is another cause, and that is the rise and growth of Christianity. Thus, the false and the hostile prove the saviours of Israel—a false, unfounded hope on the one side, and an enemy seeking to crush the source from which it sprang, on the other. The Messianic hope began to manifest itself a little while before the Babylonish captivity. The patriotic prophets (in the Hebrew, orators) were alarmed by the dangers that beset disrupted Israel; they longed for the coming of a leader of the people, a saviour of the nation, for one who combined military prowess and moral rectitude, and who would restore the lost tribes of Israel, unite the two kingdoms, rid the country for ever of its enemies, and return triumphantly to Jerusalem, cleanse it from its idolatries and sin, rededicate it and the people to the service of the one God, and inaugurate the millenium, with Jerusalem for its capital, and Israel for its priest-people.

The Israelites pored and brooded over these passages. They longed for and dreamed of that Saviour. Although restored from captivity, Judea was still tributary to foreign power, and her enemies continued to afflict her. What did the prophecies amount to? Sacred Writ they did not believe

to be fancy, therefore they believed the Saviour would come, and come any day. They went to their sacred writings to find the exact time and manner of his coming. They twisted and turned and interpreted their meaning in every way, and gave Messianic colourings to whole chapters. Dreams were turned into dogmas. And by degrees there arose a Messianic theology, which professed an accurate knowledge of everything that related to the coming of the Messiah. From that time forth their existing political degradation and suffering had a meaning. At last the deliverer would come and complete the work begun by Elijah. He will rout the enemy and destroy the ungodly. He will take the government of Israel into his own hand, and make all the nations of the earth tributary to him. He will crown Jerusalem with a celestial glory, and all nations will worship at its sanctuary, and acknowledge the God of Israel as the one and only God.

Up to this time, only a descendant of David—a great warrior and patriot, a deliverer—was looked for; but soon the Messianic dreams of the prophets are recast in heathen moulds, from which comes forth a Messiah-conception bearing small resemblance to the original Jewish belief. The deliverer and Saviour becomes the central figure in an angelology. Heaven is open to the view, and He is to be seen seated on a throne of glory, and worshipped by the hosts of heaven. He is said to have been created before earth and sun and stars were made. Strange portents announce his coming. He is spoken of as the suffering Messiah, and a miracle-working Messiah. The time was ripe for his coming, and the people prayed without ceasing for his appearance. Messiahs accordingly began to appear. One came from Samaria; another, an Egyptian Jew, came. Pilate ended their careers with the cross.

Others followed, only to meet with a similar fate. At length one came from Nazareth, Joshua by name, rendered Jesus in the foreign tongue. He laboured among the poor; healed the sick; preached; exhorted them to forsake their evil ways, to think more of the religion of the heart and less of the dead letter and meaningless forms. He advised them to look for no millennium in this life, but to live here so as to partake of it in the life to come. A number of faithful and zealous disciples gathered about him, and, helped by a multitude of enthusiastic followers, succeeded in either forcing upon him or strengthening in him the belief that he was Israel's long expected Messiah. Thus deluded, and impelled by his impetuous followers, he permitted himself to make a treasonable entrance into Jerusalem, for which he was speedily punished by Pilate on the cross, thus sharing both the delusion and the fate of the Messiahs that preceded and followed him, but unlike them, not doomed to oblivion. And although he fulfilled none of the Messianic expectations from his birth to his death, he alone has succeeded in maintaining till this day his position in history as the Messiah of Israel.

After years of silence, caused by the force but fruitless struggles of Judea with Rome for liberty, his followers and disciples organized themselves into a sect, and began to spread the doctrines of their martyred master. They invented a biography for him, a list of miracles, and a series of portents, to answer the objection that he whom they proclaimed as the Messiah had failed to satisfy the requisite conditions. Bible verses were distorted and mistranslated to reconcile one delusion with another. Moral maxims and parables were put into his mouth which were the literary property of older Jewish teachers. All nations were impressed into contributing their quota to metamorphose the historical Joshua of Nazareth into the mythical Christ—into a saviour who never saved Israel, a deliverer who did not deliver them to their Holy Land, a restorer who never restored their ancient glory.

Yet he was a saviour of Israel, for if it had not been for him and for the Messianic hope the Jews would not have existed to-day. These were the two factors that played such important parts during this critical epoch. Israel never would otherwise have survived the catastrophe brought down on its head by Rome. The more bitterly the enemy persecuted them; the more the enemy tortured and burned, the more the Jews were convinced that he in whose name these atrocities were committed and who tolerated them could not have been their expected Messiah—the more firmly they clung to the belief that their true deliverer would come. That belief inspired them with hope and courage; enabled them to endure heroically ignominy, degradation, loss of human rights, death. They never surrendered nor despaired.

And Israel maintains to-day much the same attitude toward these Messianic factors. The greater part of Israel, called orthodox, still believes in the coming of the Messiah. They reject the Christian Christ as completely as they did before. But the rationalists in Israel discard a belief in the coming of a personal Messiah. They believe in the ultimate dawn of a Messianic age, such as the idealistic prophets dreamed of. They concede to the followers of Jesus credit for their labours for the highest civilization; but they reject as completely as their orthodox brethren, Jesus as the Messiah. They admire his life and teachings, but his divinity they reject.—*Golden Gate*.

IRRELIGIOUS INTELLIGENCE.

TYRANNICAL BIGOTRY.—Under an old-fashioned Presbyterian President and a similar Postmaster-General it is not astonishing that bigotry is cropping out, as in the prosecution under the postal laws of Dr. W. E. Reid, President of the Michigan State Association of Spiritualists, for sending spiritual messages through the mails. What does this mean? It implies that any man in power may set up his own private opinions as the standard of absolute truth, and punish as frauds all who by superior knowledge are able to do what *he thinks* cannot be done. Whosoever sends a homœopathic prescription through the mail might thus be punished as an impostor by the officers who had been educated to believe that homœopathy was an imposition. The Catholic priest who grants absolution by the mail might be another victim, and every man who sends proprietary medicines by mail which the officer believes of no value, would be exposed to persecution. The principle involved in this persecution of Dr. Reid is a dangerous invasion of liberty, enabling official power to strike down as criminals those who offer anything new that is not generally understood or believed.

Every intelligent person knows that there can be no criminal fraud when the parties to the transaction are acting in good faith, and are mutually satisfied. He who sends a prescription or a writing, believing it to be valuable, and receives pay because the recipient considers it valuable, is engaged in honourable business which cannot be made criminal by the opinions of other parties. If the sentiment of this Postmaster Wanamaker were adopted, a Catholic priest should be prosecuted as a swindler for selling masses. Dr. Reid's friends have formed a defence committee to protect him from this persecution.—*Journal of Man*.

A MISSIONARY writes from Japan, with reference to the results of Christianity (or rather of the orthodox exponents of Christianity), as follows:—

"They (the Japanese) converts to Christianity grieve over the fate of their *heathen* departed children, parents, and relations, and often give vent to their grief in bitter tears. They ask if there is no hope for them, no means by prayer to release them from eternal torment; and I am obliged to answer them, None! absolutely none! Their anguish on this account acts sadly on their spirits, and they cannot overcome their grief. They ask repeatedly if God then cannot release their fathers from hell, and why punishment must endure to all eternity? I, myself, frequently cannot refrain from tears at seeing these beings, so dear to my soul, suffer so terribly. I am convinced that similar emotions are experienced in the hearts of all missionaries, to whatever church they may belong."

What spiritual directors must those be who drop poison like this into the hearts of the poor heathen, who previously prayed to the same God as they did themselves with their Christianity! Would it not be better to give up altogether the whole costly work of missions, with no fruit but such as this, whereby God is represented in the light of a revengeful demon? What a false idea must these people form of the religions of the civilized world who profess to thank Christianity for their culture! Is it to be wondered at that we hear from African missionaries that the heathen are far more ready to become converts to Mohammedanism than to Christianity, because the European languages are full of oaths (*Fluchwörter*) and have introduced drunkenness and deadly weapons among them, while the Arabic tongue and habit are much more in accordance with holiness; while, moreover, the God of any sect, creed, or religion is represented as more merciful, paternal, and tolerant, than the God of the Christian missions?

COLONEL OLCOTT IN LIVERPOOL.

ABOUT a fortnight ago Colonel Olcott, president of the Theosophical Society, paid an official visit to the Liverpool Branch of the Society.

On Wednesday evening, October 9th, the Colonel delivered an address at the residence of Mr. Savage, 17, Great George's Square, to about 50 ladies and gentlemen, who gave him a cordial reception. The address, which dealt with the objects and operations of the society, was followed by a discussion on various points raised, Re-incarnation receiving considerable attention, the Colonel maintaining the doctrine "in the interests of justice, and the ultimate perfecting of the human race."

On Thursday evening a large audience greeted Colonel Olcott in Daulby Hall, Daulby Street, lent by the Society of Spiritualists for the occasion. The audience was evidently of a mixed character, but the speaker was listened to with close attention throughout. But when questions were invited the divergence of opinion became very apparent. The doctrine of Re-incarnation received marked condemnation, but the speaker held his ground with conspicuous good humour.

A gentleman present, who stated that he had been resident in Madras during the Madame Coulomb fiasco, asked the Colonel why they did not clear themselves of the charges made against them? The Colonel stoutly defended Madame Blavatsky, and characterized the charges made as a vile conspiracy. At the close of the meeting a vote of thanks, proposed by the chairman, was seconded, and heartily adopted by the audience.

On the previous evening, at the Great George's Square meeting, a proposal was made to Colonel Olcott to meet Mrs. Emma Hardinge Britten, in Daulby Hall, to discuss, in a friendly spirit, the questions at issue between the Theosophists and the Spiritualists, but the Colonel declined, on the ground that it would not benefit either party.

This being the case, an announcement was made at the meeting on Wednesday that Mrs. E. H. Britten would, on Sunday, November 3rd, deliver a special lecture in Daulby Hall, at 11 o'clock, subject: "The impassable lines of demarcation between Theosophy and Spiritualism." Evening, at 6-30, questions from the audience on the same subject will be answered.

It is confidently expected that a large number of the friends who are interested in these questions will be present, so as to hear the views of recognized exponents on both sides.

CONVINCING AND UNMISTAKABLE SPIRIT MATERIALIZATION AT NORTH SHIELDS.

ACCOUNT of a successful séance, held at the house of Mr. W. Young, Stephenson Street, on the evening of the 20th July, 1886. The cabinet was formed by placing two large curtains across one corner of the room. All being in order, the room was darkened, except a small portion of light from a paraffin lamp, with a red globe, which enabled us to see plainly all in the room. After the opening hymn and prayer, the medium, who was Mrs. Mellon, of Heaton Park Road, near Newcastle, was drawn into the cabinet, and controlled by her spirit guide, Cissie. This child materialized and came outside of the cabinet. She is black, and about seven or eight years old in appearance. She kissed her hand, and threw kisses to the sitters, while she stood in front of the cabinet, about three feet from the curtains. She was asked by one of the sitters if she could dematerialize. Immediately she began to fade away, until all that remained of her was a small portion of white substance standing on the floor, about nine inches by six inches. It gradually built up again. Mr. Thomson, one of the sitters, asked if the child would show him her arms; in an instant two little black hands and arms were put out towards him. She then passed into the cabinet. The next form was a man, about five feet ten inches, named Geordy. He spoke to us in the direct voice for some time, thanking us for the harmonious conditions we had made for them, and said that they were going to give us one of the strongest tests it was possible for us to have, that was, to show themselves and the medium at the same time. I may here state that, previous to the medium being placed in the cabinet, I secured her in the chair with tape, sealed the ends, and put the seal into my pocket. After singing another hymn, the two forms came out of the cabinet, stood one at each side, and each holding a curtain above their

head drew them open in the middle, so that we saw the medium sitting in the chair breathing very heavily, and the forms standing outside the cabinet at the same time. While in that position a most beautiful light appeared to come from the opposite corner of the room, through the ceiling, lighting up the cabinet, and showing the features of medium and spirit forms plainly. The medium had never been in the room, or even in the house before the séance. The sitters met about half-an-hour before the medium came, during which time we were engaged singing hymns, &c.—Thos. C. Eliot, 155, Grey Street, North Shields. (Signed), W. Young, W. H. Thomson, Mrs. W. H. Thomson, J. Taylor, T. A. Kempster, M. A. Kempster, Mrs. Thomson, sen., Henry Appleby, jun., M. E. Leader, M. Young, J. Young, M. Eliot, E. Eliot, F. A. Eliot, Chas. Taylor, Miss Gallon, Wm. Walker, Robert Pringle, Thos. C. Eliot.

ONE OF OUR MODEL ANCESTORS.

ONE of the stories in Mr. Alfred Wallace's books is very impressive, as illustrating some of the finer qualities of our "poor relations":—

"He tells us that in one of those eastern isles amid which he wandered so long, very much damage is done by bands of baboons, who make night attacks upon the orchards. Of course the inhabitants declare war, and the marauders, when attacked, retreat to their forest homes.

"On one occasion, during a very hurried retreat, a young baboon sought shelter on an isolated clump of rocks, from which he could be attacked on all sides. His companions soon missed him, and a stalwart warrior instantly faced the foes, all armed as they were with deadly weapons. With calm courage and unhurried step he returned, till grasping the poor frightened refugee he led him coolly and deliberately out of danger. He scorned to run, and it was not until the woods were reached that, with a bound, he and his companion disappeared in the forest. I needly hardly say that not a gun was raised, not a shot fired by his foes, who stood astonished at such bravery."

A MODEL CHRISTIAN PREACHER.

A TRULY beautiful style of spreading the Gospel is that adopted by one calling himself a "railway evangelist," out in Ohio—Foster, by name—who has been at work as a revivalist in Plain City, and an account of whose ravings we find reported in the Ohio Press. "Morality! morality!" he exclaimed; "it is an easy slide into hell, and I tell you you are sliding there every day, every hour, every minute, when you throw away this opportunity to save yourself from eternal damnation."

Here is an illustration of his style of thought and utterance: "For the sake of comparison, I have a daughter; and if I must give my daughter in marriage to one of two men—a moral man and a drunkard, the moral man raised in a moral home, and the tippler raised in a Christian home, I will give my daughter in marriage to the tippler every time." What reason does he offer for his choice in such a case? "Because my daughter, herself raised under Christian influence, would have a chance to reform the tippler; while there would be no chance to reform the moral husband. I would rather any time be in the drunkard's boots, with good intentions, than in the moral man's boots, sliding down into hell on my morality."

In other words, a Christian drunkard is a better man in the eye of God than a temperate moral man, for the reason that morality, unless it bears the orthodox stamp, is a toboggan slide down into hell! Does any one ask for a more perfect illustration of real fanaticism *that refuses to listen to reason, humanity, justice or morality.*—*Banner of Light.*

Mme. JANASCHKE, the actress, exhibited one of her superstitions during a recent visit to Portland. She arrived at the opera-house before the hour of opening the doors, and pounded long and well before the door-keeper unwillingly admitted her, saying he did not see why she could not go by the stage door. Mme. Janaschke, however, will not turn back. Her manager says he has known her to miss a train, to wait at a place for hours, and have her food brought to her rather than retrace her footsteps.—*Religio-Philosophical Journal.*

LYCEUM JOTTINGS.

DEATH-DOOMED.

THEY'RE taking me to the gallows, mother—they mean to hang me high; They're going to gather round me there, and watch me till I die; All earthly joy has vanished now, and gone each mortal hope; They'll draw a cap across my eyes, and round my neck a rope; The crazy mob will shout and groan—the priest will read a prayer, The drop will fall beneath my feet, and leave me in the air. They think I murdered Allen Bayne; for so the judge has said, And they'll hang me on the gallows, mother—hang me till I'm dead!

The grass that grows in yonder meadow, the lambs that skip and play, The pebbled brook behind the orchard, that laughs upon its way, The flowers that bloom in the dear old garden, the birds that sing and fly,

Are clear and pure of human blood, and, mother, so am I! By father's grave on yonder hill—his name without a stain—I ne'er had malice in my heart, or murdered Allen Bayne! But twelve good men have found me guilty, so the judge has said, And they'll hang me on the gallows, mother—hang me till I'm dead!

Lay me not down by father's side; for once, I mind, he said, No child that stained his spotless name should share his mortal bed. Old friends would look beyond his grave to my dishonoured one, And hide the virtues of the sire behind the recreant son. And I believe if there my corse, its fettered limbs should lay, His frowning skull and crumbling bones would shrink from me away; But I swear to God I'm innocent, and never blood have shed! And they'll hang me on the gallows, mother—hang me till I'm dead!

Lay me in my coffin, mother, as you've sometimes seen me rest; One of my arms beneath my head, the other on my breast. Place my Bible upon my heart—nay, mother, do not weep—And kiss me as in happier days you kissed me when asleep. And for the rest—for form or rite—but little do I reck; But cover up that cursed stain—the black mark on my neck! And pray to God for His great mercy on my devoted head; For they'll hang me on the gallows, mother—hang me till I'm dead!

But hark! I hear a mighty sound among the jostling crowd! A cry! a shout! a roar of voices! It echoes long and loud! There dashes a man with foaming steed and tightly-gathered rein! He sits erect! He waves his hand! Good Heaven! 'tis Allen Bayne! The lost is found, the dead alive, my safety is achieved! He waves his hand again, and shouts, "The prisoner is reprieved!" Now, mother, praise the God you love, and raise your drooping head; For the murderous gallows, black and grim, is cheated of its dead!

—Will Carleton.

TIT FOR TAT.

A BOY was one day sitting on the steps of a door. He had a broom in one hand, and in the other a large piece of bread and butter, which somebody had kindly given him. While he was eating it, and merrily humming a tune, he saw a poor little dog quietly sleeping not far from him. He called out to him, "Come here, poor fellow!"

The dog, hearing himself kindly spoken to, rose, pricked up his ears, and wagged his tail. Seeing the boy eating, he came near him. The boy held out to him a piece of his bread and butter. As the dog stretched out his head to take it, the boy hastily drew back his hand, and hit him a hard rap on the nose. The poor dog ran away, howling most dreadfully, while the cruel boy sat laughing at the mischief he had done. A gentleman who was looking from a window at the other side of the street, saw what the wicked boy had done. Opening the street door, he called to him to cross over, at the same time holding up a sixpence between his finger and thumb.

"Would you like this?" said the gentleman.

"Yes, if you please, sir," said the boy, smiling; and he hastily ran over to seize the money.

Just at the moment that he stretched out his hand, he got so severe a rap on the knuckles from a cane which the gentleman had behind him, that he roared like a bull.

"What did you do that for?" said he, making a very long face, and rubbing his hand. "I didn't hurt you, nor ask you for the sixpence."

"What did you hurt that poor dog for just now?" said the gentleman. "He didn't hurt you, nor ask you for your bread and butter. As you served him, I have served you. Now, remember, dogs can feel as well as boys, and learn to behave kindly towards dumb animals in future."

FRIENDS AFTER A FIGHT.

A FINE Newfoundland dog and a mastiff had a quarrel over a bone, or some other trifling matter. They were fighting on a bridge, and being blind with rage, as is often the case, over they went into the water.

The banks were so high that they were forced to swim some distance before they came to a landing-place. It was very easy for the Newfoundland dog; he was as much at home in the water as a seal. But not so with poor Bruce. He struggled and tried his best to swim, but made little headway.

Old Bravo, the Newfoundland, had reached the land, and turned to look at his old enemy. He saw plainly that his strength was fast failing, and that he was likely to drown. So what should he do but plunge in, seize him gently by the collar, and then keeping his nose above water, tow him safely into port.

It was curious to see the dogs look at each other as soon as they shook their wet coats. Their glances said plainly as words, "We will never quarrel any more."

All Boys and Girls,—please imitate.—[Ed. T. W.]

CHRONICLE OF SOCIETARY WORK.

ACORINGTON. 26, China Street.—Mrs. Stansfield delivered good addresses to large audiences. Afternoon subject, "The voice of nature." Evening, "The life beyond the grave." Both subjects were attentively listened to. Good clairvoyance at each service.—J. H.

BLACKBURN. Exchange Hall.—Mr. W. Johnson's afternoon subject was "The Mission of Spiritualism." Evening subject, "Atheism weighed in the balance and found wanting, or how I became a Spiritualist." He related some remarkable facts proving the identity of spirit friends. He had seen a table raised from the ground with three men on it, the medium only placing two fingers on the table top, and he had also seen spirit materialized forms. He was a local preacher in his younger days, and afterwards became an atheist, but spiritualism had shown him new light, and convinced him of the reality of the spirit world. He did not go out as a medium simply for pay, but he wished to help others. A full hall and attentive audience. We are leaving the Exchange Hall (owing to largely increased rent being demanded). On and after November 8th services will be held in the Science and Art School, Paradise Lane. Will all our friends remember this?

BOLTON. Bridgeman Street Baths.—On account of the absence of Mr. Smith, of Colne, Mr. Pilkington, C.S., read two papers. Afternoon, on "The light of ages." Evening, "The day after death."—J. P.

BRADFORD. Ripley Street.—Mr. Boocock gave eloquent addresses to good and intelligent audiences. Clairvoyance and psychometry gave great satisfaction.—T. T.

BRADFORD. St. James's.—October 18th: Harvest Festival. Mr. Armitage dealt with subjects from the audience, in an eloquent manner. A full hall. We thank all friends for their attendance and help. Monday, October 14th: Fruit Banquet. A nice sociable evening. October 21st: Mrs. Smith gave a nice address, from the words "Suffer little children to come unto me"; and in the evening from subjects from the audience, which seemed to blend into one, "What is our mission in the hereafter?" following with clairvoyance, in a very nice manner.—A. P.

BRIGHTON.—A good day with Mrs. Gregg. Afternoon subject, "The spirits' mission upon earth." Evening: "Nearness to God—How obtained"; was dealt with very satisfactorily. An attentive and intelligent audience. Clairvoyant descriptions very good, seven out of eight recognized.—J. H.

BURNLEY. Hammerton Street.—Mr. Hepworth gave very interesting lectures. Afternoon, on "Our bright homes." He drew a picture of the orthodox heaven, where the angels had to play golden harps. The idea of man being turned into a musician all at once is contrary to nature. According to believers, heaven is a prison from whence no spirit can return to visit the old home and loved ones. He said this is not so; spirits do return, and are often with their friends to comfort them. Evening subject, "Redemption," to which the controls did full justice. A few clairvoyant descriptions, all recognized. Good audiences.

BYKER. Back Wilfred Street.—Oct. 20th: Mr. Grey's guides spoke on "Man's adaptability to Immortality," in an eloquent manner to a good audience.—Mrs. Hogg, sec., 15, Spencer Street.

CLOCKHURTON. Oddfellows' Hall.—Harvest Festival. Afternoon: Mr. Clough's guides gave an excellent discourse on "The harvest festival in the body, and the harvest festival in the spirit." Mr. Pickles gave clairvoyant descriptions. In the evening we had a service of song, "Rest at Last." Reader, Mr. Galley. There were many tears shed. Moderate attendance in the afternoon; full at night. The orthodox people are surprised to see us outclass them, as we have done. We had a splendid set out of fruit.—W. H. N.

COLNE.—In the absence of Miss Blake, Mr. Croasdale gave a good lecture in the afternoon. Subject, "The Coming Religion." Evening: Mrs. Gott was controlled by her daughter, who gave a little of her experience in spirit-life, which was listened to with great interest. Afterwards tests were given, eight out of nine recognized. Then an Irishman took control, and caused some amusement, but he gave good advice. Very good audiences. Crowded house at night.—J. W. C.

COWMS. Lepton.—Mrs. Bentley, from Bradford, gave her services on Saturday night and Sunday, towards our building fund. She did very well. Some of the psychometry was up to the mark.—G. B.

DARWEN.—Mr. W. Buckley's afternoon subject was "The Gospel of Spiritualism." Evening: "Spirit Power." Psychological delineations, very good indeed. We sincerely hope this young medium may be guided and guarded by the angel world to proclaim the truth he has found.—T. H.

DEWABURY.—Miss Patefield gave two good discourses. Afternoon: "What must I do to be saved?" Evening: "Where are the dead?" which were well received by attentive audiences. Clairvoyance after each service very good. Monday, Oct. 14: Mr. D. Milner kindly came to help us. This gentleman is making many friends in Dewabury, as he is heart and soul in the work.—J. H.

FELLING-ON-TYNE.—Mr. Henderson lectured on "Death: what after?" Oct. 27th, Mr. J. Hall, Gateshead, will name a child.—J. D.

GLASGOW.—Morning, Mr. Scott gave a paper on "Genius and inspiration." Inspiration, as generally understood, meant a superior mind giving forth beautiful thoughts, as by Milton, Shakespeare, Burns, and others. Their inspiration was not considered to be from the spirit world, or as a message from God. The inspiration of the Bible was various, and to many minds revolting. A discussion followed, setting forth the true inspiration of spirit. Evening, Mr. J. Griffin discoursed on "Man, a rough diamond." Man in spirit is pure. The work of spirit is to perfect matter, freeing physical man from pain, poverty, crime, &c. Every saviour of the world appealed to God direct, because they were advanced teachers experiencing their oneness with God. To cultivate the highest gifts and to serve humanity is the truest and noblest worship. God and man are one in the work of redemption. Satisfactory psychometric readings.—J. G.

HALIFAX.—Mrs. Dickenson gave "Why she was a Spiritualist" in the afternoon. Evening, a pleasant discourse on "Silver and gold have I none, but such as I have give I unto thee." Clairvoyance very good.

HACKMONDWITH.—The guides of Mrs. Russell spoke well on "The Garden of Eden," to the satisfaction of an attentive audience. A few clairvoyant descriptions were given.—J. C.

HEYWOOD.—Mr. Sutcliffe's afternoon subject was, "After death, what?" Evening subject, "Reform and reformers." Both subjects ably dealt with. Psychometry successful. This youthful medium gives promise of becoming an eloquent speaker.

Huddersfield. Brook House.—Our friend, Mr. Tetlow, has done excellently well, having addressed numerous audiences on "Spiritualism and its Critics." We had a powerful exposition of our faith and a laying bare of the faith of our opponents. A heart-touching address was given in the evening, upon "The Consolations of Spiritualism," a discourse which entirely won the sympathy of a large audience. Wonderful psychometry followed.

JARROW. Mechanics' Hall.—The guides of Mr. J. J. Morse gave an excellent discourse on "Spiritualism in harmony with Religion, Science, and Reason," showing that spiritualism proves that we live after death; that whatsoever we sow we reap; that spiritualism proves what true religion is, to do good and to be good, and keep ourselves unspotted from the world. The discourse was highly appreciated by a good audience. Oct. 20th.—Evening: Mr. M. Fidler kindly presided and gave some of his experiences of spiritualism. Mr. W. H. Robinson gave a reply to Mr. Ashcroft's base slanders. He traced the origin of modern spiritualism, and expressed his surprise that the Rev. — was so persecuting. It was most irreverent to insult God's works. He knows that the Bible is full of spiritualism. The reply was highly appreciated by a large audience. Questions were ably answered.—J. W.

LIVERPOOL.—Mr. J. J. Morse paid us his regular monthly visit. His morning lecture (under control) upon "Earthly Angela," was listened to by the usual morning audience. The lecture was an able presentation of the innate possibilities for development in man while on earth. In the evening the usual full attendance greeted the speaker, who was used to discourse upon "The Ethics of Immortality," which was discussed with so much force and eloquence that the enthusiasm of the audience was quite marked. The day's work was again admirable, and full of benefit for the delighted auditors. Mr. J. Lamont presided. In the evening a solo, "Something sweet to think of" (from "Songs and Solos," E. W. Wallis), was very sweetly sung by Miss Florence Morse, who was warmly applauded.

LONDON. Forest Hill, 23, Devonshire Road.—Mr. Leech gave an address on "The Spiritualization of the World." The room was full, and the audience an attentive one.

LONDON. King's Cross.—Oct. 18th: "Conceptions of God" was the subject of a paper by Mr. Sella. Discussion followed. Messrs. Grant, Bernstein, and others participated. Evening: Capt. Pfounder delivered an address upon "Theosophy." The lecturer traced the Theosophical Society from its inception to the present date. Its stated objects were—(1) The establishment of universal brotherhood; (2) Research into ancient literature; (3) The discovery and use of hidden powers of nature and man. Capt. Pfounder averred that the claim to divine knowledge (which the name implies) was a false pretence. Theosophists had no knowledge whatsoever beyond what is within the reach of all Oriental scholars. The library of the society would be found to be chiefly composed of such works as one might expect to find in connection with a folk-lore society. Theosophists were discrediting pure Buddhism by connecting with it all kinds of ancient myths and Indian jugglery. It was the principal object of the lecturer to counteract the false statements of Buddhist doctrines promulgated by Theosophical writers. We hope to hear Capt. Pfounder upon Buddhism at an early date. He is an acknowledged authority upon the subject, and an appointed exponent of Buddhism in this country. A good attendance. Many questions answered. October 20th: Morning. Mr. Battell read a paper on "Mesmerism," followed by discussion. Instances of the usefulness of mesmerism for healing purposes and in curing the craving for alcohol were given. Dr. Daly said mesmerism re-discovered what was known to adepts thousands of years ago, but then passed as magic. The study of mesmerism threw much light upon spiritualism, as the manipulation of magnetism by spiritual agency was the explanation of much of the phenomena. Evening: We were favoured with an address from Mr. Emma upon "The Spiritual Possibilities of Man."—S. T. R.

LONDON. 295, Lavender Hill, S.W.—The evening was profitably and pleasantly spent, several members giving their experiences, which were varied and interesting, each having sought after the truth as his or her spirit had prompted. Mesdames Wyndo and Reeves, and Messrs. Barker, Goddard, Short, and J. Morgan Smith gave short addresses, and Mr. Short contributed a solo—"I heard a spirit sing."—J. M. S.

LONDON. Marylebone. 24, Harcourt St.—Although Wednesday evening was very wet, a good audience met Mr. A. Maltby, who gave a varied and interesting entertainment with dissolving views. Through this gentleman's kindness, this little society has reaped a substantial benefit. If any other friend can help, by special lectures or otherwise, we shall be grateful. We are desirous of teaching the grand old truths of spiritualism—old, yet ever new! Oct. 20th. Evening: Mr. J. Burns answered questions from the audience, and made interesting remarks on music and singing in spiritual meetings, the burial of spiritualists, &c. Mr. Maltby and Mr. Burns are heartily thanked for their assistance.

LONDON. Mile End. Assembly Rooms, Beaumont Street.—After a few thoughtful remarks from Mr. Reynolds on "The Connexion between Mind and Matter," Mrs. Perrin gave a pleasant address upon the "Duties of men and women in this life and the consequences of good or evil upon the life to come." The speaker pointed out particularly the pernicious habit of instructing children to tell trivial falsehoods, by this means laying the foundation of deception to be practised in after life, nor does the evil end there, but the child growing to maturity reproduces in his or her children the evil training of their own childhood.

LONDON. Notting Hill Gate. Zephyr Hall, 9, Bedford Gardens, Silver St.—At 11, the discussion on "Materialization" was continued. Next Sunday morning we hope to open up discussion on another subject. All persons interested are welcome. Evening: Mr. J. A. Butcher's guides gave a very intelligent explanatory lecture, entitled "Spiritualism and Freethought," preceded by a capital reading from one of W. Lloyd Garrison's books. The lecturer showed that spiritualism is an advanced phase of free thought, and the two words are synonymous. Free thought makes a man manly.—Percy Smyth, hon. sec., 68, Cornwall Road, Bayswater, W.

LONDON. Winchester Hall, High Street, Peckham.—It is not often

we hear such able advocacy as we had from Mr. J. Veitch yesterday. Some objections to spiritualism were dealt with in the morning; and at night, to a good attendance, the address was a masterly exposition of the principles of spiritualism, explanatory, and clearly put in language understandable by all. The discourse created a good impression with the large number of strangers, and we are glad to relate that several earnest inquiries were made as to personal investigation. Owing to the wet only a small number of members were at the after service gathering, but the spirit of harmony and love prevailed. A collection for our benevolent fund realized 7s. 6d. We are thankful for any help, however small, for this much needed fund.—W. E. L.

MACCLESFIELD.—Oct. 13th: Miss Pimblott's guides spoke satisfactorily on "Spiritualism—The Light of the Age," selected by the chairman, Mr. Rogers. Oct. 20th: Mrs. Green. Afternoon subject, "True Reform," followed by ten clairvoyant delineations, eight recognized. Evening: Splendid audience, many strangers; indeed, the audience seems to increase each Sunday. Good sign, this! It is beginning to cause some consternation amongst the Christians. Mrs. Green's discourse was on "The Signs of the Times." An address full of practical religion, and pronounced by all the best address Mrs. Green has delivered here. About twelve clairvoyant delineations were afterwards given, mostly recognized.—W. P.

MANCHESTER. Tipping Street.—Afternoon: The inspirers of Mr. G. Wright gave an excellent address from "Spiritual Gifts." Evening subject, "The Spiritual World a Natural World." He said there was a wide difference between Theology and Religion. It ought to be Theory-ology and Religion, but it was in the Fact-ology, which we could obtain at our own fireside, we should find proof of the power of spirits to return under certain conditions, and make themselves so manifest that we could be convinced that there was no death. There were bad spirits and good ones; the former were undeveloped. Many people went so far as to say that our communications were with the bad spirits only. He would not insult an intelligent audience by asking them if they thought that all eloquence, which had been given from that platform from time to time, was simply the emanation of the evil one. Swedenborg said, "I have an angel at my side," if so, there must be a world in which that angel lives! Spiritualism tells something of that spirit world, and what there is in it. The hope of immortality was in the breast of every man and woman, whether they believed in God or not. The address was listened to with rapt attention. Some remarkable psychometric and clairvoyant readings gave great satisfaction. We are pleased to say that Mr. Wright has very much improved since the last time he was with us.—W. H.

MANCHESTER. Psychological Hall.—Afternoon, Mr. Kitson discoursed on the lyceum method of teaching, showing its advantages over others by the great variety in the programme, thereby creating an interest to its members, parents being invited to give their support to lyceums, which are the key to the spiritualism of the future. Evening, "Biblical Spiritualism" was dealt with most clearly, the spiritualism of the present being compared very advantageously against that of the ancients as recorded in the Bible. Solos at both meetings by Mr. A. Smith and choir, much appreciated.—J. H. H.

NELSON. Leeds Road.—Mrs. Wade gave two good addresses afternoon and evening to large audiences, followed by clairvoyance. Mrs. Wade gave us a service on Monday, clairvoyance and psychometry, which was very successful.—F. H.

NEWCASTLE.—Mr. J. S. Schutt lectured acceptably to good audiences. Morning subject, "Spiritualism the religion of Christ." Evening, "God's need of man." Monday, replies to questions. Kindly allow me to inform readers of *The Two Worlds* that Parson — has been running the show business down here, but the city press have unanimously left him out in the cold. No notice was taken of his performances, consequently the market for his daubs fell rather flat. The spiritualists were unanimously agreed not to assist in filling his coffers. We are now getting wise.—W. H. R.

NORTH SHIELDS. 41, Borough Road.—Mrs. White was unable to be with us owing to sickness in her family. Mr. W. Henry kindly gave his services, which were much appreciated. The evening was devoted to clairvoyance, in which he was very successful, and hope to have him with us again soon.—C. T.

OLDHAM. Mutual Improvement.—Oct. 17: Mr. R. Fitton gave a very interesting lecture on "Pleasant Rambles in the Country," mainly referring to the pleasant county of Devonshire. He traced it through Blackdown, and the surrounding districts, with their lovely scenery in full foliage, everything working harmoniously. Nature there was truly represented. He told us of a clairvoyant test he had had, giving him information respecting particulars, which he verified when he got there. A hearty vote of thanks closed the meeting.—N. S.

OPKNSHAW.—Saturday, Oct. 12: Tea party, entertainment, and ball. Between 300 and 400 partook of the good things provided. The entertainment was opened with a song by Mr. C. Stewart, a recitation by Mr. R. Boys and a friend, followed with a song, in character, by Mr. C. Stewart. The Misses B. and E. Ashton, duet. A dialogue, "Having your photograph taken," by Miss Boys, Mr. Boys, Misses Wilds, Morris, Mr. Dugdale Smith, and others, brought the entertainment to a close. Dancing was commenced, and continued until 11-15. A very enjoyable evening.—J. G.

PENDLETON. Cobden Street.—Oct. 16: Mr. Macdonald gave a very learned and instructive lecture on what the hands tell of life, and delineated the character of several persons by their hands and head. Also illustrations by blackboard. Oct. 20: We were favoured with two most intelligent lectures by Mr. W. H. Wheeler; the hall being quite full, and the most rapt attention paid to the lecturer, and great applause. Subjects: Afternoon, "Spiritual Teaching;" evening, "Spiritualism and Christianity—a comparison." Oct. 21: A first-class lecture by our friend Mr. J. B. Tetlow. Subject: "Revelations of Spiritualism." The lecture was well worthy of our best consideration, being most instructive and well handled by the guides. A hearty vote of thanks was accorded each of the lecturers.—T. C.

RAWTENSTALL.—A very successful day with Mrs. Best. Crowded audiences, to whom she gave a large number of clairvoyant descriptions, accompanied in many instances with the names of the persons described. She is remarkable not only for her clairvoyant powers, but also for the many details of persons, giving descriptions of clothes and furniture.

In some instances the delineations could not be recognized until some particular piece of furniture had been described. In all she gave 59 descriptions, many of which were easily recognized.—W. P.

ROCHDALE. Michael Street.—Mr. Lomax's guides gave instructive discourses. Subjects: afternoon; "Whatever thy hands find to do do it with thy might." Evening; "Mystery of life and death." Clairvoyance given, nearly all recognised.—J. B. [Please send to Mr. E. W. Wallis, 10, Petworth Street.]

SALFORD. Southport Street, Cross Lane.—Oct. 19th, the Salford Entertainment Society went through a good programme in a creditable manner. Next Saturday's concert will commence at 7-30 p.m. The Primrose Company will occupy the platform. Admission, 1d. Oct. 20th. Afternoon: Mr. Ormerod's subject was "Spiritualists are directly opposed to the religious teachings of the day." The lecturer was clear and straightforward, and exhorted all to investigate for themselves. Evening subject, "Inquiry." A very instructive lecture, showing the difference between mortal and spiritual life. Man has to be his own saviour, and not rest on the merits of any one else. It was a valuable lesson, and a good audience seemed to enjoy the lecture.—D. J. C.

SHIPLEY.—A pleasant day with Mr. and Mrs. Hargreaves. Mr. Hargreaves discoursed on "Entrancement," and part of the 3rd Chapter of Revelations, very satisfactorily. Good audiences; crowded at night. Mrs. Hargreaves was fairly successful with clairvoyance, considering the conditions, many strangers being present who seemed very sceptical.

SOUTH SHIELDS. 19, Cambridge Street.—Tuesday, Oct. 15th, Mr. J. J. Morse delivered a lecture, under the auspices of the North Eastern Federation, on "Modern Spiritualism Defined and Defended," showing that spiritualism was really the need of the age, and the coming creed. He was listened to by a large and attentive audience. Oct. 16th: Mrs. Young and Mr. J. Foster gave good tests and proofs of spirit return by clairvoyance and psychometry to sceptics and seekers after truth. Oct. 19th: A coffee supper, in aid of the funds, was provided by Messrs. Schofield and Bowen. After supper we had a grand concert, got up by Messrs. Holland and Bowen. Songs by Mr. Grieves, Miss Makepeace, Mr. and Mrs. Tasker, Mrs. Lowry, Mrs. Whitehead, Mr. Duffy, Miss Schiuner, Mr. Abbot. A good company, and very successful financially. Oct. 20th: Morning. We opened a healing class, which we hope to carry on every Sunday morning until further notice; leader, Mr. Burnett; assistant, Mr. Forster. Evening: The guides of Mr. W. Davison, Tyne Dock, made a few remarks and sang two solos; after which Mr. Murray gave a good address on "Mediumship, and Mediums Controlled," which seemed pleasing to the audience. We can say Mr. Ashcroft has done us much good, as we have double the number of hearers now previous to his visit.—J. H.

SOWERBY BRIDGE. Hollin's Lane.—6-30: Mr. Lees read from *The Two Worlds*. Mrs. Wallis dealt with questions from the audience most efficiently; the first being "Occultism and Spiritualism; the relation between the two." The guides brought to light very much which had been kept in the dark concerning Occultism, Theosophy, &c. "The Occupations and Residences of our Spirit Friends" was also dealt with in a lucid manner, the questioner expressing his great satisfaction and thanks. Mrs. Wallis's visit was thoroughly enjoyed. Moderate audience, owing to the stormy weather.

SUNDERLAND. Silksworth Row.—Mrs. Davison gave some very startling delineations, between 40 or 50, which were nearly all recognized.—G. W.

WIBSEY. Hardy Street.—Afternoon: Mrs. Bennison's guides urge all to be "Possessors and not Professors." Evening subject: "Is Spiritualism in Harmony with the Bible?" well treated. A few clairvoyant descriptions, nearly all recognized.

WIBBECH.—The subject sent up by the audience for the guides of Mrs. Yeeles, was "Almost all things are by the law purged with blood, and without the shedding of blood is no remission of sin." It was dealt with in a most profitable manner, instructive to the spiritualist and investigators. Successful clairvoyant delineations. A gentleman, who had come over 100 miles, had his wife and child described. The child was alive and well in the morning at 9 o'clock, and passed on by 2 o'clock. He said he had never attended a spiritualists' meeting before, but he hoped in future that people would not play and make game of spiritualism for God's sake.—W. U.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BLACKBURN.—About 80 present. Invocation by the controls of Mr. G. Edwards, assistant conductor. Calisthenics were gone through. Mr. Tyrrell gave a lesson on "Phrenology," pointing out the various temperaments, illustrating it by individuals in the class. It was very interesting, and became quite argumentative.—E. C.

BRIGHOUSE.—Invocation by Mr. Blackburn. Attendance: 27, very good for wet morning. Calisthenics done very well, conducted by Master Riley Widdop, one of the scholars.—J. H.

BURNLEY. Hammerton Street.—Attendance: 68, officers 9. Programme as usual. Young men had a lesson on "Astrology"; young women on "Phrenology." Mr. Mason closed a good session.—A. J. W.

CLECKHRATON.—Time taken up with rehearsal for the Service of Song. Unfavourable weather.—W. H.

GLASGOW.—Attendance still poor. Parents, give your Lyceums encouragement. The scholars engaged in some of the fine spiritual songs which abound in the Manual. The lack of sol fa music, and the scarcity of Manuals we deplore. The conductor addressed the scholars on "The Elements of Success." The points touched upon being education, principle (honesty and truthfulness), push, tact, and thrift. Thereafter, Mr. Corstorphius told some amusing incidents in his late Continental tour. Punctuality commands success.—T. W.

LIVERPOOL. Dudley Hall.—Attendance: Officers 9, children 27, visitors 14. Mr. J. J. Morse spoke a few encouraging words, complimenting the children on their marching, and inciting them to regularity of attendance. Recitations by Maggie Sandham, Minnie Chiswell, Reginald Stretton, Alfred Catlow, and Frank Chiswell. The following officers have been elected for the ensuing term: Mr. S. S. Chiswell, conductor; Mr. G. Leckie, assistant conductor; Miss Florence Morse, guardian; Mrs. Chiswell, musical director; Mr. N. R. Maginn, guard; Leaders of Groups, Misses Cooper, J. Hendrie and Kirman, and Mr. E. J. Davies.

MARYLEBON. 24, Harcourt Street, W.—Led throughout by Mr. Lewis. Reading, Mr. Dale, "The Nineteenth Century," from *Medium*. Four groups formed; various children recited. Leaders and children are requested to be punctual on Friday evenings, at 7-30.—C. W.

LONDON. Peckham: Winchester Hall.—Attendance, 32 officers and children. Usual opening, followed by an interesting dialogue between three of the children. Well sustained and amusing. Recitations were given by Jack Major and Willie Edwards. Chain march and musical accompaniments, followed by groups. Session closed with collection for Benevolent Fund.

MANCHESTER. Psychological Hall.—Attendance excellent, 86. Programme gone through in usual good style, including recitals given exceedingly well by Miss Blatcher, Miss F. Dean, and Masters B. Wallis and J. Fell. Our able friend and co-worker in the Lyceums, Mr. Kitson, made some interesting remarks in reference to its teachings, being listened to by the young members with great attention. We thank our friend, and shall be glad of another visit whenever the opportunity may occur.—A. S., con.

MIDDLESBROUGH. Spiritual Hall.—Lyceum Anniversary, Oct. 20th and 21st. A large number of parents and friends enjoyed a highly interesting series of services, comprising special hymns, instrumental pieces, solos, choruses, recitations, sketches, etc. The recently-formed Lyceum Band was ably led by their instructor, Mr. Thomas, and included Messrs. Moffatt, Lester, B. Everett, Roeder, and Willie Roeder. Mr. Thomas and Mr. Thomas Maul gave a violin duet in fine style. Solos were pleasingly given by Benjamin Everett (clarinet) and Willie Roeder (violin). A vocal solo and chorus were well given by Mr. Brown and his three elder daughters, Miss Brown taking the solo; likewise an enjoyable duet by Sissie and George Gibbons. Recitations, &c., were well rendered by Ada Fountain, Charles Watta, Clara Everett, George Gibbons, Sissie Gibbons, Thomas Telford, Herbert Telford, Maria Forrester, W. H. Johnson, Alice J. Rutherford, Nellie McSkimming, Edith Brown, Norah Brown, Ernest Brown, Bertha Brown, Henry Everett, Herbert Hill, Miss Davies, Lena Roeder, Charles Valey, Thomas Gibbons, and Benjamin Everett. A sketch, "Kitchen Rebellion," was realistically given on Monday, by Miss Lily Brown, Miss Clark, Miss Johnson, and Mr. B. Everett. Several Lyceum boys gave a piece, "When we are men," conducted by Miss L. Brown. Songs, &c., were given by Miss Brown and Mr. Stirzaker.

MACCLESFIELD. October 13.—Morning: Present, 34. Conductor, Mr. Hayes. Usual routine of solos, recitations, readings, &c., by various members. Afternoon: Present, 42. Conductor, Mr. W. Albinson. Reading by the conductor; duet, Messrs. Hayes and Bamford; solo, Mr. W. Potts. Mr. W. Potts being about to start for Australia, a collection was made in the afternoon for his benefit, and as a memento of the time he had been amongst us. £1 was gathered, which betokened the interest we had in our brother and friend. Mr. Hayes presented the same to him, and Mr. Potts feelingly thanked the Lyceumists for their kindness, saying he would always remember the happy hours spent with us. We wished our brother "God speed" in his new sphere of life.—October 20: Present, 80. Conductor, Mr. Hayes. Recitations by Miss M. Burgess, Miss N. Hayes, and Master H. Rogers, and reading by Mr. Hayes were well given. Marching and calisthenics performed creditably. The annual meeting has been postponed until 27th October, when we expect a good attendance. Having now been in existence nearly two years, Mr. Rogers announced his intention in a week or so to give a kind of congratulatory treat to the Lyceumists. Fuller particulars to come. Why had we not time to form into groups? Was it because the officers and lyceumists were so punctual?—W. P.

NEWCASTLE-ON-TYNE.—A good attendance. Usual programme. Select readings by Masters F. Ward and W. Robinson, also Miss A. Ellison. Recitation by Miss H. Stevenson, and a pianoforte duet by Misses H. and A. White. Lessons from "Spiritualism for the Young."

NOTTINGHAM.—86 present. The marching was well done. There were three recitations. Mr. Long read an essay on "Intemperance." The committee meeting will do a deal of good. We got over a lot of work which, if put into force, will place the Lyceum on a firmer basis. Copies of "Spiritualism for the Young" and the "Lyceum Manual" have been ordered, so that we expect to begin to teach spiritualism to the children at last. Liberty group passed its time in desultory talking. This group is a bad example to the Lyceum. A subject for an essay was given to the school, "How to make the Lyceum a success." All children 15 minutes late will lose their attendance ticket. Lyceum commences at 2-30.—E. J. O.

OLDHAM.—Morning, good attendance. Conductor, Mr. Macentevy. Chain recitations. Marching and calisthenics. Recitations by Miss Saxon, Misses L. Calvarley and M. A. Gould, Master F. Shaw, Mr. Macentevy reading. Afternoon: fair attendance. Recitations by Lyceumists. The usual instruction from the Manual.—H. S.

PENDLETON.—An excellent day with our friend Mr. W. H. Wheeler. Good attendances morning and afternoon. Morning: Usual programme. Recitations by Masters George Ellis and Gilbert Greenwood. Misses Emily Rowling, Gerty Rowling, Emily Clarke, E. Lepton, and Jane Fogg. Marching and calisthenics. A few officers and friends expressed their ideas on Lyceum work. Closed by Mr. J. Crompton. Afternoon: Mr. John Crompton opened and closed the session with prayer. Usual marching and calisthenics. Conductor, Mr. W. H. Wheeler, Messrs. Howarth and Clarke.—H. J. D.

SOUTH SHIELDS. 19, Cambridge Street.—Present, 44 children, 10 officers, and 2 visitors. Chain recitations gone through. Marching and calisthenics ably conducted by Mr. Burnett and Mr. Bowen, the first and third series being performed. Miss Zulip recited "The child's first grief," in a pleasing manner.—F. P.

ECOLESHILL.—Anniversary Services, Oct. 27, Mr. J. Smith, speaker.

OLDHAM.—A public reception to Mr. J. J. Morse, and re-union of Lancashire Spiritualists will be held in the Spiritual Temple, off Union Street, on Saturday, November 9th. Tea on the tables at 4-30 prompt. Tickets, 1/- (sandwich), under twelve, 8d. each; after tea, 6d. each. Mr. Wallis, Mrs. Green, Mr. W. Johnson, and others are expected to be present. Mr. Morse will lecture on the following Sunday, at 2-30 and 6-30 p.m., also on Monday evening, at 7-30. Tea will be provided on Sunday for friends coming a distance, at 6d. each.

PROSPECTIVE ARRANGEMENTS.

PLAN OF SPEAKERS FOR NOVEMBER, 1889.

YORKSHIRE FEDERATION OF SPIRITUALISTS.

BATLEY CARR (Town Street): 10, Mr. J. Clayton; 17, Mr. Armitage.
BATLEY (Wellington Street): 3, Mrs. Beanland; 10, Mr. G. A. Wright; 17, Mr. and Mrs. Carr; 24, Miss Keeves.
BERKSTON (Conservative Club, Town Street): 3, Mr. Bush; 10, Mrs. W. Stansfield; 17, Mr. Rowling; 24, Mr. Bradbury.
BINGLEY (Wellington Street): 3, Mr. Bradbury; 10, Miss Pickles; 17, Mr. Metcalfe; 24, Miss Hartley.
BRADFORD (Otley Road): 3, Mr. Campion; 10, Mrs. Ingham; 17, Miss Patefield; 24, Mr. Hopwood.
BRADFORD (1, Spicer Street, Little Horton Lane): 10, Mr. Peel; 17, Mrs. Connell; 24, Mr. Bush.
BRADFORD (St. James's): 3, Mrs. Craven; 10, Mrs. Crossley; 17, Mrs. Mercer; 24, Mrs. Berry.
CLECKHEATON (Oddfellows' Hall): 3, Miss Keeves; 10, Mrs. Hellier; 17, Mr. Bowens; 24, Mr. Armitage.
DEWSBURY (Vulcan Road): 3, Mr. Milner; 10, Mrs. Berry; 17, Mrs. Midgley.
HALIFAX (1, Winding Road): 3 and 4, Mrs. Green; 10, Open; 17 and 18, Mr. Hepworth; 24 and 25, Mr. Rowling.
LEEDS (Institute, 23, Cookridge Street): 3, Mr. Newton; 10, Mr. Armitage; 17, Mrs. J. M. Smith; 24, Mrs. W. Stansfield.
MORLEY (Mission Room, Church Street): 3, Mr. Rowling; 10, Miss Tetley; 17, Mr. Newton; 24, Mrs. Mercer.
PARKGATE (Bear Tree Road): 3, Mrs. Hobson and Mrs. Clarke; 10, Mrs. Wallis; 17, Mr. S. Featherstone.
WEST VALE (Green Lane): 3, Mrs. Jarvis; 10, Mr. and Mrs. Carr; 17, Mr. H. Crossley.

BRADFORD (Milton Rooms, Westgate): 3, Mr. Hepworth; 10, Mrs. Britten; 17, Mr. Bush; 24, Open.
BRADFORD (Ripley Street): 3, Miss Patefield; 10, Mrs. Dickenson; 17, Mrs. Webster and Mr. Marsden; 24, Miss Harrison.
BRADFORD (Walton Street): 3, Mr. Hopwood; 10, Mrs. Whiteoak; 17, Mrs. Riley; 24, Mrs. Craven.
BRIGHTON: 3, Mr. E. W. Wallis; 10, Mrs. Wade; 17, Mr. Postlethwaite; 24, Mr. Hepworth.
BURNLEY (Hammerton St.): 3, Mr. Schutt; 10, Mrs. Butterfield; 17, Mrs. Craven; 24, Mrs. Hellier.
COLNE: 3, Mr. G. A. Wright; 10, Mr. Hepworth; 17, Open; 24, Mrs. Green.
COWNS (Lepton): 3, Mrs. Connell; 10, Mrs. Riley; 17, Mrs. Green; 24, Open for a voluntary speaker.—Geo. Bentley.
DARWEN: 3, Mrs. Menmuir; 10, Mr. Craven; 17, Mrs. Yarwood; 24, Mrs. Butterfield.
ECOLESHILL: 3, Miss Bott; 10, Mr. Lewis; 17, Mrs. Bentley; 24, Mr. Wright.
HECKMONDWICK: 3, Miss Harrison; 10, Mrs. Hill; 17, Open; 24, Mrs. Gregg.
HUDDERSFIELD (3, John Street): 3, Mrs. Carr; 10, Mr. Rowling; 17, Mr. and Mrs. Hargreaves; 24, Mrs. Crossley.
IDLE: 3, Mrs. Jarvis; 10, Mr. T. Espley; 17, Mr. Dawson and Miss Parker; 24, Mrs. Beardshall.
KEIGHLEY (Assembly Rooms): 3, Mr. Boocock; 10, Miss Patefield; 17, Mrs. Murgatroyd; 24, Mrs. Taylor.
LEEDS (Psychological Hall): 3, Mrs. Dickenson; 10, Mr. Bush; 17, Miss Hartley; 24, Mr. Peel.
LIVERPOOL: 3, Mrs. Britten; 10, Mr. J. S. Schutt; 17, Mr. J. J. Morse; 24, Mr. J. B. Tetlow.
LONDON (253, Pentonville Road, King's Cross): 3, Mr. Tindall, "Spiritual Religion"; 10, Mr. Everitt, "Paris, and the Congress."
LONDON (Silver St., Notting Hill Gate): 3, Mrs. Stanley; 10, Mr. J. Veitch; 17, Open; 24, Capt. Pfoundes, on "Theosophy—the Truth about it."
MANCHESTER (Tipping St.): 3, Mr. J. B. Tetlow; 10, Miss Walker; 17, Mr. J. S. Schutt; 24, Mrs. E. H. Britten.
NELSON: 3, Mr. B. Plant; 10, Mr. A. D. Wilson; 17, Mrs. Beardshall; 24, Mr. Postlethwaite.
OLDHAM: 3, Mrs. Wallis; 10 and 11, Mr. J. J. Morse; 17, Mrs. E. H. Britten; 24, Lyceum Open Sessions.
SALFORD: 3, Mr. R. A. Brown; 10, Mr. Buckley; 17, Mrs. Whiteman; 24, Mrs. Horrocks.
SHIPLEY: 3, Mr. Armitage; 10, Mrs. Murgatroyd; 17, Mr. Galley and Mrs. Marshall.
SOUTH SHIELDS. 19, Cambridge Street: 3, Mr. J. G. Grey; 10, Mr. J. Lashbrooke; 17, Mr. W. Murray; 24, Mr. W. Westgarth. Tuesday, November 10, Mrs. Wallis, of Manchester.

BATLEY CARR.—Saturday, Nov. 2, Lyceum tea and entertainment. Tea at 5 p.m. Tickets, children under six, 4d., under fourteen, 6d.; all above, 9d. There will be an excellent entertainment consisting of songs, solos, recitations, readings, and dialogues. All friends invited.

BINGLEY. Wellington Street.—October 27th, Mr. A. Moulson and Mr. Bush will give addresses. Mr. Goldsbrough, chairman. All welcome. Collections.

BRADFORD. 1, Spicer Street, Little Horton.—Harvest Festival, October 27, at 2-30 and 6. All friends welcome.—M. J.

BRADFORD. Ripley Street.—Saturday, October 26, a public tea and entertainment, tickets 6d., children 4d.; entertainment only, 8d. Tea at 4-30 p.m., entertainment at 7. Service of song, "The Two Golden Lilies." Organist, Mr. J. Harneld. All are welcome.—T. T.

BURNLEY. Hammerton Street.—October 27, Mr. E. W. Wallis, at 2-30, "The Better Way." At 6-30, six subjects from the audience.

BURNLEY. Oct. 27, Mr. Mahoney, of Birmingham, at 2-45, subject, "The World and how Spiritualism found it." 6-30, "Spiritualism and the struggle for existence." Collections.—Monday, 21, Mr. Mahoney will give a dramatic recital, admission 6d. and 8d. We hope friends will give him a good reception.—M. W.

THE COLNE spiritualists are still open to buy Spiritualistic literature, either new or second hand, for Library. Particulars to treat, Thomas Foulds, 26, Hope Terrace, Walton Street.

HECKMONDWIKE. Amateur Entertainment Society, Thomas Street.—The above has been formed, and will give their services free toward raising funds to clear our place of debt. The first entertainment, on Saturday, November 9, will consist of songs, dialogues, recitations, &c. Admission 8d., children 1d. Should any other society wish their services, they will be willing to give them for their expenses only, any time they are at liberty.—J. C.

HALIFAX Society have arranged to hold their Sunday evening services in the Mechanics' Hall, During November.

HUDDERSFIELD. Brook Street.—Sunday, October 27, and Tuesday, October 29, at 7-30, Mr. J. J. Morse will lecture. A cordial invitation to all friends. Silver collection to defray expenses. Tea provided at a small charge.

LONDON. Carlyle Hall, Church Street, E'lgware Road.—October 27: Evening, Dr. Sheldon Chadwick, the well-known mesmerist and phrenologist, will commence a course of three lectures, concluding with mesmeric experiments and phrenological examinations. The two following lectures will be on Nov. 10 and 24.

LONDON. Zephyr Hall.—Kensington and Notting Hill Spiritualist Association. The committee have engaged the services of Mr. J. J. Morse, and it is arranged that he will give a lecture on November 27th or thereabouts, in the Kensington Town Hall, on "Spiritualism." Admission by ticket. Early application is necessary, as we expect they will be quickly sold. Further particulars in this and other papers as soon as possible. Nov. 24: Capt. Pfoundes will lecture on "Theosophy—the Truth about it;" and, on December 1st, "Buddhism—what it is and is not," by the same speaker (the representative of the Buddhist Propagation Society), being a connected exposition of the truths and outlying follies and fallacies of some exponents. The speaker hopes to have a good discussion on each of these dates. Should any one wish to become helpers in the spiritual cause in this neighbourhood, they are invited to become members of this Association on sending their names to the secretary.—Mr. Percy Smyth, 68, Cornwall Road, Bayswater.

LONDON. Peckham. Winchester Hall.—The second social gathering, Monday, November 11th, at 8 p.m. An interesting programme of songs, dances, and games. Admission 6d. London spiritualists cordially invited.

MANCHESTER. Temperance Hall, Tipping Street.—Sunday, Oct. 27th, there will be a harvest festival and open session. Mrs. Green will conduct the services at 10-30 a.m. and 6-30 p.m. At 2-30 p.m. an open session, to show the parents and friends of our Lyceum children how we educate them in the spiritualist cause. We shall be glad to receive anything from friends towards decorations, in fruit, flowers, and vegetables. All will be taken care of and returned to the owners.

MORLEY.—October 27, Harvest Festival. Mrs. Crossley will give addresses at 2-30 and 6 p.m. There will also be selections of music by the brothers "Archer." Monday, October 28, coffee supper at 7 p.m. Tickets 6d., after supper variety entertainment.—B. H. B.

NORTH EASTERN FEDERATION OF SPIRITUALISTS.—The next Committee meeting will be held in Newcastle-on-Tyne, Sunday, November 3, at 10-30 a.m.—F. Sargent, hon. sec., 42, Grainger Street, Newcastle-on-Tyne.

AGENT FOR "THE TWO WORLDS."—Mrs. Davis, Fore St., Edmonton, London, newsagent.

THE Yorkshire Federation have arranged the following meetings in aid of the Speakers' Sick Fund, viz., November 6, Batley, speaker, Mrs. Stansfield; 11, Halifax, speaker, Mrs. Crossley; and Leeds Institute, miscellaneous entertainment; 28, Batley Carr, speaker, Miss Keeves. All who can make it convenient to attend and support any of these meetings are earnestly desired to do so.

PASSING EVENTS AND COMMENTS.

IMMORTALITY PROVED BY FACTS.—Mr. J. T. Charlton, of Hetton, writes:—"We held a materialization seance at Mr. John Livingstone's Hetton Downs. Mrs. Warren, medium. There were twelve sitters. The first form was a sister of Mr. Henderson's. The next form was the grandmother of Mr. Thompson, followed by Mr. Thompson's son, who threw drapery out to the sitters. Mr. Thompson's grandmother placed her hand on his head and covered him with drapery. The next to come was Mr. William Clennell, who waved his drapery and went round and touched each sitter, and looked right into the faces of some of them; his beard was plainly visible to all in the light of a lamp. The form of a little black girl, who called herself "Emma," was the next seen. She drank some water. A black man (called Zebra) followed, who gave Messrs. Henderson and Thompson a drink of water from a glass which had stood on a chair. He walked out and waved the drapery over the sisters and touched their faces. Mr. Thompson's son and little Emma dematerialized outside the cabinet in full view. The sitters were more than satisfied. The forms were so plain and bright, it was proof positive that there is no death! Mr. Clennell seemed as though he could hardly leave us, the sympathy was so great. Such evidence would convince the world if such conditions could be always afforded. It depends on the sitters as well as the medium for good results.

BINGLEY.—We are glad to learn that a few energetic workers have adopted vigorous measures to promote the public work of the cause, and have succeeded in raising £6 6s. by waiting upon the local friends of the cause, nearly all of whom have promised to attend the meetings and join the society. Larger premises have been secured in Wellington Street, which will be opened on Sunday, the 27th. Messrs. Goldsbrough, Bush, and Moulson will conduct the services. Forms, chairs, and platform have been purchased with the money subscribed, but funds are needed for a harmonium. It is intended to commence a Lyceum as soon as possible. Contributions to aid this effort will be thankfully received by Mr. P. Bradshaw, Light House, Farncliffe, Bingley. You have our good wishes for your success, friends. Unity of heart and purpose, forbearance and sympathy, and persevering effort will always win the day.

"WALDO."—Declined with thanks. Unsuitable for our columns.

THE SUCCESS OF MRS. GOLDSBROUGH'S WORK.—Owing to the increasing publicity, and growing demands for the medicines and preparations sold by Mrs. Goldsbrough, the Inland Revenue officials have claimed their right to a share in the business, and insist upon a Government stamp being affixed to 12 out of 13 of the proprietary articles advertised in our columns. The prices have therefore been slightly raised to cover the cost of this stamp. Mrs. Wallis has been appointed Manchester agent.

The Death Angel has been very busy among our friends of late, calling them away to the higher life. The number of our esteemed and dear ones over there is increasing so rapidly that we feel we shall not go "a stranger among strangers" when our turn comes, but shall join a host of true and tried friends. In addition to those recently recorded we regretfully chronicle the sad bereavement sustained by our old and dear friends, Mr. and Mrs. Yates, of Nottingham, who, on October 4th, were suddenly bereaved of their loving daughter, Mary Elizabeth (Lizzie). Our heartfelt sympathy is theirs in this season of affliction. May they soon be conscious of the comforting presence and influence of their loved one.

Our good friend, Mr. Joseph Reedman, of Stamford, writes that his good father "passed away" on the 12th inst. He was indeed "ripe unto harvest." For many years he has been a true spiritualist and a staunch friend to the cause. He was a man, true to himself, faithful, upright, industrious, trustworthy, a good and loving husband and father, and a useful citizen, quiet, firm, and enduring. He won the esteem of those who differed from him, for his honest worth and intelligence, and maintained his views to the last. Truly "his end was peace,"—that end, but the close of the day of earth-life, and the dawning of the new and brighter morning of the spirit. Brother Reedman has our sincere sympathy, and thanks for kindly remembrance.

The Telephone, a local paper, contained a long report of a lecture by Mr. Clarke, delivered at the Salford Spiritual Temple, on "Is the Doctrine of Evolution consistent with the Existence of God?" We are glad to see the local press utilized in this way.

THE RECEPTION, CONCERT, AND BALL, on Tuesday, the 22nd, at Portman Rooms, London, in honour of Dr. N. B. Wolfe, of Cincinnati, Ohio, U.S.A., was very successful. A first rate programme was performed. About 600 persons attended. Dr. Wolfe was well received. A number of old workers in the cause were present.

The new Lyceum at Pendleton is getting into working order, and bids fair to become a successful institution. We wish our friends prosperity in their endeavours.

F. SARGENT.—Your report of the welcome of Mr. Morse to hand with thanks, but as it was reported in "Passing Events" a fortnight since it would be but a repetition in the main, and is now too late.

PASSED TO THE HIGHER LIFE.—About two a.m. on Saturday, Oct. 12, the sweet spirit of our dear and esteemed sister, Grace Kujawski, of 111, Walter Terrace, Blackburn, took its flight to the realm of light and glory. Up to the last moment she derived much consolation from the knowledge of an everlasting and progressive existence in the spirit spheres, and the consciousness of the presence of spirit friends. This fact gave much satisfaction to her numerous friends, but especially to her most affectionate husband, Bro. Kujawski, to whom she had only been married a very few weeks. On Thursday, Oct. 17, after a short home service about three o'clock, the mortal casket of our sister was borne to the Blackburn cemetery, accompanied by six coaches, by a procession composed of officers, members of the Blackburn Psychological Society, children of the Lyceum, and many friends. The cemetery chapel was crowded with a most sympathetic gathering. After "Welcome Angels" had been sung by the whole assembly, the guides of Mr. Wallis offered an invocation, followed by a short discourse, pointing out the uncertainty of the natural state of existence, and the advisability of developing the spirit. He seemed to make a great impression on his listeners. He exhorted them to live lives of righteousness, purity, and usefulness, mingling these with true charity. "There is a land of pure delight" was then rendered, and the remains were borne to the grave. Another hymn was then sung. Mr. Wallis spoke a few fitting words on her life of self sacrifice, declaring his belief that she was present in spirit. Numerous wreaths and flowers were deposited by kind friends. The hymn, "Joy Bells," was sung, as the deceased had expressed a wish that it should be. The assembly seemed moved with deep reverential feeling.—J. L.

A GOOD INVESTMENT. AN APPEAL TO SELF INTEREST.—A tract headed "The Bible no cheat," issued by "the British and Foreign Bible circulation gospel, carriage, and tent work," has this choice piece of moral philosophy. "If Deism is true, the Christian dies safe; if Christianity is true, the Deist dies damned. The follower of Jesus has everything to gain, and nothing to lose; the infidel has everything to lose, and nothing to gain." So it has come to this, that as a profit and loss transaction it is best to take out a "policy" against eternal fire. Why are men infidel if "they have everything to lose and nothing to gain"? Because they cannot afford to lose their self respect, to silence their conscience, or dethrone reason. Because they are too moral and conscientious to be swayed by the paltry policy of seeking their own security at the sacrifice of manhood and fidelity to truth. If the man who, in the exercise of his mental and moral powers becomes a deist is to be damned for entertaining such opinions, he had better be damned than buy salvation at the price of honour.

TO CORRESPONDENTS.—No anonymous communications can receive attention. Reports arriving after the first post on Tuesday morning but before Wednesday have to be severely condensed, and are inserted under the heading *received late*. Those reaching this Office on Wednesday are *too late*.

CHEAP APPLES.—We have received a quantity of apples from Mr. D. Ward, of Wisbech, in fulfilment of our order, and find them to be good and cheap. We can heartily recommend them to our readers. (See advt. card.)

CARDS.

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Mrs. F. Taylor, Trance Speaker, 28, Council St., Vine St., Manchester.**Miss Jones**, Clairvoyant and Speaker, 2, Benson Street, Liverpool.**Mrs. Gregg**, Business and Test Medium, at home daily, except Mondays.—11, Oatland Avenue, Camp Road, Leeds.

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