

# THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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## SERVICES FOR SUNDAY, NOVEMBER 10, 1889.

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

**Ashington.**—New Hall, at 5 p.m.

**Bacup.**—Meeting Room, Princess St., 2-30 and 6-30: Mr. E. W. Wallis.

**Barrow-in-Furness.**—32, Cavendish St., at 6-30.

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

**Batley.**—Wellington Street, at 2-30 and 6: Mr. G. A. Wright.

**Beeston.**—Conservative Club, Town St., 2-30 and 6: Mrs. W. Stansfield.

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

**Bingley.**—Oddfellows' Hall (ante-room), 2-30 and 6: Miss Pickles.

**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.**—Art School, Paradise Street, at 9-30, Lyceum; at 2-30 and 6-30: Mr. Swindlehurst.

**Bolton.**—Bridgeman Street Baths, at 2-30 and 6-30: Mr. Lomax.

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

Otley Road, at 2-30 and 6: Mrs. Ingham.

Little Horton Lane, 1, Spicer St., 2-30 and 6: Mr. Peel.

Milton Rooms, Westgate, at 10, Lyceum; at 2-30 and 6: Mrs. Britten.

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

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

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

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

Bowling.—Harker Street, at 10-30, 2-30, and 6: Mr. Fillingham. 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. Wade.

**Burnley.**—Hammerton St., Lyceum, at 9-30; at 2-30 and 6-30: Mrs. Butterfield.

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

102, Padiham Rd., Developing Circles, Mondays, Thursdays, 7-30.

**Burslem.**—Colman's Rooms, Market, at 2-45 and 6-30.

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

**Churwell.**—Low Fold, at 2-30 and 6: Mr. Newton.

**Cleckheaton.**—Oddfellows' Hall, Lyceum, 9-30; 2-30, 6: Mrs. Hellier.

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

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

**Darwen.**—Church Bank Street, Lyceum, at 9-30; at 11, Circle; at 2-30 and 6-30: Mrs. Craven.

**Denholme.**—6, Blue Hill, at 2-30 and 6: Mr. Boocock.

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

**Ecclehill.**—Old Baptist Chapel, at 2-30 and 6-30: Mr. Lewis.

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

**Felling.**—Park Road, at 6-30: Mr. G. Wilson.

**Foleshill.**—Edgewick, at 10-30, Lyceum; at 6-30.

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

**Halifax.**—Mechanics Hall, 2-30, 6. Monday, at Winding Rd.

**Haswell Lane.**—At Mr. Shields', at 6-30.

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

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

**Heywood.**—Argyle Buildings, Market St., 2-30 and 6-15: Miss Sutcliffe.

**Huddersfield.**—3, Brook Street, at 2-30 and 6-30: Miss Keeves.

Institute, John St., off Buxton Rd., 2-30 and 6: Mr. Rowling.

**Idle.**—2, Back Lane, Lyceum, 2-30 and 6: Mr. T. Espley.

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

**Keighley.**—Lyceum, East Parade, at 2-30 and 6: Mr. Foulds.

Assembly Room, Brunswick St., at 2-30 and 6: Miss Patefield.

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

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

Institute, 23, Cookridge St., at 2-30 and 6-30: Mr. Armitage.

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

**Leigh.**—Newton Street, at 2-30 and 6.

**Liverpool.**—Daulby Hall, Daulby St., London Rd., 11 and 6-30: Mr. J. S. Schutt.

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

**Canning Town.**—27, Leslie Rd., at 6-30: Mr. Walker. Wed., at 7.

**Olapham Junction.**—295, Lavender Hill, Wandsworth Road, at 11, Quiet chats for earnest people; at 6-30, Mrs. Wikins, for Organ Fund; Lyceum, at 8. Wednesday, at 8. Saturday, at 8, Mr. Savage.

**Edgware Rd.**—Carlyle Hall, Church St., at 7: Mr. I. MacDonnell, "The Devil."

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

**Forest Hill.**—5, Devonshire Road, at 7: Mr. W. Wallace.

**Holborn.**—At Mr. Coffin's, 13, Kinggate Street: Wednesday, at 8, Mrs. Hawkins.

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

**Kentish Town Rd.**—Mr. Warren's, 240. 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, Mesmerism, Mr. S. T. Rodger; at 6-45, Mr. Everitt, "Paris and the Congress." Weds., at 8-30, Social Meeting.

**Marylebone.**—24, Harcourt St., at 10-30 for 11; at 8, Lyceum; at 7, Lecture, "What are the Teachings of Spiritualism?" Miss Hunt will play a piano solo, and a young lady is expected to sing. Monday, Music, songs, and dancing. Mr. Dale, Friday evenings.

**Mile End.**—Assembly Rooms, Beaumont Street, at 7: Captain Pfoundes, "Buddhism." Monday, 11th, at 8, Members' Meeting, at 218, Jubilee Street.

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

and discussion; at 8, Circle; at 7, Mr. Veitch. Choir Practice at 68, Cornwall Road, Bayswater, Fridays, at 8.

**Peckham.**—Winchester Hall, 33, High St., at 11, Mr. J. Humphries; at 8, Lyceum; at 6-30, Mrs. Stanley. Monday, Soirée, at 8-15, tickets, 6d. each. 99, Hill St., Saturday, 9th, at 8-15, Members, Miss Davy. Sunday, at 8-15, Members only. Wednesday, at 8-15, Séance, Mrs. Wilkinson; strangers invited.

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

**Stratford.**—Workman's Hall West Ham Lane, E., at 7: Open Meeting.

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

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

**Manchester.**—Temperance Hall, Tipping Street, Lyceum; at 2-45, 6-30: Miss Walker.

Collyhurst Road, at 2-30 and 6-30: Local.

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

**Middlesbrough.**—Spiritual Hall, Newport Road, Lyceum, at 2; at 10-45 and 6-30.

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

**Morley.**—Mission Room, Church St., at 2-30 and 6: Miss Tetley.

**Nelson.**—Spiritual Rooms, Leeds Rd., 2-30 and 6-30: Mr. A. D. Wilson.

**Newcastle-on-Tyne.**—20, Nelson St., at 2-15, Lyceum; at 11 and 6-30: W. V. Wyldes, and on Monday.

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. W. Davidson.

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

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

**Oldham.**—Temple, Joseph Street, Union St., Lyceum, at 9-45 and 2; at 2-30 and 6-30: Mr. J. J. Morse, and on Monday.

**Openshaw.**—Mechanics', Pottery Lane, Lyceum, at 9-15 and 2; at 10-30, 2-30, and 6: Mr. W. Johnson.

**Parkgate.**—Bear Tree Rd., at 10-30, Lyceum; at 6-30: Mrs. Wallis, and on Monday.

**Pendleton.**—Cobden Street (close to the Co-op. Hall), Lyceum, at 9-30 and 1-30; 2-45 and 6-30: Mr. J. B. Tetlow, and on Monday, at 7-30.

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

**Rawtenstall.**—At 10-30, Lyceum; at 2-30 and 6: Mr. G. Smith.

**Rochdale.**—Regent Hall, 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; 3 and 6-30, Mr. Buckley. Monday, at 7-45.

**Salts.**—Mr. Willisroft's, 24, Fore Street, at 6-30.

**Scholes.**—At Mr. J. Rhodes', 33, 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. Murgatroyd.

**Steelethorpe.**—Board School, 2-30 and 6.

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

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

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

**Sowerby Bridge.**—Hollins Lane, Lyceum, at 10-30 and 2-15; at 6-30: Mrs. Connell.

**Station Town.**—14, Acolom Street, at 2 and 6.

**Stockport.**—Hall, 26, Wellington Rd., South, at 2-30 and 6-30: Miss Gartside.

**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: Mr. Westgarth.

Monkwearmouth, 3, Ravensworth Terrace, at 6: Mrs. White.

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

**Tyldesley.**—Spiritual Institute, Elliot St., at 2-30 and 6: Mr. Mayoh.

**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 Pilton.**—Co-operative Hall, Lyceum, at 10-30; at 2 and 6-30.

**West Vale.**—Green Lane, at 2-30 and 6: Mr. and Mrs. Carr.

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

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

**Willington.**—Albert Hall, at 6-30.

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

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

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## THE ROSTRUM.

### A NEW VERSION OF THE CURSE AND FALL.

BY THE REV. JOHN HUNTER, OF GLASGOW.

IN one of his thought-stirring sermons on "The Beginnings of Religious Beliefs," Rev. John Hunter, of Glasgow, has addressed himself to an interpretation of the third chapter of Genesis. In dealing with the latter part of that chapter, Mr. Hunter said the Eden poem is valuable to us, not because it contains any final and satisfactory answers to the questions which the world and life give us to solve, but for the light it sheds upon the growth of human thought and faith. In it are enshrined some of man's earliest thoughts, the result of his first strivings to understand and interpret the universe and life, to account for existing phenomena. There is no need to take these ancient speculations as the basis of our philosophical or theological creed, nor to be anxious to reconcile them with the results of modern knowledge. Hitherto we have built too much and too unreflectively on the Hebrew traditions, but now God commands theologians, and religious men everywhere, to cease raising huge theological systems on the poems and parables which belong to the childhood of the race and the childhood of religion. It is folly for men in these days to treat these ancient stories as if they were the foundations of the Christian faith. We, who have inherited the wisdom of ages, the accumulated stories of the world's long observation and experience, and are being led by the ever-revealing Spirit into more and fuller truth, must have materials for a larger, truer, and Diviner thought and faith than were possible even to the world's most serious thinkers some thousands of years ago.

Nothing obliges us to understand and interpret the Eden story literally. As a poem it is beautiful and suggestive; but it loses all its beauty and meaning when its characters are treated as historical persons, and its symbols and personifications are read as statements of literal facts. "No unprejudiced man," said Coleridge, "can pretend to doubt that if in any other Eastern work he had met with trees of life and knowledge or a talking snake, he would want no other proof that it was an allegory he was reading." The belief concerning the origin of evil which is found in the Genesis story is that which regards it as a purely penal infliction, the direct consequence and result of transgression. It is true that moral wrong would produce physical evil, but the theory based on the fact is not the whole truth. There are forms of suffering which are not the result of sin, and we cannot regard even those forms which are directly due to sin as only penal. We know them to be redemptive and educative as well as retributive. Mere punishment may satisfy earthly, but it does not satisfy Heavenly Justice. Heavenly Justice is only satisfied with making the man right who has gone wrong; and to effect this end it does not shrink from discipline. In Divine order Justice and Love, Retribution and Redemption are in perfect and eternal harmony. At the root of the hardness and sorrow of life there is the purpose of One who is absolutely just and good in all His ways. What the ancient Hebrew understood and

interpreted to be "curses" are, if looked at in the light of a larger and deeper experience of life, seen to be blessings in disguise necessary to human progress, provocatives to good, and not worthy to be compared to the glory of character which they are developing and revealing in humanity. Let us, Mr. Hunter went on to say, with the story of Eden and the Fall, not read it as anything more than the attempt of early man to account for the existence of sin and sorrow in the world. On this fair earth there is no sign of a curse, cruelty, or malevolence. Everywhere we behold only blessing, one vast system of beneficent law and order, a scene, not of catastrophe and wreck, but of evolution and continuous progress. It is not in the past we find perfection; history dispels the illusions of sentiment, and our growing knowledge means growing confidence in the nature and course of things. Much there may be everywhere to try faith; but we may be confident that no curse rests on the world and life, and that God means every ordination of His to be an instrument of good, not of evil, a condition of nobler growth and blessing.

No curse is here from God, but only Beauty;  
No curse is here for man, but only Duty;  
He builds and fashions all, and faileth never;  
He works for Life in Light and Love for ever.

Mr. Hunter then proceeded to show that the Hebrew writer's solution of the labour problem cannot be accepted as final. God never meant to put man into a ready-made and easy world. He has to subdue the earth, and win by labour and obedience his kingship over it. A world full of hardship and difficulty is necessary for the training of the highest human qualities, and it has done for man what no Paradise of luxurious delights could have done for him. The necessity of labour is one of the moving powers by which God has provided for the education and progress of the human race. Nothing to do and no wish to do anything is the real curse. Death, or physical dissolution, is another great evil in the eyes of the Hebrew writer; but we know by the clearest and most convincing proofs that it is a part of the ancient and original order of nature. It may be true that death, as the dissolution of the physical frame and as simple departure from the visible world, is not an accident, but an incident in the Providential order of the world. Death is truly conquered, and the sting of sin taken out of it when it is seen to be a natural and necessary condition of human life and growth—a part of the Divine order of the world. The true cause and explanation of the degradation and subjection of women in all countries and ages are to be found, not in the Divine will and action, but in the low, ethical development of mankind, in human passion and despotism. It is only in proportion as society is uncivilised that men rule over women, deny them a free, individual, independent life, treating them either as slaves or toys. All the noblest influences of civilisation and religion have been busy for a long time in obliterating the ancient curse on woman, which is due not to any wrath of God, but to the baseness, folly, weakness, and selfishness of man.

The serpent in Genesis is plainly symbolical. There is no reason for supposing that in the Eden poem it is intended as a representation of the Satan of a later theology. In the Book of Job Satan was not the enemy of God, only His servant going out on His errands. The serpent in Genesis is typical of the temptations of the lower nature; but the lower nature is not evil in itself—it is only evil when it gains the mastery. The natural passions and appetites are good in their place; they only became evil and a means of evil when they were perverted and abused, carried to excess, not ruled by reason, conscience, or the law of God.



The knowledge of good and evil, though it may be converted into a curse, is not in itself a curse; it may lead to a moral downfall, but it may also be a means of moral ascent. We may sink by conscious disobedience to a lower plane, or rise by conscious obedience to a higher plane. In the Eden allegory the loss of the innocence of ignorance is represented as a means of progressive life, an onward step in human development. "Behold the man is become as one of us"—one of the higher natures. In the atmosphere of moral opposition and struggle man rises and gains a more god-like dignity and glory. But it is not necessary that men should fall. It is possible to know good and evil, and yet to be preserved from evil. Development, not through yielding to temptation, but through resisting temptation, was the Divine order. Theology has familiarised the minds of men with the false idea that they must fall, and that sinlessness is a human impossibility. Mr. Hunter earnestly entreated his younger hearers not to believe it. Virtue was never meant to come easy, but we are not to despair of victory. The ancient prophecy, "The seed of the woman shall bruise the serpent's head," has been fulfilled over and over again in the lives of men and women of like passions as ourselves.

[NOTE.—We commend the above noble utterances to the attention of every reader as one of the most hopeful signs of the times, and a proof that the angel of reform is troubling even the long-stagnant pool of Biblical theology, and exciting, therefore, moral health and reform in pulpit teachings.—Ed. T. W.]

### THE TRUTH ABOUT THE HOMINGTON MEDIUM, ALIAS THE "GHOST."

We have received any quantity of clippings from different papers sent by different friends, the gist of all tending to show the extraordinary ignorance of some part of the community, at least on the subject of those manifestations which have now made their mark, and become fairly understood in every country of civilisation during the last 41 years. Despite the familiar intercourse which has been proceeding between the spiritual and natural worlds all around them, the good people of Homington evidently do not know that the girl they have been torturing is a "medium," and simply acted as a battery for the working of the spiritual telegraph. Be this as it may, we give the following authentic account, taken from a Salisbury paper, first to correct some of the wild rumours in circulation about this affair, and, next, to show how much the sapient Homington interrogators of the rapping spirits have need to learn the *modus operandi* of the communion between spirits and mortals.—[Ed. T. W.]

#### "SPIRIT RAPPING" AT HOMINGTON.

"It's a mysterious affair!" So said the Rev. J. Harper (superintendent of the Salisbury Primitive Methodist Circuit), in an interview with our reporter. "It's a mysterious affair," said Mr. Stephens, the shrewd superintendent of the county police. And after an exhaustive investigation on the spot of the recent occurrences at Homington, superstitiously or otherwise described as "Spirit Rapping," our representative reiterates this verdict.

The family of a respectable labouring man, named Hewlett, living in a somewhat bleak and out-of-the-world spot on Homington Down, are disturbed, nay, mentally tortured and physically enervated; the rural folk, traditionally credulous and superstitious, in the village in the hollow, are in a state of excitement, which has spread to the more critical and sober-minded citizens of Salisbury, some four miles distant; the policeman is baffled; and the rector (Canon Kingsbury) confesses his inability to unravel the mystery.

What is the history of this remarkable affair? Some few weeks ago the attention of Hewlett's family was attracted by a noise resembling the dropping of rainwater through the roof. Little notice was taken of this at first, but the noises continuing and becoming louder and more distinct, search was made to discover the cause. Rats or other noxious vermin were suspected. But search was made in vain for traces of these troublesome individuals; the rapping became louder day after day, and it was especially distinct during the night. It then appeared that the noises were like some one thumping at the wall dividing two upstairs bedrooms, and that they were only heard when Lydia, a girl, aged nine, was in the room. This girl had been suffering from indigestion for some time, and had been once medically attended by Mr. Kelland, of Salisbury. The noises apparently affected the poor girl, and troubled her very much. Her illness assumed a worse form, until she was in a state of great weakness, nervousness, and prostration. What could be the cause of the mysterious rapping? A villager suggested that the house was haunted, and that

possibly there was some mystery to be unravelled. The planks of the flooring are torn up. No mystery presents itself, and no golden treasures are disclosed. The friends and the country folk now come to the conclusion that it must be a case of witchcraft, and that the girl has been put under its influence. A coincidence of recent occurrence is recalled, and the people think they have the key to the mystery. One day a woman, popularly called a "gipsy," but really nothing more than a nomadic hawker, sold some pegs to Mrs. Hewlett, and when she was going away took some onions from the neighbour's garden. Lydia was a witness to the theft, and subsequently told her mother. The woman saw she was detected by the girl. From this the deduction is drawn that the gipsy "bewitched" the witness of her petty larceny, and that she is wreaking her vengeance by torturing the girl through these mysterious rappings.

The noises continued. Having established what was regarded as a connecting link, Ernest Moody, a young fellow living at the Little Yews, in the presence of the family, the Rev. J. Harper, a member of the ubiquitous journalistic fraternity, and a houseful of country folks, interrogated the "spirit." The *modus operandi* is peculiar. The little girl lies on her bed in the room, the amateur interlocutor and others are in a parallel room, divided only by a partition, and the examination begins. Questions are put and answers are to be given by the number of knocks suggested by the interrogator. If the question does not admit of an affirmative answer no reply is given. A lot of questions are put and answers given by knocks. To wit—"Is it a gipsy woman that causes this trouble? If so, please tell us in one knock," and the obliging "rapper" answers with one knock, as if caused by some one striking the partition. The questions and answers are written in a book by young Moody.

Here is part of the dialogue extracted from the book:—

Please tell us is it because the little girl saw the woman steal the onions? If so, please tell us in three knocks.—Three knocks were given.

In the name of the Lord, please tell us how many onions did this woman take?—Nine knocks.

Is the woman a bad woman? If so, please knock four times.—Four knocks.

In the name of the Lord Jesus Christ, please tell us must we find this woman? If so, knock four times.—Four knocks.

In the name of the Lord, please tell us how many miles it is to the woman.—Six knocks.

Please tell us is the woman at Salisbury? If so, knock once.—No answer.

Please tell us is the woman at Breamore? If so, knock five times.—Five knocks.

The examination continued in this strain, and by the same process the "spirit" intimated that the woman was married and had seven children, answered to her name—which happened to be of the not unknown family of Smith—told the parties that the Coombe policeman, the Charlton constable, and the Breamore policeman were to go in search of her, and that Ernest Moody (the examiner), Jim (Hewlett's son, about 18), George Toomer (a neighbour), and Sidney Moody were to join in the quest. The "spirit" also intimated that they should start at three o'clock the next morning (Sunday), described the route to Breamore through Charlton, and intimated that they would find the Breamore policeman at home. The age of the proposed sybil (put in the books as 29, but said to be really 28, which was the number of knocks), and her height, 4 feet 9 inches, were given.

The dialogue goes on:—

In the name of the Lord, has this woman any power from the devil? If so, knock seven times.—Seven knocks.

Please tell us if this woman is a witch? If so, knock four times.—Four knocks.

The last of this series of remarkable interrogations was the most peculiar, and at the same time illustrative of the superstitious feeling existing. Believers in witchcraft appear to hold the idea that the letting of blood breaks the charm. Hence the question:—

Please tell us if one cuts this woman's finger, will the power be taken away from her? If so, knock three times.—Three knocks.

This list of interrogations has been gone through and tested by several persons, including Canon Kingsbury and P.C. Coleman (the Coombe policeman selected by the "spirit" for the bringing to justice of the onion-stealing culprit).

As is evident from the character of the questions, the family and their friends are religious enthusiasts. Hewlett, an intelligent and transparently honest labouring man, is a

local preacher in the Primitive Methodist Connexion, and religious fervour characterises the family. Thus on Saturday night, acting on the conviction that it was a manifestation of Satanic power, a prayer-meeting was held in the house, and invocations were offered for the deliverance of the girl from the troubling noises. Sobbing and crying and the mysterious knocking mingled with the prayers, which, combined with the pale, wan, and almost unnatural look of the girl, presented an affecting scene. Mr. Harper, who joined in the meeting, according to his account to our reporter, believing that their prayers would be answered, "In the name of the Lord," commanded the spirit, if such it were, to depart and cease from troubling the family. For a time the knocking appeared to grow fainter, and there was an expectation of an immediate answer to prayer. Subsequently, however, it was repeated with the old force, and this strange prayer-meeting broke up.

On Saturday night, a man named Lawes and another friend, sat up with the girl in the downstairs room, whilst the anxious and worried parents sought a little sleep, the first for several nights. One of the men had the girl in his arms, and he declared that during the night they heard the same mysterious sounds.

The "spirit" rapping was now implicitly believed, and on the Sunday morning, acting on directions, P.C. Coleman, Walter Turl (of Coombe), Jim Hewlett (who related the Sunday experiences to the writer), Ernest Moody, "Dan" Lawes (of Coombe), went to Breamore, and having persuaded the constable of that little Hampshire village to accompany them, they went through Woodgreen into the New Forest. Near Godshill they found an encampment of "gipsies," numbering at least one hundred. "Dan" Lawes "opened the ball," as Hewlett characteristically put it, and the wary "gipsies" craftily answered their questions. They however, learnt that a woman answering to the description of the onion-stealer belonged to the encampment, but that she had gone into the forest, the way they did not know, leaving her children, singularly numbering seven, behind in the tent. The extraordinary thirty mile expedition was fruitless. Why? Because, as the people assuredly believe, they did not start at three o'clock, nor take the Carlton route, as prescribed by the "spirit rapper."

On Sunday, the rapping, and, of course, the excitement, was unabated. During the day the father interrogated the "spirit" as to the success of the journey to Breamore, and the reply was that they would not succeed in catching the woman. The little girl also strangely enough remarked, in an abstracted way, "They won't catch that wicked woman to-day. Further questioned, the speaking "knocks" intimated that the woman would have been caught if the directions had been followed.

A local preacher of Salisbury, named Curry, visited the house on Sunday afternoon, and in the presence of his master, Colonel Pepper (a leading member of the Salvation Army), told our reporter that he questioned the spirit and watched the girl, who, he was sure, did not move when the rapping was heard. "Is the woman a witch? If so, answer me by three knocks;" and three knocks distinctly came, else I never heard anything in my life." This was Curry's question and his subsequent statement.

People from Salisbury and the surrounding villages went to the spot on Sunday, and the whole neighbourhood was in a state of consternation.

The knocking seemed to cease on Sunday night, and on Monday the mother drove the child to the Infirmary, but as the girl objected to being left there without her mother, she was brought back again, and arrived whilst our reporter was at the house.

On Tuesday, Supt. Stephens (accompanied by Supt. Mathews, of the City Police) drove to the house with the determination of "unearthing" the mystery and exposing the trickery, if there were any. The girl lay on the bed in her room, and the rapping (loud and distinct) began. Supt. Stephens, at first half suspicious that it was the girl's doing, took up a position where he could see the girl, and he asserts that she did not move, and is convinced that she does not produce the noises. Before she rose from the bed he examined with a microscope the girl's fingers to see if there was any trace of whitewash from the wall, but there was no sign of such a thing.

These are the circumstances of the case. One of two conclusions is clear—it is either the girl herself, or there is some mysterious agency at work. That there is no trickery on the part of the parents is evident. They are harassed

beyond measure, and they see their child wasting away before their eyes. No pecuniary profits can be made, for no charge is imposed on those who visit the house, and no money expected or given. Is it the child? The girl certainly has an aged and deep look about her, but whether natural or the result of her suffering cannot be determined. The knockings disturb and frighten the girl, and by some it is contended that if it were possible for her to make these noises she would not be likely to inflict personal suffering. Further, the father affirms that he purposely slept with the child one night, and he heard the knockings, but there was no movement on the part of his daughter. At the same time it is significant that no independent person has been in the room itself whilst the rappings have been heard and the answers given. At present the affair is a mystery, which it is hoped will soon be solved.—*Salisbury News*.

The following is the latest report received, and is taken from the *Western Times, Exeter*, Friday, October 11, 1889: A case of supposed witchcraft is reported from Homington, near Salisbury. It is said that a girl, aged nine, daughter of a Primitive Methodist preacher, saw a gipsy steal some onions belonging to a neighbour, and subsequently mysterious knockings were heard in the cottage where she dwelt. The noises seemed to follow the girl, and some one conceived the idea that she was bewitched. A number of questions were put to the supposed spirit, and the replies by means of knocks were to the effect that the gipsy, aged 28 (the number of years being indicated by 28 raps) was the cause of all the trouble. Canon Kingsbury heard the knocks, and believed the girl herself did not cause them; the Rev. J. Harper, a Primitive Methodist minister, also refused to believe that the girl was shamming. A doctor, however, believed that she did it, and the Superintendent of the County Police went and heard the knocking, but saw nothing suspicious in the girl's conduct. Since she has been removed to the Salisbury Infirmary, the sounds have ceased.

## TWO WONDERFUL INSTANCES OF SPIRITUAL SIGHT, OR SOME STRANGE SENSE WHICH TAKES THE PLACE OF EYESIGHT.

### CASE I.

NATURE's extraordinary quickening of the other senses to make amends for the loss of sight and the development of what actually seems a new sense, has had few, if any, better illustrations than that afforded by J. T. Ryder, a music dealer of Hudson. Mr. Ryder is perfectly blind, so as to be unable to distinguish the most brilliant light from utter darkness, and has been so all his life. Nevertheless, he carries on a business of his own—one that requires him to travel a great deal, not only in the city where his knowledge of localities might be expected to be good, but about the country and even to New York city. When walking, he does not move in the hesitant way common to blind people, but strides along with rapid, decided step, makes no stumbles at crossings, turns corners as sharply as if he could see, and does not run against people. Again and again the experiment has been tried of a person noiselessly taking up a position a few rods before him in the straight line of his approach and silently awaiting his coming, expecting him to collide. But he never does so. When within a couple of yards of the obstruction in his way he swerves to one side and passes without touching, seeming to have been warned by some perceptive power that cannot be credited to any of the senses other than sight. When going to his residence from any direction he walks as briskly and directly to the door as if he could see it, and attempts to trick him into stopping short or passing it are always failures. Out on the country roads towards Chatham, where he was born and brought up, he will ride at a gallop on horseback, taking cross roads, dodging vehicles, and turning into lanes just as readily and with as much confidence in himself as any man with two eyes could have. When he comes to New York he requires no guide, and it is doubtful if one person out of one hundred jostling him on the street would imagine that he was moving in total darkness. Customarily, as a measure of precaution, when he goes aboard a street car, he tells the conductor at what street he wishes to get off; but if the conductor forgets and carries him beyond the appointed place he will cry out, "Hi, there! You are taking me beyond the street."

Mr. Ryder tunes a good many pianos annually, and can take worn and unsound strings out of a piano and replace



them with good ones as deftly as any workman. In the matter of making change he never mistakes one coin for another. Such is his delicacy of touch that he will, after being allowed to finger three bank bills of different denominations, pick them out of a roll of bills among which they have been mingled and specify the denomination of each bill as he touches it, in accordance with what he had before been told they were. He is fond of playing euchre in his hours of social relaxation, employing a pack of cards that he has pricked with a needle so that he can recognise them severally by touch. As might be expected, his musical ear and memory have been phenomenally developed, so that his learning and retention of difficult music are represented as marvellous. The remark is frequently heard from the lips of amazed people who, for the first time, learn how he gets along without sight: "Well, if a blind man can get about in that way and do what he does, blindness cannot be such a terrible affliction after all."—*Religio-Philosophical Journal*.

## CASE II.

Mr. Henry Hendrickson, born in Norway forty-three years ago, but who has lived in America forty years, was deprived of sight when six months old. He was educated at the Institution for the Blind in Janesville, Wisconsin, and is the author of a book, entitled "Out of the Darkness," somewhat in explanation of the mediumship with which he is becoming endowed, although unable to account for it in any manner satisfactory to himself or conformable to the known laws of physical science.

He is well educated, a brilliant conversationalist, and, with glasses which hide his closed eyes, no one would recognize him as a blind man. For the last twenty years he has seldom used an escort, except when going on territory entirely strange to him.

Describing his habits to the reporter, he said, "When in a train at full speed, I can distinguish and count the telegraph poles easily, and often do it as a pastime, or to determine our speed. Of course I do not see them, but I perceive them. It is perception. My perceptive qualities are not in the least impaired on account of my blindness. I am not able to explain it, but there is always a bright glow of light surrounding me."

A practical test was made. A thick, heavy cloth was thrown over his head as he sat in his chair. This hung down on all sides to his waist. It was impossible for anyone to see through it. Then before him or behind him, it mattered not, an ordinary walking-cane was held up in various positions, and in answer to the inquiry, "In what position am I holding it?" he gave prompt and correct answers, without a single mistake, sometimes describing acute or oblique angles.

"I have never," he said, "by the ordinary sense of light, seen an object in my life. My discernment does not come in that way. This will prove the idea to you: Take me into a strange room, one that I have never been in or heard about, and no matter how dark it is I can tell you the dimensions of the room very closely. I do not feel the walls; I will touch nothing; but there is communicated to me by some strange law of perception the size and configuration of the room."

Being in New York in 1871, he walked from Union Square to a friend's house on Forty-first Street, a long distance, with several turns, and did not make a miss. He said, "I knew the house when I came to it. I did not see it, and yet I did. I am studying shorthand, and as my hearing is very good, I expect to become an expert. I had a little trouble with my writing at first, but am now able to write very well."

Another remarkable illustration of his power to see without eyes is this: If one make motions in the air like beating the time for a choir, but describing phonetic characters, he tells the characters, and interprets them. What might be termed a "crucial test" of this was given the *Herald* reporter.

Mr. Hendrickson further said: "I'm a very good skater, and can, when gliding over the ice swiftly, see every particle on the ice, every crack and rough spot, no matter how small and indistinct. The faster I go the plainer I can see. I don't mean that I can see, but I perceive, or something. It is light to me, and I discern everything."—*Chicago Herald*.

## CUI BONO?

## PRACTICAL SPIRITUALISM.

To the Editor of "The Two Worlds."

Will you allow me space in your paper to give a few of the manifestations in my investigation of Spiritualism? I would

not trouble you with this letter, only my experiences seem totally different to any that I have heard of here. In the first place, I must tell you that I have held a circle for the last eight years in my own house. The circle consisted of some of my own family and the rest were very intimate friends, and it very rarely consisted of more than five persons. The intelligence was given by trance-speaking, distinct raps on the table, walls, ceiling, &c., planchette writing and impressions.

On one occasion we received the news of the death of a brother of one of the circle on board ship. Now, none of his family knew where he was, as he had been away from home for over two years. Besides telling us of the accident that caused his death, we were told to write to a given direction in a town where none of the sitters had ever been, and that we should get a full report of his death. We did so, and received a letter fully verifying the communication, but the most wonderful thing in connection with this is that at the same time as we got our letter with the answer we received another letter from his sister in Melbourne, stating that they had received the news of his death at the circle held there, and asking us if we had heard anything about it. At one sitting we heard from the lips of the trance medium two discourses that were being delivered (at the time he was speaking) in different parts of the city, viz., by Dr. Copland, at his church, and Mr. Bright, at the Princess Theatre. Now, nobody left the room—in fact, the door was never opened, and by the newspaper reports the next day we must have had nearly a *verbatim* report. We have had as many as six controls the same night, each speaking a different dialect and having different voices. We have had mental questions answered by hundreds, not only to the members of the circle but to visitors also. I have never wanted a doctor for my family these five years, as one of the controls, who says he was a doctor while on this earth, has always administered to our ailments, not only curing us but has also given us preventatives against fevers, &c.—besides this, hundreds of people have had relief from the same source—even when some of the medical men of this city have failed. Some letters from the patients themselves that appeared in the papers will verify this statement. Sealed letters have been sent to us and correctly answered. Whenever there is a letter coming from home for me I get the news by raps on the ceiling of my bedroom in the night, and, although I have had these given dozens of times, they have always been correct. The table has been floated in the room—it has been lifted up in spite of us all trying with all our might to hold it down. This occurred in the full glare of a large lamp. On one occasion a person in Invercargill hung a card on his bedpost, with a request upon it. We received the information, with the nature of the request, at the circle, and we forwarded the answer to it, and it was proved to be quite correct by the receipt of a letter from the party afterwards. Persons in ill-health have been examined and prescribed for in Christchurch, Auckland, Melbourne, &c., and we have forwarded the recipes, without money and without price. The medium has been floated in the air, and on one occasion he was slid from one end of the room to the other without moving a muscle; this, too, in the light. Visitors have recognised the speakers by their voices, etc., who were quite strangers to us. We have had the report given to us, through the planchette, of a conversation taking place at a house where we were going to hold a séance where they were concocting a scheme to frighten the medium when he was entranced; the persons were charged with and acknowledged it. We have been directed to go to various places, of which we had no previous knowledge, where there was sickness in the houses, to assist them, and it was always found correct. One dark, starless night myself and the medium had a beautiful light shown us that illumined the road where we were walking. It lit up about 12 feet in length and 12 feet in width—the rest of the road was pitch dark—and it continued with us for over an hour. We have also seen bright lights floating from the floor to the ceiling. I have drawings by the planchette in my possession that have been done in about twenty minutes, which would be impossible for any human being to do in a day.

The teachings that we have had have been of the most elevating and ennobling nature, to which scores can testify. We always open our séances with a reading from the New Testament, or a prayer. We always sing hymns, and the subjects are generally chosen after the medium is entranced. But I must now conclude, although I could fill your paper

over and over again, but I must be content to place these few facts before your readers, kindly thanking you for your permission.—I am, &c.,

J. JACKSON.

Dunedin, New Zealand.

[N.B.—We have had the above letter sent to us by a gentleman well acquainted with Mr. Jackson—in years past a participant in his wonderful experiences, for which, indeed, the Editor herself, as well as the friend who sends the record, can fully vouch. What is the use of Spiritualism? Is it all the work of "Spooks" and Devils? Let the above lines answer.—ED. T. W.]

### AN EXTRAORDINARY PUBLICATION.

PASSING through Market Street, Manchester, on Thursday, October 31st, between three and four in the afternoon, a time when this ever-crowded thoroughfare is thronged to its utmost limits with pedestrians and vehicles of all descriptions, the attention of the Editor of this paper was arrested by observing two men stationed in the most densely crowded part of the street, at some distance apart, holding in one of their hands a packet of pamphlets for sale, and in the other a pole with a large placard, on which was inscribed in big letters the words—

#### THE SHAME OF ENGLAND.

The said *shame*—only too truly announced as such—consisted in the pamphlet itself, on which is inscribed the title, over a large, black cross, of—

#### THE HIGH CHURCH CONFESSIONAL.

In order to maintain our claim that we publish a clean paper, a decent paper, and, as far as possible, keep out of our columns all that would tend to demoralize society, we cannot afford to reprint a single extract from what its publisher, in his preface to the eighth edition, truly enough calls "a dreadful book!" The publisher is *John Kensit, "Paternoster Row, City Protestant Book Depot."* If the pamphlet itself is "a shame" to any country in which it is sold in the public streets, still greater is the shame—nay, the burning iniquity it describes as being still practised by the Ritualists, or High Church party, under the abominable pretence of "*auricular confession*."

All we dare to add is—if the claims set up for the *duty*, nay, the *absolute necessity* of publishing this pamphlet, be true, every nation should unite in crying "shame!" on the land that permits the pollution it describes. If it be not true, let the Church arise and deny it. In either case the necessity for investigation is urgent, or else the placard which heralds this pamphlet for sale only too truly announces "The Shame of England!"

#### STILL ANOTHER SHAME OF ENGLAND.

The following article, taken from the *Banner of Light*, and founded all too truly on the reports of an *eye-witness*—one of the reporters of the *New York Sun*—forms a just supplement to the series of papers that have lately appeared in the *London Telegraph* under the caption of "Justice to the Working Woman," and all too plainly describes what the great nations of earth are beginning to think of the boasted civilization of the rich and splendid Modern Babylon—LONDON, the capital of the land, ruled over by the richest sovereign of the earth, on whose vast possessions "the sun never sets!"

#### POVERTY INDEED—CIVILIZATION CONFRONTED WITH ITS PROBLEM.

In the several districts of the East End of London there hives a population of a quarter of a million souls. It is in this part of the vast metropolis that the so-called "dockers" live, twenty-five thousand of them, represented in the recent great strike by several thousand of their number. A procession of a hundred thousand men, gathered from all trades in one mass, marched through the streets to assert their united claims to better wages for their labour. They committed no violence, and therefore to hurl the soldiery upon them would have been sheer slaughter, without provocation. The strikers at last carried their point, and the dockers gained an additional penny (two cents) for each hour of work, the minimum to be four hours in a day. But it is not possible for the most fortunate of them to secure employment in the docks for more than two or three days in the week, so intense is the pressure of competition for work.

Whole families live in the east end of London, no one knows how, on twenty-five cents a day. The entire district is crowded, and hunger and vice everywhere prevail. The docker is described as below anybody's consideration. All

he earned before the great strike was fourpence or fivepence per hour. Two days' work of three hours each in the week is the average for him. On such wages do thousands of men somehow support themselves and their families, pay rent, and provide as best they may for all their necessities. It is less than a dollar a week for the entire maintenance. A London correspondent of the *New York Sun* paints a frightful picture of their lives. She declares that London poverty has no parallel. The homes of the London poor she likens to the old crowded steerage of the steamships before sanitary science and humanity invaded the foul hulks and forced capital to clean and ventilate them.

These enclosures are simply lodgings where dirt, depravity and hopelessness wear the nights away in vice, secluded from police observation. They are not occupied by day, except for brief intervals. The East End is out in the alleys and streets, the women slovenly and foul, the children covered with accumulations of street-sweepings, the men watching opportunities for thieving, or lolling around the courts, half asleep from the effects of bad beer or worse gin. Those few who stay indoors are mothers, working their eyes out over sewing got through sweaters to keep half-naked children from death, and husbands tumbling in at nightfall to curse and beat till torpor overcomes their energy and they become an insensible animal till daylight. The interiors of these homes are almost indescribable. A ceiling, smutted for years; walls coated with grease and patched with tin to keep out the rats that would otherwise drive the tenants out; floors in whose corners are strewn heaps of straw reeking with odours; perhaps a rickety dresser; a single table; sometimes a broken chair, and that is all the furniture.

Sometimes as many as twenty persons sleep in a room not more than twenty feet square. Some of them have bunks of hard boards arranged along the walls. These are professed lodgings, for which the keeper charges a penny a bunk. As a rule, no food is cooked in them, and there are no facilities for cooking. The occupants buy what they eat in very small quantities at the malodorous shops that abound in the district. Generally, they live only on bread and beer, with an occasional bit of pork or liver or herrings. This kind of human life spreads over acres upon acres in crowded London. There is no marrying by a parson. Children are born in the hospitals or the police stations, to which their squalid mothers are dragged just in time to give them birth. There are deaths, but no funerals, except the very shortest and shabbiest.

The correspondent, whose description of London poverty we have thus condensed, remarks that it was the boast of Queen Victoria's half-centenary that the population of the United Kingdom had increased forty-two per cent, and its wealth one hundred and twenty-four per cent, or thrice that of the population. The cost of the army had doubled, and the government expenditure had more than doubled for every inhabitant. But in the latter half of the fifty years of her reign convictions for drunkenness had increased fifty per cent; and in the East End of London life for a whole family is crowded into the astonishing low figures of twenty-five cents a day. So that there is no occasion for boasting. All London is seriously studying the lesson which the recent public array of such a vast concourse of workingmen, numbers of them the lowest in the scale of civilization, has unexpectedly taught. The East End offers a problem wholly new to the West End, which the latter will have to confess itself unable to solve. The London docker at last has asserted his rights as a man. He is no longer a wharf rat, but a human being.

That he should stand up beside his fellows, supported by all the trades of vast London, and demand of his subjugators a penny an hour more for his unskilled labour, entirely passes comprehension. And that he should likewise demand the fixing of a minimum of hours for that labour on such days as he can obtain it, adds to their astonishment until it takes the form of a shock. London is said to have had no such visitation of alarm since the dreadful plague of two hundred and twenty odd years ago. It is seriously inquiring, with bated breath, what is the prospect for the trade of the city if this revolt of the dockers shall be followed by a federation of labour, with all the unforeseen consequences that lie beyond. As the *Sun* correspondent says, to appreciate the social problem involved it is necessary to visit the regions where families live on eight or ten cents a day, and out from which they may some day march in a firm organization for sacking the West End. One thing certainly is self-evident: that there should be no merchant princes with an entire population as their slaves.



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

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## THE TWO WORLDS.

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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, NOVEMBER 8, 1889.

### HISTORICAL SPIRITUALISM.

CURIOUS SIMILARITY OF CUSTOMS AMONG THE MAORIES OF NEW ZEALAND AND THE ANCIENT JEWS.

THOSE who, like the Editor, have spent some time in personal observation of the Maories and their modes of life, will be surprised at the coincidence of beliefs and customs that prevail between those interesting savages and the ancient Jews. Their poetic accounts of the creation conform in most particular to the accounts of Genesis, concerning the order in which elements, forms, and life were evolved from "nothing, chaos, and void." Their pantheon of gods bears the most striking family resemblance to the "Jah" or "Jehovah" of Biblical days, but one of the strongest and most remarkable points of similarity between the "savage" and "the chosen people" is, in the "Tapu" or *taboo* placed on certain objects, which makes them either *too sacred* or *too unclean* to touch. To read the graphic account of this custom of "Tapu," as given by the eminent writer of the work called "Old New Zealand," the reader might imagine he was turning the pages of the Mosaic writings, and was wandering through Leviticus and Deuteronomy. Here are a few of the extracts from the above work, descriptive of the Tapu. It should be observed *a priori*, that the Tapu implied that certain objects were especially sacred or unclean, as the case might be, and none could touch them without being subject to punishment or to a system not at all unlike our modern method of boycotting. One form of punishment—either for breaking through the Tapu, or committing any offence against ancient traditions—was the "Muru," which means *legal robbery*, or, in other words, seizing upon and carrying off the goods of anyone who has offended against traditional custom or invaded the Tapu. A "curse" was another mode of punishment, which was believed to be highly effective. Thus, if the Tapu were infringed, and a "Tohunga" (a Maori priest) pronounced a curse against the offender, it was universally believed that the curse would have all the effect attributed amongst the Jews to the "witch" curse, or that of the Balaams of old. Here are some of the extracts above referred to:—

"An infringement of the Tapu subjected the offender to dreadful imaginary punishments, of which deadly sickness was one and the law of Muru robbery another. If the transgression was involuntary, a priest or Tohunga could, by certain mystical ceremonies, remit the doleful and mysterious part of the punishment; but the law of Muru would have to take its course, though in a mitigated form. I have said that the punishment in this form of the Tapu was imaginary. Though not less a severe punishment, there was scarcely a

man in a thousand, if one, who had sufficient resolution to dare the shadowy terrors of the Tapu. I have seen the offender killed stone dead in six hours by the effects of his own terrified imagination, but what all the natives believed to be the terrible avenger of the Tapu.

"Some of the forms of the Tapu were of a most virulent kind. Of this kind was the Tapu of those who handled the dead or conveyed the body to its last resting-place. This Tapu was, in fact, the uncleanness of the old Jewish law, and lasted about the same time. The person who came under this form of Tapu was cut off from all contact and communication with the human race. He could not enter a house, come in contact with persons, touch food, without utterly bedeviling them. Food would be placed for him on the ground, and he would then sit or kneel down, and, with his hands carefully behind his back, would gnaw it in the best way he could. In some cases he would be fed by another person, who would manage with outstretched arm to feed him without touching the Tapu's individual. But such a one was ever after the *bête noir* of the whole tribe. Old, withered, haggard, clothed in rags, and daubed with red paint (the funeral colour), he would sit silent and solitary at a distance from the common path of the village. Twice a day some food would be thrown at him to gnaw best as he might. The Tapu enters into a man's body and slowly eats his vitals.

"There were many forms of Tapu. The war Tapu included fifty different 'Sacred Customs,' one of which was this: Often when the fighting men left the Pa (the fortress), they being Tapu or sacred, all those who remained behind—old men, women, slaves, all non-combatants—were obliged to fast while the warriors were fighting. Even to smoke a pipe was forbidden. The Tohunga or priests presided over all these ceremonies; they also *pretended* to have the power of prophecy. By means of certain familiar spirits they foretold events, and in some cases controlled them. The belief in this power to foretell events was very strong; and I must allow that some of their predictions were of a most daring nature, and turned out successfully. The Tohungas were believed to be inspired by the familiar spirit. This spirit entered into them; and I have known them, when unsuccessful, to attribute the failure to 'tricky spirits.' The Tohunga still holds his ground, and oracle is as often consulted as one hundred years ago, and as firmly believed in, and that by natives who are professed Christians. A certain Tohunga has recently been paid a large sum of money to give a prediction. It was this: A chief had a quarrel, and left his tribe, saying he had cast them off, and would never return. After a time the relatives began to wish for a return of the head of the tribe, so inquired of the Oracle whether he would return. At night the Tohunga invoked the spirit; he became inspired; and in a hollow whistle came the words, 'He will return, but yet not return.' Six months later his relatives brought home his corpse; they sought him, and found him dying. Now all understood the Oracle, 'He will return, but yet not return.'"

Why do not the clergy, who know all about God, and declare that Moses received all his instructions from the Creator's own lips, explain how it was that all the edicts of Sinai were in full practice in Egypt ages before Moses—who was already skilled in all the wisdom of the Egyptians—and not a few of them were in practice amongst the Maories of New Zealand, ages after Moses, but long before they ever heard of him or the Jewish Scriptures? Here is a fit subject of inquiry for learned Christian reverends! Why do not they explain?

### THE CURATE'S DREAM.

A "High Church Curate" writes to a London contemporary to say that on a mere honorary stipend he finds it impossible to make ends meet, while his visitation of the poor is but a hollow mockery. He advises parents and guardians to hesitate before allowing young men committed to their charge to enter an overcrowded profession, "even if the vocation be evident." Here is a rhyme entitled—

#### THE CURATE'S DREAM.

IN a tiny room in a tiny house,  
In a city of grab and grind,  
In silence, save for a nibbling mouse,  
Lay a man with a weary mind:  
A mild, meek man, with a mild, meek face,  
And a brow with a chronic frown;  
He lay asleep in his resting-place,  
The Curate of Shanty town.



He slept, and a marvellous dream he had,  
For his Bishop came to his side,  
And he smiled, did that sage right reverend Dad,  
Who erst wore a mien of pride.

"Come, rouse you," he said, "without fright or fear,  
My love for you, brother, abounds,  
Though you've but a modest hundred a year  
And I have five thousand pounds.

"Six Bishops in conclave sat last night,  
A purse-proud, pompous throng,  
And there fell on us all, like an autumn blight,  
A sense of a grievous wrong ;

"And under the brim of each shovel hat  
Spoke a still small voice and keen,  
'Woe, woe to the flock when the shepherds wax fat  
And the sheep wax wondrous lean !'

"Then we vowed, who had heard those words of dread,  
That our stores of gear and gold  
Should be shared, till each hungry soul was fed,  
Like the loaves and the fishes of old.

"So with purse in hand we twain will roam  
On our mission of mercy away,  
And as charity ever commenceth at home  
I've trebled your stipend to-day !"

Then he gave him a bag full of golden grist,  
And a sheaf of cheques drawn in blank,  
All signed with his lordship's Episcopal fist,  
On the London and County Bank.

And the twain went forth to each darksome den,  
Where poverty hides its woes,  
And the city of shames to the dreamer then,  
Seemed to blossom e'en as the rose.

For each tear they dried and each hope they lent  
Celestial flowers would spring,  
With widows' blessings in melody blent  
Like the hymns that the angels sing.

But he woke to the same old world of cares,  
In the glint of the dawn's full gleam,  
And the Curate despondently said his prayers,  
For alas ! it was all a dream.

And he sighed for his lack of the golden gear,  
For the helpless woe that abounds ;  
For he had but a modest hundred a year,  
And his bishop five thousand pounds !

T. H.

#### NOTICE.

Mrs. Hardinge Britten's Liverpool lectures in answer to Colonel Olcott, "The impassable lines of demarcation between Spiritualism and Theosophy," having been reported, as delivered on Sunday, the 3rd instant, at Daulby Hall, will be published in our next number (No. 105).

#### WHAT OUR WOMEN CAN DO.

Helen Chalmers, the daughter of the noted divine, lives in Edinburgh, in one of the lowest sections of the city. Her home consists of a few rooms in an alley. The drunkenness, poverty and suffering of men and women distress her, but she is constantly with the fallen. Every night she goes out into the lanes of the city with her lantern to light her way before her, and she never returns to her quarters without one or more girls or women she has taken from the street. These people love her, and she is never molested or insulted.

Dr. Jennie McCowen, of Davenport, Ia., has been unanimously elected president of the Academy of Natural Sciences in this city. Dr. McCowen had for two years previously acted as corresponding secretary for that organization, and for three years preceding that as librarian, having in charge the 16,000 volumes upon its shelves. She is one of the best known and most popular women in a State famous for its progressive and aspiring daughters. The range of her industry and accomplishment would put to the blush many an ostentatious business man. She assumed her own support at sixteen, and became a resident of Iowa in 1864. She took a three years' course in the medical department of the State University. Upon her graduating she was immediately offered a position on the medical staff of the State Hospital for the Insane at Mount Pleasant. She remained there three years, and then began private practice, with the determination of making mental diseases, especially those of her own sex, her life work. Her value in her chosen field has been generously recognized. She has been three times elected to the secretaryship of the Scott County

Medical Society. At the close of her last term as secretary she was elected president of the Society, a thing hitherto undreamed of in the history of the medical world.—*Woman's Tribune*, Boston, Mass.

MME. VINCENT is a French woman who has saved twelve people from death by drowning. Last month she jumped into the waves entirely dressed and rescued the twelfth, a six-year old boy.

Mlle. BENOIT, a bright young Frenchwoman, has graduated from the Sorbonne with the degree of Bachelor of Letters and Sciences. During her medical course she supported herself and sister by teaching.

MISS BELLA GUERIN has received the degree of Bachelor of Arts from the University of Melbourne, Australia. The Vice-Chancellor expressed pleasure at the privilege of admitting the first lady B.A. to the University.

#### WHAT A WOMAN CAN DO.

She can do more in a minute than a man can do in an hour, and do it better.

Six of her can talk at once and get along first-rate, and no two men can do that.

She can throw a stone with a curve that would be a fortune to a round-arm bowler.

She can sharpen a lead pencil if you give her plenty of time and plenty of pencils.

She can safely stick fifty pins in her dress while a man is getting one under his thumb nail.

She can appreciate a kiss from her husband fifty years after the marriage ceremony is performed.

She can come to a conclusion without the slightest trouble of reasoning on it, and no sane man can do that.

She can dance all night in a pair of shoes two sizes too small for her, and enjoy every minute of the time.

She can walk half the night with a crying baby in her arms without expressing the desire of murdering the infant.

That is, she can do it if the old man is away from home or otherwise ineligible.

She is as cool as a cucumber in half a dozen tight dresses and skirts, while a man will swear and fume and growl in one loose garment.

She can talk as sweet as peaches and cream, to the woman she hates, while two men, who disliked each other half as much would be punching each other's heads before they had exchanged ten words.

She can—but what's the use? A woman can do anything or everything, and do it well.—*Manchester Sunday Chronicle*.

#### WHAT WOMEN CAN DO.

As a sort of corollary to the *Sunday Chronicle's* views of "What a Woman Can Do," we call attention to the following noble record taken from the *London Telegraph* of Oct. 21 ("In Paris Day by Day").

#### WELL-MERITED HONOURS TO A HEROINE.

A splendid heroine is Sister Marie Thérèse, the Superior of the Sisters of Mercy, now in Tonkin, who was lately created a Knight of the Legion of Honour, the Governor-general drawing his sword in presence of the assembled garrison, and lightly touching the shoulder of this devoted and venerable lady thrice with the glittering weapon, as he pronounced the stirring words, "In the name of the French People, in the name of the French Army, I present you with this Cross of Honour! No one has more glorious claims to this reward, as no one has more than you devoted a whole life to the service of the country." The troops were then ordered to "present arms," and the ceremony concluded as impressively as it had begun. The Governor-general was not indulging in any figure of speech when he thus addressed this heroic lady, for such a record as hers is not an ordinary one. Sister Marie Thérèse had barely attained her twenty-sixth year when she was wounded at Balaklava as she was tending the troops on that memorable battlefield. The Italian campaign was her next experience, and again she was wounded at Magenta, in the forefront of the French army. In Syria, in China, and in Mexico, she was at her post alleviating the sufferings of the sick and wounded; but her most splendid achievement of all was at Reichshofen. On that field—which the French remember with pride, calling to mind the

gallant behaviour of their cuirassiers—Sister Marie Thérèse was picked up badly wounded amid the bodies of the slain; but her hurts did not long detain her from her work of mercy, and shortly afterwards, a shell having fallen close to the ambulance entrusted to her care, she took the missile up and carried it to some distance, when it burst, again wounding her severely. She had hardly recovered from these terrible injuries when she was summoned to Tonkin, and nobly responded to the call. Such is the woman whose heroism has at last been publicly recognised, just as she has attained the age of three-score years and ten.

## SPIRITUAL FRAGMENTS.

"Gather them up."

A VERY curious case is just now attracting the attention of the medical men of a Berlin hospital. The patient is a boy of about twelve years of age, who was suffering from a slight inflammation of the windpipe. On being examined it was found that his heart was not in the left, but in the right side of his chest—a fact of which his parents had been in entire ignorance. The complaint does not, however, interfere with the boy's ordinary well-being at all, and is only remarkable on account of its great rarity.—*Cornubian*.

**SPIRIT WARNING.**—The reported suicide of Lieutenant Arthur W. Clark, at Panama, is, by the request of his father, Henry W. Clark, of New York, to be further investigated on the ground of two strange dreams, or visions, given to the father two days before his son's death. At that time he had a presentiment that two deaths were soon to occur in his family. Shortly thereafter his wife's mother died, and while at her funeral the son's death took place at Panama, reported as suicide. That night he had the second vision, and saw a man follow his son till the latter entered his room on board ship, when he fired two shots, and saw his son fall dead. A letter from Paymaster Peterson confirmed the method and place of his son's death, but supposing it to have been by his own hand. As subsequently learned, two wounds were made on the body, one in the head, the other at the heart, answering to the two shots the father saw fired in his vision. The father fully believes his son was murdered, and there is little reason to doubt that investigation will confirm the correctness of the warning given by the invisibles who watch over the destinies and fates of mortals; and how often they are changed or averted by their powers, many know beyond a doubt.

## LYCEUM JOTTINGS.

### WHERE ARE THE WICKED FOLKS BURIED?

"TELL me, grey-headed sexton," I said,  
"Where in this field are the wicked folks laid?  
I have wandered the quiet old graveyard through,  
And studied the epitaphs, old and new;  
But on monument, obelisk, pillar, or stone,  
I read of no evil that men have done."

The old sexton stood by a grave newly made,  
With his chin on his hand, his hand on his spade,  
I knew by the gleam of his eloquent eye  
That his heart was instructing his lips to reply.

"Who is to judge—when the soul takes its flight—  
Who is to judge 'twixt the wrong and the right?  
Which of us mortals shall dare to say  
That our neighbour was wicked who died to-day?"

"In the journey through life, the farther we speed  
The better we learn that humanity's need  
Is charity's spirit, that prompts us to find  
Rather virtue than vice in the lives of mankind."

"So commendable deeds we record on these stones;  
The evil men do—let it die with their bones.  
I have laboured as sexton this many a year,  
But I never have buried a bad man here."

*Bunch Grass Realm.*

### A DISCONTENTED BABY'S DIARY.

1st January.—Just born. Here's a lark. Papa does not seem very well pleased, though.

1st February.—Every night pa walks up and down the bedroom with me when I squeal. I always squeal. I must do something.

1st March.—Nurse is a spiteful thing—she sticks pins into a fellow on purpose.

1st April.—After all, one may even tire of a bottle.

1st May.—I wish I could cut a tooth; I'd bite nurse.

1st June.—What a nuisance it is to have relations who keep on saying "Ketchetty, ketchetty!" and dig in your ribs with their fore-fingers. When I grow up I'll do it to them, and see how they like it.

1st July.—Three babies next door have got the measles. I got nothing. It's awfully dull.

1st August.—One of the babies next door came in to see us to-day, and I heard ma say, "He hasn't got the measles now?" "No," said the baby's ma. There's a greedy sneak for you. Left 'em at home.

1st September.—Nurse drinks something out of a black bottle. I've caught her at it. It isn't the same that is in my bottle either. If I were a bit bigger I'd change 'em.

1st October.—If this isn't a nice state of things. Some one called to-day to see pa and ma, and they said it was uncle, and gave me to him to kiss. He didn't kiss me, though, with what you may call a good will. Then they asked him again, and then gave me to him to nurse, and he pinched me.

## FIRST CRITICS.

'Twas the pleasant hay-time:  
Sate the critics three  
Throned on perfumed cushions,  
Earnest as could be.  
Winnie, wise and elder,  
Brown-eyed Ruth and Grace—  
While their victim meekly  
Took the lowest place.

"Read it," was the order;  
Trembling fingers ran  
O'er the precious pages,  
Shaking voice began.  
Winnie's small fair forehead  
Wore judicial frown,  
Grace, with rigid fingers,  
Stroked her dimples down.

Glanced the little author  
As she turned a page,  
Something of her verdict  
By the way to gauge.  
Was the frown relaxing?  
Ruth's brown eyes were bent  
In a fixed attention;  
On she read, content.

Closer leaned the faces,  
Not a word was lost,  
As, amid the story,  
Light and shadow crossed.  
Triumph filled the author  
(Mixed with ne'er a pain)  
When they cried, entreating,  
"Read it once again!"

*Cassell's Magazine.*

## THAT BOY.

THROUGH the house with laugh and shout,  
Knees threadbare and elbows out,  
Mamma hears with anxious doubt,  
That boy.

Vain are all the lessons taught;  
In one short hour they are forgot,  
Gentle manners learneth not  
That boy.

Thus she muses, while she tries  
To soothe the wakened baby's cries;  
While to other mischief hies  
That boy.

With aching head, this mother mild,  
Looks to the future for her child,  
Still heedless, yells in accents wild,  
That boy.

She hears the dead, unearthly tone,  
And stifles something like a groan;  
To some bad end will surely come  
That boy.

Patient mother, wait awhile;  
Summon back thy loving smile;  
Soon will graver care beguile  
That boy.

Soon the boy "with cheek of tan"  
Will be the brawny, bearded man.  
If thou wouldst trust and honour then  
That boy

Trust him now, and let thy care  
Shield his soul from every snare  
That waits to capture, unaware,  
That boy.

And when, though worn and oft distressed,  
Thou knowest that God thy work has blessed,  
Then trust with him for all the rest,  
That boy.

—*St Louis Observer*



## CHRONICLE OF SOCIETARY WORK.

ACCRINGTON.—Monday, Oct. 28: Mr. Condon gave an amusing and instructive conjuring entertainment, "Exposers exposed," to show the difference between spiritual phenomena and the tricks of conjurers who profess to expose spiritualism. Nov. 3: Miss Gartside gave good addresses. Subjects—afternoon, "The home of the angels;" evening, "Faith." She said faith with work is right, but the work demonstrates the truth. Faith had not erected the magnificent buildings we see around us, but faith with work had accomplished the grand result. Clairvoyance at each service.—J. H.

BINGLEY.—Mr. Bradbury was the speaker—a good normal speaker. Afternoon attendance, poor; evening, very fair. I wish to impress on the members and those who attend to each try to bring a friend.—P. B.

BLACKBURN. Science and Art School, Paradise Lane.—Mr. A. D. Wilson's afternoon text was "The temptations of Jesus on the mount." Eighteen hundred years ago a spiritual reformer named Jesus, by his example and pleading helped to upraise suffering humanity. It did not follow that every item about his career must be accepted. The doctrine of a personal devil was false: persons made their own devil by acting wrongly. The powers possessed by Jesus were natural, not supernatural. Man possessed a spiritual body, which required proper food to sustain its nature. The temptations were the evil desires of Jesus conflicting with his good resolutions. Jesus was at the top of the mountain only in his mind's eye. In illustration, the control said that persons feel themselves carried away in thought and visions to far superior lands. Wealth, popularity, and fame were offered to Jesus if he would forsake his good efforts, and bend to his wicked thoughts. But he cared not for renown or worldly fame, but strove to help the fallen to ways of righteousness, and overcame the temptations. Before closing Mr. Wilson narrated how he had battled with worldly desires, and was glad to say he had come out of the trial stronger and more capable to help the grand and noble work of spiritualism.—R. B.

BOLTON.—An interesting and highly instructive day with Mr. Smith. Afternoon subject, "The world's greatest heroes." "The Faiths, Facts, and Frauds of Religious History" formed the subject of a brilliant oration at night. From the myths of the earliest times, up through the Brahminical and Asiatic systems, the Egyptian, Grecian, Roman, Mohammedan, and other European religions were reviewed, and the facts of each clearly stated, whilst the frauds of all were unmercifully dealt with. He ably treated two other subjects, chosen by the audience.—J. P.

BRADFORD. Bentley Yard, Bankfoot.—Afternoon, Mrs. Denning's guides gave an interesting address on "Spirit life." Evening, "Man fadeth as a flower," ably given. Clairvoyance by Mrs. Denning and Miss H. Dickenson at each service.—G. G.

BRADFORD. Ripley Street.—Miss Patefield's guides gave grand addresses, which were listened to with eagerness. It was truly a spiritual time. Good clairvoyance.—T. T.

BRIGHOUSE.—Nov. 3rd: A good day with the guides of Mr. E. W. Wallis. Good audiences. Afternoon subject, "The Life after Death Revealed," was well treated and much enjoyed. Evening: Ten subjects and questions from the audience were dealt with in a pleasing and satisfactory manner. Monday, Oct. 28th: Mrs. J. M. Smith's guides spoke to a crowded audience in our old room in Commercial Street on "The Planets, and their Influence upon Mankind," which was well received. Six good psychometric delineations were given and recognized. A grand meeting.—J. H.

BURNLEY. Hammerton St.—Mr. Schutt's guides were our instructors. Their afternoon subject was, "A Very Old Story"—viz., the orthodox story of the Redemption, the fallacy of which was clearly pointed out. The evening remarks were based upon the words, "And God said, Let us make man in our own image," discarding the biblical theory of the Creation. "Old Ned" put in an appearance at both lectures, and supplemented Mr. Sheldon's remarks in his own quaint and simple but pertinent style.—R. V.

BYKER.—Mr. Urwin gave a good address on "Life and its Incidents," which was earnestly listened to by a large and appreciative audience. Many strangers. Absent friends missed a treat.—Mrs. H.

CLACKHATON.—A splendid day with Miss Keeves's guides. Afternoon subject, "Is Life worth Living?" which was grandly treated. In the evening they took four subjects from the audience, all of which were ably dealt with. A large audience; many strangers. All seemed well satisfied.—W. H. N.

COLNE.—Afternoon: Mr. G. Wright gave a good lecture on "Immortality." Evening: Three subjects taken from the audience were well handled. Psychometry after each discourse. Fair audiences.

DARWEN.—The guides of Mrs. Menmuir gave very able discourses to large audiences. Subjects: Afternoon, "Spiritualism, its Use and Abuse"; evening, "What is Death?" Clairvoyance very good indeed.

DEWSBURY.—Monday, October 28, Mr. H. Taylor took two subjects from the audience, which were well treated. After clairvoyance good. Saturday, the most successful tea-meeting we have had. After tea, Mr. D. Milner discoursed on "Heaven, where is it?" and gave clairvoyance. A pleasant evening. We thank our friends for rallying round us, and are glad to inform them that the Society is clear from all liability. Our object now must be to get better and more central rooms. Nov. 3, afternoon, a very nice company listened to Mr. Milner's control on "Suffer little children to come unto me." Evening, "Spiritualism: the need of the age." Good clairvoyance at each service. Room full to overflowing.—New address of J. Rowley, Oates Street, Dewsbury.

FELLING.—Mrs. R. Peters, after an invocation, gave a short address "Is Spiritualism a true religion?" followed by a good many clairvoyant tests to those who went on to the platform. We never had such a large audience in our little place before; there was hardly room to stand, all seemed well satisfied.—J. D.

GLASGOW.—Oct 31, Mr. J. Griffin's controls gave a description of spirit places and scenes which are in many respects similar to those of earth, the difference being that they give out their own light and cast no shadows. The waters have a beautiful prismatic effect of ever-varying colours, so harmonious that the surroundings continually beget an expression of ineffable joy that unites all into loving brotherhood. Psychometric readings of character were correctly given. Mrs. Wading-

ton gave clairvoyant descriptions of spirit friends. Nov. 3, morning, Mr. D. Duguid gave a paper on "The house we live in," treating it physiologically and chemically, and touching upon the Darwinian theory of evolution. Evening, Mr. R. Harper discoursed eloquently on "Commonwealth," pointing out that man contained all within himself to enable him to remodel society; that the present inequalities could be outgrown; that enlightenment would enable man to live free from the present competitive system which robs the weak and gives to the strong.

HALIFAX.—Afternoon: Mrs. Green's guides took for their subject "Spiritual Liberty." Evening: "God in Nature," treated in their usual clear and interesting manner. Crowded audiences were well pleased, many had to go away as there was no room. Now that the winter months are here we feel the necessity for a larger place, and trust that friends will assist us in supplying the funds so much needed.

HEYWOOD.—Afternoon: In the absence of Mr. Moorey, Mr. Fillingham spoke ably on "Has the Bible been the cause of England's greatness?" Evening: "Life in all its varied forms," subjects taken from the audiences, which were large. Questions answered very satisfactorily. The speaker has improved a great deal on closer acquaintance. Saturday: Social gathering, in aid of our harmonium fund. Mr. Fillingham gave good proofs of his mesmeric and phrenological gifts. Singing and recitations given by others made a very enjoyable evening. Mr. Fillingham has a few open dates for 1890, which he would be glad to fill up.—Address, Mr. C. E. Fillingham, 33, Dalcross Street, Bradford, Yorks.

HUDDERSFIELD. Brook Street.—Our esteemed friend, Mr. Ringrose, has given excellent addresses. The audiences have been fairly numerous and of an intelligent order. The subjects treated were "Good and Bad Tempers" and "Mrs. Besant and Theosophy." Both addresses were highly instructive and interesting. Astrological delineations concluded each service, which were eminently successful.—J. B.

JARROW.—Owing to the indisposition of Mr. B. Harris, Mr. Overton kindly read from the Bible, after which he referred to the Rev. Showman's lectures, pointing out his many falsehoods. The Rev. — has been trying to put spiritualism down, but he is doing us a great deal of good. The few remarks were listened to very attentively by a large audience. Mr. Pearson kindly gave a few good delineations.—J. W., cor.

KNIGHTLEY.—A grand day with Mr. J. J. Morse. Each society suspended their ordinary meetings and the audiences numbered 400 and 800 respectively. The lectures were eloquent, and brilliant expositions of the spiritual philosophy in the usual style of the guides of Mr. Morse, and gave great satisfaction.

LEICESTER.—Mr. F. Sainsbury's guides gave an excellent lecture on, "Is betting a sin?" After illustrating that sin is injury done, and demonstrating that it is impossible to sin against God, he being perfect and therefore not capable of being injured, they said betting is a sin because a bet cannot be made and carried out without injuring one or the other. After dealing with horse-racing and the attendant evils, they showed that gambling is carried on in trade and business, not always confined to exchange in money, for the same spirit of gambling existed in the sweating dens, where poor women had to work twelve, fourteen, and even sixteen hours for the miserable pittance of a shilling per day, and thus the sweaters gambled in the very lives of human beings. They concluded with a very powerful appeal to all present to abstain from, and do all they could to discourage this gigantic evil in our midst. Full audience.—J. P.

LONDON. Clapham Junction. 295, Lavender Hill. Truthseekers' Association.—A very pleasant and profitable evening was spent with Mr. Wallace, the pioneer medium, who not only gave an interesting address on "The Witch of Endor," but, by request, gave some of his experiences as a medium during the past 36 years.

LONDON. King's Cross. 253, Pentonville Road (entrance, King's Cross Road).—Morning: The time was mainly devoted to business matters. The following gentlemen were appointed for the ensuing six months: Chairman, Mr. A. M. Rodger; vice-chairmen, Messrs. Cannon and Battell; secretary, Mr. S. T. Rodger; financial secretary, Mr. E. Battell; auditor, Mr. Carré. Mr. Sells kindly consented to superintend the musical department as heretofore. The election of Federation delegates was left to the committee. After the business, Mr. Rodger read a few extracts from Dr. Wolfe's "Startling Facts," and commented thereon. Evening: Mr. Cannon presided. Mr. Tindall, A. Mus. T.C.L., discoursed upon "Spiritual Religion." No summary can do justice to his thoughtful address, but we expect to receive a few printed copies for distribution. We regret that attendance was smaller than usual, owing probably to the unfavourable weather, and Federation meeting in a neighbouring hall. Mr. Hopcroft has kindly offered to give a séance to members on Thursday evening, in aid of the funds. The last-named gentleman was unable to fulfil his engagement with us last week, the cause being, we regret to learn, indisposition.—S. T. R.

LONDON.—Harcourt Street, Marylebone, was the meeting place of the London Spiritualists' Federation, on Sunday last. The attendance of delegates was somewhat limited, owing to the inclemency of the weather. Dr. Daly, Mr. W. E. Long, and Mr. Hopcroft addressed the friends assembled. In deference to the united request of the delegates, Mr. Long agreed to continue the duties of secretary. The next meeting will be at Beaumont Street, Mile End, on Sunday, December 1st.

LONDON. Marylebone. Harcourt Street.—Messrs. Hopcroft, Long, and Dr. Daly gave good addresses on the necessity of spiritual work in London.

LONDON. Notting Hill Gate. Zephyr Hall, 9, Bedford Gardens, Silver Street.—Morning: Mr. Portman's guides gave a capital address on "Spiritual Gifts;" there was also an interchange of opinion, which made the service pass off profitably. Evening: Mrs. Stanley's guides lectured on a question put by one of the audience, "Why do people professing Spiritual Doctrines ignore Jesus of Nazareth, as, according to many writers, he was a Divine Spiritual Medium, and why not worshipped as such?" They showed that Jesus was not ignored by any true spiritualist, and that the reason he was not worshipped was because as a developed medium he was really an excellent example to follow in the light of an exponent of the principle of brotherhood of man. We hope to be favoured with more of this able speaker's services.

LONDON. Peckham. Winchester Hall.—Although the weather was most unfavourable, our meetings were just the opposite, large and thoroughly interested audiences being present. Morning: "The Nature and Philosophy of Prayer" was the subject treated; questions

were asked and various opinions advanced. As our president remarked, it was a good and instructive gathering. Evening: A fine discourse was duly appreciated by an attendance which taxed to the utmost our rather limited accommodation. The singing was bright and cheerful, and under the direction of Mr. Miles is fast becoming an excellent feature in our exercises. Too little attention has been paid in the past to this portion of our spiritual meetings, and we are glad to report progress.

**MANCHESTER.** Tipping Street.—October 27th. A grand day. The annual festival and lyceum open season. Our room was beautifully decorated with banners, flowers, and fruits, kindly brought by members and friends. Mrs. Green seemed better than ever. Her morning subject was "Eternal Love." It is a great pity such a beautiful address was not fully reported. The lyceum teaching was much dwelt upon. The closing sentences may be quoted. "The many changes of this life will but make the future purer, and there will be a glorious life after you have passed away. Give the children that conception of the Deity which they will want as a guide. Give them loving words along their path in life, and then angels will bring about an array of spirit love which shall bless all." Seven clairvoyant tests, all recognized. Evening subject: "The Fruits of the Harvest." A beautiful discourse, which we hope to print in full as a "Rostrum" article shortly. In conclusion, she gave twelve clairvoyant tests, ten being recognized at the time. I may say the room was crowded to excess, and several had to stand the whole of the time.—W. H.

**MANCHESTER.** Psychological Hall.—November 2nd. A couple of dramatic pieces were given by the following: "The Lottery Ticket," Messrs. C. Banham, J. H. Horrocks, T. Taylor, and Misses Hall and E. A. Taylor. "All for Love," Messrs. H. Tift, T. Taylor, H. Taylor, A. Walker, Mrs. Hulmes, Mrs. Haggitt, and Miss Knott. Both plays were well given, and reflect great credit upon all who took part. Recitations were also well given by Miss E. A. Taylor and W. Taylor. The above plays were repeated on Monday evening, Nov. 3rd. Good lectures were given by Mr. Pemberton. Afternoon: "Spiritualism and Spiritualists." The duty of each earnest spiritualist being pointed out. Evening: "Spiritualism, a religion of health," showing the necessity of good diet and cleanliness to produce health, and a pure body for the reception of the brighter intelligences. The structure of man was largely dealt with, showing the necessity of the various elements, so as to make it perfect. A solo with chorus by Mr. A. Smith and choir concluded a good day.—J. H. H.

**MANCHESTER.** Temperance Hall, Tipping Street.—Mr. J. B. Tetlow in the afternoon answered five questions from the audience. Evening subject, "Language and music in the spirit world." After each lecture he gave several psychometric readings, which were very satisfactory. Good audiences.—W. H.

**MANCHESTER.** Geoffrey Street, off Shakespeare Street, Stockport Road.—Monday, Oct. 28: Miss Blake visited us, and gave an instructive address to mediums, subject—"Ought mediums to be educated?" She gave twelve clairvoyant tests, eight recognized. On Thursday Mr. Macdonald gave some very excellent advice to all who are developing. Miss McMeekin opened the circle with a grand invocation, and gave a short address afterwards. A most enjoyable evening.—W. H.

**MONKWEARMOUTH.** 3, Ravensworth Terrace.—Mr. Charlton gave a grand address on "Science and Spiritualism," advising every one to investigate for themselves. Eleven psychometric readings were given with great satisfaction. The meeting house was crowded to excess, many not being able to get in.—G. E.

**MORLEY.**—Harvest Festival. Oct. 27: Mrs. Crossley, speaker. Afternoon attendance good; evening, crowded. There being a good sprinkling of young people, the controlling spirits took the opportunity of addressing the young, assuring them of the reality of spirit life, and that they were now making their future condition in this and the next state of existence by the thoughts, words, and deeds of daily life. The discourse was well worth a full report. Monday evening, coffee was handed round, after which Mr. Smithson and Master Archer gave selections of music on the violin and harmonium, and Mrs. Crossley gave good psychometric descriptions. At the close the vegetables, fruit, and flowers (which had all been given) were sold. The proceedings were a great success. Sunday, Nov. 3: The audience was rather thin, which was much to be regretted, as Mr. Rowling's addresses are unique, always brimful of practical suggestions, hints, and illustrations of characters, life influences, and duties of life, and delivered with much force and humour. This society has now rallied from the low state into which it had lapsed, for want of other means being used for the individual advancement, physically, morally, and spiritually, of those who have been attracted by phenomena.—J. Lawton, cor. sec., Spiritualists' Mission, 3, Bank Top, Morley, near Leeds.

**NELSON.** Leeds Road.—Mr. B. Plant gave a very good address to good audiences. Clairvoyance at the close of each service. Monday night: Mr. Plant conducted a service of clairvoyance and psychometry.

**NEWCASTLE.**—Alderman Barkas, F.G.S., lectured on "Scientific and Religious Progress during the current half century," to a fair audience. Mr. Victor Wyldes lectures on Sunday, the 10th. Psychometry and clairvoyance. Spiritualists, give this gifted worker a kindly greeting.—W. H. R.

**NORTHAMPTON.**—Mr. Veitch spoke for us at 2-30 and 6-30. Both discourses were grand. He gave clairvoyance (for the first time in public) after each address. His method of describing spirit friends was very interesting, and gave great satisfaction.—T. H., sec.

**NORTH SHIELDS.** 41, Borough Road.—Mr. Armstrong spoke on "Our Senses," in a praiseworthy manner. Mrs. H. Davison, although suffering from a heavy cold, was very successful with her clairvoyant descriptions.—C. T.

**NOTTINGHAM.**—Mrs. Barnes was present, after a sudden and serious attack of illness the previous day. It was surprising to witness the sustaining power of spirit control. We had in the morning a brief address on "The Judgments of the Lord are True." This, said the speaker, was the universal experience, for though there was often much to suffer and atone for, the justice of their condition was borne in on every spirit. At night a good address was listened to. The writer, being absent through indisposition, has not reported the last three weeks. Mr. Hoperoff on the 17th November. Mr. J. J. Morse has been booked for three dates next year, the first being March 9th.

**OLDHAM.**—Mrs. Wallis discoursed to large and appreciative audiences on "Can Man, by Searching, Find God?" and "Spiritualism—Destroyer or Builder?" Sixteen clairvoyant descriptions were given, eleven recognized.—J. S. G.

**OLDHAM.** Mutual Improvement.—Mr. H. Sutcliffe gave a very instructive lecture on "Hydropathy." The lecturer, giving a definition of the word, said it not only implied water, but compassed both water, air, and diet. There were records of ancient physicians who practised hydropathy. Touching upon the nervous system, the spinal and the sympathetic nerves, he explained their distinctive offices and the system generally. The pores of the skin, each about a quarter of an inch long, were estimated, if put together, to be about twenty-eight miles in length. Beginning with a patient in a very low state, he named the treatment with the various baths, the temperature of the water to be adapted to the case of the patient. Dealing with the sitz-bath, he spoke highly of its value in delirious cases. He related many serious cases which had been given up by the doctors, but by applying this treatment had been completely cured. A cordial vote of thanks to the lecturer for the very useful information. Mr. Sutcliffe is opening an establishment in Regent Street, off Yorkshire Street, Oldham, where, in a few weeks, any one desiring can obtain the entire hydropathic treatment.—N. S.

**PENDLETON.** Spiritual Hall, Cobden St.—Mr. Macdonald gave two grand lectures. Afternoon, "The God-Purpose in Man"; evening, "Now is the Time of our Redemption." After each lecture clairvoyant delineations were given, also character and surroundings. Monday, Nov. 4th: Miss Gibson's guides gave a lecture on "God bestowing His love on all His people," after which Mr. Tetlow gave a few very good tests in psychometry.—T. C.

**RAWTENSTALL.**—Mr. Postlethwaite's guides gave two good discourses. Afternoon, "Bruno's Bible." It was a large book—the book of Nature. Evening subject, "Spiritualism, and its Relation to Theosophy." The guides contended that they were not identical. Spiritualism is the friend of all. Good psychometry gave great satisfaction.

**SALFORD.** Southport Street, Cross Lane.—Nov. 3, the fifth winter concert took place, the Seedley Entertainment Society going through a good programme in a creditable manner. Songs were given by Messrs. Cowen, Titley, Hicks, and Wallace, recitations by Miss E. A. Barrow and Mr. Wallace, and songs by Misses E. A. Barrow and Bradshaw; two dialogues were given in good style, good lessons to be learnt from them. A public tea party on Nov. 9th. After tea there will be a meeting, and prizes will be presented to the Lyceum children. Nov. 8, Mr. R. A. Brown's afternoon subject was "Spiritualism: its relation to the world." A good lecture, being rich in truth and clearly given. Evening subject, "Spiritualism: the world's panacea," tracing back the history of the churches and comparing them with spiritualism, and showing man's responsibility.—D. J. C.

**SHIPLEY.**—A pleasant and successful day with Mr. Armitage, whose guides dealt with three subjects from the audience, in the afternoon and evening. They were dealt with in a manner which will not be forgotten by the crowded audiences. A very nice ceremony also took place in the naming of three children by Mr. Armitage, which are the first since we opened our room at Shipley. We look forward with pleasure to another visit from this grand pioneer.—C. G.

**SLAITHWAITE.**—October 27th, the guides of Miss Keeses gave excellent discourses, afternoon on, "Behold I stand at the door and knock;" in the evening on "The rights of women." She is indeed an earnest advocate for the rights of women. She also lectured on Wednesday, October 30th, for the benefit of the society. November 3rd, Mr. Gee (in place of Mr. Johnson, who was unable to attend in consequence of a bad cold) spoke in the afternoon on, "Spiritualism at the bar of public opinion," which he treated well. Followed by clairvoyance by Miss Armitage. Evening subject, "Spiritualism, what is it?" Successful clairvoyance.—J. M.

**SOUTH SHIELDS.** 19, Cambridge Street.—Oct. 30th: Mr. and Mrs. Davison gave clairvoyant descriptions of psychometrical readings, to the satisfaction of a good audience. Friday, Nov. 1st: Developing circle, when Mrs. Walker gave a few descriptions, and the guides of Mr. Sawyers made a few remarks. Nov. 3rd: Morning, healing circle; evening: The guides of Mr. J. G. Grey dealt with the subject, "Flashes of light from the celestial spheres." Afterwards he answered questions in an instructive manner.—F. P.

**SOWERBY BRIDGE.** Hollins Lane.—Nov. 2nd: Mr. Wheeler lectured on "Mesmerism, its use and abuse," giving a few illustrations by way of experiment. He spoke in a pithy and concise manner to a scanty audience. Nov. 3rd: Mr. Wheeler asked, "In what way does spiritualism excel all other religious teachings?" and showed to advantage the reason why spiritualism could, did, and would hold its own in the position it had gained in the minds of its freethinking adherents, contrasting with striking vividness the narrow limitations of orthodoxy, and the broad field of investigation which was opened to the spiritualist. Questions were solicited, and one sent up which was dealt with satisfactorily. A good audience.—L. D.

**STOCKPORT.**—Afternoon: Mr. Stansfield's controls spoke of "Our Immortal Homes." The varied sects have confused ideas of "the beyond," and have conceived a materialistic state as the outcome of theological beliefs, having no basis beyond dogmatic assertion. It was shown that mind made the earthly conditions, and influenced the spiritual state hereafter. A contrast was drawn between the love of parents when misfortune occurs to a child, as a result of disobedience and their efforts to alleviate the misery, and the barbarous conception of God consigning his children to eternal punishment for a single disobedience. Evening: Subject, "Life's Experiences," showing the bigotry of many forms of religion in claiming that theirs is the only true way to worship God, and contenting themselves with the hope of resting in eternal bliss, never heeding the still small voice within, prompting them to look to others as well as themselves. Clairvoyance at each service.

**SUNDERLAND.** Silksworth Row.—Mr. Moorhouse gave a short address on "What after death?" which seemed to satisfy all. Mr. W. Murray gave a very stirring address, subject "Spiritualism," pointing out that it is neither a farce nor a fraud, and giving many details of spiritual phenomena, which were very interesting and instructive to thinking men and women, and pleased all.—G. W.

**WISBROCH.**—An open meeting. Our worthy president, Mr. Weaver, Messrs. Copley, Leggett, and Barrett took part. This is our first



meeting of this kind, and it proved a great success. It is a great help to bring out fresh speakers, besides several very interesting things during their experience.—W. U.

**YEADON.**—Cottage Meeting. Oct. 27: Mr. Worsman's guides spoke on "What advantage has Spiritualism over Christianity?" a subject from the audience, in a masterly and instructive manner, showing the absurdity of relying on the blood of either doves, kids, sheep, goats, or Christ for the remission of sins. They also showed that man did not want to go cowering and cringing and piling his sins on another man's shoulder, but to be honest and bear his own manfully and bravely, which he would have to do whether he liked or not. They showed God would not be a just God if he gave his son to die for any one of his children, as no earthly father would or could murder one of his children for the rest of the family. No judge on earth would condemn the innocent for the guilty if he knew it. I believe he spoke to the satisfaction of all present. Wishing him every success in his mediumship.—J. C.

**RECEIVED LATE.**—Birmingham. Oozell Street Board School. Mrs. Groom lectured on the "The Mission of Spiritualism to Man" to a large audience, who seemed much interested. Many spirits were described and recognized. Monday, the 4th, about forty friends sat down at a social tea party. Songs, recitations, and piano solos by Messrs. Russell, Jennings, Woodward, Williams, Rudder, and Prescott. The ladies who took part were, Misses Russell, Groom, Woodward, Brown, Mrs. Harper, and Mrs. Groom. A very happy evening was spent.—London: Mile End, Beaumont Road. Mr. Emms read from the *Agnostic Journal*, pointing out a strong leaning to immortality even in that quarter. Dr. Reynolds remarked that "mind" is an entirely different principle to "matter." Not one of the predicates applicable to matter applied to mind. As we only know substance by its attributes, it follows that different attributes denote different substances. Miss Marsh gave excellent clairvoyant descriptions. A stranger to spiritualism had six members of his family mentioned by name and his home surroundings accurately described.—Sowerb. Bridge Lyceum: Open session. Recitations nicely given by Misses Jackson, Holroyd, Greenwood, Dewhurst, and Master Howarth. Solo by Mr. A. Sutcliffe. Duet, Miss Sutcliffe and Mrs. Greenwood. Mr. Wheeler gave addresses and recited. He advocated total abstinence forcibly, and maintained that those who grumbled and found most fault were the people who worked least. We were exhorted to work earnestly, energetically and well. Mr. Wheeler stirs up enthusiasm. We wish we had him instead of Oldham friends.—Tyldesley: Having no medium, Mr. John Ashcroft gave a reading from *Light*. Evening, Miss Mort related how she became a spiritualist. Having formerly been a "mission" worker, she is now an earnest advocate of spiritualism. Mr. Whittle discoursed ably on "Orthodoxy false, spiritualism true." Questions were answered.—Openshaw: Mrs. Gregg lectured on "The Revelations of the Spirit," and "God saw all He had made and pronounced it good. Whence came the evil?" Very useful and instructive lectures. Successful clairvoyance.—Burnley, 102, Padibam Road: Mrs. Hey's guides discoursed on "There are none righteous." Clairvoyance and phrenology, all satisfactory. Annual dinner, Nov. 9th, at 7 p.m. Tickets, 6d. each. All welcome.—Wisbech (J. S.) too late. Next week.

### THE CHILDREN'S PROGRESSIVE LYCEUM.

**BATLEY CARR.**—Saturday, Nov. 2, our tea and entertainment was a splendid success, the best attended tea, and the ablest entertainment we have ever had. The net results are a little over £3, for which we are truly grateful to all who assisted, as we are in great need of new books. The programme was excellent throughout. Archer Brothers, Morley; Master and Misses Ogram, Liversedge; Mr. Oldroyd, Batley, and Mr. Kitson, sen., rendered selections, duets and solos, on the violin, flute, and harmonium. Misses Mortimers, Loble, and Kilburn, rendered a number of songs in an able manner. Misses Phoebe and Nellie Armitage, L. E. Taylor, and M. J. Firth, gave good recitations; added to the list were three dialogues, viz.: "The Presence of Angels," "A Sunday's encounter," each by two girls, and "Patience under Difficulties," by seven ladies and gentlemen, which caused roars of laughter. The meeting closed with votes of thanks to the performers, waiters and chairman.—A. K.

**BLACKBURN.** Science and Art School.—About 90 present. We have entered on our new premises, and do not yet feel at home but hope to soon settle down. Invocation by the conductor, calisthenics conducted by Mr. M. Brindle, addresses by Mr. T. Tyrrell on "Phrenology," delineating the various characters of the nose. The conductor, Mr. E. Campbell, spoke ably on "Punctuality," speaking of its advantage and its vital importance in all the affairs of life, referring to eminent men noted for their punctuality, Lord Wolseley, Presidents Lincoln and Garfield.—E. C.

**BURNLEY.** Hammerton Street.—Marching and calisthenics led by W. Dean. Recitations by Misses Willson, K. Wearing, N. E. Birtwistle, S. Hole, Birtwistle, and Master G. Wrothall. An interesting address by Mr. Lightley on "The use of religion." Collection made for the benefit of the lyceum.—A. J. W.

**CLEOKHEATON.**—Invocations by Mr. Blackburn, who is heart and soul in the work—may God bless him, may he be long spared to engage in this noble work. Marching and calisthenics gone through in a good manner. A kind and welcome visit from Mrs. Clough. Class formed; Mr. Blackburn, teacher. Recitations by Master Herbert Nuttall, Miss Audsley, and Miss Nuttall. Scholars, 26; officers, 4.—C. H. C.

**LEICESTER.**—Still progressing; four new members. Although wet weather we were 45 in all; officers 8, children 31, visitors 5. Mr. Moody led calisthenics. Mr. William Allen delivered an instructive address upon "Cruelty to Animals," and ended by inviting the children to become members of the Animals' Friend Society, which is conducted in a local paper by "Old Uncle William," and numbers about 2,000 members in Leicestershire. Three excellent recitations by Misses Vines and Gill, and Master Clarke. After the session, we held committee, and decided to have a service of song in the near future in aid of lyceum funds.—T. T.

**LIVERPOOL.** Daulby Hall.—Attendance: Officers 10, children 40, visitors 12. Mrs. Morse kindly presented the officers with suitable badges. Recitations by Edith Adamson, Katie Russell, Lillie Stretton, Eva Love, David Dobb, Edwin J. Cooper, and Ernest Salmon. We were

pleased to hear from one of the visitors that he was struck with the improvement we had made since his last visit. One of Mr. Kitson's musical readings was much enjoyed.—"Mas."

**LONDON.** Marylebone. 24, Harcourt Street, W.—Opened by conductor. Silver and golden-chain recitations; marches and calisthenics led by Mr. Lewis. Three groups were formed, the Senior Group considering the origin of Lyceuma. Recitations given by Annie Goddard, Annie, Martha, and James Cobb, Lizzie Mason, and Horace Towns. Benediction.—C. W.

**LONDON.** Peckham. Winchester Hall.—Attendance: 26 officers and children. Hymn committed to memory from the Manual. (By the way, we are badly in want of the new edition. When shall we have them?) Some recitations by Mabel Edwards and Bertie and Lily Coleman. Groups were then formed, and the time passed only too quickly away.

**MANCHESTER.** Tipping Street.—Morning: Good attendance. Chain recitations as usual. Recitations by S. J. Jones, B. Jones, Emily Maslin, and Jane Hyde. Marching and calisthenics. The conductor, Mr. T. Jones, read a lesson from Mr. Kitson's "Spiritualism for the Young." Closing hymn. Benediction. Afternoon: Number present 25, and 7 officers. We devoted the whole time to chain recitations.—W. W. H., sec.

**NELSON.**—10 a.m.: Hymn and invocation. Chain recitations, marching and calisthenics were gone through. Concluding hymn and invocation. Scholars present 47, visitors 9.—W. W. G.

**NOTTINGHAM.**—36 present. There were three readings and two recitations. Four essays on "How to make the lyceum a success," were well done and reflect great credit on the writers, Mabel West, Edith Nicholson, Agnes Burrell, and Claude West. The renewal of this item of school work is a great success. The chief point in all was the necessity of punctuality and obedience to leaders. Let us hope they will take it to heart. Mr. Jackson lamented the open defiance by Liberty Group of the rules and the lack of interest on the part of certain members. Truly they ought to be ashamed of their bad example. Mr. Twoby conducted the calisthenics and marching. Liberty Group discussed the sixteenth chapter of Matthew, the rest continued marching, &c. This is the second Sunday they have gone without mental culture. Spiritualism does not consist of marching and recitations. What shall we predict as the future of spiritualism if that adage, "The child is the father of the man," be true?—E. J. O.

**OLDHAM.**—Conductor, Mr. Macentevy. Only a moderate attendance, owing probably to the wet weather. The chain recitations, with the usual responses, marching and calisthenics, successfully gone through. Classes. Subjects: "A Pleasant Discussion on Astrology and Palmistry," "Progression of Religious Liberty," and "Spiritualism for the Young." The accompaniments were ably rendered by the organist (Mr. Richard Wainright). Afternoon: Conductor, Mr. Macentevy. Recitations by the lyceumists; a reading by Miss Drinkwater; with the usual instruction from the Manual.—H. S.

**PENDLETON.**—Morning: Usual programme and recitations—Misses Gerty Rowling, Emily Rowling, Lily Clarke, and Emily Clarke; Masters Edward Clarke, Ben Worthington, John Jackson, and George Ellis. Reading, Master Ben Clarke. Marching and calisthenics. Present, 7 officers, 41 scholars. Afternoon we devoted to calisthenics, which were very fairly gone through. Present, 8 officers, 61 scholars. Mr. Ellison ably conducted both sessions.—H. J. D.

**RAWENSTALL.**—Our children came up well. Next Sunday a Bible class commences. The Sunday following another class will commence. The appeal has not been in vain.—John Barnes, 19, Rose Vale Cottages, Cloughole.

**SOUTH SHIELDS.** 19, Cambridge Street.—Good attendance. Usual programme conducted in a pleasing style. We request all members and scholars to be more punctual in their attendance, as we are so late commencing.—F. P.

**WESTHOUGHTON.**—Singing. Invocations by Mr. J. Pilkington. Recitations by M. A. Barnett and Rose Partington. Marching well gone through. Reading and calisthenics. Attendance 14: two visitors. Conductor, Mr. R. J. Rigby.—T. H.

### PROSPECTIVE ARRANGEMENTS.

**BACUP:** 9, tea party and entertainment; 10, Mr. E. W. Wallis.

**BATLEY.** Wellington Street.—Sunday, November 10th, special lectures, Mr. G. A. Wright. Afternoon, "Spiritual Gifts." Night, six subjects from the audience. Monday, November 11th, "Why I am a spiritualist." Psychometry at the close.

**BOLTON.**—Tea party and grand entertainment, Nov. 16th, in the Bolton Coffee Tavern, Bradshawgate, when it is hoped many friends will make it convenient to come.

**DEWSBURY.** Vulcan Road.—Tuesday night, November 12th, Mr. G. A. Wright will give one of his popular lectures on "Spiritualism." Clairvoyance after.

**HECKMONDWICK.** Amateur Entertainment Society, Thomas Street, Saturday, November 9, will consist of songs, dialogues, recitations, &c. Admission 3d., 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.

**LONDON** (Notting Hill Gate, Zephyr Hall): The committee have engaged Mr. J. J. Morse, who will lecture on December 4, or thereabouts, in the Kensington Town Hall, on "Spiritualism." Admission by ticket. Early application is necessary, as we expect they will be quickly disposed of. Further particulars as soon as possible. Nov. 24, Captain Pfoundes, on "Theosophy—the truth about it," and Dec. 1st, "Buddhism—what it is and is not." As the work we are carrying out entails much expense and responsibility, we hope our members will all try and help as much as possible, both financially and socially. The committee will be glad to add to their numbers any interested persons wishing to become members. Members of this association are requested to kindly favour us with all subscriptions due. Young people are particularly required to help in the choir, notices of practices are given in the fore part of this paper.—P. S.

**LONDON** (Winchester Hall): Social gathering and entertainment, Monday, November 11, at 8-15 p.m. A good programme of songs, dances, and games till 12 p.m. Tickets 6d. each.

**LONDON.** Canning Town, 27, Leslie Road.—On the last Sunday in each month, instead of the usual public service, a physical séance will

be held, which will be *strictly private*. Friends, please note. Young mediums wishing to develop physical "gifts" should communicate with Mr. F. Weedemayer, as above.

LONDON (Kensington and Notting Hill Spiritualist Association): Next committee meeting at 16, Dartmoor Street, Bayswater, on Wednesday evening, 27th inst.

Mrs. Wallis has an unexpected vacancy on Sunday, December 1st, 1889, and will be glad to fill it. Societies desiring her services or those of Mr. E. W. Wallis, in 1890, should apply at once, as their dates are nearly all booked.

Mr. J. W. Mahoney, normal speaker, of 98, Guildford Street, Birmingham, will be pleased to make engagements for lectures.

MACCLESFIELD.—Wednesday, Nov. 18th: Our conductor, Mr. Rogers, will give the Lyceumists a treat, to congratulate them on the success achieved since its inauguration two years ago. Admission by ticket. Tea at 6-30 prompt; after tea we hope to enjoy a happy evening, to conclude with dancing. Nov. 24th: Open session, at 2-30 prompt. A service of song, "Marching Onward," by Mr. W. H. Wheeler, will also be rendered. Collection on behalf of the Lyceum.—W. P.

MANCHESTER. Assembly Room, Co-operative Hall, Downing St., Ardwick.—On Wednesday, Nov. 18th, Mr. J. J. Morse, the celebrated trance speaker, will lecture at the above hall at 7-45 p.m., this being his first appearance in Manchester since his return from a four years' tour through the United States of America; subject, "Mr. Morse's American Experiences." Mr. Morse has long enjoyed the reputation of being one of the most logical and eloquent speakers of the day, both in Great Britain and America; and it is confidently expected that the spiritualists, liberalists, and progressionists of Lancashire will gladly embrace this opportunity of listening to so admirable an orator, and greeting so indefatigable, as well as able, an advocate of true religion and liberal thought as J. J. Morse. Chair to be taken at 7-45. Collection to defray expenses.

NEWCASTLE.—In order to meet the balance due to the treasurer, the committee of this society are contemplating a series of sewing meetings preparatory to a sale of work, to take place about the end of March, 1890. These meetings will be inaugurated by a happy evening, on Nov. 18th. Vocal and instrumental music, supplemented by light refreshments, will be provided at a moderate charge. Also on New Year's Day a grand tea, concert, and supper will take place in furtherance of the same object. Mr. J. J. Morse will preside. The committee also desire to extend an affectionate and general invitation to all old and new friends of spiritualism in the North, to unite in one grand phalanx of harmony and unity, to provide funds to proclaim to mortals the glorified truths of immortal life, and to wave the white flag of spiritualism from the ancient ramparts of canny Newcastle.

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, 1s. (sandwich), under twelve, 8d. each; after ten, 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.

OPENSHAW.—Nov. 10: At 2-30, Mr. Johnson, assisted by Messrs. Varsity and Fitton. Come early. At 6-30, Mr. Johnson—"If man die, shall he live again?"—J. G.

PENDLETON. Cobden Street.—Nov. 9, at 7-30: The Ordsall Nightingale Company will give their miscellaneous entertainment, consisting of songs, duets, trios, glees, sketches, and gipsy entertainment. Chairman, Mr. David Arlott; accompanist, Master Alfred Macconthy.

PENDLETON: Nov. 10, Mr. Tetlow, 2-45. Workers wanted. 6-30, "Spiritualism wins." Monday, 11, at 7-30.

SOWERBY BRIDGE: Speakers for this year (1889) are—Nov. 10, Mrs. Connel; 17, Open; 24, Mrs. Wade; Dec. 1, Service of Song; 8, Mr. Wallis; 15, Mr. Ringrose; 22, Mrs. Green; 29, Mr. Kitson.

SOWERBY BRIDGE: Nov. 9, the annual November tea at 4-30 in the Lyceum. An entertainment will follow. Admission: Tea and entertainment, 9d.; entertainment only, at 7 p.m., 4d.

THE Yorkshire Federation meetings in aid of the Speakers' Sick Fund, viz., Nov. 11, Halifax, speaker, Mrs. Crossley; and Leeds Institute, miscellaneous entertainment; 28, Batley Carr, speaker, Miss Keeves. All are earnestly desired to support these meetings.

## PASSING EVENTS AND COMMENTS.

NOTICE TO REPORTERS.—As we shall devote considerable space next week to the index of Volume II., we shall be much obliged if correspondents will not send us any reports, unless of a very special character, for that issue.

LONDON SPIRITUALISTS AT WORK. By "Wanderer."—Somewhat interested and curious withal to know what is being done by the Federation to advance the cause of spiritualism in the great city, I visited Harcourt Street, Marylebone, on Sunday evening last, where a meeting of the society's representatives was to be held. The audience was not a large one, owing, no doubt, to the bad weather, but there was an earnest fervour in the various speakers' utterances which was quite refreshing after the lax manner of some of our spiritualistic meetings. Mr. Hunt, the chairman, briefly introduced Dr. Daly, Mr. J. Hoperoft, and the Federation Secretary (Mr. W. E. Long). After the inevitable collection (which I hear was a good one), the business portion of the meeting commenced. The Secretary, after the minutes were read, spoke of the work of the federation, of the necessity of union to ensure success in more prominently advocating the gospel according to spiritualism. Some excellent leaflets, at bare cost of printing, have been produced (specimens may be had from the Secretary), while others are in course of preparation. To distribute our literature, to help forward societies by speakers, to bring the secretaries of the various London associations together in conclave to decide on the work to be done, are the main objects, as far as I could gather them. As self-aggrandizement has been advanced as the reason for the birth of this form of organization, permit me to say that last evening, at least, there was an utter absence of any such thing displayed. All seemed actuated

by a steady, determined resolve to make the power and blessing of communion twixt the Two Worlds more widely known. It was unanimously resolved to ask Mr. R. Wortley, of Plaistow, to take charge of the funds in the hands of the council, which consists of elected delegates from the London societies. The next meeting was announced in connection with the Mile End Society, on Sunday, Dec. 1. Secretaries and delegates, take notice and be present, as some good things will be submitted for consideration. The resignation tendered by the Secretary was moved "not accepted," the delegates considering they could not afford to lose the services of such an energetic worker in the cause. Eventually Mr. Long, on earnest entreaty, consented to continue his office, the while protesting his inability to do full justice to such a position, owing to the work engaged in by him in South London. Dr. Daly was elected to preside over the next meeting in Mile End. I would add that the leaflet, by this gentleman, on clairvoyance, is well calculated to favourably impress the inquiring mind. They are quoted at 4d. per 100, cheap enough for any spiritualist to purchase a "century" weekly to distribute, and thus spread the light. Friends, take the hint, and work as well as pray. Just about 10 o'clock the meeting came to an end, and I left feeling convinced that the London Federation deserved well the support of spiritualists in general, and that the labours of such earnest, whole-souled men and women must prove successful sooner or later. May God grant it may be soon, very soon.

Mrs. Craven writes: "Justice to myself compels me to take notice of the Cowms report in your issue of November 1st. On my arrival at Huddersfield, Oct. 27th, I endeavoured to follow out instructions, to take cab and engage it for return—2/- each way, but was met with insult by cabman, and told fare was 4/6. Though raining heavily, I went into the town, and made two more attempts with no better success. Either my instructions were wrong, or the men did not care to go. Those who know anything of Cowms will understand my scruples of inflicting 9/- cab fare, besides train and other expenses. I considered it wiser to proceed no further, and was compelled to remain in Huddersfield till 8 p.m., as there was no train earlier. I wrote explaining to "G. B." on Monday. In March I was too late for train, unfortunately; we mediums are only human, and liable to mistakes, but I think my many friends in town and country will, at least, do me the justice to acknowledge that failing to keep appointments is not one of mine. As for myself, I am considerably out of pocket by trying to keep the appointment." [We felt sure Mrs. Craven had good cause for failing to keep her appointment. Possibly Cowms friends will provide an escort for their speakers, to avoid a recurrence of such unpleasantness.—E. W. W.]

NEWCASTLE PSYCHICAL SEANCES.—The Proof Palpable—Fresh Evidence of Continuity of Life. On Saturday week, in response to invitations of committee of this society, Mrs. R. J. Robinson, of Page Bank (physical medium), accompanied by her husband, favoured us with four experimental seances, light and dark, at which a total of 88 enquirers attended. It is unnecessary for me to review the whole of the interesting programme, but I may say that in light, under strict tests, a stick (symbolic of hand-shaking) was projected from the table, musical box played, bell rung, a concatenation of most remarkable phenomena occurred, two yards from the medium, while over our heads a bell keeping time to the singing of a young lady, was not only wonderful, but harmonious; sledge-hammer blows upon a table, its ultimate removal to another place, luminous procession of spirit-pyrotechnics and other details, left the mathematical demonstration that if the above was not the combined artillery of a band of spirit workers, why then blind force had awoke into consciousness; the "astral-body" theory too, would be valueless, our ideas being anteceded throughout. The fun would have been furious could we have had the united presence of Madame B., and her whilom friend, Annie Besant. Your readers may rest assured that the knowing spirits would have paid marked attention to these amiable publicists, as their "astral" ideas might have been kicked into a cocked hat. Mr. Robinson began his thought life as an atheist, too imponderable for conviction by eloquence or logic; our enquirer knelt down to experiment and patience, the result being that "Life beyond" has been knocked into him and his family by veritable spirit-knockers. Let all serious investigators "go and do likewise."

NEWCASTLE-ON-TYNE.—Open-air Services. Will the editors of T. W. accept thanks of workers here for continued announcements of the outdoor meetings during the past season, and now withdraw the notice for the present? In taking a retrospect they are thankful for the past and hopeful for the future. Large crowds have been addressed twice each Sunday. Two new ventures have been started, with promising success, by a little brotherly love at the outset, viz, South Shields and Middlesbrough, and Stockton only waits the coming season. New speakers have come to the front, and the "champion tract distributor," Mr. Henderson, has cast such a broad sowing of seed-corn truths that must yield a glorious harvest by and bye.—Bevan Harris.

REUNION OF LANCASHIRE SPIRITUALISTS AND WELCOME TO MR. J. J. MORSE AT OLDHAM.—A large and enthusiastic gathering is expected on Saturday evening next. Many friends and workers have promised to attend. There has been nothing like it since the happy meeting of welcome to Mr. and Mrs. Wallis, three years ago, in Manchester. Brother Morse will receive a right hearty Lancashire welcome from friends old and new, such as will gladden his heart, strengthen his purpose, and convince him that spiritualism has gained in numbers, strength, unity, and spirit; and happier days are in store for our movement, and for all workers who have the truth at heart. At Manchester, too, he will find a sincerely sympathetic welcome awaiting him. He should feel it has been good to go away, if only to receive such hearty and cordial welcome home again. (See Prospective Arrangements.)

Mr. J. J. Morse writes: "I have read your debate with much pleasure. Allow me to congratulate you upon an exceedingly cogent and interesting presentation of our case. Your points are well taken, your temper excellent, and your array of arguments and facts admirable. The case—as you present it—makes the little pamphlet a valuable textbook. I hope you will get a large sale for it." The appreciative notice of the debate in our last issue, was written by Mr. J. B. Tetlow.



**CARDS.**

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