

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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PLATFORM GUIDE.

SUNDAY, SEPTEMBER 14, 1890.

Accrington.—26, China St., Lyceum, 10-30; 2-30, 6-30: Mrs. Summersgill.
Armley (near Leeds).—Temperance Hall, 2-30, 6-30.
Ashington.—New Hall, at 5 p.m.
Bacup.—Meeting Room, Princess St., 2-30, 6-30: Mr. G. Smith.
Barrow-in-Furness.—82, Cavendish St., at 6-30.
Batley Carr.—Town St., Lyceum, at 10 and 2; at 6-30: Mrs. Hoyle.
Batley.—Wellington St., at 2-30 and 6.
Beeston.—Conservative Club, Town St., 2-30 and 6: Mrs. Jarvis.
Belper.—Jubilee Hall, 10 and 2, Lyceum; 10-30, 6-30: Mr. J. S. Schutt, and on Monday.
Bingley.—Wellington St., 2-30, 6: Mrs. Crossley.
Birkenhead.—84, Argyle St., 6-30. Thursday, 7-30.
Birmingham.—Oozells Street Board School, at 6-30.
Smethwick.—48, Hume Street, at 6-30.
Bishop Auckland.—Temperance Hall, Gurney Villa, 2-30, 6: Mr. W. Scott.
Blackburn.—Old Grammar School (opposite St. Peter's Church), at 9-30, Lyceum; 2-30 and 6-30: Mrs. Wallis, and on Monday. Harvest Festival.
Bolton.—Bridgeman Street Baths, at 2-30 and 6-30: Miss Pimblott.
 Spinners' Hall, Town Hall Square, Lyceum at 10; 2-30 and 6-30.
Bradford.—Walton St., Hall Lane, Wakefield Rd., 2-30, 6: Mrs. E. H. Britten.
 Otley Road, at 2-30 and 6: Mrs. Craven.
 Little Horton Lane, 1, Spicer St., 2-30, 6: Mrs. Berry.
 Milton Rooms, Westgate, at 10, Lyceum; 2-30, 6: Mrs. Gregg.
 St. James's Church, Lower Ernest St. (off Diamond St.), Lyceum, at 10; 2-30 and 6-30: Mrs. Bentley.
 Ripley St., Manchester Rd., at 11, 2-30, and 6-30.
 Bankfoot.—Bentley's Yard, at 10-30, Circle; at 2-30 and 6: Mrs. Winder. Wednesday, at 7-30. Saturday, Healing, at 7.
 Birk Street, Leeds Road, at 2-30 and 6.
 Bowling.—Harker St., 10-30, 2-30, 6: Mr. Armitage. Wed., 7-30.
 Norton Gate, Manchester Rd., 2-30, 6. Tuesday, 8.
Brighouse.—Oddfellows' Hall, Lyceum, 10-15; 2-30, 6: Miss Connell.
Burnley.—Hammerton St., Lyceum, 9-30; 2-30, 6-30: Miss Jones.
 North Street, at 2-30 and 6: Mr. G. Newton.
 Trafalgar Street, 2-30, 6-30. Monday, 7-30.
 102, Padiham Rd., Developing Circles, Mondays, Thursdays, 7-30.
Burslem.—Colman's Rooms, Market, Lyceum, 2; 6-30: Mr. McDonald.
Byker.—Back Wilfred Street, at 6-30.
Cardiff.—Lesser Hall, Queen St. Arcade, Lyceum, at 3; at 11 and 6-30.
Churwell.—Low Fold, at 2-30 and 6: Mr. Barraclough.
Cleckheaton.—Walker St., Northgate, Lyceum, at 9-30; at 2-30 and 6: Mr. Clough.
Colne.—Oloth Hall, Lyceum, at 10; 2-30 and 6-30: Mrs. Green.
Cowma.—Asquith Buildings, at 2-30 and 6.
Darwen.—Church Bank St., Lyceum, at 9-30; at 11, Circle; at 2-30 and 6-30: Mr. W. V. Wyldes Flower Service.
Denholme.—6, Blue Hill, at 2-30 and 6.
Dewsbury.—48, Woodbine Street, Flatt, 2-30 and 6.
Ecclehill.—13, Chapel Walk, at 2-30 and 6.
Exeter.—Longbrook St. Chapel, 2-45 and 6-45.
Felling.—Hall of Progress, at 6-30: Mr. Gardener.
Foleshill.—Edgewick, at 10-30, Lyceum; at 6-30.
Gateshead.—13, North Tyne St., Sunderland Rd., 6-30. Thursday, 7-30.
Glasgow.—Bann'ck'n Hall, 86, Main St., Lyceum, 5; 11-30, 6-30. Thurs. 8.
Halifax.—Winding Rd., 2-30, 6: Mrs. Beardshall, and on Monday.
Haswell Lane.—At Mr. Shields', at 6-30.
Heckmondwike.—Assembly Room, Thomas Street, at 10, Lyceum; at 2-30, 6: Mr. A. D. Wilson. Thursday, 7-30.
 Blanket Hall St., Lyceum, 10; 2-30, 6: Mr. Thresh & Mrs. Kipling. Mon., 7-30, United Circle. Tues, Wed, Thurs, Members' Circles.
Hetton.—At Mr. J. Thompson's, Hetton, at 7: Local.
Heywood.—Argyle Buildings, Market St., 2-30, 6-15.
Huddersfield.—Brook Street, at 2-30 and 6-30: Mr. Tetlow.
 Institute, 8, John St., off Buxton Rd., 2-30, 6: Miss Patefield.
Idle.—2, Back Lane, Lyceum, 2-30 and 6: Mr. and Mrs. Hargreaves.
Jarrow.—Mechanics' Hall, at 6-30.
Keighley.—Lyceum, East Parade, 2-30, 6.
 Assembly Room, Brunswick St., 2-30, 6: Mr. J. J. Morse, and on Mon.
Lancaster.—Athensum, St. Leonard's Gate, at 10-30, Lyceum; at 2-30 and 6-30: Mr. Johnson.
Leeds.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, 2-30 and 6-30: Mr. Rowling.
 Institute, Cookridge St., 2-30 6-30: Mr. Parker. Tues, Mr. J. J. Morse.
Leicester.—Silver St., 2-30, Lyceum; at 10-45 and 6-30.
 Lecture Room, Temperance Hall, 6-30: Mr. G. Wright.
 152, High Cross St., at 11 a.m.
Leigh.—Newton Street, at 2-30 and 6.
Liverpool.—Daulby Hall, Daulby St., London Rd., Lyceum, at 2-30; at 11 and 6-30: Mr. Swindlehurst.
London.—Camberwell Rd., 102.—At 7. Wednesdays, at 8-30.
Canning Town.—2, Bradley St., Becton Road, at 7: Mr. W. Towns, sen. Tuesday, at 7-30, Séance.
Forest Hill.—28, Devonshire Rd., 7: Mr. Rodger. Thurs., 8, Séance.
Islington.—Wellington Hall, Upper St., 7.
Islington.—19, Prebend Street, at 7, Séance, Mr. Webster.
Kentish Town Rd.—Mr. Warren's, 245. Dawn of Day, Social, at 7. Thurs., 8, Open Circle, Mrs. C. Spring.
King's Cross.—Claremont Hall, Penton Street, Pentonville Road: at 10-45, Business Meeting; at 6-45, Mr. Drake and others, "Spiritualism v. Materialism."
King's Cross.—46, Caledonian Rd. (entrance side door). Saturday, at 8, Séance, Mrs. C. Spring, medium.
Lewisham.—193, Hithergreen Lane, at 8. Séances every Friday, 8.
Lower Edmonton.—38, Eastbourne Ter., Town Rd., Saturday, at 7-30, Clairvoyance. Wednesday, at 8, Developing Circle.
Marylebone.—24, Harcourt St., 11, Healing & Clairvoyance, Mr. Vango; 3, Lyceum; 7, Mr. Towns. Wednesday, at 8, First Aid. Thursday, 7-45, Mrs. Wilkins. Saturday, 7-45, Séance, Mrs. Treadwell.

Mile End.—Assembly Rooms, Beaumont St., at 7.
Notting Hill.—124, Portobello Road: Tuesdays, at 8, Mr. Towns.
Peckham.—Chapstow Hall, 1, High St., at 11-15 and 6-30, Spiritual Services; at 8, Lyceum; at 8, Building Fund Meeting. Week-night Services at 30, Fenham Rd., Marmont Rd.: Wednesday, Mrs. Spring, Clairvoyance, at 8-15. Fridays, Healing (Free) at 7-30. Saturday, Members' Circle, at 8-15. Sunday, 21st, at 7. For Developing Circles, apply to Secretary.
Peckham.—Winchester Hall, 33, High St., 11, Mr. Leach, "Woman in Two Aspects;" at 7, Mr. J. Hoperoff, Trance Address and Clairvoyance.
Shepherds' Bush.—14, Orchard Rd., Lyceum, 8; at 7, Mrs. Spring. Tues., 8-30, Mr. Joseph Hagon. Saturday, at 7-45, Mrs. Mason.
Stamford Hill.—18, Stamford Cottages, The Crescent, at Mrs. Jones'. Mondays at 8. Visitors welcome.
Stepney.—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday, at 8.
Stratford.—Workman's Hall, West Ham Lane, E., 7: Open Sunday.
Longton.—44, Church St., at 11 and 6-30.
Macclesfield.—Cumberland St., Lyceum, at 10-30; at 2-30 and 6-30.
Manchester.—Temperance Hall, Tipping Street, Lyceum, at 10; at 2-45 and 6-30: Mrs. H. Taylor, of Keighley.
 Collyhurst Road, at 2-30 and 6-30.
Meaborough.—Market Hall, at 2-30 and 6.
Middlesbrough.—Spiritual Hall, Newport Road, Lyceum, at 2; at 10-45 and 6-30: Mr. J. Eales.
 Granville Rooms, Newport Road, at 10-30 and 6-30.
Morley.—Mission Room, Church St., at 2-30 and 6: Mr. Boocock.
Newcastle-on-Tyne.—20, Nelson St., at 2-15, Lyceum; 10-45 and 6-30: Mr. E. W. Wallis, and on Monday.
North Shields.—6, Camden St., Lyceum, at 2-30; at 6-30.
 41, Borough Rd., at 6-30: Mr. W. Davison.
Northampton.—Oddfellows' Hall, Newland, 2-30, 6-30: Mr. Veitch.
Nottingham.—Morley Hall, Shakespeare Street, Lyceum, at 2-30; at 10-45 and 6-30: Mrs. Barnes.
Oldham.—Temple, off Union St., Lyceum, at 9-45 and 2; at 2-30 and 6-30: Mr. F. Hepworth.
 Duckworth's Assembly Rooms, Ascroft St. (off Clegg St.), Lyceum 10 and 2-30; at 3 and 6-30: Mr. Ringrose.
Openshaw.—Mechanics' (Whitworth Street entrance), Lyceum, at 9-15 and 2; at 10-30 and 6-30: Mr. Campion.
 Mechanics' (Pottery Lane entrance), Lyceum at 2; at 6-30.
Parkgate.—Bear Tree Rd., 10-30, Lyceum; 2-30, 6.
Pendleton.—Cobden St. (close to the Co-op. Hall), Lyceum, at 9-30 and 1-30; at 2-45 and 6-30: Mr. W. H. Wheeler.
Rawtenstall.—10-30, Lyceum; 2-30, 6: Mr. Postlethwaite.
Rochdale.—Regent Hall, 2-30, 6: Mr. B. Plant. Wed., 7-30, Public Circles.
 Michael St., at 8 and 6-30. Tuesday, at 7-45, Circle.
Salford.—Spiritual Temple, Southport Street, Cross Lane, Lyceum, at 10-15 and 2; 3, 6-30: Mrs. Stansfield. Wednesday, at 7-45.
Saltash.—Mr. Williscroft's, 24, Fore Street, at 6-30.
Scholes.—Tabernacle, Silver St., 2-30, 6.
Sheffield.—Cocoa House, 175, Pond Street, at 8 and 7.
 Central Board School, Orchard Lane, at 2-30 and 6-30.
Shipley.—Liberal Club, 2-30 and 6.
Skelmanthorpe.—Board School, 2-30 and 6.
Slaithwaite.—Laith Lane, at 2-30 and 6: Service of Song, "Marching Onwards."
South Shields.—19, Cambridge St., Lyceum, at 2-30; 11 and 6: Mr. W. Murray. Wed., 7-30, Mr. Gilbertson. Developing, Fridays, 7-30.
Sowerby Bridge.—Hollins Lane, Lyceum, at 10-30 and 2-15; at 6-30: Mrs. Wade.
Station Town.—14, Acolom Street, at 2 and 6.
Stockport.—Hall, 26, Wellington Road, South, at 2-30 and 6-30. Thursdays, Circle, at 7-30.
Stockton.—21, Dovecot Street, at 6-30.
Stonehouse.—Corpus Christi Chapel, Union Place, at 11 and 6-30.
Sunderland.—Centre House, High St., W., at 10-30, Committee; at 2-30, Lyceum; at 6-30, Mr. J. G. Grey.
 Monkwearmouth.—3, Ravensworth Terrace, 6-30: Mr. Charlton.
Todmorden.—Sobriety Hall, at 6.
Tunstall.—18, Rathbone Street, at 6-30.
Tyne Dock.—Exchange Buildings, 11; 2-30, Lyceum; at 6: Mr. J. Clare.
Walsall.—Central Hall, Lyceum, 10; 2-30, 6-30.
Westhoughton.—Wingates, Lyceum, at 10-30; at 6-30. Closed.
West Pelton.—Co-operative Hall, Lyceum, at 10-30; at 2 and 5-30.
West Vale.—Green Lane, 2-30, 6.
Whitworth.—Reform Club, Spring Cottages, 2-30 and 6.
Wibsey.—Hardy St., at 2-30 and 6: Mrs. Ellis.
Willington.—Albert Hall, at 6-30.
Wisbech.—Lecture Room, Public Hall, at 10-30 and 6-45.
Woodhouse.—Talbot Buildings, Station Road, at 6-30.
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THE ROSTRUM.

SOME MATTERS OF IMPORTANCE.

BY JAMES B. TETLOW.

No one is more satisfied than myself that spirits exist, and that man can communicate with them; but I am of opinion that we have not yet arrived at the best and surest means of placing that fact before the world so as to ensure the ready acceptance of all men. Such being the case, I am led to ask questions and to make inquiries. In doing so, I find difficulties over which I cannot tread, and which do not move out of my way because I ask them. Over and over again I hear and say that spiritualism is a revelation, and I believe it, yet, as I find myself inquiring into this revelation, I discover that there are facts which do not reveal themselves wholly, and which make one desire to know more. We have enemies within our camp and foes without, and it is needful, as far as in us lies, to secure ourselves against the enemy, and to make him feel that in us he has a foeman worthy of his steel. To do so we must look well to our position, see where the weak places are and strengthen them; find out our lack of power and increase our force. We must sharpen our weapons and not stand for ever on the defensive, but march on the foe. In some respects we have recently been paying some attention to this matter by holding a National Conference, and laying at least the foundation-stone for an organization, which in future, it is hoped, will be of much service. In organizing our forces, it is well. The square is better than the scattered ranks for defensive purposes, and sometimes for attack, but we need the sharpshooter and the advanced picket to survey the ground of the enemy, and also we need to be quite sure of the ground on which the battle is to be fought, as well as to know for what it is that we are to fight.

Spiritualism is an old face in a strange land. Its present acquaintances fight very shy of it. It is a pioneer in a land overgrown with the shrubs of superstition, bigotry, and intolerance. These it has to uproot and replace with more serviceable vegetation. If spiritualism uproots, what is it going to sow? Is it the fads and fancies of every one who gets up and speaks, or sits down and writes? I trow not. Then what shall be taught? Just such facts as are the common experiences of all men and women who have inquired into this question. We do not require a long list of articles for belief, but we want a common ground of acceptance that finds its roots in the facts of all lives. How are we to get at these? Simply by inquiring into the conditions of our own being, as there is a commonalty of being in man. First, we all know that there is a limitless Nature about us, through which forces are working which make for righteousness. Those forces, in their aggregate, we denominate God. We therefore accept a Godhead. Secondly, of the limitless nature we are a part and sustained by it, and are therefore connected with Deity. In our examination of Nature we have found law and order, cause and sequence. Thirdly, of man we have found that he is a duality—body and spirit. Body, the subject of Death. Spirit, the Lord of Life. In the body and spirit there are common conditions of inter-communion, so that at the death of the body there is still a

power of temporary affiliation so as to prove that spirit is Lord of Life and not the subject of Death.

Here then is a ground work of faith, which can be sustained by knowledge—a fabric whose foundations are in Nature and not the handiwork of any man. A structure that no man has created, nor is any man able to destroy, whose walls are built in Deity itself. We are not ignorant of the fact that no man has seen God at any time, but we have the consciousness that all have felt the quickening breath of Nature, and have realized a power within and without mightier than themselves, “a divinity that shapes our ends, rough hew them how we may.” We have also the full conviction that every cause is but an effect, and every effect is a new cause; that all Nature is bound by limitless and ever-connected chains. They who have inquired into spirit phenomena have found that these facts were applicable to both conditions of being, and so proving the continuity and law of life.

Though we may settle these points of controversy by appeals to our experience, there are conditions and facts which we cannot so readily prove. We cannot prove the true nature of God, or whether he is personal or not. This must be left to our judgment. On the other hand, we find difficulties in the way of proving the identity of beings nearer to us than Deity. In our intercommunion with spirits we find much, very much, to perplex us. It is not so much what the spirits tell us that is troublesome, but it is what they do not tell us that puts many in the pathway of doubt. Here is one of our weaknesses. We want more evidence of personal identity, which can be had if we seek it persistently. The medium must demand it for his own sake, and the public for their satisfaction. Let us importune the spirits until they as clearly give proof of their identity as a witness in a law court, then we shall have an impregnable fortress against the attacks of the world. The medium himself is a difficulty which we have not yet fully got over. Who can give us a code of rules by which medial power can be safely, surely, and reliably developed? We have read and heard much, but on the whole we have had to admit that what we have read and heard has been of little value. As a psychometrist I find myself surrounded with perplexities. I look to Buchanan and Denton for help and assistance, but alas, find little or none. We want more genuine experimenters, men and women patiently labouring and noting the facts of mediumship, denoting failures, inquiring into their causes, seeking out successes, and pointing out, if possible, the how of their attainment. Mediumship, as at present exercised, is a weakness in our armour. Let us strengthen it.

In looking over our movement other causes are at work which are detrimental to our success, but at present it is not needful for me to refer to them. Let us try and understand more fully our present requirements, and make such application as is needful that we may have a more perfect agency for the dissemination of the basic truths of our Grand Revelation.

[NOTE.—We mark Mr. Tetlow's causes of complaint but do not deem them as problematical as he seems to think. Spiritualism must of necessity be aggressive and destructive as well as constructive, for we can neither build upon ground already occupied nor persuade inquirers to accept of a new truth, such, for example, as the certainty of being obliged to make personal atonement for our own wrong doing, as long as our interlocutor is fully persuaded that there is some one else whose business it is to make atonement for us. In the direction of carrying on a war both offensive and defensive, however, Mr. Tetlow need have no further

concern. As long as there is an organized priesthood in the civilized world it will find spiritualism is its worst foe, and deem its surest safety lies in our suppression. Just so long as there are sects to cry "Great is Diana of the Ephesians!" we shall have chances enough to expose the false and proclaim the true. As to the question of the personality of God, or the sources of being, the very discovery that all the causes and effects of being are spiritual, is enough to show that the First Great Cause and ultimate of all effects must be spiritual also. Every other question can be equally well solved by considering the grand gospel of works, and in these we need have no difficulty to discover the attributes of the grand workman. As to the difficulties attending the nature of mediumship, and the questions of spiritual identity, &c., there were no such difficulties amongst the American mediums in the early, most successful and satisfactory days of the movement. And why? The answer is one of pure experience. When medium power was first discovered in any individual it was also discovered that mediumship required CULTURE—culture by practice, careful diet, devotion of certain hours and periods to the spirit circle, careful attention to such circle rules as were given by wise spirits—in a word, assiduous practice, the exercise of common sense, and observance of the best conditions for the conduct of the communion. The result was, we had no occasion to "importune the spirits" to give tests of their identity. They were as well known as our own identities, nor was the communion—in the presence of good well-developed and experienced mediums—hampered with any of the difficulties of which Mr. Tetlow complains. Much, if not all, of those difficulties may be accounted for by one patent fact, *i.e.*, that very few of the mediums in this country *are* well developed. Instead of devoting themselves to the careful culture and practice of their gifts they come to the circles after a hard day's toil at their several occupations, worn out, tired, and with no due preparation either in mind or body for the use the spirit operators desire to make of them. The light is turned out also, as a matter of course, in this country, a pernicious habit under any circumstances, but still more so when physical manifestations are expected, and professional mediums employed. If a few choice friends will meet together with one mediumistic person, continue their sittings patiently for a given period, sit in subdued light, but never in total darkness, and observe faithfully the rules already in print, and which have been given under spirit direction, we venture to prophesy that much of the difficulty our friend complains of will disappear. It must ever be borne in mind, however, that in this communion with spirits, patience, culture, experience, and the observance of proper conditions are just as necessary for the working of the spiritual telegraph as they are for the success of the magnetic, electric, or any other forms of telegraphic communion dependent on the due preparation of the materials to be called into exercise.—Ed. T. W.]

THE VOICE OF THE TIME.

DAY unto day utters speech—
 Be wise, O, ye nations, and hear
 What yesterday telleth to-day,
 What to-day to the morrow will preach.
 A change cometh over our sphere,
 And the old goeth down to decay.
 A new light hath dawned on the darkness of yore,
 And men shall be slaves and oppressors no more.
 Hark to the throbbing of thought
 In the breast of the waking world;
 Over land, over sea it hath come.
 The serf that was yesterday bought,
 To-day his defiance hath hurled,
 No more in his slavery dumb,
 And to-morrow will break from the fetters that bind,
 And lift a bold arm for the rights of mankind.
 Hark to the voices of time!
 The multitude think for themselves,
 And weigh their condition, each one.
 The drudge has a spirit sublime,
 And whether he hammers or delves,
 He reads when his labour is done.
 And learns, though he groans under penury's ban,
 That freedom to think is the birthright of man.
 But yesterday thought was confined;
 To breathe it was peril or death,
 And it sank in the west where it rose.
 Now, free as the midsummer wind,
 It sports its adventurous breath,
 And round the wide universe goes;
 The mist and the cloud from its pathway are curled,
 And glimpses of glory illumine the world.

The voice of opinion has grown;
 'Twas yesterday changeful and weak,
 Like the voice of a boy ere his prime;
 To-day it has taken the tone
 Of an orator worthy to speak,
 Who knows the demand of his time,
 And to-morrow will sound in oppression's cold ear
 Like the trump of the seraph to startle our sphere.

Be wise, oh, ye rulers of earth!
 And shut not your eyes to his voice,
 Nor allow it to warn you in vain;
 True Freedom of yesterday's birth
 Will march on its way and rejoice,
 And never be conquered again.
 The day has a tongue—aye, the hours utter speech,
 Wise, wise will ye be if ye learn what they teach.

—Charles Mackay.

OVER THE THRESHOLD.

BY DR. CHARLES W. HIDDEN.

(Continuation.)

CATALEPSY—THE TRANCE—LUNACY.

THROUGH the courtesy of Mr. S. S. McClure, we are enabled to present abstracts from an article on the cataleptic sleep in India, from the pen of Kellar, the magician. Kellar, in describing some of the wonderful feats of a party of Hindoo Fakirs, says that one of the men was thrown into the cataleptic sleep. Of his appearance and condition, he says:—

"The man lay on the parlour floor, to all appearance dead. His face was of the ghastly pallor of the tomb. His arms, legs and fingers, were as though they had been suddenly turned to ice. His blood seemed to have been frozen on a day, when we living spectators were almost suffocated by the heat.

"We felt his fingers. They were as rigid as though modelled from marble. Dr. Crawford raised his eyelids. The pupils had been upturned, and nothing but the white was visible. The doctor examined his heart and felt his pulse. His blood had stopped flowing through his veins. To make the test even more complete, the doctor stopped his nostrils, eyes, ears and mouth, with a thick putty-like paste, that made breathing an impossibility." The man was aroused from the sleep as easily as he had entered it, and without apparent injury.

Kellar then says that an old man, the leader of the party, entered this wonderful state of his own volition. Numerous experiments were tried upon the aged sleeper, and Kellar adds that: "We drove steels through his limbs, and scorched the palm of his hand with a living coal. We stopped up his nostrils, ears, eyes and mouth, and then the doctors worked on him for half an hour or more. The appearance of death was in this case more pronounced than in the former. The natural pallor of the old man's face, his flowing white hair and beard, made him appear like the carved figure of some old Indian chieftain in one of the royal burying grounds. It impressed us as though we were in the presence of actual death, and we instinctively spoke in whispers." After the doctors had got tired of experimenting, a Fakir easily restored the old man to consciousness.

Of the remarkable stories told of the cataleptic sleep, that related by Colonel Jenkins, commander of the British forces at Lucknow, in India, takes first place. Kellar had the story from Colonel Jenkin's lips, as follows:—

"In 1877 a party of Indian Fakirs visited the colonel's headquarters, to give an exhibition. The old man of the party threw himself, while in a sitting or rather squatting position, into a trance, and his assistant proceeded to place his tongue far back in his mouth. Then they swathed his body with bandages, as a mummy is prepared for the tomb. They filled his ears, eyes, mouth and nostrils with paste, and bandaged his face and neck, arms and chest, as they had done the lower part of his body. When this was done he was turned over to the colonel. Mind you, all this had been done in the presence of the colonel and his officers. There was and could be no deception about it.

"The colonel had had a deep hole dug in the barrack-yard, and into this he placed the bandaged Fakir, after first putting him into a box, sheathed with metal and hermetically sealed. The earth was spread over this box, and the grave was placed under guard of a squad of soldiers. Every second of the time, day and night for forty days, the grave was under guard. The box could not have been meddled with by any human being and have escaped detection. At the end of that period the box was exhumed and opened, the body was unswathed and a woman breathed upon its face,

and passed her hands over his limbs, and precisely as I have described before, the man came to life, apparently none the worse for his long burial. How much longer he could have remained under ground, of course I cannot tell. All I know is that he certainly was buried, and remained there forty days without air, food or drink."

In a recent interview, Kellar informed the writer that the cataleptic sleep is practised at any time by these Fakirs, for a small stipend, and a similar statement as also been made to me a short time ago, by Baboo Bhimmaull Singhji, a high-caste Hindoo, who is at present making a tour of America. Bhimmaull declares that two Hindoo priests who were able to enter this state, were buried, and kept under guard for six months; he says that at the end of that time they were taken from the grave and readily restored to consciousness. He also says that the Fakirs make a common practice of entering the "deep mesmeric sleep," as he styles it, and, with ears, nostrils and mouth plugged with paste, "really can and do live without breathing."

These statements are made to impress upon the mind of the reader that the cataleptic sleep is a fact, and that we should exercise caution in preparing the bodies of the so-called dead for the tomb. In my library may be found a carefully-attested record of one thousand persons buried alive, and numerous cases of the restoration to life and happiness of men and women who have been pronounced dead. In view of the fact that this state may be brought about without warning, in health as well as in disease, do not be in haste to consign bodies to the grave. In every case of doubt, give the silent sleeper the benefit of that doubt, and summon a physician or hypnotist who is familiar with trance and cataleptic phenomena.

In our address we have presented facts which tend to show that mortal is ever in touch with immortal; that there is another life, a bourne whence our loved return; that death does not, cannot end all. Soon we shall cross the threshold. We shall pass through the "valley of the shadow," which leads past "the green pastures," and beside the "still waters," up into the brightness and glory of eternal life.

Viewed in the light of modern teachings, death becomes, not an enemy to be dreaded, but a friend, an emancipator, whose presence should be welcomed with song and smile. Then let us press on with a light heart, for the day is not distant when we shall all be "outward bound," and, crossing the "rainbow bridge," we shall pause to listen while the evening stars sing together "Time's last good night."

THE YOUNG FRENCH HEALER, MONTAUT.

Extracts from the "Midland Times."

ALPHONSE MONTAUT is about eighteen years of age, of powerful build, with large blue eyes, and incipient moustache. He is what the ladies call *un beau brun*. He lives in the lilliputian hamlet of Boulassiers, in the Island of Oleron, a spot dear to the romancists of the old school, not far from La Rochelle. He is the youngest of a family of nine children.

At present he boards and lodges with a farmer named Fleury, for whom he has worked as an ordinary labourer for some time, but now that he has become a miracle-monger, he is regarded by his landlord and landlady as a superior being, and is allowed to give his consultations in their best room. That diversity of opinion concerning his real character should exist in the locality is only natural; some say he is a sorcerer, others a saint, but nearly all profess to believe in his miraculous gifts, and sick persons from all parts are flocking to undergo his cure, which consists chiefly in touching their hands or feet and making the sign of the cross.

An enterprising journalist went to Oleron to interview Montaut. The task, it appears, was not easy, owing to the opposition of Mdme. Fleury, who is taking the greatest care of him, and is afraid that his occult powers may be deteriorated by coming into too close a contact with vulgar outsiders. He found the miracle worker enjoying a plate of soup and wine like a common mortal. Four or five invalids were waiting to be operated on. The journalist desired to be present at the sight. "It is too late to-day," replied the good landlady; "Alphonse has already worked too much to-day, and you must all come again to-morrow." But the interviewer was not to be baulked, and asked to have a short chat with Montaut. After further hesitation she consented, and here is what he said:—"I understand perfectly what I do. It is thanks to the power which Providence has given me.

That power was revealed to me in a vision when I was still very young, but the voice which told me that I could cure sickness informed me at the same time that I was yet too young and too feeble to make use of the gift. At the age of fourteen I announced to Mdme. Fleury that I should cure her of an infirmity from which she suffered, and for which she had in vain consulted more than twenty doctors. On attaining fourteen years and a half, a new vision which I had assured me that I should soon be able to exercise the power bestowed on me by the Almighty. As soon as I felt strong enough I began to work. I have never studied medicine, and am ignorant of the maladies brought before me, and yet there is not a single illness I cannot cure. My only copy of medicine is this," and he took up from the table an old copy of the New Testament. It was evident from his conversation that he did not know anything about medicine, but it was also evident from certain mysterious phrases he dropped that he had heard of books on magnetism and the like. The only explanation he would give of his power was that it was a kind of fluid which first hypnotised, and then cured, his patients. At times he spoke in the oracular mood, and was so incoherent the journalist failed to understand what he uttered. And so the interview ended.

The journalist, however, managed to obtain further information from a gendarme who has been ordered to make an inquiry into the subject. "It is really marvellous," said he; "you must see it to believe it. A few hours ago, there were six women seated in the room. Montaut made them laugh or cry just as he pleased. One of them while waiting at the door for her turn was seized with a nervous fit. He had only to pass his hand over his face, and she immediately became calm and sensible." It is all nonsense to talk about fraud; the affair is clearly genuine, and wonderful cures are reported. Among them may be mentioned a man who had suffered from rheumatism for seventeen years, and who has been cured after one or two visits to the miracle-worker. Another man has had a lame leg set all right after one touch of his hand; a scrofulous girl has been turned into a beauty; and an old woman who has walked on crutches for fifteen years can now run a race with anybody of her age. Montaut scorns everything in the shape of physic. His treatment is purely magnetic. Everybody who goes to him, whether rich or poor, is placed on the same footing of equality. No favour is shown to any one; each in his turn is his motto. But he demands absolute confidence, without which the miracle will not be perfect. He is averse to being questioned; silence and faith are his chief mediums. However, for the moment, he is attracting crowds to his house, and will continue to do so, for suffering humanity is ever ready to catch at any straw of relief. The career of the Zouave Jacob was a proof of it. Rich and educated people were as numerous in his room as the poor and illiterate; and Paris showed herself as credulous as the most benighted village in the depths of Brittany. Thus history is only repeating itself in the Island of Oléron.

SOME ACCOUNT OF THE WONDERFUL MODERN SAINT.

Teresa Urrea, the Healing Medium of Cabora.

BY E. J. SCHELLHOUS, M.D.

For some months past reports of a remarkable character have been in circulation respecting a young girl, Teresa Urrea, living in the district of Alamos, Sonora, Mexico. It was stated that she performed the most wonderful cures, principally by the laying on of hands, and by means of supernatural power.

A party of six, including the writer, determined to visit the place where she lives and learn the facts in regard to her. On arriving at the residence of her father, Sr. Urrea, we saw what was at first, the usual dwelling houses, corrals, etc., of a Mexican hacienda, converted into a temporary town, consisting of numerous buildings hastily constructed for the sick seeking relief through the healing power of this young girl. Every effort was made to accommodate us with shelter from the heat of the sun, and convenience for our comfort. Two of our party, young ladies, were soon invited to an interview with the "Saint," as she was called, and really believed to be by those around her. They found her to be a girl of seventeen or eighteen years old, of regular and handsome features, finely formed head, delicate physique, artless in manners, and a very personification of candour and innocence.

She was aware of her healing power, and expressed a desire to exercise it upon those who are worthy and helpless,

without money and without price, even feeding the destitute. She was highly pleased to have Americans visit her. Our party obtained an interview with her on the day after our arrival, and learning that the writer was a physician, she eagerly enquired of him if she were sick, adding that the doctors all said she was suffering from some ailment that disturbed her mental faculties. Upon examination she exhibited all the indications of vigorous health. She added that the doctors and priests wanted to get her into an asylum or convent, as she was curing the most obstinate cases of disease, and exposing the hypocrisy and fraud of the priests.

There were three or four hundred people, patients and their friends, on the ground, and the "saint" was almost constantly moving about among them in her benevolent efforts to heal them. Wherever she went she was attended by a throng who sought every opportunity to express their adoration by kneeling before her and kissing her hand.

There were patients enough to furnish a hospital, and cases that would try the skill and ingenuity of the most noted practitioners in the healing art. The deformed, the blind, the paralytic, and the consumptive were there. It was estimated that at least five thousand people have visited the place since last November, and a thousand patients had been treated. In an interview with her father we learned that last October, Teresa was suddenly affected with strange and unaccountable symptoms. She stood rigid and fixed in one position for two days, with eyes fixed and motionless. She was entirely unconscious, and on being removed to her bed she would immediately resume her former position. The doctors pronounced it catalepsy, and could do nothing for her. These spells were repeated at longer and longer intervals, the last one occurring in March. For some time the father looked upon these phenomena with disfavour and had at one time resolved to send her away, but seeing the cures she had been instrumental in effecting, he has changed his feelings towards her, and now regards her as endowed with healing power from highly advanced spirits.

Teresa, in our first interview with her, told us that one morning, while still in bed, she heard a voice saying, "Teresa, arise, leave thy bed, and thou wilt feel the Divine Presence." She often hears the voice of guidance and warning. She manifests a spirit of meekness, sincerity and earnestness, and receives the adoration paid to her with the utmost indifference. She does not wish to be called "saint." Her only desire seems to be to perform the work which she believes has been assigned to her by divine power.

Like other girls of her age she was fond of show and amusements, and as her father is wealthy she was enabled to indulge in them; but, one evening, in the midst of a dance, she heard the words "que lujo!" (what luxury!) and she immediately divested herself of her finery and now wears only the simplest attire.

Such is a brief outline of the character and history of this girl, whose fame has spread for hundreds of miles around her. She has lost all enjoyment for worldly pleasures and social position. Her heart is full of earnest zeal for the relief of the sick, and genuine sympathy for suffering humanity.

Out of the many well-authenticated cases of cure she has performed only a few will be mentioned here: Sr. Jose Dolores Gutierrez, a well known and wealthy citizen of Hermosillo. His was a case of paralysis. For a number of years he was almost entirely helpless, having nearly lost the use of his limbs and his speech. When we saw him he was almost restored to health, being able to walk briskly and with comfort, and his speech was so restored that he could talk with ease and fluency. He was preparing to return to his home, and was certainly the most grateful and happy man one will see in a life-time. This information was obtained from his own mouth, confirmed most enthusiastically by his wife and the testimony of others.

Another case was that of Jose Maseas, of deep-seated ulcers on the left leg, above and below the knee. For eleven years this man had suffered in spite of the best medical aid he could procure. Hearing of this girl, though living in Chihuahua, three hundred miles distant, he came to her and in a short time he returned home perfectly healed. Another case, Luis Bencomo, suddenly attacked with mania, became so unmanageable that he had to be confined. He refused all food and no one could pacify him by kind treatment, or intimidate him with threats. He was brought to this girl, who first ordered for him a bowl of soup. He took it gratefully and was soon restored to a sound mind and good health. One more instance will close the list of cases well authenticated, though many others might be given. One morning Teresa said to her

father, "I took a long journey last night and cured a man who had been many years confined to his bed with paralysis. You will hear from him very soon." Accordingly, in a few days she received a letter from this man, which will best speak for itself. It is as follows:—

"Acaponeta, May 5, 1890.

"To the Saint Teresa of Cabora. Venerated Child.—It is a sacred truth that Lazarus resuscitated, presented himself to the people of the world in testimony of the power of his redeemer. You have not sowed the seeds of divine truth on sterile soil. My heart, although always incredulous until you revealed to me your grace, is now happy. Night before last, when prostrate on a bed of pain, you came to pour out upon me your hold spirit; prostrated with paralysis, deprived of the power of walking and the use of my hands since 1877, when my pain was unbearable and no human power could touch it, then you came, and through your infinite charity, its conquering power and divine hand, I felt the force of that command—'arise and walk'—and I obeyed. I arose the following day to the astonishment of every one, telling all thy name, which scarcely before was known, and the power that God has given thee. You cannot imagine, divine child, how great my regret was, on finding that I was well, that I could not prostrate myself at your feet and pour tears from my heart upon them, but already you were gone, and as it was your will, I am reconciled. As the consequence of spiritual fatigue of days before, you begged me to rest and you could not for that reason remain more than a minute at my bedside. When I turned to look at you, you were gone. I would wish the happiness of seeing you where you told me you lived, although more than a year ago I promised that I would never leave this place if God would restore me to health. If you wish, I can and will give a public statement of the time and condition of my sickness and the wonderful manner in which you cured me. I wish that all the world might have the happiness of knowing this, for thy glory and my satisfaction. I await thy venerated letter.—Your happy and grateful brother,

GREGORIO PARAS."

It is difficult to conceive language more touching or expressing more veneration and gratitude. The internal evidence in this case is clear and strong. She stated to her father, in the morning, that she had taken a long journey the night before; that she had performed a wonderful cure, and that in a few days a letter would come giving an account of it; as we have seen, a letter came corroborating her statement, from a person hitherto unknown to any one living at Cabora.

Teresa Urrea is not a solitary case of a person possessed of healing power; though in some respects an exceptional one. In all ages and countries there have been persons who heal by the laying on of hands. The Magi of the East were familiar with this mode of cure. Jesus and his apostles practised it, and the Catholics believe that this power may be conferred upon good and pious people, hence the veneration and adoration of "Saint Teresa." In the United States and other civilised countries spiritual healing is regarded as one of the phases of mediumship. Teresa is a healing medium, but the people around her, in their superstition, regard her power as a gift direct from God.

She is innocent, artless, and unpretending, with a high sense of her lofty calling, and the consciousness that she is the instrument of God and benevolent spirits in the noble work of relieving suffering humanity.

Educated as a Catholic, in the light of the new spiritual revelations she declares that she will never again go into a Church to engage in the usual forms of worship. She sees with spiritual eyes the crafty pretensions of the priesthood, and looks upon them with disgust. Amidst these enemies, however, she feels safe, believing that the mighty Power that endowed her for this work will protect and sustain her in it.

In attestation of the truth herein stated, we, the party above mentioned, hereby subscribe our names:—

E. J. Schellous,

Hattie Scaley,

Jos. P. Scaley,

C. M. Stanley,

Maggie Burr,

B. F. Burr.

La Lógica, Mexico, June 18th, 1890.

We should make it a part of the business of life to have our surroundings such as keep us Godward. Burdens and hardships are thus lightened, and we gladly bear them in an atmosphere of love, as the people on shipboard keep cheerful in a storm when they, the captain, and crew are in harmony.

BIOGRAPHICAL SKETCHES.

WILLIAM BLAKE OF NEWCASTLE.

POET AND ARTIST.

BY T. S. MELSON.

WHEN he was 26, he married Katherine Boutcher, a young woman of humble connection—the dark-eyed Kate of several of his lyric poems. She lived near his father's house, and was noticed by Blake for the whiteness of her hand, the brightness of her eyes, and a slim and handsome shape, corresponding with his own notions of sylphs and naiads. As he was an original in all things, it would have been out of character to fall in love like an ordinary mortal. He was describing one evening in company the pains he had suffered from some capricious lady or another, when Katherine Boutcher said, "I pity you from my heart." "Do you indeed pity me?" asked Blake; "then I love you for that." "And I love you," said the frank-hearted lass, and so the courtship began. He tried how well she looked in a drawing, and then how her charms became verse: but finding, moreover, that she had good domestic qualities, he married her. They lived together long and happily. She seemed to have been created on purpose for Blake; she believed him to be the finest genius on earth; she believed in his verse; she believed in his designs; and to the wildest flights of his imagination she bowed the knee and was a worshipper. She set his house in good order, prepared his frugal meal, learned to think as he thought, and, indulging him in his harmless absurdities, became, as it were, bone of his bone and flesh of his flesh. She learned—what a young and handsome woman is seldom apt to learn—to despise gaudy dresses, costly meals, pleasant company, and agreeable invitations; she found out the way of being happy at home, living on the simplest food, and contented with the homeliest of clothing. It was no ordinary mind which could do all this; and she whom Blake emphatically called his "beloved" was no ordinary woman. She wrought off in the press the impressions of his plates; she coloured them with a light and neat hand; made drawings much in the spirit of her husband's compositions, and almost rivalled him in all things, save in the power which he possessed in seeing visions of any individual, living or dead, whenever he chose to see them. During the day, Blake was a man of sagacity and sense, who handled his graver wisely, and conversed in a wholesome and pleasant manner; in the evening, when he had done his prescribed task, he gave a loose to his imagination. While employed on those engravings which accompany the works of Cowper, he saw such company as the country where he resided afforded, and talked with Hayley about poetry with a feeling to which the author of the "Triumph of Temper" was an utter stranger; but at the close of the day, away went Blake to the sea-shore, to indulge in his own thoughts, and—

High converse with the dead to hold.

Here he forgot the present moment, and lived in the past. He conceived, verily, that he had lived in other days, and had formed friendships with Homer and Moses, with Pindar and Virgil, with Dante and Milton. These great men, he asserted, appeared to him in visions, and even entered into conversation. Milton, in a moment of confidence, entrusted him with a whole poem of his which the world had never seen; but, unfortunately, the communication was oral, and the poetry seemed to have lost much of its brightness in Blake's recitation. When asked about the looks of those visions, he answered, "They are all majestic shadows, gray but luminous, and superior to the common height of men." It was evident that the solitude of the country gave him a larger swing in imaginary matters. His wife often accompanied him in these strange interviews. She saw nothing and heard as little, but she was certain that her husband both heard and saw. Blake's mind at all times made—

The cobweb on the dungeon wall
Seem tapestry in lordly hall.

He could convert the most ordinary occurrence into something mystical and supernatural. He often saw less majestic shapes than those of the poets of old. "Did you ever see a fairy funeral, madam?" he once asked a lady who happened to sit by him in company. "Never, sir," was the answer. "I have," said Blake, "but not before last night. I was walking alone in my garden. There was great stillness among the branches and flowers and more than common sweetness in the air, I heard a low and pleasant sound, and I knew

not whence it came. At last I saw the broad leaf of a flower move, and underneath I saw a procession of creatures of the size and colour of green and grey grasshoppers, bearing a body laid out on a rose leaf, which they buried with songs, and then disappeared. It was a fairy funeral." To describe the conversations which Blake held in prose with demons and and in verse with angels would fill volumes, and an ordinary gallery could not contain all the heads which he drew of his visionary visitants. That all this was real he himself most sincerely believed; nay, so infectious was his enthusiasm that some acute and sensible persons who had heard him expatiate shook their heads, and hinted that he was an extraordinary man, and that there might be something in the matter. One of his brethren, an artist of some note, employed him frequently in drawing the portraits of those who appeared to him in visions. The most propitious time for these "angel visits" was from nine at night till five in the morning; and so docile were his spiritual sitters that they appeared at the wish of his friends. Sometimes, however, the shape which he desired to draw was long in appearing, and he sat there with his pencil and paper ready, and his eyes idly roaming in vacancy. All at once the vision came upon him, and he began to work like one possessed. He was requested to draw the likeness of Sir William Wallace. The eye of Blake sparkled, for he admired heroes. "William Wallace!" he exclaimed, "I see him now—there, there—how noble he looks; reach me my things!" Having drawn for some time, with the same care of hand and steadiness of eye as if a living sitter had been before him, Blake stopped suddenly and said, "I cannot finish him. Edward the First has stepped in between him and me!" "That's lucky," said his friend, "for I want the portrait of Edward too." Blake took another sheet of paper and sketched the features of Plantagenet, upon which his Majesty politely vanished, and the artist finished the head of Wallace.

VOX POPULI.

THE International Peace Congress, recently held in London, refused to open their session with prayer, many members being opposed to it as being a hypocritical proceeding on the part of the clergymen, who pray to their God for peace and then countenance war and sing Te Deums to the same God for the slaughter of their enemies. That the ministers think more of the privilege of performing a meaningless ceremony than they do of the necessity for spreading peace doctrines is proven by the withdrawal of many of them from the Peace Congress.

Libraries, museums and art galleries should be accessible to the public, especially on the only day on which those who have to work during the week days can visit them, and on which the opportunities for and temptations to vicious indulgences are the greatest. Open saloons and closed libraries is still the policy of most towns and cities in this country. A rational and not a Puritanical Sunday is what this age demands.—*Religio-Philosophical Journal*.

The interests of labour the world over demand the disbandment of the armies. A good government does not need an army to control its own people, and to meet a foreign foe the citizens of such a government will never fail to rally *en masse*. When governments become corrupt and oppressive, then the predatory classes begin to ask for a military establishment to protect them in their work of exploiting labour.—*Industrial Age*.

Miss Clementine Black, of London, has organized a "Consumers' League." The members of this League refuse to live upon the wrongs of others, and they keep themselves informed as to what employers deal fairly with their workmen, and give notice thereof. There should be similar Leagues all over the civilized world.

Capital punishment is a disgraceful relic of barbarism which blights our present civilization. Such punishment is unjust from the point of view of the eternal life, if there be one, or of the practical purification of the life that now is. No man, be he an officer of the law or a common citizen, has a right to exile any human being from this earth. He may be assuming responsibilities of which he little dreams, but the acknowledged responsibility which he assumes in the degradation of the public moral ideals, is in itself sufficient to condemn the practice. Murder is murder. It is absurd to say that because one man has murdered another, therefore the evil consequences of the foul deed may be neutralized by another murder, which shall be perpetrated by the hands of a publicly chosen officer.—*Rostrum*.

OFFICE OF "THE TWO WORLDS,"
10, PETWORTH STREET, CHEETHAM, MANCHESTER.

The People's Popular Penny Spiritual Paper.

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THE TWO WORLDS.

Editor:

MRS. EMMA HARDINGE BRITTEN.

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

Sub-Editor and General Manager:

E. W. WALLIS.

To whom Reports, Announcements, and Items for Passing Events and Advertisements should be sent at 10, Petworth Street, Cheetham, Manchester, so as to be delivered not later than Tuesday mornings.

FRIDAY, SEPTEMBER 12, 1890.

CAN SPIRITUALISTS AND THEOSOPHISTS UNITE ON A COMMON BASIS OF BELIEF?

We feel obliged to head our article with this question, not that we ask it on our own behalf, but because it is one continually being pressed upon us, though always, it must be observed, by theosophists not spiritualists. We have now on our table, ten letters recently sent by theosophists, reiterating this question, and the frequency with which it is pressed upon us either shows that a large number of theosophists do not know their own cult, or else that they are ignorant of that of the spiritualists. In both the first and second volume of *The Two Worlds*, we have pointed out by numerous extracts from avowed theosophical journals and writings, that theosophists deny every item of our faith, whether concerning the nature of the beings who communicate with us; the good and use of their communion, or the conditions of the life hereafter of which our communicants teach.

How then is it possible for two such opposing doctrines to become united on any common basis? If the theosophists deny every position that we assume, where is the common ground between us? Were the question to be one of evidence merely, then indeed we might, if it were necessary or desirable to do so, appeal to arbitration, in which case, we should say: "Judge ye us by our facts, and the theosophists by their theories." As it is, we remain indifferent, except when they put forth theories calculated to make our communicants appear in the light of horrible and injurious devils, and claim the result of our facts as "ruinous" to the souls and bodies of those that take part in them. Then and then only, do we arise to rebut their assertions, demand their authority, and deny their wholly untenable assertions. As to the claim for "Brotherhood," &c., that is a story as old as the race itself, and we have yet to find a single religious sect, from the followers of Gautama Bouddha to those of Sam Jones, the serio-comic revivalist of the Far West, who has not taught all the good things that the theosophists claim to have suddenly discovered. As a specimen, and we hope a final one, of the style of letters that pour in upon us from two distinct classes, the one urging the unity of theosophical ideality with spiritual facts, and the other class openly avowed theosophical antagonists, we call attention in this number to two thoroughly representative letters. The answers we append may, and we trust, will be received, as applying in full to the other eight now before us, and many predecessors dealt with privately.

(Letter No. 1.)

"LET US GATHER THE HONEY."

THE remarks appended by the Editor of *The Two Worlds* to "Theosophical Definitions by an avowed Theosophist," awaken certain reflections in the mind of one who watches alike the spiritualist and the theosophist from the standpoint of a practical religionist.

Both spiritualist and theosophist agree as far as can be gathered from their published writings, that given a medium, physical phenomena are produced by the operation of psychic and spiritual manifestations of disembodied personalities. The man of science declares that such manifestations do not prove that intelligence and knowledge belong to spirits or disembodied souls, since somnambulists have been known to compose music without having learnt the melodious art, and to speak languages of which they were entirely ignorant in their waking condition.* Let all these claims be granted, the question of interest to the general public and to the race is, will the teaching of the spiritualist, or the teaching of the theosophist, prove of most service to society as a whole? Or, to put a similar question in another form, may not the spiritualist and the theosophist both have a work to perform? Are not many attracted to spiritualistic teaching who could not be approached by the philosophy of the ancient Wisdom-Religion; and are not many drawn to theosophy who would never step over the sill of a séance-room? As I read with pleasure *The Two Worlds*, and learn from its pages of self-denying efforts of poor and hard-worked men, like Mr. Alfred Kitson, who devote their little leisure to work which shall lighten the darkness of the coming generation; when I read the "platform record," and consider how much untiring sacrifice is here made manifest, those true words "By their fruits ye shall know them" are called to mind. I remember having read in Madame Blavatsky's "Key to Theosophy" a statement of how many beliefs theosophists have in common with spiritualists; and most kindly appreciation was also there expressed for some intelligent and high-minded spiritualists. Moreover, it was there plainly declared that theosophists had no wish to proselytize anybody, statement of truth, not conversions, being the business of the Theosophical Society. It is natural that the rank and file of the theosophic army may be somewhat inclined for flying skirmishes. If a man thinks he has the truth, who can blame him if zeal outruns discretion, and he tries to share his treasure with his brother? But the generals—the leaders—of the armies of progress, should recognize that they fight against a common foe—rank materialism, and dead formalism—and should, at least, endeavour to maintain discipline among their followers, and not allow those who are natural allies, to turn their arms against each other, and degenerate into a rabble, powerless in the face of the enemy, but strong for self-destruction. Spiritualists most likely could find something to admire in the ethics of theosophy, and theosophists can see their most cherished teachings exemplified, not only in the struggling lives of sacrifice and devotion to others' needs, but also in much that is recorded in the journals devoted to spiritualism.

R. M.

ANSWER BY EDITOR "TWO WORLDS."

Our kind and peace-loving correspondent has written a very pretty plea for mutual forbearance between allies, but not one that in any sense applies to antagonists, and, having mistaken entirely the foundations upon which the spiritualists and "theosophists" base their beliefs, the structure aimed at being built up, in which spiritualists and theosophists would dwell together in fraternal accord, falls to the ground. As we have shown again and again in this journal, and that from the literature of both parties, spiritualism and theosophy are as wide apart, and as likely to remain so, as the poles of the earth. Spiritualism claims as its revelator unnumbered hosts of spirits who *prove* their identity with human beings who once lived on earth by tests, such as ages, names, dates, expressions, and revelations known only to those the world calls dead—in fact, by a vast range of varied phenomena, the great bulk of which could not be imitated by any human beings under similar conditions. These spirits, moreover, prove their truth and human origin by repeating their tests all over the world, through countless mediums, strangers to each other, under totally unprepared conditions, and in great varieties of languages. In all cases known to the Editor—

* Such somnambulists are rare; but when found they generally acknowledge themselves, or are assumed to be, under the control of disembodied intelligences.—Ed. T. W.

herself a tireless traveller, writer, medium, and investigator—the communications of these spirits have always produced good, given good counsel, helped to bless, comfort, and strengthen humanity in good, and everywhere and under all circumstances taught that the one man was the one spirit—never went back or retrogressed, but always remained the same identity, and ever had the opportunity of progressing upward and onward throughout eternity.

Of the other life they represented that heaven and hell were states growing out of the good or evil done on earth, but that there was no finality in either state, but evermore progress for the soul according to its tendencies for improvement and good.

Now theosophists, although they put forth very fine philosophic talk about universal brotherhood, good, truth, science, &c., &c., &c., and every good thing that every other sect in the world has taught before them, when they come to speak or write of spiritual things and existences, deny every item named above, as taught by spirits. They cut up the one man into seven parts; bury some, drift off others to states where they are to lose all consciousness of their past lives, quench their identity, and become utterly unable “ever to return to earth again,” *except to the very highest adepts*—favoured beings of whose existence no proof has ever yet been rendered. Out of the seven cut-up items of the one soul they only allow one to return to earth, and these are only corpse lights, grave emanations, horrible loathsome “reliquiæ of the dead,” and in returning or attending the séance rooms, they are only there to do mischief, teach every conceivable vice, and lower the mediums through whom they come, so as “to ruin them body and soul.” And these are the horrible *spooks* that they make of our beloved spirit friends, and these are the shameful slanders that they launch against the many good, pure living, and spiritualized persons who are to be found in the ranks of the spiritual mediums. As to the life hereafter, the theosophists make even a worse jumble of it, and a far more distasteful one, than the orthodox Christians. Some of them write of a place they call “Devachan,” in which one of “the seven principles”—no one has exactly said which—lives for two thousand years in a sort of half-conscious, half-sleeping, state, at the end of that time to be born again as—somebody—what or who, deponent sayeth not. Other theosophists teach of continuous re-incarnations going on all the time, not unfrequently one great personage of the past being divided up into half a dozen small personages of the present. The most unfortunate feature of all these claims is, however, that there is not one shadow of evidence given of its truth, except that it is the teaching of some unknown “Mahatmas,” of whose existence again there is not even a shadow of proof, and of whose supposed doings three parties have publicly asserted the whole story to be a fiction, and the result of gross imposture. If there are “Mahatmas”—if these Mahatmas can give any authoritative proof of their existence even, much less of their teachings, why is not that proof forthcoming?

Meantime, against the possibility of any such proof, first comes the pamphlet of Madame Coulomb, then the exhaustive researches, also published, of Dr. Richard Hodgson, and finally the tremendous and disgraceful revelations made in the *New York Sun*, as late ago as July 20th. Why are not these terrible affirmations contradicted and proved false if they are so? No libels that were ever uttered or published are equal in character, either of damaging truth or infamous defamation, to these three published statements, and yet they remain wholly unchallenged by the theosophists themselves. We receive constant assurances that theosophy and spiritualism are one, and the interests of believers in both ranks ought to be fraternally shared and united. To this we reply everlastingly, No. They are not one, nor is there a single point of similarity between them. Our souls are not cut up into seven bits at death, and no part of us loses consciousness, identity, love of kindred, or memory of earth-life. No part of us *does* remain on earth hovering about séance rooms only to do mischief, ruin the mediums body and soul, and incite those that listen to them to every evil. Few, if any, spirits, really proved to be such, ever taught the doctrine of re-incarnation; and all alike in every country and through all sources return to do good, incite humanity to progress, and help to open up endless vistas of knowledge of spiritual things and spiritual science. Now, in fine, when our theosophist friends can give ONE well-proven fact as susceptible of demonstration as those which have convinced, say, one such mind as that of Judge

Edmonds, or William Howitt, we will say there may be some common ground of belief between the two parties; until then, theosophical theories and spiritual facts are—once again—as widely sundered as the poles; although as friends and students in the newly discovered realms of the spiritual universe, they may walk hand-in-hand and personally be friends as loving as the Hebrew Jonathan and David.

LETTER II.

To the Editor of “*The Two Worlds*.”

Madam,—In your issue of August 15th appears a reply (editorial) to a letter of a theosophist. Mr. De Istrzebski makes certain remarks (which you quote), to the effect that after death the baser animal soul and the eternal Ego part company, the former to fade out, and the latter to enter a condition of subjective evolution and bliss. In your reply you affirm that the *undivided soul* passes to the life beyond? Do you mean this? Do you mean that to the glorified “life beyond” passes not only the spirit and thought-soul, but also those animal and selfish tendencies that no mortal on earth is wholly freed of? Surely you draw a distinction between those who have, and those who have not, destroyed on earth these base ingredients. If you say that you do not include them in your concept of “soul,” then it follows that you consider death to strip from a man all that is base, permanently. If not permanently, then he resumes them, which is re-incarnation. What claims, may I ask, has a man to have his mud cleaned off without effort of his own? Moreover, it results that he who has painfully cleaned himself in life, and he who is painlessly cleaned at death, stand ultimately in the same case with differing merits. If you hold that the cleansing is done after death, so does the theosophist, only the latter says that the process is only temporary, and that after awhile the work must be resumed by the only persons whose just fate it is, and whose education it is, to do it.—Respectfully,

H. CORYN.

Trewirga, Acre Lane, Brixton.

London, S.W., August 25th, 1890.

ANSWER BY EDITOR “TWO WORLDS.”

In reply to the above, the Editor begs to say, she neither “holds opinions,” “affirms,” or entertains any “concepts” of her own, in regard to the state of the soul after death. All she and her spiritualistic associates know, is derived from the assertions of those spirits who are living in the actual experience of what they teach, who by tens of thousands have communicated in different languages and countries of the earth during the last forty-two years. These spirits have proved their identity with the men, women and children they were on earth by tests sufficiently crucial and indubitable to convince millions of sane, thinking, and many shrewd and clever people; and all, without equivocation or divergence of statement, represent themselves to be in different grades of bliss or mental suffering, according to the good or evil they have done in their earth lives. From Swedenborg to the present day, all those spirits communicating under *strictly test and well proven conditions*, represent their spheres as varied according to their moral states. All represent themselves as the subjects of progress, thousands upon thousands communicating from different grades of progress, but not one (except the disciples of Allan Kardec and the re-incarnationists) have ever allowed that their souls at death were subdivided or cut up into the seven parts as alleged by theosophists.

They claim to have become enfranchised from their bodies; to be clothed with a spiritual body as real, or even more so, than their natural bodies, but to be the same men, women, or children they were on earth, only with higher views of good and truth; atoning by suffering and effort for their past vices; learning and striving to improve and perfect themselves for the future; moving onward and upward through the open pathways of progress, but never going back to become mortal again, any more than the eagle would go back to be the egg, or the oak go back to be the acorn. If the laws of testimony be of any avail on earth, they are better and more universally proven by the spirit communications of the last forty-two years than in any other cycle or period of history.

It is, therefore, not what the Editor “holds” or “believes” that she bases her writings and teachings upon, but what she *knows*, and what millions of her fellow mortals have proven as well as herself. Finally, we offer for our correspondent’s further information a brief summary of our

accepted faith, given under the MOST CRUCIAL TEST CONDITIONS by the spirit of Robert Owen, the great Socialist, as follows :—

I believe in the Communion of Spirits and Mortals,
In the Fatherhood of God,
The Brotherhood of Man,
The Immortality of the Soul,
Personal Responsibility,
Compensation and Retribution hereafter for all the good or evil deeds done here,
And a path of eternal progress open to every human soul that wills to tread it by the path of eternal good.

MR. ALFRED KITSON'S TESTIMONIAL.

ALFRED KITSON, TO THE NOBLE DONORS, WORKERS, AND PROMOTERS OF THE TESTIMONIAL PRESENTED TO HIM ON BEHALF OF LYCEUM WORK SERVICE.

To Mrs. Emma Hardinge Britten, Editor "*Two Worlds*."

DEAR MADAM,—Permit me to occupy sufficient of your valuable space to return my warm and grateful thanks to Mr. Johnson, of Hyde, as the proposer, yourself, as the untiring and unsparing worker in carrying out the proposal, the Lyceum Conference Committee, for passing the resolution, and all the good and kind friends "young and old, large and small," who have with work and money contributed so generously to present me with the testimonial so warmly appealed for in *The Two Worlds*, and so bountifully responded to by yourself and the hosts of friends whose lists of donations you have from time to time published. I feel utterly unable to express my gratitude for this visible manifestation of sympathy and appreciation of my humble efforts on behalf of the Children's Progressive Lyceum movement in England. I cannot promise you, dear friends, to be more diligent and earnest in the future than in the past, because I have done my best; but I do promise to be equally as earnest and persistent in the future as I have been in the past. And as an earnest of that end I here make public my promise to give to the Union both the MS. and copyright of my book, "*Spiritualism for the Young*," which has been thoroughly revised, and much new matter added, with notes of my authorities, books, chapter and verse of all biblical incidents, in order to satisfy a critical public. The first edition is sold out, and if a second be called for before the Union is prepared to take charge of the same, I further promise to see to its publishing, and render full account to the Union in conference assembled.

As the "olive branch" has ever been the emblem of peace, so is the material of which the purse is made to me emblematical of the mission of the Lyceum movement—"PEACE ON EARTH, AND GOODWILL TO MEN." The small coin will ever remind me of the dear children's offerings, their sympathy and love. The whole I shall treasure to the end of my mortal career.

In conclusion, friends, one and all, old and young, I thank you most fervently and sincerely for this great and inestimable mark of honour you have, in your goodness, conferred upon me, and surrounded with such an army of friends, I may truly say, "They that are for us are more than they that are against us."—I remain, yours most gratefully and fraternally,
ALFRED KITSON.

ERRATA.

Mr. Kitson calls attention to the fact that he has received an additional 2s. 6d. from the good friends at Oldham, which was omitted in the last published list of donations to his testimonial. This, together with the other sums named, amounted to £15 2s. 0½d., 7s. being printed by mistake in the total, instead of 2s.

Additional sums contributed after the last issue :—

	£	s.	d.
Collyhurst Road Lyceum, Manchester	1	10	0
H. A. B., London	0	2	6
Friends from 92, Ashted Row, Birmingham	0	2	6
Belper Lyceum	1	8	6
West Vale friends (per Asa Smith)	0	8	0
Mr. John Denver, Glasgow	0	3	0
Nottingham Lyceum	0	5	0
	£3	10	6

Why shrink from the indicative marks of old age? They are as appropriate and becoming to a truly ripening spirit as the bloom and freshness of inexperienced, undisciplined, and fruitless years of early youth.

THE BUDDHA RAYS.

THOSE who have attended many spiritual circles are familiar with the appearance of moving lights like stars, faces, and features, evolved by spirit power.

In any community strongly moved by religious feeling and faith, such things are possible in broad daylight, and have often been produced, as in the effigy of the Madonna at Lourdes, in France, which became the source of the temple erected on the spot to which Catholics resort by thousands for hygienic relief, and at Knock, in Ireland, where the country people saw pictures of the Madonna and St. John on the outside walls of the chapel as they passed by. This originated the pilgrimage of thousands to Knock, and the marvellous cures reported as occurring there.

In India all the conditions exist for similar phenomena, and we may wonder that they have not more often occurred. The *Theosophist* describes an incident more remarkable in some respects than any that have occurred in Europe.

In 1887 the High Priest at Sumungula described in the *Theosophist* this strange illumination seen at Badulla on Buddha's birthday, the full moon day of that year. He said the people of his own monastery and some thousand other spectators had seen these lights.

One of these pupils (Pannasara), an intelligent and sceptical young man, not convinced by the testimony of pilgrims who had seen these lights in former years, examined the matter for himself, and reports the result as follows :—

"Having heard of the emanation of Buddha's Rays from this dagoba, I undertook a pilgrimage thereto, reaching Badulla on the 6th of May, 1887, about 7-30 a.m., at which hour the sun was shining brightly on the dagoba, with nothing unusual to be seen. Soon after my arrival the assembled pilgrims, who numbered about 200, commenced the usual ceremony of marching thrice around the dagoba to the accompaniment of drums.

"Being incredulous of the truth of these phenomena, and desiring to be in a position which could not possibly render me subject to any optical delusion, I moved around to the west side of the dagoba, standing in its shadow. At that moment I heard the cry of 'Sadhu' from the pilgrims, and looking up saw what looked like two or three small bright stars rising slowly from the north side of the dagoba. These gradually increased in number, the most of them coming from the south side. There simultaneously appeared what resembled a rainbow in colour, which was distinctly visible during the whole time, not stretching across the top of the dagoba, but shaping itself to its contour, and hovering over the emanations, which certainly came from the body of the dagoba.

"The phenomenon lasted about one and a-half hours, the rainbow disappearing with the emanation from the dagoba."

(Signed) "RAMBUPPOLA PANNASARA."

There is no possible optical explanation of the occurrence. It occurred under the full blaze of a tropical sun. There was no rain or mist to produce a rainbow, and it was not shaped like a rainbow, but followed the curves and projections of the dagoba. It is visible on all sides like any other natural object with a fixed position.—*Madras Times*.

LYCEUM JOTTINGS.

TOO LATE.

Too late to rise, too late for school,
Too late to keep by such good rule;
The sluggard soon becomes a fool;
O never be too late.

O use the precious hours to-day,
To gather knowledge while you may,
For quickly hasteth time away;
Then never be too late.

And grateful to your parents be,
For tenderly they've cared for thee;
And soon on earth you may them see
No more—and mourn too late.

And to thy suffering, brother-man,
Give aid and comfort while you can,
Aye, like the good Samaritan;
Ere yet it be too late.

To all, death hasteth on apace;
Then seek thy Heavenly Father's face
Through life to guide thee by His grace;
Ere yet it be too late.

PLATFORM RECORD.

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

ACCRINGTON. 26, China Street.—Afternoon: Mrs. Wade spoke effectively on "Mediums and Mediumship," giving some good advice. The evening service was in memory of one of our Lyceumists, who passed to the higher life on September 3rd. [See Passing Events.] The guides of Mrs. Wade gave an interesting discourse on "Death." Judging from the interest shown by most of the audience, the discourse was much appreciated. Good clairvoyance after each address.—J. H.

BATLEY. Wellington Street.—Afternoon: Mrs. Midgley's subject was "Is it lawful to do good on the Sabbath day?" The control said that all days should be Sabbaths to a spiritualist; it was the duty of all to do good whenever and wherever the opportunity presented itself. Evening: "If ye then being evil, know how to give good gifts, how much more will your Heavenly Father give the Holy Spirit to them that ask?" was dealt with, at some length, to a large and intelligent audience.—J. W. W.

BINGLEY.—Kindly allow us to tender our sincere thanks, through your valuable paper, to our friends of Leeds, Bradford, and Halifax for their generous and able support at our camp meeting, on Sunday, Sept. 7, upon the Heights of the Druids' Altar, which, I am happy to say, was an entire success—the speaking being short and to the point, by Mr. and Mrs. Stansfield, Messrs. Bush, Marshall, Parker, Woodcock, Blackburn, Wakefield, and Mrs. Bower—hoping we may have many such meetings. Mr. Craven, of Leeds, presided, and Mrs. Beardshall spoke as well.—F. W.

BLACKBURN.—Afternoon: Miss Walker's guides spoke on "Man in Heaven—his spiritual occupation." Evening: "Man in harmony with Creation." Clairvoyance after lecture, nearly all recognized. The chairman, Mr. A. Sharp, described a spirit-form to a person in the hall, which was recognized; also closed the meeting by prayer, which proves that he is capable of occupying the platform—like many local mediums who are only short of courage to stand and speak.—C. H.

BOLTON. Bridgeman Street Baths.—Afternoon: Mr. Johnson answered questions sent up by the audience. In the evening four subjects were sent up, the most important being "Does the Bible teach Spiritualism?" and "Spiritualism and Orthodoxy Contrasted," the controls taking up passage after passage from the Bible, proving in a very masterly manner that the Bible did teach spiritualism, as it had also taught bloodshed; and whilst they could agree with some of its passages, they could also agree to differ with a vast number from the same book. The evidence put forth showing the difference between spiritualism and orthodoxy was very clear, the reasoning of the controls being very logical and always to the point, and whilst the teachers of orthodoxy could only bring fear to affect the minds of their followers, spiritualism gave practical proof of a life hereafter.—J. P.

BOLTON. Old Spinners' Hall.—Mr. B. Plant addressed good audiences. Afternoon subject, "Christianity and Spiritualism." At night he took three subjects, chosen by the audience, the last being "What good has Spiritualism done for humanity?" The party and entertainment were well attended, and a very enjoyable evening was spent. The members wish to express their thanks for the *Two Worlds* kindly sent to us for free distribution amongst strangers by the *Two Worlds* directors, and to Mrs. Horrocks, of Heywood, for copies of *The Medium*. If spiritualists could let us have their old papers for distribution we should be glad to pay their postage.—A. Halliwell, 128, Deane Church Lane, Daubhill, Bolton.

BRADFORD. St. James's Spiritual Church.—Sept. 7: A good time with Mrs. Mercer and guides. Afternoon subject, "Deeds, not Words, as our Salvation." Evening, "Who are the true heroes?" Both treated in a very able manner, and much appreciated by the audiences.

BRIHOUSE.—Afternoon: The guides of Mr. G. A. Wright dealt very earnestly with "Spiritualism and its Critics." Evening, subjects from the audience were treated in a manner which seemed to give satisfaction. Satisfactory clairvoyance and psychometry.

BURNLEY. North Street.—Afternoon: Mr. Wm. Rowling's subject was "Nelson's last signal to his fleet," full of practical instruction. Evening: "The philosophy of a future life" was very minutely evidenced in all nature. Two such discourses enabled our speaker to return home with the well-earned thanks of all present. We deeply deplore the spirit of migration which has occurred to-day, both on account of our speaker, and for the welfare of the society; such manifestations must tend to weaken those who are willing to work to bring success.—N. L.

BURSLEM. Coleman's Room.—Service conducted by our president (Mr. Llewelyn). Mr. W. MacDonald delivered a most interesting and instructive discourse on "What is Truth?" which is a deep and profound subject, and must have caused him a deal of trouble. There was a very appreciative audience.

CARDIFF.—Morning: Mrs. Green, of Heywood, delivered an able address on "The Immortality of the Soul," and in the evening to an overflowing audience she delivered an eloquent oration on "Mind over Mind, or Spirit Control." Lyceum as usual, 3 p.m.

CLOCKHEATON. Walker Street, Northgate.—A good day with the guides of Mr. Armitage. In the afternoon they dealt with eight subjects from the audience, and six at night. The audiences were highly pleased.

COLNE.—Mr. A. D. Wilson gave two good lectures. Afternoon, he took the 15th chapter of Luke. Evening, "Watchman, what of the night?" Fair audiences.—J. W. C.

DARWEN. Church Bank Street.—Speaker, Mr. Campion. Subjects: Afternoon, "Success and Failure"; evening, "The Church and its Foundation," which were dealt with in a masterly manner, to very fair audiences. Next Sunday is our annual Flower Service; speaker, Mr. Victor Wyldes.—W. A.

EXETER. Longbrook Chapel.—Mrs. M. Hellier's guides took their subject from the hymn sung, "The world has much of beautiful," which was excellently handled. They also dealt with the "Philosophy

of Life," showing that God was a loving, merciful Father. How could any rational thinking person conclude that God created a devil and a hell to torture his own children. A truly spiritual service to a rather sparse audience. There are plenty of spiritualists here, but they appear afraid to show their colours.—H. R.

FELLING. Hall of Progress, Charlton Row.—Wednesday, Sept. 3: Mr. J. J. Morse was with us. Subject: "The Aim and Object of Spiritualism." On Sunday last, Mr. Westgarth, after naming a child, took for his subject, "What shall I do to be saved?" Both lectures gave general satisfaction.—J. D.

GLASGOW.—Morning: Mr. D. Duguid gave an address on "The Bible." He endeavoured to prove that it taught astronomy, chemistry, and geology, and quoted many passages from the first book of Genesis. The shepherds observed the stars, and Noah made wine, and many indications existed to show that a partial flood took place. A discussion followed, in which it was maintained that the book taught only of the childhood of the human race, and that it was only by reading into it our present knowledge that gave it a consideration as regarded the scientific teachings. Evening: Mr. Donaldson, of Croydon, being in town, kindly gave an address on "Spiritualism." He gave several facts worked out by his own observation, which proved beyond a doubt that the dead do live on, and can communicate knowledge, fully demonstrating the facts. The instances enumerated by him were unique and complete, leaving no room for doubt. The Lyceum was well attended, and bids fair for success. On Thursday, September 4, a concert and soirée was held to inaugurate the opening of the Lyceum; it was well attended, and a very enjoyable evening was spent with songs, recitations, and speeches, all of which were pleasing, amusing, and edifying.—J. G., sec.

HECKMONDWIKE. Thomas Street.—Afternoon: Mr. H. Crossley discoursed to a rather poor audience on "The Word of God, and how to read it." Some beautiful illustrations of the goodness of God in nature were given. Evening, to a full audience, he strove his best to master the all important subject, "Life." Considering the short time he has been a platform speaker, the failings we shall have to allow for. Clairvoyant descriptions were given clearly, but only partly recognized.—G. A. Woolley, Firth Square.

HECKMONDWIKE. Blanket Hall Street.—Mr. Crowther gave able discourses. Afternoon subject, "We are judged by our deeds, not by our words." Evening, "Spiritualism a priceless pearl," which gave great credit to our esteemed friend. Mrs. Black, of Batley, who is a very promising medium, gave clairvoyant descriptions at each service, which were mostly recognized. Good audiences.—T. R. O.

HUDDERSFIELD. Brook Street.—A pleasant day with our friend Mr. Postlethwaite, who discoursed in his usual effective and instructive style. Audiences only thin.—J. B.

LEICESTER. Temperance Hall.—Mrs. King's guides gave us encouragement to go on with our work, as truth must be the ruling power before long. After the address Mrs. King gave clairvoyant descriptions, which were mostly recognized; one of the chief features in Mrs. King's clairvoyance is, she tries to let the strangers at our meetings have their friends described to them, which is convincing of the truth of spirit return.—T. G.

LONDON. Canning Town. 2, Bradley Street, Beckton Road.—A full and harmonious audience listened to a well delivered address by Mrs. Yeeles, who is always cordially welcomed. Two subjects were sent up and satisfactorily handled; nine clairvoyant descriptions were also given, all recognized. I am desired to return our "sincere thanks to Mrs. Yeeles' young friends from Leyton, for the able and accomplished manner in which they conducted the musical service." Outside the hall were many listeners. We sincerely hope on Mrs. Yeeles' next visit, that her young musical friends will honour us again with their presence.

LONDON. Federation, Claremont Hall, Penton Street, Pentonville Hill, N.—Evening, an open meeting was held, under the chairmanship of Mr. W. O. Drake. Mr. S. T. Rodger read Dr. Peebles' article in *The Two Worlds*, entitled "Testimony to Spiritualism throughout the Ages." Messrs. Tindall and Read recounted some of the impressions gained in their recent visit to the provinces. The meeting was also addressed by Messrs. Houchin, Wallace, Vogt, and Bullock, unity and brotherhood being the leading thoughts of their discourses. Next Sunday evening sceptics are specially invited to hear the spiritualists' answer to the materialist. Discussion will be allowed. Open-air work, morning, Messrs. Bullock, Houchin, and Rodger addressed a large, and toward the close, somewhat unruly assemblage. Messrs. Emms and Goddard resume the work here next Sunday morning at 11. Hyde Park, 3 o'clock, Messrs. Drake, Rodger, Hopcroft, and Bullock conducted the usual meeting, and secured a good hearing from a respectable audience. In Battersea Park Mr. Veitch conducted the discussion which has been going on for the last few weeks. In Finsbury Park, Messrs. Darby, Jones, and Brooks, with the assistance of Mr. Burns, had a very good time. Important alterations: at the last meeting of the Council it was decided not to hold any meeting in Hyde Park next Sunday afternoon, but to concentrate all possible strength in Regent's Park, which has been so far much neglected this season. Workers, please note. The meeting will begin at 3 p.m.—S. T. R.

LONDON. Forest Hill. 23, Devonshire Road.—Mr. Emms gave a very instructive address on "Man's Spiritual Possibilities."

LONDON. Hyde Park.—Open-air work. Afternoon: A good number of spiritualists and speakers were in attendance. Messrs. A. M. Rodger, Drake, Hopcroft, Bullock, Houchin, Cannon, and others, spoke upon our principles in general, and won marked attention. The meeting was a prolonged one, and a great quantity of literature was distributed. We are pleased to say that the papers, *The Two Worlds*, *Light*, and *Medium* can be obtained at the Park gates on and after the day of publication. Mr. Burns has our thanks for another 1,000 tracts. Next Sunday afternoon a series of meetings will be conducted in Regent's Park. Our spiritual friends, young and old, are asked to kindly come forward and help. Mass meeting on 21st inst. [See Prospectives.]—Percy Smyth, hon. sec., 68, Cornwall Road, Bayswater.

LONDON.—Marylebone Association, 24, Harcourt Street.—A large audience listened to an instructive address from the guides of Mrs. Spring, followed by clairvoyance, which was very satisfactory.

LONDON. Open-air, Battersea Park.—A large audience listened to the debate between Mr. Timms (Christadelphian) and Mr. J. Veitch,

Mr. Timms asserting "that the Bible was not in harmony with modern spiritualism. Mr. Timms' quotations were well and cleverly met by Mr. Veitch, who again carried off the honours in his last speech, showing how spiritualism taught the highest Bible truths, and gave a grand general exposition of our knowledge and belief. We thank many spiritualists who came long distances to help us. We hope to continue our afternoon meetings in some hall for the winter. A stranger came to me and said, "Sir, I am an infidel, but having heard you several times, and these two debates, I confess I am staggered. Will you please supply me and a friend with copies of each of your papers regularly, as we want to know more." Cheering words for earnest workers.—U. W. G.

LONDON. Peckham. Chepstow Hall, 1, High Street.—Friends, remember the inauguration of our building fund on Sunday next, at 8 p.m. Come and help us to provide at least one permanent hall for our work in London. It is indeed a want, when between 40 and 50 people attend a week night healing meeting in such a limited space as our rooms in Fenham Road afford, where by the way we are going to open Sunday Services, on Sunday, September 21st, in addition to our Chepstow Hall meetings. Morning, Mr. J. Allen resumed his address on "Spirit Travelling." Evening: Mr. Treadwell addressed us on the "Spirit manifestations recorded in the New Testament," finishing with some clairvoyance, supplemented by several descriptions by the chairman. Testimony was given by one of our members to the efficacy of the healing balm as experienced in the case of his little girl, who from being unable to walk without the use of very expensive iron supports, is now able to use the limb naturally, to the great joy of her parents, who thank God for the time when they first heard of the Gospel of immortality. Come and see the work at Fenham Road, on Friday evening.

LONDON. Winchester Hall, 38, High Street, Peckham.—Our worthy treasurer, Mr. Sutliff, occupied our platform for the first time on Sunday morning last, giving us an address on "Revelations." The fervent devotion of the prayers he offered for guidance gave pleasure to all, and without doubt led to the excellent tone of the meeting which was manifested during his paper, and in the subsequent remarks which followed from Mrs. Bell, Mr. Dale, Mr. Leach, Mr. Yeates, and others. We only hope that the success and pleasure which has attended our friend's initial effort will cause him at an early date to repeat the experiment. The evening service was well attended, and a powerful address delivered upon "Belief and Works."—J. V.

LONDON. Shepherd's Bush, 14, Orchard Rd.—The chairman (Mr. Mason) made a few remarks explanatory of our objects. Mr. C. Reynolds gave an interesting address upon the "Use of Spiritualism," and showed the importance of the principles being followed out in daily life. Mr. Percy Smyth spoke upon "The consistency and comfort of a knowledge of a future life," pointing out that "spirits in prison" should be helped by all true spiritualists. A very pleasant evening was spent, and the chairman spoke of the necessity of our having an organ to make our services more attractive. The matter was at once taken up, and we feel sure that friends who are not members, but sympathise with us, will help us. A harmonious séance on Saturday evening. Mrs. Mason, medium. We were pleased to notice several strangers who seemed to be much interested.—Pro J. H. B., cor. sec.

MANCHESTER. Temperance Hall, Tipping Street.—Mr. J. B. Tetlow gave a grand discourse in the afternoon, and very satisfactory psychometry. In the evening he took subjects from the audience and dealt with them in his usual straightforward manner. He explained psychometry and its uses at great length, which was very much appreciated by a large audience, and gave six psychometrical readings (or tests); not only the parties receiving them, but the whole audience was well pleased. The musical part was taken by our friend Mr. Smith, with great credit. Our choir is improving under his tuition every week. Mr. Smith, junr., kindly assisted by singing a solo, the choir joining in the chorus. Altogether we had a grand day.—W. H.

MANCHESTER. Psychological Hall.—Afternoon: Mr. Pemberton's guides spoke upon "The uses and abuses of spirit intercourse," pointing out the benefits to be derived, if used aright, to mankind, by raising his aspirations to a higher plane, whereas, if abused, the tendency would be the reverse. Evening: "The signs of the times." In the discourse the great discontent, both in the commercial and religious world, were brought fully to the front, showing the defects of the present methods of procedure. The signs gathered from them prove that within the near future a great change for the better is gradually developing.—J. H. H.

MIDDLESBRO'. Spiritual Hall.—Mr. Varey referred to the drowning of a dear child, just 11 years ago, and the first intimation thereof being given clairaudiently to Mrs. Varey. Mr. Varey also spoke of haunted houses he personally knew of in Scarborough and Middlesborough. In the latter instance valuables had been psychically made known. He spoke earnestly of the experimental, educational and personal value of spiritualism, concluding with clairvoyance, one or two delineations being capital.

MONKWEARMOUTH. 3, Ravensworth Terrace.—Mr. Henry's guides gave a short address on "The false teachings of Christianity," and urged upon all to investigate spiritualism and to live a good moral life here. Followed by successful clairvoyant delineations.—R. C. H.

NEWCASTLE-ON-TYNE.—Open-air mission. It gives me great pleasure to find my temporary withdrawal from this work has had the effect of quickening the consciences of some who failed to fulfil former promises, so that the work will go on under (as the phrase goes) *new management*, and I trust will produce more and better results. I hope those friends who have assisted in this "labour of love," as well as those who have not, will not feel hurt by any remarks from me in regard to neglected duty in this matter. I would not, if I could, coerce any, or dictate to individuals, as to how they should serve our noble cause. Let each be fully persuaded in his own mind. I am glad to be able to report that on this bright summer day a large, intelligent, and thoroughly respectful audience listened to a remarkably cogent and lucid address, delivered with great earnestness and feeling, by Mr. Lashbrook, at the Quay Side. Let as many others who feel *impulsion from the spirit world* "come over and help us" ere the summer closes.

NEWCASTLE-ON-TYNE.—Mr. and Mrs. Everitt's visit has produced great interest in the facts of spirit communication. The hall was crowded to repletion on Sunday, to listen to his address, a portion of which is reported in the *Leader* of the 8th. This lady and gentleman

are quite genial and unassuming in their social and public habits, and all those who were favoured by personal contact with them will long remember their superior influence. The scientific manifestations obtained in the circle were, to say the least of them, marvellous in character. The movement and carriage of solid material, the "thuddings," "shakings," and "rappings," beautiful lights, and what is still more marvellous, the confab with "Nippy" in the direct voice, who for long periods interchanged ideas and compliments in a witty and colloquial style—"now grave, now gay, now tender and severe." Other phenomena occurred of a domestic nature, which I do not report. Truly, we may each and all rejoice—Death destroyed, Atheism hoist by its own petard, and "Immortality triumphant," the inspiring watchword of this grand epoch. Mr. J. J. Vango, clairvoyant, of London, kindly gave a series of public tests on Thursday, which were successful. We were all pleased with this medium's style and influence. Remember, Mr. E. W. Wallis on Sunday next.—W. H. R.

NORTHAMPTON.—Mr. Timson gave us two services. Afternoon: "My experiences and researches in spiritualism." Evening: "Man's physical, mental, and spiritual development." The audiences were very pleased with the way he treated the subjects, and hope to have the pleasure of hearing him again.

NORTH SHIELDS. 41, Borough Road.—Mr. Wilson, a zealous worker in our movement, presided. He opened with prayer, and made some very appropriate remarks. Mrs. Davison's guides were very successful with their clairvoyant descriptions, giving satisfaction to everyone.—C. T.

NORTH SHIELDS. 6, Camden St.—Aug. 31: We had our esteemed lady friend, Mrs. Wallis, whose voice we love to hear, and to whose guides we delight to listen. In the morning they performed the interesting ceremony of naming the infant child of Mr. and Mrs. Eskdale, in the most impressive manner. The lecture on "Inspiration and Mediumship" was ably handled. Evening subject, "Religion and Theology." The guides, in the most clear and forcible manner, portrayed the great contrast between the two. Monday, Sept. 1: The subject, "Progression, the order of Nature," was handled in such a style as to win the approbation of an intelligent audience. The clairvoyant delineations unsurpassable. Sept. 7: Our young friend, Mr. Clare, took for his subject, "How gods are made," which was dealt with in such a manner that it was decided at the meeting to give a collection at an early date for the purpose of helping Mr. Clare to put it into pamphlet form for distribution. We hope that others, who hear it, will feel similarly disposed.

NOTTINGHAM. Morley Hall.—Evening: The room nearly full. Bro. Yates presided, and a very harmonious feeling was apparent. The controls of Mrs. Barnes spoke in their usual earnest manner upon the lesson read from St. Matthew. Mr. Ashworth (requested to do so by the sec., Mr. Burrell, who was unavoidably absent through severe sore throat) read a resolution passed by the committee, and which he asked the friends to adopt. This they did unanimously. It expressed their appreciation of the long and valuable services rendered to the cause by Bro. Yates, and wished him "God-speed" in his future distant home in Chicago. It was artistically illuminated by Bro. Burrell, and was gratefully accepted by Bro. Yates, who said he should ever remember with pleasure his connection with our society. Hand-shaking and leave-taking then followed.—J. J. A.

OLDHAM. Spiritual Temple.—Mrs. Gregg gave pleasing addresses to good audiences, followed by excellent clairvoyant descriptions, mostly recognized. Don't forget the party and entertainment next Saturday.

OLDHAM. Duckworth's Rooms.—Mr. W. J. Leeder spoke on "Spiritualism as an incentive to a holy life," and "Man's relation to God and the spirit-world." The lectures were delivered with conspicuous ease and flow of language. Clairvoyant descriptions were more than usually detailed, with minute particulars. Mr. Hardy, a forty years' temperance advocate, just returned from Australia, spoke from amongst the audience, and asked whether spiritualism taught "total abstinence." Interesting remarks followed.—W. H. W.

OPENSRAW.—Our president, Mr. J. Boys, should have lectured for us, but failing to put in an appearance, we had to fall again to our friend, Mr. C. Taberner, who delivered two lectures. Morning subject, "Knowledge, and how best attained." Evening, "Freedom of Thought." Both were beautifully rendered, giving forth plenty of food for thought, but owing to "Wakes" at Gorton and Openshaw, our audiences were but small. Friends, we invite your attendance and support. All are welcome.

PENDLETON. Hall of Progress.—Mr. Lomax's guides spoke moderately well on "The Chain of Life." The evening subject was "The past, present, and the future," which seemed to give satisfaction. Clairvoyance at each service. Very fair audiences.—J. G.

RAWTENSTALL.—Grand discourses from Miss Patefield, who in the afternoon was late on account of a collision of the train, which delayed her for some time. Mrs. Ashworth gave about 12 clairvoyant descriptions, nearly all recognized. We are much indebted to her for her willingness to help us. May the angel world bless her in her endeavours to do good. Miss Patefield discoursed very ably on "the soul that sinneth shall surely die," contrasting the orthodox teaching with that of the spiritualist, showing that as we sow we shall reap, therefore we make our own heaven or hell. Evening subject, "Jesus, the Saviour of mankind," pointing out that if the life recorded of Him be true and people live that life, then is He their saviour, so far as leading them to better conditions in life, but not to atone for them. A large number of clairvoyant descriptions were given after each discourse, all recognized. The room crowded.—J. B.

STOCKPORT.—Impressive address from the guides of Mrs. Hyde, the subjects being "Spiritualism; What is it, and what will it do for humanity?" and "Heaven, our home, sweet home; where is it?" Interesting clairvoyance at each service. Our planned speaker, Mr. Kershaw, was present, and made a genial chairman.—T. E.

SUNDERLAND. Centre House, Silksworth Row, W.—We had a fair audience to hear our esteemed friend, Mr. Stevenson, of Gatehead, who gave a very interesting discourse on "Thoughts," which was favourably received. Mr. Bowmaker presided.—J. B.

SHIRLEY. Assembly Rooms, Liberal Club.—Good services with the guides of Mr. Boocock. Afternoon: subject, "Comfort ye, my people, saith the Lord." Evening: "There is no place like home."

After each address a large number of very satisfactory clairvoyant descriptions were given, nearly all recognized. Very attentive audiences.

SOUTH SHIELDS. 19, Cambridge Street.—Sept. 3: Mr. Henderson presided. Mr. Griffiths gave clairvoyant descriptions very successfully. Sept. 5: Usual developing circle. Sept. 7: Mr. Grey dealt with the subject, "When will the devil die?" pointing out that there is no personal devil and never was, to an appreciative audience.—D.P.

SOWERBY BRIDGE.—A good meeting and better audience than we have had for some time. Mrs. Crossley spoke on "Progression in after life." She drew her conclusions from the evidences of progression in the natural world as being sure indicators of progress when the body has fulfilled its past and the soul is free to follow its course. Memory is not dead, but lives for ever. Consequently those who pass away must recall the faces of their loved ones left behind, and their mission is to return to them and direct them in progression's way. Clairvoyance good and chiefly recognized.

TYNE DOCK. Exchange Buildings.—Wednesday evening, Sept. 3: An address on "Mesmerism" was given, followed by a good discussion. Sunday, Sept. 7: We had a stirring address from Mr. McKellar on "Do the dead live, and what are they like?"

WIBSEY.—Afternoon: Mrs. Marshall served us well by speaking on "The Scriptures." In the evening, Mrs. Ellis, subject, "The Shadows of Evening-tide." Mrs. Marshall gave clairvoyant delineations after each address.—J. E.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BLACKBURN. Conductor, G. Haworth. 90 scholars, 7 officers. Group 1, Lesson on "Hypnotism," by T. Tyrrell. Group 2, Lesson, by G. Haworth. Group 3, "Teachings from Nature," by R. Burke.—C. H.

BOLTON. Old Spinners Hall.—Miss Saxon, of Oldham, conducted. We were also honoured by Miss Dewhirst, of Bolton, as pianist. Recitations by Mr. Wood, Misses Hatton and Hobster. Miss Saxon, of Oldham, gave a musical reading. Marching and calisthenics were well gone through. Good attendance and a few friends. All who take an interest in the right training of the young are asked to co-operate with the management, as the duties at present are rather trying.—James Hatton, 42, Bullock Street.

BRADFORD. Little Horton.—Usual programme well gone through.

BRIGHOUSE.—Attendance, 64; visitors, 3. Invocation by Mr. G. A. Wright, Bradford, who also gave a very interesting lesson on "Phrenology." He explained the temperaments and how to cultivate them.

BURNLEY. North Street.—A little below the average attendance. The second portion of our town's holidays is in full swing in the fine weather.

CLACKHEATON.—Invocation, Mr. Hodgson. We devoted our time to practising the hymn for a service of song "Rest at Last."—W. H. N.

HECKMONDWIKE. Blanket Hall Street.—Usual programme. Recitations by Masters Blackburn and Fox; calisthenics led by Mr. T. Crowther and Miss Fawcett. Present 27 scholars, 5 officers. A very harmonious session.—T. R. O.

LIVERPOOL.—Attendance, officers 8, children 44, visitors 17. Recitations by Maggie Sandham, Maggie Love, Reggy Stretton and Harold Cooper. We are to have our first annual picnic to Hale on Thursday, the 11th.—F. M.

LONDON. Marylebone, 24, Harcourt Street, W.—Open service; all leaders absent or retired. Shall be glad of assistance from any who have the future welfare of the movement at heart. Recitation by H. Towns.—C. W.

LONDON. Shepherd's Bush.—Last Sunday afternoon we were favoured with an unexpected visit from Mr. Percy Smyth, who took great interest in explaining the methods of the session. Several readings, &c., were gone through, the children paying marked attention. The physical exercises were carried out in good style, and much poetry was recited in pleasing manner by scholars. Mr. Smyth made encouraging remarks, and complimented the children on the way they acquitted themselves, it being only the second session. Our visitors seemed well pleased. The attendance was double that of last week, and we hope our efforts will be rewarded by further success.

NEWCASTLE-ON-TYNE. 20, Nelson Street.—A good attendance. Programme as usual. Marching and calisthenics. Recitations by Cissy Seed. Sunday last being the first in the new year, the children who were old enough were transferred to higher groups. Annual meeting next Sunday, when the election of officers for the ensuing year will take place.—M. J. G.

PENDLETON.—Morning: conducted by Mr. Pellow. Invocations by Mr. Lomax. Usual programme gone through very well. We are thankful to Mr. Lomax for his kind words of encouragement. Present, 16 officers, 26 scholars and 2 friends. Afternoon: Mr. Pellow conducted. Usual programme. Recitation by Lily Clarke. Present: 13 officers, 30 scholars and 6 friends. Invocation by Mr. Moulding.

RAWTENSTALL.—Present, 50 scholars, 6 officers, and 1 visitor. Usual programme. Conductor, Mr. Samuel Barnes. The children came up well. We give prizes for punctuality and good conduct. We had our anniversary in August. In looking up the book we find that 20 had first prizes, 2 second, 5 third, this speaks for itself. There were many more just on the borders. Our friend, Mr. Ridehalgh, from Bacup, has promised an extra prize to the best for the coming year, to the value of 2/6; this has spurred them up. We have two drawbacks—the room is too small, and we are short of teachers. Friends interested are requested to co-operate with the management in the uphill work of rightly training the rising generation.

SALFORD. Morning: An enjoyable session. Usual programme gone through before Mr. Ward, of Blackburn. In the afternoon most of the time was devoted to singing and reciting by the lyceumists. Invocations by Mr. Ward.—A. J. T.

SOUTH SHIELDS. 19, Cambridge Street.—Attendance, 33 scholars, 5 officers, and 2 visitors. A very interesting programme. Hymns were practised for anniversary, and recitations were given by Masters Thompson and Connor. Misses Berkshire and Griffiths, dialogues, &c. Musical readings gone through as usual.—J. P.

THE CHURCH AND BURNING.—As long as a Church deems a certain belief essential to salvation, just so long it will kill and burn if it has the power.—R. G. Ingersoll.

PROSPECTIVE ARRANGEMENTS.

Mr. J. J. MORSE has but four Sundays disengaged until January, 1892. Societies who may desire to secure the dates should write Mr. Morse at once, at 16, Stanley Street, Fairfield, Liverpool.

Mrs. STAIR, of Keighley, wishes to cancel all her engagements for the present, as she has been unwell for sometime.

Mr. and Mrs. W. STANSFIELD, in consequence of change of business, have again removed to 30, Trinity Street, Batley Carr, near Dewsbury.

AUCKLAND PARK. Gurney Villa.—Sept. 14: Mr. W. Scott, of Darlington, will speak. All friends are invited.—G. W. B.

BLACKBURN.—Grand harvest festival, Sunday and Monday. Mrs. Wallis, speaker, Sept. 14 and 15, also, Tuesday evening, fruit banquet. Admission 8d. A cordial invitation to all societies.—Rd. Burke.

BRADFORD. Little Horton, Spicer Street.—Saturday, September 20, a public tea and entertainment. Mr. F. Hepworth and others will take part in the entertainment. Tickets 9d., children 4d., entertainment only, 3d. Sunday, September 21, anniversary services. Mr. Hepworth will occupy the platform, 10-30, 2-30 and 6. Subjects at 10-30, "Creeds v. Deeds"; at 2-30, "Our Lyceums"; at 6, "Angel Visitants." Special hymns will be sung. All are welcome.—A. W.

BRADFORD. St. James' Spiritual Church.—A service of song, entitled "Scenes on the Line," will be rendered by an efficient choir on Sunday, September 21, at 6-30. Collection towards clearing off the debt.—E. H.

BRADFORD. Walton Street.—Mr. Walter Howell, from the United States, will give inspirational addresses at Walton Street, on Sunday, September 28. This being his first appearance since his return, we hope friends will rally around and give him a hearty welcome.—A. O.

BRADFORD (Bentley's Yard, Bankfoot): We shall have the pleasure of opening our enlarged meeting-room on Sept. 14, at 2-30 and 6; 15, at 7-30, Mrs. Bentley; 16, at 7-30, Mrs. Winder; 17, at 7-30, Mrs. Whiteoak.

HOCKMONDWIKE. Blanket Hall Street.—Look out for the harvest festival on October 5, when Mrs. Mercer, of Bradford, is expected to occupy our platform.—T. R. O.

KEIGHLEY. Assembly Rooms.—Sunday, September 14: Mr. J. J. Morse's afternoon subject, "The Resurrection in the Light of Religion, Science, and Spiritualism." Evening: Subject to be selected by the audience. Monday, Sept. 15, same place, at 7-30 p.m., "An evening with the Strolling Player."

LEICESTER. Temperance Hall.—Mr. G. A. Wright, of Bradford, will be with us on Sunday, Sept. 14. Morning: "Ancient and Modern Spiritualism," clairvoyance to follow; evening: Subjects from the audience, psychometry to follow. Monday at 152, High Cross Street, séance, and during the week.—T. G.

LEEDS. Spiritual Institute.—Tuesday, Sept. 16, at 8 p.m., Mr. J. J. Morse, written questions from the audience. This meeting being given towards raising funds for the new rooms, we hope to have a good attendance. Monday, Sept. 22: Mr. Hepworth and a few other friends will give a miscellaneous entertainment towards the same object.

LONDON.—Open Air Work, Battersea Park, 8 p.m. Mr. Emms and Mr. Timms (Christadelphian) debate, "Phenomena produced by disembodied spirits." Mass meeting in Hyde Park on the 21st, and in Victoria Park on the 28th.

LONDON FEDERATION.—Next council meeting in Claremont Hall, Sept. 21, at 8-15.

LONDON. Forest Hill, 23, Devonshire Road.—On Thursday, Sept. 18, and the three following Thursdays, Professor Chadwick has arranged to give a course of lectures on "Phrenology and Mesmerism," illustrated by experiments, commencing at 8 p.m. There will be a charge of 8d. and 6d. for front seats.

Mrs. BRITTEN'S VISIT TO LONDON.—The Federation Council have decided to give Mrs. Britten a reception in the Athenaeum Hall, Tottenham Court Road, Thursday, September 25, at 7 p.m. All spiritualists and friends are cordially invited, and complimentary tickets will be sent on application to the secretary. Mr. E. Dawson Rogers will take the chair, and Mrs. Britten will give an address. London friends will make short speeches. Friday, Sept. 26, at 3-30, Mrs. Britten will give another address in Claremont Hall, Penton Street, Pentonville. Complimentary tickets will also be sent on application. At 5-30, in same hall, a social tea, Mrs. Britten presiding; tickets one shilling. In the evening, Mrs. Britten will lecture on "Spiritualism: the reform, science, and religion of the age." Chair taken at 7-30. Numbered reserved seats, 1s.; second seats, 6d. Admission free. Early application for tickets will oblige.—Utber W. Goddard, hon. sec., 6, Queen's Parade, Clapham Junction.

LONDON. Peckham, Chapetow Hall.—Sept. 14: "Is Spiritualism Anti-Scriptural?" Sept. 21: "The Mediums of the Bible." Sept. 28: "The Relationship of Spiritualism and Christianity." Oct. 5: "Spirit Communion in the Early Christian Church." All friends heartily invited. Questions may be asked at the morning service on the Sunday after the address named.

LONDON.—The Stratford spiritualists' tea meeting and entertainment, Monday, September 15. Tea at 7 p.m. punctually. Dancing and parlour games at 8-30 till 11 p.m. Tea and entertainment 9d.; entertainment 6d. The proceeds to form a nucleus for an organ fund.

LONDON. Open-Air Work.—Sept. 14, Victoria Park, at 11-0 a.m., Messrs. Cannon and Emms; Hyde Park, at 3-30 p.m., Messrs. Bullock, Drake, and Percy Smyth; Battersea Park, at 3-30 p.m., Messrs. Emms and Goddard. Sept. 21, Mass Meeting in Hyde Park: speakers, Mrs. Yeeles, and Messrs. Emms, Drake, Utber Goddard, Bullock, Cannon, McKenzie, Veitch, Smyth, Rodger, and others. Sept. 28, Mass Meeting in Victoria Park, same speakers.—P. S.

LONDON. King's Cross Society, Claremont Hall.—A special meeting of members is urgently requested for next Sunday morning, to consider the work for the coming winter.—A. M. Rodger, hon. sec.

LONDON. Peckham, Winchester Hall, 33, High Street.—Sept. 28, at 7 p.m., the Rev. Dr. Young, D.D., will deliver an address upon "The English Socialism of To-day."—J. Veitch, sec.

NEWCASTLE-ON-TYNE.—Sept. 14: Mr. E. W. Wallis will lecture. Morning subject: "Did God ever speak to man?" At 6-30: "The Way Up: or Spiritual Beacons." Monday, Sept. 15, at 8. "Music, Mirth, Morals." Questions answered.

MR. J. J. VANGO arrived in London, September 11th, and will resume his work as usual.

MANCHESTER. 10, Petworth Street, Cheetham.—Reception séances; on Friday, September 12, at 8 p.m. Mr. F. Hepworth, medium.

OLDHAM.—Saturday, September 13, a tea party, promoted by Mrs. Buckley and other ladies, will be held at the Temple. After tea a special entertainment will be given, in which Mr. F. Hepworth, of Leeds (character vocalist), will take part.

OPENSRAW.—Sunday, Sept. 28, is the Harvest Festival. All are invited to take part, and that it may be a success, flowers, plants, fruit, and vegetables for the occasion will be thankfully received by the committee.—J. G.

PENDLETON. Hall of Progress.—Sept. 14, Mr. W. H. Wheeler, at 2-45, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell." At 6-80, subject, "My Path from Orthodoxy to Spiritualism." Questions and discussion earnestly invited at the close.

RAWTENSTALL.—Sept. 21, Mr. Johnson, of Hyde. An open-air meeting at 11 o'clock, on Tup Bridge. After the discourse 30 minutes will be allowed for questions. We invite all spiritualists round about to be present, and help on the cause.

SALFORD.—A Flower Service, September 14. Afternoon, the service of song, "Marching Onward," will be rendered. Mrs. Stansfield will lecture. We hope many of our friends will make it convenient to come. Tea provided in the room at a small charge. Flowers, &c., will be gratefully received.—A. J. T.

SHIPLEY. Assembly Rooms Liberal Club.—First anniversary services, Sunday, September 21, at 2-30 and 6. Mr. E. Bush, of Bradford, speaker. Saturday, the 20th, we shall have a public tea and expect to have a pleasant varied entertainment. All friends are cordially invited. Tea at 4-30. Tickets 6d.

SLAITHWAITE.—Sept. 14, service of song, "Marching Onwards."

WANTED A Respectable Young Person as Good General Servant. Comfortable Home. G. S., 2, Wallace Road, Canonbury, London, N.

THE YORKSHIRE FEDERATION.—Saturday, Sept. 27, a tea will be held in the Milton Rooms, Westgate, Bradford, to welcome our esteemed friend and co-worker, Mr. Walter Howell, on his visit to this country, after which there will be a meeting, when Mr. Howell, Mr. Armitage, of Batley Carr, Mrs. Craven, of Leeds, and other friends, will give short addresses, interspersed with songs, duets, recitations, &c. Mr. Craven, of Leeds, will preside. Tea at 4-30, meeting at 7. Tickets, tea and meeting, 9d. and 4d., after tea 3d. It is hoped many friends will avail themselves of this opportunity to give Mr. Howell a really hearty welcome.—M. M., sec.

PASSING EVENTS AND COMMENTS.

(Compiled by E. W. WALLIS.)

A LIST OF NAMES AND ADDRESSES OF SECRETARIES has been called for frequently of late. We will make arrangements to print the list on Friday, Sept. 19. Secretaries should supply us at once with the necessary particulars. Short reports next week will oblige to allow space for the above-named list.

OUR SECOND MISSIONARY NUMBER will be issued next month. Particulars next week.

THE BINGLEY CAMP MEETING.—A lengthy report of the above gathering has come to hand too late for insertion in this issue. We will give it all the space possible next week.

HULL.—Spiritualists visiting this large town are requested to call on the secretary of a society just forming, to help in any direction to make it a success. The secretary is Mr. Bland, 81, Seaton Street, Fountain Road.—B. Harris.

PASSED TO THE HIGHER LIFE.—Suddenly, Mr. Smethurst, of Pendleton, who was one of our old members, and whose face will be much missed from amongst us.—J. Gibson.

PASSED TO THE HIGHER LIFE.—Our old esteemed friend, Henry Hinsliff, of Thornhill, at the age of sixty years, on August 19th. He has been a sincere spiritualist for nearly twenty-three years. The interment took place on August 22nd, when a large gathering of spiritualists were present to render the last tribute of respect.

"He has gone to the home of the Spirit,
He has gone to the land of light,
He has gone to the wished-for haven,
That is peaceful, calm and bright."

We sympathise with his bereaved wife, who will, we know, be comforted by the faithful spirit friends who have blessed them so much all these years.—J. Hallas.

A LIST OF NAMES AND ADDRESSES OF MEDIUMS AND SPEAKERS has been repeatedly called for. We will publish those which are sent to us not later than Tuesday, October 7th, in our issue for Friday, Oct. 10th. We will give names and addresses free. Those mediums who desire to state other particulars respecting themselves, may have them inserted on enclosing six penny stamps for eight additional words, or twelve stamps for any number of words above eight up to eighteen. Address to Mr. Wallis, 10, Petworth Street, Cheetham, Manchester.

LEEDS. Spiritual Institute, 28, Cookridge Street.—Notice to spiritualists of Leeds and surrounding district. At the close of this month the above society will remove from their present room to the Oriel Hall (adjoining the Coliseum), Cookridge Street. During the winter months of last year it was often found that the present room was far too small. On several special occasions, after the room had been packed to excess, many had to be turned away. In order to prevent such a disappointment occurring to anyone desirous of hearing and learning the grand philosophy of spiritualism promulgated by various speakers, from this society's platform, during the coming season, the members decided to obtain a larger room, and have consequently fixed

on the Oriel Hall, which will seat about 500 persons. The rent of this hall is very heavy, and it is sincerely hoped that all who have any interest in the cause of spiritualism will strenuously support this noble effort for the advancement of truth and the glorious cause we represent. The new premises will be opened on Saturday, Oct. 4, when a public ham tea will be provided. Tickets 8d. Children under 12, 4d. Tea at 5 p.m. prompt. After tea a public meeting will be held, commencing at 7-30 p.m., when inaugural speeches, interspersed with songs, &c., will be delivered by various speakers, including Mr. William Victor Wyldes, of Birmingham, if possible Mr. W. Howell, and several others. Collection at the close towards defraying expenses of removal. On Sunday, Oct. 5, Mr. Wyldes will deliver addresses; at 2-30 p.m., written questions from the audience. At 6-30 p.m., an "Inspirational oration," followed by an "Inspirational poem." Also on Monday, Oct. 6, at 8 p.m. Subject, "The sacred scriptures of William Shakespeare," followed by psychometry. Admission free. Collections. All are cordially invited.—J. W. H., sec.

PASSED TO THE HIGHER LIFE.—After a lingering illness, at the age of eleven years and six months, William, the beloved son of Mr. and Mrs. Gething, of Accrington. The interment took place on Saturday, September 6th, and was conducted by Mr. Swindlehurst, of Preston, at the Church and Clayton-le-Moors Cemetery. After singing "Nearer, my God, to Thee" in the chapel Mr. Swindlehurst read and offered an appropriate prayer. Going to the grave side we sang "There's a beautiful home for thee, brother," and Mr. Swindlehurst gave an eloquent discourse to those assembled. Before leaving the house to go to the cemetery we sang "Abide with me," and Mrs. Wade offered a touching invocation. Willie was a member of our Lyceum, and was very much respected by all.—J. H.

PASSED TO THE HIGHER LIFE.—Mary Ann Booth, daughter of one of the members of the Openshaw society. This little girl, in her sixth year, joined the angels. She sorely missed a little brother, who passed on about six weeks ago, ever giving expression to her desire to be with him. The little procession arrived at Philip's Park Cemetery shortly after four o'clock, and was met there by Mr. C. Taberner, whose guides, after the remains were lowered into the grave and a hymn was sung, gave an impressive spiritual address, declaring there was no death, only a change. A few spiritualists joined the party at the grave, but many strangers gathered and were surprised at what they heard.

CLAIRVOYANT WARNING.—"Town Side Meeting Rooms, Yeadon. On Sunday, August 31, Mrs. Hargreaves, of Bradford, gave clairvoyant tests. She warned a gentleman that if not very careful he would meet with an accident of a very alarming nature at his work the following week. Unfortunately the accident happened on Tuesday, Sept. 2. The gentleman was helping to make a mill dam embankment, and a stone, supposed to be almost a ton weight, fell from the top of the embankment and knocked him down, injuring his left leg, shoulder, and side of face. In fact, he only narrowly escaped being killed. I think such warnings and tests of spiritual truths should be made known to the public. Any one seeking to test the truth of this statement can do so by applying to the unfortunate man, William Ward, Haworth Lane, Yeadon."

A HALL FOR SPIRITUALISTIC WORK IN SOUTH LONDON. AN APPEAL.—For upwards of three years the South London Spiritualistic Society have held public meetings in Peckham in hired halls, which have proved unsuitable for the work being carried out in the manner desired; and we are forcibly reminded that the time has now arrived when a supreme effort must be made to acquire a building of our own which shall meet the requirements of spiritual work in all its branches, and so become a standing monument of the cause. In Oldham and Walsall it has recently been shown what is possible by united effort in this direction, and to further the project now in hand it has been decided to hold a meeting of spiritualists at Chepstow Hall, on Sunday evening, Sept. 14, at 8 o'clock, when your co-operation and support is earnestly invited, and to hear more detailed proposals which will be submitted by the executive (*pro tem*). The plan suggested is to obtain a plot of land, and build a hall suitable for Sunday services, public and private circles, discussion forum, library, public reading room, &c., and to facilitate free healing to the afflicted poor. To meet the large expenditure such a work must necessarily entail, we ask all friends to subscribe a fixed sum within twelve months, payable by instalments or otherwise. Subscriptions to the amount of £30 have already been obtained, and donations, from one shilling upwards, will gladly be acknowledged by the treasurer, Mr. J. Thomas Fovargue, 30, Grosvenor Park, S.E.; or William Edward Long, hon. sec., 36, Kemerton Road, Loughboro' Junction, S.E. Committee (*pro tem*)—Caroline Duggan, Frederick Duggan, Wm. Henry Edwards, James Hovey, Clara Kemmish, George Wabkinson.

AN INVALUABLE WORK. DIPHTHERIA SUCCESSFULLY TREATED AND SUFFERERS FROM OTHER DISEASES CURED.—"Nanaimo, Vancouver's Island, British Columbia, 12th August, 1890. Mr. Younger, Dear Sir,—Will you have for me one of your books, "The Magnetic and Botanic Family Physician," bound in calf, if you can? for which I enclose P. O. for five dollars. Such a valuable work should have a binding that will preserve it for all time. I write from experience of its merits, it having fallen to my lot to witness a great number of serious cases of sickness that have been cured by the valuable hints contained in it. We have had a dreadful visitation of epidemic diphtheria in these parts, and the mortality has been so serious that as many as four in one house have died from it. Acting on the lines laid down in your work, out of twenty-five cases so treated I have not lost one; they have all completely recovered sound health within nine days, and some have been well and following their usual occupation in four days. I have also treated numerous cases of indigestion, liver and kidney diseases, bronchitis, and even consumption with equal success. Your Alofas Safe Remedies are doing wonders and are causing quite a sensation here. I take the liberty of letting you know that your work has not been in vain.—I am, dear sir, yours gratefully, THOS. HARDY." [See advertisement, Mesmerism, Magnetism, and Massage, on front page, and also Alofas advertisement.]

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