

# THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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PRICE ONE PENNY.

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## PLATFORM GUIDE.

SUNDAY, NOVEMBER 23, 1890.

**Aberdeen.**—Mr. Findlay's, 47, Wellington Street. Séance.  
**Accrington.**—26, China St., Lyceum, 10-30; 2-30, 6-30: Mrs. Best.  
**Armley (near Leeds).**—Temperance Hall, 2-30, 6-30: Mrs. Stansfield.  
**Ashington.**—New Hall, at 5 p.m.  
**Bacup.**—Meeting Room, Princess St., 2-30, 6-30: Mr. W. Howell.  
**Barrow-in-Furness.**—82, Cavendish St., at 11 and 6-30.  
**Batley Carr.**—Town St., Lyceum, 10 and 2; 6-30: Mrs. Hoyle.  
**Batley.**—Wellington St., 2-30 and 6: Mr. and Mrs. Marshall.  
**Beeston.**—Temperance Hall, 2-30 and 6: Mr. Thresh.  
**Belper.**—Jubilee Hall, 10, 2, Lyceum; 10-30, 6-30: Mr. A. Kitson.  
**Bingley.**—Wellington St., 2-30, 6: Miss Walton.  
**Birkenhead.**—84, Argyle St, 6-30: Miss Jones. Thursday, 7-30.  
**Birmingham.**—Oozells Street Board School, at 6-30.  
     Smethwick.—48, Hume St., 6-30: Mr. Anson.  
**Bishop Auckland.**—Temperance Hall, Gurney Villa, at 2-30 and 6:  
     Mr. J. Rutherford.  
**Blackburn.**—Old Grammar School, Freckleton Street, at 9-30, Lyceum;  
     at 2-30 and 6-30: Mr. Johnson.  
**Bolton.**—Bridgeman Street Baths, at 2-30 and 6-30: Mr. G. Smith.  
     Spinners' Hall, Town Hall Square, Lyceum, at 10; 2-30 and 6-30:  
     Mr. W. H. Taylor.  
**Bradford.**—Walton St., Hall Lane, at 2-30 and 6: Mr. and Mrs. Carr.  
     Otley Road, at 2-30 and 6: Mr. Parker.  
     Little Horton Lane, 1, Spicer St., 2-30 and 6: Mrs. Whiteoak.  
     Milton Rooms, Westgate, at 10, Lyceum; 2-30, 6: Mrs. Britten.  
     St. James's Church, Lower Ernest Street, Lyceum, at 10; 2-30 and  
     6-30: Mr. Campion.  
     448, Manchester Rd., at 2-30 and 6-30: Mr. D. Milner.  
     Ripley St., Manchester Rd., 2-30, 6-30: Mr. T. H. Hunt. Tues., 8.  
     Bankfoot.—Bentley's Yard, at 10-30, Circle; at 2-30 and 6: Mrs.  
     Woolley. Wed., at 7-30. Saturday, Healing, at 7, Mr. J. Lee.  
     Birk Street, Leeds Road, at 2-30 and 6.  
     Bowling.—Harker St., 10-30, 2-30, 6: Mr. Whitehead. Wed., 7-30.  
     Norton Gate, Manchester Rd., 2-30, 6: Mr. Firth. Tuesday, 8.  
**Brighouse.**—Oddfellows' Hall, Lyceum, 10-15; 2-30, 6: Mr. A. D. Wilson.  
**Burnley.**—Hammerton St., Lyceum, 9-30; 2-30, 6-30: Mr. J. Walsh.  
     North St., Lyceum at 10; 2-30 and 6: Mr. Swindlehurst.  
     Trafalgar St., Lyceum, 10; 2-30, 6: Mr. J. Long. Monday, 7-30.  
     102, Padiham Rd., 2-30, 6. Circle, Thursdays, 7-30. Mrs. Heyes.  
**Burslem.**—Colman's Rooms, Market, Lyceum, 2; 6-30.  
**Byker.**—Back Wilfred Street, at 6-30: Mr. Coxon.  
**Cardiff.**—Lesser Hall, Queen St. Arcade, Lyceum, at 8; at 11 and 6-30.  
**Churwell.**—Low Fold, at 2-30 and 6: Mrs. Hollins.  
**Cleckheaton.**—Walker St., Northgate, Lyceum, at 9-45; 2-30 and 6-30:  
     Mr. Boocock.  
**Colne.**—Uloth Hall, Lyceum, at 10; 2-30 and 6-30: Mrs. Craven.  
**Cooms.**—Asquith Buildings, at 2-30 and 6: Mr. Newton.  
**Durwen.**—Church Bank St., Lyceum, at 9-30; at 11, Circle; at 2-30  
     and 6-30: Mr. Rowling.  
**Denholme.**—6, Blue Hill, at 2-30 and 6.  
**Dewsbury.**—48, Woodbine Street, Flatt, 2-30 and 6.  
**Ecclishill.**—18, Chapel Walk, at 2-30 and 6.  
**Exeter.**—Longbrook St. Chapel, 2-45 and 6-45.  
**Felling.**—Hall of Progress, Charlton Row, at 6-30: Mrs. Caldwell.  
**Foleshill.**—Edgewick, at 10-30, Lyceum; at 6-30.  
**Gateshead.**—Mrs. Hall's Circle, 18, Cobourg St., at 6-30. Thursdays, 8.  
**Glasgow.**—Bannockburn Hall, 86, Main St., Lyceum, at 5; at 11-30 and  
     6-30. Thursday, at 8.  
**Halifax.**—Winding Rd., 2-30, 6: Mr. V. Wyldes, and on Monday, 7-30.  
**Hanley.**—Masonic Hall, Cheapside, Lyceum, at 10-30; 2 and 6-30: Mrs.  
     Yarwood.  
**Haswell Lane.**—At Mr. Shields', at 6-30.  
**Heckmondwike.**—Assembly Room, Thomas Street, at 10, Lyceum; at  
     2-30, 6: Mr. W. J. Leeder. Thursday, 7-30.  
     Blanket Hall St., Lyceum, 10; 2-30, and 6: Miss Myers. Monday,  
     7-30, Public Circle. Tues., Wed., & Thurs., Members' Circles.  
**Hetton.**—At Mr. Shield's, 5, Kenton Rd., Hetton Downs, at 7: Local.  
**Heywood.**—Argyle Buildings, Market St, 2-30, 6-15: Mr. J. W. Sutcliffe.  
**Houghton-le-Spring.**—At 6. Tuesday, at 7-30.  
**Huddersfield.**—Brook Street, at 2-30 and 6-30: Mr. Morse.  
     Institute, 8, John St., off Buxton Rd., 2-30, 6: Mrs. Ingham.  
**Hull.**—Seddon's Rooms, 81, Charles Street, at 6.  
**Idle.**—2, Back Lane, Lyceum, 2-30 and 6: Mr. and Mrs. Hargreaves.  
**Keighley.**—Lyceum, East Parade, 2-30, 6.  
     Assembly Room, Brunswick St., 2-30 and 6: Mr. C. Holmes.  
**Lancaster.**—Athensum, St. Leonard's Gate, at 10-30, Lyceum; at 2-30  
     and 6-30: Mr. Hepworth.  
**Leeds.**—Psychological Hall, Grove House Lane, back of Brunswick  
     Terrace, 2-30 and 6-30: Mr. Woodcock.  
     Institute, Cookridge St., 2-30, 6-30: Mr. Armitage.  
**Leicester.**—Liberal Club, Town Hall Square, 2-30, Lyceum; 10-45, 6-30.  
     Lecture Room, Temperance Hall, 6-30: Mrs. King.  
     152, High Cross St., at 11 a.m.  
**Leigh.**—King Street, at 2-30 and 6.  
**Liverpool.**—Daulby Hall, Daulby St., London Rd., Lyceum, at 2-30; at  
     11 and 6-30: Mrs. Wallis.  
**London.**—Camberwell Rd., 102.—At 7. Wednesdays, at 8-30.  
**Canning Town.**—2, Bradley St., Becton Road, at 7. Tuesday, at  
     7-30, Séance. Thursday, at 7-30, Developing.  
**Clapham Junction.**—6, Queen's Parade, at 7: Open meeting.  
**Forest Hill.**—23, Devonshire Rd., 7. Thursday, at 8, Séance.  
**Islington.**—Wellington Hall, Upper St., at 6-45.  
**Islington.**—19, Prebend Street, at 7, Séance, Mr. Webster.  
**Kentish Town Rd.**—Mr. Warren's, 245, 7. Thurs., 7-30, Mrs. Spring.  
**King's Cross.**—46, Caledonian Rd. Saturday, at 8, Mrs. O. Spring.  
**Lewisham.**—193, Hithergreen Lane, at 8. Séances every Friday, 8.  
**Lower Edmonton.**—88, Eastbourne Ter., Town Rd., Saturday, at  
     7-30, Clairvoyance. Wednesday, at 8, Developing Circle.

**Marylebone.**—24, Harcourt St., 11, Healing and Clairvoyance, Mr.  
     Vango; at 8, Lyceum; at 7, Mrs. Spring, Clairvoyance.  
     Monday, at 8, Social. Thursday, at 7-45, Mrs. Treadwell.  
     Saturday, at 7-45, Mrs. Spring.  
**Mile End.**—Assembly Rooms, Beaumont St., at 7.  
**Notting Hill.**—124, Portobello Road: Tuesdays, at 8, Mr. Towns.  
**Peckham.**—Chopstow Hall, 1, High St., at 11-15 and 6-30, Mrs.  
     Yeeles; at 8, Lyceum; at 8-15, Members' Circle. Friday,  
     Healing (Free) and Séance, 7-30.  
**Peckham.**—Winchester Hall, 83, High St., at 11-15 and 7, Messrs.  
     J. Hopcroft & Veitch, Clairvoyance. No Monday night circle.  
     Seymour Club, 4, Bayswater Place, Bryanston Square, W., at 7  
     p.m., Miss Vincent, Clairvoyance. Musical Service.  
**Shepherds' Bush.**—14, Orchard Rd., Lyceum, at 8; at 7: Mr. Earl.  
     Tues. & Sats., 8, Séance, Mrs. Mason. Thurs., at 8, Mr. 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: Mr. Darby.  
**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. Green.  
     Collyhurst Road, at 2-30 and 6-30.  
     Edinboro' Hall, near Alexandra Park Gates, 3, 6-30: Mrs. Hyde.  
     10, Petworth Street, Cheetham, Fridays, at 8-15.  
**Measborough.**—Market Hall, at 2-30 and 6.  
**Middlesbrough.**—Spiritual Hall, Newport Rd., Lyceum, 2; 10-45, 6-30.  
     Granville Rooms, Newport Road, at 10-30 and 6-30.  
**Morley.**—Mission Room, Church St., at 2-30 and 6: Mrs. Berry.  
**Nelson.**—Sager Street, at 2-30 and 6.  
**Newcastle-on-Tyne.**—20, Nelson St., at 2-15, Lyceum; 6-30: Mr. W. H.  
     Robinson, "What are our Evidences for Spiritual Continuity  
     —a scientific inquiry."  
**North Shields.**—6, Camden St., Lyceum, 2-30; 11, 6-15, Mr. Wilkinson.  
     41, Borough Rd., at 6-30: Mrs. Caldwell.  
**Northampton.**—Oddfellows' Hall, Newland, 2-30, 6-30.  
**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: Lyceum Open Session.  
     Hall, Bartlam Place, Horsedog St., Lyceum, 10 and 2-30; at 3 and  
     6-30: Mr. Ringrose. Mondays, at 7-45.  
**Openshaw.**—Mechanics' (Whitworth Street entrance), Lyceum, at 9-15  
     and 2; 10-30 and 6-30: Miss Walker.  
     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. Tetlow.  
**Rawtenstall.**—10-30, Lyceum; 2-30, 6: Mr. Postlethwaite.  
**Rochdale.**—Regent Hall, 2-30 and 6: Mrs. Craven. Wednesday, at  
     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; 8 and 6-30: Mr. Macdonald. Wednesday, 7-45.  
**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, 6: Mr. J. Lund.  
**Skelmanthorpe.**—Board School, 2-30 and 6.  
**Slaithwaite.**—Laith Lane, at 2-30 and 6: Mrs. Gregg.  
**South Shields.**—19, Cambridge Street, Lyceum, at 2-30; 11 and 6: Mr.  
     Moorhouse. Wednesday, at 7-30. Developing, Friday, at 7-30.  
**Sowerby Bridge.**—Hollins Lane, Lyceum, 10-30, 2-15; 6-30: Mr. A. Cross.  
**Spennymoor.**—Central Hall, 2-30 and 6: Mr. T. Charlton. Thursdays,  
     at 7-30. Helpers welcome.  
**Station Town.**—14, Accolm Street, at 2 and 6.  
**Stockport.**—Hall, Wellington Road, near Heaton Lane, 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, Organ Recital; at 6-30.  
     Monkwearmouth.—8, Ravensworth Terrace, at 6-30.  
**Tunstall.**—18, Rathbone Street, at 6-30.  
**Tyne Dock.**—Exchange Buildings, at 11; at 2-30, Lyceum; at 6: Mr.  
     Grice, "A Review of Booth's 'Darkest England.'"  
**Walsall.**—Central Hall, Lyceum, at 10; at 2-30 and 6-30: Mr. E. W.  
     Wallis, and on Saturday, at 7-30, Reply to Mr. Ashcroft.  
**Westhoughton.**—Wingates, Lyceum, 10-30; 2-30, 6-30. No service.  
**West Pelton.**—Co-operative Hall, Lyceum, at 10-30; at 2 and 6-30.  
**West Vale.**—Green Lane, 2-30 and 6: Mrs. Jarvis.  
**Whitworth.**—Reform Club, Spring Cottages, 2-30 and 6.  
**Wibsey.**—Hardy St., at 2-30 and 6: Mrs. Wade.  
**Wisbech.**—Lecture Room, Public Hall, at 10-30 and 6-45.  
**Woodhouse.**—Talbot Buildings, Station Road, at 6-30.  
**Yeading.**—Town Side, at 2-30 and 6.

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## THE ROSTRUM.

### A NEW "LUX MUNDI."

WE have received a most abusive and unworthy letter from a clergyman whose name and personality we withhold, as they are entrusted in honour to the Editor.

This writer, signing himself "Lux Mundi," like a true *clerical light of the world*, bespatters every one who presumes to differ from him on "the infallibility and literal interpretation of the Bible" with the most unqualified denunciation; and to all infidels in general, and spiritualists in particular, he wishes to state through our heterodox columns his positive assurances of "God's eternal vengeance" if we presume to deny or even cast a shadow of our "Satanic unbelief" on the actuality of the Flood, the inspiration of every line of Scripture, and above all, on the divinity of "our Lord and Saviour," and the "Immaculate Conception of the Blessed Virgin," &c., &c. To this new "Lux Mundi" we beg to say as long as the people have the Bible to read we have no occasion to burthen our columns by quoting it. Our correspondent's letter is, however, a long string of quotations, and nothing more than this—and that without one word of scientific, natural, or reasonable evidence of the truth of a single position he advances, except that it is "in the Bible," and therefore *must* be true. As we do not care to hold any arguments with those Bibliolators who point to a book, call it divine, and when asked for the proof that it is so, refer only to the book itself, so we take advantage of a few quotations from some of our exchanges, and in the following article hope that some of the sentences emanating from the minds of men who dare to think, and dare to utter *what* they think, may help to illuminate the self-styled "Lux Mundi" with a small portion of the oil of charity, toleration, reason, and, above all, true reverence for the only word of God ever given to man, namely, TRUTH. Let "Lux Mundi" and all "others of that ilk" study the succeeding quotations, and then read, mark, learn, and inwardly digest them, and answer them—if they can.

From the report of a sermon sent to us by a contributor from the Isle of Man we learn that the Bishop of that diocese, preaching on "The Deluge," said in substance:—

"How many people are there now-a-days who believe in the fact of the Deluge and understand its character? I know well that the fact of the Deluge has been the ground of scientific unbelief for many a year. I know well that the fact of the Deluge, as it is popularly understood, has been sufficient in many minds to discredit the Book of Genesis itself. . . . The idea that the God of love should have thought it desirable, in any one moment in the history of this world of ours, to send a deluge so far extending that it should sweep away all men, women, and children, except one little family contained in the refuge of the ark—this is so appalling, so distressing, that the very contemplation of it involves, as it were, a mental agony."

"I do not believe there was a universal deluge. I do not believe that it was universal as regards the area of the world itself. . . . There are trees in existence now that are older than the time assigned for the Deluge, and which must have perished if they had been submerged for many months

beneath the water; that the very water which would be required to cover the entire area of the world, so as to cover the highest mountain, would mean that there should be eight times the amount of water in the world there is now, and that such an amount of water would altogether have disturbed the solar arrangements, or that, even if it did not, we are not able to account for what has become of it."

Without entering any further on the question of how a *universal rain* could fall at one time on a *round world*, or how *all* the animals of every portion of that world, peculiar to different climes and countries, could have been gathered together in one place, and crammed into the space described as old Noah's ark—on what they fed—or how they were stabled—without comment on the imbecility of that Creator, who—having first cursed mankind and rendered it incapable by that curse of doing any good thing—then went and re-peopled the earth with eight of the *accursed* stock—equally, of course, as incapable of doing good as those who were destroyed—we would still ask, by way of information, if a reverend bishop of the Established Church once begins to discredit the Bible record—the only text-book on which the Church of Christendom is founded—what becomes of the rest of the record?

Take away Noah and his universal Flood, and what else remains? Remove even a flea or a mosquito from the ark—and thus damage the *divine* authenticity of the record—and the entire fabric falls to pieces, or remains at the mercy of billions of believers in rival and ever-contending Christian sects to re-interpret it at their pleasure.

### ON THE RITE OF CHRISTIAN BAPTISM.

In the *Agnostic* of November 1st, we have some very pertinent suggestions on the *Divine* uses of that sacrament of baptism which the *High Church* authorities, writing in "Lux Mundi," consider to be one of the essential means of eternal salvation. R. L. Travers, in the above named number, says, "John baptised with water, but announced that he who was to come after him would baptise with the Holy Ghost and with fire."

"Baptism by water, as a symbol for washing away sin, was a very ancient practice. It originated with the Indian Brahmins, was copied by the Persians and other Asiatics, and adopted by the priests of Egypt. Some of the most devout among the Jews had received baptism from the prophets. When this ancient rite was revived by John, it is not surprising that so many people went to him to have their sins thus easily remitted. Baptism by fire has been described by Lucian. It was effected by branding characters on the body with a hot iron. These characters were called stigmata (stigmas), indelible marks by which the baptised person might be recognized, indicating to what sect or religion he belonged."

The same writer, speaking of the credibility of the Gospel narratives, says, "We may believe, as I have already said, whatever seems probable and credible in the gospels, but nothing more. We must be cautious also how we receive even the speeches and moral doctrines attributed to Jesus; as the gospel writers and copiers could place in his mouth whatever dogmatic utterances they pleased, and we are told that they did so. His mission was to preach Essenianism and its morality to the Jews; but it is a mistake to suppose that he was the author of the religion which, some time after his death, was called Christian. That religion had been taught by the Egyptian monks and Therapeuts, and had spread over most of the countries bordering upon or near the eastern portion of the Mediterranean sea, long before Jesus was born. St. Augustine acknowledges this. His words are: 'What is now called the Christian religion was really

known to the ancients, until the time when Christ came in the flesh, from whom the true religion, which had previously existed, began to be called Christian, not as having been wanting in former times, but as having in later times received this name.' St. Paul tells us 'it had been preached to every creature under Heaven.' This was the Eclecticism of the Alexandrian schools. Jesus was either a missionary from those schools, or had voluntarily and independently undertaken the task of converting his countrymen to the Essenian doctrines, which, with many modifications, form what is now designated the Christian religion.

"We must bear in mind that Jesus, as a devout Jew, believed in Moses and the prophets, and also in Jehovah, whose son he claimed to be. He likewise believed in the existence of a devil, and in a peculiar species of devils who entered the human body, causing diseases, insanity and madness.

"He also taught that the kingdom of Heaven would soon come, and the end of the world was near, when he himself would appear upon a cloud and judge the people of all nations, rewarding the good with eternal life in Heaven, and condemning the wicked to eternal punishment in Hell. Belief in these things, and Jesus himself as the Son of God, constitutes Christianity.

"It seems that the Grecian philosopher, Plato, who lived about four hundred years before Jesus, was really the author of the leading doctrines of the Christian religion. He taught the immortality of the soul, the doctrine of a trinity, and the rewards and punishments of a future life.

"Jesus commenced his public career in Galilee, his native country, where he is represented to have preached to the people, to have cured diseases and cast out devils; in other words, he acted as a priest and a therapist. Inquiry was made concerning him, when it was found that he was the son of a carpenter, and that his father and mother were still living at Nazareth. It was not likely that the Jews would allow themselves to be influenced by such a man, especially as he was a Galilean, and therefore held in contempt. Joseph, the father of Jesus, is supposed to have died not long after his son's return, and Jesus then seems to have repudiated his mother, when she stood without the house where he was, desiring to speak with him.

"He had previously told the people that he had come down from heaven (John vi. 38-42), whereupon they asked among themselves, 'Is not this Jesus the son of Joseph, whose father and mother we know? How is it, then, that he sayeth, I came down from heaven?' . . . He had apparently deceived himself with the belief that he was really the Son of God, and destined to become King of Israel. But his last exclamation on the cross, 'My God, my God; why hast Thou forsaken me?' is a sufficient proof that he was not the Son of God, but a weak, erring mortal, who had passed his life under a delusion, and who, in his last moments, was made sensible of his fatal mistake." . . . In the first chapter of John, he is mentioned as *Jesus of Nazareth, the son of Joseph*. . . This alone is a sufficient refutation of the story of the miraculous conception—the birth of Jesus at Bethlehem—the legend of the Magi, and the slaughter of the innocents, *an event copied from the legend of Christna in the Indian Mythology*, [and to be found sculptured in the cave temples of India, and older by thousands of years than the Christian religion].\*

"Pilate's inscription on the cross is important, as notifying that the crime for which Jesus suffered was for publicly assuming the title of THE KING OF THE JEWS, an act of rebellion against the then reigning king, and in open defiance of the Roman authority. The other accusation against Jesus was for blasphemy, by calling himself the Son of God. Pilate, it seems, hesitated to condemn him for blasphemy, but on the charge of his being hailed and entering Jerusalem as King of the Jews, the Roman Procurator had no alternative but to deliver him to execution. Such being the gospel accounts of the alleged facts, it cannot be said that Jesus died to redeem mankind from their sins, nor that his death could be accepted as an atonement by the Almighty. The Jews, reasonably enough, thought the Deity could not be appeased [for his own failures in creation] because a carpenter's son had been put to death for treason and blasphemy. For those crimes he suffered the penalty he had incurred, but that could not possibly absolve men from their sins any more than it has prevented them from committing sin [now more rife than ever].

\* See "Faiths, Facts and Frauds of Religious History," published by John Heywood, Manchester and London.

"The Christian religion declares the whole human race responsible for the offence of Adam, and that nothing but the sacrifice and death of Jesus could save us from eternal punishment for the sin of the first created man. The glaring injustice of such an idea is self-evident, and is really a libel on the Deity. But we now know that the story of Adam and Eve is a mere fable, derived by the Jews from the Chaldean mythology, during their captivity in Babylon, and prefixed to Genesis by Esdras and others to supply the want of more accurate information. Maimonides, one of the most learned and reliable of the Jewish authors, warns us 'not to understand literally what is written in Genesis concerning the creation, because it is an allegory, the meaning of which is not to be revealed; but, if taken literally, presents us with ridiculously absurd ideas of the Deity.'" . . . [If "Lux Mundi" can answer the above arguments in the light of reason, history, science, and truth—not in that of vituperation and blue fire, the latter savouring all too strongly of the realms of Brimstonia—we shall be happy to hear from him again.—Ed. T. W.]

## ODE TO THE DEITY.

(Translated from the Russian of Derzhazin.)

THIS Ode is said to have been translated into the Tartar and Chinese languages, written on silk, and suspended in the Imperial Palace at Peking. The Emperor of Japan had it translated into Japanese, embroidered in gold, and hung up in the Temple of Jeddo. It is gratifying to learn that these nations have bestowed such honours on this noble composition. One of the most exquisite verses in the poem is that in which the poet, fleeing from the nothingness of humanity, takes shelter in the gloriously consoling idea that the Divine Spirit shines in his spirit, "As shines the sunbeam in a drop of dew." Immediately after follow the words, "In thee I live, and breathe, and dwell."

O THOU Eternal One!—whose presence bright  
All space doth occupy—all motion guide;  
Unchanged through time's all everlasting flight,  
Thou only God!—there is no God beside!  
Being above all beings!—Mighty One!  
Whom none can comprehend, and none explore;  
Embracing all—supporting—ruling o'er:—  
Being whom we call "God."—I know no more!  
In its sublime research philosophy  
May measure out the ocean deep—may count  
The sands or the sun's rays—but, God! for Thee  
There is no weight nor measure:—none can mount  
Up to Thy mysteries! Reason's brightest spark,  
Though kindled by Thy light, in vain would try  
To trace Thy counsels, infinite and dark;  
And thought is lost ere thought can soar so high.  
E'en like last moments in eternity!  
Thou from primeval nothingness didst call,  
First chaos, then existence. Lord, on Thee  
Eternity had its foundation!—All  
Spring forth from Thee!—all light, joy, harmony!  
Sole Origin!—all life, all beauty, Thine!  
Thy word created all, and doth create!  
Thy splendour fills all space with rays divine!  
Thou art, and wert, and shall be!—glorious!—great!  
Life-giving, life-sustaining Potentate!  
Thy claims the unmeasured universe surround;—  
Upheld by Thee, by Thee inspired with breath!  
Thou the beginning and the end hast bound,  
And beautifully mingled life and death!  
As sparks mount upwards from the fiery blaze,  
So suns are born, so worlds spring forth from Thee!  
And as the spangles in the sunny rays  
Shine round the silver morn, the pageantry  
Of Heaven's bright army glitters in Thy praise!  
A million torches lighted by Thy hand,  
Wander, unwearied, through the blue abyss;  
They own Thy power—accomplish Thy command—  
All gay with life, all eloquent with bliss!  
What shall we call them?—Piles of celestial light?  
A glorious company of golden streams?  
Lamps of celestial ether burning bright?  
Suns lightening systems with their joyous beams?  
But Thou to these, art as the moon to night!  
Yes! as a drop of water in the sea,  
All this magnificence in Thee is lost!  
What are ten thousand worlds compared with Thee?  
And what am I, then?—Heaven's unnumbered host,  
Though multiplied by myriads, and arrayed  
In all the glory of sublimest thought,  
Is but an atom in the balance weighed  
Against Thy greatness!—is a cypher brought  
Against infinity! What am I, then? Naught—  
Naught!—But the effulgence of Thy light divine,  
Pervading worlds, hath reached my bosom too!  
Yes, in my spirit doth Thy Spirit shine,  
As shines the sunbeam in a drop of dew!  
Naught!—but I live, and on hope's pinions fly  
Eager towards thy presence;—for in Thee  
I live, and breathe, and dwell; I lift mine eye  
E'en to the throne of Thy divinity.  
I am, O God, and surely Thou must be!

Thou art!—directing, guiding all—Thou art!  
 Direct my understanding, then, to Thee;—  
 Control my spirit, guide my wandering heart.  
 Though but an atom 'midst immensity,  
 Still, I am something fashioned by Thy hand;  
 I hold a middle rank, 'twixt heaven and earth—  
 On the last verge of mortal being stand—  
 Close to the realms where angels have their birth;—  
 Just on the boundaries of the spirit-land.

The claim of being is complete in me;—  
 In me is matter's last gradation lost;—  
 And the next step, in spirit—Deity!—  
 I can command the lightning, and am dust!—  
 A monarch, and a slave!—a worm, a god!  
 Whence came I here, and how! so marvellously  
 Constructed and conceived!—Unknown!—This clod  
 Lives surely through some higher energy;  
 For from itself it could not be!

Creator!—Yes!—Thy wisdom and Thy word  
 Created me!—Thou source of life and good!—  
 Thou Spirit of my spirit, and my Lord!  
 Thy light, Thy love, in their bright plenitude  
 Filled me with an immortal soul, to spring  
 O'er the abyss of Death; and bade it wear  
 The garments of eternal day, and wing  
 Its heavenly flight beyond this little sphere,  
 E'en to its source—to Thee!—its Author there!

O thoughts ineffable!—O visions blest!—  
 Though worthless our conceptions all of Thee,  
 Yet shall Thy shadowed image fill our breast,  
 And waft its homage to Thy Deity!  
 God!—thus alone my lowly thoughts can soar,—  
 Thus seek Thy presence—Being wise and good!—  
 'Midst Thy vast works, admire, obey, adore!—  
 And when the tongue is eloquent no more,  
*The soul shall speak in tears of gratitude!*

We hope and believe that this magnificent poem is already familiar to all our readers, but we give it a place now, as much because it is in deep and exalting harmony with every true spiritualist's inmost being, as because it is the wish of one of our esteemed contributors that it should appear in *The Two Worlds*.

#### STRANGE THOUGH VERITABLE OCCULT MYSTERIES.

A PUBLISHED request by Professor James, of the Society of Experimental Psychology, for experiences with ghosts has called forth a large number of replies. From among the stories one from a St. Louis lady was selected for publication by the *St. Louis Post-Dispatch*, whose editor vouches for the good faith of the writer. The lady writes:—

"When a child I fancied I saw shadowy forms, but was too young to speculate upon or analyze them. As I grew older they became less frequent, until at the age of ten they ceased altogether. My parents and all my associates were strict Methodists at that time. In due course I became a member of the Methodist Church, and remained so up to 1882, during which time I had been a wife and widow. After seven years of widowhood I married a physician, a kind and considerate man, who understood me better than I did myself.

"Up to the time I am now writing of, viz., 1883, I had never associated with spiritualists; read no literature on the subject; never attended a circle; in short, knew nothing of their phenomena, and held them in contempt as co-workers with the evil one.

"The man I married, the doctor, was a materialist, who prided himself upon being able to duplicate anything that a so-called medium could do without the aid of spirits. He was an expert 'mind-reader' of the Irving Bishop type, doing all that he did, which he termed 'muscle reading.' I make this statement in order that investigators may know by what influences I was surrounded when I was ushered into my psychological experiences, of which I now proceed to relate a few. The first occasion occurred in August, 1884. One afternoon a lecture was being given in a grove, and my husband and self attended.

"The speaker was an elderly lady, and as she proceeded I noticed a misty appearance around her head, which I attributed to some peculiarity of the atmosphere, or probably to the sun's slanting rays through the foliage. It got more and more pronounced, until a divinely spiritual being, with fleecy, cloudlike robes, placed a beautiful crown of pure white roses upon the speaker's head. I called my husband's attention to it, but he could not see it, and gave me the credit of being ill. This occurred in Iowa.

"Soon after this we went to Portland, Oregon, to spend the winter. My husband and I were sitting quietly chatting

of the country and its climate, when an unlooked for shadowy visitor made his appearance on horseback. The rider was in full blue uniform, fatigue cap, and sword in scabbard, with full equipment of a cavalry officer with the rank of captain, for I could see the two bars upon his shoulder strap, all of which I noted with great composure, giving a full description to my husband, who I could also see, for it was in the full glare of two brightly burning gas jets.

"The doctor disclaimed being able to see anything, but suggested that the ghostly visitor should be questioned of his name. He simply gave the name of 'Captain,' which I heard distinctly, and he then faded out. In a few evenings after he came again and gave information that was a consolation and a service to us both.

"From this time he and his horse were nightly visitors, talking and advising the doctor through me. He warned us of impending danger, and day by day we became more and more familiar with the 'Captain' and his peculiarities, for he had his moods, likes, and dislikes the same as mortals, all of which were in contradistinction to my own, until he would go on long journeys of thousands of miles in a few moments, bring back information which was put to tests by mail and found accurate in detail.

"The doctor would bring his mail home, and before he opened his letters I would take them, and through this same agency read them, give the characters of the writers, and describe them, as well as their motives, not revealed by the text. Then the doctor would break the seals and find so far as the subject matter written I was correct, and the speculative part in time proved correct also.

"The doctor used this intelligence also in diagnosing obscure cases. It seemed to me that the subjects, diseased, became as glass, or rather transparent. I had no difficulty in locating the exact spot in a nerve or cell. My vision was microscopic. I not only could tell the disease, but decide what medicine would alter or cure. If it was to be fatal I could tell to the day when dissolution would take place.

"When persons were afflicted with internal tumours I could tell their weight and contents, or draw a diagram of locality, colour, character, or progress, all of which would be verified by autopsy. The reader in all probability would think this gift would be invaluable to the practitioner of medicine, but as a matter of fact the doctor would set his judgment in opposition to this oracle, yet would consult it. It would seem as if he could not school himself to abide by what he could not see and hear, repeated tests to verify, notwithstanding. He converses with the spirit of his mother and other friends through me, accurate description and name of which I give, together with scraps of history that fasten their identity, many of which had passed from the memory of the doctor.

"The spirits of my own parents and sisters come to me and converse about their present condition. I can visit, or, rather, am taken to other planets, have seen the inhabitants, heard their voices, but could not understand their language. Different planets have different people, flora, and fauna from the people on this earth. While off on these journeys I have described all before my vision to the doctor, who sat beside my body, which was being used by me the same as a telephone, for the earth to me was the same as any other star, equally if not farther off than a host of others, except the planet on which I seemed to be visiting. When going to or returning from these excursions through space the sensation would be similar to that experienced by a passenger on a rapid elevator.

"All of my actions seemed to be controlled by a guide, who accompanied me. Usually it was the 'Captain,' but occasionally others, but always by his sanction, for I have known him to argue before me, or rather in my presence, with spirits who desired to use me as a vehicle, explaining to them why they could not, and, if they persisted, he would drive them away.

"In all these experiments, or whatever you may choose to term them, my own corporeal body had to be in the light. Daylight was best, electric next, and darkness was always a positively bad condition.

"Last August the 'Captain' made his appearance and informed me that he was going to absent himself, giving as a reason that he was 'going higher.' Two weeks to a day passed without a vision or control of any kind, leaving us in spiritual darkness, nothing to cling to but the memories which had become dear to us. In two weeks we were in a beautiful grove, when the 'Captain' and his horse appeared, both so ethereal and mist-like I could hardly recognize them

at first. His voice, however, was very distinct. He briefly informed me that he had advanced to another sphere, and would control me no more, but that I would be taken charge of by other spirits that in all probability would make me see more clearly and profoundly than he had.

"Two days after that I was ushered into the presence (clairvoyantly) of an Episcopalian minister in full robes. There was also a person dressed in a Roman toga, very patriarchal in appearance, together with a secretary or clerk, who was modern in appearance. These parties seemed to be discussing me, although I could not hear what they said in the conference. After an interval, the minister gave a beautiful and pathetic prayer, asking God to assist in opening the vision of blinded humanity, and to make me the instrument for good.

"Then followed a series of visits in space, going to different planets, running into two months, during which time we returned to our home in St. Louis. Our house was fitted up with electric lights, with a view to facilitate a series of experiments in the way of investigation by the doctor. Among other things he had a pendant light to come between the easy chairs we were in the habit of occupying. On one night, when I was under control, and on another planet, giving him a description of what I was passing through, it occurred to him to place an envelope between me and the electric light. At once all became darkness to me, and I realized that I was falling through space and fell into my body with an indirectly painful shock. The doctor tried to restore me but failed. I took to my bed, and swung between life and death for two months.

"During this time I seemed to be deserted by all spiritual attendance except those of my own family that had passed over. At intervals they would come and give me to understand that I would recover, although the best medical men in St. Louis pronounced my case hopeless. My recovery was slow, but I am now about well, although I had to leave the city to facilitate my recovery.

"The control that had me in charge that eventful night came no more. I have now an intelligent control that can give me more satisfaction than any heretofore, excepting the 'Captain.' He calls to his assistance doctors, lawyers, mechanics, &c., and the conditions do not weary me; on the contrary, I am stronger after their experiments with me."—*St. Louis Post-Dispatch.*

## CORRESPONDENCE.

### TO CORRESPONDENTS AND QUESTIONERS.

IN RE "FAITHS, FACTS, AND FRAUDS OF RELIGIOUS HISTORY."

A correspondent signing the name of "Nicholson," but giving no address or indication of his whereabouts, encloses some illegible scraps, which he says "a clergyman" demands Mrs. Britten, the author of "Faiths, Facts, and Frauds of Religious History," to answer. As the "clergyman" in question seeks definitions of words in precisely the same fashion as a pedagogue would do when trying to confound a dull scholar, we beg to remind him that a work which has passed through over 20,000 issues, been reviewed and eulogized during many past years in nearly every English-speaking country, is not open to discussion by *private* correspondence between the author and some unknown individual—one, too, who seems to be totally unacquainted with the great and learned authorities from whose writings the book is chiefly compiled. If the said clergyman is sufficiently instructed in the theology he professes to teach, he will know that every line of that book is *all too true*. If he is, like some others of his cloth, ignorant on the origin of his faith, let him consult the numerous works cited in Mrs. Britten's book, under any circumstances, before he can expect to hold a personal discussion with the author, or demand definitions of common words in schoolmaster fashion; he must put his criticisms into print, and will be answered accordingly. *Private correspondence* is totally out of the question.

*To the Editor of "The Two Worlds."*

DEAR MADAM,—In No. 156 of your paper you quote from the *Chicago Tribune* Mr. Ellmore's interesting account of the performance of an Indian fakir, in which he says, "In no instance did the camera record the marvellous features of the performance." And because the camera did not do so, he adds, "I am compelled to believe that my

theory is absolutely correct—that Mr. Fakir had simply hypnotized the entire crowd, but could not hypnotize the camera."

If the negative gave a correct picture of everything that was presented to it, this hypnotic theory would rest on a more plausible foundation, but I believe this is not the case, for I remember reading, in some paper published in the year 1861, that many unsuccessful efforts were made to photograph the comet that appeared in that year, and why it could not be photographed was a puzzle to all the photographers, especially as other comets had been photographed, and I cannot for a moment suppose that any of the many millions that saw it were hypnotized, although the negative did not give the portrait of the meteor.

A friend, who has seen many similar performances in India as that told by Mr. Ellmore, assures me that the fakirs say that they cannot in their performances make a tree to appear otherwise than it appears in the country at the time; that is to say, that they cannot produce a tree with flowers or fruit when it is not the season for them, a thing that a hypnotist could make his subjects see at any time. This hypnotic theory is not new, it has been advanced before. If spiritualism does not account for it, what will? The *Times* correspondent who accompanied the Prince of Wales to India, speaking of a similar and other performances of fakirs, said, "That people had tried to account for these performances, but that they never did, and never would." And I fail to see that the hypnotic theory covers them. But the interesting fact, that the camera did not record the marvellous features of the phenomena, remains, though, as yet unaccounted for.—I am, yours most truly, JAY ESS.

[NOTE.—With the last lines of our correspondent the Editor entirely concurs. We have seen many exhibitions of the above-named character by fakirs, but can pronounce no opinion as to their *modus operandi*.—Ed. T.W.]

Dear Madam,—Seeing in one of your articles in *The Two Worlds*, October 24th, words to the effect that there is only one force in nature, and that departed spirits are pure force, it struck me that if the persons who are called clairvoyants could see the departed spirits, they should be able to see the force, the same force, of course, which is called electricity, and the force called magnetism. Is this so? An answer to this strange question will greatly oblige,—Yours faithfully, A STUDENT.

We believe with Benjamin Franklin that there is but one Universal Force in Being, but that force acts in many different ways through various organisms. In the clouds it is *seen* as lightning; in the various means of evolving electrical action it is *seen* in the spark of the battery and electric light. In human beings it is not only felt as life, but is often *seen* as an aura, or coloured light. In Baron Reichenbach's experiments it was *seen* by scores of clairvoyants, proceeding like a lambent flame from every object, as well as from human beings; and as it is the true life principle—that which departs with the spirit in the change called death—so we have good reason to believe those teaching spirits who assert that it is the actual spiritual body clothing upon the spirit, and forming in duality THE SOUL; also, that it is the real substance of the spirit world or soul world of this planet, and that all which the spirit world contains has been—like the spiritual body of man—grown, moulded, and formed through matter, and is drawn out and remains a permanent spiritual entity after the death or disintegration of its material mould. Spiritual substances, like the spiritual or soul-body, can only be *seen* by the spiritual eye of so-called clairvoyants, and that under peculiar and rare conditions. "Materialization" is effected by spiritual chemists, and is different both in preparation and effect from the spiritual body seen by clairvoyants.

"Correspondent's" communication being of no interest to any one but the person who writes it, is respectfully declined.

### MISS MARSH'S MEDIUMSHIP.

We have received a highly eulogistic letter on the subject of Miss Marsh's mediumship, and the tests of identity through which she is enabled to describe the appearance, dress, habits, and peculiarities by which inquiring strangers to the young lady can and do recognize their spirit friends. This is a phase of mediumship that has convinced its tens of thousands in the United States of the presence and communion of spirits and mortals; unfortunately it has been all too little practised in this country, except in the vague and un-

satisfactory attempts at platform clairvoyance. The minute descriptions which our correspondent represents as given by Miss Marsh, are impossible in a heterogeneous assembly, yet, as evidences of a spirit presence, are simply invaluable, and we congratulate Miss Marsh on her good work and the noble service which such mediumship exercised in private circles may perform.

The writer of the account states that the séance he describes was held at 212, Jubilee Street, Mile End, London; we presume that is Miss Marsh's address.

#### WILLIAM TELL'S ARROW A SOLAR WEAPON.

"I AM done with all fiction," said Horace Walpole in his last illness shortly before his death, when his son asked him if he would like to hear read a few pages of history. Matthew Arnold calls history "a vast Mississippi of falsehood." These remarks to the effect that all history is fiction and falsehood are extravagant, but a great many scenes that have been described and events that have been narrated never occurred, and many of the pages of history contain more error than truth, and some of them no truth at all. Among the once universally believed narratives, those relating to the heroic achievements of William Tell have long been known by scholars to be without any historical foundation, and they are now being relegated to the limbo of fables by the Swiss people themselves. By the cantonal order of Schwytz the youth are not in future to be taught the story of William Tell, and the government announces that Tell is a myth, and the legend of his romantic deeds purely fanciful.

The earliest work that alludes to William Tell's adventures was written in 1482, which leaves an interval of a hundred and eighty-six years—from 1296 A.D., when the shooting of the apple was supposed to have taken place—during which there was no reference to William Tell and the apple, the cruelty of Gessler, &c. The charters of Küssnacht show that no man by the name of Gessler ever ruled there. The chroniclers of the fifteenth century who describe the acts of tyranny of the Duke of Austria by whom the Swiss were goaded to rebellion, show no acquaintance with William Tell's exploits, and make no mention of him. John of Winterthur, who wrote early in the thirteenth century, at the time of the battle of Morgarten, and who minutely describes all the incidents of the Swiss revolution, nowhere alludes to William Tell. In 1598 Guiliamann published a work on Swiss antiquities, in which he pronounced the story of William Tell a pure fable. In 1760 another writer published his opinion that the legend had a Danish origin, for which he was condemned by the canton of Uri to be burnt alive.

It is certain that the Danish story of Palnatoki—who when asked by the king why he had taken more arrows from the quiver when it had been settled that he should try the fortune of the bow but once, replied, "That I might avenge on thee the swerving of the first by the points of the rest, lest perchance my innocence might have been punished while your violence escaped scot free"—is derived from the same source with the Swiss story. The tyrant in the Danish myth is evidently Harold Blue-tooth, and the occurrence is placed by Danish writers in the year 950. But the legend appears also in England, Norway, Russia, Finland and Persia. A similar story is told of a famous magician on the Upper Rhine, and it is common to the Turks and Mongolians. It is told substantially in a Persian poem of the twelfth century. The essential elements of the story, the command of a tyrant, the shooting of an apple or other small object by an unerring archer from the head of one dear to him, the archer's providing himself with a second arrow, and his reply, when questioned, that it was to kill the tyrant had he slain his son or friend—all these appear in the myth, whatever difference there be of names, motives, and circumstances, in the different countries in which the story is related.

In its general features the myth was known probably to our Aryan ancestors thousands of years ago—before they left their home in Central Asia. The touching story of the brave dog Gellert, who saved Llewellyn's child by killing the wolf, and that was hastily slain by the father, who saw Gellert's mouth dripping with blood before the cry of the child behind the cradle and the sight of the dead wolf revealed to him his mistake, although the visitor to Snowdon is to-day shown where the dog was buried, and the spot is called Beth-Gellert, is one of several similar stories which occur

in the fireside lore of all Aryan peoples, and which have evidently descended from a common ancestral source. The myth of St. George and the Dragon is found in all Aryan nations, and that of Jack and the Beanstalk belongs to the stories of not only Aryan people, but of the American Indian and the Zulus of South Africa. Many of the superstitions current among people of Aryan descent, including some of the stories that are so dear to childhood, have come down from very ancient mythology.

It is the general conviction of those who have made myths of this class subjects of thorough investigation that they are the explanations by the uncivilized mind of natural phenomena. Thus in regard to the Tell myth, John Fisk says: "The conception of infallible skill in archery, which underlies such a great variety of myths and popular fairy tales, is originally derived from the inevitable victory of the Sun over his enemies, the demons of night, winter, and tempest. Arrows and spears which never miss their mark, swords from whose blow no armour can protect, are invariably the weapons of solar divinities or heroes. The shafts of Bellerophon never fail to slay the black demon of the rain-cloud, and the bolt of Phoibos Chrysor deals sure destruction to the serpent of winter. Odysseus warring against the impious night-heroes, who have endeavoured throughout ten long hours of darkness to seduce from her allegiance his twilight bride, the weaver of the never-finished web of violet clouds. Odysseus, stripped of his beggar's raiment and endowed with fresh youth and beauty by the dawn-goddess, Athene, engages in no doubtful conflict as he raises the bow which none but himself can bend. Nor is there less virtue in the spear of Achilles, or the sword of Perseus. All these are solar weapons, and so, too, are the arrows of Tell and those of hosts of other mythical heroes. William Tell, whether of Cloudland or of Altdorf, is the last reflection of the beneficent divinity of day-time and summer, constrained for a while to obey the caprice of the powers of cold and darkness, as Apollo served Laomedon, and Herakles did the bidding of Euristheus. His solar character is well preserved, even in the sequel of the Swiss legend, in which he appears no less skilful as a steersman than as an archer, and in which, after traversing, like Dagon, the tempestuous sea of night, he leaps at daybreak in regained freedom upon the land, and strikes down the oppressor who has held him in bondage."

Myths like that of William Tell are intellectual links that connect us with our Aryan ancestors of the far distant past.—*Religio Philosophical Journal*.

#### VOICES IN THE AIR.

##### JOHNSTONE'S LATEST.

Chicago, September 18.—Paul Alexander Johnstone, the mind reader, performed recently a feat which to all appearances disproves the theory that man possesses only five senses. In the presence of a large audience at the Wellington Hotel, Johnstone was blindfolded, his ears and nostrils stuffed with cotton and a lighted cigar placed in his mouth to destroy, for the time being, hearing, sight, smell and taste, and thick gloves placed on his hands. He then requested the proprietor of the hotel to stand behind him and think of the combination of the safe. This was done, and without contact with the gentleman the mind reader turned correctly to the numbers and opened the safe.

THE crude opinions which prevailed twenty years ago on the subject of inspiration have been so completely abandoned as to be hardly anywhere maintained by scholars. Of the 11,000 English clergymen who set their hands to a declaration in favour of these crude notions fifteen years ago, probably there are not fifty who would do it again.—*Dean Stanley*.

A MUMMY'S PROPHECY FULFILLED.—The *St. Stephen's Review* states: A curious story reaches me about the late Mr. Ingram, who, it will be remembered, was killed by an elephant in Africa. Some short time before his death he had been in Egypt, and there, for some reason or other, unwound the wrappings of a mummy. Having done this he found inside the poor remains an ancient inscription to the effect that whoever did what Mr. Ingram had just done would die a violent death within three months, and his body would be scattered to the winds of heaven. Mr. Ingram's death took place within that period, and only a thigh bone was found when an attempt was made to recover the body.

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FRIDAY, NOVEMBER 21, 1890.

### HYPNOTISM AND THE DOCTORS.

At the last regular meeting of the Chicago Medico-Legal Society Dr. M. H. Lackersteen read a paper on "The Scientific Aspect of Medical Hypnotism; or, Treatment by Suggestion." He traced the practice of hypnotism back to ancient Greece, India and Egypt, where it gave great power to the priesthood, since, in the popular belief, it was evidence of supernatural power, and through the middle ages, when it was the source of many of the tales of magic and miracles in the cure of disease, down to the time of James Braid and of later investigators. A great many objections he said had been raised to hypnotism as a therapeutic agent, on the ground that it was unsafe. To this he replied that there were but few medicines which would not injure if carelessly used. The dreams of hypnotism were no more dangerous or injurious than those which come to any healthy slumberer. The assertion of certain eminent physicians that hypnotism leads to mental derangement or paralysis was combated. There were few remedies not dangerous when carelessly used, and the same was true of hypnotism in the hands of an amateur. It was no argument to cite the fact that cobblers and shepherd boys can exercise the hypnotic influence. The fact that the cobblers can apply a mustard plaster should not lead to the belief that its medical use should be abandoned. Liebault had used it therapeutically for thirty years, and had watched cases for a long time without finding any bad consequences. Dr. Lackersteen thought it needed a special line of study, and that it would ultimately be relegated to specialists. He closed by relating what he had seen in a mesmeric hospital in India—successful surgical operations while the patients were under mesmeric influence—and by describing the effect of a stronger over a weaker will, as illustrated by the success of the native doctors in the north-western provinces of India, in curing certain bodily ailments by means of charms and incantations which he had witnessed. The success of ignorant faith healers he ascribed to the same influence.

At the close of the meeting resolutions were drafted for presentation to the legislature to prevent public exhibitions of hypnotic experiments. Since the alleged evil effects of hypnotism, which have been urged against its practice, seem to be, except when it is used privately for criminal purposes, without foundation, there is no need of legislation in regard to it. Many of those who give exhibitions of hypnotic phenomena have made the subject one of special study, which

is probably more than can be said of half-a-dozen physicians in Chicago. The next step of the regular physicians is likely to be in favour of a law prohibiting all but members of their profession engaging in the practice of, or making experiments in, hypnotism.

The medical profession should in humility acquaint itself with this subject, instead of using its influence to secure legislation on the subject in its professional interests. The attitude of physicians generally in relation to mesmerism has hitherto been discreditable and disgraceful to the medical profession. They have denied or ignored phenomena with which of all men they should have been the most familiar. As late as 1885, only five years ago, the Chicago Medical Society appointed a committee to investigate some hypnotic experiments which had been made by Dr. C. G. Davis—a member of the society. In its report that committee said:—

"In regard to the general subject of hypnotism your committee have not felt it incumbent upon themselves to decide whether or not it is at present a fully-established scientific fact. Some of our ablest scientists have investigated and are continuing their researches in this direction. Whether or not it is of any value to the medical profession at this time we are not in a position to decide;" but the committee condescendingly added that the subject was one which they believed "the medical or any other scientific body have a perfect right to investigate."—*Chicago Times*, June 1, 1885.

Of Braid's experiments and demonstrations, of his application of hypnotism to therapeutics for eye diseases, tic-doloureux, nervous headache, neuralgia of the heart, epilepsy, &c., the committee knew nothing. Alfred Binet and Charles Féré in their work on "Animal Magnetism"—International Scientific Series, 1889—say Braid has "the merit of having proved that animal magnetism is a natural phenomenon, a definite nervous condition, produced by means of known processes." Again: "In 1842 he submitted his researches to the medical section of the British Association, and offered to repeat his experiments before a special commission. The offer was formally rejected and the section proceeded to other matters. . . . He held many experimental sésances in London, Liverpool, and Manchester, without obtaining the justice due to him." Page 74. In 1875 Ch. Richet published in the *Journal de l'Anatomie et de la Physiologie* the result of researches on hypnotism which he had made while he was a hospital surgeon. "Although the paper was interesting and full of facts, it obtained little notice." Of these facts the Chicago doctors, in common with the medical profession, generally knew nothing, and were not only ignorant of the therapeutic value of hypnotism, but even whether hypnotism was "a fully established scientific fact."

Nearly, or quite half a century ago, LaRoy Sunderland lectured before large audiences in America, and gave undeniable evidences and illustrations of hypnotic power, and used it for the cure of disease. The papers published detailed reports of these experiments and cures, and Mr. Sunderland himself published the facts with his theories respecting them. Dr. Samuel Underhill also lectured and wrote on mesmerism. Dr. Buchanan did the same. J. Stanley Grimes gave exhibitions of mesmeric power all over the country. But of these facts the "regular" doctors knew nothing, or if they did, they attached no importance to them.

The Chicago Medical Society, although one of its committees, in 1885, reported that it was doubtful whether hypnotism was an established scientific fact; is willing now to encourage lectures which recognize it not only as a fact, but as possessing therapeutic value. But how far this society and the medical profession generally, have been behind the times in regard to scientific knowledge not included in their system of practice, may be understood by reading the following extracts taken from an article on mesmerism, published in the *Edinburgh Phrenological Journal*, in 1848—forty-two years ago:—

"Even the first case recorded in England of the performance of a capital surgical operation, without pain, on a man in the mesmeric state (the case of the man Wombwell, reported by Messrs. Ward and Topham), is supported by an amount of testimony, such as, in any other case, would have commanded instant belief, and such as, in every unprejudiced mind, will produce entire conviction of the truth of the statement made by the patient and the gentlemen who mesmerized him and performed the operation. The whole account of the case bears the obvious impress of truth; and the manner in which it was received by the London Medical and Chirurgical Society is a very marked instance of the

prevalence of those fallacious notions of what constitutes evidence in such cases to which we have already referred, and will long remain a lasting stigma on that body. But so far is that case from being a solitary one, that hundreds of similar cases have since been reported, and among these, upward of one hundred painless operations performed by one gentleman, Dr. Esdaile, in the presence of numerous officials of the East India company, and others in the company's hospital at Hooghly. We look on the mass of evidence adduced to show the production of insensibility to pain by mesmerism, by Dr. Esdaile in his "Mesmerism in India" as many times more than sufficient to establish that point, had no other evidence existed; but there exists even a larger amount of unimpeachable testimony to the same effect in the cases collected by Dr. Elliotson, and published in the *Zoist*, on the authority of the operators.

When we look at this testimony, we are at a loss even to imagine in what way it can be evaded. We cannot doubt that the same amount and quality of evidence would prove entirely satisfactory on any other subject to the opponents of mesmerism; and we are, therefore, compelled to believe that the feelings, in this instance, are so warped by prejudice as not to recognize the presence of the convincing evidence.

We cannot avoid the conclusion that after some time, the evidence in favour of mesmerism will produce its full effect, and that the subject will be studied in all its departments, precisely as any other branch of natural science is. —*Religio Philosophical Journal*.

### A WONDERFUL FIRE MEDIUM.

MRS. ISA WILSON PORTER, well known as the daughter of E. V. Wilson, the old-time and reliable platform test medium, is hardly less distinguished for the phenomena which occur in her presence, and for the tests she gives, than was her father during his long and honorable career as a medium.

Mrs. Porter has full-form materializations in the light, and no dark séances. She also gives the most wonderful fire tests, handling and manipulating fire as if it were so much cold air. One or two verifiable instances will serve to show the character and quality of the phenomena witnessed in her presence.

About two years after her father's death, Mrs. Porter was sitting on the porch of her house in Lombard Street, Illinois, holding her little daughter in her lap. It was broad daylight, about noon. Two or three persons, among them the Lutheran minister of the village, were collected in front of the house, engaged in some business conversation about a lease of the farm. Mr. Wilson owned and had lived on a farm contiguous to the Porter place, and was well known to everybody in the vicinity, but he had been dead and buried for two years. Mrs. Porter looked up, and there appeared in full form, as in life, her father, coming up the gravel path close to the house. He was dressed in his natural clothing, had no hat, and carried a cane. He stepped up on the porch; the little girl exclaiming, "Oh! grandpa!" sprang from her mother's lap into what she supposed were the arms of her grandfather. She went *through* the figure and struck head foremost on the gravel walk, cutting her face severely. Mr. Wilson then disappeared, but not until the minister and the persons with him had one or two minutes' sight of the spirit. One of these parties ran from the grounds as fast as his legs could carry him, exclaiming, "Spooks! spooks!" The minister fell upon his knees and commenced praying.

On another occasion, at the Wilson homestead, a great commotion in the barn in the middle of the night awakened the whole family. They went out to ascertain the cause of the trouble. In the middle of the large barn-floor stood a team of horses and wagon loaded with sheaves of wheat; two men who were endeavouring to steal the grain which they had loaded from the mow, were now rapidly unloading it, and under great terror, praying and crying "for God's sake to let them go." At the head of the team, with his hands on the bridle, stood E. V. Wilson, or his spirit, in full form, and just as recognizable as in life. The men knew him; his wife and daughter knew him. There could seemingly be no mistake about the fact. Mr. Wilson remained at his post until every sheaf of grain had been unloaded, when he disappeared, and the thieves drove off. After that there never was any need to lock the doors of the Wilson house or to shut up the barn. Thieves did not care to be interfered with by spooks.

Mrs. Porter has a child control, as many mediums have, her familiar spirit, named "Katie." On an occasion, not long ago, in the presence of several persons—among them my informant—in the day-time, this child, a little brown girl, suddenly appeared sitting at Mrs. Porter's feet. Everybody was startled and surprised, as she exclaimed, "Now I've come, how do you like me?" She stayed several minutes, and disappeared as suddenly as she came.

Mrs. Porter's fire tests are certainly very wonderful, and of these I speak from personal observation and knowledge. She takes a kerosene lamp, or two—large burners and large chimneys—lights the lamps, allows them to burn until the chimneys are so hot that no person can touch them, then deliberately takes the chimney off with her naked hands, holds it in them, lays it upon and passes it against her cheek for one or more minutes, and generally fondles and pets the hot glass as if it were an ordinary piece of wood. She holds her own hands and naked arms in the burning blaze until they are smoked black. Of course, I have no actual means of knowing whether she puts any preparation on her hands, but from her character for honesty and truthfulness, I do not believe she does; and from what took place immediately after, the suggestion seems very improbable. For instance, she took the white lace ruffle about the lower part of the dress of a strange lady who was present, and held that lace in the burning flame, until it, too, was smoked black, but not a thread of it was burned.

Again, she took a small, fine cambric handkerchief from another lady, a stranger, and held it in the flame; this was burned slightly in one place, but was not otherwise injured.

She took a silk tie from the neck of the writer, passed its whole length slowly through the flame, and then turned it and passed it back. It was not even scorched in any place.

She borrowed a bill from the pocketbook of one of the circle, held it in the flame for at least half a minute. This was smoked, but not burned.

Many other tests of the same kinds were given. Mrs. Porter says she can and has held gun-cotton, celluloid and other inflammable substances, in the flame without burning, and I have no reason to doubt it. She invites parties to bring their own articles for the fire test, and courts any scientific examination or criticism.

Mrs. Porter seems to have inherited her father's great power in giving platform tests. She is said by those who have met her to be equally accurate, positive, and truthful, as he was in his lifetime. —*Golden Gate*.

### SPIRITUAL FRAGMENTS.

"Gather them up."

#### A NOVEL ARGUMENT FOR TOTAL ABSTAINERS.—DRINKING A FARM.

MY homeless friend with the chromatic nose, while you are stirring up the sugar in the ten cent glass of gin, let me give you a fact to wash down with it. You say you have longed for years for the free independent life of a farmer, but have never been able to get enough money together to buy a farm. But this is just where you are mistaken. For several years you have been drinking a good improved farm at the rate of 100 square feet at a gulp. If you doubt this statement, figure it out for yourself. An acre of land contains 43,560 square feet. Estimating for convenience the land at forty-three dollars and fifty-six cents per acre, you will see that it brings the land at just one mill per square foot, one cent for ten square feet. Now pour down the fiery dose and imagine you are swallowing a strawberry patch. Call in five of your friends and have them help you gulp down the 500 foot garden. Get on a prolonged spree some day, and see how long a time it requires to swallow a pasture large enough to feed a cow. Put down that glass of gin; there's dirt in it—100 feet of good, rich dirt, worth forty-three dollars and fifty-six cents per acre. —*Burdette*.

THERE is on record the story of a king in the olden time, who through the efforts of some missionaries was converted to the Christian faith as expounded by them, and the time was appointed for his baptism. The fact that he was the king would have a great effect on his people, so every preparation was made to give the ceremony pomp and publicity. When the day and hour arrived the king and his court, and the missionaries with a bishop at their head, represented the

saved and the lost sheep. The king wished to be sure on certain points, so he asked: "If I believe and am baptized, shall I be saved?" And the bishop answered and said: "If you truly believe and are baptized you will be saved;" and all the missionaries said Amen. So the king made ready and advanced to the edge of the water, but paused, and again addressed the bishop: "You have assured me that I shall be saved and find eternal rest in heaven, but how about my father and mother, and the long line of my ancestors, they have never been converted, never had the gospel preached to them; in fact, they died before any one came to this country to preach this religion. Where are they?" The bishop said that they were certainly lost, and he would not see them in heaven. Then said the king, "I will not go to heaven either."

### "THE LYCEUM BANNER."\*

THE spiritual public from the very youngest to the oldest in the land are to be congratulated on the important undertaking that Mr. Morse has just entered upon, namely, the publication of a work expressly adapted to the children of our Progressive Lyceums, and one which cannot fail to inspire its young readers with good thoughts, pure aspirations, and delight them with that kind of literature which is best suited to juvenile minds. From the days of ancient Æsop to our own time the wisest of lessons and philosophic truths were most acceptably imparted to the young in the form of fables. Nor must we forget that the most impressive portions of Christian ethics were the teachings of the parables—otherwise fables. Can we transcend, then, the wisdom of our forefathers in dealing with human nature? Certainly not; and therefore should we especially prize the light literature which helps to beat down a path for those young feet to tread, which we all hope will lead the rising generation to the gates of the heavenly kingdom.

To Messrs. H. A. Kersey and Alfred Kitson we are indebted for their admirable volumes, now advertised in *The Lyceum Banner*. To *The Two Worlds* the lyceumists young and old can turn with pride and satisfaction to find their record of weekly gatherings past and prospective; and to Mr. Morse's excellent little *Lyceum Banner* our young people can turn to read delightful tales suited to their juvenile understanding, but always conveying such principles as we aim to see embodied in the lives of the men and women of the future. We heartily wish Mr. Morse success in his laudable undertaking, and trust every friend of the young, and especially those who take an interest in the Children's Progressive Lyceum, will ensure that success by strenuous efforts and liberal patronage, placing a copy in every young lyceumist's hands, as one of the items of lyceum duty.

### QUESTION DEPARTMENT.

DEAR MADAM,—One who is a constant reader of your paper, would be glad if you could give him any information respecting automatic writing, if it is an emanation of my own brain, or if it proceeds from spiritual influence. The messages are generally from my own relations, and occasionally from strangers. Also, I occasionally see phosphorescent lights and faces when I wake in the night. Can you tell me the cause of that? I should say that when the message is finished I cannot write another word.—Yours respectfully,  
H. R.

ANSWER.—H. R. fully describes all the conditions that accompany writing mediumship. All writing mediums, without exception, feel a vague doubt lest the writing proceeds from their own minds rather than from spirits. On this point an excellent writing test medium having on a certain occasion expressed her doubts of her own mental interference, was thus accosted by her controlling spirit:—(S.) "Did you *will* to write thus?" (A.) "No, I did not." (S.) "Then if you did not, accept of the assurance that *I did so will*." Men do not *write* without purpose or forethought; hence they are either inspired, controlled, or write under the impulse of their own wills. Coloured auras are constantly seen by good clairvoyants, around mediums and spirits, and denote character.—[Ed. T. W.]

\* "The Lyceum Banner: a Monthly Journal for Conductors, Leaders, and Members of the Children's Progressive Lyceum." November, 1890. One Penny. Liverpool: The Progressive Literature Agency, 80, Needham Road.

## LYCEUM JOTTINGS.

### IN AN ATTIC.

THIS is my attic room. Sit down, my friend.  
My swallow's nest is high, and hard to gain;  
The stairs are long and steep; but at the end  
The rest repays the pain.

For here are peace and freedom; room for speech  
Or silence, as may suit a changeful mood;  
Society's hard by-laws do not reach  
This lofty altitude.

You hapless dwellers in the lower rooms  
See only bricks and sand and windowed walls;  
But here, above the dust and smoky glooms,  
Heaven's light unhindered falls.

So early in the street the shadows creep,  
Your night begins while yet my eyes behold  
The purpling hills, the wide horizon's sweep,  
Flooded with sunset gold.

The day comes earlier here. At morn I see  
Along the roofs the eldest sunbeam peep;  
I live in daylight, limitless and free,  
While you are lost in sleep.

I catch the rustle of the maple-leaves,  
I see the breathing branches rise and fall,  
And hear, from their high perch along the eaves,  
The bright-necked pigeons call.

Far from the parlours with their garrulous crowds  
I dwell alone, with little need of words;  
I have mute friendships with the stars and clouds,  
And love-trysts with the birds.

So all who walk steep ways in grief and night,  
Where every step is full of toil and pain,  
May see, when they have gained the sharpest height,  
It has not been in vain.

Since they have left behind the noise and heat;  
And, though their eyes drop tears, their sight is clear,  
The air is purer, and the breeze is sweet,  
And the blue heaven more near.

—Elizabeth Akers.

### ALAS FOR THE LEFT BEHIND.

"A SHIP in distress," the signal said,  
So the lifeboat was launched from the old pier head,  
And my true love with it hath sped;  
Alas for the left behind!

No moon shone out their track to mark  
As they rowed away to the hapless bark,  
Over the waters drear and dark;  
Alas for the left behind!

I heard the wild wind howling high,  
I saw the storm rack sweep the sky,  
And my heart wailed in agony,  
Alas for the left behind!

\* \* \* \* \*

The boat came back as the sun rose clear,  
Flushing the foam that leapt on the pier,  
But it brought not back my love so dear;  
Alas for the left behind!

His hand aye pulled the strongest oar,  
His foot was aye the first on shore,  
But now he'll come again no more;  
Alas for the left behind!

He met his death, my sailor brave,  
Toiling the helpless ones to save,  
And now he sleeps beneath the wave;  
Alas for the left behind!

They brought ashore the shipwrecked crew,  
They left at sea my lover true,  
Oh men! he died to rescue you;  
Alas for the left behind!

Now every woman has got her mate,  
Not in vain did they watch and wait,  
But I sit here all desolate;  
Alas for the left behind!

Then everyone went off with their own,  
And they left me there with the boat alone,  
Left me to make my own sad moan;  
Alas for the left behind!

The crested waves came rolling fast,  
Each foam-track higher than the last,  
The seamews flitted shrieking past;  
Alas for the left behind!

Then the breeze like a cool hand touched my head,  
And I heard a voice which tenderly said,  
Mourn not thus desolate for thy dead;  
God cares for the left behind!

The parting is over, the meeting's before,  
For the grief-stricken heart there is gladness in store,  
When ocean thy treasure to thee shall restore;  
Oh, joy for the left behind!

—M. Fraser in the "British Workman."

## 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.*

ACORINGTON. 26, China Street.—Mrs. Stansfield's inspirers gave excellent and instructive discourses to large audiences. Afternoon subject, "The angels of the Lord came down." Evening, "Ye must be born again." Very good clairvoyance.

ARMLEY.—Afternoon, Miss Cowling spoke on "Man, know thyself," urging self-examination and development. Evening, the speaker showed that heaven was in the happy home where love and harmony prevailed, and not beyond the blue sky. Very satisfactory services.

BATLEY. Town Hall.—Nov. 9: Anniversary Services. Mr. Victor Wyldes, in the afternoon, spoke upon subjects chosen by the audience, giving great satisfaction. Evening, "The Word of God, where found and how to read it," was the theme for a splendid spiritual oration, which met with approbation from an audience of over 300 persons. The collections amounted to £2 16s. 6d. "The Sacred Scriptures of William Shakespeare" were dealt with by Mr. Wyldes on Monday, followed by successful psychometry. Sunday, Nov. 16: Mrs. Midley's guides rendered good services, exhorting the people to investigate this noble truth.—J. W. W.

BIRKENHEAD. 84, Argyle Street.—Thursday, Nov. 13, the mesmeric class was well attended, and will be continued on Nov. 20. Nov. 16, speaker disappointed us, but Messrs. Burgess and Seymour came to the rescue. A very enjoyable meeting resulted. Nov. 23, at 6-30, Miss Jones, trance address and psychometric delineations. Thursday, 27th, at 8: Monthly social meeting. Recitations, readings, and songs.

BOLTON. Bridgeman Street Baths.—No service in the afternoon. At night our choir gave a service of song entitled "Rhoda; or the Gipsy Girl's Mission of Love." Reader, Mr. J. Pilkington. The solos were ably rendered by Miss Shepard and Mr. J. Pilkington. The service was appreciated far above our expectations. Miss Popplewell kindly gave her services at the harmonium.—G. Pearson.

BOLTON. Old Spinner's Hall.—Miss Walker gave very good addresses. Afternoon: Subject, "Is Spiritualism a Builder or Destroyer?" Evening: "Who are the World's Greatest Heroes?" They were the men who have struggled for the public in general, for free thought, free press, and liberty in the strictest sense of the word. These are the men who ought to be crowned with the honours that are placed upon the breasts of those who murder their fellow countrymen in the lands of darkness.—A. H.

BRADFORD. 448, Manchester Road.—Mr. Marshall's inspirers spoke ably on "Spiritual Gifts, and how to develop them," and "Spiritualism, the World's Great Redeemer," which were enlightening discourses, and listened to with rapt attention. Very good clairvoyance and psychometric readings.—S. C.

BRADFORD. Ripley Street.—Mrs. Ingham's guides gave entire satisfaction to a large audience. We hope to have her again soon. She gave good clairvoyant descriptions.

BRADFORD. St. James'.—Speaker, Mrs. Bentley. Afternoon: Subject, "Our Responsibilities to each other and to God." Evening: Subject, "What God is yours?" showing the various ideas held of God, and the results to humanity. Very good discourses, and highly appreciated by intelligent audiences.—E. H.

BRIGHTON.—The guides of Mr. W. Johnson spoke from questions from the audience, which, to all appearance, gave great satisfaction. Very good audiences.—R. R.

BURNLEY. Hammerton Street.—Mr. J. MacDonald ably discoursed from subjects chosen from the audience, afternoon and evening.

BURNLEY. North Street.—Service of Song, "Rest at Last," well rendered. Good attendance.

BURNLEY. Trafalgar St.—Mr. Palmer is an inspirational speaker, but, unfortunately, he was suffering from severe cold, and only made a short, but instructive discourse on "Spiritualism and the Bible." In the evening he was assisted by Mrs. Shulver, who gave clairvoyance, all recognized.—J. Golding.

BURNLEY. 102, Padiham Road.—Nov. 13: Mrs. Heyes's guides gave an instructive address on "Man's Inhumanity to Man," followed by successful clairvoyance. Nov. 16: The guides of Mr. Taylor, a local medium, gave an address on spiritualism, and "Man, Know Thyself." Good clairvoyant descriptions, all recognized. P.S.—Mrs. Heyes every Thursday, at 7-30 sharp. All invited.—J. W.

BYKER.—Mr. Coulson, a local medium, for the first time gave an interesting reading, and his guides gave very successful clairvoyance.

CLECKHEATON.—A grand day with Mr. Lusby's guides, who, in the afternoon, dealt with five subjects from the audience, and at night with four subjects. It was a treat to listen to their utterances.

COLNE.—Mrs. Hayes gave two good lectures, psychometry after each. Good audiences.—J. W. C.

DARWEN.—Mrs. Yarwood being unable to attend we substituted our Blackburn friends, Mr. W. Ward and Miss J. Bailey. Afternoon: Mr. Ward gave a short discourse on spiritualism. Miss Bailey gave eight clairvoyant descriptions, all but one recognized, and our local medium, Mr. Booth, gave remarkable clairvoyant tests. Evening: Mr. Ward's subject "Spiritual Gifts, How to Use Them," seemed to satisfy a large audience. Miss Bailey's very successful clairvoyance closed very pleasant services.—W. A.

FELLING.—Mr. Bowmaker gave his reasons for leaving the orthodox church after four years' examination of the creeds, garden of Eden, personal devil, and atonement; condemning them to the mythology basket. Mr. M. Pidler, of Sweden, related a little of his experience of spiritualism in the many lands he has travelled, and congratulated us on our success in procuring such a nice place to worship in. Votes of thanks to both speakers.—J. D.

GLASGOW.—Mr. A. Cross read a paper on "A Spiritualist on Prayer," contending that prayers were under the domain of law, natural to the state of man, and answered by God in harmony with His will through media. Evening: He read a paper on "Spiritualism, a History," taking his illustrations and facts from the Old and New

Testaments together with present-day spiritualism. The Lyceum was well attended and ably conducted. Thursday: Mr. J. Griffin conducted the experiment meeting, and discoursed on "The Knowledge of a Future Life of Great Importance." Several sitters were greatly moved by spirit power.—J. G.

HALIFAX.—Monday, Nov. 10: Mrs. Hepworth. A very good meeting. Nov. 16: Mr. Walter Howell, among other questions, answered, "Why can there not be séances in Halifax as successful as those read from *The Two Worlds*?" Because the conditions are not the same. He drew illustrations to show that no formula could be laid down with regard to spiritual phenomena. No two persons are alike, so the magnetic emanations from each person which go to make up the necessary conditions are bound to vary with every circle. He would guarantee that if seven or more persons, male and female, resolved to form a circle to meet weekly, say for 12 months, and each person endeavoured to cultivate themselves, mentally and morally, and, more than all, cultivate kind and loving feelings towards all, then they would obtain phenomena equal to, if not better than, any yet recorded. "General Booth's Darkest England and the Way out," was brilliantly dealt with, urging all to help him in his glorious work as they (the guides) would with all their might, though we had to keep an eye to the present constitution of trade and see that it did not undermine it, but it was certain to do good. Room crowded both services.—B. D.

HANLEY. Masonic Hall.—Mrs. Wright's guides addressed a fair audience on "Where are the Dead, and what are their Occupations?" They portrayed the employments of the disembodied as consisting, chiefly, in developing the unfinished problems of earth life, visiting other worlds, surveying their grandeur, and making themselves acquainted with the habits, pursuits, and social conditions of their inhabitants. With the experience thus gained they returned to earth, impressing mortals to perfect their inventions, and breaking down the barriers which retarded the emancipation of man. They triumphantly exclaimed that *Change* not *Death* was the distinguishing characteristic of *Nature*, and, as a sequence, that life not death the end of all earth's weary dwellers.—W. M.

HECKMONDWIKE. Blanket Hall Street.—Mrs. France gave grand addresses on "There is no Death," and "Spiritualism, has it ever Blessed Humanity?" Successful clairvoyance at each service by Mrs. Wrighton. Good audiences. A happy day.—H. O.

HEYWOOD.—Mr. Allanson, of Bedford Leigh, conducted the services. Subjects: "The Immortality of Man." Evening, "Religious Intolerance." The chairman read extracts from *The Two Worlds*, including "What do we know of the life hereafter?"—J. E. S.

HUDDERSFIELD. Brook Street.—Fairly large audiences have attended and listened to Mrs. Britten's highly instructive addresses. Six questions were brilliantly replied to in the evening.—J. B.

HULL.—Nov. 9: Lecture by Miss Hargraves. Subject: "Consoling power of spiritualism." Well received. Thirteen members enrolled.—B. G. [Too late last week.]

LEICESTER. Temperance Hall.—Audience assembled to hear our old friend, Mrs. Barnes, speak on "Ministering Spirits," showing beyond doubt that we are surrounded by those who are watching over us, anxious to assist us in our various circumstances.—T. G.

LONDON. Canning Town, 2, Bradley Street.—November 16: A pleasant evening was spent.—F. W.

LONDON. Clapham Junction, 6, Queen's Parade.—Mr. A. M. Rodger gave a good address on "Spiritualism," adapted for inquirers and for the more advanced. Many interesting answers to questions were given, and brief remarks were made by different visitors. We try to induce friends in the audience to take part, and find the exchange of ideas is "good for all." Open meeting next Sunday, all welcome. Those who wish to join a developing circle will oblige by coming on Saturday evening, November 22, at 7-0 prompt.—U. W. G.

LONDON. Forest Hill, 23, Devonshire Road.—Mr. Veitch did not arrive. After a reading by the chairman, the guides of Mrs. Bliss gave a short account of the education of children in the spheres. After this, in speaking of Jesus, the same control said that he undoubtedly lived on this earth, but that he was no more to our Father God than anyone in that room.

LONDON. Marylebone. 24, Harcourt Street, W.—Mr. Vango gave some clairvoyant descriptions more or less accurate, the mode being to ask strangers on to the platform, thereby isolating the sitters from the rest of the audience. Mr. Stoneham presided.—C. W.

LONDON. Peckham. Chepstow Hall, 1, High Street.—Mr. J. Humphries had but a small assembly to address on Sunday morning, and the evening attendance was far below the average. The lesson was the testimony of a grateful parent, whose child, through the help given at the healing meetings on Fridays, had been enabled to dispense with the use of irons as supports to her legs, which had withered consequent upon paralysis of the spine. Mr. Wortley briefly spoke, followed by the spirit guides of the writer. Our evening circle was rendered remarkable for the many and varied manifestations of the spirit amongst us. Next week, our "Building Fund" Sunday; Mrs. Yeeles at both services.—W. E. L.

LONDON. Occult Society, 4, Bryanston Place, Bryanston Square.—Mr. Towns was very successful with psychometry. Next Sunday, at 7 p.m., Mr. Tindall on "What we Mean by Occultism," and Miss Vincent, a lady who has recently developed various kinds of mediumship, will give clairvoyant tests.

LONDON. Shepherd's Bush, 14, Orchard Road.—Tuesday and Saturday, séances, well attended. Mrs. Mason's controls, healing, with marked success, many having cause to be thankful to our spirit-friends for wonderful cures. Sunday service: Mr. Astbury gave an eloquent address, contrasting the truths of spiritualism with the contradictions of Christianity. Mr. Hopcroft gave some valuable suggestions; also clairvoyant tests, all recognized. Miss Luck sang a solo, accompanied by Mr. May.—J. H. B., sec.

LONDON. Stratford.—Our service was given in commemoration of the passing over of our late secretary, Miss M. A. Bowley. We regret that our hall was not large enough to hold all the friends—some of whom came a long distance. Special hymns were well sung, also an anthem by the choir. Address by Mrs. Yeeles' guides, subject, "Death"; and remarks by Mrs. Yeeles on Miss Bowley's spiritual work. Mrs.

Emms was controlled by Miss Bewley, and gave some good advice. We tender our best thanks to Mrs. Yeeles, and likewise to Mr. Chapman and family in forming the choir, which we hope soon to hear again.—G. Whimp, sec.

**MANCHESTER.** Temperance Hall, Tipping Street.—Afternoon: Mr. B. Plant gave a good address on "Hope of the Future," and concluded with poetry. His evening subject was "Psychology," concluding with clairvoyant descriptions, several being recognized. Mr. Smith, jun., gave a solo, the choir joining in the chorus.—W. H.

**MANCHESTER** Edinboro' Hall, Alexandra Road.—Opening Services. Mr. Ross, chairman, made a few appropriate remarks. The guides of Mrs. H. Taylor gave a stirring address on "Guardian Angels," refuting the erroneous idea that spiritualism was the work of the devil, and proved that there could not be a religion better calculated to make men live purer and nobler lives, as each were their own saviours and severally responsible. Evening subject, "The Need of the Age," a grand address, which bore the stamp of earnestness. After depicting in graphic language the terrible condition and suffering of the "masses," the controls addressed the strangers present, urging them to investigate spiritualism, and, on becoming satisfied of its truth, to stand forth bravely and give their support to that which is destined to prove the greatest reformatory agent of the period. Clairvoyance after each address. Mr. Cheetham ably presided at the piano in the afternoon, and Miss Goodall in the evening. Thanking all friends who kindly aided in making these services a success.—J. B. L.

**MONKWEARMOUTH.**—Mrs. Atkinson, of Sunderland, gave a grand address on her experience in spiritualism, with advice to others, which was very pleasing to a large audience.—G. E.

**NELSON.** Sagar Street.—Saturday, Nov. 15, the new rooms were opened. A first-rate meat-tea was provided, of which about 160 persons partook. A grand entertainment followed, consisting of songs, recitations, and dialogue, well rendered to the great delight of all. Mr. Sudall, of the Darwen Society, rendered two songs. Mr. G. H. Sanderson's comic songs carried the audience away. The songs by Mrs. Worswick, and her sister, Miss Robinson, were much appreciated. Mr. D. Nutter sung with great feeling, surprising all with his ability. We are indebted to our Lyceum members for the energy displayed by them in their various parts. Sunday's opening services were ably presided over by Mr. Sudall. Mr. G. Smith, speaker. Subjects from the audience were ably dealt with. The guides also performed the ceremony of naming four children. Flowers were used. Crowded meetings. A great number of strangers appeared to be well satisfied.—J. Worswick.

**NEWCASTLE-ON-TYNE.**—Mr. J. H. Lashbrooke, a local inspired speaker, delivered a remarkable lecture on "The Gospel of Eternal Hope," in which the statements of some modern theologians were compared with latter-day spiritual illumination. This gentleman's eloquence, power, and exhaustive mode of treatment produced a profound impression. All societies should hear this subject, so comprehensive in design and replete with striking and live ideas.—W. H. R.

**NORTH SHIELDS.** 41, Borough Road.—Mr. Murray presided and made some pithy remarks on "Spiritualism." An excellent reading was given, "The great outpouring of Spirit." Mrs. White's guides devoted the rest of the evening to clairvoyant descriptions, which were unique.—C. T.

**NORTH SHIELDS.** Camden Street.—Nov. 12: We had our esteemed friend Mrs. Gregg, who gave several phrenological delineations and spirit form descriptions, in which she was very successful. Nov. 16, Mr. Moorhouse, of Sunderland, spoke on "The Study of Influences," which was very interesting and much appreciated. Coffee supper and social on Friday, Dec. 26.

**NOTTINGHAM.**—Mr. Macdonald by an oversight was not with us. The meetings were, however, very pleasant and gratifying. Help from the other side was given in the morning through Mr. Wallis. At night one of Mrs. Richmond's addresses, read by the writer, was much appreciated. Altogether the day was likely to be profitable.—J. W. B.

**OLDHAM.** Spiritual Temple.—Saturday, Nov. 15, we had a most enjoyable and successful tea meeting, attended by our esteemed friend, Mr. Victor Wyldes, who, during the evening, gave with grand effect, "Mary Queen of Scots," also four phrenological delineations of character, two ladies and two gentlemen, the accuracy of which were attested by all concerned. Songs, duets, recitations, violin solos, &c., were greatly enjoyed, particularly the Italian band, by the young ladies. Sunday, a Red Letter Day. Afternoon, five questions from the large audience were answered in a remarkable manner. The secular element of the town was strongly represented both afternoon and night. The manly, straightforward utterances of our speaker seemed to find a re-echo in their enquiring minds. Evening subject, "The Shadow of Death and the Morning Dawn," was handled in a broad sense, with culture, versatility, and refinement, in a forcible and convincing manner. Our large temple was literally packed, thus showing that good mediums, attract large and intelligent audiences. Psychometry followed. Mr. Wyldes has indeed earned the title of *Eminent Psychometrist*, for it has never before been our pleasure to meet with anything approaching his abilities in that direction; in giving events he tells not only the year, but the month, and almost the day. No leading questions put, but a straight, definite statement, thus bringing conviction to all. Monday, the hall was again filled, showing no abatement in the interest. We were greatly pleased to see the ever-welcome faces of our esteemed friends, Mr. and Mrs. Wallis, amongst the audience. "Ancient Faiths and Modern Wonders" was dealt with forcibly, concisely, and clearly, followed by very successful psychometry. In wishing Mr. Wyldes "God speed" in his noble work, we hope to meet him again before long.

**OLDHAM.** Bartlam Place.—Afternoon: Mr. J. B. Tetlow gave a sound, logical discourse on "Freewill or Law?" It was most clearly reasoned throughout, and was, in the opinion of many, of first class excellence. Evening: (Mr. J. Butterworth, chairman) "Miracles and Special Providences" called forth much that was new and startling. Astronomical myths and ideals received full treatment, whilst the practical element of life was not left untouched. Many strangers at both services showed great attention. Mr. Tetlow's psychometric tests could not fail to instruct and impress. Our progress is of a steady and encouraging kind, and has already outstripped the most sanguine expectations.—W. H. W.

**OPENSHAW.**—Morning: Mrs. Green on "Eternal Progress." Evening: "Spiritualism's Influence on Society. Each subject was given with great lucidity and earnestness. Successful clairvoyance after each, sixteen fully recognized out of seventeen descriptions. During the evening a child was named Thomas, giving for its spiritual name "Faithful." Being eleven months since this lady was last with us, old and new friends put in appearance, and gave her a hearty welcome.—J. G.

**PENDLETON.**—Mrs. Gregg. Afternoon: Subject, "The Power of Thought in Prayer." Evening: "Christ, His Power and Place." The above were dealt with in a very able and instructive manner, to the satisfaction of very good audiences. A beautiful poem on "Home, Peace, and Justice" was given in the afternoon, and at night the clairvoyant descriptions were all recognized. Our friends were highly pleased.

**RAWTENSTALL.**—A very pleasant day with our local mediums, Mrs. Ashworth and Mrs. Gretten. Afternoon: Mrs. Gretten gave a nice discourse, and warned a woman that her youngest child must be very careful for the next four days. She advised the lyceum officers to form two circles in the week for the young ones, and her guide will assist them. It is to the young we shall have to look for the spread of spiritualism. Mr. Yates gave a little of his experience from the Salvation Army to spiritualism. One of our local mediums gave him tangible proof of the presence of his wife, who passed on a few years since. The beauty of the thing was that the medium told him of the promise she had made before she had passed on, no one knowing but themselves. He is a very useful man, and intends teaching phrenology in the lyceum. God speed all such workers! We want a few teachers. Owing to Mr. Ormerod passing on and others removing we have suffered much, but hope better days will dawn soon. Evening: Mrs. Ashworth gave clairvoyant descriptions to a large audience, all but two recognized.

**SALFORD.**—Afternoon: Mr. Crutchley spoke on "The Attainment of Knowledge." Evening: "Is Spiritualism a Need of the Time?" He made a comparison between the present-day theology and spiritualism, and showed that the latter supplied a want which theology failed to do, viz., that of giving absolute proof of the life hereafter, as well as being a means of solace to those who had lost friends by what is termed death.

**SHIPLEY.**—Mrs. Taylor's guides gave short addresses afternoon and evening, followed by some very remarkable psychometry and clairvoyant descriptions. Our room crowded to excess in the evening.—C. G.

**SOUTH SHIELDS.** 19, Cambridge Street.—Wednesday, Mr. Griffiths took the meeting, which was very interesting and instructive. Sunday, 16, Mr. Wm. Murray disappointed us, and Mr. Jos. Griffiths kindly gave very successful clairvoyant descriptions, which were well appreciated.

**SPENNYMOOR.**—Mr. John Scott spoke in the afternoon on "Mists, Clouds, and Shadows." Evening, "Where are the Dead?" followed by delineations which gave satisfaction, with one exception, which caused a little criticism. The influence was disturbed.—J. G.

**STOCKPORT.**—Mrs. Johnstone was prevented coming by illness, and Mr. Savage obliged us. His control lectured on "Spiritualism, Destructive and Constructive," showing the need of casting aside the old orthodox system of vicarious atonement, and substituting man's responsibility, and need of ever striving to add to the golden pavement by kind and loving actions towards each other, spurning none—no, not even a fallen brother or sister, but truly lend a helping hand.—J. A.

**SUNDERLAND.**—The subject chosen from the audience for Mr. Westgarth's guides was "Was Spiritualism a Science and Religion in Ancient Times, say 2,000 to 5,000 years ago; if so, how came it to be lost to Humanity?" The guides handled the subject in a most intelligible manner, to the satisfaction of all. Mr. Adamson presided.—R. A.

**TYNE DOCK.**—Nov. 10 and 13: Mrs. Gregg, of Leeds, gave very successful readings of character and surroundings. Nov. 16: Usual adult class in the morning. Evening, Mr. Walker gave a splendid address on "The Infinite in Man."

**RECEIVED LATE.**—Cardiff: Mr. Daley in the evening read an interesting paper on "The Day of Judgment."—London: 33, High Street, Peckham. Mr. J. T. Campbell gave a good address upon theosophy, which caused an excellent discussion. Evening: A pointed and eloquent address on "Shipwrecked Lives." Full audiences.

### THE CHILDREN'S PROGRESSIVE LYCEUM.

**BRADFORD.** St. James'.—10 a.m.: Usual session, under our new leader, Mr. John Jackson. A better attendance of scholars than we have had for some time. A very harmonious session.—E. H.

**BURNLEY.** North Street.—Attendance full.

**BOLTON.** Old Spinners' Hall.—Invocation by Mr. J. Hutton. Very good attendance. Marching and calisthenics well done. Pleasant morning. A Lyceum entertainment on Nov. 30. All welcome.—J. H.

**BURNLEY.** Hammerton Street.—Large attendance. Marching and calisthenics led by W. Dean. Lyceum conducted by Mr. J. Nuttall and Mr. Mason, groups. Mr. Macdonald, of Liverpool, gave a short address.

**CLACKHEATON.**—Invocator, Mr. Thornton. Six classes were formed, which, we think, is a great improvement on having them all together. A very good session.—W. H. N.

**HECKMONDWICK.** Blanket Hall Street.—Invocation by Mr. Ogram. Song, Master W. Crowther. Recitations, Mr. Crowther (2). Marching and calisthenics led by Mr. Crowther, Misses Burdin, Ogram, and Fawcett. Good attendance.—H. O.

**LIVERPOOL.**—Attendance: Officers 9, children 35, visitors 5. Usual programme. Short address, on "Homes, Parents, and Children," by the Conductor. Marching led by Mr. Stretton. Recitations by Maggie Sandham, Fred Robinson, Harold Cooper, Maggie Love, and Flossie Edwards. All were highly pleased with Mr. Morse's new *Lyceum Banner*. Think it a very interesting little work for Lyceums.—E. J. D.

**LONDON.** Marylebone. 24, Harcourt Street, W.—Usual opening. Marching and calisthenics. Reading from intuition. Recitations by Julia Clayson and Willie Towns. Attendance improving.—C. W., con.

**LONDON.** Shepherd's Bush.—Our Lyceum continues to increase in numbers under the able conductors, Messrs. Mason, Lewis, and Wyatt, and Misses Cusden and Smythe, the children showing marked interest in their recitations, solos, and our mode of teaching. We hope to be able to give them a Christmas treat. Contributions in aid of this

object will be gratefully received by our President, Mr. Mason. Knowing your kind sympathy in this important branch of our work, we ask permission to appeal to friends of our cause through your valuable columns for help.—J. H. B., sec.

MANCHESTER.—Morning, conducted by Mr. T. Jones. Attendance very fair. Recitations by Gertrude Maslin, W. Hall, and W. Taylor. Marching and calisthenics very good. Prayers by Mr. T. Jones. Afternoon programme as usual.—A. Browne, sec.

OLDHAM. Temple.—Owing to the inclement weather we only numbered 35. The programme was gone through in good style, and recitations and readings by the lyceumists helped to make up a pleasant day. Nov. 30: Open session.

PENDLETON.—Morning, opened by Mr. T. Crompton. Present: 11 officers, 25 scholars, and 4 friends. Recitations by James Worthington, Ben Worthington, and Rebecca Poole. Usual programme. Singing by Misses S. Armstrong, M. Pearson Clark, and Mr. J. Fleming. Mr. Hunt gave a useful lecture on "The Eyes," for which we were all very thankful. The juniors were taken by Misses J. Fogg and E. Tipton. Prayer by Mr. Hunt. Afternoon, present 13 officers, 29 scholars, and 2 friends. Recitations by Polly Armstrong and Rebecca Poole. Usual programme. We should be glad to see scholars more punctual.

SALFORD.—Morning, 22 present. Marching and calisthenics, followed by groups. Senior, Mr. D. Arlott; subject, "The phenomena of Spiritualism: its uses and abuses." Reference was made to the harm done by spirits and mediums making false representations, while it cannot be found out for a time that such was being carried on. Next subject, "The Antiquity and Continuity of Spiritualism." We should like to see more in this group. Could no elder members of our society manage to come, if only at 11 o'clock, for the class? Much knowledge may be gained. In junior group, A. J. Tyldesley read a lesson on the structure of the eye, and one on unselfishness; how much better it is to live lives of self-denial, especially in our domestic associations. Afternoon, 23 present and six visitors. Recitations, Alfred, William, and Esther Winder; followed by History of Greece by Mr. Arlott.—A. J. T.

SOUTH SHIELDS.—Attendance very fair, programme as usual. The conductor took the elder scholars in lessons and afterwards spoke a few words, which were very instructive.—F. P.

STOCKPORT.—Opened by Messrs. Crutchley and Horrocks, 28 members making their first appearance, 14 adults and 14 juveniles, all performing their parts wonderfully well for a start. Our thanks are tendered to Messrs. Crutchley and Horrocks for their kindness in lending a helping hand.—J. A.

### PROSPECTIVE ARRANGEMENTS.

A RESPECTABLE YOUNG PERSON desires engagement as Useful Companion, Mother's Help, or Housekeeper, in a spiritualist family; Liverpool or neighbourhood preferred; musical, cheerful, domesticated. Good references.—Address "C. B.," office of *The Two Worlds*.—(Adv't.)

ACCRINGTON. 28, China Street.—Saturday, November 22, at 6 p.m., coffee supper and recreation, tickets 6d. All friends cordially invited.—J. Holmes, sec.

AUCKLAND PARK. Gurney Villa.—Nov. 28: Mr. J. Rutherford, of Sunderland, at 2-30, "Will-Culture and Hypnotism, the true healing art." At 5-30, "The Law of Salvation."

BOLTON. Bridgeman St.—Notice. In consequence of the resignation of our friend Mr. J. Pilkington, the present secretary is Mr. G. Pearson, 28, Waterloo Street.

BRADFORD. 448, Manchester Road.—Saturday, Nov. 22: A ham tea at 4-30; entertainment at 7. Tickets, adults 9d., children 4d.; entertainment 3d. Friends, rally round and make it a success.—S. C., sec.

BRADFORD. Norton Gate.—Nov. 29: A tea and social gathering. Tickets for tea 6d., after tea 3d.

HALIFAX.—Nov. 23 and 24: We have arranged, at the request of Walsall friends, and with the consent of both Messrs. Wyldes and Wallis, that Mr. Wyldes shall speak for us on Nov. 23 and 24, in the place of Mr. Wallis, who goes to Walsall to continue the defence of our cause against the Rev. Showman. Let us have bumper houses with Mr. Wyldes' friends.

HALIFAX.—Saturday, Dec. 6: A lyceum public tea and entertainment. Tea at 4-30, entertainment at 7. Adults, 9d.; children, 4d.; entertainment only 3d.—J. Kendrew, sec., 38, Back Rhodes Street.

LANCASTER.—November 22: A popular entertainment, second of a series of five for the season, in the Palatine Hall, at 7-45 p.m., when Mr. Hepworth will assist. Admittance 6d., 3d., and 2d.—J. D.

LEEDS. Spiritual Institute.—Monday, Nov. 24: A public tea will be given by three gentlemen, for the benefit of the ladies' sewing-class, at 5 p.m., and again at 7 p.m. Tickets, 6d. After tea, a social evening. Admission free. Collection. Saturday, Nov. 22 (and every Saturday, until further notice), there will be a miscellaneous entertainment, commencing at 7-30 p.m. Admission free. Collection.—J. W. H., sec.

LONDON FEDERATION.—A general meeting in Percy Hall, 3, Percy Street, Tottenham Court Road, W.C., Sunday, December 7, at 7 o'clock, to elect individual members to serve on the Council; to consider the question of again taking a central hall; and for other business. It is sincerely hoped that all who are anxious to assist in spreading the knowledge of spiritualism in London, will attend. Representatives from societies not yet affiliated are *specially invited*.—Utber W. Goddard, hon. sec., 6, Queen's Parade, Clapham Junction, S.W.

LONDON. King's Cross.—New Meeting Place. On the 23rd inst. this society will commence work at their new address 182, Caledonian Road (a little way north of the canal bridge). Inaugural social tea at five p.m. All friends are invited. A charge of 6d. will be made. Spiritual meetings every Sunday at seven p.m.—S. T. Rodger, hon. sec.

LONDON. Peckham; Chepstow Hall, 1, High Street.—Special services for the building fund. Sunday, Nov. 23: Mrs. Yeeles will give addresses and spirit descriptions at both morning and evening meetings. Members are specially requested to be in time, viz., 11-15 and 6-30.

LONDON. Peckham. Winchester Hall, 33, High Street.—A concert will be held at Hanover Hall, Hanover Park, Rye Lane, Peckham; Tuesday, Nov. 25, at 7-30 p.m., in aid of the literature and library fund. Tickets, 6d. and 3d. Early application desired.—J. Veitch, sec.

LONDON. Camberwell. The Spiritualistic Corresponding Society.—Assistance given to earnest inquirers. Also for the mutual interchange of thought from spiritualists where no societies exist. A list of members forwarded on sending stamped envelope to Mr. J. Allen, 245, Camberwell Road, London.

MANCHESTER. Geoffrey Street Hall, off Shakespeare Street, Stockport Road.—Every Sunday, at 11 a.m.; and Tuesdays, at 8 p.m., public circles; Thursdays, at 8 p.m., circle for spiritualists only, admission 2d. Mrs. Green is expected on Sunday morning next.—W. H., sec.

MANCHESTER. 10, Petworth Street, Cheetham.—Special notice. Fridays, Nov. 21 and 28: An evening with the two controls of Mr. J. J. Morse at 8 p.m. Admission by ticket from Mr. Wallis. Silver collection. [The tickets for Nov. 21 are exhausted.]

OLDHAM. Bartlam Place.—Monday, Dec. 1, a Grand Tea Party to welcome Mr. Walter Howell. Subject of lecture: "The Answer of Spiritualism to the Interrogations of the Heart and Head." Full particulars next week.—W. H. W.

PENDLETON.—Nov. 23, afternoon, 2-45: Mr. Tetlow, "Free-will, or Law." Evening, 6-30: "The Old and New Faith." Monday, Nov. 24, 7-45: Miss Cottrill will lecture on her work in the slums of London, while a Salvation Army lieutenant.

SOUTH SHIELDS. 19, Cambridge Street.—Dec. 2: Mr. J. J. Morse will deliver a discourse in aid of the funds, at 7-30 p.m., on "Twenty-one Years a Medium; or British Spiritualism as it was and is." Collection. On Tuesday, Dec. 16, Mr. J. S. Schutt will lecture in aid of the organ fund, subject open. Collection. All friends invited.

SOWERBY BRIDGE.—Mr. Andrew Cross, the Scottish elocutionist, will give a Grand Literary Entertainment in the Lyceum, on Nov. 22. Admission 6d.; children 3d. Also lectures on Sunday, 23rd. Subjects: "Spiritualism a Religion," and "The Mystery of the Double Life."

STOCKPORT.—Mrs. Britten will give her services to help our funds, on Thursday, Nov. 27.

SUNDERLAND. Centre House.—Monday, November 24, at 7-30, there will be a coffee supper and social in aid of the building fund. Hoping our friends will do their utmost to make it a success.—R. A.

WALSALL.—Saturday, Nov. 22, at 7-30: Mr. Wallis will continue his defence of spiritualism against the Rev. T. Ashcroft; subject, "Objections to Spiritualism Answered." Sunday, 23: Morning, "The Ascent of Humanity." Evening, "Looking Forward, or the Way Out Revealed;" a spiritual solution of life's problems.

WESTHOUGHTON. Wingates.—Friday and Saturday, Nov. 21 and 22: A Sale of Work in the Spiritual Hall, to be opened on Friday, at 6-30 p.m., by Jno. Pemberton, Esq., of Warrington. Saturday at 3 p.m. Admission: Friday, 1s.; Saturday, 6d.; after 6 p.m. (Saturday), 3d. Family tickets, 2s. 6d. Donations will be thankfully received by the Secretary, Mr. T. Hodgkinson, 378, Leigh Road. All are welcome. Refreshments. Various kinds of entertainments at intervals.

YORKSHIRE FEDERATION OF SPIRITUALISTS. Speakers' and Mediums' Sick and Distress Fund.—Arrangements are being made for a concert in aid of the above fund, to be held on Monday evening, Dec. 1, in Milton Rooms, Westgate, Bradford, kindly lent for the occasion. Further particulars next week.—M. Marchbank, sec.

### PASSING EVENTS AND COMMENTS.

(Compiled by E. W. WALLIS.)

#### £50 REWARD.

The above reward will be paid to any person, or persons, who will give information that will lead to the conviction of some evil minded person, or persons, who have, from some selfish motive, circulated the report that Mrs. Goldsbrough was dead. This not being the first time such damaging reports have been circulated, we are determined to punish the offenders, and at the same time wish to state that Mrs. Goldsbrough never enjoyed better health in her life than at present, and never did more work than she is now doing, having had to enlarge the business premises to six times their previous dimensions, at a cost of over £1,000. [We print the above as Mr. Goldsbrough desires, but can hardly understand its necessity, as Mrs. Goldsbrough's good work must speak louder than any idle or slanderous tongues, and the great success of the establishment, presided over by Mr. Goldsbrough himself, is the best proof that the public find it to their interest to patronize them.—Ed. T. W.]

"4, Norman Lane, Ecclehill, Nr. Bradford, April 12, 1890. Dear Madam,—It is with great pleasure that I write to acknowledge the grand cure you have made in my case. I have been suffering from *St. Vitus Dance* for the last three years. I have tried all the doctors around, but all unsuccessfully, until I came to you, and I am glad to say that you have made a *perfect cure* in my case in about *three months*. Wishing you every success, I remain, yours respectfully,  
To Mrs. Goldsbrough. HARRY ARTHUR NORTH."

Mr. PERCY SMYTH's letter in *The Kensington News* has called forth several others, and the discussion on "Spirit Life" has aroused considerable interest.

"THERE ARE TWO WORLDS, the world that we can measure with line and rule, and the world that we feel with our hearts and imaginations. To be sensible of the truth of only one of these is to know truth but by halves."—Leigh Hunt.

WORTH THINKING OVER.—Mr. E. Foster writes "When we reflect upon the amount realized by one single week's 'self denial' in the Salvation Army, we have reason to feel ashamed at the little we have done, and of the trifling sacrifices we have made to accelerate the progress of the modern spiritual dispensation."

BINDING VOL. III.—We are making arrangements for binding a number of volumes. If we can make up a big parcel we can bind customers' own copies for 2s. a volume, carriage extra, but unless a good number of our friends avail themselves of this offer we must charge more. Send to Mr. E. W. Wallis, 10, Petworth Street, Cheetham Manchester.

**WALSALL.**—Rev. Ashcroft's lectures here have been condemned by all the local papers and by many thoughtful Christians. Rev. Peter Dean preached to a crowded congregation upon the showman's attack, warmly defending Walsall spiritualists from his misrepresentations. By vote of the crowded audience Rev. Dean presided on Saturday at Mr. Wallis's reply. The lecture by Mr. Wallis represented a marked contrast to Rev. Ashcroft's, and have won commendation from many non-spiritualists. Indeed we have surprised at the sympathy and encouragement manifested towards us by our Christian townspeople. A spirit of inquiry has been aroused.

**SPIRITUALISTS SHOULD READ MORE.**—Mr. J. T. Audy, the president of the Peckham Society, writes: "The need of a lending library is much felt by our society, so that we can give investigators the opportunity of having the experience of others placed in their hands. We shall give a concert on Tuesday, Nov. 25, at 7-30, in aid of the Benevolent and Library Funds, in the Hanover Hall, Hanover Park, three minutes' walk from Rye Lane Station or High Street. The artistes will do their level best to make every one happy, and are giving their services. Tickets, 1s., 6d., and 3d., from Mr. Veitch, 19, Crescent, Southampton Street, S.E. Help from all interested will be appreciated. We are determined to succeed in forming a library. P.S. It is my intention, and I would suggest this to all societies, i.e., to advertise *The Two Worlds, Light, &c.*, on the back of programmes when giving concerts."

**KILLING SPIRITUALISM.**—Our friends in several places express the wish that Mr. Ashcroft would revisit their town to proceed with his "killing" work, because he draws public attention to spiritualism, and gives it a most effective advertisement. Persecution, opposition, and abuse, are amongst the best aids to progress for any cause.

**FELLING.** Hall of Progress Building Fund.—Will you kindly insert in your next issue the following names of those who have given donations to the above, viz.: Mr. W. H. Robinson, 2s. 6d.; Master Robinson, 1s.; A Friend, 1s.; Mr. W. Crooks, 2s. 6d.; Mr. W. Haydock, 2.; Mr. Hall, Jarrow, 5s.; Mr. Forrest, 1s.; Mr. J. T. Greives, 4s.; Mr. Davidson, Gateshead, 2s. 6d.—£1 1s. 6d. Collected by J. Hobson, 12, Elswick Street.

**THE "TWO WORLDS" IN THE FREE LIBRARIES.**—Mr. Walter T. Rayment writes: "You will be pleased to hear that I have been successful in gaining permission to place upon the tables of the new Free Library, at Rotherhithe, one copy per week of *The Two Worlds* at my own expense, to commence with the new volume. Enclosed you will find 3s. 3d. in stamps to prepay six months' contributions. Wishing your journal every prosperity and success."

I HEARTILY THANK Mrs. Beanland and her guide for having so wonderfully cured me of chronic bronchitis when the doctors have failed to cure me.—(Mr.) H. Lunn, Lee Moor, near Wakefield.

#### IN MEMORIAM.

On Thursday, the 13th instant, Sarah Ann Jones, 2, Benson Street, Liverpool, second daughter of the late John Jones, Esq., Hafod-y-re, Pentrevoelas, and sister of the well-known medium, Miss Jones, joined the company of emancipated spirits, after many years of great suffering, patiently and bravely borne. Long before the spirit left the body something of the radiance of the higher sphere had spiritualized her face. No sermon will be preached to her memory, for the life of our friend was itself a "grand, sweet song" of contentment, trust, and gratitude. Many a noble lesson of courage and hope has been learnt by poor, weak wayfarers on life's journey at the bright invalid's bedside.

The Liverpool Psychological Society have just lost one of their oldest members, Mr. William Atkinson having passed away on the 7th inst. at the age of 74 years. He was an ardent spiritualist, and a generous supporter of the Lyceum as well as of the Society, but being of a retiring disposition did not latterly take any very prominent part in the movement. He was interred at Anfield Cemetery on the 11th inst., the Society being represented by Mr. John Lamont (the president), Mrs. Warren, Miss Kirman, Messrs. A. Corson and S. S. Chiswell.

Miss Bewley, of Leyton, passed peacefully to the higher life on Saturday, November 8, 1890. She held the office of secretary to the Stratford Society of Spiritualists ever since its formation, and, efficiently fulfilling the duties devolving upon her, she attained that leading position for which, from her superior education, social status, and genial disposition, she was so pre-eminently qualified. And in working during a lengthened period with hands, head, and heart, she accomplished much good for the cause she deemed of such vital importance. The encomiums passed on her by those friends who were best able to form a correct opinion of her character, could only be briefly summarised by saying "She possessed the qualities of an angel of light," and everyone is ready to pray, "When I am called hence, let my departure be like that of the righteous, and may my last moment be like hers." The friends tender their sincere condolence and sympathy to her sister (Miss F. Bewley), in her bereavement, and let it be recorded that in spirit they offer their congratulations to the spirit of the dear departed.—"Steadfast." We give this extract from another account. Miss Bewley's remains were followed to the grave on Wednesday, the 12th, by a large number of spiritualists. Amongst the 200 assembled were friends from Leyton, Stratford, Canning Town, South Hackney, Hampstead, Tottenham, East Ham, Victoria Park, and other places. The service was conducted by her friend Mrs. Yeeles, who gave a very impressive invocation. After a hymn and the reading of a psalm, Mrs. Yeeles gave a solemn address of a lofty and inspiring nature. A large number of wreaths and baskets of flowers were placed on the coffin, which was of a pale heliotrope colour. At the close of the service button-hole flowers were showered into the grave by the wearers. Light clothes and flowers were worn by several of the mourners and followers. In the evening about twenty-four spiritualists assembled at Miss Bewley's residence, where tea was provided, after which Mrs. Yeeles was controlled by our departed sister and her spirit guides, again giving us

grand and uplifting teaching and encouragement, Miss Bewley bringing with her some of the subjects in prison to whom she had been preaching since passing over, for our assistance and sympathy.—Fras. T. A. Davies.

It is with regret I write to inform you that Edgar, the dear child of Mr. Jos. Cookson (of the Milton Rooms Society, Bradford), passed to the higher life on Saturday, November 15, 1890, at the tender age of two years and seven months, after a very short illness. He was a very precocious child, and now that he has gone before, many of the remarkable sayings occur to the minds of those who were constantly about him. He told his mamma only on Thursday last that he was going a very long ta-ta on Saturday, but it was not to Morecambe (the family spent a few days in Morecambe last summer). Could it be possible that some one on the spirit side of life had prompted him to say this? In *Uncle Tom's Cabin*, St. Clair, speaking of his child, asks:—"Was there ever a child like Eva?" There have been, but their names are always on tombstones! This beautiful child, with blue eyes, light hair, and loving disposition, gained the affection of all with whom he came in contact, and it was remarked by Mrs. Wade not long ago that that little angel is not for this side long, in fact it seems to be as if he were living only halfway between the spiritual and physical plane, which has turned out to be the case. The members of the above society express their deep sympathy with the parents in this hour of their affliction.—C. W. H.

On Sunday, November 2, our esteemed friend and fellow worker, Mr. E. Stanger, passed to the higher life after a short illness, during which he realized to the full the blessedness of spiritualism, his dear wife bearing testimony also, in words to this effect—"If I ever doubted the truth of spiritualism, those doubts have been removed during the illness of my husband." And neighbours have expressed their wonder at the calm, cheerful manner in which he waited for the change. At one time, before he passed on, his friends thought he was going, but he recovered temporarily, and said, "How hard it seems to find myself here, when I thought I should soon be in the summer-land." Your correspondent asked him, "Have you any fear of the afterwards?" And it would have been a sufficient answer to those who ask "What is the good of spiritualism?" if they had seen the smile that overspread his face, and the decided negative movement of his head, how thoroughly he realized the love of God and the existence of the spirit world. On Thursday, Nov. 6, his body was consigned to the earth in the new cemetery at Smethwick, before a large gathering of people. Members of the society and a few friends assembled at the house and sang "Angels, bright angels are ever around us." The coffin, almost hidden by wreaths of flowers presented by the society, Mr. J. W. Mahony, Mr. Hadley, Mr. and Mrs. Shrieves, Mr. S. Wright (Swedenborgian society), Mr. and Mrs. Findlay, and bouquet of flowers by Mr. and Mrs. C. Evans, was then conveyed to the cemetery. The ceremony at the grave had to be curtailed, owing to a heavy downpour of rain. Mr. Haughton conducted, and the hymn, "We will not fear the beauteous angel, Death," was very heartily sung. Mrs. Haughton's guides delivered a highly spiritual invocation, listened to with earnest attention, and an address, full of loving solicitude for the widow and fatherless, and pointing out the advantages of spiritualism, the *only* religion that *proves* that death is only a change. The coffin was lowered, a hymn sung, and the guides closed with an invocation. After returning to the house, and before dispersing, the friends sang a hymn, and Mr. Shrieves offered a sympathetic prayer. Mrs. Haughton said, "I distinctly hear the voice of Mr. Stanger. He says, 'Thank you, one and all.'" This, the first spiritualist's funeral in Smethwick, has made a great impression. We desire to record the kindness of Mr. W. Bailey, who has interested himself untiringly on our dear brother's behalf. Sunday, Nov. 9, an "In Memoriam" service was held. Mrs. Haughton's guides delivered an address chiefly devoted to a consideration of the life and work of our good brother. The members of the society and friends of Mr. Stanger afterwards considered the best means to assist Mrs. Stanger and family, as our religion teaches us to help one another. It was decided to form a benevolent fund, and until Mrs. Stanger is fully settled down, to make special efforts to contribute weekly. This was heartily entered upon at once, friends offering to contribute 1s. or 6d. per week, so that with this help and other outside aid, we trust to put our dear brother's wife and family in a hopeful position. Mr. Wollison, of Walsall, was our medium, Nov. 16, and after delivering an excellent address on "The use of phenomena," which he ably defended, one of his controls said he was compelled to describe a gentleman who presented himself. The description was clearly given, to small detail even, and was recognized, long before the control finished, to be our dear brother Stanger. He gave other clairvoyant descriptions, all but one recognized. I may say that Mr. Wollison did not know Mr. Stanger.—D. F.

On Monday, Nov. 3, Mr. Israel Blackburn, of Brighouse, aged 65 years, passed to the higher life. In August last, for the first time in his life, he was taken ill, being afflicted with a paralytic stroke. About three weeks ago he had a second attack, which completely paralysed his right side, and deprived him of speech. He retained the use of his faculties, and could make his friends understand by motions until the end came. He has left a family of grown-up children. He was brought up in the Established Church, and was for many years a teacher in the Sunday School. About twenty years ago he removed from Gomersal to Brighouse, and shortly afterwards became a spiritualist, and an active worker in the cause. He was largely instrumental in organizing the present society. The interment, conducted by Mr. James Lomax, taking place in the consecrated part of Brighouse Cemetery, on Nov. 5, was an historic event, being the first spiritualist funeral here. Before leaving the house, Mr. Lomax offered up a most beautiful and sympathetic invocation. On arriving at the cemetery a large crowd of spectators had assembled to witness the ceremony which was conducted at the grave side. After the hymn, "There is a land of pure delight," was sung, a suitable invocation was offered up, and the coffin, which was covered with beautiful wreaths, was lowered into the grave. Mr. Lomax then delivered a grand inspirational address, listened to very attentively by the crowd. After the hymn "We do not die, we cannot die," a benediction was pronounced, full of sympathy and consolation for the bereaved family. A hymn closed the service. Deceased will be greatly missed in the Lyceum, as he was always willing to help.—J. H.

## BUSINESS CARDS.

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