

# 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 30, 1890.

**Aberdeen.**—Mr. Findlay's, 47, Wellington Street. Séance.  
**Accrington.**—26, China St., Lyceum 10-30; 2-30, 6-50: Mr. Swindlehurst.  
**Armley (near Leeds).**—Temperance Hall, 2-30, 6-80: Mrs. Beanland.  
**Ashington.**—New Hall, at 5 p.m.  
**Bacup.**—Meeting Room, Princess St., 2-30, 6-30: Lyceum Anniversary.  
**Barrow-in-Furness.**—82, Cavendish St., at 11 and 6-30.  
**Batley Carr.**—Town St., Lyceum, 10 and 2; 6-30.  
**Batley.**—Wellington St., 2-30 and 6: Mr. Armitage.  
**Beeston.**—Temperance Hall, 2-30 and 6.  
**Belper.**—Jubilee Hall, 10, 2, Lyceum; 10-30, 6-30: Local.  
**Bingley.**—Wellington St., 2-30, 6.  
**Birkenhead.**—84, Argyle St., 6-30: Mr. Seymour, "The Physiology of Old Age and Death." Thursday, at 7-30, Séance.  
**Birmingham.**—Oozells Street Board School, at 6-30.  
**Smethwick.**—48, Hume St., 6-30.  
**Bishop Auckland.**—Temperance Hall, Gurney Villa, at 2-30 and 6.  
**Blackburn.**—Old Grammar School, Freckleton Street, at 9-30, Lyceum; at 2-30 and 6-30: Mr. J. Pemberton.  
**Bolton.**—Bridgeman Street Baths, at 2-30 and 6-30: Mr. Lomax.  
**Spinners' Hall, Town Hall Square, Lyceum, at 10; 2-30 and 6-30: Mr. Westhead.**  
**Bradford.**—Walton St., Hall Lane, at 2-30 and 6: Miss Patefield.  
**Otley Road, at 2-30 and 6.**  
**Little Horton Lane, 1, Spicer St., 2-30 and 6: Mrs. Jackson and Miss Parker.**  
**Milton Rooms, Westgate, at 10, Lyceum; 2-30, 6.**  
**St. James's Church, Lower Ernest Street, Lyceum, at 10; 2-30 and 6-30: Miss Walton.**  
**448, Manchester Rd., at 2-30 and 6-30: Mrs. Rushton.**  
**Ripley St., Manchester Rd., 2-30, 6-30: Mrs. Whiteoak. Tues., 8.**  
**Bankfoot.**—Bentley's Yard, at 10-30, Circle; at 2-30 and 6: Mr. Woodcock. Wed., at 7-30. Saturday, Healing, at 7.  
**Birk Street, Leeds Road, at 2-30 and 6.**  
**Bowling.**—Harker St., 10-30, 2-30, 6: Mrs. Place. Wed., 7-30.  
**Norton Gate, Manchester Rd., 2-30, 6. Tuesday, 8.**  
**Brighouse.**—Oddfellows' Hall, Lyceum, 10-15; 2-30, 6: Mrs. Green.  
**Burnley.**—Hamerton St., Lyceum, 9-30; 2-30, 6-30: Mr. E.W. Wallis.  
**North St., Lyceum at 10; 2-30 and 6: Mr. Campion.**  
**Trafalgar St., Lyceum, 10; 2-30, 6: Mr. Sutcliffe. 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. Lashbrooke.  
**Cardiff.**—Lesser Hall, Queen St. Arcade, Lyceum, at 8; at 11 and 6-30: Mrs. E. H. Britten, in the Town Hall.  
**Churwell.**—Low Fold, at 2-30 and 6: Mr. Parker.  
**Cleckheaton.**—Walker St., Northgate, Lyceum, 9-45; 2-30, 6-30: Mr. Thresh.  
**Colne.**—Oloth Hall, Lyceum, at 10; 2-30 and 6-30: Mrs. Bailey.  
**Cowms.**—Asquith Buildings, at 2-30 and 6: Mr. G. Wright.  
**Darwen.**—Church Bank St., Lyceum, at 9-30; at 11, Circle; at 2-30 and 6-30: Mrs. Gregg.  
**Denholme.**—6, Blue Hill, at 2-30 and 6.  
**Dewsbury.**—48, Woodbine Street, Flatt, 2-30 and 6.  
**Eccleshill.**—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.  
**Foleshill.**—Edgewick, at 10-30, Lyceum; at 6-30.  
**Gateshead.**—Mrs. Hall's Circle, 13, Cobourg St., at 6-30. Thursdays, 8.  
**Glasgow.**—Bannockburn Hall, 36, Main St., Lyceum, at 5; at 11-30 and 6-30. Thursday, at 8.  
**Halifax.**—Winding Rd., 2-30, 6: Mr. Johnson, and on Monday, 7-30.  
**Hanley.**—Masonic Hall, Cheapside, Lyceum, at 10-30; 2 and 6-30.  
**Haswell Lane.**—At Mr. Shields', at 6-30.  
**Heckmondwike.**—Assembly Room, Thomas Street, at 10, Lyceum; at 2-30, 6: Mr. H. Crossley. Thursday, 7-30.  
**Blanket Hall St., Lyceum, 10; 2-30, 6: Messrs. Crowther & Black. Mon, 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. R. A. Brown.  
**Houghton-le-Spring.**—At 6. Tuesday, at 7-30.  
**Huddersfield.**—Brook Street, at 2-30 and 6-30: Mr. Ringrose.  
**Institute, 3, John St., off Buxton Rd., 2-30, 6: Mrs. Stair.**  
**Hull.**—Seddon's Rooms, 81, Charles Street, at 6.  
**Idle.**—2, Back Lane, Lyceum, 2-30 and 6: Mrs. Beardshall.  
**Keighley.**—Lyceum, East Parade, 2-30, 6.  
**Assembly Room, Brunswick St., 2-30 and 6: Mrs. Murgatroyd.**  
**Lancaster.**—Athenæum, St. Leonard's Gate, at 10-30, Lyceum; at 2-30 and 6-30: Lyceum Open Sessions.  
**Leeds.**—Psychological Hall, Grove House Lane, back of Brunswick Terrace, 2-30 and 6-30: Mrs. Yarwood.  
**Institute, Cookridge St., 2-30, 6-30: Mr. Newton.**  
**Leicester.**—Liberal Club, Town Hall Square, 2-30, Lyceum; 10-45, 6-30.  
**Lecture Room, Temperance Hall, 6-30: Mr. J. Chaplin. Lyceum, 2-30 152, 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: Mr. J. B. Tetlow.  
**London.**—Camberwell Rd., 102.—At 7. Wednesdays, at 8-30.  
**Canning Town.**—2, Bradley St., Becton Rd., at 7: Mr. W. Wallace. Tuesday, 7-30, Séance. Thursday, at 7-30, Members' Circle.  
**Olapham Junction.**—6, Queen's Parade, 7: Mr. Cyrus W. Symon.  
**Forest Hill.**—28, Devonshire Rd., 7: Mr. Hopercroft Thurs., 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.  
**King's Cross.**—182, Caledonian Road, at 10-45, Open meeting; at 6-45 (doors closed at 7), Mr. A. M. Rodger.  
**Lewisham.**—198, Hithergreen Lane, at 3. Séances every Friday, 8.  
**Lower Edmonton.**—38, Eastbourne Terrace, Town Road, at 7-30, Clairvoyance. Saturday, at 8, Developing Circle.

**Marylebone.**—24, Harcourt St., 11, Healing and Clairvoyance, Mr. Vango; at 8, Lyceum; at 7, Mr. S. T. Malone, Experiences. 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.**—Chepstow Hall, 1, High St., 11-15 and 6-30, Addresses; at 8, Lyceum; at 8-15, Members' Circle. Friday, Healing (Free) and Séance, 7-30. Dec. 7, Messrs. Drake & Hopercroft.  
**Peckham.**—Winchester Hall 33, High St., 11-15 Mr. Yeates, "The Unsoundness of Theosophy;" at 7, Mrs. J. M. Smith (Leeds), Trance and Clairvoyance.  
**Seymour Club, 4, Bryanston Place, Bryanston Square, W., at 7 p.m., Mr. F. W. Read, "Theosophy." Musical Service.**  
**Shepherds' Bush.**—14, Orchard Rd., Lyceum, at 8; at 7: Mr. Towns. Psychometry. Tuesdays & Saturdays, 8, Séance, Mrs. Mason, Trance and Clairvoyance. Thursdays, 8, Physical Séance, Mr. Mason. Members only. Dec. 7, Mr. Everitt.  
**Shepherds' Bush.**—At Mr. Chance's 1, Lawn Terrace, North End Road, West Kensington. Wednesdays, at 8, Mrs. Mason.  
**Stamford Hill.**—18, Stamford Cottages, The Crescent, at Mrs. Jones'. Mondays at 8. Visitors welcome.  
**Stepney.**—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday, at 8.  
**Stratford.**—Workman's Hall, West Ham Lane, E., 7: Mrs. Keeves-Record.  
**Longton.**—44, Church St., at 11 and 6-30: Mr. V. Wyldes.  
**Macclesfield.**—Cumberland St., Lyceum, 10-30; 2-30, 6-30: Mrs. Wallis.  
**Manchester.**—Temperance Hall, Tipping Street, Lyceum, at 10; at 2-45 and 6-30: Mrs. Green: Mr. J. S. Schutt.  
**Collyhurst Road, at 2-30 and 6-30: Mr. P. Bradshaw.**  
**Edinboro' Hall, nr. Alexandra Park Gates, 8, 6-30: Mr. Boardman. 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. Mercer.  
**Nelson.**—Sager Street, at 2-30 and 6.  
**Newcastle-on-Tyne.**—20 Nelson Street, at 2-15, Lyceum; at 10-45 and 6-30: Mr. J. J. Morse, and on Monday, at 7-30.  
**North Shields.**—6, Camden St., Lyceum, 2-30; 11, 6-15, Mr. Graham. 41, Borough Rd., at 6-30: Mr. Griffiths.  
**Northampton.**—Oddfellows' Hall, Newland, 2-30, 6-30: Mr. Hodson.  
**Nottingham.**—Morley Hall, Shakespeare Street, Lyceum, at 2-30; at 10-45 and 6-30: Mrs. Barnes.  
**Oldham.**—Temple, off Union St., Lyceum, 9-45 and 2; 2-30 and 6-30.  
**Hall, Bartlam Place, Horsedgate St., Lyceum, 10 and 2-30; at 8 and 6-30: Mr. R. A. Brown. Mondays, at 7-45.**  
**Openshaw.**—Mechanics' (Whitworth Street entrance), Lyceum, at 9-15 and 2; 10-30 and 6-30.  
**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: Miss Walker.  
**Rawtenstall.**—10-30, Lyceum; 2-30, 6: Mrs. Stansfield.  
**Rochdale.**—Regent Hall, 2-30 and 6: Mrs. Heyes. 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. Mayoh. Wednesday, 7-45.  
**Scholes.**—Tabernacla, 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. W. Rowling.  
**Skelmanthorpe.**—Board School, 2-30 and 6.  
**Slaithegate.**—Lalth Lane, at 2-30 and 6: Mr. Hepworth.  
**South Shields.**—19, Cambridge Street, Lyceum, at 2-30; 11 and 6: Mr. Westgarth. Wednesday, at 7-30. Developing, Friday, at 7-30.  
**Sowerby Bridge.**—Hollins Lane, Lyceum, 10-30, 2-15; 6-30: Mrs. Crossley.  
**Spennymoor.**—Central Hall, 2-30, 6. Thurs., 7-30. Helpers welcome.  
**Station Town.**—14, Acolom Street, at 2 and 6.  
**Stockport.**—Hall, Wellington Road, near Heaton Lane, at 2-30 and 6-30: Mr. Rooke. Thurs., Circle, 7-30. Sat., Nov. 29, Mr. Schutt.  
**Stockton.**—21, Dovecot Street, at 6-30.  
**Stonehouse.**—Corpus Christi Chapel, Union Place, at 11 and 6-30.  
**Sunderland.**—Centre House, High St., W., at 10-30, Committee; at 2-30, Lyceum; at 6-30: Mrs. White.  
**Monkwearmouth.**—3, Ravensworth Terrace, 6-30: Mr. Kempster.  
**Tunstall.**—13, Rathbone Street, at 6-30.  
**Tyne Dock.**—Exchange Buildings, 11; 2-30, Lyceum; 6: Mr. Gardener.  
**Walsall.**—Central Hall, Lyceum, at 10; 2-30 and 6-30: Mrs. Groom.  
**Westhoughton.**—Wingates, Lyceum, 10-30; 2-30, 6-30: Mr. J. C. Macdonald.  
**West Pelton.**—Co-operative Hall, Lyceum, at 10-30; at 2 and 6-30.  
**West Vale.**—Green Lane, 2-30 and 6.  
**Whitworth.**—Reform Club, Spring Cottages, 2-30 and 6.  
**Widsey.**—Hardy St., at 2-30 and 6: Mr. D. Milner.  
**Wisbech.**—Lecture Room, Public Hall, at 10-30 and 6-45.  
**Woodhouse.**—Talbot Buildings, Station Road, at 6-30.  
**Yeadon.**—Town Side, at 2-30 and 6.

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## THE ROSTRUM.

### THE MARCH OF PROGRESS.

AN ESSAY BY G. A. WRIGHT.

THE chief object of this paper is to show that we are living in an age of progress—an age conversant with many arts and sciences that our ancestors had no knowledge of, or else vaguely regarded with awe and trembling. Anything which occurred in an unaccountable way was formerly set down to miracle, or the workings of the evil one. Even now, in some remote rural districts, people believe that when the thunder rolls it is the voice of God, and the flash of the mighty lightnings are caused by the anger of Deity. Still we know that the cause of thunder is the disturbance of the elements, and even the lightnings are being utilized in the service of man. Had the electric telegraph been introduced a little sooner, no doubt it would have shared the same fate as other discoveries, viz., been stigmatised as the work of Satan. The steam engine, printing press, the discovery of the circulation of the blood, by Harvey; the rotundity of the earth, by Galileo; Kepler's telescope, Newton's law of gravitation, Humboldt's message, "The Earth is Governed by Law;" even Methodism and Teetotalism have been stigmatised as the work of the powers of evil. That the forces of Nature are even now but little understood, I admit. That there must of necessity be far greater unfoldment of Nature's secrets in the future is also true. Still, as we carry our minds back into the past, and compare it with the present, are we not struck with the fact that we are living in a world of change and an age of progress? and as a constant stimulus to this progress, the cry is heard on every hand, "Give us light, more light." Humanity, being tired of the old stage-coach, took advantage of the "Leviathan" of power—Steam. Electricity, that much-dreaded demon, has become man's servant, and in many cases, proved a most invaluable one. As Prof. Chaney says, "It lights our streets and houses, and carries our messages swifter than the fabled Mercury with wings on cap and heels." Magnetism was at one time confined to the dreaded art of the magician, for the working of which he must perform charms and incantations. Thus he became the terror of all around him. Now he has given place to the scientific and useful electrician, with his experiments, and the healer, with his wonderful power of curing disease.

And still we march onwards, obeying the silent monitor within; scaling with one mighty bound the walls of bigotry; breaking the chains of superstition and priestcraft; caring naught for the cry of the multitude, heeding not the taunts, jeers, and sneers of the many, or the smiles of the few. "Excelsior!" being our motto, we hasten on with the daring few. At every step we take fresh discoveries meet our gaze. The world is rife with new arts, forms of science, and inventions, the outcome of the march of progress. Museums, art galleries, and free libraries afford the people food for the mind. Sunday concerts and pleasure trips are all steps in the right direction, and a great indicator of the march of progress. Not in one isolated branch do I behold this mighty upheaval of thought. I see it in everything connected with man as a social, political, and religious being, and through him is this mighty change taking place. Com-

pare the state of commerce, industries, and mercantile transactions now with what they were, we shall see the same results. The age is moving on; and those who will remain behind, either from a false sense of duty, thinking perhaps what was good for their parents is good for them, or from want of energy, must not try to thwart those who are eager to climb the hill of progress. I wish my readers to remember that we are religious, as well as physical, beings; consequently, we require religious as well as material food. Plenty of a certain sort of this food is provided. Churches and chapels abound on every hand. The "Word of God" is to be found in every home. Men of God walk the streets daily, and millions of pounds are expended in building, beautifying, and keeping in order the "Houses of God." But even here do we not see the mystic handwriting on the wall, "Mene, Mene, Tekel, Upharsin"? and what answer do these churches and churchmen give to the question of the broken-hearted mother, "Where is my dead child?" Nothing but "Believe." Their fabled heaven, with its jasper walls and golden streets, is only to be gained by belief—and that in dreams; it is shattered to pieces by the great blows of science. Geology has displaced hell, with its fiery torments, from the bowels of the earth. Having no hell there can be no devil, except that great discoverer of arts and sciences, who has proved himself to be the world's greatest reformer. And so, whilst the Church, with all its pomp, creeds, ceremonies, and retinue of clergy, fails to answer the solemn query, "If a man die shall he live again?" the magic wand of the Angel of Progress is being felt amongst the old forms and dry bones of theology. "Old things have passed away, and all things have become new," while sounds greet the listening ear like the rush of mighty waters, crying: "The spirits have been heard from." What follows? A tremendous commotion in the religious world. Never in the history of the Church have there been such discussions, controversies, and differences of opinion. And thus are we led, step by step, up the ladder of progress.

Modern Spiritualism has sprung up in the last half century, and with it phrenology, mesmerism, clairvoyance, faith-healing, and many other wonderful things, of which our forefathers had no knowledge. Of course, every one dealing with these new discoveries must be, as of old, in league with the "Father of Lies." Christ, because he possessed vast magnetic powers, and performed many mighty works, was said to have wrought them by the power of the "Evil One." And if we consult the Bible, the book that is considered by many to be the "Word of God," do we not see the same manifestations taking place? Through the ages, past and present, the "spirits," silently, have been doing a mighty work. And now spiritualism opens a way by which we can have communication with the so-called dead. By this means true progress will be made in morals, as well in science and religion. Let it not be imagined that spiritualism is opposed to religion. On the contrary, by its "facts" it puts to flight the theory of the atheist. True religion is to obey reason and conscience, and if we do not develop these qualities, by making use of them, we defeat the object of this life, and disobey the will of our Maker. We are told to love God as our Creator; at the same time we are told that He will punish us with the pains of hell for our human shortcomings. How can we love a Being like that? To me there can be no love of God, and, therefore, no true religion, until all ideas of a devil and hell are given up. And if the progress of spiritualism does nothing more than deliver the world from these delusions, it will do immense good by relieving mankind of fears that have no foundation in reality.

Spiritualism also answers the question: "What of the dead?" As we stand by the grave weeping over the dear one whose body is laid there, the sweet and tender voice of the arisen spirit may be heard whispering "There is no death." Spiritualism proves that those who have cast off their earthly garments, and are now dwellers of the spirit world can and do return to guide, comfort, cheer, and demonstrate their identity to those left behind. All spirits proclaim eternal progression, and declare that nothing is lost in eternity. But, says the sceptic, how are we to get this proof of spirit return? We answer, by calm, careful, and continued investigation. By such investigation as others have made and succeeded in. Follow out in your search for truth a purely scientific course, and you will find that there is life beyond the grave. Spirit identity, I admit, is a difficult thing to prove, for there is no royal road to truth, no spell-bound bucket to draw it from the deep well in which it is proverbially asserted to be. Still there are the same roads that others have travelled and reached the goal of certainty. Calmness, earnestness, patience, and prudence, are the essential means of obtaining truthful spirit communications. Labour on in this grand field, truth is worth every effort. With patience and perseverance we may reach the bottom of the well, and then drink of the nectar of eternal joy, peace, and knowledge. Fellow-workers, let us be up and doing, taking our part in the great struggle between right and wrong, doing what we can to push onward the noble car of progress, and preparing ourselves here for that grander life, where, under the banner of righteousness, we take our stand, hearing in the distance the strains of holy music, whilst on every hand we behold the footprints of the mighty march of progress.

## AN IDYLL OF THE CITIES OF CIVILIZATION (*Manchester in especial*).

### OR, AN ALLEGORY OF DRAINS.

THE Angel of Death, old Azrael,  
Crept out from underground,  
And the sights that he looked on pleased him well  
As he cast his eyes around.

He saw where his henchmen grim and gaunt  
Went stalking through the land,  
Where horror and shame had fixed their haunt,  
And misery waved her wand.

He saw three spectres, wild, weird, and wan—  
Disease, and want, and crime—  
That seized on the bodies and souls of Men  
And dragged them into their slime.

And he laughed in his glee, did old King Death,  
And watched his victims fall,  
As his scythe cut short their lab'ring breath,  
'Twas the kindest cut of all.

And he praised his henchmen each one, but most  
He praised, for skill and pains,  
The captain and chief of his gruesome host,  
And the name of that chief was—Drains!

For Azrael, conning the death-rates o'er,  
Worked out some ghastly sums,  
Which told him that half of the deaths, and more,  
Were due to the drains and slums!

Death looks again from his charnel den,  
And he sees a parlous sight;  
For a Knight has arisen, with sword or pen,  
The battle of death to fight.

A Knight who had sworn against wrong to stand,  
From the people's ranks he comes;  
Yet King-like he preaches throughout the land  
The crusade of the drains and slums.

But Azrael laughs and chuckles elate,  
"His warfare will not succeed  
For I know that the rich and mighty and great  
Will never take any heed.

They never forget these lords of wealth,  
That drainage means expense;  
And however they prate of the blessings of health,  
The work will never commence."

So Azrael, putting his thumb to his nose,  
Laughs loudly, "Ho, ho! hi, hi!"  
Till a glance by chance he to Welbeck throws;  
Then he sighs with a deep drawn sigh.

"Hah! thirty thousand for drains! that's bad;  
I scarce can credit the tale;  
But it might have been worse, and I'm right down glad  
It was not within Manchester's pale!"

—*Manchester Sunday Chronicle.*

\* Last line altered to suit the intelligence of those who don't know Manchester—all too well.

## CARD MESSAGES WRITTEN BY SPIRITS.

IN the possession of the Editor of *The Two Worlds*, a few years ago, were some twenty or thirty small cards, ranging from two to three inches square, and oblong square. Some are plain white, others pink, blue, and green enamelled; the white cards are written upon with a pencil or black ink, the coloured ones chiefly in silver or gold letters. The writing consists of brief sentences containing words of encouragement, counsel, Scriptural phrases, prophecy, and rebuke. Occasionally there are short communications addressed by name to different members of a circle, of a personal and private nature, *à propos* to the time.

The chiromancy of these cards is extremely fine, and executed apparently by the same hand. They all purport to come direct from spirits, and were dropped under the most convincing conditions in the presence of numerous witnesses, sometimes, though rarely, in the dark, but still oftener in the broad day or lamp light. It appears that these manifestations originated with a circle of sincere and earnest believers in spiritualism, who were in the habit of holding private séances amongst themselves at Canton, Ohio. Of the members of this circle, the principal mediums were Mr. George Baugh, an excellent physical medium now residing in Wilmington, Delaware; Mr. John Lowe, an Englishman, a good writing test medium; and Mr. Peter Jones. There were from twelve to twenty members of the original circle, and the whole party consisted of honest, respectable tradesmen and mechanics, persons who had nothing to gain by their reputation as spiritualists, but very much to lose, in point of custom and credit, with their neighbours.

After two or three years' session in Canton, some of the members removed to Massillon, Ohio, where the circle was reorganized, and the manifestations continued with increasing success for a considerable time longer.

The records of these circles were occasionally published in the local papers, and contain accounts of truly astonishing phenomena, both in the direction of physical force and intelligence.

Mr. Lowe and his associates are well known and highly esteemed by all who know them.

They frankly admitted sceptical inquirers to their sittings, and the testimony of over twenty of the most prominent citizens of Massillon to the perfect good faith, sincerity, and respectability of all the parties concerned was often published.

One or two of these witnesses attribute the manifestations to "evil spirits," although they acknowledge that some of the fruit was good, and all "generally harmless." All exculpate the members of the circle from the charge of being deluders, and believe them to be strictly honest. Who the real executants were, these sage witnesses cannot say, although they are quite sure they cannot be spirits, for the very obvious reason "that they don't believe in spirits;" further deponent sayeth not.

In respect to the manifestations, we find that besides the usual phenomena accompanying physical force mediumship, the circle were continually in the habit of receiving cards written as above described, and dropped down on their table whilst in session, or hidden away in the most singular and uncomatable places, where different members of the circle were desired to look for them.

Sometimes cards and direct spirit writings would be dropped down in the stores or houses of the sitters.

A manifestation of this kind is described by Mr. Henry Schneider, of Massillon, one of the circle, who, though a firm believer in the agency of spirits, strangely enough deemed that they were all evil in character, and took a variety of means to prop up his Satanic theory. Mr. Schneider writes to the author that being one day in the store of Mr. Lowe (who is a tailor), he and another friend turned the conversation upon his favourite theory of "evil spirits," when, his companions being each quietly engaged in their several avocations, and all in the full light under his own immediate observation, he saw a small card within a few inches of the solid ceiling, from whence it fluttered down through the air, falling on the ground at Mr. Schneider's feet.

On one side of the card was written, "Be ye faithful, and ere long your cause shall triumph. Ye shall find wealth in the earth, and wonderful revelations shall be made known unto you." Your "GOOD SPIRIT."

On the other side of the card were mystical characters claimed by the spirits to be signs, or language of the spheres.



On another occasion a card was dropped down before Mr. Lowe, on which was inscribed, "Spirits are with you; let them communicate."

This remark was appropriate to the special occasion, but Mr. Lowe placed the card, after a thorough examination by himself and all present, in his waistcoat pocket. On arriving at his home and taking out the card for the purpose of showing it to others, he found on the reverse side, written in the same spiritual chirography as the rest of the cards, "Lowe's spirit."

This writing greatly perplexed him. He knew it had come whilst he carried it home, for it had been carefully examined by every one present at the circle before he placed it in his pocket; again, he questioned whether these words might not signify that his own double or living spirit was indicated by the words "Lowe's spirit."

On a subsequent occasion he was informed that his father's spirit was the executant, and the words were meant as a rebuke to himself for questioning the good intent and individuality of those who made these manifestations.

As a specimen of the poetry received through these direct writings, we quote the following stanzas, which purported to be written, as well as dictated, by the spirit of the English poet, Cowper:—

#### TRUTH.

TRUTH is like a flowing river,  
Flowing on and flowing ever;  
Ever spreading, ever rising,  
With its waves the heart baptizing:  
Ever soothing, ever healing,  
Banishing each troubled feeling;  
Entering in the willing soul,  
Making the broken-hearted whole.  
Stay not thou the flowing tide,  
Turn not thou its waves aside;  
Let it ever freely enter  
To thy bosom's inmost centre.  
Let it warm the heart of ice,  
Purifying guilt and vice,  
Till the soul, redeemed from sin,  
To God and heaven shall enter in.

This was "fluttered down" from the ceiling in the light, and in full view of the whole circle. We shall conclude by a quotation from the *Sunbeam* of Buffalo, in which the editor gives a slight account of the Canton circle and its doings, compiled by a gentleman whose prominent position as a well-known editor, and strict truthfulness of character, places his statement beyond question.

#### STARTLING MANIFESTATIONS.

A friend has sent us a copy of the *Ohio Repository*, containing an article of nearly three columns, detailing the particulars of recent spirit communications, given through a circle in Canton, where the *Repository* is published. The account is drawn up by the editor, who is an old citizen, and has for forty-six years conducted the paper in that place.

Our limited space forbids making any but brief extracts from the candidly written statement.

The names of all the parties of the circle are given, and their sincerity and intelligence vouched for by the writer, in the following terms:—

"We have long known that our town contained a large number of downright, manly, and sincere spiritualists, who for years have been pursuing their investigations quietly, and treasuring what knowledge they could obtain, pursuing their respective avocations in their own way, with good morals, and in every respect entitled to confidence."

Communications were frequently given by writing on cards. We copy the description of one of the first messages:—

"On a card about three inches in length, one and a half inches in width, one side of a light pink and enamelled, and the other side white, was found written in pencil, in skilful and delicate chirography: 'The hands of spirits are now lifting the veil fold by fold. Be not afraid.'"

On one occasion the circle was sent to a public hall, with instructions where to find the key, which no one present knew anything about. The following is the message written on a card like the one described above:—

"On the south-west window of Madison Hall there is a message—depart ye hence and receive it. Take no light but the light of your faith. The key you will find hanging on a nail to the right, first door entrance, about four feet from the floor."

Two persons went to the place as directed without a light, and failing to find the key, the arm of one of the

parties was moved without his will, and his hand placed upon it. We quote a portion of the message there found:—

"Some of you are to be to this earth as Elisha and Elijah were in golden days that long since have flown. Return to-morrow eve, at the same hour, half past eight."

March 6.—At "half past eight" Dr. M——, Mr. C——, and Mr. L——, went to Madison Hall. Mr. L—— unlocked the door at the foot of the stairs leading to the hall, and the three ascended the stairs to the door opening into the hall, when it swung open untouched; the three were close together, and all saw a light in the south end of the room, at a platform there erected, and called the speaker's stand; at seeing which Mr. L—— gave an exclamation of surprise, and immediately there arose at the desk on the speaker's stand, a figure in white drapery, of full size and features, plainly seen by all. It was surrounded by a halo of soft, mellow light, which was so brilliant that Mr. L—— assures us he could have seen a half-dime on the floor.

At this juncture Mr. C—— became alarmed, and sought safety in flight; Mr. L—— was about to follow, when Dr. M—— took him by the collar, and told him "he must see it through." During all this time "the presence" stood facing the visitors, with its right arm extended, the hand clasping a roll, similar to a sheet of paper, rolled to an inch or two inches in size.

Immediately to the right of "the presence," and toward the south-east corner of the room, rose a second volume of light, accompanied with a slight hissing sound. As the sound increased, the latter light faded away. Then came a rumbling noise like the heavy rolling of far-off thunder. On hearing that, Mr. L—— broke for the door, the doctor following, and both making the best of the time.

At the foot of the stairs, on the sidewalk, stood Mr. C——, and the three went to Mr. B——'s, and resumed the sitting. In a short time came a card inscribed, "O, ye of little faith! how it saddens our hearts that ye should flee at the critical moment when important revelations were about to be made."

Much else is detailed of a very interesting character, but we can make room for only the following messages, given February 24.

"Be of good cheer, for brighter days are about to dawn, and a new light shall envelop the world. Prepare for the coming glory by purifying your lives and conquering your evil passions. Let pure water be your only beverage. Let your raiment be plain, without regard to fashion. Truth is light, and truth shall triumph."

We copy from another card, received by a circle at Mr. B——'s, on the 26th of February:—

"Be ye faithful, and proclaim to the world the things ye have seen and heard, for in the fulness of time men will believe."

"I am the voice of one crying in the wilderness, Repent, for the kingdom of heaven is at hand."

Direct writing from spirits is by no means a rare phenomenon, but the spirit cards presented to Mr. Lowe and his associates were continued for such a length of time (a space of several years) and occurred, without the least shadow of suspicion attaching to the parties concerned, in the presence of so many respectable witnesses, that it renders the whole transaction one of peculiar and noteworthy interest.

The original circle is now broken up, and its members scattered over the country, but from many of them the editor has received the assurance that the good counsel, wisdom, and consolation conveyed in those precious scraps of writing, formed a gift beyond all price to those who were favoured with them. Also, that during the continuance of these inestimable messages, the recipients were "all better and purer men"; the time employed in this communion "the best spent of their lives," and the result an enduring testimony in each one's heart that mankind has "entertained angels unawares."

#### GOOD WORDS FOR WOMEN.

THE condition of women in Russia is not an elevated one. In an article on "Sexual Morality in Russia" in the *Fortnightly Review*, E. B. Lanin says: "The social position of women is admittedly the keynote of a nation's civilization. The great bulk of Russian women now, as in the eleventh century, are drudges first and mere females afterwards. The Ustav of Yaroslav the Great puts women upon a level with the blind, the lame, the mendicant poor, the crippled, and deformed humanity. The orthodox church has shown itself to be as great a misogynist as the Koran. You can almost

count on the fingers of one hand the women whom it has admitted to the rank of saints. The views thus authoritatively put forward by church and state are scrupulously acted upon by the docile people whose proverbs on the subject are at least terse and expressive. 'A hen is not a bird, nor is a woman a human being,' is a doctrine seldom belied in practice. Wife beating has often been looked upon as a sign of genuine attachment, though in Russian proverbial philosophy it figures mainly as a condition of the happiness of the husband. 'He is not drunk who drinks not wine, nor is he happy who beats not his wife.' There need be no fear of her powers of endurance, for a 'wife is not a pea—you cannot crush her,' and she evidently needs to be constantly reminded of her duties, for 'A girl's memory and her sense of shame last only to the threshold of the door.'

This is a pleasant way in which an eminent English physician, Sir William Gull, speaks of medical women: "I think one ought always to help women studying medicine in every possible way. I have the greatest respect for the ladies now practising in London, and feel sure that they must fill far more satisfactorily than the average medical man could pretend to do certain posts. A young child at first would always rather be attended and operated upon by a woman than by a man, though they get wonderfully soon accustomed to 'the doctor.'"

Close to the entrance of the pretty cemetery of Passy Mme. Bashkirtseff has placed the monument of her gifted daughter, Marie, whose last resting place is more like a home than a grave. In a little chapel open to view are Marie's rocking chair, little table, and favourite books, while on the walls are inscribed the titles of her paintings in letters of gold. A life-size portrait of the young girl whose journal all Europe and America have read hangs above a flower covered bier, before which a perpetual light burns.

Says Herbert Spencer: "Wives in England were bought from the fifth to the eleventh century, and as late as the seventeenth century. Husbands of decent station were not ashamed to beat their wives. Gentlemen (!) arranged parties of pleasure for the purpose of seeing wretched women whipped at Bridewell. It was not till 1817 that the public whipping of women was abolished in England."

The Theodosian and Justinian codes forbade the practice of law to women. Before then, however, in Rome, Amasia and Hortensia made the basilicas and the forum echo with their eloquence; but they had unworthy successors. Calpurnia was learned, but she irritated the judges by her clamors; and Aphrania was distinguished by her intemperate language and furious gestures. . . . We need but add the name of the great, the pure, and the high minded Aspasia—at once the miracle of eloquence, learning, and virtue, to bring evidence that woman, even in the early classical ages, held her own with heroes and sages.

Miss Alli Trygg, a Finland girl, who was one of the delegates sent to the Woman's International Council, a couple of years ago, by the Finnish Woman's Union, caught the American fever of enterprise, and has treated her countrymen to a round of surprises, says the *New York World*. She first began a series of lectures; told her audiences about the social wonders of the New World, and with the profits opened a workingman's kitchen, providing 300 dinners at five cents each. Her next venture was to start a Swedish monthly, devoted to the woman's rights movement. That accomplished, she opened a little brewery shop for the manufacture of an ale, in the hope of reducing drunkenness, her drink containing 10 per cent less alcohol than the popular beverage. Now this remarkable young woman is going to build a people's palace, to contain a library, art gallery, day nursery, school for poor children and reading room, and has already petitioned the authorities for a site. Sweden is not any place for this live girl. She belongs in America, for at the present rate of interest she could run a ranch and manage the feminine section of the World's Fair.

Dr. Razie Koutloiaroff-Hanum, a Mohammedan woman born in the Crimea, has passed a brilliant examination as physician and surgeon before the college authorities at Odessa, and is admitted to practise. Dr. Koutloiaroff-Hanum is the first Mohammedan woman physician regularly graduated. Women, too, are now being employed for the

first time by the Mohammedan Government as telegraphic clerks and ticket agents on the Trans-Caspian Railroad.

Scottish women are readers of books and magazines, and are ardent in the pursuit of knowledge and wisdom. Such is the testimony of John Swinton, who has just spent some time in Scotland. The eminent journalist also says:—"On account of their traits and ways the women of Scotland exercise an influence over the habits and life of the other sex such as is not possessed by the women of all the other countries that I have visited during the past year."

### THE REV. T. ASHCROFT'S ATTACK ON THE WALSALL SPIRITUALISTS.

BY THE REV. PETER DEAN, MINISTER OF THE UNITARIAN FREE CHURCH, WALSALL.

*Published (with Rev. P. Dean's consent) by E. W. Wallis, 10, Petworth Street, Cheetham, Manchester.*

THE above is the title of a brave, logical, and unanswerable sermon preached by the Rev. Peter Dean the Sunday after the man Ashcroft had visited Walsall and in two consecutive nights' shows launched against the spiritualists of that town some of his coarsest and vilest forms of abuse. The feeling of indignation against these shameful attacks has, we are told, excited general reprobation from all classes of listeners, Christians as well as spiritualists, besides calling forth severe but well merited rebukes from the various journals of Walsall. On Saturday and Sunday, the 15th and 16th inst., Mr. Wallis followed up these disgraceful Ashcroft exhibitions with three of his splendid and logical lectures, given in the spiritualists' fine new Temple to packed audiences and amidst the most enthusiastic tokens of approval.

We give the following brief extracts from the Rev. Peter Dean's sermon, though they only convey an imperfect idea of the entire address:—

For about twelve or fourteen years we have had a society of spiritualists in Walsall. Some of us have been intimately acquainted with many of the members of this society, and if we are to observe the good old-fashioned English principle of speaking of people as we have found them, we shall have to say that as men and women they have shown themselves to be as good and decent people as we have found in any of the local religious bodies. We have seen them being faithful wives and husbands, good parents, conscientious workmen or tradesmen, and taking more than an average interest in the affairs of our town. . . . We credit Catholics with being sincere in their irrational beliefs; we credit Salvationists with being the same in their wild and crude theological notions; and why should we not do the same with the spiritualists? Unless men were sincere and dearly believed in a thing they would not make such sacrifices for it as are the Walsall spiritualists making for their system.

But *this last week we have had a startling revelation.* A Free Church Methodist minister has been to our Temperance Hall, and in return for people's shillings, sixpences, and threepences he has been arguing that spiritualism is not only unscientific and unscriptural, but that it is untruthful, lying, and immoral; and he has been demonstrating all this with a magic lantern! Mr. Ashcroft's two chairmen were careful to say that they were there not to attack men, but to attack a system, but when you say that a system is lying and immoral, do you not attack the men who adhere to that system? Can a system lie? Can a system get drunk, steal, or go after other men's wives? Only men can do this, and therefore, saying that spiritualism is lying and immoral, *strictly speaking*, must be saying spiritualists are liars and immoral.

I went to both these lectures—I listened carefully to all the lecturer had to say, I observed attentively all he had to show, and what is the impression I have of it all? Well, that as a logical answer to the arguments of spiritualists, it was a failure. The best and real reasons of the intelligent believers in spiritualism were never even touched; while as an exhibition of childish folly, of ungentlemanly cruelty to the feelings of others, of egotistical conceit, of whining protestations of self-sacrifice, of working upon the weaknesses and prejudices and feelings of an audience, of buffoonery, and tricks, and dodges to make people laugh or cheer, I never saw anything worse. Time after time, during the two lectures, I found myself saying, "If this man be a Christian minister, it's a blessed thing to be an infidel."

I am glad to know that many orthodox religionists present were as much disgusted with what took place as I was. I spoke with two or three of our local ministers at the close of Monday night's lecture, and they joined with me in deprecating the unworthy spirit of the lecturer, and declared to me that nothing would induce them to appear on the platform with such a man, and one thought that Mr. Hampden Lee had made a mistake in being his chairman.

We should have regretted that the limitations of space would have prevented our giving the entire of Mr. Dean's instructive yet scathing sermon, were it not that our readers can amply satisfy themselves on this point, as ten thousand copies have been printed, together with the comments of the Walsall press, in pamphlet form at the nominal price of one



penny. Societies can procure several hundreds of these capital missionary publications for gratuitous distribution. To those who have been plagued and insulted by the travelling showman this will be a most timely answer to his audacious slanders.

## THE SPIRITUAL GLEANER.

### A SPIRIT'S PORTRAIT.

LOS ANGELES HERALD.

A LADY who is well known in society circles of this city recently had a most curious experience in a photographer's establishment. She and the picture taker both desired their names should be suppressed—the lady because of the notoriety which would at once attach itself to her, and the photographer because, as he expressed it, "such a story would ruin my business." He is a most respectable man, one of the best known and favourite men in his business in the city. Neither the lady nor the man are spiritualists. The man believes that all alleged "spirit photographs" are frauds. The personal identity of the two is not essential. The story is told here just as it occurred, and if any one can explain it they are smarter than the participants are.

The lady, who for convenience will be called Mrs. A., went to Mr. B.'s photographic gallery some two weeks ago to have her picture taken. She took her position and the man threw the cloth over his head to arrange the focus, etc., when with an exclamation of fright his head bobbed suddenly out from beneath its covering and he stared at the lady.

"What is the matter?" she asked.

"Oh, nothing," he replied. "Did any one pass behind you just then?"

"Why, certainly not," she answered.

He, without going to the trouble of looking through the camera again, took the picture and went into the dark room with it. He came bouncing out in a few minutes and with a white face and strange manner, said that she must sit again. She complied, and again when he proceeded to adjust the lenses he could not restrain his terror. His face became beaded with a cold perspiration, his hands trembled so that he could hardly proceed with the work. Five times did he take the lady's picture, refusing to give her any explanation of his strange behaviour. At last he told her she would have to go to some other place; he could not take her picture satisfactorily. Then she insisted on an explanation. He refused for a long time, but at last he made her faithfully promise not to divulge his name to any one, and he brought her the five plates from the dark room. In each of them by her side, dressed in grave clothes, with outstretched arm and beckoning finger, stood the figure of a person who had been very near and dear to her, but who had recently died. The lady nearly fainted, and denounced the thing as a trick, but was soon convinced by absolute proof that if there was a fraud the photographer did not know of it or participate in it. The photographer fully developed the plates, and the portraits of the living and the dead are exact and startling.

The lady is not in the least superstitious, but the inexplicable affair and perhaps the beckoning finger of the terrible figure has worn on her nerves so as to render her seriously ill, while the photographer is so badly upset by the gruesome incident that he hardly dares to peer through a camera any more.

There is the story. It is a true one: the facts as stated occurred just as described, and can be verified should it become necessary.—*Golden Gate.*

### SWEDENBORG ON CREATION.

I was one day meditating upon the creation of the universe, and because the angels above me on the right side, where those were who sometimes meditated and reasoned upon the same subject, perceived this, one of them descended and invited me to join them, and I passed into the spiritual state and accompanied him. Afterwards I was conducted to the chief of the society, in whose court I saw an assembly of some hundreds, and that chief in their midst, and then one of them said:—

"We perceived here that you were meditating upon the creation of the universe, and we have sometimes meditated upon the same subject; but we could come to no conclusion, because, there clung to our thoughts an idea of chaos as having been the great egg as it were, out of which came everything and all things in their order; whereas, we now

perceive that so great a universe could not be so brought forth. Then there also clung to our minds another idea which was, that all things were created by God out of nothing, and yet we now perceive that out of nothing, nothing comes. Owing to these two ideas our minds have not been able to evolve and see, with any degree of clearness, how creation was effected. Therefore we have called you away from the place where you were, that you might give us the result of your meditation upon the subject."

Hearing this, I replied, "I will do so," and I said: "I formerly meditated upon this a long time, but in vain; then afterwards, when I was introduced by the Lord into your world, I perceived that it was useless to form any conclusion about the creation of the universe before it was known that there were two worlds, one in which the angels are, and the other in which men are; and that the latter by death passed from their world to the other.

"And then I saw also that there were two suns, one from which all things spiritual flow, and the other from which all things natural flow; and that the former sun was pure love from Jehovah God, who was in the midst of it, and the latter pure fire. These facts being known, it was granted me once when I was in a state of enlightenment to perceive that the universe was created by Jehovah God through the sun, in the midst of which He is; and, as love is not possible unless together with wisdom, that the universe was created by Jehovah God from his own love by his own wisdom. The truth of this is proved by everything and all things which I see in the world where you are, and by what I see in the world where I am as to my body.

"But how creation progressed from its primordial state, would be too tedious to explain; but when I was in a state of enlightenment I perceived that by means of heat and light from the sun of your world, there were created spiritual atmospheres which are in themselves substantial, one from another. Because there were three of these atmospheres, and consequently three degrees of them, three heavens were made; one for the angels, who are in the highest degree of love and wisdom, the second for those who are in the second degree, and the third for those who are in the lowest degree.

"But as this spiritual universe cannot exist without a natural universe, in which it may work out its effects and uses, I perceived that at the same time was created the sun, from which all natural things proceed; and that through it in like manner, by means of heat and light, three atmospheres surrounding the three former as a shell surrounds its kernel, or as a bark surrounds wood, and that finally through these was created the terraqueous globe, where men, beasts, fishes, trees, shrubs, and herbs are formed of earthly substances composed of soil, and stones and minerals. But this is the most general outline of Creation and its progress, whilst the particulars could be presented only in volumes."

—*Swedenborg's Arcana Celestia.*

### MATERIALISATION IN BIRKENHEAD, SYDNEY.

SOME months since was published an account of a materialising séance at Leichhardt, through the mediumship of Mr. James Hackett, and communicated by Mr. White of Tempe. As there has been much comment upon that and subsequent sittings, I forward an account of an impromptu sitting we had in our house with the same medium last August. Whilst enjoying a social chat we were impressed to take our seats at the table. There were present the medium (Mr. Hackett), Mrs. Hackett, my wife and four children, and myself. We sat in subdued light and were plainly visible to each other. Almost immediately beautiful lights floated over our heads, resting upon various members of the circle, Mr. Hackett became entranced, and four or five figures materialised in rapid succession. My little boy, aged six, described the colour of hair, and lace on the dress of one materialised spirit-child; he was enabled to describe the hair through clairvoyant powers which are showing great promise. Whilst every member saw these figures (which were within two feet of myself the whole time), the medium sat beside me and was likewise plainly visible the whole time, with his hands folded before him.

This sitting has been most invaluable to us, proving beyond all doubt the reality of materialisation, and also, that Mr. James Hackett is a wonderfully gifted medium for materialisation.—J. CROSS, Berwick Street, Birkenhead, Sydney, Sept. 16, 1890. [My husband omitted mentioning that we had not a cabinet.—AIMEE CROSS.]—*The Harbinger*, o Light.

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*The People's Popular Penny Spiritual Paper.*

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FRIDAY, NOVEMBER 28, 1890.

### SHALL GREAT BRITAIN BECOME A LAND OF IDOLATORS?

FROM divers rumours in the air we have received prophetic monitions that some striking ecclesiastical changes were in contemplation. Report alleged that the great "Soul saver" (i.e. the "General" of his own appointment) was up and doing, and his army of black bonneted little "Captains" and "Colonels" were—like an ancient prototype of their "wisdom"—or some other party—"running to and fro." We have felt glad of this, because, somehow, the last 1900 years of soul-saving have been such a decided failure, that there never was an age in which wickedness more abounded than at present, or souls needed more decidedly to be saved. What form, however, the latest soul-saving dodge was to assume we have been at a loss to discern until we came across a late issue of the *New York Sunday Morning Journal*, in which appeared the following remarkable article—which we now copy verbatim—

#### GENERAL BOOTH'S IDOLS.

#### PHONOGRAPHIC DOLLS TO CONVERT THE UNIVERSE—THE WHITE MAN'S NEW GOD.

(Special Cable to the *Morning Journal*.)

LONDON, October 4.—General Booth, of the Salvation Army, has an idea of applying *science* to his scheme of converting the world.

A consignment of Edison's phonograph dolls has just arrived here, and these the General proposes to use in his work. He advises parents to buy them for their children in order to practically teach them portions of Scripture and special prayers. He declares the great religious societies can instruct the dolls according to their special tenets and that these mechanical instructors will outdo the work of living teachers.

"What more interesting subject can you place before Sunday-school pupils?" he asks. "The school could be taught in one class instead of in divisions, as at present. Young people will listen more attentively because of the novelty, and great work can be accomplished with very little trouble."

Booth thinks the dolls would be even more effective among the heathen abroad than at home. He shows, for instance, the great veneration of Hindoos, Chinese and Africans for idols. All the labour of a century in the missionary field has been obstructed because the educated white minister has not been able to eliminate the worship of

images, and whenever he has tried, he has had to face the most tremendous difficulties.

"Here is a chance to meet the savage halfway. Load the doll with what you want said and let it tell it. The African would take it to his hut, and learn from it the attributes of the Creator and the advantages of Christianity as taught in Christian countries.

"Savages have often murdered the white servants of the Gospel, but you may rest assured," says the General, "they will never try to murder the doll. In India a present of a little statue has been known to allay the religious agitation of a whole community. These dolls would set the Hindoos thinking—they are a conservative and reflective people—and I believe as they talked to them in the quiet of their homes they would leave impressions greater than any missionary meetings.

"Another thing, they would be a great incentive to natives to enter the schools and study English. Hindoos and Chinese have tried always to show their contempt of any foreign language, each believing his own to have been the first and only authentic lingo taught at the cradle of humanity.

"Savages would certainly become more docile under the influence of the talking machine. It would awe him. He would despise his own mute idols, and hasten to learn something of the instruction spoken to him by the new image. Then Christianity will make big strides."

"Push forward the dolls," he says to the missionary societies, "and you will reap glorious results."

We give the above extract, not, as the Americans say, "for what it is worth," but for the purpose of showing the utter worthlessness of the religious sentiment of any country that will tolerate such a prostitution of divine worship as the proposition in this extract implies.

In the first place, the self-appointed "General" ("Heaven save the mark!") proposes to send a pack of preaching idols to those lands wherein for the last thousand years Christian missions have been carrying fire, sword, and finally endless sums of money, for the express purpose of destroying idolatry. In the next place, this great general of combined salvation and financial forces proposes to introduce the same pious, godlike, and effective system of idol preaching to the poor ignorant "souls waiting to be saved" in this country.

We have heard a considerable amount of holy horror expressed at the idea of the "Heathen Chinese's" common practice of saying his prayers by means of a turning wheel. We know of a few tens of thousands, perhaps millions, who have been done to death, in Peru and other heathen lands, for worshipping images, and we have heard a faint whisper that the tens of thousands slaughtered in this country, Ireland, the Netherlands, and other portions of Europe, during what is called (in joke, perhaps,) "The Reformation," met their doom chiefly because one set of Christians deemed the effigies of their gods were holy enough to bow the knee before; whilst another set of Christians determined it was better to endure fire, torture, and death, than to offer tokens of worship to any images whatever. Still it must be remembered that ever beside and around these Christian effigies were Christian priests to explain them; to tell what they meant, and to declare that—like pictures—they were only designed to recall the life and history of the personages they represented. The common sense and (we might have hoped) the more reverend sentiment of an age of enlightenment towards sacred ideas has begun to revolt from the effigy worship of mediæval times, but what shall we say of a professed Christian—the chief of all the world's *soul savers*—who not only proposes to revive the senility, blasphemy, and idolatry of ancient image worship, but actually proposes to make a doll church; give the ignorant savages of India and Africa doll preachers, and furnish our wretched slums and alleys with machine dolls for grinding out sacred ideas concerning the majestic attributes of Deity, the solemnity of life and its duties, and the hopes and conditions of immortality! There is but one step, we are told, from the sublime to the ridiculous, and probably not even that one from the praying wheel of the "Heathen Chinese" to the preaching doll of the Great Soul Saving General.

Of course we are fully aware that this purveyor of salvation for the million is too *humble*, too *disinterested*, and *Christ-like* to be in any way *financially concerned* in the manufacture and sale of idols, consequently his only motive must be *to do good*; and, perchance, in the business of saving souls—incidentally, of course—to save the enormous and at present useless cost of foreign missions and home preaching.



Assuming this to be one of the ruling motives of the Salvation General, we ought not to forget that there are other souls to be saved, besides those of the heathen and the ignorant. Let us then remember—as one of the saving clauses of General Booth's doll scheme—that if the souls of "Darkest Africa" and "Darkest London" can be saved by turning the right crank, and fixing the right screw, the souls of brightest Africa and brightest London are quite amenable to obtaining salvation on the same easy terms. Supposing also—just by way of supposing—that the souls in palaces and salons are not more precious in the sight of the Creator, than those in garrets and cellars, what is to prevent the doll preaching business from becoming the State Church method of the entire land, as well as of all heathendom? But it is when we look at the results of such a plan, and the immeasurably cheap rate at which religious instruction could be served up under such a system of doll ministry, that General Booth's scheme begins to assume stupendous proportions, and take on a mighty political, as well as religious importance. Remembering that after 1900 years of preaching and teaching from Christian pulpits, this nation, with its Christian State Church and State Church splendours, presents, as the result, more crime, wickedness, selfishness, and wrong, than any age that has yet preceded it, we are driven to the comforting conclusion that the difference between the effects of live preachers and machine ones, will not be worth mentioning; whilst the difference to the treasury of the nation will be almost incalculable. Only think of the wonderfully cheap rate at which religious preaching and teaching can be supplied, when once Mr. Edison manufactures, and General Booth provides (without commission, of course), doll archbishops, bishops, deans, chapters, vicars, and curates!! Gracious powers! What a revolution will this effect in the palaces of ecclesiasticism, and—the revenues of the people! Church lands will be restored, and even English farmers may live. Doll pulpits can be stuck up anywhere, and all the magnificent cathedrals, churches, and chapels, now cold and empty for six days of the week, can then be converted into hospitals, infirmaries, and all sorts of really useful purposes. Some ten millions per annum, at least, will be saved from present ecclesiastical expenditures; while foreign missions and bible societies may turn to and earn an honest living out of doll manufactories, and the making up of dolls' surplices, hoods, aprons, and lawn sleeves.

The changes that would ensue are so incalculable, that the mind of this editorial scribbler fairly stagger under the contemplation. Not the least of those changes would take place in the great halls of British legislature, for without the bench of bishops even the House of Lords would catch the fever of progress and actually begin to move on! Unable to carry forward any longer the tremendous and overwhelming prospect of what Christendom would become, and what stupendous heights of progress Christian civilisation might attain, when once freed from the rule of living ecclesiasticism, and placed under the inexpensive sway of General Booth and an army of dolls, we stand rapt in awe at the mere contemplation of this glorious onward (or backward—which-ever the reader chooses to call it) step in religious civilisation, and cry, in advance of the fulfilment of the picture, "These be thy Gods, O Israel."

Thus far we have written prospectively only, to show what immense advantages, even in point of saving in the humble domestic article of *candles*—to say nothing of collections—the inauguration of a well concerted scheme of doll idolatry in British worship would effect, especially in "Darkest London." We call attention to the next extract we have to offer, taken from a recent issue of the *Cornubian*. It reads as follows:—

#### MR. SPURGEON ON CANDLES.

It is many years since Mr. Spurgeon gave his lecture entitled "Sermons in Candles," and the announcement that he was going to repeat it drew a large audience to the Metropolitan Tabernacle the other evening. What with gas and the electric light, the poor candle was nearly snuffed out, said Mr. Spurgeon. At his side was a table covered with a number of candles of all sizes, colours, and shapes, from the Roman to the rushlight. These were lit from time to time to illustrate the lecturer's text. Here, said he, producing a tall candle in a handsome holder, was a very respectable candle. But if they were dependent upon it alone they would not get much light. Was that not so with some very respectable church members and deacons, who

took their seats and never spoke to anybody? They were so very respectable. They did not even wink at anybody as they went out. (Laughter.) He knew many of this sort. If they were tied together and dropped into the Thames, nothing would be missed but their venerable respectability. (Laughter.) Here were two candles—(Mr. Spurgeon lighted them)—they were going to enter into a tête-à-tête—or he should say wick-à-wick. (Laughter.) One of these candles, as they saw, was of service to the other, by lighting it. In the same way people could light up each other by conversation. If they once got a light there was no end to what they could do. Mr. Spurgeon further illustrated this argument by placing a rushlight by the side of several candles of imposing appearance. The rushlight alone was lit up. This poor little rushlight, said he, was worth the whole lot of them. A lantern, with the glass covered with dirt, was next produced. The light struggled feebly through the glass. The more light there was inside the more the imperfections of the lantern were seen. It was a great pity when a man had got a light inside him that he had a "dirty lantern." Many other illustrations were given, such as hiding the light under a bushel, and the snuffers which, instead of trimming the candle, snuffed it out suddenly. When a boy had a fly on his forehead they should not hit him a blow with a sledge-hammer to kill the fly. Finally Mr. Spurgeon introduced a brilliant cluster of candles, which he called the chandelier. These, he said, represented the one Church of God. True, they were of different colours, but they were lighted by the same flame. Who could tell which was the "Methodist" and which the "Presbyterian" light? "Sir," said an old lady once to him, "the dips always did give the best light." (Laughter.) Of course, they knew what she meant by the "dips." He thought that many people might get more light into them by having a fresh dip. (Laughter and cheers.)

We are very glad that Mr. Spurgeon was so kind as to keep his candle sermon by him for the edification of those folks in "Darkest London" who could not afford to go to the circus and have a good laugh at the clown. It is only to be regretted that Mr. Spurgeon did not conclude his funny sermon with one of those remarkable gymnastic feats in connection with his pulpit banisters for which report says this great *divine* in times past was once so renowned.

Another subject of regret arising out of Mr. Spurgeon's extraordinary faculty for amusing as well as startling his listeners is—that, amidst the unparalleled and magnificent display of ancient and modern times, various countries and various costumes, which Mr. Augustus Harris organised in his late splendid Lord Mayor's pageant, popular preachers were not represented. Had the great *entrepreneur* been but fortunate enough to have engaged such an actor, adorned with a halo of rushlights and candles, the mighty pageant would have been complete, and naturalists and scientists would no longer have been at a loss to discover "The Missing Link."

## SPIRITUAL FRAGMENTS.

"Gather them up."

### A PSYCHIC STUDY.

BY DR. JOHN ALLYN.

ABOUT twenty years ago Captain Brooks was residing in Suisun with his mother; his wife and baby and wife's sister had taken passage on the "Brother Jonathan," for Puget Sound. The steamer, with nearly all on board, was lost near the upper coast of California. While this occurred, a little son of Captain Brooks, who was playing in the yard, ran into the house exclaiming: "Oh, Grandma! I saw mamma and auntie and the baby in the water." This case belongs to a class that is probably more common than any other, of voluntary spiritual phenomena. These facts are as well attested as any scientific facts whatever; their philosophy and significance are well worth considering.

Mrs. Bushnell, in the last *Golden Gate*, gives the case of her sister, who died at a distance. She says: "My sister opened the door, which was locked, and walked to her bed. I was looking into her face when she became a corpse. I distinctly saw the transformation; the face was drawn, pale and yellow, which was in health's glow but a moment before. I also recognised the travelling dress she wore; when the change was made she was clad in a white robe."

The Society for Psychical Research gives the case of the Rev. J. A. Burstow, a Methodist minister. He, with his

colleague, Rev. James Garner, was writing about nine o'clock in the evening, when a feeling came over him that his mother was dying. He looked up and said, "Garner, my mother is dying." His colleague pooh-poohed it as a vagrant fancy. But he could not get rid of the feeling. When they went to bed, as soon as his head touched the pillow he said, "It is of no use, Garner, my mother is dying, I have just seen her." News of the death of his mother was soon received by post. He states further, that when he saw her in vision, the house seemed strange to him; but when he went to the funeral he found that they had removed to another house since he was at home last, and there were the rooms exactly as he had seen them in his vision.

Some spiritualists will say that facts like this simply prove the survival of the spirit after the death of the body. This is too much like the peasant, to whom

"A primrose by the river's brim,  
A yellow primrose was to him,  
And nothing more,"

while a botanist would go on to analyse and classify it; while a philosopher would try to trace its genesis from primæval mud, and inquire concerning the power that had brought it into being and made it a thing of beauty.

#### A DREAM STRANGELY VERIFIED.

A REMARKABLE case of the realization of a dream is related by L. H. Thorp, a well-known business man of this city. Some five years ago Mr. Thorp, who was then interested in oil matters, had a dream, in which he saw distinctly a peculiarly-formed piece of land, upon which he dreamt that he located five wells, one at each corner and the fifth in the centre upon the top of a hill.

Nothing more was thought of the matter until about six months afterwards, when Mr. Thorp again dreamed the same thing with greater distinctness of detail. This time he was somewhat impressed, but business cares soon drove the dream from his mind and it was forgotten again until two years ago, when a third time he had the same dream. When he awoke he made up his mind that if he ever came across such a tract of land he would possess himself of it. Time passed, and one day while at Greenburg he drove over to Mount Morris, in Greene County, and the moment he came in sight of the piece the dream was recalled. There were the identical houses along the road, the hill arising abruptly to a sharp peak, the two streams of water at its base, and everything he had first seen in the dream years before.

Upon going to the spot where his first well had been located in his dream, to his surprise Mr. Thorp found that George P. Hukill had drilled his first well, which proved a very good one. The second well had also been put down by Hukill, at the place dreamed of, but was dry. Carrying his investigation still farther, Mr. Thorp climbed the hill and went directly to the place where the fifth well should be, but he tried to buy or lease the land without avail. Mr. Thorp had never before been in the vicinity of Mount Morris, and did not know there was such a place until the visit which recalled the dream.—*Pittsburg Gazette.*

#### THE WONDERS OF THE TELEPHONE.

PICTURE to yourself a great hospital, where hundreds of patients, forced to spend weary weeks on their backs, are enabled, by touching an electric button, to listen to a comforting sermon, a bright lecture, or a popular opera. Imagine such a condition of things that, at the time for the great inauguration ball, simultaneous balls should be held in Washington, New York, Philadelphia, Boston, Buffalo, Baltimore, and Chicago, each ballroom being filled with enticing strains of a Strauss orchestra stationed at a telephone station in New York. Think of Chauncey M. Depew making an after-dinner speech or delivering a political oration to the guests at banquets or to immense party gatherings in all the important cities east of the Mississippi.

Five years ago such things would have been put down as fancies, pure and simple; but now people are preparing themselves for these wonders. The science of the telephone is making giant strides.

CARLYLE said, "The resurrection of Christ was to him only a symbol of a spiritual truth, not that Christ had actually died and risen again; he was only believed to have died and risen again in an age when legend was history."

## SPECIAL NOTICE.

### GOOD NEWS FOR CHRISTMAS, 1890.

#### THE CHRISTMAS DOUBLE NUMBER, OR CHRISTMAS TALES OF TWO WORLDS.

At the last board meeting of *The Two Worlds* Directors it was determined that a Supplement or DOUBLE NUMBER of *The Two Worlds* should be published together with the regular weekly issue, specially designed for Christmas reading whether by old, young, or middle-aged.

#### THIS CHRISTMAS SUPPLEMENT

will consist of such Tales, Narratives, and Incidents as will form a highly interesting and seasonable addition to the literature of Christmastide.

In compliance with this arrangement THE DOUBLE NUMBER is now in course of preparation. All advertisements and extraneous subjects will be excluded from the Supplement, and every column will contain matter of extraordinary interest.

The series will commence with a charming and original novelette, entitled—

#### "THE POPULAR PREACHER."

This will be followed by one of the most extraordinary of spiritual improvisations, entitled—

#### "THE ESCAPE."

together with thrilling narratives of spectral hauntings, scraps, facts, and poems, crowding up every column with the worth of twelve times its cost, namely, with the usual weekly issue,

#### TWOPENCE.

Send orders to Mr. E. W. Wallis, Sub-editor, office of *The Two Worlds*.

## LYCEUM JOTTINGS.

#### A BORN ECONOMIST.

OUR little Bess has been brought up  
In a ménage that's modest;  
And yet she does indulge in flights  
Of fancy just the oddest.

Mamma, of course, has taught the tot  
Ideas economic;  
But Bess applies them in a way  
That's oftentimes truly comic.

One summer eve when Venus shone  
While still the daylight dallied,  
A queen although the sun's fierce kiss  
Had left her slightly pallid,

We saw that though the rest all gazed  
Aloft in admiration,  
Bess' dainty little features wore  
A look of deprecation.

"A penny for your thoughts," said I.  
Then gravely spoke our girly:  
"I fink they're stwagavant in heaven  
To light a lamp so early."

—*Boston Globe.*

#### THE METROPOLITAN MUSEUM TRUSTEE.

[With apologies to Tom Moore.]

ONE day outside the heavenly gate  
A Trustee stood disconsolate,  
And looking in he saw a place  
Adorned with beauty and with grace—  
A field where wondrous flowers grew,  
Through which the birds of Eden flew,  
Where by sweet brooklets in the shade  
The souls of whilom mortals played.

Then questioned he, "What place is this?"  
The answer came, "The realm of bliss  
That man calls heaven and seeks to win."  
The Trustee asked, "Can I come in?"  
And then the guardian of the gate  
Replied, "Not now; you'll have to wait.  
To-day is Sunday; and you know,  
The gates are shut that day below."

"How long will Sunday last?" asked he.  
The Saint replied "Eternally."

—*New York Life.*



## 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.*

**ARMLEY.**—Mr. Broomfield said "justice" was not always law, nor was law always justice. He urged the use of reason and obedience to natural law. As we pass on the journey of life we must learn to do right, for we see that if we spend our days in sin justice must overtake us. He also spoke on "Man's duty to himself and his Creator." Both speaker and audience were pleased with each other. Clairvoyance satisfactory.—J. W. G.

**BACUP.**—Saturday, tea party and entertainment to welcome Mr. Walter Howell. Only the sterner sex were allowed to prepare and serve, our better halves having nothing to do but eat. Mr. Lewis Firth presided at the social entertainment. Mr. John Venables and Misses Ridehalgh and Hurst sang choice songs. Mr. Howell recited "Mary's Ghost" from Tom Hood, and was enthusiastically encored. Mr. Hurst and Miss Greenwood gave good pianoforte solos. Several lyceum members gave recitations in an excellent manner. Mr. J. J. Morse gave us an unexpected call, and received a very hearty welcome. He paid a high tribute to the work and worth of Mr. Howell. Mr. Howell, in replying to a vote of welcome, spoke the sentiment of his soul when he said he was trying to speak comfort to the afflicted, to help the struggling, and to give them evidence of a life beyond. A hearty vote of thanks to all who had taken part closed a very successful social. On Sunday we had good audiences. Afternoon, Mr. Howell's guides spoke on "The Soul in Search of God." After referring to the popular gods supposed to have lived centuries ago, they showed that religious sentiment craves for a spiritual entity which underlies all phenomena, which in the infinite corresponds to the deep yearnings of men. "Those were most in search of God who examined their inner nature." "God was known by us in proportion as the glory within us was unfolded. We should worship and honour God by practising in our daily life all that is good." Evening, Mr. Howell recited an appropriate poem, "Cato's Soliloquy on Death." His guides showed that man was capable of indefinite progress, while the boundary of animal intelligence seems to be well defined. The universal belief of immortality could not well have existed had not the spirit world existed to produce it. Science knew nothing of the origin of life, only of a beginning of its manifestations here; and accepting that man had an existence prior to life on earth, it follows that he will live after. Mr. Howell gave a few of his own critical experiences as evidences of a future life. A fine vein of humour ran through several of his descriptions, and coupled with his eloquent method of delivery kept the audience in rapt attention. His visit has been a successful one, and all who have listened to him will surely avail themselves of the opportunity of hearing him again when he pays us a return visit next year. —John Buckley, *sec. pro. tem.*

**BATLEY.** Wellington Street.—In the absence of Mr. and Mrs. Marshall through sickness, Mrs. Clough's control spoke in the afternoon on "Blessed are the poor in spirit." The evening's discourse on "Where are our loved ones gone?" was a treat to all lovers of real spiritual philosophy. Successful clairvoyance after each discourse. We hope Mrs. Marshall will soon regain her health and strength.

**BIRKENHEAD.** 84, Argyle Street.—Nov. 20: A well-attended séance with usual table, clairvoyant and control manifestations. Nov. 23: Miss Jones gave a trance address on "Our departed friends still with us," followed by very satisfactory psychometrical delineations. Good attendance.

**BLACKBURN.**—Nov. 15: Mrs. Horrocks spoke to good audiences, afterwards giving psychometry and clairvoyance, mostly all recognized. Nov. 28, afternoon: Mr. Johnson arriving late, we held a circle which was enjoyed by all. Mr. Johnson, who came in before it was over, gave a short address on "Spirit Homes and How to Build Them." Evening: Mr. Johnson answered questions from the audience, dealing with them in a very satisfactory manner, some being of an intricate nature. The annual election of officers for the coming year, 1891, took place on Sunday last, the following being elected:—president, T. Tyrrell; vice-president, J. T. Ward; corresponding secretary, W. Haworth; financial secretary, H. Ward; reporting secretary, C. Hastings; treasurer, J. Wilcock. A committee of sixteen were also elected to see to the working of the society.

**BOLTON.** Bridgeman Street Baths.—We were put to great inconvenience through Mr. Smith disappointing us. Afternoon we formed a circle. Evening, a member read Mr. W. Denton's small book, "Garrison in Heaven."—G. P.

**BOLTON.** Old Spinners' Hall. Afternoon we had a circle, Mr. W. H. Taylor being medium. He gave two very good tests, both recognized. At night he discoursed on "Does God make Poverty?" proving that God was the same bountiful giver as He always was, and that poverty was just what the people made themselves.—A. H.

**BRADFORD.** 448, Manchester Road.—Nov. 22, the tea and entertainment presided over by Mr. G. A. Wright was a success. The songs, recitations, &c., were ably rendered and highly appreciated. We thank the many friends who assisted to make such a social gathering. Nov. 23, Mr. D. Milner's controls gave very instructive addresses. Afternoon, "Religion Past and Present, and what has it done for Humanity?" Evening, "Heaven Revised." Good audiences. Clairvoyance very good.—S. C.

**BURNLEY.** North Street.—Afternoon, the inspirers of Mr. J. Swindlehurst on "Revelations of Modern Spiritualism." Evening subject, "Will it Pay?" Audience good, considering the storm prevailing. The latter subject and its treatment will be a source for future meditation for reforms, social and religious. Congratulations to one another at the close at being present.

**BURNLEY.** Trafalgar Street.—Mr. John Long's guides gave an instructive discourse on a subject chosen by one of the audience, "Is Spiritualism in Harmony with God?" Evening subject, "Let us reason together," very ably dealt with.—I. G.

**CARDIFF.**—Morning class, 11 a.m., Lyceum, 3 p.m. In the evening Mr. Adams (vice-president) read an interesting paper. Next Sunday,

Mrs. Emma Hardinge Britten will lecture, morning and evening, in the Town Hall (lent by kind permission of the Mayor).

**CLECKHEATON.**—A good day with Mr. Boocock's guides, who, in the afternoon, dealt with three subjects from the audience. In the evening they dealt with four subjects. All seemed well pleased.—W. H. N.

**FELLING-ON-TYNE.**—I must humbly apologize to Mrs. Caldwell for announcing her to take our platform without getting her real consent. I notified her a week before, not getting a reply till a day after I sent our last week's report away. I acted on the old maxim, "silence gives consent." Mr. Hall, our president, came to the rescue; his subject, "Happiness: where is it to be found," was ably dealt with. On Sunday next, Mr. Grice of South Shields will be with us, subject, "A Review of Mr. Booth's Book—'Darkest England.'"

**GLASGOW.**—Morning: Mr. G. Findlay on "Ideas of God, Finite and Infinite." He very lucidly stated his idea of God, as portrayed in nature. The infinitude of space in which all moved was self-evident; that force or, more properly, life was manifest everywhere; and the deific element pervaded all things, and was of God, and man, being part of the deity, must again return with a fulness of power. The discussion brought out many fine points. The Lyceum, at 5 p.m., continued to be well conducted and attractive. Evening: Mr. J. Robertson's paper on "The Facts of Spiritualism" displayed a thorough knowledge of the history of spiritualism; how it changed the thoughts of a life time and opened up a field of research before unknown. Thursday: a very enjoyable soirée was held to bid good-bye to Mr. A. Cross, who is returning to Portland, each doing his or her best to give joy and pleasure. Mr. Cross revived old-time memories of the trials and triumphs of spiritual growth and knowledge.—J. G.

**HALIFAX.**—Nov. 17, Mr. Walter Howell, with whom we had another exceedingly good treat. Sunday, Nov. 23, Mr. Victor Wyldes. We had good audiences. Among others were the following subjects: "The Philosophy of Life," and "What the world needs to make it happier." All were exceedingly well treated. His psychometry was excellent, not a single failure, in fact all seemed well pleased.—B. D.

**HANLEY.** Masonic Hall.—A successful day. At night we were crowded out, many standing and listening attentively to Mrs. Yarwood, and a deep reverence pervaded the meeting. Mrs. Yarwood spoke of her experience, and many eyes glistened with tears, as she related the manner in which spiritualism first found her. In straightforward language she appealed to her audience not to shine in borrowed plumes, but to be "themselves." Of twelve clairvoyant descriptions given ten were acknowledged true. A lady who had never attended a spiritualists' meeting was asked if she "had a boy from whom she had not heard for four or five years?" "Yes." "Was he a sailor?" "Yes." She was informed she would only hear from him as a spirit. A gentleman admitted he had trouble with money matters, and was privately given advice which would assist him. The oppressive heat at night somewhat interfered with the results, yet every case was acknowledged excepting one. We hope seed was sown amongst those 200 people that will bring forth good fruit.

**HACKMONSWICK.** Blanket Hall Street. Though Miss Myers could not be with us through sickness, we had a very able substitute in our esteemed friend, Mr. Wainwright, who gave able discourses. Afternoon: Subject, "There is no Death." Evening: Subject, "True Apparition of Spirit Ignored by Theologians." Good psychometry at each service.—H. O.

**HEYWOOD.**—Owing to Mr. J. W. Sutcliffe's illness, Mr. Price, of Rochdale, spoke in the afternoon, "What is Spiritualism?" Evening: "The Material World." A fair audience.

**HUDDERSFIELD.** Brook Street.—Mr. J. J. Morse has been our speaker. Only moderate audiences, owing to inclement weather. Those who attended the services, however, were well repaid in the excellent address of the afternoon, upon "Saints and Sinners, Here and Hereafter;" and the lecture of the evening was "Twenty-one Years of British Spiritualism: As it was and is."—J. B.

**HULL.** Seddon's Rooms, Charles Street.—Attendance small, owing to stormy weather. Notwithstanding, we had a nice meeting, and held a developing circle at the close, which resulted in two lady members going under control.—E. H.

**LANCASTER.**—Nov. 16, afternoon: Mr. J. Swindlehurst. "If your opinions were true, would so many differ from you?" The speaker showed that there would always be differences of opinion, otherwise progress would cease, as proved by the slow development in the dark ages, when men were compelled to be of one way of thinking. Evening: "Theodore Parker: his trials and his triumphs," describing the difficulties he had to contend with in his endeavours to emancipate the people of America from slavery, mentally and physically, and his ultimate triumphs. Nov. 23, afternoon: Mr. F. Hepworth. "Man: his relationship to the angels." Evening: "Man's object in life" was generally understood to attain happiness; but through misconceived ideas men chose different methods. Some sought happiness for the soul in the after-life, to the gross neglect of the body here; others sought for wealth and position, which rarely brought happiness. The truest happiness was to be found in spiritual philanthropy, to practise which did not necessarily require a deal of this world's goods.—J. D.

**LEICESTER.** Temperance Hall.—Mrs. M. King again officiated, giving her experience why she became a spiritualist, to an attentive audience, followed by very satisfactory clairvoyance.

**LONDON.** Canning Town.—Reading from the chair and remarks from the chairman proved very instructive. The remainder of the evening was spent with the controls of Mrs. Weedemeyer giving clairvoyance.—J. D. H.

**LONDON.** Forest Hill, 23, Devonshire Road.—Mrs. Bingham recited some of her own poems, and Mr. Davies read Mrs. Tappan's exquisite discourse on Charity.

**LONDON.** King's Cross, 182, Caledonian Road, N.—Opening service. An unexpectedly large number sat down to the tea, but fortunately ample provision had been made. At the spiritual meeting which followed, all available space was filled, and some late-comers were unable to gain admittance. Mr. Mackenzie presided, and an inaugural address was given by Mr. J. Burns, who also performed the interesting ceremony of introducing to world by name, Mabel, the infant daughter of Mr. and Mrs. Battell. Two phrenological delineations brought in a small sum for the commencement of the Benevolent



Fund. Mr. Everitt wished us success, friends from Wellington Hall brought fraternal greetings, and many friends from distant parts of the Metropolis supported us by their presence. Mr. A. M. Rodger briefly reviewed the history of the society, and indicated the work which he hoped to see accomplished in the future. Meetings will now be held regularly every Sunday morning and evening, and we particularly request our friends to come early, as the door will be closed at 11 a.m. and 7 p.m. See Platform Guide. *The Two Worlds, The Medium, and Light* can be obtained of Mr. Carter at the above address.—S. T. R.

LONDON. Marylebone, 24, Harcourt Street.—Morning: Several friends were treated for various ailments by Mr. Vango's guides. Evening: Mrs. Spring's guides gave advice and tests to several friends, in one instance describing the mother of a sitter and singing the first verse of hymn "Could I but read my title clear, &c.," it being the last hymn she sung on earth. Her child's name, Alice, was also given, she being interred three years ago to the very day.—C. W.

LONDON. Occult Society, Seymour Club, 4, Bryanston Place, Bryanston Square.—Miss Vincent, a member of our society, made her first appearance on the spiritualist platform. Her descriptions of spirits were recognized in the majority of cases, and were considered very satisfactory for a first attempt. Next Sunday I shall lecture on "Theosophy," dealing with the latest development of that form of belief.—F. W. R.

LONDON. Peckham. Chepstow Hall.—A good day with Mrs. Yeeles, who kindly gave her services in aid of our building fund, for which we offer our best thanks. In addition to the material help given, Mrs. Yeeles will stimulate many to seek further into spiritual things, as they received for the first time proofs palpable of the continued existence of spirit friends, and their return to demonstrate their identity. The clairvoyance was successful and extremely interesting. A pleasing feature of the service were the solos by Misses Bella and Poppy Yeeles. We shall look expectantly forward to another visit shortly. The soirée in aid of the building fund, on Tuesday, was very enjoyable, but not inconveniently crowded.—W. E. Long, hon. sec.

LONDON. Peckham. Winchester Hall, 33, High St.—Mr. Hopcroft was with us morning and evening, and we were favoured with some good clairvoyant descriptions.—J. V.

LONDON. Shepherd's Bush. 14, Orchard Road.—Tuesday and Saturday, séances well attended, with good results. Sunday, crowded meeting. In the absence of Mr. Earl our spirit friends controlled our local mediums, Mrs. Mason and her daughter, one control being an old prophetess, who gave some good spiritual advice as to our future welfare. Our president, Mr. Mason, gave a good address, which called forth an interesting discussion. Mr. Chance officiated at the organ. A very pleasant evening.

LONDON. Stratford.—Mr. H. Darby gave a very instructive address to a full and attentive audience, who fully appreciated the sound advice he gave with regard to exchanging thoughts and ideas.—G. W.

LONGTON. 44, Church Street.—Conducted by Bro. Charlesworth. The guides of Bro. Grocott, of Chesterton, spoke ably on "Spiritual Persecutions," showing how, from early periods, the leaders of all movements, whether religious or secular, were persecuted; enjoining the audience to live true and noble lives and be steadfast to their principles, so as to merit a better after-life. We may say our young friend promises to be a useful medium.—H. S.

MANCHESTER. Tipping Street.—Afternoon: A very touching address from Mrs. Green's controls on "The Angels of the Homesteads." Concluding with clairvoyance, four out of seven recognized. She described a spirit form of a gentleman, to a gentleman in the audience. She said she could see the spirit so clearly that she saw a mark across the bridge of the nose to the cheek bone. The gentleman recognized it as his father, who was kicked by a horse when young. Evening: A grand address. "The Teachings of Spiritualism," she said, were the teachings of the Nazarene. He taught that love was eternal, so do the spirits, and that progression is eternal. Man must progress in spite of himself, but punishment is not eternal, for man in the spirit must rise above it. Closed with clairvoyance, five out of seven recognized. The singing and musical part was conducted by Mr. Smith. Mr. Smith, jun., sang a solo, the choir joining in the chorus. It was remarked that the singing and playing were very much improved. Mrs. Green sang a solo, which was very much appreciated by a large audience. Mr. Maslin presided.

MANCHESTER. Psychological Hall.—Nov. 15 and 17: Entertainments, consisting of dramatic sketch, entitled "Deaf as a Post," represented by Mrs. T. Taylor, Misses A. Knott, A. Rotheram, F. Dean, and Messrs. O. Banham, T. Taylor, H. Tift, J. H. Horrocks, and T. Ogden, the undermentioned taking parts in the concerts: Instrumentalists, Miss Rotheram, Miss Ada Stanistreet, and Messrs. Nicholls and Tift. Duets, songs, and recitals by Mrs. Boyden, Misses F. G. and A. Knott, and F. Dean, and Messrs. H. Tift, T. Taylor, and O. Banham. Accompanist, Miss Rotheram. We achieved a grand success, all rendering their parts in excellent style, which was highly appreciated by good audiences, to whom we tender our best thanks. Nov. 16, Mr. Lomax gave good discourses, followed by successful clairvoyance. Nov. 23, Mr. Allanson gave pithy discourses upon "The Inconsistency of the Church" and "Is the Bible True?" A good day.—J. H. H.

MANCHESTER. Edinburgh Hall, opposite Alexandra Park Gates.—Afternoon, the guides of our esteemed friend, Mrs. Hyde, spoke on "Faith." In the evening, "Hope and Charity" were ably dealt with, followed by clairvoyant descriptions. Mr. Ross, chairman. Wanted, mediums having open dates for next year. Communicate with J. B. Longstaff, hon. sec., 28, Caton St., Upper Tamworth St., Moss Side.

NELSON. Sager Street.—Mr. Whittaker was planned to speak for us, but owing to an accident he was unable. Mrs. Wood, who came with him from Rochdale, spoke instead. Afternoon: "Man and his Duty;" evening: "Who are the Reformers, and who will be the Reformers in the Future?" She spoke with great feeling, and gave satisfaction. Attendance moderate.—J. W.

NORTHAMPTON.—Evening: Mr. Timson, M.B. P.A., of Leicester, spoke on "Is Life Worth Living?" Those friends who stayed away missed a great treat. He showed how the more we work for others the more we work for ourselves.

NORTH SHIELDS. Camden Street.—Mr. Wilkinson spoke from the text, "Ye must be born again." I have heard many a sermon

preached from that text, but never in such a clear, thoughtful, and logical manner as was done by Mr. Wilkinson.

PAREGATE.—A grand day with Mrs. Stansfield, whose guides spoke very logically in the afternoon on "The Judgment," showing that we are judged every day by our conscience. Evening: Subject, "Superstition, Bigotry, and Ignorance," showing that these three are stumbling blocks in the path of progress. Good clairvoyance after each discourse.

PENDLETON. Hall of Progress.—Mr. Tetlow. Afternoon subject, "Free Will or Law." Evening, "The Old and New Faith." The above were handled in a most intelligible manner, each service closing with psychometry, giving great satisfaction to fair audiences. Miss Walker, of Heywood, will occupy our platform Sunday next, Mrs. Groom being unable to leave home on account of her husband's sickness.—J. G.

RAWENSTALL.—A splendid discourse by the controls of Mr. Postlethwaite from the subject, "Spiritualism, and its relation to science and religion." Very instructive and well to the point.

SALFORD. Southport Street.—Mr. Macdonald's controls gave very interesting and instructive addresses from subjects sent up by the audience, affording great satisfaction. Afternoon: clairvoyance and clairaudience, and also "What is the experience of a murderer after death?" Evening, on "What do we gain by a pantheistic view of God, and what disadvantage are we at by individualizing God?" "Is man the product of matter?"

SHIPLEY. Liberal Club.—The guides of our esteemed friend Mr. John Lund gave enlightening discourses on "The Signs of the Times," which were listened to with marked attention. A fair number of clairvoyant descriptions were given, and all recognized.—C. G.

SOUTH SHIELDS. 19, Cambridge Street.—Wednesday, usual meeting. Friday, developing circle. Good work done. Nov. 23, evening: The guides of Mr. Thos. Sawyer gave an instructive address on "Spiritualism, and its power over the human race." Afterwards a friend present gave several clairvoyant descriptions, which were well appreciated. A very enjoyable evening.—D. P.

SOWERBY BRIDGE.—Our old friend Mr. Cross, of Portland, America, now visiting his native land, was with us. He was the chairman at the opening of our hall when Mrs. Richmond was speaker. He gave some readings in the Scotch dialect, which were certainly amusing to English ears. The entertainment was enlivened by songs by Mrs. Robinson, Mr. C. Rowson, Mr. A. Sutcliffe, glee by the choir, and a quartett. Mr. Cross read two lectures, selected from a series of lectures given by him in America, "Spiritualism a Religion," and "The Mystery of the Double Life." The matter was good and gracefully worded, still we are of opinion that they would have been more enjoyed had Mr. Cross been unaided by papers.

STOCKPORT.—November 19, Mr. E. W. Wallis freely gave his services to aid our society. His controls dealt very ably with five subjects from the audience, which was a good one. The friends were highly satisfied with what they heard, some saying that they were more than ever inclined to investigate spiritualism, and we hope much good will result. We heartily thank the medium for his kindness, and also those kind friends who have promised to come in future. November 23, Mrs. J. A. Stansfield discoursed upon "Spirit Forces" and "Spiritualism, a light to the invisible world." Both lectures were good, the teachings of spiritualism being well explained, and the audience entreated by their conduct here to make themselves fitted for their spirit homes. Good audiences, the stormy weather being considered.

SUNDERLAND.—I might say we were all held spell-bound listening to Mr. Gardener, of Southwick, on "Shakespeare and the Bible." This is the first time we have had a treat from our friend. Trusting that it may be the cause of drawing friends into greater harmony with each other here and hereafter.—R. A.

TYNE DOCK. Exchange Buildings.—Wednesday night, Nov. 19: Mr. Henry gave a short address, followed by very successful clairvoyance. Nov. 23, morning: Adult class met as usual. Evening, Mr. R. Grice gave a lengthy review of Booth's latest fad, "In Darkest England, and the Way Out."

WESTHOUGHTON. Spiritual Hall, Wingates.—Friday and Saturday, Nov. 21 and 22: A Sale of Work was held. Jno. Pemberton, Esq., of Warrington, made very appropriate remarks to a good and attentive assembly, and declared the sale open. Buying went on very briskly. The following ladies attended the stalls: Mesdames Coop, Pilkington, Houghton, Hodgkinson, Ralphs, Fletcher, Basnett, Partington, and Misses Brindle, Pilkington, Thomason, Fletcher, and Hodgkinson. When Mr. Pemberton was leaving, the company proposed and carried a vote of thanks with acclamation. Entertainments, songs, and recitations were given at intervals. The committee thank one and all for their kindness and support, and are pleased to say that everything was sold up. The amount realised was £34 10s., which was much above their anticipation. The proceeds go to clear off debt.—T. H.

REKORVED LAT.—Burnley (102, Padiham Road): Thursday, Mrs. Heyes' guides on "The Spheres." Successful clairvoyance. 23: The guides of a local medium gave good discourses and clairvoyance. Auckland Park (Gurney Villa): Mr. J. Rutherford, on "Will-culture, and hypnotism the true healing heart," showed how the will can be employed beneficially or injuriously. By wishing good to the sick we can help them, while bad thoughts will do more or less harm.—Bradford (St. James's): Mr. Campion dealt ably with General Booth's new scheme. The Lyceum is progressing favourably. A service of song, "Red Dave," on December 14.

### THE CHILDREN'S PROGRESSIVE LYCEUM.

BLACKBURN.—Conductor, Mr. C. Hastings. Present: 57 scholars, 5 officers. Lessons by Messrs. Airey and Stott.—C. H.

BOLTON. Old Spinners' Hall.—Invocation by Miss Saxon, of Oldham. Fair attendance. Recitation by Mr. Woods. Marching and calisthenics well done, conducted by Miss Saxon. We are pleased to say we are increasing in numbers. Entertainment on Saturday, Nov. 29, when we shall be pleased to see as many as possible. Mr. Taylor, of Oldham, will give a few delineations.—J. H., sec.

BRADFORD. Little Horton.—Present, 43 scholars and officers. Usual programme. Committed a verse to memory. Calisthenics.—T. W.

BURNLEY. Hammerton Street.—Good attendance. Marching and calisthenics led by W. Dean. Lyceum led by J. Nuttall. Groups.

BURNLEY. North Street.—Lyceum. Good attendance.



CLECKHEATON.—Invocation by Master Nuttall. We formed our classes, after which Master Nuttall read from the pamphlet of the Rev. Peter Dean's reply to Mr. Ashcroft at Walsall.—W. H. N.

HECKMONDWICK. Blanket Hall Street.—Invocation by Mr. Ogram. Usual programme gone through. Calisthenics led by Mr. Crowther. A very good attendance.—H. O.

LANCASTER.—We regret to announce the loss (through removal to Blackburn) of two of our Lyceum leaders, Mr. William Quigley and Mr. John Quigley, father and son. The father was one of the founders of our Lyceum, and has been a very earnest worker. They carry away with them the hearty sympathy and love of the whole Lyceum for their future welfare and happiness, and we hope they will join some other Lyceum, as they would be a great acquisition. We are now very short of leaders, and appeal to those who have any aptitude for teaching to help us, for "the harvest is plentiful, but the labourers are few." Our conductor, Mr. Jones, is hard at work practising the children for a cantata, entitled "Kinderspiel; or, Old Friends with New Faces," which we intend to give at our annual gathering at Christmas.—A. B.

LIVERPOOL.—Attendance: Officers 8, children 24, visitors 1. Usual programme. The conductor gave a lesson on "The Golden Group," from the *Lyceum Banner*. Recitations by May Parkinson, Millie Fincher, Sarah Ann Forshaw, Frank Garrity, Frank Chiswell. It is disheartening to see the irregular attendance of late, but hope they will soon return again.—E. J. D.

LONDON. Peckham, 1, High Street.—Attendance 12. Pleasant session, but sorry there were not more. Recitations by Agnes and Amy Veitch. We ask our friends who have children to send them at three o'clock prompt. Would be pleased for parents and the friends of children to attend and assist.—W. T. C.

MANCHESTER.—Morning: Conducted by Mr. T. Jones. Attendance very fair. Usual programme, including marching and calisthenics. Afternoon: Conducted by Mr. J. Simkin.—A. B.

NEWCASTLE-ON-TYNE. 20, Nelson Street.—Monday, November 24, annual prize distribution. The children, as usual, gave an entertainment of Lyceum songs, solos, recitations, &c. The musical part of the programme was conducted by Miss Kersey, with her usual willingness and ability. We had some wonderful songs and recitations from little dots of five years old, but it is unnecessary to mention any one specially, as one and all have worked hard. The children love their Lyceum, and it was quite a treat to look at their bright, intelligent faces. The conductor (Mr. Kersey) made some appropriate and encouraging remarks. The guardian (Mrs. Hammarbom) presented the prizes, which were very valuable books, well worth striving for. There were thirty-five prize winners, and after a tight race the following eight took first prizes: Isabella Seed, Kate Bonner, Lucy Ashton, Maggie Bonner, Thos. White, Thos. Bonner, John B. Steel, and Gerald Martin.

OLDHAM.—Invocation by Mr. Standish. Usual programme. Recitations by L. Calverley, M. A. Hutchenson, and M. A. Broadbent. Mr. Garforth, conductor, gave a reading and a short address. Marching and calisthenics very well done indeed. Prayer by Mr. Standish. Attendance fair.—C. G.

PENDLETON.—Morning: Opened by Mr. Wardle. A poor attendance, owing to the storm. Prayer by Mr. Poole. Usual programme well gone through. Recitations by Rebecca Poole, Emily and Lily Clarke. Mr. T. Crompton gave an interesting reading, on "The New Zealand Christmas." The adults were taken by Mr. W. Buckley, who gave a good normal lecture on "Geology, or the Bowels of the Earth." The juniors were led by Jane Fogg. Prayer by Mr. Buckley. Afternoon: A fair attendance. Recitations by Lily and Emily Clarke and Sarah Armstrong; singing by S. Armstrong, M. Daniels, M. Pearson, M. Clarke, and A. Thorpe. Marching was well done. A happy day.

SALFORD.—Morning: Present, 25 members and 5 visitors. Usual programme; many little ones learned the marching. Senior Group, "The Antiquity and Continuity of Spiritualism" was the subject. Quotations were made by Mr. Arlott, proving that spiritualism always existed and always will; further, that all religion was based upon it. The Junior Group and Infants taken by Alf. Tyldesley and Miss Hunt. Afternoon: Fair attendance. Mr. Macdonald lectured on the value of exercises.—Alf. Tyldesley.

SOUTH SHIELDS.—Attendance very fair. Mr. J. Thompson conducted in an able manner. Usual programme gone through in a satisfactory style. Invocation by conductor.—F. P.

STOCKPORT.—We are just starting here. Being left to ourselves we got fairly well through the programme, everybody doing their best to help each other. A choir is being formed under the leadership of Mr. Halsal, which will be useful to lead the singing at the services.—T. E.

## PROSPECTIVE ARRANGEMENTS.

### PLAN OF SPEAKERS FOR DECEMBER.

#### YORKSHIRE FEDERATION OF SPIRITUALISTS.

ARMLEY (Temperance Hall): 7, Mrs. Connell; 14, open; 21, Mrs. W. Stansfield; 28, Mr. Howell; 28, Mrs. Jarvis.  
BATLEY CARR (Town Street): 7, Mrs. Ingham; 14, Mr. Galley; 21, Mr. Hepworth; 28, Mr. Armitage.  
BATLEY (Wellington Street): 7, Mrs. Wade; 14, Miss Walton; 21, Mr. Bloomfield; 28, Mrs. Connell.  
BEESTON (Temperance Hall): 7, Mr. Campion; 14, Mrs. Hoyle; 16, Mr. Howell; 21, Mr. Hopwood; 28, Local.  
BINGLEY (Wellington Street): 7, Mrs. Taylor; 14, Mr. Armitage; 21, Mrs. Hoyle; 28, Miss Pickles.  
BRADFORD (Little Horton Lane): 7, Mrs. Midgley; 14, Mrs. Bentley; 21, Miss Harrison; 28, Mrs. Saville.  
BRADFORD (Milton Rooms): 7 & 8, Mr. Wallis; 14 & 15, Mr. Morse; 21, Mr. Bailey; 28 & 29, Mr. Schutt.  
BRADFORD (Otley Road): 7, Mrs. Craven; 14, Mr. Hepworth; 18, Mr. Howell; 21, Miss Patefield; 28, Mr. Todd.  
BRADFORD (St. James's): 7, Mrs. Wooley; 14, Service of Song; 21, Mr. A. Moulson; 28, Mrs. Whiteoak.  
CLECKHEATON (Walker Street): 7, Mr. Armitage; 14, Mrs. Crossley; 15, Mr. Howell; 21, Mr. Bush; 28, Mrs. Hoyle.  
HALIFAX (Winding Road): 7, Mr. Newton; 14 & 15, Mr. A. D. Wilson; 21 & 22, Mrs. Green; 28, Mr. J. Kitson.

LEEDS (Institute, Cookridge Street): 7, Mr. Hepworth; 14 & 15, Mrs. Gregg; 21, Mrs. Britten.  
MORLEY (Church Street): 7, Mr. J. Kitson; 14, Mr. Hopwood; 21, Mr. Howell; 28, Mr. Galley.  
PARKGATE (Bear Tree Road): 7, Mr. S. Featherstone; 14, Mr. G. Featherstone; 21, Mr. Armitage; 28, Mr. W. E. Inman.  
SHIPLEY (Liberal Club): 7, Mr. Bloomfield; 14, Mrs. Mercer; 17, Mr. Howell; 21, Mrs. Murgatroyd; 28, Mr. Campion.  
WEST VALE (Green Lane): 7, Mrs. Green; 14, Mr. Howell; 21, Mr. Peel; 28, Mrs. Mercer.

ACORINGTON: 7, open; 14, Mrs. Wade; 21, Mr. Walsh; 28, Mrs. Yarwood.

BACUP: 7, Miss Walker; 14, Miss Gartside; 21, Mr. G. Smith; 28, Mr. Johnson.

BRADFORD (Bentley Yard): 7, Mrs. Bentley; 14, Mr. and Mrs. Clough; 21, Mrs. Whiteoak; 28, Mrs. Winder.

BRADFORD (Bowling): 7, Mr. Woodcock; 14, Mr. Thresh; 21, Mr. Woodcock; 28, Mr. Whitehead.

BRADFORD (Ripley Street): 7, Mr. and Mrs. Wainwright; 14, Miss Harrison; 21, Mr. Campion; 28, Mr. T. H. Hunt.

BRADFORD (Walton Street): 7 and 8, Mr. J. S. Schutt; 14 and 15, Mr. H. Hunt; 21, Mrs. Mercer; 28, open.

CHURWELL: 7, Mrs. Murgatroyd; 14, Mr. Boocock; 21, Mr. Farrar; 28, Mrs. Craven.

COLNE: 7, Mr. A. D. Wilson; 14 and 21, open; 28, Mrs. Carr.

HUDDERSFIELD (Brook Street): 7, Mrs. Gregg; 14, Mr. E. W. Wallis; 21, Mr. Featherstone; 28, Mr. Rowling.

KEIGHLEY (Assembly Rooms): 7, Mrs. Wallis; 14, Mr. Rowling; 21, open; 28, Mrs. Wade.

LEEDS (Grove House Lane): 7, Mrs. Stanfield; 14, medium wanted; 21, Mrs. Beardshall; 28, Mrs. Parker.

LEICESTER (Temperance Hall): 7, open; 14 and 21, Mr. G. Wright, of Bradford, and every evening during a fortnight.

MANCHESTER (Tipping Street): 7, Mr. Swindlehurst; 14, Miss Walker; 21, Mr. W. Johnson; 28, Mrs. Gregg.

MANCHESTER (Psychological Hall): 7, local; 14, Mr. W. H. Rooke; 21, Mr. J. T. Standish; 28, Mrs. J. A. Stansfield.

NEWCASTLE-ON-TYNE (20, Nelson Street): 7, Ald. T. P. Barkas, F.G.S.; 14 and 15, Mrs. Hardinge Britten; 21, Mr. W. C. Robson; 28 and 29, Mr. J. J. Morse.

OLDHAM (Spiritual Temple): 7, Miss Gartside; 14, Mrs. Green; 17, Mr. J. J. Morse; 21, Mrs. Wallis; 28, Mrs. E. H. Britten.

OLDHAM (Bartlam Place): 7, Mr. B. Plant; 14, Mr. W. J. Leeder; 21, Miss H. Pimblott; 28, Miss A. Walker.

PENDLETON: 7, Mrs. Stansfield; 14, Miss Gibson; 21, Mr. Tetlow; 28, Mrs. Smith.

SLAITHWAITE: 7, Mr. Johnson; 14, open; 21, Mr. Wilson; 28, Miss Patefield.

SOWERBY BRIDGE: 7, Mr. Tetlow; 14, Mrs. J. M. Smith; 21, Mr. Wallis; 28, Mrs. Green.

TYNE DOCK: 7, Mr. J. Wilkinson; 14, Mr. J. G. Grey; 31, Mr. Gardener, sen.; 28, Mr. Forrester.

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

BOLTON. Old Spinners' Hall.—Entertainment on Nov. 29. Friends are cordially invited. The proceeds to benefit the society. Tickets 3d. Commence at 7. Sale of Work: During the New Year's holidays we shall have a sale of work to aid us in giving better accommodation to our audiences, and we trust friends will assist us. Articles or donations will be thankfully received by A. Halliwell, 128, Deane Church Lane, Daubhill.

BURNLEY. Hammerton Street.—Saturday, Nov. 29, the young women of the Lyceum and Society are giving a public tea and entertainment. Adults 8d.; children under 12, 6d. We are working for a bazaar to raise funds to build a hall of our own. We hope that as many will attend as possible and let us have a grand success.—Miss Woodward, 13, Hartley Street, Burnley.

DARWEN.—Dec. 7, Mr. G. A. Wright. At 2-30, "Lux Mundi;" 6, "Review of 'General' Booth's Scheme." Clairvoyance and psychometry at the close. Come friends, let us have a good day.

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.

HANLEY.—Dec. 1, Mr. V. Wyldes; 10, Mr. W. Howell.

LONDON. Endyonic Society, 6, Queen's Parade, Clapham Junction.—We hope friends will muster strongly on Nov. 30, at 7 prompt. Mr. Cyrus W. Symon will give an address, followed by various speakers, and a proposition to take a hall in the neighbourhood (offered at a low rent) will be made. No meeting Dec. 7. We hope all will attend the Federation at Percy Hall. Mr. W. Yeates on Dec. 14. Developing circles are being arranged for each Saturday at 7.—U. W. G.

LONDON FEDERATION.—Open-air speakers, and all who have assisted at open-air meetings in and about London, are particularly requested to attend the general meeting of the federation on Sunday, Dec. 7, at 7 p.m., in Percy Hall, 3, Percy Street, Tottenham Court Road, W.C. See last week's notice, also final in next issue.—U. W. Goddard, hon. sec., 6, Queen's Parade, Clapham Junction, S.W.

LONDON.—Mrs. Spring will hold a séance on Sunday, December 7, at Mr. Warren's, 245, Kentish Town Road, at 7-30. Recitations by Mrs. Hunt, of Earlsfield, and others. All friends are welcome, and can bring articles for psychometrical readings.

LONDON. Peckham, Chapstow Hall, 1, High Street.—December 7: Special services, and collection to building fund. Addresses and clairvoyance by Messrs. Drake and Hoperoff.

LONGTON.—Nov. 30: Mr. V. Wyldes. At 11-30, service in the Market Place; at 2-30, at 44, Church Street, meeting for prayer and exhortation—special prayer on behalf of Thomas Ashcroft; at 6-30 "The Devil Cross-examined." Dec. 2: A knife-and-fork tea at 6-30, and at 8, in the Town Hall, Mr. Wyldes will lecture on "Jesus Christ versus the Magic Lantern." Councillor J. L. Johnson, chairman. Tickets for tea and lecture, 1s. 3d.; lecture only, 1s., 6d., and 8d.

**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. Mr. Schutt is expected on Monday, Dec. 1, at 7-30 for 8. Failing Mr. Schutt, Mrs. Hyde will give a short address and clairvoyance.

**MANCHESTER.** 10, Petworth Street, Cheetham.—Special notice. Friday, Nov. 28: An evening with the two controls of Mr. J. J. Morse at 8 p.m. Admission by ticket from Mr. Wallis. Silver collection.

Mr. J. HOPCROFT will be in Manchester from the 18th to the 23rd of Dec. Letters for him can be addressed to this office.

**NEWCASTLE-ON-TYNE.** Nelson Street.—Nov. 30: Mr. J. J. Morse. At 11, subjects from the audience; at 6-30, "Hell Revised, or punishment and progress after death." Dec. 1: At 7-30 p.m., by special request, "Booth versus Bellamy, or Who shall lead us out of darkness?"

**OLDHAM.** Bartlam Place.—Monday, Dec. 1, a Grand Tea Party to welcome Mr. Walter Howell. Tea at 4-30, 5-30, and 6-30. Subject of lecture at 8, "The Answer of Spiritualism to the Interrogations of the Heart and Head." Tickets 9d., children 6d., after tea 3d.—W. H. W.

**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.

**STOCKPORT.**—Nov. 27: Mrs. Britten will give her services for the benefit of our society, as also will Mr. Schutt, on the 29th, and Mrs. Green, on Dec. 15, also Mr. Morse, during December. Date next week.

**YORKSHIRE FEDERATION. SPEAKERS' AND MEDIUMS' SICK AND DISTRESS FUND.**—A concert in aid of the above fund, on Monday, Dec. 1, in the Milton Rooms, Westgate, Bradford, kindly lent for the occasion. When musical selections, songs and recitations, will be given by Mrs. Beardshall, Miss Goldsbrough, the Misses Snaith, Messrs. Hepworth, Galley, Boocock, and the Archer Brothers. Chair taken at 7-30, by Mr. Goldsbrough. Collection at the doors; silver collection to front seats.—M. Marchbank, sec.

## PASSING EVENTS AND COMMENTS.

(Compiled by E. W. WALLIS.)

### IN MEMORIAM.

#### DEMISE OF MRS. LEAH FOX UNDERHILL.

It was only after the proofs of this week's issue were sent away, and the columns made up, that I opened some of my bundles of American exchanges, and read of the passing away of my oldest and one of my most beloved friends in the ranks of spiritualism—Leah Fox Underhill, the eldest of the renowned Fox Sisters. It was in presence of that dear friend and inimitable medium that some of my earliest investigations into the life beyond were made, and through her splendid and unparalleled spiritual gifts that I, as well as thousands—aye, tens of thousands—of others, became CONFIRMED in the certainty of life, love, and spiritual existence beyond the grave. It was in her house that months of my happiest and brightest experiences with the world of arisen souls were spent; and long years of intimate friendship with this dear lady have convinced me that a finer and truer medium, or a kinder or more generous-hearted woman, never drew the breath of life. I cannot grudge her the rest and glorious reward she must now be reaping for her life of earthly toil, noble work, and fidelity to duties, often leading her to the verge of martyrdom; but her departure leaves a great blank in this world, which, to me, will never be filled up as long as I stay behind. In a less crowded sheet than the present issue I propose to relate some of those spiritual experiences occurring in the earth-life of this eminent woman, to many of which I have been myself a witness. For the present I feel much the same emotion as that which must have filled the heart of Philip Melancthon as, standing by the grave of his friend Martin Luther, he cried, "My Father! my Father! the chariot of Israel and the horsemen thereof." In this generation, at least, we ne'er shall look upon her like again! Leah Underhill passed away, November 1st, of heart disease.—EMMA HARDINGE BRITTEN, Ed. T. W.

On November 17th, and interred on the 20th, Benjamin Harold (son of Benjamin and Sarah Twinam) of Undercliffe. After hymn and invocation at the house we went to Eccleshill Church, where, at the grave side, we had a soul-stirring address through our much-respected friend, Mr. G. A. Wright.

#### MATERIALISM V. SPIRITUALISM.—"DEBATE WITH THE MATERIALISTS."

Messrs. C. J. Hunt and W. O. Drake met on Tuesday, Nov. 18, at the Hamersmith Club, 1, The Grove, W. Mr. Hunt opened with half an hour's address. After admitting the importance of the subject, he endeavoured to show that materialism will account for all phenomena supposed to be spiritualistic; that spiritualism will account for nothing because it cannot be demonstrated; that no intelligence can exist apart from a brain; thought is a reproduction of impressions made upon the brain; man's body was simply matter and force; the human brain dissolves after death, its particles redevelop in other forms of life, thus destroying the "impressions" made upon them; these particles cannot be regained, and therefore no memory can exist after death. Spiritualism is resultant from dreams, and a superstition. He was curious how a spirit would (if it did) appear in the case of a friend who had a glass eye and a cork leg. He contended that spiritualism must be inferior to materialism, as the latter appeals to the knowledge of every human being and the former does not. That animal magnetism or electricity would account for the phenomena of "table-tilting, &c.," as instance a lady by this means could make a chair follow her without visible aid. He believed Mr. Gladstone's experience of slate-writing with Mr. Eglington explicable through hypnotism, and the characteristics of autograph were transferred to the mediums from the brain of the investigator. He first wanted demonstrated that spirit exists, also to know how spirits clothed themselves. Surely clothes could have no spirits. The above are most of the points he put forward. Mr. Drake's points and answers will be sent shortly, as taken from my shorthand notes. The meeting was well attended, and much spiritual literature was given away. The gathering terminated at about 10-30 p.m. with the usual votes of thanks.—Percy Smyth.

**AN APPEAL.**—Mr. Marsh, of 218, Jubilee Street, Mile End Road, E., writes: "Mrs. Ayers, of 48, Jubilee Street, Mile End, has, for the last 27 years, thrown her house open free to the investigators of spiritualism, and by so doing has called down upon herself much obloquy. She is now 71 years of age and in very distressed circumstances, and I venture to make this appeal in the hope that some of your benevolent readers may, in their turn, help one who has always been ready to help others. Anyone who will kindly assist will please forward to me, and it will receive due and grateful acknowledgment."

**SPIRITUAL GROWTH.**—The good which is being accomplished cannot be estimated by the number of listeners attracted. Spiritualism can only prosper and be of real service to the world, when it gladdens the heart, sweetens the life, ennobles the character, and leads to growth in goodness, unselfishness, purity and righteousness. These are the fruits of the spirit; may they grow, and a rich harvest be gathered in.

**SOCIAL SALVATION.**—The chorus of approval of General Booth's scheme from the capitalist press should give us pause. We have had enough Popes already. Booth's masterful domineering spirit is too apparent to make us willing to yield ready submission. His motives are good, but his methods need to be carefully scanned. Let it be borne in mind they are made in the interests of a fast decaying dogmatism, quite as much, if not more than, in the interests of suffering humanity, and they leave untouched the baneful system of grab and greed and cut-throat competition which takes advantage of human necessities to pile burdens too grievous to be borne on the shoulders of the struggling poor. Of the two we prefer the proposals of Bellamy to the plans of Booth.

**SIGNS OF THE TIMES.**—Henry George, Bellamy, and Booth are but voicing the growing humanitarian spirit of the age. As a consequence of growing intelligence men and women are becoming conscious of their slavery, and are being moved by aspirations which did not stir our fathers, who mutely bore their burdens, believing it was "God's will" that they should suffer. Now-a-days people are determined to cast off their burdens, not "upon the Lord," but rather to get rid of them. We fear that Booth's scheme, if carried out, will be but exchanging one form of tyranny for another.

**THE ASHCROFT EPIDEMIC** at Walsall is about over. The net results are that some people have had their prejudices confirmed, some have been amused with antics worthy a circus clown, and many have been grieved and disgusted. The cause of religious liberty has indirectly gained by the reaction of feeling against those who have instituted this unprovoked attack. Spiritualism has received the biggest advertisement it ever had in Walsall. The Central Hall has been crowded with thoughtful and intelligent people; many persons express their determination to investigate; and the local papers of last Saturday contained admirable and impartial reports of Mr. Wallis's reply lecture (the *Free Press* gave a three and a half columns' report), and commendatory opinions of Mr. Wallis's style and methods. Spiritualism has not been killed but accelerated, and many regret, from various feelings, that the lantern exhibitor ever visited the town. Persevere faithfully, friends, and truth and goodness will triumph.

**FELLING** friends wish to offer the use of their hall to Rev. Ashcroft for a return visit there. We cannot agree with them. We would not voluntarily stand to be pelted with mud, or invite a repetition of such treatment, much less ask the thrower into our home. The unspiritual conditions induced would defile the hall, and the passions, prejudice, and bigotry aroused would do harm. Better grow steadily by spiritual unfoldment and love.

**A BRAVE LITTLE CHILD MISSIONARY.**—Mr. Wm. Hyde, the indefatigable and devoted secretary of the Tipping Street Society of Spiritualists at Manchester, sends us an account of the work of his little daughter Jane, a sweet-faced, pleading-eyed child, who, by passing from one to another ceaselessly, patiently, and faithfully, amongst the audiences that weekly gather at the Tipping Street meetings, has sold 1,904 copies of Vol. III. of *The Two Worlds* during the past year. Let it be understood that few, if any, denominational papers pay, unless "Satan" be the whipper-in, and eternal fire and brimstone be the scarecrow that drives the people into the disbursement of their cherished idol of Mammon. Under such a stimulus even the penny papers, which are the organs of many millions of Christians in this country, are sure to pay. Not so, however, with *The Two Worlds*, also a penny paper, but patronized only by its few thousands, involving each week an inevitable loss to its supporters and toiling propagandists, and one which must long since have terminated its career of world-wide—and, as we believe—of eternal usefulness, but for the material aid and noble support of our generous friend—(God bless him!). It is under such circumstances of stress, struggle, and personal effort that we can understand how good, timely, and highly appreciated by all concerned have been the labours of the dear little girl, Jane Hyde, who has gone her rounds week after week with clear voice and sweet pleading face, announcing her wares, and bringing glad tidings from the life beyond in *The Two Worlds* penny paper. Brave little child! Prophetic of the woman that shall be! Thy work has only just begun. In the larger and grander marts of human experience, the strength, fidelity, and zeal which the child has displayed for "the truth against the world," shall yet lead Jane Hyde to be one of the levers on which this world shall move forward to a higher level in creation's ladder; and the spirit world shall yet chorus—"Well done, good and faithful servant, enter thou into the joy of thy Lord."

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