

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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SEE BACK PAGE.]

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PLATFORM GUIDE.

SUNDAY, DECEMBER 14, 1890.

Aberdeen.—Mr. Findlay's, 47, Wellington Street. Séance.
Accrington.—26, China St., Lyceum 10-30; 2-30, 6-30: Mrs. Wade.
Armley (near Leeds).—Temperance Hall, 2-30, 6-30.
Ashington.—New Hall, at 5 p.m.
Bacup.—Meeting Room, Princess St., 2-30, 6-30: Miss Gartside.
Barrow-in-Furness.—82, Cavendish St., at 11 and 6-30.
Batley Carr.—Town St., Lyceum, 10 and 2; 6-30: Mr. Galley.
Batley.—Wellington St., 2-20 and 6: Miss Walton.
Beeston.—Temperance Hall, 2-30 and 6: Mrs. Hoyle.
Belper.—Jubilee Hall, 10, 2, Lyceum; 10-30, 6-30: Mrs. Wallis.
Bingley.—Wellington St., 2-30, 6: Mr. Armitage.
Birkenhead.—84, Argyle St., 6-30: Mr. Bateman. Thursday, 11th, at 8, Mesmeric Séance.
Birmingham.—Oxells Street Board School, at 6-30.
Smethwick.—48, Hume St., 6-30.
Bishop Auckland.—Temperance Hall, Gurney Villa, 2-30, 6.
Blackburn.—Old Grammar School, Freckleton Street, at 9-30, Lyceum; at 2-30 and 6-30.
Bolton.—Bridgeman St. Baths, 2-30: Mr. Mayoh; 6-30, Service of Song. Spicers' Hall, Town Hall Square, Lyceum, at 10; 2-30 and 6-30: Mr. B. Plant.
Bradford.—Walton St., Hall Lane, 2-30, 6: Mr. Hunt, and on Mon. Otley Road, at 2-30 and 6: Mr. Hepworth.
Little Horton Lane, 1, Spicer St., 2-30 and 6: Mrs. Bentley.
Milton Rooms, Westgate, at 10, Lyceum; 2-30, 6: Mr. J. J. Morse, and on Monday.
St. James's Church, Lower Ernest Street, Lyceum, at 10; 2-30 and 6-30: Service of Song.
448, Manchester Rd., 2-30 and 6-30: Mr. Todd and Mrs. Webster.
Ripley St., Manchester Rd., 2-30, 6-30: Miss Harrison. Tues., 8.
Bankfoot.—Bentley's Yard, at 10-30, Circle; 2-30 6: Mr. and Mrs. Clough. 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: Mr. Thresh. Wed., 7-30.
Norton Gate, Manchester Rd., 2-30, 6: Mr. Bloomfield. Tues., 8.
Brighouse.—Oddfellows' Hall, Lyceum, 10-15; 2-30, 6: Miss Patefield.
Burnley.—Hammerton St., Lyceum, 9-30; 2-30, 6-30.
North St., Lyceum at 10; 2-30 and 6: Mr. Newton.
Trafalgar St., Lyceum, 10; 2-30, 6. 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. Henry.
Cardiff.—Hall, Queen St. Arcade, Lyceum, at 3; at 11 and 6-30.
Churwell.—Low Fold, at 2-30 and 6: Mr. Boocock.
Clackheaton.—Walker St., Northgate, Lyceum, 9-45; 2-30, 6-30: Mrs. Crossley.
Colne.—Cloth Hall, Lyceum, at 10; 2-30 and 6-30.
Cowms.—Asquith Buildings, at 2-30 and 6.
Darwen.—Church Bank St., Lyceum, at 9-30; at 11, Circle; at 2-30 and 6-30: Mrs. Craven.
Denholme.—6, Blue Hill, at 2-30 and 6.
Dewsbury.—48, Woodbine Street, Flatt, 2-30 and 6.
Eccleshill.—13, 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: Mr. McKellar.
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, Main St., Lyceum, 5; 11-30, 6-30. Thurs, 8.
Halifax.—Winding Rd., 2-30, 6: Mr. A. D. Wilson, and on Mon., 7-30.
Hanley.—Masonic Hall, Cheapside, Lyceum, at 10-30; 2 and 6-30.
Harwell Lane.—At Mr. Shields', at 6-30.
Heckmondwike.—Assembly Room, Thomas Street, at 10, Lyceum; at 2-30, 6. Thursday, 7-30.
Blanket Hall St. Lyceum 10; 2-30, Mr. E. Hoyle; 6, Mr. J. H. Bowen. 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. Verity.
Houghton-le-Spring.—At 6. Tuesday, at 7-30.
Huddersfield.—Brook Street, at 2-30 and 6-30: Mr. E. W. Wallis.
Institute, 3, John St., off Buxton Rd., 2-30, 6: Mr. B. Plant.
Hull.—Seddon's Rooms, 81, Charles St., at 6. Thursday, 7-30, Circle.
Idle.—2, Back Lane, Lyceum, 2-30 and 6: Mrs. Taylor.
Keighley.—Lyceum, East Parade, 2-30, 6.
Assembly Room, Brunswick St., 2-30 and 6: Mr. Rowling.
Lancaster.—Athenæum, St. Leonard's Gate, at 10-30, Lyceum; at 2-30 and 6-30: Mr. G. Smith.
Leeds.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, 2-30 and 6-30: Mrs. Yarwood.
Institute, Cookridge St., 2-30, 6-30: Mrs. Gregg, and on Monday.
Leicester.—Liberal Club, Town Hall Square, 2-30, Lyceum; 10-45, 6-30.
Lecture Room, Temperance Hall, 6-30: Mr. G. Wright. 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. John Lamont.
London.—Camberwell Rd., 102.—At 7. Wednesdays, at 8-30.
Canning Town.—2, Bradley St., Beeton Rd., at 7: Mr. Drake.
Tuesday, 7-30, Séance. Thursday, at 7-30, Members' Circle.
Clapham Junction.—6, Queen's Parade, 7: No meetings till Jan. 4.
Forest Hill.—23, Devonshire Rd., 7: Mr. Towns. 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. C. Spring.
King's Cross.—182, Caledonian Road, at 10-45, Discussion—"The Science of Numbers;" at 6-45, Phrenology, Mr. McKenzie.
Lewisham.—193, Hithergreen Lane, at 3. Séances every Friday, 8.
Lower Edmonton.—88, Eastbourne Terrace, Town Road, at 7-30, Clairvoyance. Saturday, at 8, Developing Circle.

Marylebone.—24, Harcourt St., 11, Healing and Clairvoyance, Mr. Vango; 8, Lyceum; at 7, Mrs. Treadwell. Monday, 8, Social. Thurs., at 7-45, Mrs. Treadwell. Saturday, 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, Mr. W. E. Long; at 8, Lyceum; at 6-30, Mr. Morrel Theobald; at 8-15, Members' Circle. Friday, Healing (Free) and Séance, 7-30.
Peckham.—Winchester Hall 33, High St., 11-15, Mr. Veitch, "Does Hypnotism Explain Psychometry;" 7, Open, Mr. J. A. Butcher.
Seymour Club, 4, Bryanston Place, Bryanston Square, W., at 7, Mr. Vango, Clairvoyance. Musical Service.
Shepherds' Bush.—14, Orchard Rd., Lyceum, at 3; 7: Mrs. Hawkins. Tues. and Saturdays, 8, Séance, Mrs. Mason, Trance and Clairvoyance. Thurs., 8, Physical Séance, Mr. Mason. Members.
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. Yeeles.
Longton.—44, Church St., at 11 and 6-30.
Macclesfield.—Cumberland St., Lyceum, 10-30; 2-30, 6-30.
Manchester.—Temperance Hall, Tipping Street, Lyceum, at 10; at 2-45 and 6-30: Miss Walker.
Collyhurst Road, at 2-30 and 6-30: Mr. W. H. Rooke.
Edinboro' Hall, nr. Alexandra Park Gates, 3, 6-30: Mrs. Stansfield.
10, Petworth Street, Cheetham, Fridays, at 8-15.
Mexborough.—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: Mr. Hopwood.
Nelson.—Sager Street, at 2-30: Service of Song; at 6: Mrs. Heyes.
Newcastle-on-Tyne.—20, Nelson Street, at 2-15, Lyceum; at 10-45 and 6-30: Mrs. E. H. Britten, and on Saturday.
North Shields.—6, Camden St., Lyceum, 2-30; 11, 6-15, Mr. Westgarth.
41, Borough Rd., at 6-30: Mr. Moorhouse.
Northampton.—Oddfellows' Hall, Newland, 2-30, 6-30.
Nottingham.—Morley Hall, Shakespeare Street, Lyceum, at 2-30; at 10-45 and 6-30: Mrs. Barnes.
Oldham.—Temple, off Union St., Lyceum, 9-45 and 2; 2-30 and 6-30: Mrs. Green.
Hall, Bartlam Place, Horsedge St., Lyceum, 10 and 2-30; at 3 and 6-30: Mr. W. J. Leeder. Mondays, at 7-45.
Openshaw.—Mechanics' (Whitworth Street entrance), Lyceum, at 9-15 and 2; 10-30 and 6-30: Mr. S. Featherstone.
Mechanics' (Pottery Lane entrance), Lyceum at 2; at 6-30.
Parkgate.—Bear Tree Rd., 10-30, Lyceum; 2-30, 6: Mr. G. Featherstone.
Pendleton.—Cobden St. (close to the Co-op. Hall), Lyceum, at 9-30 and 1-30; at 2-45 and 6-30: Mr. W. H. Wheeler.
Rawtenstall.—10-30, Lyceum; 2-30 and 6: Mr. Newell.
Rochdale.—Regent Hall, 2-30 and 6: Mr. T. Postlethwaite. Wednesday, at 7-30, Public Circles.
Michael St., at 3 and 6-30. Tuesday, at 7-45, Circle.
Salford.—Spiritual Temple, Southport Street, Cross Lane, Lyceum, at 10-15 and 2; 3 and 6-30: Mrs. Horrocks. Wednesday, 7-45.
Scholes.—Tabernacle, Silver St., 2-30, 6.
Sheffield.—Oocoa House, 175, Pond Street, at 3 and 7.
Central Board School, Orchard Lane, at 2-30 and 6-30.
Shipley.—Liberal Club, 2-30, 6: Mrs. Mercer.
Skelmanthorpe.—Board School, 2-30 and 6.
Slaitwaite.—Laith Lane, at 2-30 and 6: Mrs. Ellis.
South Shields.—19, Cambridge Street, Lyceum, at 2-30; 11 and 6: Mr. Lashbrooke. Wednesday, at 7-30. Developing, Friday, at 7-30.
Sowerby Bridge.—Hollins Lane, Lyceum, at 10-30, 2-15; 6-30: Mrs. J. M. Smith.
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. R. A. Brown. Thursday, Circle, 7-30.
Stockton.—21, Dovecot Street, at 6-30.
Stonehouse.—Corpus Christi Chapel, Union Place, at 11 and 6-30.
Sunderland.—Centre House, High St., W., at 10-30, Committee; at 2-30, Lyceum; at 6-30.
Monkwearmouth.—8, Ravensworth Terrace, 6-30.
Tunstall.—13, Rathbone Street, at 6-30.
Tyne Dock.—Exchange Buildings, 11; 2-30, Lyceum; 6: Mr. J. G. Grey.
Walsall.—Central Hall, Lyceum, at 10; 2-30 and 6-30.
Westhoughton.—Wingates, Lyceum, 10-30; 2-30, 6-30: Mr. Pearson.
West Pelton.—Co-operative Hall, Lyceum, at 10-30; at 2 and 5-30.
West Vale.—Green Lane, 2-30 and 6: Mr. W. Howell.
Whitworth.—Reform Club, Spring Cottages, 2-30 and 6.
Wibsey.—Hardy St., at 2-30 and 6: Mr. A. H. Woodcock.
Wisbeck.—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.

REV. PETER DEAN, ON REV. T. ASHCROFT'S ATTACK UPON SPIRITUALISTS,

Given in the Walsall Unitarian Free Church, Nov. 16th, 1890.

Mr. Dean is not a spiritualist, but he desires justice and religious equality, and his protests against the methods of Mr. Ashcroft and his supporters are

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THE ROSTRUM.

SOME PASSAGES IN THE LIFE AND HISTORY OF COUNT LEO TOLSTOI.

No. I.

IN compliance with the earnest request of several of our readers, we select from the vast mass of literature given to the world by the above-named eminent man—this evidently inspired writer, thinker, and PRACTICAL expounder of his own theories—a few of those passages from his works that may afford the best clue to the marked peculiarities of his life and doctrines. Our first article will simply present a brief abstract of his strange life on its external plane, and the circumstances recorded will be drawn from the various translators' prefaces to his prolific writings.

Count Leo Nicholaevitch Tolstoi is unquestionably one of the marked and notable personalities of the period. Anything, therefore, which can add to our knowledge of him as a man cannot fail to be welcome to readers who have already made themselves acquainted with his writings on religion, and those characters in his novels which reflect himself.

Count Tolstoi was born August 28, 1828, in the village of Nazabasnaya Polyana, in Tula. His father was a retired colonel who had taken part in the campaigns of 1812-13, and was descended from a friend and companion of Peter the Great. His mother was Princess Mary, a daughter of Prince Volonsky, but, unhappily for her children, she died before Leo was two years old. His education, as well as that of three elder brothers and his sister Marya, was undertaken by a distant relative, a maiden lady, of whom a very warm memory is cherished in the Tolstoi family. In 1837 the family went to Moscow, where the eldest son was to enter the university, but the father died suddenly, and his affairs turned out to be in great disorder. For the sake of economy it was decided to leave the elder children in Moscow, and take the three younger into the country. Their education did not proceed very smoothly; sometimes they were taught by German tutors; sometimes by Russians. In 1840 their guardian, the Countess of Osten Saken, died, and their guardianship devolved upon another aunt, their father's sister, who resided at Kazan. Thither they were all taken, and removing from Moscow, the elder brother entered the university at Kazan. Count Leo, our subject, entered the university in 1843, in the department of Oriental languages, but after a year passed on to the study of the law. Here he remained for two years, but left the university before the completion of his course. The rector and several of the professors endeavoured to dissuade him from this step, but as his brothers had finished their studies he resolved to leave with them, and at the age of eighteen accompanied them to the paternal estate at Polyana, which had fallen to his share in the division of the father's property. Here he lived till 1851, when his brother Nicolai returned from the Caucasus and spent some time at Polyana. This brother was in the army of the Caucasus, and when his leave of absence expired Leo determined to accompany him, partly to be with a brother he so much loved,

and partly to see the wild and wonderful scenery of the Caucasus. In this fascinating scene Leo was induced to enter the "Junkers' Corps," the same in which his brother served. It was at this place that the impulse to write and become an author first seized him. The following incident occurred during Count Leo's sojourn in this place.

Having lost money at cards, Count Leo gave his own property over to his brother-in-law, with directions to pay his debts from the income, only reserving five hundred roubles a year for him to subsist on. At the same time the Count made a solemn resolve to play no more. Arriving at the Caucasus, however, where gambling was all too commonly practised, the fever for play returned, and the young man yielded to the temptation. He commenced to play, and lost five hundred silver roubles, for which he gave a note to the winner.

The note fell due, but the luckless gambler had no means of paying it. He dared not write to his brother-in-law, and was in despair. Sleep forsook his pillow, and in his deep distress he prayed fervently for help, and then fell asleep. The next morning as soon as he was dressed a packet was handed to him; it contained his note torn in two, with the assurance from the man who had won his money that he would not take payment from him on any terms.

Count Tolstoi took part in all the expeditions of the Caucasus, enduring every hardship on the same footing as a common soldier. It was here that he began to sketch his powerful military tales.

At the commencement of the Crimean war the Count was transferred to the army of the Danube, and served well in the campaign on the staff of Prince Gortschakoff. He subsequently took part in the storming of Sebastopol, afterwards writing his fine treatise on that fortress.

At the close of the campaign Count Tolstoi went on the retired list, and lived alternately in St. Petersburg and his own estate at Polyana. Here he spent his time in literary work, and in writing many of his renowned volumes and magazine articles.

The agitation in connexion with the Serfs deeply interested him, for he had stood very near the people all his life, and he began to occupy himself, both in theory and practice, with the question of schools for the peasants, which did not then exist. After the emancipation of the Serfs in 1861, Count Tolstoi settled permanently on his estate. He realized deeply his duty to the people, took a great interest in common schools, acted for some time as Justice of the Peace, and then published an original educational paper in which he presented the most liberal views, and pleaded warmly and eloquently for universal education and the elevation of the masses. Count Tolstoi attacked all the questions of the people's rights and aristocratic prerogatives fearlessly, and claimed that his bold communistic doctrines were all derived from his practical views of life. Still his opinions were peculiar. Progress he conceived to be fitted only for a small section of mankind, and that the least occupied. He opposed progress as an "evil for the majority," or for the people as a whole. Against the blessings of culture he set the blessings of nature, of wild creatures, and of rivers, of physical development, purity of morals, and so forth. This is the report made of him by some journalists, who visited him in 1862:—

"It seems as though this man lives the life of the people, shares their views, and is devoted to their good with all the powers of his soul, though his understanding of them differs from that of other people. The proof of this is his school, the children of which he spoke of with evident affection, praising their talents, quickness of comprehension, artistic feeling and good morals, all of which he claimed to be in advance of other classes of society."

In 1862 Count Tolstói married the daughter of a doctor, and one connected by ties of friendship with the Tolstói family. After his marriage he and his accomplished wife devoted themselves principally to family life, and his ideal of peaceful village home duties. It was only at the beginning of 1870 that he recommenced writing and publishing.

For some time he again devoted his pen to public interests; next to scholastic works; and, finally, to religious questions and their application to common life.

Thus far we have only given the mere external incidents of a very busy and very remarkable life. To show how much more the hidden currents beneath the surface of that life may have assisted in forming a character still regarded as an unsolved problem by the public, we shall close this article by a few brief quotations from one of Count Tolstói's own autobiographical works, entitled, "My Confession."

On page 9 of the above work he says:—

"In youth I honestly desired to make myself a good man. Every time I tried to express my heart's longings for a virtuous life I was met with contempt and derisive laughter. I found ambition, love of gain, licentiousness, pride, anger, and vengeance held in high esteem, virtue scouted. Aunt used to say that there was one thing above all others which she wished for me, that was—an intrigue with a married woman: 'Rien ne forme une jeune homme, comme une liaison avec une femme comme il faut.' Another of her wishes for my happiness was that I should become an adjutant, and, if possible, to the Emperor; the greatest happiness of all for me she thought would be that I should find a wealthy bride, who would bring me as her dowry an enormous number of slaves.

I cannot now recall those years without a painful feeling of horror and loathing.

I put men to death in war, I fought duels to slay others, I lost at cards, wasted my substance wrung from the sweat of peasants, punished the latter cruelly, rioted with loose women, and deceived men. Lying, robbery, adultery of all kinds, drunkenness, violence, and murder, all committed by me, not one crime omitted, and yet I was not the less considered by my equals a comparatively moral man. Such was my life during ten years."

Such is the awful picture of Russian aristocratic society some fifty years ago. If the reader is desirous of learning by what mental miracles this man alone in the midst of a nation outwrought views which he even now honestly attempts to apply in a life of literal Christ-like imitation, we shall endeavour to point this out in direct quotations from the autobiographical writings of Count Leo Tolstói.

(To be continued in our next.)

WHAT MAKES THE DIFFERENCE? TWO!

In the bitter gloom of a winter's morn,
A babe was born,
The snow piled high against wall and door,
On the mighty oak boughs the frost lay hoar;
But warmth and life shined the happy face,
So softly pillowed 'mid down and lace.
The bells clashed out from the reeling spire,
The night was reddened by many a fire;
The cottage smiled for the joy at the hall,
As the poor man answered the rich man's call,
And his lot to-day was less forlorn,
Because a little child was born.

In the bitter gloom of a winner's morn,
A babe was born.
The snow piled high in the narrow street,
Trodden and stained by hurrying feet.
On the hearth the embers lay cold and dead,
And the woman who crouched on the damp straw bed,
Muttered a curse, as the drunken sport,
Swelled up to her lair from the crowded court.
Riot without and squalor within,
To welcome a waif to a world of sin;
And a pitiful life was the more forlorn,
Because a little child was born.

In a smiling home amid sun and flowers,
A child grew up.
Calm, and beauty, and culture, and wealth,
To give power to life and grace to health;
Gentle influence, thought and care,
To train the darling of love and prayer.
The stately heirlooms of place and blood,
To crown the flower of maidenhood;
With childhood's pearly innocence kept,
On the folded leaves where the sunshine slept.
So sweetly and richly foamed the cup
Life held, where the happy girl grew up.

Where "home" was a vague and empty word,
A child grew up.
Where oath and blow were the only law,
And ugly misery all she saw;
Where want and sin drew hand in hand,
Round the haunts that disgrace our cherished land.

A loveless, hopeless, joyless life,
Of crime and wretchedness, struggle and strife!
Never a glimpse of the sweet spring skies,
To soften the flash in the wild young eyes.
No drop of peace from the poisoned cup
Life held, where the reckless girl grew up.

On a summer eve, as the slow sun set,
A woman died.
At the close of a long and tranquil life,
Honoured and guarded, mother and wife,
With gentle hands, whose work was done,
And gentle head, whose crown was won;
With children's children at her knee,
And friends who watched her reverently;
Knowing her memory would remain,
Treasured by grief that scarce was pain;
With her heart's dearest at her side,
Blessing and blest, the woman died.

On a summer eve, as the slow sun set,
A woman died.
She had fought the failing fight o'er long,
But time was cruel, and hard, and strong.
Without a faith, without a prayer,
With none to aid and none to care;
With not a trace upon the page,
From desperate youth to loathsome age,
Midst sin and sorrow, wrong and chance,
And bitter blank of ignorance;
With not a hand to help or save,
With not a hope beyond the grave;
Tossed in the black stream's rushing tide,
Unmourned, unmissed, the woman died.

And "we all are akin," runs the parson's creed,
Ah! the riddle of life is hard to read!

AN AGNOSTIC'S OBJECTIONS TO SPIRITUALISM.

THE following remarks from a correspondent appeared some time since in *The Agnostic*, but were not deemed of sufficient weight or consequence to notice. Having, however, furnished arguments, such as they are, for reiteration by a class of persons who have not capacity enough to originate ideas for themselves, we are requested to answer them. This we are now doing in compliance with our friends' desire, also to show the style of logic by which it is assumed spiritualism is to be put down, and its present gigantic proportions completely crushed out.

OBJECTIONS TO SPIRITUALISM.*

"My fatal objections to spiritualism," writes a correspondent of *The Agnostic Journal*, "after investigating the evidence for the so-called phenomena and revelations from all sources, are as follows:—

"1. It is of very limited individual experience, and quite unattainable of experience by the vast majority.

"2. It objects to the current superstition called Christianity, yet erects in its place an equally uncertain and unevidential theory in its place.

"3. The evidence is invariably second and third hand, such as B tells C that he heard or saw A, and when sought first hand is then undemonstrable.

"4. Its press organs never admit practical offers and suggestions to spiritualists, but simply loose expositions of its theory by unrecognizable correspondents, or those already biased to the 'faith,' and strictly boycott and burk all outside practical suggestions by honest sceptics.

"5. Even when, in very rare cases, we obtain evidence at first hand, the spirits are always clothed. No one has ever seen or depicted a nude spirit form. God in nature is pure and unmodest.

"6. The believers are of no greater mental calibre than the believers in the current form of Christianity, which cannot be evidentially proved in dogma or creed, and, as the spiritualists disbelieve and disown the one, what better evidence have they for erecting an equally undemonstrative 'ism' in its place—no so-called spiritualist possessing the power of demonstrating his experiences except to a similar believer?

"7. Its error is demonstrated by its exclusiveness of followers, its disbelief and vagueness of opposing evidence, showing it to be but sectarian as are other equally illusive faiths and religious systems which spiritualists themselves reject, yet accept their own on equally blind and illusive grounds, and have no better evidence to offer for the one than the other."

ANSWERED BY EDITOR OF *Two Worlds*.

(1) When this objector can show us a single country of civilization in the world where spiritualism is not, and where

* By a correspondent in *The Agnostic Journal*, date unknown.

for the most part from one to a dozen spiritual journals are not in circulation; when he can allege the tens of millions in America, Europe, and many parts of Africa and Asia, to be a mere *minority*, we may admit that modern spiritualism—although only known at all for forty-two years—is “unattainable” by the vast majority.

(2) Modern spiritualism does not erect any uncertain or unevidential theory. It proves beyond peradventure, life beyond the grave, and by a universal consensus of corroborative testimony, gives general as well as particular details of the various conditions of life in the world of spiritual-existence.

(3) The entire paragraph is simply false. Again and again in all sorts of publications the names of “first hand” observers are given; long lists of illustrious personages, with full names and addresses, are continually before the public. In the large historical works of the Editor of this paper, as well as hundreds of other volumes and in this paper itself, the full names of the “first hand” observers are almost always given; the Editor constantly refusing to publish testimony from unknown parties, and such as will not allow themselves to be referred to. Even in this country, where professional mediumship is rudely and illogically denounced, there are hundreds of opportunities of joining private circles, or forming others amongst friends in which some demonstrations are certain to accrue if proper conditions are observed.

(4) The press of spiritualism is the spiritualists’ newspaper, record of facts, and intercommunion between the various countries of the earth where spiritualism flourishes. Why should the columns of that press be occupied with blatant challenges to prove to *one* discontented individual the truths that millions have accepted on the faith of their own common sense, and through their own investigations? Let every grumbler seek for himself, and if he is not satisfied, men of learning, science, intelligence and shrewdness, lawyers, doctors, magistrates, professors, kings and nobles, peasants and mechanics, are satisfied. Every grade and class of society witness for spiritualism, that those who faithfully seek, shall surely find.

(5) In this paragraph the objector takes exception to the spirits *being clothed*!! When this writer himself ventures to appear without clothing, on the ground that nature is “pure and *unmodest*,” it is quite possible that others may follow the fashion he sets, until then, Heaven defend the sitters at circles from witnessing even one single spirit, except perhaps the “wraith” of some hapless inmate of a lunatic asylum, who should appear in the costume of the Biblical Adam and Eve.

(6) Once again our discontented friend is trying to find cause of offence against the spiritualists by drawing parallel lines between the beliefs of Christians and spiritualists. We, the spiritualists, admit of no such parallel lines. The Christians simply *believe* upon the faith of what is said to have occurred 1900 years ago. Their record, tradition, or belief, can bring no evidence or testimony that is not disputed by thousands of wise and learned commentators, whilst their doctrine of a vicarious atonement for sin has no basis either in history, justice, morality, or the known laws of nature. Spiritualists *believe* nothing they have not proved by facts, the testimony of their senses, the present and constant recurrence of those facts, and the consensus of thousands and tens of thousands of living and respectable witnesses all over the world.

(7) The seventh murmur is only a re-echo of former complaints; allegations, we cannot even name them. The hundreds of free meetings held in this and many other countries, the immense mass of literature published by such writers as Dr. Chambers, the two Owens—father and son—Lord Adare, Professors Crookes, Wallace, Hare, Varley, &c., &c., and hundreds of others; the leaflets with long lists of eminent spiritualists given away at open air meetings, and the constant publication and distribution of directions how to form circles; all these and the devotion of numberless workers in the face of the rudest and bitterest opposition, do not look much like exclusiveness, &c. Pshaw! sir! Don’t write about a subject upon which you are entirely ignorant, or if you must realize the old adage that “*When you want to beat a dog, every hedge will furnish you with a stick*,” look to it that you take cudgel in hand stout enough to really harm your enemy; not a mere withy that only bends back again, and galls the feeble hand that essays to wield it.

We are now and then above our own actions—seldom on a level with them.—George Meredith.

THE CONDUCT OF OUR SUNDAY SERVICES.

WE have now before us twenty-one letters on the above subject, including long essays from Messrs. Tetlow, Brown, H. Smith, Jas. H. Johnson, &c., advocating the exhibition of psychometry and clairvoyance at our Sunday services, and insisting—contrary to the generally received opinion of spirit teachers and experienced spiritualists—that the gifts of inspirational speaking and test mediumship *do* cohere and accompany each other; also, that the public platform is as fitting a scene for such manifestations as the private circle. On the other hand we have seventeen letters, including those from Mr. G. Newton, Mrs. Power, Mrs. Smith, and other writers well known in our ranks, but only allowing a *nom de plume* to appear with their letters, pleading loudly (and in some instances pointing to decidedly objectionable personal illustrations) against making the Sunday services the scene of exhibitions in any form. Nearly all the letters received require hours of revision, and some re-writing altogether before they can be printed—a task that one single over-worked editor could not possibly undertake.

Added to this, the subject has been again and again thrashed out, and fills up columns, to the disgust of our readers, which they would rather see occupied by news, reports of phenomena, and living subjects of interest. The entire question is now in the hands of the committees who arrange for the order of the Sunday services and supply the platforms. The Editor has again and again given her own experiences of two years’ public service as a test medium in New York, and thirty years of arduous and unceasing travel and work as a platform lecturer in various countries of the world. Further comment from her would only subject her to the charge of egotism and self-interest, and therefore we pass over all the twenty-one wordy disquisitions that lie before us without further remark. Knowing that the entire subject is eminently distasteful to our readers, and feeling it unjust to print one essay and leave the remaining twenty unrepresented, we must beg kindly to say they are at the service of the writers when stamps are supplied for their return, the Editor feeling unable to disburse the expenses of returned communications on her own account.

The following letter, we may add, is inserted only because the writer asks a special question in relation to the philosophy of spiritualism, the answer to which may serve to enlighten other inquirers besides the writer.

To the Editor of “The Two Worlds.”

DEAR MADAM,—On a recent Sunday evening I heard a spiritualist lecturing, who described spirit friends to some persons who were present at the close of the lecture. Although I am not a spiritualist myself yet I firmly believe that there can be manifestations from the unseen world under favourable conditions. A short time ago I read in *The Two Worlds* a most beautiful description, and to my mind a most reasonable one, of how the spiritual organization came into existence, by the Poughkeepsie seer. This, I can understand, but the descriptions given by persons who call themselves “clairvoyants” are to me incomprehensible. On the Sunday evening in question I heard a lecturer saying to a gentleman that he saw a lady with shrunken eyes, wrinkled face, and white apron standing beside him. Good heavens! Let any man who is a thinker just conceive of a spirit of this description standing beside a man in an English board school. If this be correct, then it appears to my mind that the spirit world is unequalled and unapproachable for idiotic absurdity in making a spirit appear as a guy among a civilized audience. Madam, as you are a spiritualist in whom I have always relied, would you please give me a little information relative to these clairvoyant descriptions. The spirit friends described must have had spiritual bodies, otherwise all would have seen them, and if so, how do you account for the fantastic appearance of a spirit carrying a bag of tools, wearing spectacles, having the hair peculiarly distributed over the cranium, and for the various fashions of spiritual whiskers, worn say from primeval man down to the present time? If man appears in the spirit world according to clairvoyant descriptions I am doubtful if immortality is desirable. When writing, I might just say that I think it would be of advantage to spiritualism if lecturers were a little better educated, because sceptics will naturally sneer at a person using an “h” where it is not required and omitting it where it is required, also using a singular verb with a plural noun.—Yours, &c.,
PRO BONO PUBLICO.

To the above comments, we would ask "Pro Bono Publico" how he would know that it was his mother, father, sister, brother, or child, whom the clairvoyant perceived as a spirit approaching him, unless the appearance, dress, and every item of description tallied with what the individual represented in earth-life? Let it ever be remembered that the spiritual representations impressed upon the sight, mind, or imagination of the seer, are made for the PURPOSES OF IDENTIFICATION. It would be no proof of identity if the spirit of a child who had been twenty years in the spirit-world were to appear as a beautiful angelic being of five or six and twenty years' old.

How the impressions of identity upon the sensorium of the seer are made we know no more now than when the spirit of Samuel appeared to the woman of Endor, as "an old man wearing a mantle," and was recognized by Saul, through the tokens of identity given. Some spirits teach that the impressions of sight received are produced in precisely the same way by spiritual magnetizers as by human magnetizers, or, in fashionable phrase, hypnotisers, and that these compel *their* subjects to see such objects as their will creates. Other spirits affirm that, as there is a spiritual part to all things that are, or have been, so when the spirit re-enters the earth's atmosphere it can recall, as by psychometry, all the external appearances that will enable it to re-clothe itself in such form as will present every token of identity. In either, as in both cases, the spirit does not appear (or very seldom does so), as it actually is in the spirit-world; but, for the purpose solely of being recognized, reassumes such a form as will prove its identity. As to the ignorance and illiteracy of some of the speakers who are placed on the platforms before educated listeners, we regret such a course, and have pleaded against it until we are weary of the subject. The onus rests with the committees who engage such speakers, and they must abide by the inevitable consequences.—ED. T. W.

PHENOMENAL.

A TRUE STORY.

BY THE REV. GERRARD LEWIS, OF NEW ZEALAND.

My wife's mother had in her service a coachman named P., with one son, James Henry P., who had been brought up by friends at a distance, and was apprenticed to a trade in London. His father had only twice casually mentioned him to me, and he had almost entirely slipped out of my mind, for with a large seaside parish on my hands, of which I was curate, my time and attention were fully taken up with matters nearer home. I mention this, lest in the course of the following story my readers should chance to think that a deep impression, previously made on my own mind, had predisposed me to see what I saw, and afterwards to regard it in a supernatural light. I cannot, therefore, too emphatically repeat that I knew next to nothing about James Henry P., the coachman's son; I had never seen him, and seldom, if ever, thought of him at all.

It was a hot and bright afternoon in summer, and, as if it were only yesterday, I remember perfectly well walking down the street. I had to pass the house of P. I remarked, indeed, that all his window blinds were drawn carefully down, as if to screen his furniture, of which his wife was inordinately proud, from the despoiling blaze of the afternoon sun. I smiled inwardly at the thought. I then left the road, stepped on to the side pavement, and looked over the area rails into the front court below. A young man dressed in dark clothes, without a hat, and apparently about twenty years of age, was standing at the door beneath the front steps. On the instant, from his likeness to my friend P., I seemed to recognize his son. We both stood and looked earnestly at each other. Suddenly, however, he advanced to that part of the area which was immediately below where I was standing, fixed on me a wild, dilated, wrinkled sort of stare, and halted. The desire to speak was evidently legible on his face, though nothing audible escaped from his lips. But his eyes spoke; every feature in his countenance spoke, spoke as it were a silent language, in which reproach and pain seemed equally intermingled. At first I was startled, then I began to feel angry. "Why," I said to myself, "does he look at me in that manner?" At last, annoyance prevailing over surprise, I turned away with the half-muttered thought: "He certainly knows me by sight as a friend of his father, and yet has not the civility to salute

me. I will call on the first opportunity and ask his reason for such behaviour." I then pursued my way, and thought no more of what had just occurred.

On Wednesday it was my turn to officiate at the local cemetery. On my asking who was to be buried, I was told that it was a young man from my quarter of the town, who had died of consumption. I cannot give the reason, but immediately I felt startled, and ill at ease. It was not that I had the least suspicion that anything extraordinary was about to happen. I had quite forgotten young P. The feeling which I think was uppermost in my mind was annoyance at the fact that any one should have died of such a slow disease in my parish without my knowledge. I asked at once for the registrar's certificate. My eyes fell on the words, "James Henry P., aged twenty-one years." I could scarcely believe my own senses.

I lost but little time before calling on P. and his wife. I found the latter at home, and what she had to say only made me more uncomfortable still. James Henry P. bore such a close resemblance to his father that all who saw him remarked on the striking likeness. In addition to this, during the last three months of his life, which he spent under his father's roof, he had often wondered that I did not come to see him. His longing for an interview with me had been most intense; and every time that he saw me pass the house without going in, he had both felt and expressed a keen disappointment. In fact, he died terribly in earnest, wishing in vain to the last that I would come. That thought pierced me through and through. I had not gone to him, but he had come to me. And yet I would have gone, if I had known. I blame the doctor for not telling me; I blame the parents for not sending for me; and with that awful look he gave me in my remembrance, I blame myself, though I cannot tell why.

James Henry P. had died on the Thursday before the Sunday on which I had seen him. He had died, too, in the front room, on a level with the area, into which its window opened. He had also lain there till the Wednesday following, awaiting burial. His corpse then was lying in that very room on that very Sunday, and at the very moment, too, when I had seen his living likeness, as it were, in the area outside. Nobody, I found, had passed through the area that day; the door there had been locked and unused all the Sunday. The very milkman, the only person who called, had come by the front steps to the house; and P. and his wife were the only inmates at the time.—*New Zealand Mail*.

MR. J. N. MASKELYNE, writing to the London *Daily Telegraph*, says:—"Having for many years been recognised by the public as an anti-spiritualist and exposé of the frauds practised by spirit media, it may surprise some of your readers to learn that I am a believer in apparitions. Several similar occurrences to those described by many of your correspondents have taken place in my own family, and in the families of near friends and relatives. The most remarkable one happened to my wife's mother some years ago. Late one evening, whilst sitting alone busily occupied with her needle, a strange sensation came over her, and upon looking up she distinctly saw her aged mother standing at the end of the room. She rubbed her weary eyes, and looked again, but the spectre had vanished. She concluded it was imagination, and retired to rest, thinking nothing more of the vision, until the next day brought the news that her mother, at about the same time the apparition had appeared, had fallen down in a fit and expired. I will also relate a circumstance which happened to myself, as it may tend to throw some light upon these common occurrences. When a boy, and learning to swim, I got out of my depth, and was very nearly drowned, being insensible when taken out of the water. My sensations were similar to those which have often been described by others. After the terrible feeling of suffocation I fell into a pleasant swoon, and a panorama of all the principal incidents of my life passed before me. The last thing I could remember was a vivid picture of my home. I saw my mother, and could describe minutely where she sat, and what she was doing. Upon returning home I kept the secret of what had happened from her. She, however, questioned me closely, and said she felt strangely uneasy and anxious about me, and thought some accident had befallen me. I am convinced that had it been night-time, and my mother alone, with little to occupy her attention, she would have seen my ghost, and perhaps the ghost of the water which closed over my head, as plainly as I saw her ghost,

and the ghost of the room in which she was sitting. In after years, when pondering over these and other facts, I came to the conclusion that it was quite possible for one mind occasionally to influence another, no matter how great the distance apart, especially where 'two hearts beat as one,' or, more correctly speaking, where two brains vibrate in unison. —*Melbourne Argus*, Dec. 30th.

SPIRITUAL FRAGMENTS.

"Gather them up."

A CASE OF SPIRITUAL VISITATION.

"THERE are more things in heaven and earth, Horatio, than are dreamt of in your philosophy." Till recently I had more than grave doubts—in fact, an absolute disbelief—in the tales one has read of and heard about the appearance of men and women, on the eve of their departure for another world, to relatives or friends at a distance. The number of such tales is legion. Who is there that has not heard of some, and passed them by as tales told by the idle wind, fit only for people in their dotage, or for persons who are easily gulled? After the case I am about to give, the rôle of the unbeliever and the scoffer seems out of place. If it were not vouched for on the most unimpeachable testimony, I confess I should be amongst the last to believe it.

Not many weeks ago there was a student at the Sheffield School of Art, who was absent from the school in consequence of an attack of bronchitis. As he had been absent from the same cause on many previous occasions, nothing was thought of it, for his indisposition had always been followed by recovery and by his speedy return. So it was expected would be the case now. Certainly not the slightest idea was entertained that he was this time seriously ill, and if any one was aware of it, that person was not one of the assistant masters in whose class the student was. It is important to bear this in mind, for as it seems to me everything turns upon it. One night this assistant master was suddenly awakened in the middle of the night. Starting up in bed he saw the form of the student standing by his bedside, and heard him say—or thought he heard him say—"I am sorry to say, Mr. — [for an obvious reason I do not mention the name], I cannot do my modelling." Call it dream, vision, or what you like, this was singular; but the most astonishing part of the story remains behind. The following morning the assistant master went to the student's house to inquire how he was. You can guess the information he obtained. Death had come to the house during the night. The student was dead. I believe the time the young man died was the exact hour when the master was awakened and saw—well, call it what you like.—From the *Sheffield and Rotherham Independent*, November 20th, 1890.

BRAVE WORDS FROM A BISHOP.

THE liberal and enlightened views expressed by the Bishop of Wakefield at the annual meeting of the Yorkshire Naturalists' Union deserve to be taken to heart by those who would have their fellow men remain in the Cimmerian darkness of fable or tradition rather than accept the demonstrations of science and the deductions of reason. After drawing a pathetic picture of the sage Galileo, bending on his knees before the merciless myrmidons of the Inquisition, and being forced to confess for the saving of his life that the Copernican system he had taught was a tissue of lies, the Bishop pointedly asked what was more likely to lead to infidelity—the light of the sage or the darkness of the Church? God's library, he said in a sentence which is golden, does not consist of one book. Does the theory of evolution upset and demolish the orthodoxy of the Christian's belief in the creation? But a few years since the question would have sounded ridiculous, if not profane. Darwin's teachings were fulminated against by leaders of the church as though they emanated from a demon or a maniac. The Bishop of Wakefield sounds the knell of such rhapsodical and ignorant outbursts on the part of timid and alarmed orthodoxy. The higher Christian philosophy, he declares, now more and more recognising the doctrine of the imminence of the Creator in all creation, can accept the doctrine of evolution without fear. There is nothing inimical to or destructive of a Christian's belief in the creation, if it were as clearly demonstrated as a problem in Euclid that the Creator proceeded by successive stages of advance in moulding the world and its inhabitants as we see it and them to-day, instead of fashioning and vivifying all by separate and disconnected acts. This, in brief, is the declaration of the Bishop of Wakefield, and though it may

astound and mortify treble-armoured defenders of the literal accuracy of the Mosiac record—as translated from an old world language into the Vulgate, and from that into English—it will appear to others who are willing to accept the teachings of science, and to grasp their significance, as a proof of advance among the leaders of the Church, which is as creditable to their intelligence as it is elevating to the doctrines of which, in a certain sense, they are the depositaries.

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*.

MRS. BRITTEN'S VISIT TO CARDIFF.

THE short, curt, and scarcely just notice that appeared in the last number of this journal concerning the above subject has called forth several letters of remonstrance, and some angry words that require comment. The Editor has invariably ignored all personal details as far as possible, deeming them inconsistent with good taste, and in order to set an example to those who expand into prolix and wearisome details concerning what has been said and done at meetings—the reports of which can never have the effect of personal influence—the Editor has repeatedly desired her correspondents to give the briefest possible notices of her own lectures, and the sayings and doings thereof. Why her visit on a memorable occasion has been thus reduced to such minimum proportions it is needless to inquire. It is only justice to the good and faithful friends who welcomed and sustained her on that occasion, however, no less than to the same noble workers who are now labouring in Cardiff with purse, person, and influence to sustain the cause and promote its diffusion, to say that the three meetings taking place there on Sunday and Monday, the 30th of November and 1st of December, were marked eras in the progress of the spiritual cause in Cardiff. The former successes in physical manifestations achieved by Messrs. Spriggs, Sadler, and others have never been forgotten; and the good standing and respectability of the spiritualists of Cardiff no doubt procured for Mrs. Britten a far more favourable and impartial hearing than could otherwise have been obtained. The beautifully fitted and pleasant auditorium of the Crown Court in the Town Hall was liberally granted by the Mayor for the three meetings. The audiences, despite bitter cold and heavy rains, were large and highly respectable. Reporters from the various papers were present, and in their notices bore highly eulogistic testimony to the speaker's power of "logic and eloquence." Dr. Williams, the successful and learned director of the new system of cure at Mojra House, presided; and the Editor herself, without further allusion to the success of the meetings, desires to bear unqualified testimony to the warmth, good will, and kindness which characterised her reception amongst the whole-souled spiritualists of Cardiff, and to the promise of well-deserved progress which their energy, self-sacrifice and good social standing must ensure for the maintenance of their noble faith in South Wales.

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

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TERMS TO SOCIETIES.

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THE TWO WORLDS.

Editor:

MRS. EMMA HARDINGE BRITTEN.

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E. W. WALLIS.

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FRIDAY, DECEMBER 12, 1890.

ANOTHER EVIDENCE OF "THE DRIFT OF MODERN THOUGHT."

THE following brief article appears in one of the best written, most intelligent, and Liberal weekly papers in the provinces, namely, *The Cornubian and Redruth Times*. Besides being one of the grand "old identities" of journalistic literature, *The Cornubian* ranks high in the estimation of every Liberal reader, were it only from the column written by its leading spirit, under the sobriquet of "NOTES BY DRUS." We have quite recently noticed in this paper the horrible and inhuman teachings of the *great Tabernacle light of London*—Spurgeon—but we give Drus's quotation entire first, because the thinkers of the nineteenth century cannot become too familiar with the horrors vented in a modern pulpit concerning the character and dealings attributed to their HEAVENLY FATHER, and next we rejoice in being able to show what such true men, as our talented Cornish writer, think of such delectable stuff as he quotes.—ED. T. W.

NOTES BY "DRUS."

THE anniversary services of the Redruth Primitive Methodists have generally been conducted by talented, earnest ministers; and the Rev. B. Senior, of London, who preached at the last anniversary, may not have been an exception to the rule. But I object to his teaching on the subjects of rewards and punishments. He is reported to have said: "At death the soul went to heaven or hell. If no sin could enter heaven where could the sinner go?" By some persons present this question might have been considered a poser. Had Mr. Senior proved his assertion respecting the other state, the interrogatory would have been pertinent; but he either drew upon his imagination for his facts, or took his cue from Spurgeon or some other hell-fire preacher. Concerning the lower regions to which unbelievers in the Christian doctrine obtain a free pass, Spurgeon in one of his discourses remarks:—

There is a real fire in hell, as truly as you have now in a real body—a fire exactly like that which we have on earth in everything except this, that it will torture you. You have seen asbestos lying in the fire red hot, but when you take it out it is unconsumed. So your body will be prepared by God in such a way that it will burn for ever without being consumed; it will lie, not, as you consider, in metaphorical fire, but in actual flame. Did our Saviour mean fictions when he said he would cast body and soul into hell? What should there be a pit for, if there were no bodies? Why fire, why chains, if there were to be no bodies? Can fire touch the soul? Can pits shut in the spirit? Can chains fetter souls? No! pits and fire and chains are for bodies, and bodies shall be there. Thou wilt sleep in the dust a little while. When

thou diest thy soul will be tormented alone—that will be a hell for it—but at the day of judgment thy body will join thy soul, and then thou wilt have twin hells, body and soul shall be together, full of pain, thy soul sweating to its inmost pores, drops of blood, and thy body from head to foot suffused with agony; conscience, judgment, memory, all tortured; but more, thy head tormented with racking pains; thine eyes starting from their sockets with sights of blood and woe; thine ears tormented with sullen moans and hollow groans and shrieks of tortured ghosts; thine heart beating high with fever, thy pulse rattling at an enormous rate in agony, thy limbs cracking like the martyrs in the fire, and yet unburned, thyself put in a vessel of hot oil, pained, yet undestroyed, veins becoming a road for the hot feet of pain to travel on; every nerve a string on which the devil shall ever play his diabolical tune of Hell's Unutterable Lament; thy soul for ever and ever aching, and thy body palpitating in unison with thy soul.

In another sermon on the same subject Spurgeon represents the near relatives of the lost as acquiescing in the Divine purpose respecting them. If Spurgeon's statement be correct it does not mend matters. It only shows to what extent infatuation may go even in the other state. Certainly no such ideas obtain among right-minded persons in this world. They would be unable to enjoy heaven while one sinner remained in torment. As Mr. Wakeman says in his article, in the "Arena," on the "Unchurched Millions:" "The human touch makes it utter folly to try to feel that a heaven can be at all as long as there can be a single human being in hell." It is one of the glowing conceptions of Mr. Alger that "if there was but one soul doomed to eternal torment, and that the wickedest soul that ever lived, there would be a petition reaching from Sirius to Aleyone, signed by a universe of moral beings, and borne by a convoy of angels representing every orb in space, praying God to forgive and release that soul." Should such a petition fail, then the entire universe of being would say, in the language of Professor Huxley, "to inflict infinite misery for finite ill-doing, is in no sense just."

Such men as the members of the Penzance Antiquarian Society, whose annual meeting was held the other day, are doing much in the way of exposing the fallacies of the popular creed. I find mention was made at the meeting of certain discoveries of human implements, &c., in the cave-dwellings in this county. Anyhow such discoveries are almost constantly being made in different parts of the world, thus confirming the truth regarding the antiquity of man, and entirely upsetting Archbishop Usher's interpretation of the Old Testament. "Anthropology, aided by geology, tells us that about the glacial period, some 250,000 years ago, the river-drift man, armed with his flint spear and fish-bone arrows, pursued his prey, the reindeer and the urus, guided by their summer and winter migrations, from Africa to England, and from England to Africa, unchecked by modern seas." Such a discovery establishes the doctrine that "man has not fallen from an original high estate in which he was created six thousand years ago, but that, from a period vastly earlier than any warranted by the *sacred* chronologists, he has been in spite of lapses and deteriorations here and there—rising."

This knowledge is having the effect of lessening the attendance at orthodox places of worship. Perhaps it will partly account for the tremendous leakage in the Wesleyan Connexion, to which I referred in your last impression. I say "partly," because I think the absurdity of theological teaching generally has to do with the exodus. The erstwhile members rightly think that "to inherit disease and death through Adam's sin is a misfortune, not a fault; and that, guilt not being transferable, but necessarily personal, to represent the Deity as punishing a child for its parents' crime is to place him on a level with the wolf that devoured the lamb."

John Morley writes of "the popular creed, with its mean and fatuous and contradictory idea of an omnipotent God, who gave us guilty hearts so as to have the right of punishing us, and planted in us a love of pleasure so as to torment us the more effectually by appalling ills that an eternal miracle prevents from ever ending." "If," remarks Huxley, "God is the cause of all things, He must be the cause of evil among the rest. If He is omniscient, He must have the foreknowledge of evil; if He is almighty, He must possess the power of preventing or of extinguishing evil. And to say that an all knowing and all powerful Being is not responsible for what happens, because He only permits it, is, under its intellectual aspect, a piece of childish sophistry; while, as to the moral look of it, one has only to ask any decently honourable man whether, under like circumstances, he would try to get rid of his responsibility by such a plea." Winwood Reade regards orthodoxy as injurious to the intellect and

also to the moral life, inasmuch as it orders civilised men to believe in the legends of a savage race, and demands that the reason should be sacrificed upon the altar. Happily intelligent men and women are getting to see these things, and hence their change of front.—*Cornubian*.

CURIOUS FESTIVAL IN HONOUR OF THE RED MAN.

HARVEST MOON FESTIVAL AT ONSET, MASS.

WE believe that no other Spiritualist Association gives honour to the Red men by setting apart a day for their especial celebration in acknowledgment of their power, strength and help to us spiritually and physically, except the Spiritualist Association at Onset. A day has been set apart here each year at the full of the harvest moon, as being the most fitting time for such an event. Dr. I. P. Greenleaf first instituted this celebration, and it has been observed each year, at his request, until the present one (1890), which for harmony, peace and good will has been pronounced by many as exceeding every prior event of the kind.

The Temple was beautifully decorated with flowers and foliage, fruit and vegetables, making a most pleasing and attractive sight, showing the artistic skill and good taste of those having the matter in charge. In front of the platform and reaching to the floor was one mass of flowers and foliage, while in the front centre was skilfully hidden a table bearing its load of tempting fruit. At the right entrance to the stage stood a pyramid of golden rod, and beside it on the wall was arranged a "ladder of progression," made of roses and evergreens. At the left entrance stood a pyramid of purple asters, and near that a large anchor of roses and ferns. The piano was hidden by a mass of foliage. In front of the speaker's table was a harp of tea roses, and underneath this motto, "Harmony," of light evergreens on a black background. In the centre of the platform, a little back of the speakers, stood a mammoth pyramid of vegetables, surmounted by a large spread eagle, while from each side were suspended baskets of flowers. Above and surrounding the arch overhead was the motto, "Welcome to Our Harvest Moon," in the centre of which was a large star, from which hung suspended a mammoth bell of mosses and roses. The pillars that support the roof of the building were wound with wreaths of evergreens and wild flowers, and over the entrance to the hall was gracefully festooned the star spangled banner. The pictures of Dr. Greenleaf and other workers in the cause of spiritualism who have passed on were decorated with wreaths and evergreens, and several large portraits of the guides of some of the mediums, executed by Louie Jones, were brought in and arranged in conspicuous positions. The whole interior decorations were a marvel of good taste and beauty.

The usual harvest moon attractions were preceded by a marriage consummated on the platform by Col. Crockett, the President of the Association, the contracting parties being Mr. Charles T. Wilder, of Leominster, and Miss Emily Clara Newton, of Boston.

The Saturday afternoon services were opened by the president welcoming and greeting the Indian and congratulating the audience present, after which a harvest moon song (composed by Mrs. Shelhamer Longley) was sung to the tune of "Auld Lang Syne."

THE HARVEST MOON SONG.

The harvest moon is here again,
So glorious and fair;
It sheds its beams like golden rain,
In beauty everywhere.
And as we gladly gather round
Our festive, vine-crowned board,
Our walls with joyful notes resound,
For autumn's rich reward.
The harvest time once more has come,
With all its bounteous food—
The ruddy pear and purpling plum,
And stores of all that's good.
And now to Onset on the bay,
In friendship deep and strong,
We wend our happy, eager way,
To sing the harvest song.
Our spirit friends from worlds of light,
Return with words of cheer,
And in their heavenly work unite
To bless our pathway here.
And from their hunting grounds above,
Our Indian brothers come,
To fill our hearts with peace and love,
At this bright "Harvest Home."

They come to teach us how to live
In peace with all mankind,
And tell us to each wrong forgive,
If we would gladness find.
And so with them these harvest days
Our thankful hearts we lift
To God, in songs of grateful praise,
For nature's bounteous gifts.

Dr. Richardson, of Charlestown, Massachusetts, was then introduced, who made a few remarks, speaking feelingly of the late Dr. I. P. Greenleaf, who inaugurated this Harvest Moon Festival, and at whose wish this celebration has been continued from year to year. Also of the Red man, who once roamed these grounds in the happy possession of his home, and who plied his canoe over the waters of beautiful Onset Bay; also of his influence upon mediums and others.

Mrs. Longley, being next introduced, paid tribute to the Red man, these untutored children of the forest who come to bring health, strength, and kindness, which has obliged us to recognize in our hearts that he is not a treacherous being, but that he comes with love and kindly feeling, and has proved himself our friend, and it is in this day and generation we pay tribute to, recognize by word and deed, in song and speech, and give expression to our appreciation in our own hearts of the benefit we realize from the Indian, and as at this season of the year the Red man's custom was to visit this place and celebrate the harvest moon, Dr. I. P. Greenleaf felt that it was but our duty to remember and speak lovingly of the Indian counsellor and friend at this time, and for that reason, and by his request, we have each year remembered the Red man by celebrating this festival.

Dr. Bland, of the Indian Bureau at Washington, next spoke of the pleasure it gave him to speak on the platform of the Red man. The Indian, he said, was a religious man, a natural spiritualist. They universally recognise the fact of the spirits of the dead overshadowing them and acting for them. They had more of the spiritual element and controls than any other nation. They lived natural lives, and that gave them the power to return and guide the white man, and to build up a recognition in the white man's soul, such as he had not naturally. The Indian comes in with his great heart of love to harmonise and to strengthen our spiritual power. The Indian medicine man is very much like our magnetic healers.

Mr. Henry H. Warner next spoke, prefacing his remarks by a few words in the Indian language, thanking Dr. Bland for the good he had done the Red man's race; of the return of the Red man to-day to smoke the pipe of peace with the White man, who drove his people across the plains, over the Rockies, and into the Salt sea, where the sun goes to sleep at night.—*Banner of Light*.

HOW JEWS ARE BRIBED IN RUSSIA.

AN important contribution on the Jews in Russia appears in the new number of *Blackwood*. The writer shows how the Russian authorities have persevered for some years in a system of steadily increasing severity towards the Jewish race.

"The Jew who accepts Christianity, immediately obtains all the privileges of the other Christian subjects of the Czar, and in addition he is freed from all taxation for a period of three years, and can also receive a small sum of money from the Government. No man can sign a legal bond in Russia being under the age of twenty-one, and no marriage is legal where the bridegroom is not at least eighteen, and the bride sixteen years of age; but the son of Jewish parents who has attained the age of fourteen, can declare his desire to accept the Greek faith, and is immediately absolved from the authority of his parents and guardians. Again, if either a husband or a wife shall resolve to embrace Christianity, the formal reception into the Christian church—which must by law be a public ceremony—annuls, if desired, the contract of marriage with the partner who adheres to the Jewish faith. And not only is marriage annulled, but a proselytised husband is freed from all obligation to support his Jewish wife and children, and may either finally desert them, or may compel his wife to yield up the children to be forcibly baptised. That this law is no idle letter is proved by an example quoted in a work by S. G. Orshansky, the publication of which was permitted in Russia.

"Orshansky relates that a Jew named Kaufman, after living seven years with his wife, who had borne him two children, became enamoured of a Christian girl. His wife refusing her consent to a divorce, he freed himself for a second

marriage by renouncing the Jewish faith. For two years he contributed nothing to the support of his first wife and children, and then he resolved on claiming his son. The woman refusing to part with her child was brought in chains to her birthplace, Ostrog, and lodged in the common jail until the boy was discovered and forcibly baptised. In such circumstances, not only is the unfortunate Jewess legally deserted by her husband, but, by a strange inconsistency, the law which declares the marriage void as regards the Christianised husband, and allows him to marry again, maintains the validity of the contract as regards the wife, and thus prevents her from finding another protector for herself and her children.

"Again, if one of a married couple embraces Christianity, the restrictions, as to place of residence, remain in force for the individual who continues in the Jewish faith, and consequently the convert can only obtain his full privileges of Christianity by deserting the partner who remains faithful to the penalised religion. Similarly, a Jew whose exceptional civil status is recognised by the law as giving him free choice of residence is nevertheless prohibited from giving shelter even to an aged mother, or any distressed relation, who has not independently acquired the same rights. Such, out of numerous examples, are a few of the more striking laws which injuriously affect the position of the Jews in Russia, and cannot but tend to deteriorate their morals, and to diminish their material prosperity."

SÉANCE WITH MRS. EVERITT.

To the Editor of "The Two Worlds."

MADAM,—With permission I will report some of the phenomena occurring at a séance on the 5th inst., with that distinguished medium, Mrs. T. Everitt.

The controlling intelligence was one of the guides of that lady—Znippy. Full forty minutes did this witty and intelligent friend commune with us in the direct voice, full of sympathy and affection, and answering questions which had reference to that world of which he is an inhabitant, its associations, surroundings, employments, &c., all replied to clearly and satisfactorily.

The late Mrs. MacDougal Gregory in her own characteristic manner communed with us, also relatives and friends dear to us all. Tender touches, by materialised hands, repeatedly caressed us, and raps in all parts of the room answered questions; also, brilliant spirit-lights were seen by all the sitters, &c. In closing this beautiful family séance one could but feel thankful to the merciful Father of all, and say, "Death does not end all," or change in the least our love or natures.

CHAS. I. HUNT.

1, Little Union Place, Lisson Grove, London,
December 7th, 1890.

REVIEW.

"RELIGION OF MAN AND ETHICS OF SCIENCE."

BY HUDSON TUTTLE.

WE have received from the author a copy of the above work with the kindly intimation of his wish that we should bring it before the notice of our readers. We not only comply with this wish from a high sense of respect and esteem for its gifted author, but also because we are proud to announce such a volume as a complete answer to the scoffers and grumblers who try to make out that spiritualists have no system of ethics or morality, and no science of either. Every one who has ever heard the familiar and now household words—"Modern Spiritualism"—has also heard the name of Hudson Tuttle associated with it, as one of its noblest exponents and most shining lights. Already Mr. Tuttle's grand works have answered the above-named captious pretences at complaint and fault-finding, and amidst his voluminous pages may be found ethics, morals, and science in their purest and most exalted forms; but the present volume of 320 pages caps all that has gone before, and would stand out alone as a work which ought to immortalise its author, independent of the many excellent publications which have preceded it. It is emphatically what its title claims for it, namely, *THE RELIGION OF MAN*. Our wise and astute author, moreover, has not forgotten that spiritualism, like any new and revolutionary idea, must first clear the ground of old and effete myths before it can erect the temple of the new, the true, and the progressive. Timid conservatism would gladly harness old and worn out allegories to the car of modern progress, forgetful of the charge to root up and

cast out the unfruitful tree BEFORE the ground can be cleared for the planting of the new, the true, and the beautiful. Strongly recommending such timid souls to study their founder's wise recommendation not to try to put new wine into old bottles, or patch old garments with new cloth, we hail Hudson's Tuttle's opening chapters, exposing the myths and allegories from which sprung the now cherished and so-called sacred beliefs of the nineteenth century before attempting to establish the rational and unanswerable analysis of where true religion, faith, and ASSURANCE of immortality are to be found, in the FACTS and DEMONSTRATIONS of the nineteenth century.

We are only able to advise the thinkers of this age to send to Messrs. Morse or Wallis, whose advertisements are to be found in this paper, to procure this admirable volume.

LYCEUM JOTTINGS.

THE NOBLER PLAN.

ARISE! O Church of God! arise!

Strike out some nobler plan;

Renounce all myths and hoary lies,

That since the world began

Have darkened, cramped, and held in thrall

The mind and heart of man.

Come forth! ye slumbering, idle priests!

Seek nobler spheres of action.

Wherein the soul's best energies

Shall find their meet attraction;

Where pallid want and carking care

Engender crime and dark despair.

Why longer bow the knee to Baal,

Or kindle deep resentment

In wretched souls by preaching thrift,

Obedience, and contentment?

O nobler far, whate'er your sect,

To wander forth through crowded slums,

With kindly words and generous deeds,

Where consolation seldom comes;

Where scenes of anguish, pain, and woe

Cause deep compassion's tide to flow.

When shall the churches, one and all,

Renounce their greed for gold—

The pomp, the pride, the apathy,

And action narrow-souled?

When shape their course for nobler things

Than soul-enslaving worship brings?

Not till the reign of caste and pride,

And creeds have passed away,

Shall the Church reformed and purified

Press on to the perfect day,

Impelled by the mighty change of thought

And truth's resistless sway.

Then, not till then, shall a wider creed,

Unmarred by the vice of priestly greed,

Tell forth to the world the nobler plan

Of the soul-inspiring Church of Man.

—B. W. Treadwell, in the "Agnostic."

SOMETIME.

"What I do thou knowest not now, but thou shalt know hereafter."

SOMETIME, when all life's lessons have been learned,

And sun and stars forevermore have set,

The things which our weak judgment here have spurned

The things o'er which we grieved with lashes wet,

Will flash before us, out of life's dark night,

As stars shine more in deeper tints of blue,

And we shall see how all God's plans were right,

And how what seemed reproof was love most true.

And if sometime, commingled with life's wine,

We find the wormwood, and rebel and shrink,

Be sure a wiser hand than yours or mine

Pours out this portion for our lips to drink.

And if some friend we love is lying low,

When human kisses cannot reach his face,

Oh, do not blame the loving Father so!

But wear your sorrow with obedient grace.

And you shall shortly know that lengthened breath

Is not the sweetest gift God sends His friend;

And that sometime the sable pall of death

Conceals the fairest bloom His love can send.

If we could push aside the gates of life,

And stand within and all God's workings see,

We could interpret all this doubt and strife,

And for each mystery would find a key.

But not to-day. Then be content, poor-heart!

God's plans, like lilies, pure and white unfold.

We must not tear the close-shut leaves apart;

Time will reveal the hidden cups of gold.

And if through patient toil we reach the land,

Then many feet, with sandals loose, may rest,

Then shall we know and clearly understand—

I think that we shall say, "God knows the best."

—Mary Riley Smith.

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.—Mrs. Connell said (among other good things) while we are clothed with the mantle of sin we cannot expect to have peace on earth. Evening: Crowded audience, many persons could not even find standing room. Satisfactory clairvoyance at each service.

AUCKLAND PARK. Gurney Villa.—Mr. Charlton addressed us on the sermon given by the Rev. Peter Dean showing his opinion of Mr. Ashcroft, and went on to say that, if he is a Methodist minister, it is a blessed thing to be an infidel. He spoke with two other gentlemen against the unfairness of Mr. Ashcroft, and boldly offered to debate with him from the standpoint of spiritualism. We think Mr. Ashcroft is doing more good than harm to the grand cause.—J. W. B.

BATLEY. Wellington Street.—A good day with Mrs. Wade. Afternoon subject: "Spiritualism, Is it True?" Evening: "Darkest England, and the Way Out," pointing out that the way to reform humanity was to commence at home. Clairvoyance at each service gave great satisfaction to a large audience.—J. W. W.

BLACKBURN.—Afternoon: Mr. Morse spoke on "The Coming Gospel." Evening subject: "Booth *versus* Bellamy, or who shall lead us out of darkness?" which was dealt with in an able manner, and was a treat to those who heard it. Good audiences.—C. H.

BOLTON. Bridgeman Street Baths.—Mr. Macdonald's controls spoke well upon "The Great Redemption." They claimed that the only way redemption could be brought about was by parents doing that which was right, and thus giving their offspring the tendency to do good. Evening: "Man, the Final Evidence of Divine Wisdom," was ably expounded.—G. P.

BOLTON. Old Spinners' Hall.—Mr. W. H. Taylor gave his services on Saturday, December 6th, in aid of the sale of work, which is to be held during the New Year's holidays. He gave both clairvoyant and phrenological delineations, which were well received, and very correct. Mr. Wood gave two scenes from "Othello," but owing to a severe cold he had to leave us early. A vote of thanks closed a pleasant evening. Dec. 7: Mr. Taylor delivered discourses to good audiences, especially at night. Subjects: "Shall we meet beyond the river?" and "What is true religion?" He gave 26 clairvoyant descriptions, 21 recognized.

BRADFORD. St. James's.—Short address by Mrs. Wooley's friend, and successful clairvoyance and psychometry by Mrs. Wooley. Evening: An overflowing audience (our room will seat 350) listened to a good address by Mrs. Wooley's friend, "Description of life in the spiritual spheres," followed by clairvoyance and psychometry by Mrs. Wooley, readily acknowledged in every instance but one. We shall be glad to have these ladies again soon.

BRADFORD. 448, Manchester Road.—Mrs. Winder's control discoursed upon "The Philosophy of Spiritualism," and "Speak gently." I may say, with confidence, that the controls were of a highly intelligent character, and spoke even better than when last I heard them. Appreciative audiences. Crowded room at night.—S. C.

BRADFORD. Norton Gate.—Nov. 29: The tea and entertainment was a success, and all passed off in harmony and love. Nov. 30: We were again disappointed by Mrs. Bentley, but we found an able substitute in Mrs. Mercer and her guides. Dec. 7: A happy day with Mrs. Mercer and her guides. Splendid lectures and good delineations.

BRADFORD. Ripley Street.—Afternoon: Mr. Wainwright's subject was "Prove all things, hold fast that which is good." Evening: "What is Spiritualism, and what has it done for the masses?" Eloquent discourses were followed by satisfactory psychometry.

BRIGHTON.—Mr. Postlethwaite's guides gave trance addresses. Afternoon, on "The philosophy of control." Evening, "The affirmations of nature." Psychometry very fair. Moderate audiences.—R. R.

BURNLEY. Hammerton Street.—Beautiful discourses from Mrs. Bailey's controls. Afternoon: "Angels: who are they, and what is their work?" Evening: "Spiritualism, the redeemer of the world." Clairvoyance very good.—R. V.

BURNLEY. North Street.—Mr. Hopwood in two discourses, paralleled the modern movement of spiritualism from the Bible forcibly, to attentive audiences. A few strangers in the evening much admired his use of Biblical evidence. After the evening service a number of members and visitors stayed to hear a paper read on "Clairvoyance and Materialization." Expressions of opinion were freely exchanged, and full of interest, our visitors leaving much impressed.

BURNLEY. 102, Padiham Road.—Dec. 4: Mrs. Heyes' guides discoursed on "The Spirit Spheres, what are they?" Successful Psychometry. Dec. 7: Afternoon, a grand address on "If Spiritualism is Wrong, what is Right?" Evening: "Spiritualism, its use and abuse;" a splendid piece of oratory. Phrenology and clairvoyance. Many strangers.—J. W.

CARDIFF. Psychological Society.—Nov. 30, and Monday, Dec. 1, this society was favoured with a visit from Mrs. Emma Hardinge Britten. The meetings were, by the kind permission of the Mayor, held in the Town Hall. The Sunday morning subject was "Ancient and Modern Miracles," and in the evening, "The Origin and Destiny of the Human Soul," the latter being preceded by the very interesting ceremony of naming Percy Star Brooks, the infant son of Mr. and Mrs. Rd. Brooks. On Monday the address consisted of replies to questions submitted by the audience. Mrs. Britten treated the subjects in a lucid, masterful, and dignified manner, the rapt attention of her audiences testifying to the powerful impression she produced. The following spontaneous testimony of a member of the local press forcibly illustrates the foregoing remarks: He says (in reply to an invitation to attend these meetings)—"My psychological friend is right when he speaks of Mrs. Britten's high intellectual qualities. I was not in the Crown Court many minutes, but I was there quite long enough to learn to admire the purity and the warmth, and the singular beauty of the lady's address, and the truly eloquent heights she at times attained. It was, as my correspondent suggests, an intellectual performance and a treat." We are deeply grateful to Mrs. Britten for this, her

"maiden" visit to Cardiff, and are sanguine that an impetus will be given to the cause here in consequence.—E. A.

CLOCKHEATON.—A good day with Mr. Armitage, whose guides dealt with three subjects from the audience. In the evening they spoke the whole time on the "drama of life," which was a treat to the listeners. All seemed highly satisfied.—W. H. N.

COLNE.—Mr. A. D. Wilson gave good lectures—afternoon, "The Still, Small Voice;" evening, "Darkest England: the Way Out." Fair audiences.—J. W. C.

DARWEN. Church Bank Street.—Speaker, Mr. G. A. Wright. Afternoon subject, "Lux Mundi." Clairvoyance, eight descriptions given, all recognized. Evening subject, review of General Booth's scheme. Both were dealt with in a masterly manner to very attentive audiences.—W. A.

FELLING. Hall of Progress.—Our esteemed friend, Mr. J. Rutherford, spoke on the art of healing, showing the difference between the strong will-power and the weak. Several questions were ably answered. A very good audience. A hearty vote of thanks was awarded him, expressing a hope that he would visit us again shortly.—J. D.

GLASGOW.—Morning, Mr. D. Duguid under control by a spirit giving the name of Adam Wood, who lived in the reign of Edward. He spoke of the troublesome times, and how he in war slew his best friend, and destroyed his own happiness, but on passing to the other side his friend was the first to meet him and give him a hearty welcome. Many beautiful points of character were brought out, which showed that the advanced thought of to-day was known to many at that time. These controls are a study of great importance. Evening, Mr. W. Corstorphine read some choice selections, which were instructive and entertaining. The lyceum was conducted with the usual vigour. Thursday, Dec. 4, the experimental meeting; Mr. J. Griffin discoursed on "The possibilities of man as displayed in psychometry." Several readings were given and acknowledged to be correct.—J. G.

HALIFAX.—Monday, Dec. 1: Mrs. and Miss Bott, with whom we had a very pleasant evening indeed. Dec. 7: Mr. Newton's afternoon subject, "Shall we meet our loved ones again?" was very appropriate, as we have recently lost one of our best friends, Mr. Foulds, of 20, Haley Hill, Halifax; and also one of our old and true workers, Mrs. Vowells. Evening: Seven subjects chosen by the audience; among others were "Man's Mission on Earth" and "How to Redeem the World." All were dealt with in a masterly and eloquent manner to the satisfaction of all.—B. D.

HECKMONDWICK. Blanket Hall Street.—Through the illness of Mrs. Wilkinson, Mr. Dawson, of Leeds, gave most elevating discourses, which were listened to with rapt attention. Afternoon subject, "Does Spiritualism enlighten the mind, or does it confuse it?" Evening: "Make the most of life." Good audiences.—H. O.

HEYWOOD.—Mr. J. Lomax in the afternoon gave delineations of character, which were well and correctly described, giving the utmost satisfaction. Evening subject, "Where have all our brave heroes gone?" and concluded by giving clairvoyance, which were all owned.—J. E. S.

HUDDERSFIELD. Brook Street.—Large audiences have greeted Mrs. Gregg, especially at night. Good addresses, concluding with clairvoyance. Local friends, please note our special announcement for Christmas.—J. B.

HULL. Seddon's Rooms, Charles Street.—Good attendance of earnest investigators. Had a very beneficial meeting of true spiritual worship. Circle held every Thursday evening at 7-30.—E. H.

LEEDS. Grove House Lane.—Mrs. Stansfield spoke exceedingly well from the lesson read—"Spiritual science: the cause of failure in mediums and meetings." The clairvoyant is lucid and truthful with certain company, with others faulty. The trance speaker is wise and apt on one platform, on another speechless and foolish. Why is it? Supply mediums with psychical emanations of the proper quality, and the phenomena will be in proportionate abundance. Evening: an address on "Prayer." This was splendid, and a good audience. Many strangers. Good clairvoyance.

LEICESTER. Temperance Hall.—Mr. Barradale's guides spoke on "The Spiritual Church," and were listened to by an attentive audience.

LONDON. Canning Town. 2, Bradley Street.—The chairman opened the meeting, and a short, impressive address on "The necessity of preparing ourselves for the next world," brought about a fine influence. Mrs. Weedemeyer was controlled by relations of friends present, which gave great satisfaction.

LONDON. Forest Hill. 23, Devonshire Road.—Mr. Davies read a very able paper, after which the guides of Mrs. Smith, of Leeds, gave an address, and some clairvoyant descriptions.

LONDON. King's Cross. 182, Caledonian Road.—The morning was spent in a discussion upon "The Science of Numbers," which will be resumed next Sunday. Evening: Mr. Sells presided, and read one of the best portions of Pope's "Essay on Man." Mr. E. Battell gave an address on "The Advantages of Spiritualism," and was followed by Messrs. Houchin, Vogt, Rodger, and others. Next Sunday evening Mr. McKenzie will give phrenological readings, at a charge of sixpence each, in aid of the funds.—S. T. R.

LONDON. Marylebone. 24, Harcourt Street.—Mr. McKenzie delivered an instructive lecture on "Phrenology in its relation to various subjects," answering many questions.—C. W.

LONDON. 14, Orchard Road, Shepherd's Bush.—Tuesday and Saturday sances well attended, Mrs. Mason's controls again using their healing powers with great success among strangers. Sunday: Good meeting. Mr. Everitt gave us a grand discourse, explaining the scientific basis of spiritualism from his vast experience, followed by Mr. Whitley and Mr. Astbury, who also won close attention. Wednesday: Séance. First meeting at Mr. Chance's. Good results, Mrs. Mason's guides greatly surprising the sceptics. Friends in the district, come and help us in our new branch.

LONDON. Occult Society, Seymour Club, 4, Bryanston Place, Bryanston Square.—Last Sunday Mr. Ferriman delivered a very interesting lecture on his travels in the East, giving an account of many occult phenomena which had come under his notice.

LONDON. Peckham. Chesham Hall, 1, High Street.—Mr. Wallace (the pioneer medium), with Mr. Drake, gave their services in aid of the building fund. The healing séance on Friday was very largely attended, but many were as much in need of bodily sustenance

as healing, and as far as possible their wants were relieved, but our resources are very slender. A good number have joined our Help Myself Branch, of which Mrs. Judd will act as treasurer.—W. E. L.

LONDON. Peckham, Winchester Hall, 83, High Street.—Morning, Mr. Yeates gave a capital address upon "The Follies of Theosophy," and in the evening a powerful address was delivered upon "The legitimate authority of the Bible in religious matters."—J. V.

LONDON.—Nov. 30: Mr. V. Wyldes discoursed in his usual able style, finishing with special prayers for the reclaiming or converting of Mr. T. Ashcroft from the error of his ways. After the lecture on the 2nd inst. we adjourned to our room and spent about 90 minutes with friend Mr. V. Wyldes, who gave quite an entertainment, and also an intellectual treat, being controlled by about ten different spirits, showing as many types or phases of character. Dec. 7: Bro. Charlesworth conducted, and Bro. Grocott's guides spoke on "Our Mediums," showing the great need of pure lives, whereby they may have proper controls, whose mission can only be to uplift fallen humanity, and thereby make the world better. An appreciative audience.—H. S.

MANCHESTER. Edinboro' Hall, opposite Alexandra Park Gates.—Mr. D. Milner kindly gave his services for his first visit; we hope it will not be the last. Afternoon, his controls spoke on "The religion of the past and present, and what it has done for humanity" in an intelligent manner. Evening, "Heaven Revised" was very instructive and well to the point. Proof palpable of the continued existence of spirit friends was given in the successful and extremely interesting clairvoyance. Miss Goodall has our best thanks for ably presiding at the piano.

MANCHESTER. Psychological Hall.—Our local medium gave a couple of excellent discourses. Afternoon, "Spiritualism, the Pioneer of Civilization;" evening, "Spiritualism, the Messenger of Peace"—bringing prominently forward the many points to be gained by a true investigation of spiritualism, which allows each individual the freedom of thought denied by the Church.—J. H. H.

MANCHESTER. Tipping Street.—Afternoon, Mr. Swindlehurst's inspirers spoke of the struggles, difficulties, and triumphs of modern spiritualists. Evening subject, "Earth Life and Spirit Life, their Parallels and Contrasts." These were two fine addresses, full of good common sense and reason. We had several strangers present at the evening service, who had a good lesson to think over. Mr. Lawton presided.—W. H.

NELSON. Sager Street.—Mr. G. Smith spoke on subjects from the audience. Afternoon, "Mesmerism;" evening, "Language of Adam and Eve." Both were ably dealt with. Our neighbours in Burnley Lane have kindly consented to give us an entertainment on the 13th, and a service of song on Sunday afternoon, the 14th. Mrs. Heyes at 6-30.

NEWCASTLE-ON-TYNE.—Mr. J. S. Roberts, journalist, delivered an interesting discourse upon "What is hypnotism?" Our friend is a "Scot" educated for the Church. He recited his experience in psychics at the house of the late Prof. Gregory, in Modern Athens. Dr. Lewis Easdale and numerous other experimenters who have crossed the bourne, received immortal honours from his budget; also the beneficent experiments performed by the professors in the French hospitals upon sick humanity, were admirably explained. Dealing with the higher phases of clairvoyance, he considered our esteemed friend Mr. Wyldes the most accomplished English interpreter of this science he had witnessed. Mr. Roberts is not only a contributor to some important journals, but also author of "The Mesmerist's Manual," which Alderman Barkas considers the most portable and practical yet offered to the public. It is published by our friend Mr. S. Billows, of Keighley. I noticed the absence of some prominent spiritualists. Friends, as secretary, let me implore you not to run here, there, and everywhere, after strange gods. Why not crowd your own hall, and show to strangers, and friends too, that you possess both grit and earnestness? I consider a back-boneless spiritualist the worst piece of religious mechanism going. Two hours per week to a religious service is, after all, a very small sacrifice. Owing to family illness, Mrs. Mellon has been compelled to adjourn her Tuesday seances. Remember, Mrs. Hardinge Britten on Saturday at 7-30, and on Sunday, 10-45 and 6-30, and public tea on New Year's Day.—W. H. R.

NORTH SHIELDS. Camden Street.—Mr. Hall's guides gave a very good address on "Happiness."

NOTTINGHAM.—At night one of Mrs. Barnes's controls gave some of her experiences in spirit life, bearing on the fact that all actions, great or small, good or bad, *live* and meet us in spirit life, and are the source of much pleasure or pain, as the case may be. Our members, Mr. and Mrs. Danby, had to bid farewell to the mortal form of their son during last week. He was thoroughly prepared for the change, and gave good evidence of his identity at a circle, of which his parents were members, a few hours after the change. It is decided to have the annual party on Christmas Day, in the Morley Hall. We want all the help our friends can give. Trays or other contributions will be most thankfully received by the committee. Mrs. Groom cannot be present on Sunday next, owing to the condition of her husband's health.—J. W. B.

OLDHAM. Spiritual Temple.—Pleasing addresses were given by Miss Gartside, followed by good clairvoyance. Large attendance. The Unitarian sermon last Sunday night on "The Rise of Spiritualism" was a rich treat from an outsider. He condemned Ashcroft strongly. He took spiritualism at its best, and announced that he was open to conviction.—J. S. G.

OLDHAM. Bartlam Place.—Dec. 1, we had a tea party to welcome Mr. Walter Howell, given by our esteemed friends Mr. and Mrs. Meakin, for the benefit of our funds, and for which we tender them our hearty thanks. We were pleased to see so many friends from Manchester, also Mr. and Mrs. Tetlow from Pendleton. At the after meeting Mr. Howell's lecture on "The Answer of Spiritualism to the Interrogations of the Heart and Head," was a masterpiece, and will long be remembered. December 7. Afternoon: Mr. B. Plant devoted all his time (by request) to clairvoyant descriptions, with great success. Evening: our brother took for his subject, "Immortality," and dealt with it in a very satisfactory manner. We had good audiences. Brother Butterworth presided. We hope to have him again in the coming year.—P.S. In last week's report it should have been Mrs. Diggle, and not Mrs. Pigdle, who gave clairvoyance.

OPENSHAW.—Mr. T. H. Hunt delivered two lectures to very fair audiences.

PENDLETON. Hall of Progress.—Mrs. Stansfield gave very interesting lectures. Afternoon: "Body, Soul, and Spirit." Evening: "Spiritualism, the revealer of Truth." After each lecture she gave clairvoyant delineations, which gave great satisfaction. In the evening the hall was well filled.—J. G.

SALFORD. Southport Street.—Afternoon, Mr. Allanson on "The Immortality of the Soul." Evening subject, "The Doctrine of Hell." The fallacy of the orthodox doctrine concerning hell was shown, one argument being that if true, then a great many of those who have benefited humanity by their labours in art, science, philosophy, &c., are now suffering its torments.

SHIPLEY. Liberal Club.—Afternoon: Mr. Bloomfield's guides spoke very ably on "The God of Isaac and of Jacob in the midst of us." Evening: Three subjects from the audience were dealt with, giving great satisfaction to good audiences. Clairvoyant descriptions after each address, mostly recognized.—C. G.

SOUTH SHIELDS. 19, Cambridge Street.—Dec. 2: Mr. J. J. Morse gave an instructive lecture on "Twenty-one years a medium; or British Spiritualism as it was and is," giving his experiences, which was listened to by a fair and attentive audience. Wednesday: Usual meeting. Friday, ditto, developing circle. Sunday, Dec. 7, Mr. J. W. Moorhouse, of Sunderland, gave an eloquent address on "Spiritualism the Comforter," followed by several psychometric readings which proved very satisfactory and true. An interesting evening.—D. P.

SOWERBY BRIDGE.—Mr. Lees presided and gave an excellent reading from *Great Thoughts*. Mr. Tetlow spoke admirably and logically on "The Old Faith and the New." He showed very clearly the origin of different faiths and the outcome of them all. By comparing and contrasting Christianity with Buddhism, Brahminism, and Egyptian beliefs and records, he placed the Biblical statements in a very ludicrous light, especially when dealing with the origin of good and evil in the Garden of Eden story. Spiritualism was the new faith, and its teachings were amplified by pictures of truth, genuineness, and uprightness. Striking psychometry followed, and it is wonderful how correct his delineations are, certainly better than any we have had from others.

STOCKPORT.—Mr. Rooke's controls delivered grand and instructive addresses to intelligent audiences, giving great satisfaction, many expressing their belief that there was more good in spiritualism than they had known before.—J. A.

SUNDERLAND.—Our friend Mr. Grey took his subject from the audience on "Hypnotism: what relation to Spiritualism?" The speaker dealt with the subject in an able and scientific manner, which was very much appreciated by a good audience.—R. A. P.S. For the benefit of secretaries of societies I am asked to state that Mr. Gardiner, of Southwick, has removed to No. 17, Schimel Street, Southwick.

TYNE DOCK.—Wednesday, Dec. 3: Short impromptu speeches and poems were given by several members. Dec. 7: Morning lesson on "The senses," to the adult class. Evening, Mr. J. Wilkinson gave a good address on "Spiritualism, the science of life."

WEST HARTLEPOOL.—Having got three friends to form a circle a month ago, we had nothing of importance till Sunday night's circle, which included four mediums. First, our spirit friend from the West Indies; second, little Rosie; both controlled Mr. Shirley. Mrs. Liddle was controlled by an African boy, "Duke," and then by the late Miss Lacy, of Dr. Parker's Tabernacle, London. Miss Brunskill was controlled by her brother, father, and aunt, who gave words of encouragement to Mrs. Brunskill, and the same medium was controlled by little Ruth, daughter of Mr. Scott, of Darlington. A very interesting and enjoyable meeting, spirit forms described and recognized by some of the sitters.—W. Shirley, 1, Alliance Terrace, Clarendon Road, West Hartlepool.

WESTHOUGHTON. Wingates, Spiritual Hall.—Mr. Bradshaw's controls gave good addresses. Afternoon: Subject, "Spiritualism and Present Systems." Jesus brought a better system than that of his time, but was limited by the prevailing thoughts. We have a large experience, gained during the intervening centuries. The creeds of present systems are unprogressive. Spiritualism is open to all the new ideas of our day. Evening: Subject, "Spiritualism and Future System."—Cor.

RECEIVED LATE.—Mrs. Spring's séance at Mr. Warren's, Kentish Town Road, was crowded. Mrs. Hunt, of Earlsfield, gave two recitations, and Mrs. Spring gave psychometrical readings from articles given by strangers, and gave great satisfaction, all the readings being perfectly correct. Mr. Warren presided at the organ. Mrs. Spring will hold another séance on January 11.—Birkenhead: December 4, a well attended séance. December 7. Mr. J. Bridges, jun., gave an address on "The Mediumship of Jesus Christ," showing that he taught the fundamental principles of Modern Spiritualism.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BLACKBURN.—Conducted by E. Campbell. Present: 59 scholars, 5 officers. Lessons by Messrs. Birtwistle, Burke, and Campbell. At the close Mr. Morse spoke to the children on the founding of Lyceums, and how they worked in America and different parts of the country, closing his remarks by giving the officers some advice.

BOLTON. Old Spinners' Hall.—Fair attendance. Recitation by Master Hobster, and solo by Miss Hobster. Marching and Calisthenics well done, conducted by Mr. Garforth, of Oldham (Temple), who also gave some good advice to the children and elders, which we received with great pleasure. We thank all our Oldham friends for assisting us since we opened.—J. H.

BRADFORD. St. James's.—Attendance improving, and a very good feeling pervaded the session.

BRIGHTON.—An excellent session. Brother Shillitoe conducted the calisthenics and marching, which thoroughly warmed us. Recitations by Misses S. Sunderland, A. Briggs, Master A. Airey, and R. Ainley. The best session of its kind we have had. Attendance: Boys 34, girls 40, officers 6.—W. H.

BURNLEY. Hammerton Street.—Good attendance. Two visitors. Marching and calisthenics led by W. Dean. Recitation by Master J. Burrows; and a few remarks on "Marching" by Messrs. Mason, Richmond, and Dean.—Miss Woodward, sec., 13, Hurtle Street, Burnley.

BURNLEY. North Street.—Good attendance, and a visitor or two.

HECKMONDWIKE. Blanket Hall Street.—Invocation by Mr. Ogram. Calisthenics, etc., gone through as usual, led by Mr. Crowther. Attendance very fair.—H. O.

LIVERPOOL. Daulby Hall.—Attendance: Children 41, officers 8, visitors 7. Lesson: The lyceum, its objects, and teachings. Marching and calisthenics. Recitations by Maggie Sandham, Millie Pincher, Ethel Chiswell, and Harold Cooper. Pianoforte solo by Edith Hird.

LEICESTER. Temperance Hall.—A very pleasant afternoon, Mr. Lovell and Mrs. Austin having promised two prizes for the best recitation. 28 scholars, 4 officers, and 4 visitors were present. The following recited: Miss E. Hipwell, F. Gill, A. Mayne, N. Gill, L. Middleton, E. Vine, and Master H. Gill. All were given in excellent style, and the difficulty we found was in deciding which was the best.—J. P.

LONGTON. 44, Church Street.—Bro. Grocott paid us a kindly visit, owing to our friend's (Mrs. Wright) illness, and by request of the members, he explained the workings of the lyceum. Brother Lucas spoke a few words of encouragement. The children gave several recitations, which showed great promise for future success.—H. S.

MANCHESTER. Tipping Street.—Conducted by Mr. J. Jones. Attendance very fair. Usual programme gone through very satisfactorily. Afternoon, conducted by Mr. J. Simkin. Recitations by W. Hall and E. Bradbury.—A. B.

OLDHAM. Temple.—Morning, conductor, Mr. Spencer. The usual programme was gone through. Marching and calisthenics. Recitations by Louisa Calvarley, Master Calvarley, and others were rendered with good effect. Afternoon, good attendance, about fifty being present. Recitations, with readings from the Manual, closed a pleasant meeting.

PENDLETON.—Morning, conducted by Mr. Crompton. Prayer by Mr. Poole. Present, 14 officers and 37 scholars. Usual programme well gone through. Recitations by Lily and Emily Clarke; and singing by Misses S. Armstrong, M. Pearson, M. Daniels, M. J. Moulding, Mr. Moulding, and Mr. J. Fleming, all well done. Afternoon, a large attendance. Recitations by Lily Clarke, Rebecca Poole, and Minnie Brooke. Singing by S. Armstrong, M. Daniels, and M. Pearson. A reading by our secretary was very good. A good day. Prayer by Mr. Moulding. The marching was better done than it has been done for some time. It is very encouraging to the conductor to see the children taking an interest in the work instead of talking.—J. J.

SOWERBY BRIDGE.—Morning: was opened by Miss Thorp. After marching and calisthenics, an open session was formed. Misses M. Greenwood, P. Dodgson, and Master E. Howarth gave recitations. Mr. Lees gave a good reading, and one of the visitors kindly recited. Afternoon: The open session was started with another reading by Mr. Lees, and recitations by Miss Dodgson and E. Howarth. Mr. Tetlow said that through all his travels he had never seen a Lyceum better conducted. Attendance 72, visitors, 8. We wish we always had as good a muster.—G. S.

PROSPECTIVE ARRANGEMENTS.

PLAN OF SPEAKERS FOR DECEMBER.

BELPER: 14, Mrs. Wallis; 21, Mrs. Gregg; 28, Local.
IDLE: 21, Mr. T. Hindle; 28, Mr. J. W. Thresh.

ARMLEY.—Tea party on Christmas Day. We cordially invite all enquirers and friends, the proceeds to be devoted to the harmonium fund.—J. W. G.

BACUP.—Society's Bazaar is put off till Good Friday. Thanking those who have already contributed towards it. The Treasurer, Mrs. Firth, 31, Dale Street, Bacup, will thankfully receive any further help either in money or articles, for the bazaar, the proceeds of which are to go towards a building fund.

BOLTON. Bridgeman Street Baths.—Sunday next, the service of song "Rhoda; or the Gipsy Girl's Mission of Love," will again be given.

BRADFORD. Bentley Yard.—December 24; Pie supper at 9 p.m., and midnight service. Friends wishing to be present must apply not later than the 22nd instant. Tickets, 9d. December 25: A ham tea and miscellaneous entertainment; tea at 4-30, entertainment at 7-30. Tickets: Adults, 9d.; children, 6d.

BRADFORD. Milton Rooms.—14th, Mr. J. J. Morse. Afternoon: "God, Gods, and Godism." Evening: "The Living Damned." Monday: "My twenty-one years of work, or British Spiritualism as it was and is."

BRADFORD. Ripley Street.—A mesmeric entertainment, by Mr. Boocock, on Saturday, Dec. 13, at 7-30. Admission 2d. each.—T. T.

BRADFORD. St. James'.—Dec. 14, at 6-30, a service of song, entitled "Red Dave." Conductor, Mr. James Belmont, assisted by an efficient choir. We shall have a sale of work on Christmas Day, and shall be glad of any help from friends.

BURSLAM.—We shall open our new room on January 4, and hold a tea meeting on the 5th, which will be opened by Mrs. Groom.

CLECKHEATON.—Dec. 15: Mr. Howell will lecture in the Oddfellows' Hall, all friends are heartily invited. December 20: tea party and entertainment in our rooms in Northgate.—W. H. N.

DENHOLME.—Mr. R. Procter having removed to Keighley, Mr. Hartley Sunderland, of Lane End, Denholme, near Bingley, is now secretary.

HALIFAX.—Please make a note of this. The annual Christmas tea and entertainment on Saturday, December 27, at 4-30 p.m. Tickets for tea and entertainment, 9d., children, 4d.; entertainment only, 3d. We hope to see all old friends and new.

HECKMONDWIKE. Blanket Hall Street.—Dec. 14, at 2-30, E. Hoyle, Esq., F.S.A.; subject, "Science and the Present Crisis. 6 p.m., Mr. J. H. Bowen on "The One Thing Needful. On Christmas Day, first annual ham tea and entertainment. Songs, recitations, readings, and selections. Mrs. and Mr. W. Stansfield, of Batley Carr, and Mr. Wainwright and others are expected to be present. Tea at 4-30, entertainment at 7. Tickets for tea and entertainment, 9d., 6d., and 4d. Entertainment only, 3d. All heartily welcome.—H. O.

HECKMONDWIKE. Thomas Street.—Saturday, December 20, Mr. Boocock on "How to read character, and become successful in life." December 21: Afternoon, "How I became a Spiritualist, and my experiences as a Medium." Evening, "The coming of the Christ."

HECKMONDWIKE.—Mrs. Hoyle, late of Primrose Farm, desires all letters in future to be addressed to her at Boundary Street.

HECKMONDWIKE. Thomas Street.—Dec. 26.—Annual Christmas tea, and entertainment of songs, recitations, and dialogues, which will be given by our Lyceum scholars. Tea and entertainment, 9d., entertainment only, 3d.—Secretary, Mr. F. Hanson, Clarydon Place.

HUDDERSFIELD. Brook Street.—The Christmas tea party and dramatic and musical entertainment, at the Victoria Hall, on Friday, Dec. 26. Tea at 4-30; drama at 6-30. Concluding with a selection of recitals and songs, in which Mr. Hepworth, character artist, will appear. Tickets for tea—adults sixpence, children 4d.; after tea, by programme only, 6d. and 4d., children half-price.

KEIGHLEY. Social Spiritual Brotherhood.—On Tuesday, Dec. 16, Mr. J. J. Morse will give a lecture in aid of our funds; subject, "Twenty-one years' work, or British Spiritualism as it was and is."

LEEDS. Spiritual Institute, 79, Cookridge street.—Dec. 21: Mrs. E. H. Britten, at 2-30 p.m. Subject, "Spiritualism and some of the burning questions of the day." At 6 p.m. (not 6-30 p.m. as usual), six subjects on "Spiritualism, Religion, and Reform," chosen from the audience. Plain tea provided for visitors, 4d. Friends, please be in good time. Dec. 28: Mr. Wm. Victor Wyldes, at 2-30 p.m. Subject, "Christmas joys and sorrows." At 6-30 p.m., "Jesus of Nazareth: his reputed life and work from a spiritualist's point of view," followed by an inspirational poem. Monday, Dec. 29, at 8-0 p.m., "Hearts, Heads, and Hands," a prophetic oration, followed by clairvoyance, &c. Dec. 22: There will be a fancy stall in connection with the ladies' sewing class for the sale of fancy toys, &c., for Christmas. Opened at two o'clock. Refreshments provided at a moderate rate. Dec. 26: The annual Christmas tea, followed by a social evening of songs, recitations, readings, and dancing.

LEICESTER: Temperance Hall.—December 14: Mr. G. A. Wright will give three lectures. Morning, "Secularism and Spiritualism"; 2-30, "True Manhood" (men only); night, "The Religion of Jesus and Modern Spiritualism." December 21: Morning, "Life beyond the grave"; afternoon, "Woman, her place and power"; night, subjects from the audience. During the fortnight, Mr. G. A. Wright will give a course of his popular phrenological lectures. Heads examined.

LONDON. Clapham Junction. Endyonic Society.—Next meeting on Sunday, January 4, 1891, at the new premises, first floor over the Clapham Junction Post Office, 16, Queen's Parade. Afternoon meeting, 3-30; social tea at 5-30; evening meeting at 7. These spacious rooms will hold over 130 seats, and a large muster is anticipated.—U. W. G.

LONDON. Marylebone, 24, Harcourt Street.—The Lyceum tea party on Boxing Day, at 4-30. Usual amusements to follow. A few tickets for non-members at 9d.

LONDON. Peckham. Chepstow Hall, 1, High Street.—We are drawing near to the close of a successful year of spiritual work, and to commemorate the advent of 1891 we intend holding a tea festival on Jan. 4, at 5 p.m., tickets 6d. Early application is required, as a large number have already been taken.

LONDON. Shepherd's Bush.—Dec. 21, Mr. W. O. Drake; Dec. 28, Mr. Towns; Jan. 12, Lyceum children's Christmas tea party, at Stephenson Hall, Hammersmith, followed by a grand vocal and instrumental concert in aid of our Organ Fund and Lyceum. Tickets, 6d.; including tea, 1s.—J. H. B.

LONDON. Wandsworth.—Mrs. Spring will hold a séance at 7-30, Sunday, Dec. 14, at Mrs. Hunt's, 1, Windermere Villas, Earlsfield, Wandsworth, near railway station. Spiritualists in the neighbourhood can bring articles for psychometrical readings.

LONGTON. Town Hall.—Monday, Dec. 15, at 7-30, Mr. E. W. Wallis will deliver a trance oration on "Looking Forwards."

MANCHESTER. Edinboro' Hall, Opposite Alexandra Park Gates.—Christmas Day: Tea party and social gathering. Tickets: Adults, 1s.; children under twelve, 6d. Can be had from Mr. Winson, the proprietor of the hall; Mr. Hesketh, 23, Sowerby Street, Moss Side; or J. B. Longstaff, hon. sec., 28, Caton Street, Upper Tamworth Street, Moss Side. The above hall will seat 500, and is one of the finest in Manchester devoted to spiritual teaching. Tea at 5-30 p.m., prompt. Trusting friends will rally round and make it a success. Speaker next Sunday, Mrs. Stansfield.—J. B. L.

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.

MANCHESTER. Psychological Hall.—A tea party and entertainment on Christmas Day, at 4-30. Admission, adults 1s.; children 6d.; after tea, 3d. We shall be glad to see all friends. On New Year's Day the lyceum tea party will be held, at 4 o'clock. Adults 9d.; lyceum members free.—J. H. H.

MORLEY.—Dec. 21: Lyceum Session in the Co-operative Hall, at 10 o'clock. We shall be pleased to meet friends from other Lyceums. At 2-30, Mr. Walter Howell will speak on three subjects from the audience, and will lecture again at 6 o'clock. Collections: Christmas Day: A fancy stall will be held in our rooms, in Church Street, and a variety entertainment.—R. H. B.

Mr. J. HOPCROFT will be in Manchester from the 13th to the 18th of Dec. Letters for him can be addressed to this office.

NORTH SHIELDS. Camden Street.—Coffee supper and social on Friday, December 26, at 7. Tickets 9d.

OLDHAM. Spiritual Temple.—Wednesday, Dec. 17, at 7-30, Mr. J. J. Morse will lecture on behalf of the Lyceum. Subject, "Twenty-one years a medium, or British Spiritualism as it was and is." Dec. 25, Annual Tea Party, at 4-30. Tickets 8d.—John S. Gibson.

PENDLETON. Hall of Progress.—Dec. 14: Mr. W. H. Wheeler, at 2-45, "On Stilts through Heaven"; 6-30: "The Death and Funeral of Old Superstition." Question and discussions earnestly invited.

SALFORD: 21, Miss Gartside; 28, Mr. J. C. Macdonald. The Fifth Annual Tea Meeting and Entertainment, Dec. 20. Tea at 5-30. Tickets: Gentlemen, 9d.; ladies, 6d.; after tea, 3d. Friends cordially invited, Lyceum Tea Meeting, Jan. 1, 1891. Friends' tickets, 6d. Service of Song, Jan. 4, 1891.

SOUTH SHIELDS.—Tuesday, December 16, at 7-30 p.m., Mr. J. S. Schutt will answer six questions from the audience, relevant to spiritualism. Collection. All friends of progress invited.—D. P.

STOCKPORT.—Mrs. Green will give her services for our funds on Dec. 15. Mr. E. W. Wallis will defend spiritualism on the 17th, and answer objections on the 18th in reply to *The Showman*.

PASSING EVENTS AND COMMENTS.

(Compiled by E. W. WALLIS.)

NEXT WEEK'S "TWO WORLDS" WILL BE the Grand Christmas Double Number, containing the sixteen-page supplement. The price for the double paper will be 2d. It will be a very suitable number for distribution, to send to friends and inquirers, and will go for a half-penny postage. Will you help us to double the sale? Order extra copies on or before Dec. 16.

HALFPENNY STAMPS.—When using stamps in payment, friends will oblige by sending halfpenny ones.

A GRAND DOUBLE NUMBER OF "THE TWO WORLDS" will be issued on December 19, containing, in addition to the usual number of pages, a Sixteen-page Christmas Supplement, entirely devoted to seasonable tales, narratives and incidents of thrilling and absorbing interest, including a charming and original novelette, "The Popular Preacher." One of the most extraordinary spiritual improvisations, "The Escape." The Dangers of Amateur Editorship. The White Lady. The First Piano in a Mining Camp. A Daylight Apparition. Peter Klaus: The Real Rip Van Winkle. Post-mortem Evidence: A Curious Leaf in an Artist's Life. Poems: "Warning," and "Saving the Mail," besides other facts, scraps, and interesting items. In addition to the Supplement containing the above, the usual weekly issue will be filled with interesting articles, &c., including Mark Twain's amusing report of his Night Amongst the Spirits. We confidently recommend our readers to purchase this grand number, and send it to their friends, and trust we shall receive such a demand that we shall be able to print many thousands. Notice! Thirty-two pages! Splendid Stories! Only Twopence! Order at once of your newsagent, at your bookstall, or of the salesman at your meetings. This number will entail considerable additional expense, which can only be met by a large circulation, and we rely upon our friends and supporters to assist us. Special cheap terms for quantities. Cash with order. 12 copies for 2s., carriage free; 25 copies for 3s. 9d., carriage free; 50 copies for 6s., carriage free; and 100 copies for 11s. 6d. To societies who pay the carriage—12 copies for 1s. 6d., 25 copies for 3s., 50 copies for 5s. 6d., 100 copies for 10s. 6d. Orders to be sent to E. W. Wallis, on or before December 17th, 10, Petworth Street, Cheetham, Manchester.

THE LONGTON PAPERS give full and appreciative reports of Mr. Wyldes' lectures, and a successful tea party. We have no room for extract.

A NUMBER of interesting letters and notices are held over for want of space.

OUR ANNUAL CENSUS will be published in our issue for December 26. To make this census of value, as a record of the status and growth of public spiritualism, it should be as complete and accurate as possible. Every society in the land should favour us with the desired particulars, and those who fill in the forms are requested to kindly use the utmost care to give reliable information and return the forms to this office not later than December 19th. The following are the particulars required: Name of society. No. of members. Seating capacity of hall. Average attendance at Sunday evening meetings. Total number of mediums known to you, public and private, residing in the town. Total number of circles held in the town weekly, public and private. Lyceum. Number of members. Average attendance.—We ask for the average attendance at the evening meetings only, as they are always most successful. As some lyceums have only one session and others two on Sundays, we ask for the average attendance of the session at which you have the largest attendance, not at both sessions.

THE TESTIMONIAL TO MRS. AYERS.—Mr. W. Marsh, of 218, Jubilee Street, Mile End Road, London, writes: "Please announce the following sums in answer to my appeal on behalf of Mrs. Ayers, of 48, Jubilee Street, Mile End: Mrs. Perrin, 5s.; Mr. Boswell-Stone, 3s.; Mr. Ainsworth, 5s.; Mr. Spruce, 2s.; P.P., 10s.; total, £1 5s. Any further receipts will be duly acknowledged in this journal."

THE NEXT ANNUAL CONFERENCE OF BRITISH SPIRITUALISTS has been arranged to take place on Sunday, July 5th, 1891, in the Prince of Wales Theatre, Bradford, and will be preceded by a social tea party and conversation, on Saturday, July 4th, in the Temperance Hall, Bradford. Our Yorkshire friends are determined to "break the record" for large gatherings of British spiritualists, and when they make up their minds to do a thing, they invariably succeed.

ERRORS CORRECTED.—We learn that some of our friends have fallen into the mistaken notion that the National Federation intends to interfere with the independence of societies, and plan speakers for them against their wishes. We wish it to be distinctly understood that there is no such intention on the part of the federation. It was expressly and emphatically stated at the last Conference that societies would not be interfered with by the federation, neither would the federation undertake to supply platforms with speakers. Every society would do that for themselves. Will you kindly study the circular carefully, friends, and if in any doubt write to the secretary, Mr. J. B. Tetlow, who will be happy to explain?

AN INTERESTING LETTER reaches us from India, enclosing a subscription, from which we give an extract: "I suppose you will be surprised at getting an order from a soldier, and one who you would think would be the last to adopt spiritualism as his religion; but when I tell you that I have been an orthodox Christian, and had my faith shattered by materialistic arguments, you will not be surprised to hear that what I believe is what spiritualism teaches, gives me the foundation I have been so long looking for—a foundation that is built on rock, not on sand—and it gives me that trust and knowledge of God which I never could have had when believing in orthodoxy. There are already four or five of us who believe, in the same regiment." We give you greetings and all sorts of good wishes, friends.

CARDIFF PSYCHOLOGICAL SOCIETY.—Copy of resolution of Executive passed at a meeting held Dec. 5, 1890. Resolved on the proposition of Dr. Charles Williams, president, seconded by Mr. Edwin Adams, vice-president, and supported by Messrs. R. C. Daly, E. G. Sadler, and R. Phillips: "That the grateful thanks of the Executive be conveyed to Mrs. Emma Hardinge Britten for her kindness in coming so far to aid the cause of spirit in this district, thereby encouraging and strengthening the members of this society in holding up the light of spiritual truth; and that the earnest hope of the Executive be expressed, that inasmuch as the presence of Mrs. Emma Hardinge Britten amongst us tends to make that light burn with increasing strength and clearness, that lady will think of this society and its work in her toil for the cause which we all have at heart, and visit Cardiff whenever time and opportunity serves, where the warmest welcome will always await her." Carried unanimously.—R. Phillips, hon. sec.

CO-OPERATION.—We desire to point out to speakers, mediums, and secretaries, who send us their plans, announcements of entertainments, reports, &c., that these cannot be of much service to them unless they help us by getting their friends, members, and visitors to become regular readers of *The Two Worlds*. Of what use is it for us to publish the fact that you will have a tea party at Christmas unless the people you want to reach are readers of our paper? Help us and we help you. Push the sale of the paper, and your notices will be of more service.

A JUST TRIBUTE.—Mr. J. H. Bell, of Heywood, writes: "I think we owe the Rev. P. Dean our best thanks for giving his consent to publish his sermon on Mr. Ashcroft's attack on the Walsall spiritualists, as it is a noble defence of spiritualism, and I feel sure that it will prove good service in advancing our cause."

CUTTING THE GROUND FROM UNDER HIS OWN FEET.—Jacob's vision of angels descending to earth and others ascending from it has always been regarded as one of the beautiful evidences of the reality of the Christian's faith in a future life. But a Reverend (?) showman in his endeavours to discredit spiritualism casts doubt upon the reality of that vision; and coolly disposes of the evidence it gives of spirit existence and return, interpreting it thus: "That ladder was fixed on Christ's humanity; its top touched Christ's divinity; the angels going up it were human prayers, the angels coming down it were divine blessings." Has he received a special revelation, that he is able to affirm this, or has he cleverly evolved it all "out of his own head"? What sort of angels (messenger spirits) are "human prayers" and "divine blessings"? Are they in human form? Are all angels like them? If so, what evidence does the Bible afford of human immortality?

Mr. PERCY SMYTHE, late of Bayswater, writes: "Having left London, my connection with the Kensington and Notting Hill Spiritualist Association is consequently terminated, and if the spiritualists in that neighbourhood decide to open a hall, they should combine and call a meeting to arrange it. In my opinion, they should use their utmost endeavours to carry on the work. Now is the time to extend their operations, which can only be done with 'determination,' an example of which has recently been set us by the little girls, who are reported in *The Two Worlds* as having used such persevering efforts to extend the sale of your valuable journal. Let us have more willing workers, such as these." To which we cordially say "Amen."

Mr. V. WYLDÉS writes: "I have Sunday, Dec. 21, vacant. He also desires us to state that he is 'not in a position (financially) to undertake gratuitous work by correspondence, psychometrical, phrenological, or otherwise. Such work only applies to special cases where a public offer is made to any person from the platform. I am positively deluged with begging letters, and, being myself a poor man, I must reluctantly but firmly refuse the office of confidential adviser to the multitude.'"

WHO CAN HELP an educated, scientific, middle-aged man, over twenty-five years a spiritualist, who would be glad to fill some position? First-class references.—Damon, *Two Worlds* Office.

SPIRITUALISTS PLEASE NOTE.—*The Two Worlds* can now be obtained at Mr. Potier's, White Post Lane, Manor Park, Essex, London. I think this is one way to assist the spiritual cause and increase the circulation, so that the stigma so often used by our opponents that we, as spiritualists, do not do our duty, may be reversed by each one of us trying to sell as many as possible, so that this popular penny paper shall pay. E. M. M. Rainbow, 27, Worcester Road, Manor Park, Essex, London.

TO CORRESPONDENTS.

IN RE MR. MORSE'S PAPER ON THEOSOPHY.—We have received from A. L. C., X. Y. Z., C. C., and several others, letters charging Mr. Morse with inaccuracy in the paper on the above subject recently published in this journal. To these correspondents and all others addressing us on any subject whatever, we desire to say, according to all the observed rules of newspaper correspondence, we never publish anonymous communications. Our correspondents are entirely at liberty to publish initials, or any nom-de-plume they may choose to adopt, but unless the full name and address is sent, in confidence if desired, to the Editor, no notice will be taken of any such communications.—Ed. T. W.

CONSTANT READER.—Mr. Dean's statement—"I have no doubt they do see spirits, my only doubt is as to whether they are there to be seen"—is, of course, his own opinion, not ours, and we cannot undertake to explain what he means. Perhaps Mr. Dean will oblige you, through us, with the explanation you desire.

BINDING VOL. III.—We are making arrangements for binding a number of volumes. If we can, make up a big parcel we can bind customers' own copies for 2s. a volume, carriage extra.

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