

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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PLATFORM GUIDE.

SUNDAY, SEPTEMBER 13, 1891.

Societies marked thus * are affiliated with the National Federation.

- * **Accrington**.—26, China Street Lyceum, at 10-30; at 2-30 and 6-30, Mrs. Stansfield. Monday, at 7-45.
- Armley (near Leeds)**.—Temperance Hall, 2-30, 6-30: Mr. W. Stansfield.
- Ashington**.—New Hall, at 5 p.m.
- * **Bacup**.—Meeting Room, Princess St., 2-30 and 6-30: Mr. W. Johnson.
- Barrow-in-Furness**.—82 Cavendish St., at 11 and 6-30.
- * **Bailey Carr**.—Town St., Lyceum, 10 and 2; at 6-30, Mrs. Hoyle.
- * **Bailey**.—Wellington St., Lyceum 10, 1-45; 2-20, 6.
- Beeston**.—Temperance Hall, 2-30 and 6: Mr. Parker.
- Belper**.—Jubilee Hall 10, 2, Lyceum; 10-30, 6-30: Mr. R. White.
- Bingley**.—Wellington St., 2-30, 6: Mrs. Jarvis.
- Birkenhead**.—84, Argyle Street, 6-45: Mr. Bridges, jun. Thursday, at 8, Discussion on "Spirit Healing."
- Birmingham**.—Oozells Street Board School, at 6-30.
- * **Smethwick**.—43, Hume St., 6-30: Mrs. Groom.
- Bishop Auckland**.—Temperance Hall, Gurney Villa, at 2 and 6.
- * **Blackburn**.—Old Grammar School, Freckleton St., at 9-30, Lyceum; at 2-30 and 6-30, Mrs. E. H. Britten.
- * **Bolton**.—Bridgeman St. Baths, 2-30 and 6-30: Mrs. Johnson.
- * **Spinners' Hall**, Town Hall Sq., Lyceum, at 10; at 2-30 and 6-30.
- Bradford**.—Walton St., Hall Lane, 2-30 and 6: Mrs. Beardshall.
- * **Otley Road**, at 2-30 and 6: Mr. Walker.
- * **Little Horton Lane**, 1, Spicer Street, 2-30 and 6: Mrs. Mercer.
- * **Milton Rooms**, Westgate, at 10, Lyceum; 2-30, 6: Mrs. Berry.
- St. James's Church**, Lower Ernest St., Developing Circle, 10-30; 2-30, 6-30: Mr. Wooller.
- 448, Manchester Rd., 2-30 and 6: Mrs. Bentley.
- Bankfoot**.—Bentley's Yard, at 10-30, Circle; at 2-30 and 6: Mr. Collins. Wed., 7-30.
- * **Birk Street**, Leeds Rd., 2-30, 6: Mesdames France and Wrighton.
- Bowling**.—Harker St., 11, 2-30, and 6: Mr. Peel. Wed., 7-30.
- Norton Gate**, Manchester Rd., 2-30 and 6. Tuesday, at 8.
- * **Brighouse**.—Oddfellows' Hall, Lyceum, 10-15; 2-30, 6: Miss Patefield.
- * **Burnley**.—Hamerton Street, Lyceum Sessions, at 9-30; at 2-30 and 6-30, Mr. Woodcock.
- * **Robinson St.**, Lyceum, at 9-30; 2-30, and 6: Mrs. Craven.
- 102, Padiham Road, at 2-30 and 6-30: Mr. T. Greenall. Tuesday and Thursday, Developing, 7-30. Wed., 7-30, Private Circle.
- Maden Fold**, at 2-30 and 6-30: Mr. J. Long.
- Burslem**.—Newcastle St., Lyceum, 10-30; 2-30, 6-30.
- Byker**.—Back Wilfred Street, at 6-30.
- * **Cardiff**.—Hall, Queen St. Arcade, Lyceum, at 2-45; at 11 and 6-30.
- Churwell**.—Low Fold, Lyceum, 10-30, 1-30; 2-30, 6: Mr. J. Kitson.
- Cleckheaton**.—Walker St., Lyceum, 9-45; 2-30, 6, Mr. Bloomfield.
- * **Colne**.—Cloth Hall, Lyceum, at 10; 2-30 and 6-30, Mrs. Gregg.
- * **Cooms**.—Spiritual Rooms, 2-30, 6: Mrs. Whiteoak. Wed., 8, Circle.
- * **Darwen**.—Church Bank St, Lyceum, at 9-30; at 11, Circle; at 2-30 and 6-30, Mr. B. Plant.
- Denholme**.—6, Blue Hill, at 2-30 and 6.
- Derby**.—51, Crosby Street, at 6-30.
- Dewsbury**.—Miss Firth's, Vulcan Road, at 2-30 and 6.
- Exeter**.—Longbrook St. Chapel, 2-45 and 6-45.
- Felling**.—Hall of Progress, Charlton Row, 2-30, 6-30: Mr. and Mrs. Pearson and Mrs. Nicholson.
- Foleshill**.—Edgewick, at 10-30, Circle; at 6-30.
- Gateshead**.—Mrs. Hall's Circle, 13, Cobourg St., at 6-30. Thursdays, 8.
- Glasgow**.—Bannockburn Hall, Main St., 11-30, 6-30. Thursday, at 8.
- Halifax**.—Winding Rd., 2-30, 6: Mr. Champion. Monday, 7-30, Mr. and Mrs. W. Stansfield.
- Hanley**.—Hall, Marsh Street, Lyceum, 10-30; at 2-30 and 6-30, Mr. V. Wyldes, and on Monday (see Prospectives).
- Heckmondwike**.—Assembly Room, Thomas Street, at 10, Lyceum; at 2-30, 6: Mr. Smith. Thursday, at 7-30.
- * **Blanket Hall Street**, Lyceum at 10; 2-30 and 6: Mrs. Whiteoak. Monday, at 7-30. Tuesday, Wednesday, and Thursday, Members' Circles.
- * **Heywood**.—Discussion Hall, Adelaide St., 2-45, 6: Mrs. Crossley.
- * **Huddersfield**.—Brook Street, at 2-30 and 6-30: Mr. W. Rowling.
- Institute, 3, John St., off Buxton Rd., 2-30, 6: Miss Thorpe.
- Idle**.—2, Back Lane, Lyceum, 2-30, 6: Mr. T. Hindle.
- Keighley**.—Lyceum, East Parade, 2-30 and 6.
- * **Assembly Room**, Brunswick St., 2-30 and 6: Mr. P. Haigh.
- * **Lancaster**.—Athenæum, St. Leonard's Gate, at 10-30, Lyceum; at 2-30, Quarterly Meeting; at 6-30, Mr. Swindlehurst.
- Leeds**.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, 2-30 and 6-30: Mr. G. A. Wright.
- * **Institute**, Cookridge Street, Lyceum, at 10-30; at 2-30 and 6-30: Mr. Ringrose.
- Leicester**.—Liberal Club, Town Hall Square, 2-30, Lyceum; 11, 6-30.
- People's Hall**, Millstone Lane, Lyceum, at 2-30; 10-30 and 6-30.
- Leigh**.—King Street, at 2-30 and 6.
- Liverpool**.—Daulby Hall, Daulby Street, London Road, Lyceum, at 2-30; at 11 and 6-30, Mr. E. W. Wallis.
- London**.—**Camberwell Rd.**, 102.—At 7-30, Open meeting. Wednesdays, 7, Free H-aling; at 8, Developing.
- Camberwell**.—311, Camberwell New Rd. (near the Green), at 11-15, "Inspiration"; at 3, Lyceum; at 7, "Spiritual Influences." Thursday, at 8, Healing (Free); at 8-30, Discussion—"Spiritualism and Theosophy." Saturday, at 8-30, Members' Circle.
- Canning Town**.—2, Bradley Street, Beckton Road, at 7: Mr. Walker. Tuesday, Séance, at 7-30.
- Clapham Junction**.—16, Queen's Parade, at 7-30.
- Forest Hill**.—23, Devonshire Road, at 7: Reading from the Bible and Debate. Thursday, 8, Séance, Mrs. Bliss.
- Islington**.—Wellington Hall, Upper St.
- Islington**.—10, Park St, Monday, 8, Healing. Tues., 8, Reception.

- Kentish Town Rd.**.—Mr. Warren's, 245, at 7: Mr. Hensman. Thursday, at 8, Mrs. Spring.
- King's Cross**.—46, Caledonian Rd. Saturday, at 7-45. Closed for the summer months.
- King's Cross**.—184, Copenhagen St., N., at 6-45: Mr. T. Reynolds.
- Lower Edmonton**.—38, Eastbourne Terrace, Town Road.
- Marylebone**.—24, Harcourt Street, at 11, Mr. T. Pursey, "Spirit Teachings"; at 7, Mr. Towns, "Psychometry." Thursday, at 7-45, Mrs. Spring. Saturday, at 7-45, Mrs. Treadwell.
- * **Notting Hill**.—124, Portobello Road. Tuesdays, at 8, Mr. Towns.
- Open-Air Mission**.—Hyde Park, at 3. Several good speakers.
- Peckham**.—Winchester Hall, 33, High Street, at 11-15 and 7. Friday, at 8-15, Healing.
- Shepherds' Bush**.—50, Becklow Road, at 7: Open Séance. Tuesday, at 8, Séance. Saturday, at 8, Mr. Norton.
- Shepherds' Bush**.—14, Orchard Rd., Lyceum, 8; at 7, Mr. Towns, Psychometry. Tuesday, at 8, Séance, Mrs. Mason.
- Stepney**.—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday, at 8.
- Stratford**.—Workman's Hall, West Ham Lane, E., 7: Dr. Reynolds.
- Longton**.—44, Church St., 11, 6-30.
- * **Macclesfield**.—Cumberland St., Lyceum, at 10-30 and 2-30; at 6-30.
- * **Manchester**.—Temperance Hall, Tipping Street, Lyceum at 10; at 2-45 and 6-30: Mrs. F. Taylor. Bridge St. Chapel, Pin Mill Brow, at 10-45, Circle. Admission 2d.
- Collyhurst Road, at 2-30 and 6-30: Mr. R. A. Brown.
- Edinburgh Hall, nr. Alexandra Park Gates, 3, 6-30: Mr. Sutcliffe.
- 10, Petworth St, Cheetham. Fridays, at 8, Séance.
- Mexborough**.—Market Hall, at 2-30 and 6.
- Middlesbrough**.—Spiritual Hall, Newport Road, Lyceum & Phrenology, 2-30; 10-45, 6-30.
- Granville Rooms, Newport Road, at 10-30 and 6-30.
- Morley**.—Church St., Lyceum, 10 and 2; 2-30, 6, Mr. J. Lund.
- * **Nelson**.—Sager St., 2-30, 6-30.
- * **Newcastle-on-Tyne**.—20, Nelson St., at 2-15, Lyceum; at 6-30, Mr. H. A. Kersey, "Revelations of Spiritualism."
- Newport**.—The Homestead, at 10-35 and 6-30.
- North Shields**.—6, Camden St., Lyceum, at 11; at 6-15, Mrs. Wallis, and on Monday.
- 41, Borough Rd., at 6-30: Mr. W. Davidson.
- Northampton**.—Oddfellows' Hall, Newland, 2-30, 6-30: Mr. Ashby.
- * **Nottingham**.—Morley Hall, Shakespeare St., Lyceum, at 4-30; 10-45, 6-30, Mrs. Barnes.
- * **Masonic Lecture Hall**, 10-45, 6-30.
- * **Oldham**.—Temple, Union St., Lyceum, at 9-45 and 2; at 2-30 and 6-30, Mr. J. C. Macdonald.
- * **Hall**, Bartlam Place, Horsedgate St., Lyceum, 10 and 2; 3 and 6-30: Miss Jones. Monday, Mr. J. C. Macdonald.
- Openshaw**.—Granville Hall (Liberal Club), George Street, Lyceum, at 10-30; at 2-30 and 6-30, Mr. W. H. Rooke.
- * **Parkgate**.—Bear Tree Rd., 10-30, 2-30, 6: Lyceum Open Sessions.
- * **Pendleton**.—Cobden St. (close to the Co-op. Hall), Lyceum, at 9-30 and 1-30; at 2-45 and 6-30: Mrs. Green.
- Radcliffe**.—Spiritual Hall, 1, Railway Street, 2-30, 6-30.
- Rawtenstall**.—10-30, Lyceum; at 2-30, Distribution of Lyceum Prizes, Mrs. Ashworth; at 6, Mr. T. Postlethwaite.
- Rochdale**.—Regent Hall, 2-30 and 6: Public Circles.
- * **Michael Street**, at 2-30 and 6. Tuesday, at 7-30.
- Penn St., 2-30 6. Wed., 7-30, Circle.
- Salford**.—4, West Craven Street (off Regent Rd.), Lyceum, 10-15 and 2; at 3 and 6-30. Wednesday, at 7-45.
- Sheffield**.—Cocoa House, 175, Pond Street, at 3 and 7.
- * **Central Board School**, Orchard Lane, 2-30 and 6-30.
- Shipley**.—Liberal Club, 2-30, 6: Mr. Armitage.
- * **Slithwaite**.—Laith Lane, at 2-30 and 6.
- South Shields**.—16, Cambridge Street, at 6. Tuesdays, at 7-30.
- * **Sowerby Bridge**.—Hollins Lane, Lyceum, at 10-30 and 2-15; at 6-30, Mr. Hepworth.
- Spennymoor**.—Central Hall, 2-30, 6. Thurs., 7-30. Helpers welcome.
- Station Town**.—14, Accolom Street, at 2 and 6.
- Stockport**.—Hall, Wellington Road, near Heaton Lane, Lyceum, at 10; 2-30, 6-30: Mrs. Horrocks. Thursday, Private Circle, 7-30.
- Stockton**.—21, Dovecot Street, at 6-30.
- Sunderland**.—Centre House, High Street, W., at 10-30, Committee; at 2-30, Lyceum; at 6-30, Mr. Lashbrooke.
- Monkwearmouth**.—3, Ravensworth Terrace, 6-30: Mr. Charlton.
- Tunstall**.—13, Rathbone Street, at 6-30.
- Tyne Dock**.—Exchange Buildings, 11, Lyceum; 6, Mr. Rutherford.
- * **Walsall**.—Central Hall, Lyceum, at 10; 11 and 6-30, Mr. J. J. Morse, and on Monday.
- Westhoughton**.—Wingates, Lyceum, 10-30; 2-30, 6-30.
- West Pelton**.—Co-operative Hall, Lyceum, at 10-30; at 2 and 5-30.
- * **West Vale**.—Green Lane, 2-30, 6: Local.
- Whitworth**.—Reform Club, Spring Cottages, 2-30, 6: Miss Gartside.
- Wibsey**.—Hardy Street, at 2-30 and 6.
- Wisbech**.—Lecture Room, Public Hall, 10-30, 6-45.
- Woodhouse**.—Talbot Buildings, Station Road, at 6-30.
- Yeadon**.—Town Side, at 2-30 and 6: Mrs. Whiteoak.

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THE ROSTRUM.

A PLEA FOR THE UNITY OF CHRISTIANITY AND SPIRITUALISM.

BY ARCANUS.

[NOTE.—In a recent number of this journal we published a paper on the above subject by the excellent writer known as "Arcanus." To the arguments adduced in that paper we offered a brief, but as we then deemed a sufficient reply. Our esteemed correspondent thinks otherwise, and returns to the charge very much on the same lines as formerly, but at greater length. As we do not agree with him in any respect, and consider that duty to the truths we advocate requires us to show the fallacy of his arguments, whilst retaining the most profound respect for our honoured correspondent, we shall do our best to demolish the strength of position he assumes in this and our two next numbers.—ED. T. W.]

ARTICLE II.

DEAR MADAM,—Words, words, words, are, I find, very difficult things to make use of when I desire to convey to another person my precise idea on any subject. This I find exemplified in my letter and your answer thereto, which appeared in No. 194 of *The Two Worlds*.

In the first place, allow me to thank you for its insertion, more especially as it has elicited your very able comments, with which—in the main—I entirely agree. At the same time, I venture to hope that you will afford me—on behalf of "Truth against the world"—an opportunity of making myself more clearly understood by the readers of *The Two Worlds*, by pointing out where there appears to be some misapprehension of the object I had in view.

The first misunderstanding I would refer to is that in my second theorem I state that "no truth can be at variance with any other truth." Then, after enumerating five truths as accepted by Spiritualists, I say "The truths taught by Jesus are the same." It appears to me that they must necessarily be so if my theorem is correct. I did not say, or infer, that ALL that Jesus said—or is said to have said—or that has been taught in His name was necessarily true; but I meant that if the said five teachings of Spiritualism were true, the five teachings of Jesus which were in complete agreement therewith must also be true. I wish to write as briefly as possible, but it may be necessary to exemplify this, which, considering the vast importance of a right understanding of the subject, I hope you will allow me to do. The truths taught by Spiritualists are:—

(1) The fatherhood of God.

When Jesus was asked how to pray, He at once gave a model prayer, commencing with "Our Father, which art in heaven." And Renan, in his "Life of Jesus," says: "It is probable that, from the first, He regarded His relationship with God as that of a son with his father. This was His great act of originality; in this He had nothing in common with His race. Neither the Jew nor Mussulman understood this delightful theology of love."

(2) The brotherhood of man.

In Mark iii. 35, we read that Jesus said "For whosoever shall do the will of God the same is my brother, and sister, and mother."

(3) The immortality of the soul.

I think it will not be denied that Jesus taught this.

(4) Personal responsibility.

This Jesus taught very explicitly, "For if ye forgive men their trespasses, your Heavenly Father will forgive you; but if you forgive not men their trespasses, neither will your Father forgive your trespasses." And, again, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven." Also "Then He shall reward every man according to his works." Not his faith or creed.

(5) Compensation and retribution hereafter, &c.

Jesus said "With what judgment ye judge ye shall be judged; and with what measure ye mete, it shall be measured to you again." These truths become none the less true from their ten thousandth repetition, and whether they were first promulgated by Jesus or were uttered thousands of ages before His advent does not alter their essential quality. They are accepted throughout Christendom in His name, and I see no reason why they should be repudiated on that account. Spiritualists may accept them either in His or any other name, as they please, and I think, should allow others the like privilege. If other people choose to accept them because He taught them, I know not why I should object to their doing so, however false may be their conceptions as to what He did or did not teach. These false conceptions—as I believe them to be—I endeavour to controvert to the utmost of my poor ability. I should never have taken up my pen to write on theological subjects unless it had been for the purpose of opposing, as far as in me lies, the "Only believe and you shall be saved" preaching of the "Evangelists," as they call themselves, which doctrine they endeavour to support by what they term the "Scheme of Salvation"; and a pretty scheme it is, worthy of the "doctrines of devils," and, according to my view, a blasphemous representation of the whole nature and character of the God of Jesus, and our loving Father. It is also one which Jesus never taught.

You, Madam, very truly remark that "the very pivot around which the entire doctrine of Christianity [so-called] revolves, is the vicarious atonement for the sins of mankind," and that "Christianity, to justify the doctrine of a vicarious atonement, must endorse the Biblical account of the fall, a personal devil, the curse of God on the creatures He made, and the entire teaching, creeds, and dogmas of modern Theology." All this I quite and most heartily endorse. But, at the same time, I deny that this atonement dogma was ever taught by Christ himself, as I endeavoured at some length to prove in my little book, "Modern Christianity and Modern Spiritualism," which you have done me the honour so kindly to refer to. As Jesus never taught this God-dishonouring dogma, I object to the entire teaching, creeds, and dogmas of Modern Theology being fathered upon His innocent head and dubbed Christianity.

About a fortnight ago a son of mine induced a friend of his to accompany him to an open-air Spiritualist meeting. This is what he reports thereon:—

Spiritualist said:—

His Friend said:—

I know there is a life beyond the grave. I believe it.

I know there is a good and loving Father in heaven. I believe it.

I *know* there are places of reward and punishment. I *know* these things because departed friends have come back and told me.

I believe it.

I believe these things because the Bible says so. The Spiritualist has told us only what we believe already, except that he says: "Christ's death did not save us." And, of course, I cannot give up my belief in the Atonement.

Now, it appears to me that if this man—and many others like him—could be induced to see the irrationality, immorality, injustice, cruelty, and folly of which they accuse our loving Father of being guilty, by believing in this "scheme of salvation" or "Atonement" dogma, all the other false doctrines which are built upon it must vanish "like the baseless fabric of a vision and leave not a wrack behind." What would these "orthodox" believers think and say if told that an earthly father or judge proposed to act in like manner? Yet they profess to believe it because they have been so taught from their infancy; and besides it is so nice and comfortable and easy not to have the trouble of working out our own salvation, but to think that some one else has already done that work for us; forgetting that he who is said to have done all this for us has expressly and plainly said: "For the Son of Man shall come in the glory of his Father with his angels, and then he shall reward every man according to his *works*."

These people glory in the name of Christian; and if Spiritualists desire to convince them of their errors, I think it would be well to do so with as little amount of friction as possible. If I can show the orthodox believer that there are many points of agreement between himself and the Spiritualist, I think he would be more ready to listen to me when—instead of calling him a superstitious bigot because he *thinks* himself a Christian—I endeavour to show the complete absurdity of the Atonement dogma, and further, that it is quite contrary to the teachings of Christ himself as recorded in the Gospels. If I desire to disabuse his mind on this head, it would be quite sufficient for me to call the dogma in question "Popular Orthodoxy," or "Popular Theology," without misnaming it "Christianity," which, I maintain, with all due humility, it is not, although it has been preached for so many years in the name of Jesus Christ. I believe were he to appear again upon earth at the present day those who preach in His name would deny Him, and He would entirely repudiate that dogma, and say unto the preachers thereof, "I know ye not. Ye are blind leaders of the blind." And, as He said when on earth, He would say again, "For I say unto you, except *your righteousness* shall exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven."

My experience teaches me that the difficulty with non-Spiritualists, whether orthodox or agnostic, is not so much to convince them of the reasonableness of Spiritualism as to get them to feel any interest at all in the question, or to listen to any expositions of its facts or philosophy. They do not usually desire any further enlightenment, and are already convinced of the truth of their own pet theories, and do not like to be put to the trouble of a further examination of them, or to have it proved to them that they have been less wise than they thought themselves to be. Therefore I think it impolitic and unwise in Spiritual propagandists to frighten away would-be listeners by, at the outset, offending either professing or true Christians by—and without any necessity for the same—persistently misrepresenting popular Theology as one and the same as true, real, and vital Christianity.

I see no reason why Spiritualists, who discard the name of Christian, should object to other Spiritualists retaining that name if they think proper to do so. Surely, Spiritualists meet with enough opposition from the world at large to employ their best energies, without the necessity of using them for the purpose of falling foul of those who are already in their own camp, and fighting on their side against "Popular Theology."

As you say, madam, there are "1,500 different sects that have arisen in his name claiming him as their founder." This great variety of sects appears to me to show clearly how His plain and simple religion of love—love to God, and love to man—has been perverted by mixing up therewith things which He never taught, and sayings which He never uttered. Take, for example, the celebrated 16th verse of the 16th

chapter of St. Mark: "He that believeth and is baptiz^{ed} shall be saved; but he that believeth not shall be damned." This is one of the main pillars of orthodoxy; and Colonel Ingersoll, who cannot be accused of an inordinate love of orthodox theology, has thus commented on it: "That passage contradicts the Sermon on the Mount. That passage travesties the Lord's Prayer. That passage turns the splendid religion of deeds and duty into the superstition of creed and cruelty. I deny it. It is infamous. Christ never said it." I quite agree with him in this. Tischendorff has clearly proved that all the verses following the 8th in Mark xvi. are interpolations, as they are not to be found in the most ancient MSS. And the most learned historical critics admit that—"It was considered to be an act of virtue to deceive and lie, when by such means the interests of the Church might be promoted."

Therefore, I take the liberty of ignoring texts which are in such complete opposition to the Sermon on the Mount as the one just quoted. As regards the closing words of this sermon, "And these shall go away into *eternal* punishment," or, as the old version has it, "everlasting," the Rev. D. Wardlaw Scott thus writes (in the *Free Christian*): "There is not once mentioned in the Scriptures any such thing as EVERLASTING punishment—that is, punishment lasting throughout eternity. The word used in our authorised version for 'everlasting' is *aionios*, derived from *aion*—an age, and simply means 'age'-lasting, not 'ever'-lasting. There are many ages spoken of in Scripture after this present one has passed away, as referred to in Ephesians, ii. 7, and other parts of God's word; but these ages, the professing Church in her self-willed ignorance has altogether ignored. Punishment to sinners will be meted out in strict justice, according to the teaching of our Lord in Luke xii. 47, 48, many or few stripes as may be deserved."

This reading of the word *aionios* is now coming to be generally accepted as the true one, and thus negatives at once the atrocious doctrines of the advocates of fire and brimstone justice, continued throughout eternity.

I feel myself in this position; I *believe*—in common with other Christians—in the truths which Jesus most plainly and emphatically taught, and repeatedly insisted upon; and, therefore, am to that extent a Christian. These teachings I *know*, from what experience I have had of Spiritualism, to be true; and, therefore, I am, to that extent, both a Christian and a Spiritualist, and do not attempt or desire to put the genuine wine of truth into any leaky bottles, be they either new or old. Truths, being eternal, are never new, and, never old.

Your, and my, very highly esteemed friend and correspondent, Mr. H. Junor Browne, whose "Holy Truth" I have had great pleasure in reading, would I imagine also be included in the same category, judging from the title of his book on "Rational Christianity," which I have not yet had an opportunity of reading, but hope to do so ere long, if possible. So also most certainly must be the late venerable Mr. S. Carter Hall—for 40 years editor of *The Art Journal*, who thus wrote to Mr. Burns soon after the entrance of his wife Mrs. Hall on the summer land—"Surely I feel now more intensely than I ever did the blessing of Spiritualism."

"But it is Christian Spiritualism, the light that enables me to read rightly Divine revelation, and to see how best and safest to walk in the footsteps of the Lord and Master Christ."

"It is the teaching by which she was taught—and which she taught—during the whole of her long and useful life."

"It was 'peace and good will,' based on His precepts and example."

"We were—we are—both faithful Spiritualists—and grateful Spiritualists. That is enough."

If all Spiritualists were as good as Mr. and Mrs. Hall, I think the great majority of us would be much better men and women than we are at present, notwithstanding the great amount of folly and error which some speakers attribute to ALL Christians. "Be just and fear not."

Why should our brother Spiritualists rail against us because we choose to call ourselves Christians, as well as Spiritualists? Must we necessarily, on that account, be accused of a belief in all the absurd dogmas of all the Churches and all the sects that are called by that name?

Let Spiritualists expose and disprove those dogmas as much as they like, and I am willing to assist to the utmost of my power in doing so. An article now in type will bear witness to this, a copy of which I hope, my dear madam, to be able to forward to you next month. In fact, Jesus never could have taught such absurdities as Priestcraft and

Statecraft have conjointly put forth in His name, thus rendering nugatory those reforms which He really did teach, thus prolonging the reign of sin and misery in this world which it was the purpose of Jesus to abolish. Real Christianity has never yet had fairplay in the world; Priestcraft and Kingcraft have united their forces, and so travestied the pure and simple religion of Jesus that it is very difficult to discern it in any of the so-called Christian sects, and very few of the pulpit orators—if they know it—dare proclaim it from their pulpits and instruct their hearers therein. Their congregations place them in their pulpits to preach their own peculiar dogma, not truth.

In conclusion, madam, permit me to say that I would advise such of your readers as may have the opportunity to peruse the very able and interesting work, entitled "The Identity of Primitive Christianity and Modern Spiritualism," by the American author, Eugene Crowell, M.D.; I feel confident they would derive much satisfaction therefrom.—With the highest esteem, allow me to remain, my dear madam, yours ever faithfully,

ARCANUS.

Cambridge, August 10, 1891.

To the Editor of *The Two Worlds*.

Answers to the above communication from the Editor of *The Two Worlds* will appear in the next two succeeding issues.

THE CHRISTIAN'S DREAM.

SUPPLEMENT TO THE AGNOSTIC'S DREAM.

THEY said I slept, but this I know,
I sudden stood where roses blow,
Where laughing streams in silver sheen
Went rippling through the mossy green.

And happy children round me played,
And youths and maids together strayed.
I puzzled stood. "What perverse lot
Has brought me to this heathen spot?"

"Those ringing shouts suit not the days
Of endless Sabbaths with their praise;"
When turning from the graceless scene,
I met a man of sober mien.

I said, "My friend, I seek the place
Of snowy robes and saving grace;
Of harps of gold and victors' palms,
Of hallelujahs and of psalms.

"By faith I bought a golden crown,
But here it seems each graceless clown
The sinner, sceptic, and what not,
Are quite contented with their lot."

I said, "This place is not for me,
I want the throne and crystal sea;
This childish show is but a sham,
I want the altar and the lamb."

Then, softly though the answer came,
It filled my heart with burning shame.

"Poor child of earth, whose blinded eyes
Can see no glory in the skies,

"Around you hallelujahs ring
In rustling woods where sweet birds sing;
Where storm-winds rock the tossing trees,
A silence stirs with hum of bees.

"Pure hearts are fairer far to see,
Than tawdry robes on waveless sea;
And better float on truth's clear flood,
Than trembling hide in fount of blood.

"For, see! Religion, starry-crowned,
Has burst the creeds that held her bound;
Though churches, busy with the shell,
Still call on Dagon and on Bel.

"The noble visions seen by John,
They build of brick, to sit upon;
And low in adoration fall
Before the heresy of Paul.

"Oh, matchless Christ, is this the end,
Thy message slain in house of friend?
While others seize the thorn and nail,
And hold thy sorrows out for sale.

"It shall not be! for o'er earth's sod,
Men yet shall walk as sons of God;
Nor careless give to Christ the pain,
And idly hope with him to reign.

"Go back! oh child of human race,
And, gazing on the Father's face,
In ceaseless conflict with thy sin,
Thine own right hand shall Heaven win."

—W. A. Carlile, Birmingham.

There are two ways of being happy: we may either diminish our wants or augment our means—either will do—the result is the same.—*Franklin*.

SPIRITUALISM, SPIRITISTS, AND SPIRITUALISTS.

AN IMPORTANT AND URGENT COMMUNICATION FROM THE SPIRIT SPHERES.

[The Editor of this paper is frequently solicited to give reports of her own lectures or writings in this journal. Deeming that every public journal should be the organ and representative of the masses for whom it is printed, and not of the Editor's mere opinions or experiences, she has studiously endeavoured to eschew the least appearance, as well as evidence, of that personal egotism in which too many individual writers are prone to indulge. As the following communication, however, was given to the Editor under the most urgent charge of publication by the Spirit world, it would be alike disrespectful and disobedient to that higher and better world than earth were we to withhold it. We are neither at liberty to relate how or through whom it came. IT IS FROM THE SPIRIT WORLD. Of that fact the Editor pledges her most solemn assurance, and as it deals exclusively with principles rather than personalities, we do not find it in any way inconsistent with the spirit of this journal to publish it word for word as it was received.—Ed. T. W.]

SPIRITUALISM is Divine. It originated with the Lord and Father of Spirits, who, by direct inspiration to his ministering angels, and through various grades of ministering spirits, determined that humanity should know the fact of the soul's immortality, the real states of the soul after death, and the truth of progress for every soul through eternity, on the condition of each one's personal ascent through, the path of eternal good.

Believers in the fact of communion between spirits and mortals will be found to be divided into two groups—i.e., those who have tested and accepted the facts of spirit phenomena, hence who believe that spirits live and communicate with mortals, but who object to allowing this knowledge to influence their adherence to ordinary sects of religious worship, or who realize the necessity of its influencing their life-actions. Such persons seek to compromise their belief and actions by calling Spiritualism "A SCIENCE." These are "SPIRITISTS." The second class are those who realize that Spiritualism is the first, last, and ONLY proof of the existence of God the Spirit, the only living present day-proof of the immortality of the human soul—the only direct evidence that the deeds done in the body come into inevitable judgment hereafter. In a word, that the kingdom of heaven, happiness, and glory is the result of the good done, spoken, and thought on earth, whilst the kingdom of hell is the result of the evil done, spoken, or thought on earth. The teaching of eternal progress open to all souls, who will gain it by treading the path of eternal good, is the last and final article in the creed of Spiritualism, and those who believe this, and act this out as far as they can, and live this out on earth as far as poor human nature will permit, are SPIRITUALISTS, and have advanced from the mere acceptance of the phenomena which constitutes them "SPIRITISTS," to the religion which makes them in the Divine sense of the word SPIRITUALISTS.

Now, there will be found in this new revolutionary and wonderful movement, called generically, SPIRITUALISM, thousands—nay, tens of thousands—of "Spiritists" to tens of Spiritualists. Be not discouraged, mortals. The "Spiritists" represent the general sum of human nature, with its littleness, earthly tendencies, fear of public opinion, petty selfishness, and all the vices and contrivances that feed selfishness. Spiritists may assemble every day or hour to receive communications and proofs that such communications are given by the spirits of departed friends, and yet never rise from their seats at the spirit séance one whit wiser concerning the condition of the life hereafter—one iota more determined to lead purer or better lives, or one spark more disgusted with the absurd legends and false statements that are peddled out each week at the theological assemblies called church gatherings, and places of "divine worship." [Trash and falsehood in the name of "the divine" would be a truer designation of such gatherings.] SPIRITUALISTS are those who not only prove by test facts that it is the spirits of earth, of various grades and conditions, that communicate, but who—listening to the descriptions given and corroborated by thousands of communicants in different parts of the world—realize that the all of religion is the knowledge of God the Spirit, the immortality of the soul, and that the conditions of life beyond the grave are states of happiness or misery in exact proportion to the good or evil we have done, spoken, or even thought, here on earth. To the believers of this character, life is such a solemn fact that they spend their time and all their best efforts in trying to live, act, speak and think better to-day than they did yesterday. The world may be, as—Heaven help us!—the world ever is, hard upon

man. Home and bread for ourselves, and some others dependant on us *must* be won; and, alas! alas! as the result of bad, cruel, and false systems of Theology, the means by which man has ever had to win home and bread have been shamefully misrepresented by those who have been splendidly paid to teach people "the way." No matter for that now. True SPIRITUALISM—not *Spiritism*—does not any longer leave that way doubtful. Theology, like Spiritism, teaches that it is *belief* alone that is required. Spiritualism, both in act and belief, requires from its votaries acts, words, and thoughts as high, noble, pure, and good as man can make them. Men cannot always live up to their ideal, and he who now dictates to you, my child, has lived, struggled, suffered, and fought the mighty battle of life, and found that the worst enemy mortals have to encounter is the poor human nature within; that which is partly influenced by the tremendous mass of human psychology from without, and partly by the bitter struggles which earth life imposes on man. No true thinker can question that human beings often see the way to heaven more clearly than they can walk it, and the dreadful battle of life men have to fight, too often induces them to strive for victory over earthly foes rather than over those who bar their way to heaven. Still to those that strive, to those that realize the actual facts and conditions of the life hereafter, as well as the character and personality of the revelators, the name of Spiritualists is emphatically due. Choose ye this day which ye will be! Phenomenal Spiritists, who know that spirits communicate, or religious Spiritualists who are not ashamed to say the phenomena of Spiritualism is my scientific basis of belief. The religion of Spiritualism is my church, the lamp to my feet, and the pole star which guides my frail barque of life into the ports of immortality. . . . Now, as thirty years ago, we give you, our child, our servant, our friend and messenger, the assurance that when spirits communicate with earth, if they are good, true, and come from the realm of the blessed, which mortals call heaven, they come and teach and preach under the inspiration of higher powers than themselves; and to their toiling, struggling messengers, the last link of the chain by which heaven reaches earth, they can say with authority, in answer to the cry of the afflicted, or the wail of earth's broken-hearted, "WHAT IS THAT TO THEE? FOLLOW THOU ME!" Heaven is the goal; earth the battle ground; conquest over self the victory; and GOOD, in act, word and thought, the path of progress which leads upwards from time throughout eternity.

A NEWCASTLE PHOTOGRAPHER'S WEIRD EXPERIENCE.

(From the Newcastle Chronicle.)

On Saturday, the 3rd of January this year, I arrived at my place of business a few minutes before 8 a.m. The outer door is protected by an iron gate, in which is a small lock-up gate through which I passed into the premises. Having opened the office and turned the gas on at the meter, and lit the gas-fire, I stood at the office counter for a few minutes, waiting for the lad who takes down the iron gate at the front door.

Before the lad came, however, a gentleman called to inquire if his photographs were finished. I asked him if he had the receipt (which usually accompanies any inquiry), and he replied that he had no receipt, but his photograph was taken on—(giving the date), and that the prints were promised to be sent to him before this call. Having got the date and his name, I referred to my book and found the order as he stated. I read out to him the name and address, to which he replied, "That is right." In my book I found a date given, on which the negative was ready to be put into the printer's hands; and the date being seventeen days previous, I had no hesitation in saying, "Well, if you call later on, you will get some;" and I called his attention to the fact that it was very early, and explained to him that the employes would not be at work until nine o'clock, and if he could call after that time he would be certain to get some of his photographs. He said, "I have been travelling all night, and cannot call again."

With that, he turned abruptly and went out. Anxious to retain his good-will, I shouted after him, "Can I post what may be done?" but I got no answer. I turned once more to the book, looked at the number, and on a slip of paper wrote, "No. 7,976, Thompson, post." (This I wrote with pen and ink, and have the paper yet.)

At nine o'clock, when Miss S. (clerk and reception-room attendant) came, I handed the slip of paper to her and asked her to have it attended to, telling her that the man had called for them, and seemed much disappointed that he had not received them before. Miss S., with considerable surprise, exclaimed, "Why, an old man called about these photographs yesterday (Friday), and I told him they could not be ready this week owing to the bad weather, and that we were nearly three weeks behind with our work." I suggested that it was quite time Mr. Thompson's were ready, and inquired who was printing the order. I was told it was not in print, and, pointing to a pile of negatives, Miss S. said, "Thompson's is amongst that lot, and they have been waiting quite a fortnight." I asked to be shown the negative, and about half an hour later Miss S. called me, saying "This is Thompson's negative."

I took it in my hands and looked at it carefully, remarking, "Yes, that is it; that is the chap who called this morning."

Miss S. again referred to the fact that she had told the man who had called on the previous day that none were done, or could be done that week. "Well," I said, "put this to one side, and I will see to it myself on Monday, and endeavour to hurry it forward." On the Monday (Jan. 5th), I was in one of the printing-rooms, and about 10-30 a.m., having one or two printing frames empty, I thought of Thompson's negative, and accordingly went down to the office and asked Miss S. for it. "Oh! yes," she replied, "and here are a few more equally urgent, you may take them as well." I said, "That cannot be, as I have only two or three frames at liberty;" (she had about twenty negatives in her hand, holding them out to me) "give me Thompson's first, and let me get my mind at rest about it." To which she answered, "His is amongst this lot, I will have to pick it out." (Each negative was in a paper bag.)

I offered to help her, and she commenced at one end of the batch and I at the other; and before we got half way through I came across one which I knew was very urgent, and turned away to look up the date of taking it, when crash! went part of the negatives on the floor. This accident seemed so serious that I was almost afraid to pick up the fallen negatives, but on doing so, one by one, I was greatly relieved to find only one broken, but, judge of my horror to find that that one was Thompson's!

I muttered something (not loud, but deep), and would fain have relieved my feelings, but the presence of ladies restrained me (this accident being witnessed also by my head printer, Miss L.).

I could not honestly blame Miss S. for this—each thought the other was holding the lot, and between us we let them drop.

The negative was broken in two, right across the forehead of the figure. I put the pieces carefully away, and taking out a memo. form, wrote to Mr. Thompson, asking him to kindly give another sitting, and offering to recoup him for his trouble and loss of time. This letter was posted five minutes after the negative was broken, and the affair was forgotten by me for the time.

However, on Friday, the 9th of January, I was in the printing-room upstairs when I was signalled by the whistle which communicates with the office, and Miss S. asked if I could go down, as the gentleman had called about the negative. I asked "What negative?" "Well," she replied, "the one we broke."

"Mr. Thompson's," I answered. "I am very busy, and cannot come down, but you know the terms I offered him; send him up to be taken at once."

"But he is *dead*!" said Miss S.

"Dead!" I exclaimed, and without another word I hastened down the stairs to my office. Here I saw an elderly gentleman, who seemed in great trouble.

"Surely," said I to him, "you don't mean to say that this man is dead."

"It is only too true," he replied.

"Well, it must have been dreadfully sudden," I said sympathetically, "because I saw him only last Saturday."

The old gentleman shook his head sadly, and said, "You are mistaken, for he died last Saturday."

"Nay," I returned, "I am not mistaken, for I recognised him by the negative."

However, the father (for such was his relationship to my sitter) persisted in saying I was mistaken, and that it was he who called on the Friday, and not his son, and, he said,

"I saw that young lady (pointing to Miss S.), and she told me the photographs would not be ready that week."

"That is quite right," said Miss S., "but Mr. D. also saw a gentleman on the Saturday morning, and, when I showed Mr. D. the negative, he said, 'Yes, that's the man who called.' I told Mr. D. *then* of your having called on the Friday."

Still Mr. Thompson, sen., seemed to think that we were wrong, and the many questions and cross-questions I put to him only served to confirm him in his opinion that I had got mixed; but this he said, "No one was authorised to call, nor had they any friend or relative who would know of the portraits being ordered, neither was there any one likely to impersonate the man who had sat for his portrait."

I had no further interview with the old gentleman until a week later, when he was much calmer in his appearance and conversation, and at this interview he told me that his son died on Saturday, January 3rd, at about 2-30 p.m.; he also stated that at the time I saw him (the sitter) he was unconscious, and remained so up to the time of his death. I have not had any explanation of this mysterious visit up to the present date, Feb. 26th, 1891.

It is curious to me that I have no recollection of hearing the man come upstairs, or of his going down. In appearance he was pale and careworn, and looked as though he had been very ill. This thought occurred to me when he said he had been travelling all night.

JAMES DICKINSON.

43, Grainger Street, Newcastle.

The Editor of the *Practical Photographer* adds the following remarks in the form of a footnote:—

Before publishing the above simple statement, which, we think, will be of great interest to many people other than photographers, we have taken every possible precaution to test its absolute accuracy. We can personally vouch for the honesty and reliability of the two first signatories to the affidavit. Mr. Thompson is unknown to us.—ED.

The *Chronicle* reporter adds: The Society for Psychical Research will no doubt take some notice of the strange experience related by Mr. James Dickinson, photographer, Grainger Street. He had taken the photograph of a Mr. Thompson, and on a certain Saturday morning, "Mr. Thompson" called to inquire if the pictures were finished. Now, at that hour, the actual Mr. Thompson was lying in bed unconscious, being very ill, and later in the day he died. The inference is that it was Mr. Thompson's "double" who called about the photographs, and not Mr. Thompson himself, or anybody else. The Society for Psychical Research has collected many "cases" in which the supposed apparition of a person not yet dead, but being about to die, has appeared at long distances from the actual locality of the body. On the other hand, many such alleged phenomena have upon investigation been entirely deprived of their ghostly character either by mistakes on the part of the observer, or, as in a celebrated instance, by the patient escaping from bed during the temporary absence of the attendants, and returning before being missed. When due discount has been given, however, the Physical Society still has in hand a sufficient number of narratives about "doubles" and the like to excite very deep curiosity.

REFORM NEEDED.

THE cycle of woman has dawned, and in a thousand ways the moral qualities and wide humanity of her refined nature are being shown. If we examine the great reforms which are being so energetically pushed, reforms in which self-interest plays no prominent part, we will see how large a part brave, earnest women are playing in these noble causes. In truth, womanhood is the life of the most vital and unselfish reform movements of to-day. In her widening influence and growing liberty and freedom are impearled the triumphs of to-morrow's civilization. Our attention has recently been called to the immense amount of work which women are doing among the very poor, as well as the splendid results which will inevitably follow such noble books as Helen Campbell's "Prisoners of Poverty." In a recent paper of great merit by Mrs. Kate Buffington Davis, the question of child-slavery is ably handled. We have only room for a brief extract, but in this quotation the reader will see how great is the need of earnest work: how pressing the duty devolving on every man and woman in whose brain throbs love, justice, and humanity:—

"The right of a child to childhood should not be a question in a State claiming Christian civilization. Yet so long as one child of the nation is environed with want, forcing into labour its unprotected helplessness, there is a question that to the nation's disgrace is unsettled."

"The census of 1880 showed the number of wage-earners under the age of fifteen years to be over one million one hundred and eighteen thousand. And while the ratio of increase in the population under that age was twenty per cent, the increase in child labourers was fifty per cent. 'Year after year we have seen the demand increase for smaller and smaller children, until it became a veritable robbery of the cradle to supply them,' are the startling words of James Connolly, chief factory inspector of the State of New York. The census of 1890 will tell a terrible tale."

"Under what conditions do children labour? *Every condition of horror that can be imagined!* In coal mines, in tenement-house labour, in street employments, in mercantile establishments, and in manufactories of all kinds. The tobacco industry shows the largest proportion of child labour."

QUESTION DEPARTMENT.

DEAR MADAM,—Would you please answer the following questions, and oblige? Although I am not a Spiritualist, I do not ask the questions in a captious spirit. Is a medium supposed to be excessively, mediately, or undercharged with magnetism? Whether can a person positively or negatively charged with magnetism approach nearer to a spirit, and why? Can a spirit come into a fully-lighted room, and if not, why not? It appears to my mind absolutely unthinkable that a spirit could come into a lighted room where I was, and be so ethereal that I could not see it.—Yours faithfully,

ENQUIRER.

ANSWER.

To the above queries we beg distinctly to say, as mortals did not originate spirit communion, and have been, throughout the entire of the Modern Spiritual movement, wholly at the mercy, disposal, knowledge, or ignorance—as the case may be—of the spirits that control them, they can only repeat such information as the controlling spirits give on the philosophy of the communion. These spirits allege that they—the spirits who control—must be first, MEDIUM SPIRITS, and charged largely with a positive quality of magnetism, whilst the medium mortal—through whom the communication is received—must be charged largely with a negative quality of magnetism. Also, they say, that a number of the failures which ensue at the spirit circle result from the want of balance amongst the sitters, and very often because one or more of those sitters give off a more positive quality of magnetism than the spirit who controls; hence the rapport fails, and the manifestations either cease, or the mortal medium's mind influences what is given.

As to the second question, philosophy and human preconceived opinions have nothing to do with facts. It is a FACT that many of the BEST and earliest circles held in America were invariably in the light—often broad daylight—and darkness was never enjoined or practised, except when strong physical manifestations were to be given. The English Spiritualists are all too fond of turning out the light directly they sit down to a circle. Kate Fox, in her best days, sat for three years in a public circle room, from 10 to 1 in the day—paid for doing so by Mr. Horace H. Day, of New York—and always in broad daylight. J. D. Conklin, George Redman, D. D. Home, Mrs. Leah Fox Underhill, and scores of other less distinguished mediums, sat for years in broad daylight, and thus gave their best manifestations. Emma Hardinge, Laura Edmonds, Mrs. Sweet, Mrs. Hull, and numbers of other unprofessional test mediums sat day and night, by sunlight and gaslight, for years, and saw and described thousands of spirits that none of the sitters ever saw themselves. How it was done we can no more say than why some individuals are mediums, and others are not.

Our part is to relate the facts—philosophers to give theories, but we venture to advise a study of the facts before enunciating theories.

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

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FRIDAY, SEPTEMBER 11, 1891.

REMARKABLE EXTRACT FROM THE ADDRESS OF PROFESSOR OLIVER J. LODGE AT THE BRITISH ASSOCIATION MEETING AT CARDIFF.

AS REPORTED IN THE "WESTERN MAIL" OF AUGUST 21, 1891.

[NOTE.—We have been urgently requested to reprint that portion of the presidential address which is herein given, and though it seems to us very like stooping to scoop up a few spoonful of water from an indentation in a rock whilst the vast ocean with all its expanse of boundless waters lies outspread at our feet, our respect for the wishes of our friends, no less than our own recognition of the fact that the great majority of the race would be induced to think of, or even stoop to investigate, psychic facts all the more readily because a great light of science, a learned professor, and president of a British Association section, ventured a cautious hint that it might be well to do so. Following up such a hint, and, in especial, in view of the effect it may have on an authority-worshipping multitude, we give the succeeding extract. We must add it occurred in the address headed as follows.]

SECTION A.—MATHEMATICAL AND PHYSICAL SCIENCE.

PRESIDENT: PROFESSOR O. S. LODGE, D.SC., LL.D., AND F.R.S.

The first meeting of this section was held at the Unitarian Free Christian Church, West Grove, at ten a.m., Professor Oliver J. Lodge, D.Sc., LL.D., F.R.S., in the chair. There was a large attendance. The mayor (the Marquess of Bute) and the mayoress (the Marchioness) took seats next the president.

PRESIDENT'S ADDRESS.

Professor Oliver J. Lodge, D.Sc., LL.D., F.R.S., president of the section, in opening the proceedings of the section, said during the past year three or four events called for special mention in an annual deliverance of that kind by a physicist.

[The special extract to which we would call attention, however, is as follows.]

He had said enough to indicate the kind of work for which the establishment of a well-furnished laboratory with a fully equipped staff was desirable, and he did not think that they, as a nation, should be taking their proper share of the highest scientific work of the world until such an institution was started on its career. There was only one evil which, so far as he could see, was to be feared from it; if ever it were allowed to impose on outside workers as a central authority, from which infallible dicta were issued, it would

be an evil so great that no amount of good work carried on by it could be pleaded as sufficient mitigation. There was the question whether it had or had not been established by direct experiment that a method of communication existed between mind and mind irrespective of the ordinary channels of consciousness and the known organs of sense, and, if so, what was the process. It could hardly be through some unknown sense organ, but it might be by some direct physical influence on the ether, or it might be in some still more subtle manner. Of the process he as yet knew nothing. For brevity it might be styled "thought-transference," though the name might turn out to be an unsuitable one after further investigation. Further investigation was just what was wanted. No one could expect others to accept his word for an entirely new fact, except as establishing a *prima facie* case for investigation. There were individual scientific men who had investigated these matters for themselves; there were others who were willing to receive evidence, who held their minds open and their judgment in suspense. The great majority felt active hostility to those researches, and a determined opposition to the reception or discussion of evidence. That individuals should take that line was, however, natural enough; they might be otherwise occupied and interested. Caution and slow progress were extremely necessary; fear of avowing interest or examining into unorthodox facts was not in accordance with the highest traditions of the scientific attitude. They were, to some extent, afraid of each other, but they were still more afraid of themselves. They had, moreover, a righteous mistrust of their own powers and knowledge; they perceived that it was a wide region extending into several already cultivated branches of science, that a many-sided and highly-trained mind was necessary adequately to cope with all its ramifications, that in the absence of strict inquiry imposture had been rampant in some portions of it for centuries, and that unless they were preternaturally careful they might be led into quagmires if they ventured on it at all. It was an intermediate region, bounded on the north by psychology, on the south by physics, on the east by physiology, and on the west by pathology and medicine. An occasional psychologist had groped down into it and become a metaphysician. An occasional physicist had wandered up into it and lost his base, to the horror of his quondam brethren. Biologists mostly looked at it askance, or denied its existence. A few medical practitioners, after long maintenance of a similar attitude, had begun to annex a portion of its western frontier. The whole region seemed to be inhabited mainly by savages, many of them, so far as they could judge from a distance, given to gross superstition. Why not leave it to the metaphysicians? He said it had been left to them long enough. They might be said to have floated a balloon over the region, with a looking-glass attached, in which they had caught queer and fragmentary glimpses. They might have seen more than they gave them credit for, but they appeared to have guessed far more than they saw. The method of mathematicians was different. They preferred to creep slowly from their base of physical knowledge, to engineer carefully as they went, establishing forts, making roads, and thoroughly exploring the country; making a progress very slow, but very lasting. The psychologists from their side might meet them. By what means was force exerted, and what, definitely, was force? He could hardly put the question so as to be intelligible, except to those who had approached and thought over the same difficulties; but he ventured to say that there was there something not provided for in the orthodox scheme of physics—that modern physics was not complete, and that a line of possible advance lay in this direction. Given that force could be exerted by an act of will, did they understand the mechanism by which this was done? And if there was a gap in their knowledge between the conscious idea of a motion and the liberation of muscular energy needed to accomplish it, how did they know that a body might not be moved without ordinary material contact by an act of will? He had no evidence that such a thing was possible. He had tried once or twice to observe its asserted occurrence, and failed to get anything that satisfied him. Others might have been more fortunate. In any case, he held that they required more knowledge before they could deny the possibility. If the conservation of energy were upset by the process they should have grounds for denying it, but nothing that they knew was upset by the discovery of a novel medium of communication, perhaps some more immediate action through the ether. It was no use theorising; it was unwise to decline to examine phenomena because they felt too sure of their impossibility.

They ought to know the universe very thoroughly and completely before they took up that attitude. It was sometimes objected that, granting thought-transference or telepathy to be a fact, it belonged more especially to lower forms of life, and that, as the cerebral hemispheres developed, they became independent of it; that what they noticed was the relic of a decaying faculty, not the germ of a new and fruitful sense; and that progress was not to be made by studying or attending to it. It might be that it was an immature mode of communication, adapted to lower stages of consciousness than theirs, but how much could they not learn by studying immature stages? As well might the objection be urged against a study of embryology. It might, on the other hand, be an indication of a higher mode of communication, which should survive their temporary connection with ordinary matter. He had spoken of the apparently direct action of mind on mind, and of a possible action of mind on matter. But the whole region was unexplored territory, and it was conceivable that matter might react on mind in a way they could at present only dimly imagine. In fact, the barrier between the two might gradually melt away, as so many other barriers had done, and they might end in a wider perception of the unity of nature, such as philosophers had already dreamt of. Intelligibility had been the great creed in the strength of which all intellectual advance had been attempted, and all the scientific progress made. At first things always looked mysterious. A comet, lightning, the aurora, the rainbow—all strange anomalous mysterious apparitions. But scrutinised in the dry light of science, their relationship with other better-known things became apparent. They ceased to be anomalous; and though a certain mystery necessarily remained it was no more a property peculiar to them, it was shared by the commonest objects of daily life. If there is a puzzle about free-will, let it be attacked. Puzzles meant a state of half-knowledge; by the time they could grasp something more approximating to the totality of things, the paradoxity of paradoxes dropped away and became unrecognisable. He seemed to catch glimpses of clues to many of these old questions, and he urged that they should trust consciousness, which had led them thus far; should shrink from no problem when the time seemed ripe for an attack upon it, and should not hesitate to press investigation and ascertain the laws of even the most recondite problems of life and mind. What they knew was as nothing to that which remained to be known. This was sometimes said as a truism, and sometimes it was half doubted. To him it seemed the most literal truth, and that if they narrowed their view to already half-conquered territory only, they should be false to the men who won their freedom, and treasonable to the highest claims of science. Their life-work was concerned with the rigid framework of facts, the skeleton or outline map of the universe; and though it was well for them occasionally to remember that the texture and colour and beauty which they habitually ignored were not therefore, in the slightest degree non-existent, yet it was safest speedily to return to their base, and continue the slow and laborious march with which they were familiar and which experience had justified. It was because he imagined that such systematic advance was now beginning to be possible in a fresh and unexpected direction that he had attempted to direct their attention to a subject which, if his prognostications were correct, might turn out to be one of special and peculiar interest to humanity.

The address was received with the greatest attention, and there was a considerable exodus at its conclusion.

Professor Carey Foster, in proposing a vote of thanks to the president, thought the suggestion for a national physical observatory was of national importance, and must before long receive great and careful attention.

The vote was seconded by Dr. Johnstone Stoney, who referred generally to the matter dealt with in the latter part of the president's address, viz., that for convenience designated "thought-transference," and though he spoke in favour of the subject being investigated, he thought it was hardly one that belonged to Section A—relating to mathematics and physics. It was really more intimately connected with the mental physiology of the brain.

The vote of thanks was unanimously passed and acknowledged by the president.

NOTE.—Whatever may be thought of this address, there is at least one lesson which it teaches to perfection—namely, the utter inutility of making half-hearted, obscure, or side-winded allusions to subjects that require to be dealt with in

plain, manful, straightforward earnestness. In this day, when Spiritual, Psychical, and Psychological facts are known to and appreciated by millions of sane, thinking, and not a few scientific people, such cautiously, veiled, and non-committal remarks as those reported of the learned president of Section A, can never excite any other sentiment but one of contempt either for the real or pretended ignorance of the speaker, whilst to those listeners who came to hear mathematics and physics expounded, the introduction of psychology or thought-transference, must have appeared subjects as totally out of place, as remarked by Dr. Johnstone Stoney, or at least so inferred.—Ed. T. W.

MRS. BESANT ON THEOSOPHY AND SPIRITUALISM.

To the Editor of the "Manchester Guardian."

SIR,—In your account of "Mrs. Besant's farewell to the Secularists" in the *Manchester Guardian* of Aug. 31 an observation is made by her, to which I think any intelligent Spiritualist is entitled to reply. It would appear that after her mind began to break away from Materialism, it sought some haven of rest, and, after wandering about among experiments in Spiritualism, she found there "*some facts and much folly*," and, finally, she found her heart's desire in Theosophy, as taught by Madame Blavatsky. By inference, the world must take it from Mrs. Besant, that Theosophy possesses all facts and no folly. I submit that Mrs. Besant has gone somewhat out of her way to cast such an imputation on Spiritualism, and she is not a lady who uses words at random. In reference, therefore, to her statement, I would say, she betrays an amount of personal conceit which is at variance with her usual decorum. So recently as 1886 to 1888, she was a blank Materialist, and yet for "many years" prior to 1889, when we are to suppose her mind had completely changed, "she had experimented to some extent then and many years before in Spiritualism, and found some facts and much folly—at most, a mere record of certain *unexplainable* phenomena."

I was present at Mrs. Besant's lecture on "Hypnotism," at the Secular Hall, Rusholme Road, Manchester, in the latter part of last year, and in reference to the incidental mention of Spiritualism in the discussion which followed, she said—"I admit the phenomena of the Spiritualists, but I do not accept their explanation of the phenomena."

During at least thirty years before Mrs. Besant acknowledged any "fact" pertaining to Spiritualism, some of the most prominent men and women in literature, art, science, and law had been investigating and experimenting among its phenomena—indeed, at the very time when Madame Blavatsky herself was an acknowledged spirit medium in America—and they do not hesitate to declare their explanation of the facts, which is a far more scientific explanation than that which is offered by Theosophy.

But men like Professor W. Crookes, F.R.S., C. Varley, F.R.S., C.R., A. R. Wallace, the eminent naturalist; William and Mary Howitt, S. C. Hall, late editor of *The Art Journal*; the Earl of Dunraven, Victor Hugo, Professor W. Denton, U.S.A., Hon. J. W. Edmunds, U.S.A., and many others equally eminent and associated with the literature of Spiritualism—these, I say, according to Mrs. Besant, are nowhere. They are only associated with "some facts and much folly," and she, after a somewhat sudden conversion from Atheism and Materialism, has become a chief prophetess in Theosophy, whose dictum in matters pertaining to Spiritualism is the one to be accepted.

Mrs. Besant starts too late in the day to note anything new in the receipt of writing from so-called dead persons. This class of phenomena was known to the Spiritualists long before Mrs. Besant could believe such a thing possible; indeed, there is no occult phenomena which the Theosophists are acquainted with that the Spiritualists are not aware of, unless it be making "cups and saucers" at will, and "ten pound notes." If the Theosophists can do this, well, perhaps we are beaten. *Reynolds'* newspaper is responsible for publishing an account of a note or notes to the value of ten pounds, having been furnished to the Theosophical Society by the "astral body," or "spook," or "shell," or "spirit," or some other occult *post-mortem* part of Madame Blavatsky. The report does not say whether bullion to the value of the note was placed in the Bank of England as a set off to the note, but, if it was not, we may reasonably suspect that that kind of phenomena was subversive of the public interest and good morals. But this is not *folly*, it is a fact of Theosophy.

Well, as regards folly, it is one of those things which every person may lay claim to, more or less; "For," said Horace, "No one of mortals is wise at all hours," and when Mrs. Besant essays again to allude to Spiritualism, she may very properly do so in a spirit of modesty, because after all, as she has been mistaken before, she may be mistaken again, and she may have once more to pass through another trying ordeal, which inevitably follows in the passage from a positive position of acknowledged error to the promulgation of a contrary doctrine. If my criticism is unpleasant, she has merited it by her want of consideration for the feelings of others, and a too hasty judgment in a matter with which she is very imperfectly acquainted. I do not doubt her great desire to be on the side of truth; the noble way in which she has carried herself is self-evident to all who have followed her without prejudice. Of her personal character I have the highest possible estimate, but I deny her right to become a censor in an affair where her tongue betrays her lack of information.—Yours faithfully,

Rochdale.

PETER LEE.

We cheerfully give place to Mr. Lee's letter, and desire to add thereto that it was sent to the *Manchester Guardian* in answer to a paragraph in that journal of recent issue, calling for such a protest from a respectable and well-known Spiritualist like Mr. Lee. With the accustomed *fairness* and generous spirit of the so-called *liberal* press of Manchester, the letter was refused—as any one sufficiently acquainted with the policy of the paper in question might have expected it to be.

At the present time a discussion is in progress as to whether Mrs. Besant will consent to debate on the relative merits of Spiritualism and Theosophy with Mrs. Britten; the latter is willing, but whether the former lady will consent to pit unproved theories against proven facts, is yet to be seen. Colonel Olcott's recent refusal to debate on the above subjects with Mrs. Britten is not yet forgotten.

CINCINATTI'S FEMALE CHRIST.

ONE of the very strangest of all the strange religious sects this world has known since religion had a place in it had its birth and growth here. Its head and founder is Mrs. John B. Martin, wife of a well-known business man, and herself for years a pillar of Methodism. In the latter years of her connection with that denomination she became an enthusiast on the doctrine of perfect holiness, and this was probably the foundation for vagaries which later grew into shocking blasphemy.

Mrs. Martin was quietly dropped from the church rolls, and soon separated from her husband. She was not heard of for some time, when the astounding announcement was made that she had set herself up as Jesus Christ, and had gathered about her a set of believers who worshipped her as such. The most astonishing part of this was the information that Mrs. Martin's followers were not ill-informed, superstitious people, but persons of wealth, refinement, and culture—families whose names are known and honoured in the best social and business circles of the city. So devoted were some of her followers that they became maniacs in her defence, ready to kill if necessary. It was almost impossible to secure access to the meetings, but it was learned that Mrs. Martin was obeyed blindly; that it was believed that she was Christ come to the earth again never to die, and that these, her first converts, were to be rulers in the new kingdom.

A sister of Mrs. Martin possesses the Holy Ghost, and the community call themselves Perfectionists. They hold as little communication with the outside world as possible, and are, to a certain degree, communist in their belief.

It has been announced that a great religious movement is to take place, and Mrs. Martin, the self-styled Christ, is coming to Europe. Whether she comes for pleasure or inspiration is not known, but certain it is she will be accompanied by beloved disciples. They have left for New York, where they took the steamer *Etruria* for Europe, where they will remain two months.

In the discovery of truth, in the development of man's mental powers and principles, each generation has its assigned part; and it is for us to endeavour to perform our portion of this perpetual task of our species.—*Whewell*.

God forbid that the search after truth should be discouraged for fear of its consequences! The consequences of truth may be subversive of systems of superstition, but they never can be injurious to the rights or well-founded expectations of the human race.—*Bishop Watson*.

LYCEUM JOTTINGS.

THOMAS HOOD'S ODE TO NOVEMBER IN LONDON.

No sun—no moon :
 No morn—no noon—
 No dawn—no dusk—no proper time of day—
 No sky—no earthly view—
 No distance looking blue—
 No roads—no streets—no t'other side the way—
 No end to any row—
 No indication where the crescents go—
 No tops to any steeple—
 No recognition of familiar people—
 No courtesies for showing 'em—
 No knowing 'em—
 No travellers at all—no locomotion—
 No inkling of the way—no motion—
 "No go" by land or ocean—
 No mail—no post—
 No news from any foreign coast—
 No warmth—no cheerfulness—no healthful ease—
 No comfortable feel in any member—
 No shade—no shine—no butterflies—no bees—
 No fruits—no flowers—no leaves—no birds—
 No—vember.

WHY THE END OF THE WORLD HASN'T COME.

LATTER-DAY WARNINGS.

WHEN legislators keep the law,
 When banks dispense with bolts and locks,
 When berries, whortle-, rasp-, and straw-,
 Grow bigger *downwards* through the box ;
 When he that selleth house or land
 Shows leak in roof or flaw in right,
 When haberdashers choose the stand
 Whose window hath the broadest light ;
 When preachers tell us all they think,
 And party leaders all they mean,
 When what we pay for, that we drink,
 From real grape and coffee bean ;
 When lawyers take what they would give,
 And doctors give what they would take,
 When city fathers eat to live,
 Save when they fast for conscience' sake ;
 When one that hath a horse on sale
 Shall bring his merit to the proof,
 Without a lie for every nail
 That holds the iron on the hoof ;
 When in the usual place for rips
 Our gloves are stitched with special care,
 And guarded well the whalebone tips
 Where first umbrellas need repair ;
 When Cuba's weed has quite forgot
 The power of suction to resist,
 And claret-bottles harbour not
 Such dimples as would hold your fist ;
 Till then let Cumming blaze away,
 And Miller's saints blow up the globe ;
 But when you see that blessed day,
 Then order your ascension robe !

—*Oliver W. Holmes*.

DOWN BY THE SEA.

I stood by her side where the tide came in,
 With its creeping kiss and its restless moan :
 I held her fast—was she mine to win ?
 Could I call her I loved so well, my own !
 I looked in the depth of her hazel eyes,
 Close to her feet crept the restless sea ;
 In the tender tones that fond hearts prize,
 I told her how fair she was to me.
 I praised the grace of her queenly head—
 The splashing waves sung low and sweet,
 The bright eyes shone at the words I said,
 While the light foam nestled about her feet.
 I praised the sheen of her silken hair,
 Never a word she said to me,
 But closer she moved to my side, down there
 By the restless, foaming, tossing sea.
 "Might she be mine, oh, fairest fair ?"
 I asked the driver, who turns and hollers
 That he "thought I could hev the chestnut mare,
 Just as she stood, for two hundred dollars !"

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.

Reports must reach us by first post on Tuesday, written on one side of the paper, and consist of not more than 100 words, unless very special.

BIRKENHEAD. 84, Argyle Street.—Miss Jones generously gave her services for the funds of the society, also advertised the meeting at her own expense. We had an overcrowded room, the majority being strangers. The trance address of her guides drew attention to the personal happiness arising from the realization that our friends after death retain all their affections and intelligence, and are ever seeking to aid us. Afterwards a large number of articles were sent to be psychometrized, but only about one third could be got through; these, however, were most satisfactory, every circumstance being recognized, and as most were from total strangers they were considerably surprised. A good collection helped to raise our finances. Miss Jones has done the society and our cause a good service.

BLACKBURN.—Mrs. Best could not attend. Mr. T. Tyrrell spoke on "Magnetism" in the afternoon. Evening, Mr. G. Edwards gave an excellent lecture, and Mr. A. Catlow gave clairvoyant evidence. Good audiences.—G. E. H.

BOLTON. Bridgeman Street Baths.—Afternoon: Mr. Smith conducted a public circle. Evening: General questions were dealt with by the controls of Mr. Smith, the most important being "Was Adam the First Man?" This created a little opposition, but disputants could not give expression to what they wished to ask, and, like a good many who are opposed to anything coming from a Spiritualistic platform, allowed themselves to be carried away by their own ignorance. Mr. Smith treated the subjects well.—J. P.

BOLTON. Old Spinners' Hall.—The speaker being unable to attend, our friend Mr. T. A. Woods kindly officiated in the evening. Subject: "Faith not Essential to Salvation," and "With what Measure you Mete, the same shall be Meted out to You," showing the inconsistency of respect being paid to the rich and the poor being left out in the cold, maintaining that as all are alike before God equal respect should be paid to all. Each one would have to work out their own salvation by speaking kind words and doing kindly actions, and thus help to save others. Clairvoyance afterwards. Held a circle in the afternoon.—G. P.

BRADFORD. 448, Manchester Road.—Mrs. Winder spoke afternoon and evening upon "Spirit Communion." Both services were well attended, and the subject was well handled, the interest being sustained throughout. Clairvoyance very good.

BRADFORD. St. James's.—Afternoon: Mrs. France gave a telling discourse on "Who are the Saviours of Mankind?" showing that every one by a life of usefulness and self-denial benefited their fellow creatures and became saviours, thus demonstrating the value and beauty of a holy and righteous life. Evening: "Minister Ye in Spirit and in Truth." It was urged that to minister it was necessary to think for ourselves, to live righteous and pure lives, holding fast by that we find good and profitable. Most successful clairvoyance by Mrs. Wighton at both services.

BURNLEY. Maden Fold.—Mrs. Marsden devoted the services entirely to clairvoyance, giving 45 descriptions of spirit friends and the conditions surrounding them, 39 being recognized. We sincerely thank Mr. Bailey for his services as chairman. His controls gave the invocations. Good audience in the evening. All seemed well pleased.—Geo. Hy. Eastwood, sec., 266, Gannow Lane.

BURNLEY. 102, Padiham Road.—Mr. Taylor's guides gave short addresses, followed by very successful clairvoyance and psychometry. Good audiences. Many strangers seemed to be very interested and said they would come again.—James Wilkinson.

BURNLEY. Robinson Street.—The controls of Mr. Wallis had for subjects—afternoon, "Importance of Right Thinking and Believing"; in the evening, "Matter, Mind, and Miracle." Fine intellectual contributions to attentive audiences.

CLOCKHEATON.—Afternoon, Mr. Lumb advised the audience to enter into the higher life and progress in our works, not to rely on the crutches of others, but labour and be wise. Evening subject, "Old Things and New Things." How the hours glide along, old things and new have changed; not being afraid to worship under our vine and fig-tree, they have shed their fragrance around to help us build our Spiritual homes and make them bright and happy. Psychometric readings at each service.

COWMS.—Mr. Hopwood's first visit, but we sincerely trust not the last. His inspirers treated us to two excellent addresses. Subjects from Proverbs, "A wise son maketh a glad father, but a foolish son is the heaviness of his mother," and "Duty neglected brings its own consequences." A good audience went away all seeming perfectly satisfied.—E. P.

DARWEN. Church Bank Street.—Annual harvest festival. Speaker, Mrs. J. A. Stansfield. Afternoon subject, "The Beauties and Comforts of Nature," showing the many comforts that Nature offers to mankind, especially flowers, which in their silent language and great beauty bring joy and gladness to many a weary and sorrowing heart. Evening: "The Harvest of Thought" was also dealt with in a very good and interesting manner to a crowded audience. Very good clairvoyance at each service. Our hall was filled in the afternoon, and at night a great many had to go away, unable to get standing room. Our best thanks are also due to all who brought fruit and flowers in such great profusion. Special hymns and anthems were rendered by a select choir.

EXETER. Longbrook Chapel.—Mrs. Hellier took for her subject "Truth." The truth might be found in its elementary form in all the varied branches of Nature, and if searched for individually must of necessity expand the vision and lead up to a better order of things, materially and spiritually. What a contrast is presented in the seeker after truth, and the who is content to conserve the obsolete and false conclusions manufactured to suit the purpose of the priesthood of the middle and dark ages of Christendom, which will leave him in a state

of darkness on entering the realm of the spirit world. Then the duty of all is to try their utmost to arrive at the truth in all things, which will enable them to be a light amongst their fellows on this side, and redound to their credit in the spirit sphere.—R. S.

FELLING. Hall of Progress.—Mrs. Peters being unwell, Mr. Hall, president, and Mr. Wilson, vice-president, filled up the gap. Mr. Hall spoke on "The Signs of the Times and Religious Matters," Mr. Wilson on "Federation and Temperance." Miss Bella Cairns and Miss Hunter each gave a beautiful poem, all being much appreciated. A good audience. Sept. 13: Mr. and Mrs. Pearson and Mrs. Nicholson, clairvoyant mediums, will be with us.—J. D.

GLASGOW.—11-30: The guides of Mr. D. Duguid lectured on "The Origin of Sin." They contended that ignorance caused error, and error caused evil. A pleasant discussion followed, which made the morning service instructive, and therefore enjoyable. 6-30: Mr. Griffin gave an inspirational address on "Man, his Mission and Destiny," pointing out that the mission of man was to do his duty to humanity, and to develop his spiritual faculties, and thereby make it possible for the future generations to be better, purer, and more spiritual in relation to their hereditary tendencies. This was considered a treat by all. We are glad to welcome our friend and co-worker amongst us after his absence.—T. W.

HALIFAX.—Monday, August 31: Mr. Downsbrough gave a reading on "Man's Moral Responsibility," which was listened to very attentively, Miss Greenwood sung a solo from the "Spiritual Harp," "Dreaming To-night," and Mrs. Bott gave 20 clairvoyant descriptions, 13 were recognized at the time. September 6, we had a very pleasant day with Mrs. Ingham, her clairvoyance was very clear and mostly recognized.

HECKMONDWIKE. Thomas Street.—August 30: The guides of Mrs. Clough spoke to very attentive audiences. Evening, subject, "Gone, but not for Ever," which she dealt with very ably. Mrs. Dix gave good clairvoyance. All recognized. September 6, annual fruit and flower service. We were favoured by the guides of Mrs. Crossley of Halifax; in the afternoon she showed how we could learn lessons from the flowers. Evening, the subject, "Is Man a Progressive Being?" was dealt with in a remarkable manner to a large and attentive audience. Clairvoyant descriptions at each meeting. Collections amounted to £1 4s. 3d., for which we thank our friends.—T. Hanson, Clarydon Place.

HECKMONDWIKE. Blanket Hall Street.—August 30: Mrs. Stansfield gave two good addresses, followed with successful clairvoyance. September 6, Mrs. Jarvis' guides spoke well both afternoon and evening. Full audience at night. Monday, August 31, Mother's meeting and tea, which was well attended. Mrs. Roberts occupied our platform at night. Very satisfactory meeting.—H. O.

HEYWOOD.—Mr. Palmer, of Rawtenstall, delivered two very excellent discourses; good audience at night. Afternoon subject, "Spiritualism supported by the New and Old Testaments." Evening subject being a continuation of the afternoon's, showing the different phases of mediumship of the ancients, in contrast with our best and most modern mediums, illustrating with great force the superiority of Spiritualism over the common Christianity as taught by the churches.

HUDDERSFIELD. Brook Street.—Mrs. Green spoke well in the afternoon, giving some of her personal experiences as a medium, which are remarkable. The clairvoyance was very good, 16 out of 20 descriptions being recognized.—J. B.

LEICESTER. Liberal Club, Townhall Square.—Aug. 30, Mr. Chaplin lectured on "If a man die, shall he live again?" Sept. 6, Mr. Pinkney lectured on "Spiritualism, the Beacon Light of Truth."—S. A. S.

LONDON. 311, Camberwell New Road, S.E. (near the Green).—Through business pressure Mr. A. L. Ward has resigned the secretaryship, which duties will be carried on by Mr. W. E. Long until Tuesday, September 29, when a general assembly of the members will elect a successor. Theosophy, thanks to Mrs. Besant, is the sensation of the dull season in London, and on Sunday an expectant audience assembled to hear an analysis by Mr. W. E. Long of the voluminous letters and addresses which have filled the *Daily Chronicle* during the past week. Enormous interest is evinced and inquiry is rife. The "facts" of Spiritualism, despite the "folly" of some of its adherents, will, however, stand the test of investigation, and for the benefit of inquirers, the points of difference between Spiritualism and Theosophy will be presented on Thursday and Sunday evenings, the 17th and 20th September.

LONDON. Canning Town.—Our meeting was well attended. In the absence of Mr. Weedemeyer, a circle was formed with good results. Sunday next Mr. Walker will name a child. All friends heartily invited.—F. W.

LONDON. Forest Hill, 23, Devonshire Road.—After a reading by the chairman, the controls of Mr. Robson gave an address on "Progress." Our room was well filled.—H. W. Brunker, sec.

LONDON. Islington.—August 25, we held our first reception at 10, Park Street, and a very enjoyable evening was spent. Mr. King made a few remarks, and Mr. A. Glass read an able and interesting paper on "Phrenology." Even those who had studied the science gained considerable knowledge. He was asked questions by all, and afterwards gave one or two delineations of character. A cordial reception will be given to any one who would like to attend our Tuesday evening receptions. Second Reception, Sept. 1: Good attendance. Mr. Webster, an old Spiritualist of some 25 years' standing, gave an account of how he became a Spiritualist, and also some of his experiences as a medium, which proved very valuable to mediums present. Others gave accounts of the different phenomena they had witnessed. Altogether, it was a meeting which gave one the desire to make known to others what we Spiritualists know to be facts, and try to get them to search for the truth themselves and join us in the glorious work.—R. K.

LONDON. King's Cross. Copenhagen Hall.—Mr. H. Sells read a paper on the "Teachings ascribed to Christ," which he held to be of a high character (apart from all question as to origin), and maintained that good must result from any honest attempt to carry them out. The subject was briefly discussed; after which, Mr. Rodger gave us some account of the park meetings he had attended, where Mrs. Besant and the Mahatmic letters had been hotly discussed.—S. T. R.

LONDON. Marylebone. 24, Harcourt St.—Evening: Mr. McKenzie gave a very instructive lecture on "Phrenology," with delineations

showing the great advantage knowledge of the human character gives us in our dealings with one another.—R. Milligan and C. White, hon. secs.

LONDON. Hyde Park, near Marble Arch.—Open-air Spiritual Mission. Mr. Emms opened with an address upon the "Letters received by Mrs. Besant from the Mahatmas at Thibet," and maintained our position with respect to them. His remarks were supplemented by Messrs. A. M. Rodger, E. Bullock, and W. O. Drake, and the last-named also spoke on "Spirit-writing," which drew great interest. We had quite a number of questions at the close, and discussion from a materialist opponent, who came rather the worse off at the hands of Mr. Drake. A large gathering was kept together for two hours. A very large quantity of *The Two Worlds* were disposed of to eager recipients. Next Sunday (if fine) as usual, at 3-30. Several speakers. Percy Smyth, 34, Cornwall Road, W.

LONDON. Victoria Park.—Messrs. Emms and Rodger addressed a large meeting on the (at present) all-absorbing topic of Theosophy and Spiritualism, with special reference to the letter Mrs. Besant received in the same writing as one received by Madame Blavatsky. Mr. Emms said he did not doubt the truthfulness of Mrs. Besant, but held that Madame had sent the letter or caused it to be sent. Many questions were replied to, and a friendly discussion brought an interesting meeting to a close.

LONDON. Peckham, 33, High Street.—Morning: The secretary opened a discussion upon the necessity of public action on the population question consequent upon the retirement of Mrs. Besant. Evening, Mr. Butcher gave an address, comparing Spiritual Theology with Christian, contending that the theology which taught men to fear a God was not healthy or true.—J. Hawes, 36, Tyrrell Road, East Dulwich.

LONDON. Shepherd's Bush, 50, Becklow Road.—Good meeting. Mr. Norton's control gave an excellent address with good clairvoyance which gave general satisfaction. Next Saturday at 8 p.m., Mr. Norton. Sunday, Open séance. Tuesday, séance.—T. H.

LONDON. Shepherd's Bush, 14, Orchard Road.—Mrs. Mason's guides gave a beautiful discourse upon "Spiritual gifts," urging us to cultivate them for the enlightenment of mankind, and in preparation for our future spirit homes, concluding with descriptions of spirit friends present, all being recognized.—J. H. L.

LONGTON. 44, Church Street.—Mr. Llewellyn, of Burslem (normal), spoke on "The soul that wants God finds Him everywhere," from rational and scientific standpoints in a very able and learned manner, to a rather small audience, who were much pleased.—H. S., cor. sec.

MANCHESTER. Temperance Hall, Tipping Street.—Mr. J. B. Tetlow's afternoon subject was "In search of Spirit." Evening subject, "Old and new faith." Two very good lectures. The evening closed with very remarkable psychometric tests, which seemed to give great satisfaction to several strangers.—W. H.

MANCHESTER. Edinboro' Hall, Alexandra Park.—A fair day with Miss Walker, whose guides discoursed on "Spiritualism, the Light of the World," afterwards some very good clairvoyant delineations. At the committee meeting last Thursday we found ourselves advancing fast, and tender our thanks to our audiences, not forgetting those who by purity of motives are giving us "lifts by the way," for they are the vanguard of our advancement. Our Mutual Improvement Society commences on the first Sunday in October, at 10-30 to 12 a.m., and we heartily thank the Manchester, Pendleton, and Psychological Societies for their co-operation in this grand work. Yet our duty would be unfulfilled if we did not show our appreciation to Mesdames Britten and Wallis, Messrs. Morse, Tetlow, Wallis, and White, who have kindly consented to favour us with their presence at our Thursday evening lectures during October, whereby we hope to reap a grand harvest hereafter. (See Prospectives).—J. G. M.

MANCHESTER. Collyhurst Road.—Afternoon, Mr. Carline dealt with the question, "Can disembodied animals control us?" No. The only animal controls are those propensities inherent in mankind which, through abuse and perversion degrade spirits to such a state, that they imagine themselves animals and manifest as such. Evening, the three divine principles within us which relate to the great Father: "Faith, Hope and Charity." Faith is action. As everything first existed in thought, we obtain material production through faith. Hope is prayer. In trouble and adversity we hope to do better, therefore we console the soul. Charity is sympathy and love. By giving a helping hand and a kind word, we bring happiness and Heaven to our homes.—F. Taylor.

MONKWEARMOUTH.—Mr. Wilkinson gave a very instructive and interesting address on "Spiritualism and Theosophy."—R. O. H.

NORTHAMPTON.—Mr. Timson, of Leicester, with us. Afternoon subject: "Salvation." Evening: "Eternal Progress," making reference in the course of his address to Mrs. Besant. Altogether satisfactory meetings. Fair attendance.

OLDHAM. Spiritual Temple.—Afternoon: Owing to the inclement weather, also our holidays, very few came to listen to Mr. Johnson, but those that did were well satisfied with his remarks respecting an article by Mrs. Besant in the *Sunday Chronicle* on "Theosophy." Evening: Mr. Johnson's guides answered in the usual manner two very important subjects.—W. A. M.

OLDHAM. Bartlam Place.—August 30: We had Mr. Sutcliffe for the first time, and hope we may have the pleasure of listening to him again. Afternoon: He spoke in a genial manner on "Spiritualism, the Gospel of Common Sense" and "The Future Man," followed by psychometry. September 6: Afternoon, Mrs. Craven made a few interesting remarks, and in the evening took questions from the audience.—E. A. W.

PARKGATE. Rotherham.—Our brother, Mr. S. Featherstone, gave a very interesting and instructive lecture on "The origin of the soul," showing that it is beyond the reach of science to trace its beginning, which drew forth applause from the audience.—B. M.

RAWTENSTALL.—Services conducted by Mr. Sutcliffe, who gave discourses to good audiences, closing with psychometry, which was very good.

SOUTH SHIELDS. 16, Cambridge Street.—Tuesday, Sept. 1: Mrs. Young's guides gave a short address, followed by successful clairvoyance, particularly to strangers. Sept. 6: Mr. Wm. Davidson disappointed us. The chairman gave his experience of how he became a Spiritualist, afterwards the guides of Mr. Jos. Griffiths conducted the meeting

and were attentively listened to. The place has now been open three months.

SOWERBY BRIDGE.—Sunday last: Mr. Woodcock was too ill to come, and Miss Thorpe kindly officiated. A moderate audience and a good meeting.

STOCKPORT.—In the absence of Mr. Pemberton, Mr. Bradshaw dealt with the "Progress of Truth." What were considered wild theories to-day might be accepted facts to-morrow; remembering this, we must diligently plod on, guided by reason and the light within. Evening: "The Coming Religion." Attention was drawn to the crude ideas of religion and the struggles for freedom of thought; thinking people were altering their opinions. The coming religion would teach men to use their power wisely and well, the social condition of the people would be better attended to, humanity would become spiritually and intellectually free, and fewer physical and moral cripples be seen. Let us labour to this end, and the higher influences were ready to assist in the good work. Clairvoyance, partly recognized. Mr. Bradshaw's address gave satisfaction.—T. E.

TYNE DOCK. Exchange Buildings.—Mr. J. H. Lashbrooke favoured us with a comprehensive address on the subject, "Spiritual Dynasties." One or two clairvoyant descriptions were afterwards given by Mr. W. Davison.

WISBECH.—Mrs. Yeeles spoke from a subject chosen by the audience, "What foundation have the Spiritualists got, and what do they take it from?" There was also the naming of Florence, the youngest daughter of Mr. and Mrs. Upcroft-Hill, and granddaughter of Mrs. Yeeles. Miss Bella Yeeles sang in a very nice style "Ora pro nobis," and Master Ernest Patridge (of Liverpool), who has a very sweet voice, sang "The Chorister." Clairvoyance followed, every description recognized.—Miss Ada Weaver, cor. sec., Leverington.

RECEIVED LATE. Openshaw. Granville Hall.—Miss Pimblott was with us. Audiences small owing to bad weather. Harvest thanksgiving September 27. Pendleton.—Miss Patefield made a very favourable impression by her earnest and impressive addresses and clear clairvoyant descriptions. Crowded and delighted audience at night. Lyceum Usual proceedings, pleasant sessions.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BLACKBURN.—Present: 60 scholars, 9 officers. Poor attendance on account of very wet weather. The morning was devoted to entertainment, and Mr. J. T. Ward, conductor, told a very touching story, and singing. Recitations were given by the Lyceum scholars in a very creditable manner. Mr. J. T. Ward closed with invocation.—G. E. H.

BURNLEY. Hammerton Street.—A splendid day, the scholars coming well up with their recitations and readings. Rather small attendance owing to the wet weather, but harmony prevailed.—W. M.

BURNLEY. Robinson Street.—Attendance 60, the smallest for some time, the extremely wet morning and the holidays explain that.

BOLTON. Old Spinners' Hall.—Opened by Mrs. Hobster. Usual chain recitations heartily gone through. Song by Miss Hobster. Recitation by Miss Hatton, rendered with much feeling; reading by Mr. Garratt. Marching and calisthenics gone through in good style. A few words of advice from Mr. Peters on the benefits of healthy exercise, such as calisthenics, &c. Closed by Mr. Rigby.—H. G.

LONDON. Shepherd's Bush, 14, Orchard Road.—Our Lyceum children and friends' outing took place on Monday, August 31, to Burnham Beeches by brakes. Owing to the rain we could not hold an open air meeting; however, a very happy day was spent by about forty adults and twenty children, all taking tea together, after rambling through lovely walks, admiring God's wondrous works in nature, Mr. Hopcroft, Mr. and Mrs. Mason, Mr. Towns, and other friends being present. We beg to thank the following friends for their help: Mr. Towns 2s.; Mr. J. Burns 5s.; Mr. Everitt 2s. 6d.; Mr. Percy Smyth 2s. 6d.; Mr. Squires 1s. 6d.; Mr. Bullock 1s.; Mrs. Hannett 1s.; Mrs. Buckelder 1s.; and Mr. Mason 5s. Workers sadly needed in our Lyceum. Come, friends, and help us.

MANCHESTER. Collyhurst Road.—Through wet weather but few attended. Mr. Haggitt offered invocation. Responses, marching, and calisthenics creditably performed, recitation by Miss Jessie Warburton. Groups arranged for 30 minutes instruction. Conductor closed with benediction.—T. T.

OLDHAM. Bartlam Place.—Conducted by Mr. Fitton. Harmony prevailed throughout. Two recitations were given by Samuel Harrop in excellent style.—L. A. D.

OLDHAM. Temple.—Conductor, Mr. Garforth. Owing to the inclement weather only a small attendance. The usual programme was gone through in good style. Recitation by Miss Papworth. Song by Mr. Davenport. We formed a "group," and "Theosophy" was introduced by Mr. Bridge. A very interesting time was spent.—J. T. Standish, sec., 17, Hornby Street.

STOCKPORT.—Usual programme. Conducted by Mr. Crane, who gave the invocation. Stormy weather interfered with the attendance, which was below the average. Readings by S. A. Bailey, T. Bolton, G. Johnson, and W. Burrows.—T. E.

PROSPECTIVE ARRANGEMENTS.

BLACKBURN.—Sept. 13: Mrs. Britten's last visit. At 2-30, "Spiritualism—past, present, and future." 6-30, subjects chosen by the audience on Spiritualism, Religion or Reform. Silver collection expected. Teas will be provided in room. 27: Harvest Festival. Speaker, Mr. Geo. Edwards; and Miss Bailey, clairvoyant. The committee will be glad of fruit and flowers, or the loan of plants for decoration; also on Monday, Sept. 28, there will be a fruit banquet.

BOLTON. Bridgeman Street Baths.—Sept. 20: We are holding a Flower Service, and earnestly invite friends to be present. Mrs. J. A. Stansfield, speaker.

BRADFORD. St. James'.—Harvest Festival on Sunday, Sept. 27. Speaker, Mrs. Whiteoak.

BRADFORD. Walton Street, Hall Lane.—By kind permission of our Walton Street friends, Mr. William Galley has arranged for a week night service on September 15, for the benefit of one of our old pioneers, known as old Jemmy Lee. The whole service will be devoted to clairvoyance and psychometry. Mrs. Whitely of Quaker Lane, Little

Horton, has kindly offered her services, also Mrs. Russell and Miss Calverley. Our object is to practically help one who has helped many in time of sickness, and I hope all those interested will rally round and give a helping hand. Chair will be taken by Mr. W. Galley at 7-30 p.m. prompt. P.S. Donations can be sent to the secretary of the Walton Street society, Mr. Russell, which will be acknowledged.—W. G.

HALIFAX.—Sept. 13: Mr. Campion. At 2-30, "The present state of English society, and our duty therein." At 6, "Where, how, and why three years ago I became and remain a Spiritualist." Questions allowed at the close of each lecture.

HALIFAX.—The Flower Service and Harvest Festival, Sunday, September 20, conducted by Mr. Robert White, lately from Australia.

HANLEY.—Sept. 13: Mr. Victor Wyldes, 2-30, "How mediums may mutually develop, and Spiritual Conversation." 6-30, "A Heavenly Fanfare upon a myriad trumpets." 14: 7-30, Mental and Spiritual Photography," with scientific illustrations.

HECKMONDWICK. Blanket Hall.—October 4: Fruit Banquet and Harvest Thanksgiving. Speaker, Mrs. Mercer, of Bradford. We are expecting a grand display of fruits, vegetables, &c. Monday, October 5, at 7-30, Mr. and Mrs. Hargreaves, of Bradford. A welcome to all.

IDLE. 2, Back Lane.—On Saturday, Oct. 3, a grand entertainment will be provided by the leaders and scholars and friends, to consist of readings, songs, recitations, and dialogues, the proceeds to be used to purchase books for the lyceum. We trust all friends will rally round and make it a success. Those who cannot be present and are wishful to help the lyceum can do so by sending their mite, which will be thankfully received, to the president, Mr. Murgatroyd, 10, Highdale Terrace, Idle.—C. B.

LANCASTER.—Visitors at Morecambe are requested to note that Sunday, September 13, will be our anniversary. Afternoon: Service of song, "Rest at last." Evening: Dialogue by children, and address by Mr. Swindlehurst. Subject, "Spiritualism in Lancaster—What is it?"

LEEDS. Psychological Hall.—September 13: Mr. G. A. Wright will lecture. Psychometry to follow.

LIVERPOOL. Daulby Hall.—September 13: Mr. E. W. Wallis at 11 a.m. and 6-30 p.m. Questions from the audience answered.

LIVERPOOL. Psychological Hall.—A Sale of Work in Daulby Hall, Daulby Street, on Tuesday and Wednesday, October 6 and 7, in aid of the liquidation of the debt on the building. Mrs. Emma Hardinge Britten has kindly consented to open the Sale on Tuesday, at 2 p.m. Vocal and instrumental music during the afternoon and evening. Tea, coffee, and refreshments at reasonable prices. Season tickets: Sixpence; children, threepence. Donations and work will be gratefully received by the ladies of the committee.—Mrs. W. Glendinning, secretary.

LIVERPOOL. Lyceum.—Second annual picnic and excursion to Hale, on Tuesday, September 15. Meet at Daulby Hall at 10-30 a.m. Waggonettes to leave at 11 a.m. Refreshments on arrival; substantial tea at 4 p.m. Games, races, sports, &c., for which suitable prizes will be awarded. Tickets: Lyceum scholars, free; parents and friends, 3/6; children, 1/9. Must be purchased not later than Sunday night, 13th inst.—S. S. Chiswell, conductor; E. J. Davies, secretary.

LONDON. Forest Hill. 23, Devonshire Rd.—Wednesday, Sept. 16, a social tea and concert. Tickets, tea and concert, 1s.; concert only, 6d. Tea at 6-30; concert at 8. Friends from other societies cordially invited.—H. W. Brunker, 129, Stanstead Road, Forest Hill, S.E.

LONDON. Manor Park, Essex. 14, Berkley Terrace, White Post Lane.—Sept. 13, 11-30: Reception for spiritual students and inquirers. (Free.) Also the last Sunday in each month, 7-15 p.m., reception and experience meeting. Thursday, 11-30 a.m., inquirers' meeting. (Free.) Friday, 8-15, p.m., for Spiritualists only, and mediums weekly conference. (Free.) Manor Park, Essex. 1, Winifred Road, White Post Lane. First Sunday in each month, 7-15 p.m., reception. Tuesday, 8-15 p.m., reception and experience meeting. (Free.) Helpers welcome.

LONDON. King's Cross. 184, Copenhagen Street.—September 27: Tea at 5-30 p.m. Tickets, 9d., may be had of Mr. S. T. Rodger, 107, Caledonian Road, N., or at the hall.

LONDON. Marylebone. 24, Harcourt Street.—Sunday, Sept. 20: Tea and quarterly reunion. Tea at 5, reunion at 7. Speeches by well-known friends. Tickets 9d.

MANCHESTER. Edinboro' Hall, Alexandra Park.—Quarterly tea party and soirée, Monday, Sept. 28. Tea at 7 p.m., dancing at 8. Tickets 1s. Judging from our last party, an excellent tea will be provided by our friend Mr. Winson. A most enjoyable evening is anticipated.

MANCHESTER. Tipping St.—Sunday, Sept. 27, Harvest Festival. Speaker, Mrs. E. H. Britten. We trust many friends will make it convenient to be present, and that our members and friends will come forward with fruit, vegetables, and flowers to make our festival a grand success. The committee have decided to have the half-yearly meeting on October 3, and give a free tea to all members.

MANCHESTER.—Sunday morning circle at the Bridge Street Chapel, off Fairfield Street and Pin Mill Brow at 10-45 a.m. Doors closed at 11 prompt. Admission 2d each, to defray expenses.

MANCHESTER. 10, Petworth Street, Cheetham.—Mr. and Mrs. Wallis recommenced their sances on Friday, September 4. Doors close at 8-15. Friends and inquirers welcome.

MR. J. T. CHARLTON has removed to 22, Henry Street, Hetton Downs.

MR. JOHN WALSH, 4, Broomfield Place, Witton, Blackburn. Secretaries, please note change of address. He is now booking dates for 1892.

NORTH SHIELDS. Camden Street.—Sept. 13: Mrs. Wallis, speaker. Morning: "The Power of the Spirit." Evening: "Life in the Great Beyond." Sept. 14: "Life's Problems." Clairvoyant descriptions after each address.

OLDHAM. Spiritual Temple.—Harvest Festival, Sunday, September 20. The ladies have consented to occupy the platform, at 2-30 and 6-30. Monday, Fruit Banquet, at 7-30.

OPENSRAW. Granville Hall.—Harvest Thanksgiving Services, Sept. 27.

PENDLETON. Hall of Progress.—Second Anniversary, Sept. 13, at 2-45 and 6-30. Speaker, Mrs. Green. Choice hymns will be sung by lyceum members. A hearty invitation to all.—J. G.

ROCHDALE. Regent Hall.—Sunday, September 20, anniversary services, speaker, Mrs. E. H. Britten. Teas provided for friends.

SOUTH LONDON SPIRITUALISTS' SOCIETY. 311, Camberwell New Road (near the Green). The quarterly tea party and social gathering on Tuesday, Sept. 29. Tickets for tea and social, 6d.; for social, 3d. Tea at 7 p.m., after which, songs, games, and dances will form part of our "Happy Evening," to which we heartily invite our friends.

SOWERBY BRIDGE.—Sunday next, special reference will be made to the passing on of Mr. A. D. Wilson. Speaker, Mr. Hepworth. Sep. 20, Mr. E. W. Wallis.

STOCKPORT.—Sept. 26, Quarterly social and entertainment in aid of the fund. Tea at 5-30. Tickets, 8d., children, 4d.

SUNDERLAND. Centre House.—Harvest Thanksgiving services, Sept. 13, at 2-30 and 6-30. Speaker, Mr. Lashbrooke. Special music to appropriate hymns will be rendered by the choir and lyceum. On the Monday, a concert by choir and friends at 8 o'clock. Hall specially decorated. 20, Mr. F. Foster; 27, Mr. Henderson; at 8 p.m., members' quarterly meeting. Mr. Horatio Hunt will be in Sunderland from October 3 to 12, and can give sances. Arrangements to be made through Mr. Todd, 7, Winifred Terrace.

WALSALL. Central Hall.—September 13, Mr. J. J. Morse, at 11, "The inner light." At 6-30, "Spiritualism, the friend of true religion." Monday, same hall, 8 p.m., "Answers to Questions."

MEDIUMS AND SPEAKERS.

- Mr. John H. Barraclough, 10, Primrose, Churwell, near Leeds
Mrs. Bliss, test and medical clairvoyant, sances given by appointment, 23, Devonshire Road, Forest Hill, London, S.E.
Mr. Walter Buckley, 58, Boundary Street, Seedley, Pendleton, trance speaker and psychometrist. Open dates
Mrs. J. Burchell, 59, Otley Road, Bradford, trance speaker, medical clairvoyant and herbalist, receives and treats patients under the new herbal system. Charges moderate
Mr. J. T. Charlton, 22, Henry Street, Hetton Downs
Mr. W. O. Drake, 34, Cornwall Road, Bayswater, London, W.
Miss Gartside, 10, Lark Hill Court, Mizzy Road, Rochdale
Mrs. Gregg, 5, Crimble Place, off Tomlinson Street, Camp Road, Leeds
Mrs. Green, 83, Hind Hill Street, Heywood
Mr. Wm. Galley, 54, Pembroke Street, West Bowling, Bradford
Mr. and Mrs. Hargreaves, 18, Archer Street, Thornbury, Bradford
Mr. W. Hesketh, 23, Sewerby Street, Moss Side, Manchester
Mr. Thomas Hindle, 15, Chapel Walk, Eccleshill, near Bradford, inspirational and trance speaker, and clairvoyant. Open dates
Mr. J. M. Holehouse, Mr. Bowlers' Yard, Bridge Street, Belper, inspirational speaker, test and clairvoyant medium
Ithuriel, care of Mr. F. T. Hodson, psychometrist, clairvoyant, and test medium, Finsbury House, Caerleon Road, Newport, Mon.
Mr. W. Johnson, 148, Mottram Road, Hyde, near Manchester
Miss Jones, 2, Benson Street, Liverpool
Mr. W. J. Leeder, 17, Horton Street, Halifax
Mr. W. Little, Christian Spiritualist, inspirational, 32, Rawson Road, off Chorley Old Road, Bolton
Mr. William Coomer Mason, trance speaker, clairvoyant, psychometrist. Open dates. 51, Staniforth Lane, Park, Sheffield
Mr. and Mrs. Mason, 14, Orchard Road, Shepherd's Bush, London
Mr. J. Metcalfe, 605, Leeds Road, Bradford
Mr. John Moorey, 36, Lytham Street, Salford
Mr. J. J. Morse, 80, Needham Road, Liverpool
Mr. G. Newton, 6, Pym Street, Hunslet Road, Leeds
Mr. R. Peel, 40, Town Street, Armley, Leeds
Mrs. J. M. Smith, 5, Colville Terrace, Beeston Hill, Leeds, inspirational speaker, clairvoyant, phrenologist, psychometrist, trade and profession
Mr. Percy Smyth, 34, Cornwall Road, Bayswater, London, W.
Mrs. J. A. Stansfield, 13, Shaw Street, Oldham
Mr. and Mrs. W. Stansfield, 3, Upper Mount Street, Warwick Road, Dewsbury
Mr. J. W. Sutcliffe, 83, Moss Street, Rochdale
Mr. George Taylor, 42, Swan Street, Northampton
Mr. J. B. Tetlow, 140, Fitzwarren Street, Pendleton
Professor T. Timson, 201, Humberstone Road, Leicester
Mr. E. A. Verity, lecturer and debater upon Spiritualism and Theology, 156, Waterloo Street, Oldham
Mr. W. Wallace, 24, Archway Road, Highgate, London
Mr. and Mrs. E. W. Wallis, 10, Petworth Street, Cheetham, Manchester
Mr. J. Walsh, 4, Broomfield Place, Witton, Blackburn
Mr. V. Wyldes, 364, Long Acre, Birmingham

PASSING EVENTS AND COMMENTS.

(Compiled by E. W. WALLIS.)

SUNDERLAND.—The energetic secretary of the Centre House Society sends us the hymns for their harvest festival and other special services, neatly printed on eight pages, enclosed in a stiff paper wrapper. A very serviceable little pamphlet of judiciously selected hymns.

A MEMORIAL CARD, of chaste design in silver and black, of Abbey Durio Wilson, of Halifax, has reached us, with the family's kind regards. It bears the following suitable lines:—

Though from the clay my spirit's fled,

Oh! do not speak of me as dead;

I rise to live in spheres above,

Where strife doth cease, and all is love.

Brother Wilson's record was a clean and creditable one. He commanded the esteem and respect of those from whom he differed by his honesty, fidelity and consistency. His powers as an inspirational speaker were of a high order, and it is a pity that no biographical record of his life's labours in our cause has been made.

TOO LATE.—We have just received reports from Birmingham re Mrs. Smith's discourse, and from Newcastle-on-Tyne about Mr. Stephenson's discourse on "Mind, Soul, and Spirit." Both were interesting addresses.

AMERICAN NEWS. Lowell, Mass.—I am happy to inform you that Mr. Thomas Grimshaw, of Burnley, England, has occupied the rostrum of the Association of Spiritualists in this city for the last two Sundays, August 15 and 22, very acceptably. His lectures were logical and intelligently given, and his answers to questions were remarkable for their clearness and charitableness. Many Spiritualists of 30 to 40 years' standing remarked that they had rarely heard questions so ably handled, some of which excelled all their previous experiences. The audiences were good. The committee look forward to having Mr. Grimshaw again in the course of a few weeks.—E. Pickup.

MONEY.

THE fool's God; the wise man's devil;
Makes misers glad, and merchants civil;
Who lacks it, lacks a useful friend,
While rich men have them without end.
'Tis coveted by every thief,
And beggars crave it for relief;
In the race of life 'tis a bishop's goal;
On the way to heaven it damns the soul;
'Tis of various forms, its standard, gold,
And for it, virtue is bought and sold. —Peter Lee.

LET REPORTS BE ACCURATE.—A Birmingham correspondent writes: "Why do secretaries persist in sending glowing accounts to your valuable paper to take up room that might be occupied in a better manner? From the report of the *Birmingham Weekly Mercury* you will see that the friends at Birmingham confessed to the failure of the speaker as a representative of Spiritualism, and yet the secretary (I suppose) must send up the report as published in your paper for September 4. [The report in question does not praise the speaker. It merely states that his speaking was "enjoyed by many," and also affirms that the discourse "consisted in anecdotes of a personal character." The standing notice at the head of the reports, which appears in italics every week, distinctly repudiates any responsibility on our part. The writers who send reports to us must be held accountable, we only permit them to speak for themselves.]

A CHRISTIAN SENTIMENT.—A good friend has been having some copies of "How, and Why I became a Spiritualist? By Rev. Saml. Watson," distributed from house to house in South London. As the pamphlet in question has Mr. Morse's advertisement on the cover, the following kindly and gentle protest was sent to him on a postcard: "London, 13/8/91. Your pamphlet and book of 'How, and Why I became a Spiritualist?' has just come into my possession by a man coming at the door, and it is lucky for him he cleared off sharp, for distributing the damnable, blasphemous, and filthy doctrine contained therein. The whole of the publications, yourself, the authors, and your agents deserve nothing more or less than HELL-fire. If you wish to know who I am, answer in D. Telegraph.—PROTESTANT."

SPIRITUALISTS AND BAPTISM.—The *Stockport Express* says: "An 'Occasional Visitor' to the Hall of Spiritual Progress, Wellington Road South, writes, 'Something special occurred on Sunday last at the evening service, viz., the baptism—or, as the people prefer to call it—the naming of a baby. Their procedure is somewhat different from our orthodox manner. The child was placed in the arms of one of their leading men, who implored that the Great Spirit might bless it and make it a blessing to humanity; and instead of sprinkling the infant with cold water, he placed a few beautiful flowers upon the face of the little one, and the congregation afterwards rose and sang the magnificent baptismal hymn—

Oh, little babe, who weeping entered earth,
While all around thee smiled upon thy birth,
Mays't thou so live that thou, as in sweet sleep,
Depart in smiles, while all around thee weep.

As an observer, let me say that the hymns these people sing are very beautiful.

A STRIKING TEST.—Thinking the following true incident may prove of interest and, perhaps, of benefit to some of your readers, I send it subject to your approval or correction: Having a younger brother away out in the Argentine Republic, from whom I had not had any letter for several months, and feeling anxious about him I sent one of his letters sealed up and enclosed along with a note to Mrs. Bliss, 23, Devonshire Road, Forest Hill, London, S.E., asking her to kindly allow her controls to try, by means of the sealed letter, to trace my brother. In a few days—on 15th July last—I received her reply, giving the result of her control Vigo's attempt, on the 13th July, to trace him. It was to the effect that she had ascertained, by the aid of my spirit relations, that I need not be at all anxious about my brother, as, although he had been ill, he was then quite well, but being far up the country all communications were for a time cut off, yet I should hear from him in five or seven weeks, &c., &c. On Sunday last, August 23, just five weeks six days after the above date, I received a letter from my brother, dated July 5, saying he had been ill for some weeks through an accident at a saw bench, and, therefore, had been unable to write, but was again quite well. He had not received any home letters since February, as, being very unsettled, he had not sent his address to the Buenos Ayres firm who receive and again forward his letters. I enclose the account of Mrs. Bliss' control's successful description; also my brother's letter.—Yours truly, WILLIAM BROWN.—[We have seen both letters, and can vouch for the accuracy of the above statements.—E. W. W.]

DEATH A CHANGE OF STATE, NOT A TRANSFORMATION.—Spiritualists say our contact with Spiritual people has made us certain of this one thing, that the heaven of popular theology and the hell also have no existence—that death does not make any great or sudden change. People have only got one step higher. It may be, however, that our judgment of earthly wandering has not been built on the knowledge of the real, and thus some whom we might have relegated to a low position are high, and some whom we think worthy of praise and honour are poor indeed. We find that death tries all. The real is seen, masks are

unnecessary, for, as Tennyson has put it—"The dead shall look me through and through." People in spirit life, who may have dwelt in that condition for long periods, are not necessarily better than those on earth who have not arisen from any tomb, but who are all for others, all gentleness, full of sympathy for woe, and who without haste and without rest work for aye. Spirits not elevated are closest at hand to our earth, and sometimes they have the power—well, not to bless. We have let them go out of life without warmth, and the higher spirit's love has not yet had power to melt them down, but daily, hourly the change goes on. Not for ever does any one continue in the baser way. Sooner or later the bright spark of better desires is kindled into flame by the breath of some generous spirit's love, and then the march is begun to victory, sure to become a participant in the highest and best. When you step out of this world you will not be glorified, not changed; were you so, then miracles not law would abound. The natural growth of every tree and flower, and man, is grander far than tricks of legerdemain. The life we live, the fact that we are here, is more wonderful than any miracle, ancient or modern. In the other life will be found the same men and women we knew here—some duplicates of themselves, some showing growth, but the same. I will know my own in spite of time. You will also know yours. We cannot be separated from those we love by anything. We shall be fully satisfied.—J. R.

REV. EDWARD WHITE ON SPIRITS.—The *Christian World* for August 27, contains a letter from Rev. E. White.—"Many years ago, while the reality of these 'manifestations' was still doubted, I was present in a private family well known to me, where all the conditions of absolute freedom from trickery were fulfilled, and where striking communications were made, under my own hand, through simple machinery, which completely satisfied me of the reality of some spiritual action. Since then I have personally known William and Mary Howitt, Professor De Morgan, Mr. Carter Hall, and other famous practitioners of these 'curious arts.' But I go much further than the Psychical Society, being fully persuaded that the results occurring are produced in many cases by the action of disembodied spirits, mostly human and non-Christian." It is something to find the facts admitted.

NOT LAWFUL.—Rev. White continues, "The reality of such experiences I hold it lawful for competent inquirers to test by careful examination. But once determined to be real and spiritual, I hold just as firmly that further communication is unlawful, being forbidden by both the Jewish and Christian revelations. In the eighteenth chapter of Deuteronomy there is an express prohibition of necromancy. "There shall not be among you a 'seeker to the dead' (so it reads in the Hebrew), 'for all that do these things are an abomination to the Lord.' Then follows the reason of this command. "A prophet shall the Lord thy God raise up unto thee, of thy brethren, like unto me." Home-made prophecy was the only genuine article, all else was condemned—of course.

A FALSE CONCLUSION.—Rev. White concludes that this means "God will give you, on this side the veil, all the information which He designs you to have from the Spiritual world; and the necromantic arts were thereupon punishable with death." Further on he says, "Heathen Spiritualism is set against Hebrew prophecy; both are acknowledged as real, but the latter alone is Divine." That is the secret of the whole business. The Hebrews claimed special Divine guidance, and denounced all except their own orthodox mediums. Rev. White misreads the meaning of the text; it simply asserts that they are to be guided by a medium of their own tribe—one of their brethren. But if the text applies to us, so also does the command. Will he, therefore, kill all mediums? if not, why not? Spirit-communication must be judged on its merits, not by the out-of-date statement of a book which have no application to present-day facts.

TO CORRESPONDENTS.

BY THE EDITOR OF "THE TWO WORLDS."

BOLTON.—Your poem received; much obliged, but we cannot use it. It is wholly unsuited to our columns. Rough unrhythmical rhymes, called "poems," may sound well enough when given *viva voce*, with point and emphasis, but read most objectionably to educated persons. It is one thing to speak forcibly, another to read critically.

ELION.—Your poem contains no less than three times repeated words, which polite lips decline to utter. Words commencing with a d and ending severally with n's and d's. When will our friends learn that harsh or objectionable ideas may pass muster in refined phraseology, but will shock and hopelessly repulse and offend in coarse language? Editors are not answerable for this desire on the part of a progressive age to improve the tone of manners as well as mind. All they can do is to bend to it, and say refinement in language is at least a token of refinement in mind, whilst vulgarity is the reverse.

"To my Child," "To a Star," "To a Faded Tree," "Our Home," "In a Cabin," "Reflections," "What is Life?" and about forty other unrhythmical poems necessarily declined with thanks. Stamps sent for their return are necessary to recoup the editors for postage.

BRETONNE.—Very much obliged for the offer, but family communications given "in the home circle" are not only uninteresting to others, but regarded as a foolish and egotistical waste of space, unless they come verified by well-known public personages, or accompanied by, and testify of, remarkable phenomenal circumstances. Personal communications are, in fact, personal only.

SPIRIT LIGHTS.—There is no sure or reliable guide by which the various colours presented to the eye of the clairvoyant can be explained. Like the natural eye, the spiritual sense of sight perceives those rays of the sunbeam most in affinity with the seer. We can only add it is asserted (but we think without proof) that blue signifies truth; white, purity; and gold colour, worship or Deity.

MRS. WHITEOAK is down to speak at Cowms, Heckmondwike, and Yeadon next Sunday.

BRISTOL.—Will Spiritualists residing in Bristol, who can assist a lady anxious to know more of Spiritualism, forward their names and addresses to us, so that we can put them into communication with this earnest enquirer?

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Mrs. Gregg, Trance Speaker and Clairvoyant, No. 5, Crimble Place, off Tomlinson Street, Camp Road, Leeds.
Mr. Towns, Medical Diagnosis, Test and Business Clairvoyant, at home daily, and open to engagements. Address—124, Portobello Road, Notting Hill, London, W.
Mr. Hensman, Test, Trance, and Business Clairvoyant, gives private sittings by appointment at Mr. Warren's, 245, Kentish Town Road, London, N.W.

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- Leicester.**—Professor T. Timson, 201, Humberstone Road (opposite Midland Passenger Station).
- Leith.**—Smith and Bowman, Chemists, 3, Duke St., and at Edinburgh.
- Lincoln.**—Boot's Pure Drug Stores, 281, High St, 153, High St, St. Mark's.
- Liverpool.**—A. W. Fisher, 22, Newland Street, Everton.
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- T. S. Alder, 140, New Bridge Street.**
- Crossling and Co., 144, Shields Road, Byker.**
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