

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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PLATFORM GUIDE.

SUNDAY, NOVEMBER 1, 1891.

Societies marked thus * are affiliated with the National Federation.

- * *Accrington*.—26, China St., Lyceum, 10-30; 2-30, 6-30, Miss Gartside.
Armley (near Leeds).—Chapel Lane, 2-30, 6-30, Mrs. Beanland.
Ashington.—New Hall, at 5 p.m.
Bacup.—Meeting Room, Princess St., 2-30 and 6-30: Mr. Stewart.
Barrow-in-Furness.—82, Cavendish Street, at 11 and 6-30.
Batley Carr.—Town St., Lyceum, 10 and 2; at 6-30, Mrs. Berry.
Bailey.—Wellington St., Lyceum 10, 1-45; 2-20, 6, Mrs. Wade.
Beeston.—Temperance Hall, 2-30 and 6, Mrs. Dickenson.
Belper.—Jubilee Hall, 10, 2, Lyceum; 10-30, 6-30, Mr. W. Walker.
Bingley.—Wellington St., 2-30, 6: Mr. J. Lund.
Birkenhead.—84, Argyle St., at 6-45: Mr. Seymour. Thursday, at 8, Mr. Tolley, Séance.
Birmingham.—Oozells Street Board School, at 6-30.
 * *Smethwick*.—43, Hume Street, at 6-30: Mrs. Barr.
 West End Chambers, Broad St. Corner.—6-30.
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, Mr. P. Lee.
 * *Bolton*.—Bridgeman St. Baths, 2-30, 6-30.
 * *Spinners' Hall*, Town Hall Sq., Lyceum, 10; 2-30, 6-30, Mr. White.
Bradford.—Walton St, Hall Lane, 2-30, 6: Mr. A. Moulson. Mon, 7-30.
 * *Otley Road*, at 2-30 and 6: Mrs. Whiteoak.
 * *Little Horton Lane*, 1, Spicer St., 2-30, 6: Mr. Peel.
 * *Milton Rooms*, Westgate, 10, Lyceum; 2-30 and 6, Mr. Wallis.
 St. James's Church, Lower Ernest St., Developing Circle, 10-30; 2-30, 6-30, Mr. and Mrs. A. Marshall.
 448, Manchester Rd., 2-30 and 6: Mr. J. Collins.
 Bankfoot.—Bentley's Yard, at 10-30, Circle; at 2-30 and 6, Mrs. Dix. Wednesday, at 7-30.
 * *Birk Street*, Leeds Rd., 2-30, 6: Mr. J. Kitson.
 Bowling.—Harker St., 11, 2-30, 6: Mr. Firth. Wed., 7-30.
 Norton Gate, Manchester Rd., 2-30, 6: Mrs. Mercer. Tues., at 8.
 * *Brighouse*.—Oddfellows' Hall, Lyceum, 10-15; 2-30, 6.
 * *Burnley*.—Hammerton St., Lyceum, 9-30; 2-30, 6-30, Mr. Macdonald.
 * *Robinson St.*, Lyceum, at 9-30; 2-30, 6: Mr. J. Walsh.
 102, Padiham Road, at 2-30 and 6-30: Mrs. Heyes. Tuesday and Thursday, Developing, 7-30. Wed., 7-30, Private Circle.
 Maden Fold, at 2-30 and 6-30: Mr. Taylor.
Burslem.—Newcastle St., Lyceum, 10-30; 2-30, 6-30, Mr. Llewellyn.
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.
Cleckheaton.—Walker St., Lyceum, 9-45; 2-30, 6, Mr. Rowling.
 * *Colne*.—Cloth Hall, Lyceum, at 10; 2-30 and 6-30, Mr. Galley.
 * *Cowns*.—Spiritual Rooms, 2-30, 6: Mrs. Jarvis. Wed., 8, Circle.
 * *Darwen*.—Church Bank St., Lyceum, at 9-30; at 11, Circle; at 2-30 and 6-30.
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, 6: Mr. J. Clare.
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. H. Hunt, & on Monday, at 7-30.
Hanley.—Hall, Marsh St., Lyceum, 10-30; 2-30, 6-30, Rev. C. Ware.
Heckmondwike.—Assembly Room, Thomas Street, at 10, Lyceum; at 2-30, 6. Thursday, at 7-30.
 * *Blanket Hall Street*. Lyceum, at 10; at 2-30 and 6, Mrs. Bentley. Monday, at 7-30. Public Circles, Mondays and Saturdays, at 7-30. Members', Tuesdays.
 * *Heywood*.—Moss Field, at 2-30 and 6: Mr. Mayoh. Wed., 7-30.
 * *Huddersfield*.—Brook St., Lyceum; 2-30 and 6-30, Mr. J. Armitage.
 Institute, 3A, Station St., 2-30, 6: Mrs. Wade.
Idle.—2, Back Lane, Lyceum, 2-30, 6: Miss Walton.
Keighley.—Lyceum, East Parade, 2-30 and 6.
 * *Assembly Room*, Brunswick St., 2-30 and 6.
 * *Lancaster*.—Athenæum, St. Leonard's Gate, at 10-30, Lyceum; at 2-30, Mrs. Fryers; at 6-30, Lyceum.
Leeds.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, 2-30 and 6-30: Mr. Postlethwaite.
 * *Institute*, 25, Cookridge St., Lyceum, at 10-30; at 2-30 and 6-30, Mrs. Stansfield.
Leicester.—Liberal Club, Town Hall Square, 2-30, Lyceum; 11, 6-30.
 Millstone Lane Hall, Lyceum, 2-30; 10-30, 6-30.
Leigh.—Newton Street, at 2-30 and 6-15.
Liverpool.—Daulby Hall, Daulby Street, London Road, Lyceum, at 2-30; 11, 6-30, Mrs. E. H. Britten.
London.—Camberwell Rd., 102.—At 7-30, Open meeting. Wednesdays, 7, Free Healing; at 8, Developing.
Camberwell.—311, Camberwell New Rd. (near the Green), at 11-15, "Study of Mediumship"; at 8, Lyceum; at 7, Mrs. Stanley and other ladies. Tuesday, at 8-30, Committee. Thursday, at 8-30, Public Discussion—"Re-incarnation."
Canning Town.—2, Bradley Street, Beckton Road, at 7: Mrs. Weedemeyer. Tuesday, Séance, at 7-30.
Clapham Junction.—16, Queen's Parade, at 7-30.
Forest Hill.—23, Devonshire Road, at 7: Reading and Debate. Thursday, at 8, Captain Pfoundes on "Theosophy."
Islington.—Wellington Hall, Upper Street, at 6-45.
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 7-30.
King's Cross.—184, Copenhagen St., N., at 10-45: "Theosophy," Mr. A. M. Rodger; at 6-45, Mr. Jeffery (expected). Friday, at 8-30, Circle, Mr. Webster.

- Manor Park, Essex*.—14, Berkley Terrace, White Post Lane, 11-30: Reception. Last Sunday in month, 7-15, experience meeting. Thurs., 11-30 a.m., inquirers' meeting. Friday, 8-15, p.m., for Spiritualists, mediums' conference. 1, Winifred Road, White Post Lane. First Sunday in month, 7-15, reception. Tuesday, 8-15 p.m., experience. All meetings free.
Marglebone.—24, Harcourt St., at 11, Mr. Dales, "Mind Action—how evolved"; at 7, Captain Pfoundes, "Criticisms of Theosophy." Thursday, at 7-45, Mrs. Mason—Mr. Hopcroft's Benefit. Saturday, at 7-45, Séance, Mrs. Treadwell.
 * *Notting Hill*.—124, Portobello Road. Tuesdays, at 8, Mr. Towns.
Peckham.—Winchester Hall, 33, High St., 11-15, Mr. Munns; at 7, Mr. Dale. Friday, 8-15, Healing.
Shepherds' Bush.—50, Becklow Rd., at 7: Mr. Norton. Tuesday, 8, Mr. Norton. Thursday, Séance for Development. Sat., 8.
Shepherds' Bush.—14, Orchard Rd., Lyceum, 3; at 7: Mr. Towns, Psychometry. Tues., 8, Séance, Mrs. Mason.
Stepney.—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday, at 8.
Stratford.—Workman's Hall, West Ham Lane, E., at 7.
Tottenham Court Road, 73.—Athenæum Hall, 7 p.m., Rev. Young.
Longton.—44, Church St., at 11 and 6-30.
 * *Macclesfield*.—Cumberland St., Lyceum, 10-30 and 2-30; at 6-30, Miss Pimblott. Questions invited.
 * *Manchester*.—Temperance Hall, Tipping St., Lyceum, 10; 2-45, 6-30, Mr. J. B. Tetlow. Bridge St. Chapel, Pin Mill Brow, at 10-45, Circle. Admission 2d.
 Collyhurst Road, Lyceum, 10-30; 2-30, 6-30, Mr. Haggitt.
 Edinburgh Hall, nr. Alexandra Park Gates, at 10-30, Debate, Mr. Hesketh, "Bible Spiritualism"; 8, 6-30, Mrs. Horrocks.
 10, Petworth St, Cheetham. Fridays, at 8, Séance.
Mexborough.—Market Hall, at 2-30 and 6.
 * *Middlesbrough*.—Spiritual Hall, Newport Road, Lyceum & Phrenology, 10-45; 2-30, 6-30, Mrs. J. Stansfield.
 Granville Rooms, Newport Road, at 10-30 and 6-30.
Morley.—Church St., Lyceum, 10 and 2; 2-30, 6, Mr. Walker.
 * *Nelson*.—Bradley St., 2-30, 6: Mrs. Beanland.
 * *Newcastle-on-Tyne*.—20, Nelson St., at 2-15, Lyceum; at 6-30, Various Speakers. Experiences.
Newport (Mon.).—The Homestead, 60, William St., at 11 and 6-30.
North Shields.—6, Camden St, Lyceum, at 11; 6-15.
 41, Borough Rd., at 6-30.
Northampton.—Oddfellows' Hall, Newland, 2-30, 6-30, Mr. Veitch.
 * *Nottingham*.—Morley Hall, Shakespeare St., Lyceum, at 2-30; 10-45 and 6-30, Mrs. Barnes.
 * *Masonic Lecture Hall*, 10-45 and 6-30: Open.
 * *Oldham*.—Temple, Union St., Lyceum, at 9-45 and 2; 2-30 and 6-30: Lyceum Open Sessions.
 * *Hall*, Bartham Place, Horsedje St., Lyceum, 10 and 2; 3 and 6-30, Messrs. Fitton and Savage. Monday, at 7-45. Thursdays, at 7-45, Public Reception Circle.
Openshaw.—Granville Hall (Liberal Club), George Street, Lyceum, at 9-15 and 2-15; at 10-30 and 6-30, Mr. Hepworth.
 * *Parkgate*.—Bear Tree Rd., 10-30, Lyceum; 2-30, 6.
 * *Pendleton*.—Cobden St. (close to the Co-op. Hall), Lyceum, at 9-30 and 1-30; at 2-45 and 6-30, Mrs. Gregg.
Radcliffe.—Spiritual Hall, 1, Railway Street, 2-30, 6-30.
Rawtenstall.—10-30, Lyceum; 2-30, 6, Mrs. Best.
Rochdale.—Regent Hall, 2-30 and 6: Public Circles.
 * *Michael Street*, at 2-30 and 6: Mr. Hopcroft, and on Monday. Anniversary. 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 8 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 and 6: Mr. Pawson.
 * *Slaithwaite*.—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, Mrs. Crossley.
Spennymoor.—Central Hall, 2-30, 6. Thurs., 7-30. Helpers welcome.
Stockport.—Hall, Wellington Road, near Heaton Lane, Lyceum, at 10 2-30, 6-30, Mrs. Johnstone. Thursday, Private Circle, 7-30.
Stockton.—21, Dovecot Street, at 6-30.
Sunderland.—Centre House, High St., W., at 2-30, Lyceum; at 6-30, Mrs. White.
 Monkwearmouth.—8, Ravensworth Terrace, 6-30.
Tunstall.—13, Rathbone Street, at 6-30.
Tyne Dock.—Exchange Buildings, 11, Lyceum; at 6, Mr. Bowmaker.
 * *Walsall*.—Central Hall, Lyceum, at 10; 11 and 6-30, Mrs. Wallis.
Westhoughton.—Wingates, at 6-30: Rev. W. Reynolds.
West Pelton.—Co-operative Hall, Lyceum, at 10-30; at 2 and 5-30.
 * *West Vale*.—Green Lane, 2-30, 6, Mr. Bloomfield.
Whitworth.—Reform Club, Spring Cottages, 2-30, 6: Miss A. Walker.
Wibsey.—Hardy Street, at 2-30 and 6.
Wisbech.—Lecture Room, Public Hall, 6-45: Mr. Ward.
Woodhouse.—Talbot Buildings, Station Road, at 6-30.
Yeadon.—Town Side, at 2-30 and 6: Miss Calverley.
Windhill.—12, Cowling Road, 2-30, 6: Mr. Hindle.

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THE ROSTRUM.

A PLEA FOR THE UNITY OF CHRISTIANITY AND SPIRITUALISM.

To the Editor of "The Two Worlds."

MY DEAR MADAM,—I fear I am tresspassing too much on your kindness, yet still I venture to hope that you will forgive my making a last attempt to render myself intelligible upon this question.

In the first place I would remark that the above heading is not mine, neither did I ever imagine that a true Spiritualist could accept and blend with his Spiritualism the absurd dogmas that are called Christianity, of which, as you truly remark, "The very pivot around which the entire doctrine of Christianity (?) revolves is the vicarious atonement of Christ 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 has made, and the entire teaching, creeds, and dogmas of modern Theology." In all this I quite agree with you, and therefore could never desire that this dogma and all that it involves should be in any way accepted and mingled with the truths of Spiritualism. At the same time I do not find that Jesus ever did teach this dogma of a vicarious atonement for the sins of mankind.

In my first letter (No. 194) my fourth theorem was that "The truths of all religions are the same and unchangeable," and then, quoting the five fundamental truths accepted by Spiritualists, I added, "The truths taught by Jesus are the same." To this assertion you, Madam, take exception, and say "No." But it appears that they must necessarily be so if they be truths at all, and if my second theorem be correct that "No truth can be at variance with any other truth." But I neither thought, asserted, or inferred that all that is taught as, and called, Christianity is also true and should be accepted as such by Spiritualists or others, as I am quite convinced that they are, in their entirety, thoroughly incompatible one with the other.

When I wrote "I do not see that a man cannot be a true Spiritualist and a true Christian at the same time in the proper acceptance of that term," I merely meant to say, or infer, that "All truths being eternal" they are and remain the same whether they be accepted by Christian, Buddhist, Spiritualist, or any other denomination of religionists.

In that letter my purpose was not to discuss any theological questions, as I said, "I have been induced to pen the foregoing remarks from observing that many platform speakers and others have of late years been much given to condemning Christianity *in toto*." And I merely wished to offer for the consideration of such speakers my opinion that their object might be more effectually attained, and with a less amount of friction and opposition, by simply ignoring the word Christianity—which as at present used is almost indefinable, the various sects being so numerous—and using instead thereof the terms "popular orthodoxy," or "popular theology," when combating the erroneous doctrines miscalled Christianity.

My sole object in writing was to prevent the frightening away of earnest inquirers at the outset by unnecessarily wounding their most cherished prejudices. Christians—as they consider themselves—would bear to have "Ecclesiasticism," or "Popular Orthodoxy," or "Popular Theology" subjected to the scalpel of the theological anatomist without compunction, but tell them that the body to be dissected is called Christianity, and they will shrink with horror from the very idea of the profanity of the operation. I read that the early anatomists were permitted by the orthodox of those days to experiment on the carcasses of the lower animals without let or hindrance, but when they began to experiment on the carcasses of human beings, there immediately arose a storm of indignation, and the inquiries into the arcana of Nature were denounced as worse than heretical. Is it not much the same now? Do we not virtually say that it is meritorious in the theological anatomist to probe, dissect, and examine into the minutest details of all other religions, but it immediately becomes sacrilege if he adopts the same process in regard to our religion? He must not search into such a sacred subject with his profane eyes and unholy hands.

Time and reason have, at length, worked a change, and led the orthodox to acknowledge that there is no more profanity in seeking knowledge as to the anatomy of a human being than there is in inquiring into that of a dead animal. And by avoiding the use of the word Christianity, as thus suggested, time and reason will lead the orthodox inquirer to see that the truths of Spiritualism need not be rejected as being opposed to the truths of any religion, and that a religion which will not bear investigation is unworthy the support of rational beings.

I believe that the sum and substance of what Jesus taught was "Love to God and love to man," and that it is a religion which, if practically carried out in our daily life, would regenerate the world. I am aware that it is urged that, in the present day, it would be impossible for isolated individual Christians *literally* to obey *all* the precepts and follow the example of Jesus whilst living in a state of society which is so utterly opposed to the practices and precepts which it was the great purpose of His existence to inculcate and exemplify. His desire was that *all* men should, to the best of their ability, love God—"Our Father which is in heaven," not the jealous, vindictive, despotic Jehovah of the Jews; and He supplemented the commandments given to, or by, Moses, by saying: "A new commandment give I unto you, that ye love one another." Whatever other things He may be reported to have said, I think it cannot be denied that the whole of His teachings had these great objects in view, and that the universal practice of these precepts would render their individual practice much more easy and profitable to every human being, and cause this to become a much happier sphere of existence than it is under the régime of "Everyone for himself; care nothing about the welfare of your neighbour." And, moreover, the great Messenger of Truth taught that love to God and love to man comprised the whole of the law and the prophets. Has Spiritualism any higher aim than this?

Whether or no Jesus was the first person to preach this religion is immaterial to me, as I wished to be understood when I wrote (page 513): "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." This remark applies also to the "Lord's Prayer." I was cognizant of the version of it as quoted by Gerald Massey, and did not assert that Jesus was the

originator of it, but simply that He gave it (or quoted, might have been said, although that would not have been quite correct, the words not being identical) as a *model* prayer. I must still agree with Rénan, that the originality consisted in His having so persistently insisted upon and taught in an especial manner the Fatherhood of God and the delightful theology of love, which neither the Jew nor the Mussulman understood or practised, but which Jesus, both by precept and example, sought to make a real and vital religion for the whole of the human race. This is neither asserting nor assuming that it was requisite for "any God to descend to earth to teach them," or even insinuating anything of the kind, therefore, so far as I am concerned, did not require any controversion; and whether Jesus ever lived on earth or not—as some contend—does not affect the validity and worth of the religion of "Love to God and love to man"—as said to have been taught by Him—nor will the acceptance and practice of it by all mankind prove detrimental to the welfare of any soul on earth, in hades, or in heaven.

I think, my dear madam, that the foregoing remarks will show that I have preferred "to take the Jewish Messiah as authority for the doctrines of love, forgiveness of enemies, the Fatherhood of God, the brotherhood of man," &c., &c., because it is utterly impossible for me to discover the name of the first individual who enunciated all, or any, of them. I only know that they are said and believed throughout Christendom to have been taught by Jesus of Nazareth, and it is more convenient to accept them, when writing to Christians on these subjects, as having been taught by Him, rather than to seek to prove their authority by referring back to Brahma, Buddha, Confucius, or any other ancient philosopher or religionist. Mr. H. Junor Browne in his work, "Holy Truth," quotes this as spirit teaching—"What the world has now to do is to cast away error in every shape, and cleave to the truth wherever obtained. We can teach you nothing new. No purer and more soul-saving doctrines can ever be preached than those taught by Jesus," and again, "As for himself, I do not for a moment believe that he was capable of falsehood, but how could he be accountable for what his disciples said of him? And you know that every man tries to glorify his leader. I love and reverence his great fraternal love, his uprightness and self-denial and other virtues, but I would root out the heathenish doctrine that he was God, as a doctrine most pernicious to mankind."

Apropos to the policy of condemning "Christianity" *in toto*, allow me to cite from "Holy Truth," pp. 23-24, as follows: "Dread, doubt, vague fears, and undefined terrors, are the accompaniments of ignorance. Enlightenment and education alone can dispel them. . . . On the other hand, error is not to be rooted out of the mind of man by reproaches or railings, flashes of wit, or biting jests, loud acclamations or triumphs over a mistake—such means only cause darkness and confusion in the minds of our opponents. We must remember that every man's opinion is correct in his own eyes until disproved. Man has been cradled, nursed, reared, and lived in superstition. Therefore, until the light of reason dispels the darkness of credulity, advancement cannot be expected without some new influences being brought to bear. Know you not there are tides and opportunities in human or rather worldly affairs? . . . It was doubtless in one of these Spiritual tides 1,800 years ago that the greatest of all reformers proclaimed peace and good will to man."

In conclusion, Madam, permit me to say that I cannot altogether regret my unintelligibility, inasmuch as it has elicited your very able comments on the popular theology of the present age, and will, I hope, be productive of a vast amount of good. But I am still of opinion that the popular beliefs are not those which Jesus himself would acknowledge that He intended to teach, but are quite contrary thereto, and base calumnies on him and our Father in Heaven. With best thanks for your kind condescension, believe me to remain, my dear Madam, yours faithfully,

ARCANUS.

Cambridge, October 2, 1891.

P. S.—I do not ask you to print this letter in *The Two Worlds*, but, if you do not, I should be pleased to see a note therein from you, exonerating me from the charge of having been so inconsistent and false to all my previous writings as to desire to attempt the amalgamation of the truths of Spiritualism with the popular errors of any religion, by whatever name it may be called. I only wished to show that the truths and the truths only were alike in all religions, and that a truly Christian man, such as Christ, in accordance

with the religion of love, would approve of, need not cease to be a Christian in the *true* sense of the word because he was also a Spiritualist; and, further, that the Spiritual propagandist would more easily attain the object he has in view were he to expose, proclaim, and denounce the false teachings of the different sects of religionists under the style and title of "Popular Theology" rather than under that of Christianity.

[NOTE.—It has been said by Butler, or some other equally well-known judge of human nature, that

"A man *convinced* against his will
Is of the same opinion still."

Deeming that where a man leads, a woman may follow, we beg to subscribe to the above distich, and say, despite of all "Arcanus's" "words, words, words," we are of precisely the same opinion as we recorded in our last answer to our learned correspondent. Seeing, however, that in the present article nothing has been advanced not heretofore dealt with, and the subject *pro* and *con* has been sufficiently thrashed out for the readers of our little paper, we simply give our contributor the benefit of the last word for the sake of the respect we accord to his literary power and liberal views.—ED. T. W.]

WHY THEY TWINKLE.

WHEN Eve had led her lord away,
And Cain had killed his brother,
The stars and flowers, the poets say,
Agreed with one another
To cheat the cunning tempter's art,
And teach the race its duty,
By keeping on its wicked heart
Their eyes of light and beauty.
A million sleepless lids, they say,
Will be, at least, a warning;
And so the flowers would watch by day—
The stars from eve to morning.
On hill and prairie, field and lawn,
Their dewy eyes upturning,
The flowers still watch from reddening dawn
Till western skies are burning.
Alas! each hour of daylight tells
A tale of shame so crushing,
That some turn white as sea bleached shells,
And some are always blushing.
But when the patient stars look down
On all their light discovers—
The traitor's smile, the murderer's frown,
The lips of lying lovers—
They try to shut their saddening eyes,
And in the vain endeavour
We see them twinkling in the skies—
And so they wink for ever.

—Oliver Wendell Holmes.

THE WORLD'S VARIOUS RELIGIONS.

TRUE CHINESE WORSHIP.

BY J. P. BELL, R.N.

THE other day I visited the new Chinese joss house, or rather the Chinese heathen church, at Perez, New York. In it were several ugly idols. These idols were all gaudily painted. They were all made of paper puffed out with wire. Some of them had many eyes, several hands, and now and then one had a double head. They had eyes in their knees, eyes in their stomachs, and eyes in the tops of their heads. Some had hands all around them, and all had fierce-looking beards.

The heathen priest was a very clever man. I found afterwards that he had been a great reader. In this joss house he stood in front of the gods with his people, and they all worshipped and prayed together. They were thoroughly in earnest, and I believe every Chinaman believed his eternal salvation depended on his worship.

After the service I went in behind the gods with young interpreter—a Chinese graduate from Yale, and had a long talk with him.

"I see you have many gods?" I commenced.

"No," he replied, through the interpreter, "we only worship one God."

"Then these are idols?" I remarked.

"No, the Chinese do not worship idols. These are images to represent one God. We have many images, so that all the people can see at once, but each image represents the same God."

"Then you do not worship the images?"

"Oh, no. They are only to remind us of God. You Christians pray before the crucifix, and have the images of Christ and the Virgin Mary, just as we have these images. We do not worship the images."

"Why do you have such ugly, deformed images?" I asked. Why do they have double heads, many ears, and many eyes?"

"God, you know, is omniscient and omnipresent. We represent these attributes by the images. The many hands denote that God is omnipresent; the many eyes denote that he is omniscient—that he sees everything."

"But why do you make such ugly-looking images?" I asked.

"Oh! that is the Chinese antique. They are not ugly to us. They made them so in the time of Confucius, and our people don't like to change. It is our religious form. I see you Christians preserve religious forms. You have religious architecture. You have stiff angels, after Fra Angelica; and angels quite deformed, after Sassaferrato and the old artists. Why can't we Chinamen preserve our antique religious art, even if it is ugly, as well as you?"

I found Chang Wau Ho, the Chinese priest, very radical. He defended himself and his faith splendidly. Sometimes he was dreadfully irreligious, and often, to me, sacrilegious. Once he replied:—

"Heathen! who do you call heathen? To me, every one is a heathen who does not believe in our Chinese religion."

When I told him that I thought Mohammed and Confucius and Buddha were impostors, his eyes snapped, the crimson came to his cheeks, and he exclaimed—

"So was your Christ an impostor!"

"Do you call all the prophets impostors—every one since Moses?" I asked.

"Yes, all who claim a spiritual connection with God. Zoroaster, the Persian prophet, was an impostor, and so was Buddha, who lived in Benares, and Mohammed, who lived in Mecca. Confucius and Moses and Socrates were not prophets; they were simply wise men. They were great writers—great leaders. The prophets have all been ignorant men—adventurers. We all have the same God. We pray to him the same—the Chinaman, Turk, Englishman, and South American. He is the same God all over the world, only each nation spells his name differently. We call Him Joss; the Hindoos call him Brahma; the Greeks call Him Theos; the Italians, Dio; the American Indian, Great Spirit; the Frenchman, Dieu; the German, Gott; the English, God, and so on. Every nation has the same God, only they spell it differently. Every nation prays to Him the same. You and I, though you call me a heathen, worship the same God. We believe alike, except when we come to the prophets, and then all the nations disagree."

"What do you argue from that?" I asked.

"I argue this—the prophets are all impostors. They cause all the trouble. The world is cosmopolite as to God—we only differ when we come to the prophets. The prophets make all the wars—cause all the bloodshed. The Turk and Russian would not fight were it not for Christ and Mohammed. Who ever heard of two nations fighting about God? It is these impostors which they hitch on to God that cause all the bloodshed."

"But how about Confucius?" I asked.

"Confucius," said Chang Wau Ho, "was not a prophet. He was a teacher, like Socrates. They both expounded the laws. They both claimed to be human. Moses, whom some call a prophet, was a thief, a murderer, and a liar—once he stole the Egyptian jewels, murdered an Egyptian, and hid him in the sand. When Pharaoh found it out, Moses lied and fled the country. Such a man a prophet of God! Confucius and Socrates did not have miraculous births. They were teachers and philosophers. The fraudulent prophets, Zoroaster, Buddha, Mohammed, and Christ, all pretended to have miraculous births."

"Who was the first prophet?" I asked.

"The first was Zoroaster, the founder of the Persian religion. He was born 600 years before your Christ. Then followed Confucius forty-three years afterward, and fourteen years later came Buddha; 543 years after Buddha came your Christ, in Syria. So you see Zoroaster, Confucius, and Buddha came almost together—within fifty-seven years, and then 570 years after Christ came Mohammed."

"What do you think of Christ?"

"We Chinese think the same of Him as we do of Zoroaster, Buddha, and Mohammed. He had the same miraculous birth 1,500 years after Moses. He was born of a virgin as Buddha was, and this woman is the mother of her own creator—her own God! He taught indolence and shiftlessness. He never worked a day in his life. He was a law-breaker, and rebelled against the government of Pontius

Pilate. He made Judas believe He was God. Christ claimed to be the son of God, as did Buddha, Zoroaster, and Mohammed. He claimed to do miracles, but there is no evidence outside of the Bible that He did them. In the same way Mohammed did miracles, and proves it by the Koran."

"Was Mohammed's birth peculiar too?"

"Yes, Mohammed also had a miraculous birth. He was born at Mecca 570 years after Christ. When he was born the sacred fires of the Parsees were extinguished, and the great palace was shaken. He retired to a cave, saw miraculous visions, and had convulsions. He married nine wives, was expelled from Mecca, and went to heaven, where God made him His most beloved messenger. He called the followers of Zoroaster heathen infidels, and the Christians in turn called him an impostor."

"Have the teachings of the prophets Moses, Buddha, and Mohammed been similar?"

"They have all taught about the same code of morals. For instance, Confucius, who came 557 years before Christ, gives this rule for all men: 'Do not unto others what you would not have them do unto you.'

"Christ plagiarized this into: 'Do unto others as ye would that they should do unto you.'

"Buddha stole it and ground it through into this form: 'The hat that burns thine own head, force it not upon the head of thy neighbour.'"

"What the world should have," said Chang Wau Ho, "is a cosmopolite religion—a religion that all the world can unite on—a religion based on reason and good, sound, practical common sense. I don't want a religion where you've got to believe unnatural stories about prophets coming into the world on white elephants, or where a young woman has to be the mother of her own Redeemer."

"I see the savants are all talking about a cosmopolite currency and a cosmopolite language," I suggested.

"Yes; and what we want more than anything else is a cosmopolite religion—a religion that all can endorse. Why should a little priest-ridden town of 5,000 people have ten churches and pay ten ministers to pull against each other? Rather let us have one church and one minister in each town—a grand temple, like King Solomon's, where all the people can gather together and listen to words of instruction, and pray straight up to God, without any prophets or mediators to make us wrangle over their ritualism and antagonistic dogmas."

This is what that heathen said.

KING MORTGAGE.

He bought, in 1665, a farm of stumps and stones.
His name was God-be-Glorified, his surname it was Jones.
He put a mortgage on his farm, and then in conscious pride,
"In twenty years I'll pay it up," said God-be-Glorified.

The mortgage had a hungry maw that swallowed hay and wheat,
He toiled with patience night and day to let the monster eat;
He slowly worked himself to death, and on the calm hillside
They laid, beyond the monster's reach, good God-be-Glorified.

And the farm, with its encumbrances of mortgage, stumps, and stones,
It fell to young Melchizedek Paul Adoniram Jones;
Melchizedek was a likely youth, a holy, godly man,
And he vowed to raise the mortgage like a noble Puritan.

And he went forth every morning to the rugged mountain-side,
And he dug as dug before him poor old God-be-Glorified;
He raised peas and potatoes down the monster's throat to pour;
He gulped them down and smacked his jaws and calmly asked for more.

He worked until his back was bent, until his hair was gray—
On the hillside humble churchyard they dug his grave one day!
His first-born son, Eliphalet, had no time to weep and brood,
For the monster, by his doorstep, growled perpetually for food.

He fed him on his garden stuff, he filled his ribs with hay;
And he fed with eggs and butter but he would not go away;
And Eliphalet he staggered with the burden, and then died,
And slept with old Melchizedek and God-be-Glorified.

Then the farm it fell to Thomas, and from Thomas fell to John,
Then from John to Eleazar, but the mortgage still lived on;
Then it fell to Ralph and Peter, Eli, Absalom, and Paul,
Down through all the generations, but the mortgage killed them all!

About a score of years ago the farm came down to Jim;
And Jim called in the mortgagee and gave the farm to him.
There's no human heart so empty that it has no ray of hope,
So Jim gave up the ancient farm and went to making soap.

He grew to be a millionaire of bloated, pampered nature,
He owned ten railroads, twenty mills, and shone in the Legislature;
And toilers did his gruff commands, and lived upon his bounty;
When he came home, bought back the farm and then ruled all the county.

—S. W. Foss.

A REMARKABLE SPIRIT-MATERIALIZATION

Held at the house of Mr. Braham, Manchester, on Sunday evening, October 11, 1891, through the Mediumship of Mrs. Mellon.

THERE were twenty-two ladies and gentlemen present, of the highest respectability and intelligence, and possessing sufficient mental acumen to detect any effort at simulating phenomena, had such a thing been attempted.

The cabinet was formed by stretching a cord across one corner of the room. Over it hung a curtain, which parted in the centre, allowing only just sufficient room for a cane-seated chair. The light was a gas jet, with a red glass chimney of the Argand-burner type, and sufficient light to see the time from a watch in any part of the room.

After a careful inspection of the room and cabinet, and all were seated, the medium entered the cabinet. A hymn was then sung, and during the singing of the second verse several bright spirit-lights were seen hovering about the cabinet, on the floor, and different parts of the room, the smallest of which was larger than a five-shilling piece. As soon as the hymn was finished a little black spirit-girl (Cissy) materialised outside the curtain, and said, "How are you all, people?" She asked the chairman (Mr. Tomlinson) to be introduced to the company. On a small table, near which Mr. Tomlinson sat, was a heavy musical-box; also two boxes of sweets. Cissy being asked if she would take a sweet, went forward and snatched up a box, and playfully shook it in his face. She took a sweet from the box and tried to eat it; then crossed over to Mrs. Braham and put several sweets in her hand, saying, "You have a cough." Some of the company asked for a few sweets. She turned round and threw the remainder among them. Then she returned to the centre of the cabinet, just near the opening of the curtains, and gradually dematerialized till there was but a small speck of white, vapory substance remaining on the floor. She then commenced to materialize herself again *in full view of the sitters*, saying, at the same time, "Can you see me?" She showed her black feet and ankles. We also saw her face and white teeth, which she called our attention to, and appeared quite proud of them. From her size and appearance she would be about twelve years of age. She then retired into the cabinet.

Spirit-lights were again seen, and a form known as Geordie—a fully-materialized male spirit—came out, and, going to the table wound up the musical-box. He then turned, to be plainly seen, and said in a deep, masculine voice, "I am pleased to meet you; the conditions are very good here." This spirit appeared to be about five feet eight or nine inches high, with dark beard and moustache streaked with grey, and had a graceful and gentlemanly bearing. He passed in and out of the cabinet, replying to numerous questions, and shook hands with Mr. Tomlinson. Geordie's hands were certainly much larger and had a far more powerful grip than that of the medium. He then came to the side where Mrs. Braham sat, and said to her, "Put your hand out, please. I have found a tack." This was dropped by Mr. Braham's brother when tacking up the curtain, and he forgot to pick it up, but remembered the fact as soon as he heard the spirit say he had found it. The musical-box, which had a very strong spring, was again wound up quite vigorously by Geordie, and afterwards he returned to the cabinet. Whilst Geordie was winding up the musical-box, which was a considerable distance from the cabinet, Mrs. Mellon, the medium, *was seen seated inside*.

A hymn was again sung, "There are angels hovering around," a hand was seen high up outside and above the curtain as if stretched out to greet the friends, immediately followed by two hands clasped as if two persons were shaking hands, but only the hands and wrists visible.

Geordie again came out and asked Mrs. Braham if he might be allowed the honour of kissing her hand, which of course was granted. His lips were warm, and his beard soft to the touch, he remarking at the same time, "I am proud to have the honour," and also expressing to the friends present his pleasure at having such harmonious and good conditions. He then wrote his name in a bold legible hand, at the request of Mr. Tomlinson, who held a sheet of paper

the while, but Geordie remarked it was not a good one, and wrote it again.

A second spirit form was partially materialised when Geordie began to fade out of sight, and "Cissy" re-appeared, moving her dress or spirit-drapery about, shook a chair, sat upon it, and then danced about the floor in a very lively manner. We could all plainly hear the patter, and see her little black feet; there was also a perceptible vibration of the floor, which was undoubtedly caused by something more than a shadow. She then said, "Do you see my medium?" at the same time throwing open the curtains so that all could see her inside the cabinet. The medium was in a deep trance at the time. "Cissy" went inside the cabinet, and seated herself on one knee, plainly showing herself and her white dress in contrast to the medium's black one, which she had on at the time. "Cissy" got up and seated herself on the other knee of the medium, saying, "Now see me bofe." *The two were plainly seen together at the same time.* "Cissy" then came outside, whilst the medium was distinctly heard inside breathing heavily, the spirit saying, "Do you hear her?"

A female child-spirit form now appeared, and was recognized by Miss Brown as her sister.

Two other adult female spirit forms were seen for a short time, but as the power was getting exhausted, they could not show themselves sufficiently to be clearly recognized, and did not stay long. After they had disappeared "Cissy" again came, and said, "We can't do any more; good-night all," and dematerialized between the open curtains, the medium being clearly seen at the same time. This ended a very successful séance.

The following are the names of the ladies and gentlemen present, all of whom have attested to the above facts:—

Mr. F. Tomlinson (chairman) and Miss Crosley (Mr. Tomlinson's niece), Eccles; Mr. Chapman, Mr. E. Pickstone, Mr. A. Farrar, P. Jurski, Mrs. F. Jurski, Mrs. E. A. Griesbach, Mr. G. E. Braham, Mr. T. Brown, Miss Brown, Mr. T. Simkin, Manchester; Mr. M. Warren, Mrs. C. Warren, Didsbury; Mr. A. J. Oram, Mrs. Oram, Chorlton-cum-Hardy; Mr. J. Stocks, Mrs. Stocks, Pendleton; Mrs. M. E. Braham (Mr. W. T. Braham being unavoidably absent), and yours in the cause of truth,
J. G. MUNRO.

16, Clifford Street, Brooks's Bar, Manchester.

INVOLUNTARY HYPNOTISM.

IN the London *Daily Telegraph* of a recent date is the following extraordinary narration. It is dated from Mier, Mexico, a town of 1,500 inhabitants, on the Rio Grande, 150 miles from its mouth, and is published by the *Sunday Sun*:—

Ten days ago a mysterious individual, who gave the name of Francisco Perez, arrived at Mier, and put up at the chief hotel of the town. Nothing unusual was noticed about the guest until at dinner on the second day one of the waiters went about the dining room removing all the bottles of wine in front of the persons who were dining, bringing them all to the table where Perez sat. The guests were extremely angry, and called up the proprietor, who asked the waiter why he had taken the wine. He replied that Perez had ordered him to do so, but Perez, turning ghastly white, denied that he had told the waiter anything of the kind. The latter, being disbelieved, was immediately dismissed.

During the afternoon of the same day one of the guests at the hotel presented Perez with a magnificent watch, while a barman gave him a revolver. The next day presents began to pour in upon Perez, among them being a handsome bouquet with the name of a lady attached to it. The friends of the lady learning the circumstances, demanded an explanation why she had given such a present to a perfect stranger, and she explained that the man in passing her had asked her to send him the flowers. Then, bursting into tears, she declared that she did not know why she had sent them.

Other persons who had made presents to Perez also stated that they had been asked by him for the articles given, and that they had found it impossible to resist the request.

It was believed that Perez was possessed by the devil, and a number of citizens resolved to lynch him by tying a stone to his neck and drowning him in the Rio Grande. Others, however, objected to this, and it was finally resolved that a committee of ten should wait upon Perez and warn him that he would be killed unless he left the town. Perez was greatly alarmed, and explained that he was a victim of

involuntary hypnotism. He stated that he was twenty-seven years of age and a native of New Mexico. He had been trained for the priesthood in Rome for several years, and while abroad had practised hypnotism, with which he had made marvellous successes. In consequence of this it had become a passion with him, and he could not resist practising his gift upon those about him. The committee permitted Perez to leave the city, and he went away for parts unknown.

The entire of this narration may be accepted as credible if we leave out one word in the title of the article, namely, *involuntary* before *hypnotism*. Narratives of *voluntary hypnotism* are now pouring in from all quarters, but the end is not yet, nor will be, until the practice of hypnotism, except for scientific purposes or medical cures, is made a penal offence.

ABOUT RUSSIAN JEWS.

THE *Times* correspondent at Boston (U.S.A.) reports that among the Russian Jews who arrived there last month was a lad named Slabotsky, who was questioned as to the circumstances of his voluntary exile. He said that the Jews of his native town were ordered to vacate their houses and to leave the town within three days. The Jews burnt all their property rather than allow it to fall into the hands of their persecutors, the Christian bloodhounds, and the latter, enraged at this, attacked the poor exiles and maltreated them in all manner of ways. They suspended one poor son of Abraham by the wrists from a telegraph post, and there he hung for two hours. All those families who had, by burning their property, cheated the Christian thieves out of their expected booty were arrested, and, on conviction, condemned to exile in Siberia. Several other passengers told equally harrowing stories of atrocities inflicted upon the Jews, and of the effects of unjust laws against them. One of them stated that any Russian Christian wishing to obtain possession of the property of a Jew could do so by paying a tenth of its value to an agent of the Government, who thereupon gave the would-be purchaser authority to expel the owner and instal himself. And this is the outcome of the gospel of peace and goodwill. Who can read the details of this brutal persecution without feeling his very blood boil in hatred and loathing for the accursed creed which is the cause of it all? Who but those whose lives are under the evil and poisonous influence of that creed can forbear crying with Voltaire, *Ecrasez l'Infâme*?—FREDERICK MILLAR.

—London Agnostic Journal.

APPARITIONS.

APPARITIONS are at present of quite frequent occurrence in various sections of our country, and we seldom look over an exchange without seeing reported instances of these similar to one related in a recent issue of the *Chicago Inter-Ocean*, said to have occurred in an old, substantial brick residence, located on one of the principal thoroughfares of Lexington, Ky., wherein, it is said, a murder was committed during the war.

Since then lights have been mysteriously extinguished and strange sounds heard. Latterly a family, not knowing of the peculiar reputation of the house, moved into it, and after living there three months were one evening sitting at their table eating supper. The parlour had been lighted up, as there were some young people visiting the house, and the lamp was brightly burning in the living-room. The servant girl had occasion to go into that room during the progress of the meal, and when she returned she exclaimed:—

"Miss Sallie, who dun blowed out dem lights in yo'r room an' in de parlour?"

Miss Sallie did not know, of course, and before the household could recover from its surprise groans were heard, growing louder, until suddenly the folding doors opened, and in the centre of the threshold there stood the form of a man with his hands uplifted; he seemed enveloped in a white gauze, through which could be seen an apparently bleeding breast. The apparition remained in sight a few seconds, then slowly disappeared. The supper was left unfinished, and there was no sleep in that house that night.

The next morning the head of the household secured another house, into which he moved his family.

The account closes by saying, "This story is told by a neighbour and a friend to the family, who is a thoroughly reliable man."

ORTHODOXY NOT DEAD.

To the Editor of "The Two Worlds."

DEAR MADAM,—The following narrative may amuse and instruct your readers. On Sunday, October 11th, I spoke at Hanley, and when on my way to Manchester after the evening lecture, I had to change trains at Etruria Station. I had been pacing the platform some time, when passing a gentleman, he rose off his seat and walking side by side he suddenly said, "What town are you going to?" "To Rochdale," I answered. "And where have you been?" "To Hanley." "Oh, and what place of worship have you been to there?" "To the Spiritualists' meeting room." "Oh," he exclaimed in a long breath. "And do you believe in that?" "It is not a matter of belief, it is one of knowing." "Well, I can't understand it." "You didn't understand your multiplication table all at once. You couldn't understand geology, biology, chemistry, nor physiology, which comes nearer to you, all at once." "Well, I wouldn't believe in Spiritualism, and nobody could make me believe it." "It will not make any difference to the fact whether you do or not." Just at this point my train came up, and he motioned that we should get into the same compartment. On entering I noticed an elderly gentleman in the right hand corner, who was somewhat remarkable in appearance, and I have since discovered that he was a Unitarian Minister. As soon as the train moved off, my interrogant resumed the subject of Spiritualism, and, by and by he asked the gentleman what he thought about it. He got an evasive reply, upon which the orthodox curiosity became personal. "Ah," said he, "I could see you were one o' t' same sort as this man as soon as I got in the carriage." Turning to me he said, "Do you believe in God?" "Do you mean that in the first chapter of Genesis, that one in the image of a man?" "Yes." "No, I don't believe in that. Do you believe it?" I asked. "Yes, three in one and one in three?" "Do you believe the Snake story?" "What do you mean?" "I mean that talking snake." "Oh, you mean the fall of man?" "Yes." "Yes, I believe it." "Do you believe that story about the water of the Red Sea being divided and forming a wall on each side, and the Egyptians being drowned?" "Yes." "And about Jonah and the whale?" "Yes." "And if the whale had been in Jonah's belly would you have believed that?" "Yes, I would have believed that." "Well," said I, "the old woman didn't believe her grandson when he said he had seen flying fishes, but when he said his ship had anchored in the Red Sea and when the anchor was lifted a chariot wheel was attached, she said, 'I can believe that, and it proves the Bible is true.'" Here, the Unitarian Minister asked him if he knew that for a number of years some highly educated men, and among them a Wesleyan Minister, had been engaged revising the Bible, and had left something out that was in the old version. To this our orthodox passenger gave a flat denial. Whereupon his opponent quoted from the old version what had been left out in the new, and told him this had been proved to be spurious. It is the passage beginning, "Now, there are three which bear witness in heaven, &c." To this our learned theologian gave a flat denial, which led to a re-affirmation from his opponent. This contradiction went on for some time, and at last I asked what good could come of such a conversation? I said to this deluded and woefully ignorant creature, "I do not wish to hurt your feelings, but if I thought there was a Spiritualist capable of displaying such a want of charity towards anyone differing from him as he had displayed towards those differing from him, I thought I would never again say I was a Spiritualist." At this he said, "I can do with you, but I'll have nothing to do with that other man." As he left us he shook hands with me, but was leaving without shaking hands with his more deadly opponent, who insisted that he should not be partial, and secured also a parting shake. Here is a miserable instance of what a false religion may make a man. When he had left us my Unitarian friend and I had a very pleasant exchange of thought, and I discovered that he was in sympathy with the Spiritualists, and had recently presided over one of our convivial meetings in Macclesfield.—Yours &c.,

PETER LEE,

Rochdale.

In the Argentine Republic Spiritualism is making rapid progress. *Le Constancia*, published in Buenos Ayres, says that in that city there are ten Spiritualist societies, the aggregate number of members being 10,629.

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The People's Popular Penny Spiritual Paper.

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"THE TWO WORLDS" Publishing Company Limited, will be happy to allot shares to those spiritualists who have not joined us.

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THE TWO WORLDS.

Editor:

MRS. EMMA HARDINGE BRITTEN.

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

Sub-Editor and General Manager:

E. W. WALLIS.

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

FRIDAY, OCTOBER 30, 1891.

SPECIAL NOTICE TO ALL ACCOMPLISHED WRITERS OF FACT AND FICTION.

A SPLENDID "TWO WORLDS" PRIZE OF FIVE GUINEAS!!

will be awarded to the writer of the best and most interesting SERIAL STORY sent in for competition on subjects in harmony with the philosophy and teachings of Spiritualism.

The story must be divided into chapters of not less than ten, or more than fourteen.

Each chapter may occupy from three to four, or four and a half ordinary *Two Worlds* columns, and each story must be complete before being sent in.

It is especially desired that each competition sent in should be marked with a *nom de plume*, and accompanied with a closed envelope marked with the same *nom de plume*, containing the writer's real name and address—such envelopes not to be opened until the stories are read, and the committee appointed decide on their respective merits.

Competitions will be received from the date of this issue up to the second week in November, after which the decision of the committee will be made. The prize story will be held as the exclusive property of the *Two Worlds* Company, and all others—if desired—will be returned on stamps being sent.

The prize story will be published in serial numbers as soon as possible after the decision is announced.

Address, and send in competitions in strict accordance with the conditions named above, to the Editor of the *Two Worlds*, the Lindens, Humphrey Street, Cheetham Hill, Manchester.

SYNOPSIS OF THE OPENING ADDRESS GIVEN BY MRS. E. H. BRITTEN AT THE MANCHESTER CONFERENCE OF TUESDAY EVENING, OCTOBER 20.*

THE subject having been decided at the previous Conference to be a continuation of the discussion on Theosophy and Spiritualism, Mrs. Britten, on rising, said:—

As according to the rules we have established at these conferences, namely, to limit the opening address to thirty minutes, I can only speak on this occasion briefly, and to one or two points of the subjects under consideration. I desire to say, whilst complimenting all the speakers at the last two conferences both for and against the subjects under discussion, on the moderation of their tones and the clearness

* Reported by H. B. Boyle for *The Two Worlds*, and published by special request.

with which their several views were presented, I still consider they have all missed the one material point that we have to deal with, namely, the origin and worth as well as the character of the evidence presented on either side of the question. On matters relating to religious *belief* only we have no right to question or challenge each other, unless there are motives of personal interest involved. When our religious beliefs however involve statements prejudicial to the best interests of mankind, or ruthlessly assail such other religious beliefs as are capable of demonstration, we are justified in demanding evidence of the truth of the allegations made. Now, as I deem the Theosophists stand in both these relations in respect to the Spiritualists, I propose in this address to show as clearly as time will permit, first, the worth of the Spiritualistic teachings, and next, the totally unproved affirmations of the Theosophists concerning Spiritualism. I claim that—

Spiritualism is the only religion now on earth which proves man's immortality and the existence of a spiritual universe, destroys all fear of death, annihilates the doctrine of eternal punishment, and substitutes the cheering assurance of eternal progress.

It is a ceaseless incentive to practise good, it re-unites the friends separated by death, strengthens the weak and desolate by the presence of angel guidance and protection, cheers the afflicted with the certainty of another and better world, where justice will be done, and every wrong will be righted. It is terrible only to the guilty, proving that spirit eyes can and do read every secret crime, and that all crimes must be abandoned and atoned for by PERSONAL suffering and personal compensation before any guilty soul can attain happiness hereafter.

It demolishes the absurd and materialistic conception of the theological heaven and hell, making each a state of happiness or misery dependent on the good or evil within the soul itself.

It is the deathblow to superstition, sectarianism, and religious persecution, but the friend and promoter of all reforms that tend to elevate and benefit humanity.

Its phenomena—being all based upon immutable principles of law—open up endless arenas of new research for science, and its consensus of revelations being founded upon facts, tend to place true religion on the basis of science, and vitalize science with all that is true and practical in religion.

There is much more to be said in definition both of the science underlying the wonderful phenomena as well as the exhaustive principles of religion in Spiritualism which I cannot now deal with, but it is because the sect of modern Theosophists trespass upon both these essential elements of scientific and religious teaching in Spiritualism that I have opposed their dicta, and insist on analyzing the worth or worthlessness of their published dogmas.

I consider that their teachings are injurious to the best interests of humanity in a practical as well as a religious point of view, because they give totally false and unfounded representations of that life hereafter for which the present life should be a continuous preparation. I insist that they grossly misrepresent the authors of the Spiritual movement, their character, nature, teachings, and the results of their intercourse with humanity, and in these respects they not only trespass on the rights of other thinkers, but grossly pervert such well-proven facts as are throughout the civilized world accepted as irrefutable testimony by thousands of the best thinkers and keenest analysts of the age. Leaving the great balance of further evidence concerning the facts and philosophy of Spiritualism to the investigation of those who will either search through our vast stores of literature, or hold circles for their own personal gratification, I now turn to the second branch of my subject, and shall endeavour to place before you a brief summary of some of the principal points in the doctrines and allegations of the modern Theosophists. I may here state that both Madame Blavatsky and Mr. Olcott were openly professed Spiritualists of long standing at the time when the Theosophical Society was first founded, and by their published writings not only defended all the facts, phenomena, and philosophy of Spiritualism, but on more than one occasion they challenged denial of their allegations in favour of Spiritualism. Two or three of the first meetings of the society were held in my own house in New York, and for many months after our first gatherings I met with and exchanged daily intercourse with both these persons.

In one of the reports in the London *Daily Chronicle* Mrs. Besant is represented as having stated that "the Mahatmas of whom so much has been said lately, founded the Theosophical Society," and a marvellous story is current concerning a "veiled figure" who entered a certain room and brought a draft of the order and bases upon which the society was to be founded. Now, whilst I accord to Mrs. Besant my warmest respect for her past noble life, and, in addition, that which, I do not doubt, she would not in the

least care to accept, namely, my deep sympathy and regret for her subjection to the wiles of a clever but remorseless adventuress, I am still bound to say that she labours, in the above statement as in many other attempts to expound Theosophy, under a complete delusion. I hold in my hand the two first publications issued under the Theosophic nomenclature, namely, the rules and bye-laws of the association, and the president's first inaugural address.

In both, I am named as one of the five councillors who helped to frame and organize the movement. In the address is distinctly stated the special object upon which our society was formed (an object which I may here add afterwards turned out to be a ridiculous fraud) and in my own large work of "Nineteenth Century Miracles" I have given a complete historical account, describing the founders, the methods and objects of its association. In all this not one word of Mahatmas, or any of the latter doctrines of the Theosophists occur. In fact, in the early days of the movement, the Mahatmas were not even invented.

Many months after the first opening of the movement, Madame Blavatsky talked of some "Occult Brothers" whom she located at Malta, but even these distinguished foreigners it never occurred to her to speak of until she had read "Art Magic" and "Ghost Land," both works edited and published by me, before she had commenced "Isis Unveiled," and "the veiled figure" now so often referred to as having brought the draft of the Society's order from the said Maltese brothers, not only came on the scene months after the society had been in operation, but was afterwards proved to be a servant of Madame's dressed up, and one who openly confessed the fraud of which she had been persuaded to become the instrument. Passing over many other and still more daring frauds, attempted to be perpetrated upon the members of the society by its bold founder, it is enough to say, however shrewd the lady herself might have been, her early associates were still shrewder, and ultimately all but her willing tool and accomplice, "Judge," left her in disgust and no little regret for their useless expenditure of time and money. At the two previous meetings of this Conference some of the wild doctrines and endless contradictions occurring in Theosophic writings and literature were exhibited. To-night I shall not go over the same well-trodden ground, these masses of absurdity and contradictions still remaining as samples of Theosophic literature. But that which I am now about to quote is of still higher authority than any of the many volumes these people have published, as it emanates from the founder herself, when, after "being played out" amongst the keen Americans, she went to India and there established a paper called *The Theosophist*. The definitions she therein gives of what Theosophy teaches, and the gross attacks she makes upon the Spiritualistic cult, have already been published *in extenso* in several numbers of the paper I am engaged to edit, namely, *The Two Worlds*.

As the original *statements* are too long to read at present in their entirety, I shall simply quote those passages upon which I, as a world-wide traveller and Spiritualist of thirty years' standing, found my allegations of wilful, wholly unproven falsehood on the part of the editor of the Theosophical journal.

EXTRACTS FROM "THE THEOSOPHIST," FOR THE MONTH OF OCTOBER, 1881.

PUBLISHED AT MADRAS.

[THESE extracts are taken from a long and exhaustive paper written in answer to a letter from Mr. Terry, of Australia, editor of *The Harbinger of Light*. After a long preamble, the editor goes on to give descriptions of the seven principles into which she divides the one human being, much in the same words as in Sinnett's and other Theosophists' writings. Briefly she says:—]

- (1) The physical body, composed of matter in its grossest form.
- (2) The vital principle, a form of force.
- (3) The astral body, composed of etherialized matter—the shadowy duplicate of the body.
- (4) The astral shape (*kama rupa*) or body of desire, etc.
- (5) The animal or physical intelligence, or Ego.
- (6) The higher Ego, in which resides the sense of consciousness.
- (7) The spirit, or emanation from the absolute—uncreated, eternal,—a state rather than a being.

"Now the change called death only affects the first three constituents. The body decomposes to enter into new combinations, the vital force and astral human form die with the body. There remain four principles. As a rule, if the Spiritual Ego has been material in its nature in life, it clings to the lower elements, while the true spirit passes

away elsewhere, taking with it *no fragment of the consciousness of the man with whom it was formerly associated*. But if the tendencies of the Ego have been towards things Spiritual, then it will cling to the spirit and pass with this into the world of effects, and there it becomes a new Ego, to be re-born after a brief period of enjoyment into the next higher world of causes; but, neither in the world of effects nor after its re-birth into the world of causes *can the Ego re-enter this present world*. It cannot, if it would, span the abyss that separates its state from ours. Independent of the impossibility of any intercommunion between its world and ours—the new Ego has become a new person, has lost all the consciousness linked with its earthly experiences, and has acquired a wholly new consciousness, and therefore, it is that we maintain that no spirits of the departed can appear or take part in the phenomena of the séance room. Immediately on the severance of the spirit at death, the Spiritual Ego is dissipated and ceases to exist. It may be said, What is it then that does appear in the séance room? To this we reply, All that can appear are the shells of the deceased, the astral soul, fourth principle or animal Ego.

"In the case of the pure and good the shells rapidly disintegrate—and the birth of the new Ego is rapid in proportion to the purity of the old Ego out of which it was evolved—so that it is next to impossible that the *reliquiae* of the good and pure should ever appear in the séance room. It is only, therefore, the *reliquiae* of bad, non-spiritually minded men, whose spiritual Egoes have perished, that appear and are dignified by Spiritualists with the title of spirits of the departed. . . .

"But let there be no mistake as to what these shells, these idols that have lost their immortality are.

"Hundreds and thousands of *lost and ruined men* and women all over the globe, attest the degradation to which their influence, through mediumship, too generally leads. In rare cases the relics of very bad, clever men may give communications of high intelligence, for the wicked they are the longer they survive and escape disintegration."

In *The Perfect Way*, at page 80, we have the following description of the spirits of the séance room:—"They are like foul mists that rise from the damp earth of low-lying land. Is there anything strong, they make it weak. Is there anything wise, they make it foolish. Is there anything sublime, they distort and travesty it. When unchecked they descend to blasphemy and obscenity without measure, and incite to courses cruel, vicious, sensual, and vile; encouraging to gross living, the flesh of animals and strong drink . . . and as they live upon the vital spirits of the blood, they deplete the vital energy, and are as vampires to those upon whom they fasten."

As the signal was then given that the speaker's time was nearly expired, she added briefly: And now for the authority upon which these monstrous perversions of truth are promulgated. We can neither touch nor arrive at, in any human personalities, the fabled Mahatmas; in fact, if we are to believe Gerald Massey in his "Origin of all Ancient Faiths," to say nothing of a score of other learned writers, the so-called "Rishis," "Manus," "Mahatmas," &c., &c., were all astronomical cycles—astral configurations—subsequently impersonated as men by superstitious devotees and idolators, who must have personalities instead of natural forces to worship. As we cannot well cite the *Astral Brothers* of the skies into our witness-box, we are compelled to attach the authority of these extracts to the human beings who utter, print, and retail them—and now what is the worth of the witness who makes these allegations?

Who and what are those who accuse our beloved spirit friends of being "spooks"—"corpse lights"—emanations from graves, and promoters only of vice, wickedness and ruin to all they commune with? I will tell you who they are. Here, in my hand, is Lillie's pamphlet "Koot Hoomi Unveiled." Here are Madame Coulomb's charges of the most infamous frauds ever perpetrated in the name of religion, invented and carried out upon scores of deluded victims by Madame Blavatsky. Here is Dr. Richard Hodgson's Psychical Research Society's report, in which, by long and indefatigable research in India, he confirms every item of the charges of fraud practised by Madame Blavatsky; and here is a complete page of *The New York Sun*, written by Professor Elliot Coues, not only charging her with fraud, but with leading a life of the grossest immorality. These charges were not brought alone in India; they have been circulated and republished in London, in the midst of Madame Blavatsky's disciples, and during her own lifetime, whilst surrounded by rich and devoted worshippers.

Have the writers of these charges never been prosecuted as infamous libellists? Never. Have they ever been

answered, disproved, or openly shown to be false? Never. The leader and her followers rest calmly under these and scores more of other and similar charges as composedly as if they were all eulogies in place of charges of the most abominable character.

In conclusion I must say that whilst these charges of fraud, conspiracy, deception and immorality remain unanswered, whilst no attempt has been, or (as I believe) can be successfully made to disprove them, the Spiritualists need not concern themselves much at receiving abuse and misrepresentation from such a quarter.

As regards Spiritualists themselves, whilst time does not permit me to repeat the names of the illustrious personages and noble thinkers whom the Theosophists designate as "ruined, lost, degraded," and the associates of demons capable only of stimulating to vice and wickedness, I hold in my hand one of our leaflets, showing that the ranks of Spiritualism include kings, princes, nobles, magistrates, lawyers, authors, the noblest thinkers of the age, and millions of men and women in all grades and conditions of life, most of them temperance advocates, and generally speaking, in every land, who rank amongst the best, purest, and most law abiding people in the world.

Happily, the charges of ruin, degradation, sensuality, and vice are brought by one whom I have myself heard repeat again and again Carlyle's cruel and insolent aphorism, gloat over it, rejoice in it, and spend some years of her life in the endeavour to prove it, namely, *that the British nation consisted of thirty-two millions of people, mostly fools.*

After Mrs. Britten's address, some of the Theosophists spoke on the same lines as before, referring all their assumed knowledge to their invisible and secret instructors, "The Mahatmas," and one or two brief addresses were given by the Spiritualists. Especially excellent were the remarks of Mr. W. Johnson, of Hyde, who, in a ten minutes' speech, gave noble and unanswerable testimony to the use, beauty, and exalting influences of Spiritualism.

SPIRITUAL FRAGMENTS.

"Gather them up."

THE EDINBURGH COLLEGE OF SURGEONS AND DR. S. KENNEDY.

DR. SAMUEL KENNEDY, whose name has been much before the public in connection with the advocacy of the Mattei remedies, has been deprived of his F.R.C.S. by the College of Surgeons of Edinburgh for practising a secret remedy. He read a paper, which he will shortly publish in his forthcoming volume, in which he set forth his justification for using Mattei remedies that cured, although their ingredients were not known to him. The Fellows listened to what he had to say, and then by a majority withdrew his Fellowship. His licence to practise—thanks to the statute law of the land—they could not touch. They could bark, but could not bite. A question was asked whether they would deal in the same way with those who had experimented with the secret remedy of Dr. Koch, and the answer was that the college would deal with such cases when they were formally brought before their attention. They refused, however, to inquire whether the statements made by Dr. Kennedy as to the effect of the Mattei remedies were or were not founded upon facts. They neither denied nor confirmed. The position which they took up would logically justify the expulsion of any Fellow who effected the most miraculous cures by the use of a medicine the precise nature of which he could not explain. This may be all very well from the point of view of professional etiquette and the rules of the trade, but as doctors exist for the benefit of their patients and not for the maintenance of the trade union rules of their profession, the vital question is one which the public and the practitioners regard from very opposite standpoints.—*Review of Reviews.*

[NOTE.—When Thomas Paine's motto, "The world is my country—to do good my religion," is put into practice, professionals will be workers in every direction, and religionists will cease to clamour for local and national representation only.—Ed. T. W.]

Le Messenger, of Liège, quotes from the *Brussels Gazette* an account of a new thought-reader, named Vergoin, who operates without any personal contact with, and perfectly isolated from, the person whose thoughts he professes to read, and who recently revealed the hiding-place of some money that had been stolen.

LYCEUM JOTTINGS.

A NEW WAY TO FAIRYLAND.

AWAY in the east, by the gates of Morn,
Where the sun first smiles on the waking world,
A little maid wandered with heart forlorn,
While the leaves of the flowerets yet were furled ;
And she was as fair as a rose might be.
And the wind breathed soft as it kissed her hand,
But her eyes were sad, and she sighed, "Ah me,
I fear I shall never find Fairyland !"

The day sped by, and she paused to rest
When, over the mountains that loomed afar,
The sun sank wearily down in the west
And there glimmered the light of the evening star.
And the amber cloud of the afterglow
To the little maid's gaze was a golden strand,
And she murmured with joy, "Now the way I know !
In the west—in the west lies Fairyland !"

So she knelt by the bank of a tinkling stream,
And laved her brow in the cool, clear tide,
And her soul was filled with a rapturous dream,
As she passed forth to the highway wide.
And the nightingale sang to the rose, "Sweet ! Sweet !"
And the tall trees listening seemed to stand,
And the stars shone clear, as, with eager feet,
The maiden went seeking for Fairyland.

Away in the west, where the sun goes down,
And the soft winds sighs o'er the restless deep,
And a forest of pines is the grey cliff's crown,
A boy stood high on the topmost steep—
A boy, pale-featured and earnest-eyed,
Whose glowing soul pictured a vision grand.
"Ah me ! If I knew but the way," he sighed,
"The way to that beautiful Fairyland !"

'Twas dawn ; and far over the orient dim
The angel of morning her radiance shed,
And the light fell dazzling down on him.
Then "Fairyland surely is there !" he said,
"In the east—in the east, where in kingly array
The sun o'er the world waves his magical wand !
Farewell, western hills ; I've discovered the way,
And I'm going afar to seek Fairyland !"

So, with many a hope in his breast, the boy
Away on his pilgrimage bravely strode,
And his heart beat high with a strange sweet joy,
As he left the hills for the world's rough road.
And the lark soared high in the morning sky,
And the waves sank low as they kissed the strand,
And the wind through the pines seemed to breath "Good-bye !"
As he passed on his way to seek Fairyland.

Full many fair summers had come and gone,
And many Decembers, with wintry strife ;
And the boy still patiently wandered on
Alone o'er the wearisome road of life.
And he grew to manhood, serene and proud,
With dreams that the world could not understand ;
And, still with his passionate hopes endowed,
Went seeking and longing for Fairyland,

'Twas twilight hour, and from out the west
A star came shining with patient look,
And the wanderer tarried a while to rest,
And stooped to drink from a murmuring brook !
And lo ! as he rose in the gloaming grey,
He saw a maiden beside him stand ;
And a sweet voice said, "I have lost my way,
Oh, please, is it far to Fairyland ?"

Her lashes were wet with many a tear,
And he gazed at her in mild surprise ;
And their glances met, and the light shone clear,
And a strange new happiness lit their eyes.
And the nightingale sang to the rose, "Sweet ! Sweet !"
And their pilgrimage ended, as hand in hand,
With smiling lips, in their joy complete,
They crossed the threshold of Fairyland.

FROM EARTH TO HEAVEN.

If I could look up from storm-beaten earth,
Where the wild winds of anguish are rushing ;
If I could look up from this physical wreck—
Our rare flower which died in its flushing,
I know I should see, in the chambers of light,
Which my far-reaching spirit discloses,
An angel with eyes like the violets blue,
And lips like the freshest May roses.

But I cannot see far with these tears in my eyes,
And my physical senses all crying—
"Weep on, oh bereft one, for life is made up
Of loving, and losing, and dying !"
And I need not see far, for a beautiful faith
Declares that our spotless young angel
Can come to our home, and can read all our heart,
And teach us love's holy evangel.

—Emma R. Tuttle.

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.

ARMLEY.—Mr. Bloomfield spoke on "The Rights of Man," showing that as he was possessed of reasoning power he had a right to use it in civil, political, and spiritual matters. Evening, subjects from the audience were treated in a masterly and satisfactory manner. Good clairvoyance. Mr. Bloomfield is to be recommended as an able speaker and good clairvoyant.—R. P.

BIRKENHEAD. 84, Argyle Street.—October 22: Miss Jones gave very successful and satisfactory clairvoyance. Well attended. October 25: Mr. Seymour gave an interesting account of the spiritual experiences of Swedenborg. Mr. Heaney read an extract from "The Coming Day." Mrs. Seymour sang a solo. Mr. Beattie presided. Miss Sparrow at the piano adds greatly to our pleasure. A capital test was related of a lady who attended our meeting a short time back when Miss Jones was giving psychometric demonstrations. It appears she had a son who left England some years ago and was supposed to have died, nothing having since been heard of him. She brought some article belonging to him which Miss Jones psychometrised and said he was alive and well, and she would shortly have a letter from him explaining his silence and absence. This letter arrived last week, and the person, who is a stranger, is profoundly impressed with the remarkable circumstance.

BIRMINGHAM. West End Chambers, Broad Street Corner.—October 18: Our new rooms looked brighter. The ladies had hung up curtains and pictures. Mrs. Groom spoke on "There shall be no more death," suggested by a poem previously read by Mr. Morrell. Many bright thoughts were evolved, and the hearers received benefit. Impromptu poems on "Forward," "Joy," "Stagnation," and "Our new rooms."

BIRMINGHAM. Oozella Street.—Mr. Wyldes interested a large gathering with an inspirational address on "The True Mahatma, or the Royal Road to Heaven," which was much enjoyed. The members tender their best wishes and thanks to Mr. Wyldes for his kindness, knowing that his abilities will do much for the spread of Spiritualism.

BIRMINGHAM. Smethwick. 43, Hume Street.—Annual meeting, October 12. Business interspersed with music. Secretary's report: Meetings held every Sunday during the year. Very favourable attendances, often uncomfortably crowded. The society thank Mesdames Groom, Haughton, Barr, and Allen, Messrs. Anson, Carlile, Wollison, and Tibbetts, for platform services. The society had joined the Federation. A benevolent fund started and in a satisfactory state. We have started the year most favourably. We are harmonious, in a solvent condition, have important additions to our platform workers in Major-General Phelps and Mr. Smyth, have engaged Mrs. Green, Mr. Macdonald, and Mr. Hopcroft, and hope to engage these and other "professional" mediums during our present year, to assist our goodly work. The report concluded with "It only lays with members and friends to do their part. Our watchword must be 'God and the truth.' We must be charitably disposed towards those who differ from us, kindly but firmly putting our case, and try by our works and conversation to convince them that we have walked and talked with angels. We must do all we can to remove everything that would degrade or make a lie, so that Spiritualists and Spiritualism may be a power for good in the world." The treasurer's report stated: In hand on general fund, 11s. 1d.; benevolent fund, 10s. 1d.; total, £1 1s. 2d. Audited and found correct. Officers for the year: President, Mr. Shrieves; vice presidents, Messrs. Evans and J. Pruden; secretary, D. Findlay; treasurer, Mr. C. Truran; auditors, Messrs. Crichton and A. Pruden; committee, Mrs. Evans, Mrs. Findlay, Mrs. Pruden, Messrs. Skelding and Moody.—D. F.

BOLTON. Bridgeman Street Baths.—The bazaar on Friday, October 16, was opened by the Rev. Mr. Reynolds, and continued over Saturday. Mr. Reynolds made a suitable address, and wished the sale every success. The proceeds for the two days amounted to £35 4s. 10d. We thank all friends for their kind support. There are about £20 worth of goods unsold. October 25: Afternoon, Mr. Robert White gave an interesting address on "Spiritualism in Australia." Evening, "Spiritualism the need of the age" was well received by an intelligent audience.—T. T.

BOLTON. Old Spinners' Hall.—Afternoon, Mrs. Johnstone gave a good address and successful clairvoyance. An open-air meeting at 5-30 on the Town Hall Square. Mrs. Johnstone and Mr. Riding addressed a large audience on "The Social and Spiritual State," showing our obligations to do our duty here that we may build up a spiritual structure in the beyond. We adjourned to our hall, which was crowded to excess. Mrs. Johnstone spoke on "The world as it is," drawing a dark picture of the turmoil and strife, and hoping that Spiritualism would come to the rescue.—Hy. Garratt, 251, Bridgeman Street. [Reports to Mr. Wallis.]

BRADFORD. 448, Manchester Road.—Anniversary. Mr. Foulds presided in a very able manner, every one being delighted with his speaking. Mrs. Winder opened our place twelve months ago, and spoke again last Sunday on "Spirit Communion" very ably to crowded audiences, who seemed spellbound. Excellent clairvoyance and psychometry. Solos ably given by Mrs. Webster. We had a good day.

BRADFORD. Norton Gate.—Oct. 20: Mrs. Green kindly gave an address on "Divine Revelations," which was highly appreciated by a crowded audience. We hope ere long to have another visit. Oct. 25: Mr. J. Metcalfe's controls spoke on "What is Spirit?" and subjects from the audience, "What relation has Theosophy to Spiritualism?" Clairvoyance very good. Good audiences.—S. O.

BRADFORD. St. James's.—Morning circle, attendance 22. A very strange influence unexplained. Afternoon, Mrs. Whiteoak on "Spiritualism an Uplifter," not a depresser mentally, physically, morally, and spiritually wherever conscientiously practised and its teaching

followed. Evening, "A spirit's experience before and after the separation called death," showing that the knowledge of Spiritual philosophy takes away the fear of so-called death. Successful clairvoyance at each service.

BURNLEY. Hammerton Street.—Mrs. Bailey addressed us on "Prayer, its use and abuse," and "Spiritual Gifts," stating that those gifts had prevailed in all ages and among all people. Successful clairvoyance followed each discourse. Good audiences, especially at night.

BURNLEY. Robinson Street.—Miss Patefield discoursed on "Death's sting and the grave's victory in the light of Spiritual revelation," and "The past, present, and future of religion," to large audiences. Her clairvoyant testimony was very successful.

BURNLEY. Maden Fold.—Mrs. Best gave clairvoyant descriptions to crowded houses, giving 40 delineations, 36 acknowledged correct. We have started a building fund and the committee will be thankful for donations, however small. We have been in the background long enough, it is time we came to the front and were acknowledged as true citizens, and respected.—G. H. E., 266, Gannow Lane.

BURNLEY. 102, Padiham Road.—Mrs. Singleton's guides gave short addresses on "Religious Creeds," "Temperance," and other subjects, which were well received. Good clairvoyance. The naming of an infant was very interesting to many strangers.—J. W.

BURSLEM.—Mr. Grocott's control spoke on "Spirits, their homes and actions in the life hereafter," in a pleasing manner to a moderate audience.—M. W.

CLECKHEATON.—Mrs. Bentley's guides spoke well on "Man, know thyself and what thou art," and at night gave their experience how they have progressed in the spheres. Good clairvoyance and psychometry. Good audiences were well pleased.

COLNE.—Miss Harrison gave homely lectures. Evening subject: "And he showed me a river as clear as crystal." Test clairvoyance assumed rather a new form to us, as only the first name was given and not the description of the spirit, as usual in many cases, but most of them were recognized. Very good audiences.—J. W. C.

COWMS.—A very pleasant day. Mr. Galley spoke on "Why am I a Spiritualist?" and at night dealt with a question from the audience, "What is your opinion of Christ?" A very satisfactory reply was given.

DARWEN. Church Bank Street.—Good audiences welcomed our old friend Mrs. Butterfield. Her subjects were, afternoon, "Watchman, what of the night?" evening, "The heroes of the past." Both were treated in her usual able manner, showing that she had lost none of her force and eloquence.

FELLING. Hall of Progress.—Mr. Wilkinson, of Tyne Dock, spoke on the 42nd Psalm, "The Soul's Search after God." He showed that the finite could never grasp the infinite, showing that the soul needed food as well as the body. He gave general satisfaction.

GLASGOW.—11-30, Mrs. J. M. Smith's guides gave an excellent address on "Spiritualism." Thirty clairvoyant descriptions, most of which were recognized. 6-30: A remark of the chairman re "Total Depravity of Man," was enlarged upon, the guides contending that it was utter folly for any man to think himself depraved in any respect. Thirty clairvoyant descriptions given, mostly recognized.—T. W.

HECKMONDWICK. Blanket Hall Street.—Mrs. France gave discourses on "Where are the dead?" and "Spiritualism and its teachings." Mrs. Wrighton gave remarkable clairvoyance, in some instances giving both names. Crowded audience at night.—H. O.

HEYWOOD. Mossfield.—Splendid opening services; new and old friends present to tender their sympathy and support. Miss Walker treated the crowded audiences to two fine discourses. Afternoon subject, "The Better Land," suggested by the singing (as a solo) of Cowen's ever-popular song. Evening, Mr. France, of Rochdale, presided, and congratulated the members on the good change they had made, and desired to see their further progress. The address on "Spiritualism—the light and liberty of the world," forcibly showed need for, and superiority of, Spiritualism over popular Christianity. As evidence, a gentleman who came to one of our meetings, and has since been studying the subject, writes me that he is now quite satisfied with the philosophy, and intimates that he will in future throw in his lot with ours. Would that others had the courage of their convictions, our places would soon be too small.—M. D.

HUDDERSFIELD. Brook Street.—Good audiences have greeted friend E. W. Wallis, whose inspirational addresses were of the highest order. The meetings were most harmonious. November 1, after a long absence, Mr. Joseph Armitage. Friends, please attend in large numbers.—J. B.

KEIGHLEY. At Mrs. Edmondson's, 18, Highfield Lane.—Oct. 26: Mrs. Bentley gave some wonderful tests and prescriptions to the sick and suffering; and at night gave a beautiful service in the Lyceum. Friends are eagerly looking forward to her coming again, as we think her good mediumship a proof of the life she lives.—A. E.

LANCASTER.—Oct. 18: Afternoon, Mrs. Craven spoke to a moderate audience. In the evening she ably answered questions from the audience on religious and physical subjects, showing the interest taken in the doctrines promulgated weekly from our platform. Oct. 25: Afternoon, Mr. Swindlehurst, "Materialism, Spiritualism, and Theosophy," showing the different theories and their groundwork, from his point of view. Evening: Memorial service in remembrance of our departed sister, Nellie Taylor. "Oh death, where is thy victory?" Speaking very feelingly before a good audience on the unexpected death of our dear sister, he advised all to be prepared for the change. Spiritualists look not with dread upon the approach of death, we look with regret upon the vacant chair, but no fear of hell with its perpetual torments assailed us when we laid our sister's remains in the tomb. Faults she may have had—and who have not?—but we know sufficient of the life beyond to rest assured that God in His all-wisdom has so ordained His laws, that means will be provided for her due enlightenment and unfoldment without the aid of a physical hell of torment.

LIVERPOOL. Daulby Hall.—Mr. J. B. Tetlow. Attendances good. Subjects: Morning, "Our Critics." Evening: "What must I do to be saved?" Very good psychometric readings. Monday evening: Paper by Mr. N. R. Maginn, "Mediumship, a Necessity." Discussion followed.

LONDON. Clapham Junction, 16, Queen's Parade.—Endyonio Society. Oct. 18: Mrs. Spring, medium. A small muster, but a very satisfactory meeting.

LONDON. 311, Camberwell New Road, S.E.—A reply was given to a recent sermon preached against Spiritualism, when our members also decided to immediately purchase a piano for the society's work. Every effort will be employed to make good music and singing, solos, &c., a regular feature of our gatherings. Sunday evening next we shall inaugurate the new musical service, and hope to see a large attendance. The cost is heavy, but we are glad to report several good donations from members, which will materially lighten the burden of payment, and we ask others to assist as their means will allow. We intend establishing a choir, and any assistance in that direction will be welcomed.—W. E. L.

LONDON. Canning Town, 2, Bradley Street.—Those who weathered the storm had a real treat in an eloquent address by Dr. Reynolds, on "Spiritualism and Man." Questions were invited and given, and satisfactorily disposed of.—F. W.

LONDON. Forest Hill. 23, Devonshire Road.—Capt. Pfoundes gave an able lecture, exposing the fallacies of Theosophy, but as I understand that the address is to be sent you for insertion, I shall only say I trust you will be able to find space for the very timely advice and information it contains.—H. W. B.

LONDON. Islington. 10, Park Street.—Oct. 20: A full meeting. Mr. Rodgers continued on "Theosophy," stating that Spiritualism gave demonstrative proofs, but Theosophy offers nothing but a mass of unproven theories. Discussion followed.—R. M.

LONDON. Marylebone. 24, Harcourt Street.—Discussion on Mr. Dale's paper ably sustained. Mr. McKenzie's lecture on "Phrenology," with object lessons from the audience, very instructive.

LONDON. 33, High Street, Peckham.—Morning: The guides of Messrs. Dale and Duggan gave advice upon our conduct as Spiritualists. Clairvoyant descriptions given by several friends. Evening: Mr. Butcher discoursed upon "Religion" as an element of life, saying that it was universally existent, and ought to be fostered, because it was the indestructible nucleus of which the mature spirit must be formed.—J. Dale, 4, Sidney Road, Stockwell.

LONDON. King's Cross, 184, Copenhagen Street.—Morning, "Theosophy" was again discussed and will be resumed next Sunday. Evening, Mr. Everitt gave a lucid address on "Spiritualism," giving facts from his own experience in proof of a future life and communion between the two worlds. He has promised to visit us again and he may be sure of a hearty welcome. There is still room for a few more sitters at the Friday evening circle of which Mr. Webster is the medium.

LONDON. Shepherd's Bush, 14, Orchard Road.—Good meeting, Mr. Reynolds lectured upon "Spiritualism, ancient and modern." Referring to the Chaldeans of Egypt, proving spirit communion to have existed thousands of years ago.

LONDON. Spiritualist Federation. Athenæum Hall, 73, Tottenham Court Road.—An interesting lecture by Mr. Mead. He explained the Theosophic position of re-incarnation, and dealt in an able manner with the objections as to want of memory, &c. He also showed how widespread this belief was in both ancient and modern times.

LONGTON. 44, Church Street.—Mr. Llewellyn, normal, treated upon "Live the life and you will receive the light," in an earnest and powerful manner, showing how all may be useful and would receive the light. Appreciative audience.—H. S.

MANCHESTER. Tipping Street.—Mr. Rooke gave interesting addresses on "How I became a Spiritualist," and subjects from the audience, one being, "Is Modern Spiritualism identified with primitive Christianity?" The control stated that to identify the proven facts of Spiritualism with man-made creeds was the height of absurdity, Spiritualism being broad as the ocean. Faith was defined as the abandonment of reason. Good lectures listened to by attentive audiences. We regret that Mr. Rooke's educational lecture on Saturday night was not better attended, and hope future ones will be more successful.—H. W.

MANCHESTER. Edinboro' Hall.—October 22: A glorious lecture from Mr. J. J. Morse on "Why Spiritualists repudiate Hell." Delivered in a masterly fashion, was listened to with pleasure and profit by all, apparently, save one gentleman. October 25: 11 a.m., Debate opened by Mr. Valentine on "Spiritualism, its use and abuse." These instructive and interesting meetings are worthy of a visit. At 3 and 6-30 Mrs. Stansfield, of Dewsbury, was very happy on her first visit, her subjects "Truth," and "Blessed are they that are persecuted," being treated in a nice homely yet eloquent manner that carried conviction. The after remarks of her Irish control were much appreciated. Her several tests in clairvoyance were recognized. We shall be glad to hear her again.—E. V.

MANCHESTER. Collyhurst Road.—Mrs. Stansfield spoke on "The way to heaven," and "The power and ability of man." Both discourses were ably delivered before large audiences. Clairvoyance after each.

MIDDLESBROUGH. Spiritual Hall.—A pleasant, harmonious, and instructive day with Mr. Walter Buckley's guides, the subjects, "Man and God," and "Incentive Teachings," being well handled. Psychometry good. A gentleman, his second visit to any Spiritual meeting, received such a convincing test, that he gave in his name for membership. We wish Mr. Buckley resided nearer.—W. I.

NELSON. Bradley Fold.—Mr. Lomax discoursed upon "Lights of the World" and "Scriptural Evidences of Spiritualism." Both subjects well treated; clairvoyance good; audience large and attentive.

NEWPORT. Institute.—Mr. F. Wayland's guides dealt in a satisfactory manner with "The Great Secret of Life, Past, Present, and Future," and "Man, the Depository of Truth."

NEWCASTLE-ON-TYNE.—Mrs. E. Hardinge Britten gave discourses as follows: 10-45, "The World's Religions and the New Reformation." 6-30: Answers to Questions. Monday: "Theosophy Unveiled." All were handled in her usual eloquent manner, and gave great satisfaction to crowded audiences.—R. E.

NORTHAMPTON.—Afternoon: Mr. Cheshire spoke on "What is the Use of Spiritualism?" Night: Mrs. Walker's controls spoke on "Personal Responsibility," advising the young to be careful what they sow so that they may not reap in tears.

NORTHAMPTON. 42, Swan Street.—A good meeting. A number of strangers present.—G. T. [Address to this office, please. E. W. W.]

NOTTINGHAM. Morley Hall.—The morning circle maintained its interest, numbers showed no signs of falling off. Evening. Mr. Ash-

worth conducted, and read from *The Two Worlds* the account of the "Martyr Printer," and pointed to the spirit of Ashcroftism as being no less bitter and bloodthirsty, if reports may be relied upon. He followed with the poem "Blessed are the Merciful." Mrs. Barnes's control gave an excellent address, which called forth warm commendations. A capital and sympathetic audience. The members' circle presented positive evidence, in one case to a total stranger, of the existence of those "passed on." Tilly's presence appeared to be fully appreciated, as her descriptions were so truthful and easily recognized.—J. J. A.

OLDHAM. Spiritual Temple.—Miss E. E. Wheeldon, of Dracfield, paid her first visit, and gave good discourses on "An Hour's Communion with the Mighty Dead" and "Spiritualism, the only True Revolutionary Power of Reform." The evils of the present social system were graphically portrayed, and we were urged to prepare for the coming revolution. The nationalization of the land and other reforms were strongly advocated. Large audiences.—J. S. G.

OLDHAM. Bartlam Place.—Thursday: Public circle. Mr. Macdonald made some pithy remarks on "The facts of Spiritualism contrasted with the ethics of Christianity." Mrs. Wheeler gave clairvoyance and psychometry to a large audience. Sunday: Harvest festival. The hall was tastefully decorated with a plentiful supply of fruit, vegetables, and flowers. Afternoon: Mr. Wheeler spoke on "Nature's Eloquence," giving some good points. Evening: The subject—"Roses and Thorns: or through life to light"—was eloquently dealt with. The speaker showed how many of the thorns in life were the result of ignorance. The hall was quite full.—V. T.

OPENSRAW. Granville Hall.—We were again without a speaker for our morning service, and had to again call on our good friend, Mr. Boardman, who spoke on "Hope." Miss Jones, who should have been with us, thought better to divide her powers, and was assisting a neighbouring society in the morning. 6-30: She dealt with the subject, "Futurity." Psychometry and clairvoyance at the close very good. We wish speakers would peruse the particulars given through *The Two Worlds*, at different times, so that they may be acquainted with the particulars and their engagements.—J. G.

PENDLETON.—Afternoon: Mrs. Craven, of Leeds, spoke on "Life: is it worth living?" Evening: Six subjects from the audience were very well explained. Good attendance.—J. J.

RAWTENSTALL.—Mr. G. Smith failed to either attend or send word. True, the secretary did not send a reminder through not having his new address; but had Mr. Smith looked in *The Two Worlds* he would have seen he was announced, and he has our dates booked. Many mediums are too much in the habit of disappointing societies, neither attending nor sending a substitute. Perhaps Mr. Smith will communicate with W. Palmer. Afternoon: W. Palmer was chairman and speaker, and also named a child, which the parents had brought two or three miles for Mr. Smith to name. Evening: As there were no mediums present we had an experience meeting, which was very interesting. Saturday next: A friend is giving a public tea party, the proceeds to go to the building fund. Adults, 6d.; children, 4d. The friends have decided to have a sale of work at Christmas, towards the building fund, and will be thankful for any gift, either in money or articles, from any friends. We are determined to build a place of our own. Can any one help us?—W. P.

SOUTH SHIELDS, 16, Cambridge Street.—Oct. 19: Mr. G. A. Wright's guide gave a humorous lecture on "Sale by Auction," which was interesting and instructive. Oct. 20: Very convincing psychometry and clairvoyance. Many strangers. Oct. 21: Concluding lecture on "Woman, her place and power." Room crowded. It has been a truly Spiritual revival. The proceeds of this lecture went to a lady medium who is in distressed circumstances. Oct. 26: Evening. The chairman gave a short address, "Where are the dead and dear ones gone?" Mrs. Caldwell's guides gave 46 clairvoyant descriptions very successfully, nearly all recognized.

SOWERBY BRIDGE.—The Lyceum was well filled to hear Mr. H. Crossley, of Elland, who formerly lived in Sowerby Bridge. We believe the controls laboured under a great disadvantage, which marred the success of the address and clairvoyance. With further development and a love for the cause will bring out a good medium. Mr. Lees presided, and contributed an excellent reading. Sunday next, open session at 10-30 and 2-15. An invitation to friends.

STOCKPORT.—Mr. Ormerod has given two well-reasoned out addresses. The evening subject, "Death," was philosophically dealt with, and had reference to a recent bereavement.—T. E.

THORNHILL.—Cowmbs cottage meetings. Oct. 18: A pleasant day with the guides of Mr. Ollife. Oct. 25: A pleasant day with Mr. Pawson. Mr. Pawson writes: "The truly spiritual atmosphere into which I was drawn gave me a buoyancy and elevation of spirit that was most encouraging. There are a few earnest workers there trying to spread Spiritualism, who would be glad of the assistance of mediums who have open dates and would go for expenses. I hope mediums will give them encouragement."—J. H.

TYNE DOCK.—Mr. J. Stevenson gave a good practical address on "Body, Soul, and Spirit." Mr. Vallack recited "The Jester" with good effect.

WEST PELTON.—Inspirational lectures were given by Mr. G. A. Wright in capital style. "Spiritualism" was the basis of some good matter. The higher aspects were dealt with in a comprehensive manner. All were encouraged. Subjects from the audience, at night, were dealt with in a consistent, logical way. All went away delighted. Psychometry and clairvoyance, given without any hesitation, proved very satisfactory. Good audiences.

WINDHILL.—Oct. 22: Mr. Netherwood gave a short address. Mrs. Redday's guide gave 21 clairvoyant descriptions, 18 recognized. Oct. 25: Miss Parker's friend gave a very interesting discourse on "How they became Spiritualists." At 6, the spirit guide gave a good address to an attentive audience. Clairvoyance after each address by Miss Parker; 26 descriptions, 22 being recognized.—C. B.

WISBECH. Public Hall.—Mrs. Yeeles lectured on a text quoted by one of Mr. Ashcroft's chairmen: "There is a way which seemeth right unto man, but the end thereof is death." Clairvoyance excellent. Since Mr. Ashcroft's visit we have had very large and intelligent audiences.—A. W.

RECEIVED LATE.—Macclesfield: October 18: Mr. Wheeler's lecture

on "Predestination, is it a Fact or a Fallacy?" indicated careful study and research. "Open Sesame, or Unlocking the Chambers of Mystery" was replete with splendid thoughts, and his passing view of heaven on stilts was very amusing. Interesting discussion. October 25: Anniversary services. After nine years we again listened with pleasure to Rev. C. Ware. The "Woman of Endor" was treated from a Spiritualist standpoint, putting quite a new light upon the story. He demonstrated the advantage of a knowledge of Spiritualism when reading the Bible. Evening: A good audience. Various religious systems of the world were criticised and weighed, and the superiority of Spiritualism over all soundly proclaimed. On Monday, Mr. Rogers presided, Mr. Ware lectured on "Luther and the Devil." The chairman, Mr. Twigg, gave an interesting *resumé* of English history anterior to the time of Luther. Mr. Ware gave entire satisfaction.—Birmingham. Broad Street: Too late. Next week.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BATLEY.—Conductor, Mr. Brook. Recitation by Miss B. Pawson. Usual programme well performed. Present: Morning, officers 6, scholars 24, visitors 16.—J. C.

BLACKBURN.—Present: 90 scholars and 11 officers. Mr. J. T. Ward offered prayer. The seniors discussed "Creation of the World in Six Days," Mr. H. Smith conducting. Marching and calisthenics for the juveniles, led by Mr. M. Brindle. Benediction by Mr. H. Smith.

BOLTON. Old Spinner's Hall.—Usual proceedings, including songs and recitations given in capital style. The controls of Mr. T. A. Woods gave advice on "Angry words are lightly spoken." A very enjoyable session. Please note change of address: Hy. Garratt, 251, Bridgeman Street, Bolton.

BURNLEY. Hammerton Street.—October 24: A public tea and entertainment for the new building fund was a success, praise being due to all who took part. The dramatic class did good service under the management of Mr. Richmond. Sunday was again a pleasant day, the number rather larger than usual. The interest is growing. The harvest is indeed great but the labourers are few, all feeling that they want to learn more. Some of us, when orthodox teachers, thought we knew a great deal, but when we became Spiritualists we found that we did not know much.—W. M.

BURNLEY. Robinson Street.—Conductor, Mr. P. Hanforth. Readings led by Mrs. Craven. Calisthenics led by Miss Green. Officers 15, scholars 63. Assistant secretary, A. J. Howson.

HECKMONDWIKE. Blanket Hall Street.—October 18: Calisthenics led by Miss S. A. Whitehead. October 25: Very good attendance. Marching and calisthenics as usual, led by Master Hodgson. 4 visitors. Mr. Hodgson gave a short discourse.—H. O.

LIVERPOOL. Daulby Hall.—Attendance: Officers 11, children 51, visitors 8. Recitations by Reggie Stretton, Agnes Owen, Emily Rossbottom, and Daisy Bell.

MANCHESTER. Tipping Street.—Morning: Invocation and benediction by Mr. Jones. Usual programme. Conducted by Mr. H. Wilson. Good attendance. 40 children and 4 visitors. Marching and calisthenics. Practised hymns.—J. S.

MANCHESTER. Collyhurst Road.—Mr. Haggitt conducted, and opened with prayer. Usual series very well performed. Master Frank Warburton recited. A few remarks from the leaders, and song of praise.—T. T.

OLDHAM. Temple.—Attendance, 51. Invocation by Mr. Standish. Conductor, Mr. Garforth. Responses, marching, and calisthenics very well performed. Recitations by Misses L. Calverley, Maud Runacres, and M. H. Gould; songs by Miss Papworth and Wilfred Berry. Benediction by Miss Papworth. We continue to increase. Next Sunday, Lyceum open sessions.—J. T.

OLDHAM. Bartlam Place.—Usual proceedings, except calisthenics and marching, on account of the fruit being laid out for the harvest festival. Recitation by Maggie Worthington.—L. A. Drinkwater.

PENDLETON.—Morning: Conducted by Mr. Crompton. Great improvement in the marching. Mr. Crompton gave the seniors instruction on "Mental and Physical Health," Mr. Wood taking the juniors. Afternoon attendance very good. Usual proceedings. Recitation by Mr. Brookes. Closed by Mr. Moulding. Mr. James Jackson was elected assistant secretary in place of Mr. Joseph Gibson, who has resigned.

STOCKPORT.—A successful session. Readings, G. Johnson and Misses J. Rowbottom and S. Kenyon.—S. E.

PROSPECTIVE ARRANGEMENTS.

PLAN OF SPEAKERS FOR NOVEMBER, 1891.

YORKSHIRE FEDERATION OF SPIRITUALISTS.

- ARMLEY. Chapel Lane.—8, Mr. Armitage; 15, Mr. Peel; 22, Mrs. Whiteoak; 29, Mr. and Mrs. Hargreaves.
- BATLEY CARR. Town Street.—8, Mr. and Mrs. Hargreaves; 15, Mr. Parker; 22, Mr. Armitage; 29, Mrs. Burchell.
- BATLEY. Wellington Street.—8, Mr. H. Crossley; 15, Mrs. Dix; 22, Mr. and Mrs. Hargreaves; 29, Mr. Parker.
- BEESTON. Temperance Hall.—1, Mrs. Dickenson; 8, Mrs. Hoyle; 15, Mr. Broomfield; 29, Mr. J. Kitson.
- BINGLEY. Wellington Street.—8, Mr. J. Kitson; 15, Mrs. Fleming; 22, Mr. Pawson.
- BRADFORD. Birk Street.—8, Mesdames France and Wrighton; 15, Mr. Rowling; 22, Mrs. Bentley; 29, Mrs. Hoyle.
- BRADFORD. Little Horton Lane.—8, Mrs. Bentley; 15, Mr. Armitage; 22, Miss Harrison; 29, Mrs. Mercer.
- BRADFORD. Milton Rooms.—8, Mr. Rowling; 22, Mr. Hepworth; 29, Mrs. Britten.
- BRADFORD. Otley Road.—8, Mrs. Craven; 15, Mr. Galley; 29, Mrs. Beardshall.
- CLECKHEATON. Walker Street.—8, Mrs. Jarvis; 15, Mr. Wainwright; 22, Mrs. Fleming; 29, Mrs. Dickenson.
- HALIFAX. 1, Winding Road.—8, Mr. Tetlow; 15, Mrs. Hoyle; 22, Mr. Broomfield; 29, Mr. Armitage.
- HECKMONDWIKE. Thomas Street.—8, Mr. A. Smith; 15, Mr. A. Walker; 22, Mrs. Jarvis; 29, Mr. Boocook.
- LEEDS. Spiritual Institute.—1, Mrs. W. Stansfield; 15, Mrs. Gregg; 22, Mr. Johnson; 29, Mr. Newton.

SHIPLEY. Liberal Club.—8, Mr. J. Lund; 15, Mr. J. Kitson; 22, Mr. Rowling; 29, Mr. Broomfield.

WEST VALE. Green Lane.—8, Mr. Blackburn; 15, Mr. A. Smith; 22, Mr. Walker; 29, Miss Walton.

ACCRINGTON.—8, Mr. Verity; 15, Mrs. Summersgill; 22, Mrs. Best; 29, Mrs. Stansfield.

BACUP.—8, Open at present; 15, Mr. Plant; 22, Mrs. Craven; 29, Mr. G. Smith; Dec. 6, Lyceum anniversary.

BELPER. Jubilee Hall.—8, Mr. J. Swindlehurst; 15, Local; 22, Mrs. Gregg; 29, Mrs. Barrs.

BIRMINGHAM. Smethwick.—8, Mr. Anson; 15, Mrs. Groom; 22, Mr. Carlile; 29, Mr. Shrieves and Mr. A. Pruden.

BLACKBURN.—1, Mrs. Hargreaves; 8, Mr. Parker; 15, Mrs. Ellis; 22, Miss Walton; 29, Mr. Rowling. Services 2-30 and 6 p.m.

BRADFORD. Bentley Yard.—8, Mr. Bloomfield; 15, Mrs. Thornton; 22, Mesdames France and Wrighton; 29, Mrs. Russell.

BRADFORD. Harker Street, Bowling.—8, Mr. Whitehead; 15, Mr. Peel; 22, Mr. Bedford; 29, Mrs. Boston; 7, Annual tea at 4-30. 6d. After tea, Mr. A. Moulson.

BRADFORD. 448, Manchester Road.—8, Mrs. George Marshall; 15, Mrs. Russell; 22, Mr. and Mrs. Marshall; 29, Mrs. Woolley and Mrs. Ormerod.

BRADFORD. Norton Gate.—8, Mr. Crowther; 15, Mrs. Marshall; 22, Mr. J. Metcalfe; 29, Open.

BRADFORD. St. James'.—8, Mr. Todd and Mrs. Webster; 15, Mrs. Whiteoak; 22, Mrs. George Marshall; 29, Mr. Williamson.

BURNLEY. Robinson Street.—8, Miss Jones; 15, Mr. E. W. Wallis; 22, Betsy Berry.

BURNLEY. Maden Fold.—8, Mr. G. A. Wright; 15, Mr. W. Hoole; 22, Mr. J. W. Sutcliffe; 29, Mrs. Horrocks. [Conference 1st Sunday in July, 1892.—E. W. W.]

COWMS.—8, Mrs. Crossley; 15, Open; 22, Mr. Hopwood; 29, Miss Patefield.

HUDDERSFIELD. Brook Street.—8, Mrs. Green; 15, Mr. Hepworth; 22, Mr. J. J. Morse; 29, Mrs. Gregg.

HUDDERSFIELD. 3A, Station Street.—8, Mrs. Connell; 15, Miss Patefield; 22, Miss Thorpe; 29, Mrs. Craven. Services commencing on and after November 1 at 2-30 and 6-30.

IDLE.—8, Mrs. Beardshall; 15, Mr. H. Long; 22, Mr. J. Kitson; 29, Mrs. E. Jarvis.

LANCASTER.—8, 2-30, Mr. Condon, 6-30, Mr. Jones; 15, Mrs. J. A. Stansfield; 22, Mr. Swindlehurst; 29, Mr. Hepworth.

LEEDS.—8, Mrs. Mercer; 15, Miss Walton; 22, Mrs. Stansfield; 29, Mrs. Menmuir.

LONDON. Canning Town.—8, Mr. Allen (trance); 15, Mrs. Spring; 22, Dr. Reynolds; 29, Open.

ROCHDALE. Regent Hall.—8, Mr. B. Plant; 15, Miss Gartside; 22, Miss Venables; 29, Mrs. E. Best.

SLAITHWAITE.—1, Mr. Johnson; 8, Miss Thorpe; 15, Mrs. Jarvis; 22, Mr. Macdonald; 29, Mr. Hunt.

SUNDERLAND. Centre House.—8, 11, Committee, 6-30, Mr. Mordey; 15, Mr. J. G. Grey; 22, 11, Committee, 6-30, Mr. W. Murray; 29, Mrs. Fewster-Atkinson.

THORNHILL.—8, Mr. Walker; 15, Mrs. France; 22, Mr. Ollife; 29, Open.

TYNE DOCK.—8, Mr. J. Moorhouse; 15, Mr. R. Grice; 22, Mr. G. Forrester; 29, Mr. J. Rutherford.

WHITWORTH.—8, Mr. T. Postlethwaite; 15, Open; 22, Miss Gartside; 29, Mr. J. W. Sutcliffe.

YEADON.—8, Mrs. Wade; 15, Mrs. Murgatroyd; 22, Mr. Hilton and Mrs. Craven; 29, Mrs. Sagar.

BRADFORD. Bentley Yard, Bankfoot.—Nov. 7, annual tea at 4-30; social at 7-30; Mrs. Wooley and Mr. Foulds. Tickets, 6d.; children, 4d.

BRADFORD. Norton Gate.—Saturday, November 14, at 6 p.m., a pie supper and entertainment. Admission, 6d.; entertainment, 2d.

BRADFORD. Kensington Hall, Girlington.—The Milton Rooms Society will provide tea in the above hall, Saturday, Nov. 7, at 4-30. Social at 7 p.m., of dancing, singing, recitations, &c. Ticket for tea and social, 6d.; social only, 3d.; children, half-price. Trams and busses from the town, fare 1d.

BRADFORD. Milton Rooms.—Mr. E. W. Wallis, November 1. 2-30, "Is Spiritualism forbidden by God?" 6-30, "Re-incarnation, Resurrection, or Eternal Progression, which?"

BRADFORD. Otley Road.—November 8, anniversary, Mrs. Craven, of Leeds. We hope to have a red letter day.—J. B.

BRADFORD. St. James'.—Social party, Saturday, November 7, at 7-30. Songs, recitations, games, and dances. Admission 3d.—E. H.

BRADFORD. Walton Street.—Monday, Nov. 2, at 7-30, Mrs. Beardshall, clairvoyant and psychometrical readings. Also Nov. 9, Mrs. Bentley.

BURNLEY. Maden Fold.—Mr. G. A. Wright, November 8, at 2-30, "The Progress of Modern Spiritualism." 6-30, Six written subjects. Monday, "Talk about Heads."

HALIFAX.—Saturday, Nov. 7, a splendid Tea and Entertainment, to be presided over by gentlemen.

HANLEY. Marsh Street.—Sunday, November 1, Rev. C. Ware. 2-30, "The Spiritualism of the Bible." 6-30, "What knowledge is Spiritualism giving to the world?" Monday, November 2, at 8 prompt, "How I became a Spiritualist and why I remain so." Tuesday night's subject, "Martin Luther and the Devil." Collections. November 15, 16, and 17, Mr. Victor Wyldes.

IDLE.—Saturday, November 7, a pie supper and social, at 8 p.m. Tickets 6d. Proceeds to the Lyceum.

KEIGHLEY LYCEUM.—The ladies' committee announce their Sale of Work on Saturday, Nov. 28, at 3 p.m. Gifts from friends ever so trifling thankfully received.

LIVERPOOL. Daulby Hall.—Social evening, Tuesday, November 3, for the purpose of wishing God speed to our president, Mr. John Lamont, on his departure to Australia in search of health. Tea at 7. Tickets 6d.

LONDON. 311, Camberwell New Road, S.E.—To assist to defray the cost of our piano, a social soirée, comprising songs, games, dances,

&c., Tuesday, November 10, at 8-15. Tickets 6d., from the secretary, W. E. Long.

LONDON. Forest Hill. 23, Devonshire Road.—Wednesday, Nov. 4, 8 p.m.: Concert, Readings, Recitations, Vocal and Instrumental music. Silver collection. Nov. 5: Capt. Pfoundes. At 8, address and debate on "Theosophy." Spiritualists especially invited.—W. H. B.

LONDON. Marylebone, 24, Harcourt Street.—Thursdays in November: Mrs. Mason, medium. Saturdays: Mrs. Treadwell.—C. W.

LONDON SPIRITUALIST FEDERATION, Athenæum Hall, 73, Tottenham Court Road.—Nov. 1, Rev. F. R. Young, "How I Became a Spiritualist, and why I Remain One." Nov. 8, Mr. Maltby, "The Life and Work of W. Eglinton, and other mediums" (illustrated by the oxy-hydrogen lantern).—A. F. Tindall, A.T.C.L., hon. sec., 4, Portland Terrace, N.W.

MANCHESTER. Collyhurst Road.—Dramatic and musical entertainment, Saturday, October 31, and Monday, November 2. Commences at 7-30. Admission by programme, 4d.

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

MIDDLESBOROUGH. Spiritual Hall.—Nov. 1, Mrs. J. Stansfield, of Oldham. 10-45, Circle. 2-30, "Voices of the Dead." 6-30, "Spiritualism a Light in the Religious World." Nov. 8, Mr. Joseph Eales, of Bishop Auckland.

MR. HOPCROFT will be in Rochdale, Nov. 1. Letters to this office.

MR. HOPCROFT'S CASE.—A benefit séance by Mrs. Mason, at 24, Harcourt Street, Thursday, Nov. 5, at 7-45. The proceeds go to Mr. Hopcroft. Friends, please rally round.—C. W.

NATIONAL FEDERATION OF SPIRITUALISTS, ASHTON-UNDER-LYNE.—A meeting will be held under the auspices of the Federation to assist the cause in Ashton, on Tuesday, Nov. 3, in the Oddfellows' Hall, Stamford Street, at 7-30, prompt. Mesdames Wallis and Green, Messrs. Johnson, Tetlow, Boardman, and other speakers are expected. Councillor Boys, chairman. Collection.

NEWCASTLE-ON-TYNE.—The ladies of the Spiritual Evidence Society announce their first tea meeting of the season on Monday, Nov. 2, at five o'clock prompt, in aid of the funds of the society, and to arrange measures for the approaching Bazaar and Sale of Work. The great popularity of these meetings during last winter induces the promoters to expect a large attendance. Tickets 6d.

OLDHAM. Temple.—November 1: Lyceum open sessions at 2-30. The children will afford parents and friends an opportunity of seeing the Lyceum mode of working, also the giving away of prizes. 6-30, a service of song, "Our Children in the Spirit World," by J. T. Standish. The children have been specially trained. Reader, C. Thorpe.

OLDHAM. Temple.—Saturday, November 7, tea party at 4-30; tickets 6d., under 12, 4d. Nov. 8, Mrs. E. H. Britten. 2-30, "Thirty Years' Experience in the Harvest Field of Spiritualism." 6-30: Subjects from the audience, and farewell. Tea will be provided at 6d. each.

OPENSHAW. Granville Hall.—A tea party, entertainment, and ball, November 7. Tickets 1s., number strictly limited. Purchase early from members of the society.

PENDLETON. Cobden Street.—Tea party and concert in aid of the Lyceum funds, Saturday, November 14. Friends over 12, 9d.; friends under 12, 6d.; Lyceum members over 12, 8d.; Lyceum members under 12, 4d. After tea, 3d.

ROCHDALE. Michael Street.—Nov. 1: Anniversary, Mr. Hopcroft, and on Monday, at 7-30. Society in a flourishing condition, shall shortly remove to larger premises. Help us.—Secretary, Mr. James Bamford, 84, Oldham Road.

ROWERBY BRIDGE.—Nov. 7: A social and coffee supper to spiritualists and friends, at 7 p.m., prompt. Admission, 6d.

STOCKPORT.—Nov. 7, Mr. J. Burns, on "Phrenology." Students, 1s.; non-students, 3d., at 2-30. Nov. 8: 2-30, "The Human Skull." 6-30: Harvest thanksgiving. Hall decorated with produce from Vegetarian Fruit Farm. Collections.

WINDHILL. 12, Cowling Road.—Saturday, Nov. 7, public tea and entertainment to commemorate the opening of the meeting-room, at 4-30. Adults 6d., children 3d.

PASSING EVENTS AND COMMENTS.

(Compiled by E. W. WALLIS.)

THE MANCHESTER CONFERENCES.—Mr. Peter Lee, in an interesting speech, related many experiences in Mesmerism. He protested against the degradation of the science by public showmen, and claimed that the mesmerist's subject was of the same temperament as the spirit's medium, but that the phenomena, although closely allied, were distinct. Mr. Wallis followed in the same direction. Mr. Shaw pointed out that a doctor had testified that "Od force" had never been observed in connection with Hypnotism, but was present in some of the deeper phases of Mesmeric phenomena. Mr. Crane asked some interesting questions respecting the difference between inspiration and trance, and Mr. Gilbert asked a question, which was emphasised by a lady, as to how to prevent the misuse or abuse of the power by designing or unscrupulous persons. Mr. Lee replied in a very instructive manner. Next Tuesday, Mr. E. W. Wallis will open on "Spiritualism in relation to the Bible," and invites opponents.

SLAITHWAITE friends have co-operated with the local "Labour Union," and on Saturday, October 24, we had the pleasure of meeting with many earnest and energetic workers who are labouring for social and industrial reform. We can well understand why Mr. Tom Mann has gained such popularity and influence. His speech was earnest, eloquent, pointed, manly, pathetic, and breathed the spirit of righteousness and brotherhood. He *felt* and *meant* every word of it. The transparent sincerity of the man makes him a power, and his humanitarian sympathies commend him to his fellow workers. Nothing but good can come from the discussion of the burning question "Work and Wages," when conducted in such spirit.

The *Lyceum Banner* completes its first volume with the October number. The circulation is steadily rising, and good things are promised for volume two.

TO CORRESPONDENTS.—J. G., Openshaw. So far as we know Mrs. Bailey's appointment at Colne, on November 29, is correct. Why not write to *her* and ask about it.—W. E. L. We believe the Editor of the *Spiritual Scientist* in 1875 was E. Gerry Brown, or else it was Colonel Olcott who filled that post.

S. S. C.—We do not quite approve Mr. Hepworth's suggestions of a Judgment Committee on the qualifications of mediums. The fact of having to face such a tribunal would neutralize all the conditions favourable to success by making the sensitives nervous, and destroying their passivity and receptivity. A better plan would be for one or two thoughtful persons to visit a place where a new medium was to speak (unknown to the medium), and, after hearing several addresses, report to a central committee, if a board of judgment there must be. But why should not committees and societies decide for themselves?

TO CORRESPONDENTS.—J. Moffatt, Jarrow-on-Tyne. A post card addressed to you at 13, Bridge Street, has been returned "not to be found." Please send correct address.—D. F., Smethwick. Annual report too late this week.

HELL AND DAMNATION.—*The Christian World* reports an extraordinary scene at a Liverpool Baptist Chapel. Rev. Aked preached on the above subject, and an immense throng assembled to listen to his heresy, and applauded it frequently. He said nothing worse than Spiritualists have said—in fact, Spiritualists, Free Thinkers, and Unitarians have, by their out-spokenness, made it possible for him to dare to proclaim the broader truths which Spiritualism has been presenting to the world. He is reported to have said: "This life lives on after death. Character is eternal. The virtuous inherit happiness; the vicious, misery. Future punishment is true. Everlasting conscious punishment is false, and not only false, but idiotically and blasphemously false. It is repudiated by every page of Scripture. There is not a line in the New Testament which teaches it. Some of the wisest men in every century have scouted it with indignation, and the reason and conscience of humanity revolts from it." The most impressive part of the address was the final appeal to the reason and conscience of mankind. The strain of listening had become painful, and the preacher relieved it by relating a story of Clay and Calhoun, two rival orators of the American Senate of years ago. "Calhoun, in the course of his speech, had said that at one time he was Clay's master. Clay, in reply, drew himself up to his full height, pointed with quivering finger at his great antagonist, said, three times over, 'He my master!' in tones of intense scorn, and then thundered forth, 'Sir, I would not own him for my slave!'" Amid a breathless silence Mr. Aked said, "And believe me, if there were such an infernal, implacable monster as these preachers have said, so far from enthroning him above my heart and worshipping him as good, the consequences must be what they will in this world or in the world to come, but I say distinctly of such a God, that I would not own him for my slave!" Yet, for uttering similar sentiments, Spiritualists are howled at by bigots, stimulated to fury by Rev. Ashcroft's jeers and denunciations, and supported by parsons in each town he visits. Church and chapel parsons unite in the attack upon the Spiritualists, who are opening the doors for them to escape from untenable positions.

IN MEMORIAM.

It is with regret that we have to report the passing away on Oct. 15, of Thomas Quigly, aged two years and six months, son of William and Harriet Quigly, and was interred at the Blackburn Cemetery, Oct. 17. The funeral ceremony was conducted by Mr. Swindlehurst, of Preston. The singing of "Joybells," the Blackburn Lyceumists' favourite hymn, closed the service. [Omitted from last week.]

Wednesday, October 21. Mrs. Wolstenholme's mortal remains were interred at the Blackburn Cemetery in the presence of a very large assemblage of relatives, friends, and members of the society. Mr. E. W. Wallis conducted the services.

Passed to the higher side of life, at the age of 60, on Sunday, October 25, after having suffered for a long time from mental affliction and physical prostration, Clara, the beloved wife of Mr. John Lumbard, of 46, Chobham Road, Stratford. Not long since Mr. Lumbard faithfully discharged the duties of president of the Stratford Society of Spiritualists, and is well known and highly respected by a large circle of friends and acquaintances. This bereavement visiting him so soon after the passing away of his late valued friend (Mrs. Herne), has brought on him a great strain, which, at his advanced age (70 years), affects him considerably. It must be a comfort to him to know he has the warmest sympathy of his numerous friends, and they hope he may safely pass through this fire of affliction, and be spared for many years to those to whom he is so useful. This public testimony is justly due after the uprightness which has characterized his conduct through life, and the voluntary services he has willingly (and even gratefully) rendered to Spiritualism and to spirit mediums. Mr. Lumbard tenders his best thanks to those friends who rendered such valuable services on the occasion referred to above, and to everyone who has extended to him their sympathy during his long and heavy trials.—STEDFAST.

STOCKPORT.—October 20: A large gathering of friends (Lyceumists) and the public, attended the interment of the body of Adrian, the infant son of Mr. R. White, late of Sydney, New South Wales. By desire, the ceremony was simple, and conducted by local friends. Musical readings from the "Lyceum Manual" were sung, the connectives being well read by Mr. T. Halsall. Miss M. E. Longson's guides gave a beautiful invocation, thanking the Father for the knowledge that there is no death. Some touching words of consolation were addressed to the parents. It was but the casket we were about to lay in the earth—the gem was more brightly shining in another sphere. Mr. G. Halsall led the singing, which was good throughout. The impression produced can be gathered from the *Stockport Express*. A "sympathetic observer," referring to the inspirational speaking, says: "The young lady's features seemed to beam with heavenly thought, while, with uplifted hands, she said they had no fear that the young soul had failed to find acceptance with the Glorious Infinite, on account of its not being baptized, as some would have them believe. The hon. secretary invoked the presence and blessing of our Father God and His ministering spirits. It was all quite unprofessional and natural, and as a stranger I say their service seems more in harmony with the belief in the glorious immortality than the dirges I have heard at other funerals."

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NOTICE.

Mrs. E. Gavan, Medical Psychometrist, 18, Olowes Street, West Gorton, Manchester, gives State of Health, Ailments, time to Cure, Advice, &c., from lock of hair, sex, whether married or single, for 1s., stamp for reply. Incurables preferred.

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VICTOR WYLDES.

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I am, your ever grateful friend,

FREDERICK MOSS.

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