

THE TWO WORLDS

A JOURNAL DEVOTED TO
SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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June 5: Mr. Grinstead affirmed "Spiritualism Worthless and Wicked." Mr. Wallis denied.
June 6: Mr. Wallis affirmed "Spiritualism, True, Moral, and the Need of the Age." Mr. Grinstead denied.

Mr. J. J. Morse writes: "I have read your debate with much pleasure. Allow me to congratulate you upon an exceedingly cogent and interesting presentation of our case. Your points are well taken, your temper excellent, and your array of arguments and facts admirable. The case—as you present it—makes the little pamphlet a valuable text-book. I hope you will get a large sale for it."

THE AGNOSTIC JOURNAL, Nov. 9th, has the following kindly notice: "E. W. Wallis, the well-known spiritualist, has recently held a debate in defence of his 'ism' with J. Grinstead, and the report of the debate has been published in pamphlet form. We recommend the pamphlet to the attention of all who are anxious to know the best that can be said for spiritualism and the worst that can be said against it. Mr. Wallis is the colleague of Emma Hardinge Britten of *The Two Worlds*, and an adept in the spiritualistic controversy."

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SERVICES FOR SUNDAY, JANUARY 19, 1890.

Accrington.—26, China St., Lyceum, 10-30; 2-30 and 6-30: Mr. Walsh.
Ashington.—New Hall, at 5 p.m.
Baoup.—Meeting Room, Princess St., 2-30 and 6-30: Mr. Postlethwaite.
Barrow-in-Furness.—82, Cavendish St., at 6-30.
Bailey Carr.—Town St., Lyceum, 10 and 2; at 6-30: Mr. Newton.
Bailey.—Wellington Street, at 2-30 and 6: Mrs. Craven.
Beeston.—Conservative Club, Town St., 2-30 and 6: Mrs. Murgatroyd.
Belper.—Jubilee Hall, at 10 and 2, Lyceum; at 10-30 and 6-30: Local.
Bingley.—Wellington Street, 2-30 and 6: Local.
Birkenhead.—144, Price St., at 6-30: Mr. J. Bridges. Thursday, 7-30.
Bishop Auckland.—Temperance Hall, Gurney Villa, at 2 and 6-30.
Blackburn.—Old Grammar School (opposite St. Peter's Church), at 9-30, Lyceum; at 2-30 and 6-30: Miss Blake.
Bolton.—Bridgeman Street Baths, at 2-30 and 6-30: Mr. Rooke.
Bradford.—Walton St., Hall Lane, Wakefield Rd., 2-30, 6: Mr. Hepworth.
 Otley Road, at 2-30 and 6: Mrs. Wade.
 Little Horton Lane, 1, Spicer St., 2-30 and 6: Mrs. Mercer.
 Milton Rooms, Westgate, at 10, Lyceum; 2-30 and 6: Mrs. Gregg, and on Monday.
 St. James's Lyceum, near St. James's Market, Lyceum, at 10; at 2-30 and 6-30: Mr. Wyldes.
 Ripley Street, Manchester Road, at 11, 2-30, and 6-30: Mrs. Whiteoak. Tuesday, at 8.
Rankfoot.—Bentley's Yard, 2-30, 6: Miss Capstick and Mr. Lewis.
 Birk Street, Leeds Road, at 2-30 and 6.
Bowling.—Harker St., 10-30, 2-30, and 6: Mr. Whitehead. Wednesday, at 7-30.
 Norton Gate, Manchester Road, at 2-30 and 6.
Brighouse.—Oddfellows' Hall, at 2-30 and 6: Mr. J. Armitage.
Burnley.—Hammerton St., Lyceum, 9-30; 2-30 and 6-30.
 Trafalgar Street, at 2-30 and 6-30: Mr. Hoole.
 102, Padiham Rd., Developing Circles, Mondays, Thursdays, 7-30.
Burslem.—Colman's Rooms, Market, 2-45 and 6-30.
Byker.—Back Wilfred Street, at 6-30: Mr. W. Walker.
Churwell.—Low Fold, at 2-30 and 6.
Cleckheaton.—Oddfellows' Hall, Lyceum, 9-30; 2-30, 6: Mr. G. A. Wright.
Colne.—Cloth Hall, Lyceum, at 10; 2-30 and 6-30: Mr. Rowling.
Covans.—Asquith Buildings, at 2-30 and 6: Mr. Buckley.
Darwen.—Church Bank Street, Lyceum, at 9-30; at 11, Circle; at 2-30 and 6-30.
Denholme.—6, Blue Hill, at 2-30 and 6: Miss Walton.
Dewsbury.—Vulcan Rd., at 2-30 and 6: Miss Patefield.
Eccleshill.—Old Baptist Chapel, at 2-30 and 6-30: Mr. Boocock.
Exeter.—Longbrook Street Chapel, at 2-45 and 6-45.
Felling.—Park Road, at 6-30: Mr. McKellar.
Poleshill.—Edgewick, at 10-30, Lyceum; at 6-30.
Glasgow.—Bannockburn Hall, 86, Main St., 11-30, 6-30. Thursday, 8.
Halifax.—Winding Rd., 2-30 and 6: Mrs. Butterfield, and on Monday.
Haswell Lane.—At Mr. Shields, at 6-30.
Heckmondwike.—Assembly Room, Thomas Street, at 10, 2-30 and 6, Mr. Milner. Social Meeting, Thursdays, at 7-30.
Hetton.—At Mr. J. Thompson's, Hetton, at 7: Local.
Heywood.—Argyle Buildings, Market St., 2-30, 6-15: Mr. Allanson.
Huddersfield.—3, Brook Street, at 2-30 and 6-30, Mrs. Wallis.
 Institute, John St., off Buxton Rd., 2-30 and 6: Mr. Swindlehurst.
Idle.—2, Back Lane, Lyceum, at 2-30 and 6.
Jarrow.—Mechanics' Hall, at 6-30.
Keighley.—Lyceum, East Parade, at 2-30 and 6.
 Assembly Room, Brunswick St., at 2-30 and 6: Mr. Johnson.
Lancaster.—Athenæum, St. Leonard's Gate, at 10-30, Lyceum; at 2-30 and 6-30: Mrs. Yarwood.
Leeds.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2-30 and 6-30.
 Institute, 28, Cookridge St., 2-30 6-30: Mr. Wallis, and on Monday.
Leicester.—Silver St., 2-30, Lyceum; 10-45 and 6-30: Miss E. Westley.
Leigh.—Newton Street, at 2-30 and 6.
Liverpool.—Daulby Hall, Daulby St., London Rd., Lyceum, at 2-30; at 11 and 6-30: Mr. J. J. Morse, and on Monday.
London.—Bethnal Green.—7, Cyprus Street, Globe Road: Wednesdays, at 8 prompt, Mr. Vango.
Camberwell Rd., 102.—At 7. Wednesdays, at 8-30.
Canning Town.—27, Leslie Rd., at 6-30. Wednesday, at 7.
Clapham Junction.—295, Lavender Hill, Wandsworth Road, at 11, Quiet chats for earnest people; at 6-30; Lyceum, at 3. Wednesday, at 8. Saturday, at 7.
Edgware Rd.—Carlyle Hall, Church St., at 7: Mr. U. W. Goddard
Euston Road, 195.—Monday, at 8, Séance, Mrs. Hawkins.
Forest Hill.—28, Devonshire Road, at 7.
Holborn.—At Mr. Coffin's, 18, Kingsgate Street: Wednesday, at 8, Mrs. Hawkins.
Islington.—Wellington Hall, Upper St., at 7.
Kentish Town Rd.—Mr. Warren's, 245. Dawn of Day, Social Gathering, at 7-30. Tuesdays, at 7-30, Associates only. Thursdays, at 8, Open Meeting.
King's Cross.—253, Pentonville Hill (entrance King's Cross Road): at 10-45, Mr. S. Rodgers on "Oliver Cromwell;" at 6-45, Mr. Emme, "Ideals of Human Destiny." Wednesday, at 8-30, Social Meeting.
Marylebone.—24, Harcourt St., at 10-30 for 11, Mr. Goddard; at 8, Lyceum; at 7, Mr. Rodgers. Monday, Music, songs, and dancing. Mr. Dale, Friday evenings.
Mile End.—Assembly Rooms, Beaumont St., at 7: Mr. Hoperoft.
Notting Hill.—124, Portobello Road: Tuesdays, at 8, Mr. Towns.
Notting Hill Gate.—9, Bedford Gardens, Silver St., at 11, Mr. Portman, "Development;" at 3, Lyceum; at 7, Mr. J. A. Butcher. Choir Practice at 68, Cornwall Road, Bayswater, Fridays, at 8.
Peckham.—Winchester Hall, 38, High St. Children's Anniversary Services. At 11-15, Mr. A. M. Rodger; at 3, Lyceum; at 6-30, Messrs. R. Wortley and W. O. Drake; 8-15, Members' Séance.
Stepney.—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday, at 8.
Stratford.—Workman's Hall, West Ham Lane, E., at 7: Mr. F. T. A. Davis. Lyceum at 8.

Longton.—Coffee Tavern, Stafford St., at 6-30.
Macclesfield.—Cumberland Street, Lyceum, at 10-30; at 2-30 and 6-30
Manchester.—Temperance Hall, Tipping Street, Lyceum; at 2-45, 6-30: Mr. J. S. Schutt.
 Collyhurst Road, at 2-30 and 6-30: Mr. J. Pemberton.
Mexborough.—Ridgills' Rooms, at 2-30 and 6.
Middlesbrough.—Spiritual Hall, Newport Road, Lyceum, at 2; at 10-45 and 6-30.
 Granville Rooms, Newport Road, at 10-30 and 6-30.
Morley.—Mission Room, Church St., at 2-30 and 6: Mr. Parker.
Nelson.—Spiritual Rooms, Leeds Rd., 2-30 and 6-30: Mr. A. D. Wilson.
Newcastle-on-Tyne.—20, Nelson St., at 2-15, Lyceum; at 6-30.
North Shields.—6, Camden St., Lyceum, 2-30; at 6-15.
 41, Borough Rd., at 6-30: Mrs. White.
Northampton.—Oddfellows' Hall, Newland, at 2-30 and 6-30.
Nottingham.—Morley House, Shakespeare Street, Lyceum, at 2-30; at 10-45 and 6-30: Mrs. Barnes.
Oldham.—Temple, off Union St., Lyceum, at 9-45 and 2; at 2-30 and 6-30: Mr. T. H. Hunt, and on Monday.
Openshaw.—Mechanics', Pottery Lane, Lyceum, at 9-15 and 2; at 10-30 and 6: Mrs. Green.
Parkgate.—Bear Tree Rd., at 10-30, Lyceum; at 6-30.
Pendleton.—Cobden St. (close to the Co-op. Hall), Lyceum, at 9-30 and 1-30; at 2-45 and 6-30: Mr. Tetlow.
Plymouth.—Notte Street, at 11 and 6-30: Mr. Leeder, Clairvoyant.
Rawtenstall.—At 10-30, Lyceum; at 2-30 and 6: Mr. G. Smith.
Rochdale.—Regent Hall, 2-30 and 6: Service of Song, "Rest at Last." Wednesday, at 7-30, Public Circles.
 Michael St., Lyceum, at 10 and 1-30; at 3 and 6-30. Tuesday, at 7-45, Circle.
Salford.—Spiritual Temple, Southport Street, Cross Lane, Lyceum, at 10 and 2; 3 and 6-30, Mr. Crutchley. Wednesday, at 7-45.
Saltash.—Mr. Williscroft's, 24, Fore Street, at 6-30.
Scholes.—At Mr. J. Rhodes', 33, New Brighton Street, at 2-30 and 6: Mr. and Mrs. Marshall.
Sheffield.—Cocoa House, 175, Pond Street, at 7.
 Central Board School, Orchard Lane, at 2-30 and 6-30.
Shipley.—Liberal Club, at 2-30 and 6: Mrs. Bennison.
Skelmanthorpe.—Board School, 2-30 and 6.
Slaithwaite.—Laith Lane, at 2-30 and 6: Open.
South Shields.—19, Cambridge St., Lyceum, at 2-30; at 11 and 6: Mr. J. Clare. Wed., at 7-30. Developing on Fridays, at 7-30.
Sowerby Bridge.—Hollins Lane, Lyceum, at 10-30 and 2-15; at 6-30: Mr. Campion.
Station Town.—14, Acclom Street, at 2 and 6.
Stockport.—Hall, 26, Wellington Road, South, at 2-30 and 6-30: Mrs. Venables. Members' Circle, Mon., 7-30. Public Circle, Thursday, at 7-30.
Stockton.—21, Dovecot Street, at 6-30.
Stonehouse.—Corpus Christi Chapel, Union Place, at 11 and 6-30.
Sunderland.—Centre House, High St., W., 10-30, Committee; at 2-30, Lyceum; at 6-30.
 Monkwearmouth, 8, Ravensworth Terrace, at 6.
Tunstall.—13, Rathbone Street, at 6-30.
Tyldesley.—Spiritual Institute, Elliot St., at 2-30 and 6: Mr. Brown.
Tyne Dock.—Exchange Buildings, at 11, Mr. Corrie; at 2-30, Lyceum; at 6, Mr. Lashbrooke.
Walsall.—Exchange Rooms, High St., Lyceum, at 10; at 2-30 and 6-30.
Westhoughton.—Wingates, Lyceum, at 10-30; at 2-30 and 6-30.
West Pelton.—Co-operative Hall, Lyceum, at 10-30; at 2 and 5-30.
West Vale.—Green Lane, at 2-30 and 6.
Whitworth.—Reform Club, Spring Cottages, at 2-30 and 6: Mr. Plant.
Wibsey.—Hardy St., at 2-30 and 6: Mrs. Metcalf and Mr. Bloomfield.
Willington.—Albert Hall, at 6-30.
Wisbeck.—Lecture Room, Public Hall, at 6-45: Several Speakers.
Woodhouse.—Talbot Buildings, Station Road, at 6-30.
Yeadon.—Town Side, at 2-30 and 6.

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THE ROSTRUM.

THEOSOPHY AND RE-INCARNATION NOT PROVEN.

ABSTRACT OF A TRANCE ADDRESS BY MR. J. J. MORSE.

DELIVERED in the Cordwainers' Hall, Newcastle-on-Tyne, on Monday evening, December 30th, 1889, and specially reported for *The Two Worlds*, being a reply to a lecture delivered in Newcastle recently by Colonel H. S. Olcott, the president of the Theosophical Society. Mr. H. A. Kersey occupied the chair, and there was a good audience.

Mr. Morse began what proved to be a powerful and interesting oration, by declaring that the task he had before him was, in some respects, an unpleasant one. It was not agreeable to the fine sense of feeling to dispute the statements of any honest man, or sincere body of people. They however, must not take into consideration the marble that the sculptor used, but the result of his use of the marble. They were not concerned about the methods whereby men achieved truth, so that they did achieve it. Theosophy claimed a place in the intelligent thought of to-day. Spiritualists were quite willing that it should be heard in its own defence; they were willing that the claims of Theosophy should be clearly laid before the public, but the duties of friendship would end there, and that of the critic begin. The truth that could not stand criticism, the party that could not bear criticism, had no claim upon public sympathy, and scarcely a claim on public tolerance. Theosophy could not escape being judged upon its own merit; if it asserted its right to be heard, it must accept the responsibility in all other respects.

Spiritualism claimed its right to be heard—a right that some people were prone to deny—and if it asserted its right to be heard, it must admit the right of all others to judge it by its fruits. It had been stated that Theosophy was “a philosophical concept of the universe,” and that that philosophical concept was obtained from the perusal of such of the literature of the Orient as had reference to the Buddhistical and Brahminical religions. It was really a form of Buddhism, though, probably, the gentleman who had placed the subject before them would repudiate the interpretation made. It was so obvious, however, that he did not think that such a repudiation would bear analysis. Theosophy was called the “wisdom of religion.” They would have no objection to the “wisdom of religion” if supplemented by understanding. Theosophists would agree that it was as necessary to get understanding as to get wisdom and knowledge. It had also been stated that it was an erroneous opinion to entertain that the merits of Theosophy depended upon the merits of the individuals presenting Theosophy. Cautious, judicious, almost diplomatic; something like that was said concerning Christianity, spiritualism, and something like it might be said of all classes of people who were preaching better doctrines than they exhibited lives. The lecturer proceeded to point out that in Theosophy they were asked to ignore the accretion of knowledge, and were virtually asked to disregard their own opinions. They were virtually asked to forego all those things and step back into antiquity and accept the words of Buddhist sages. They had also to accept the law of re-birth, and that Hindoo subtlety denominated Karma.

There were two main points of the question to be dealt with, and these were re-incarnation and Karma. An immortality that extended forward without extending backwards was described as illogical, but a common argument against this would be, “If we live for ever in the future we must have lived for ever in the past.” The doctrine rested on an entire misconception of the nature of man, but they must remember that these theosophical postulates were derived from the teachings of Buddha, and were really the outcome of a mind that by contemplation, instead of active examination, sought to solve the problem of existence. The Buddhist idea was by the conquering of self to overcome the lust for power and place, and the desire to be born in this world again. A great many people who had never heard of Buddha got over the desire for living in this world a great many years before they died, and when the end came they were glad to “shuffle off this mortal coil.” Perhaps these people were unconsciously Theosophists, but this was not due to the teaching of Theosophy. Theosophy asked them to believe in re-incarnation, which was founded on a misapprehension of the nature of man. It was a blow at the entire doctrine of the individual personality of the human soul, and destroyed its continuity, and their own consciousness. There was the question of birth. Who were they? They did not know. They might be Smith, Brown, or White, they did not know. They might be other people, or the children of other inhabitants come back to get further experience in this world. A child was born, but it might not be a son or daughter, but only some vehicle by which some one had come back to the world. If they accepted the doctrine of re-incarnation as suited to modern requirements, they could scarcely accept evolution at the same time, but if they believed incarnation to be true, re-incarnation was the natural sequitur of the problem. It was claimed for re-birth that it was necessary for the perfect discipline of man, to perfect his education. He was almost constrained to say that this was not worth the power used in its imagination. Why was it really necessary that for purposes of discipline they should be re-embodied? If a man had been poor, he must come back and be a king; if he had been vicious, he must come back and be reformed; if he had been honest, he must return to be a thief; if he had been quiet and harmless, he must come back and be a murderer or blackguard; if he had been a dolt and indolent, he must return and become a thinker. Supposing he had sold his soul for a glass of beer, he must become a leader of men. If they had been born lads and lasses, they must be re-born lasses and lads. This teaching was the evidence of inaccurate thinking, bad judgment, and circumscribed perception. The lecturer went on to emphatically deny that the doctrine of re-incarnation had been proven, and said that Theosophists themselves admitted that there was no evidence of proof.

The argument of evolution was then forcibly presented, the lecturer asking what was this Ego so much talked of? Was it a thing, an atom, a point, or nucleus of something—a force, or an atom of the latent consciousness Theosophists claimed to exist as a base in Nature? If such a thing or atom was a fact, then incarnation must be admitted, for this atom undoubtedly inhabited the human body and controlled it. If incarnation was a fact, then re-incarnation might be admitted as a possibility. But the speaker denied incarnation totally, as being contrary to the facts of nature. Evolution was the true solution, and a pre-existent Ego a speculative toy, giving point to a theory, but otherwise valueless. An able argument was then deduced regarding the theosophical concept of a latent consciousness in the universe, its alleged embodiment in man, and their other

doctrine that the survival of the "Schanlas," constituting what is generally understood as the immortal man, was, when rightly understood, a great deal more in support of natural evolution as now understood than in favour of the Egoistic and re-incarnationist doctrines of Theosophy. In effect, it was claimed that Theosophists had ignorantly interpreted Buddha's doctrines, and so were largely blind leaders of the blind.

What was Karma? There was such a thing as Karma after all; but it was not spelt that way in Europe or Great Britain. Some called it conscience; others, retribution. This was heard of long before Karma was in the brains of Madame Blavatsky and Colonel Olcott. He (the speaker) repudiated the doctrine of Karma, and contended that it was not proven, and that, in plain terms, was Theosophy, if applied in conjunction with the doctrine of re-incarnation. Karma as cause and effect, Karma as consequence, Karma as the natural results of previous acts. Karma in this sense was true enough, and had been known to spiritualists for the past four decades, long before it was presented as a theosophical doctrine.

It was asserted that the Theosophical Society was to promote—(1) study of literature, especially Buddhist and Oriental; (2) to form a universal brotherhood; and (3) to promote the study of the occult powers of man. It had been said of Madame Blavatsky that she gave expression to some of the occult powers. He (the lecturer) declared that there were no reliable data in support of the assertion. As to the universal brotherhood—if the society went on they would see what effect it had in this respect; but he did not think that the Theosophical Society, with its 200 branches and several thousand members, would be able to accomplish such an object. He contended further that Theosophy, judged upon its merits, in the light of the present, in accordance with the teachings presented to them, was not substantiated by proof; that the doctrine of re-incarnation was unphilosophical, conflicting, contradictory, and slightly amusing as well. There was no race of people to-day, pretending civilization and culture, that presented the same evidence of absolute subjection as the various castes in India presented. There had been scarcely an example, in the whole world's experience, of people who had been so dominated by priestly influence as the people of India; and there was no nation to-day, with the enormous numbers of population that India had, which was so submissive. There was no nation that could present such a spectacle of degradation side by side with evidences of past greatness as those Hindoos could; and this was because of the accursed priestly domination, which had destroyed their manhood and individuality. That had been going on for centuries. Did they think, that if their manhood had been virile, that the British troops could have ever mastered the millions of India? Did they think that the few soldiers, even with a powerful man capable of leading, could have successfully opposed the hosts of India had they had manhood equal to those of their invaders? They would have been swept back to the waters which bore them to the land; they would have been annihilated as the forest before the typhoon, instead of the natives being driven back like dogs to their holes. He was not justifying this invasion, but showing that the virile hosts were pitted against hosts that had lost their virility and were crushed down by domination. It was evident that people who were dominated by such influences must lose their manliness, womanliness, and true individuality. They knew what effect this domination of the Buddhist priests had had upon the plastic masses of the Hindoos. Should this serpent trail itself round the virile people of the West? By every desire for their well-being, he pronounced against spiritual domination. Emphatically and absolutely, whether they agreed with him or not, he declared that Theosophy and re-incarnation had not proved their case; and that in essence and in fact they were detrimental to the highest interests of the nineteenth century.

The Chairman stated that if Theosophists were not satisfied with the treatment their claims had received at the hands of Mr. Morse's guides, he would be pleased to hear from them at any time, and would gladly arrange for a public debate. (No response has been made to this invitation up to the present.)

[NOTE.—We feel now, as we always have done, the utter inefficiency of phonographic reports, especially in condensed forms, to do justice to eloquent trance or inspirational orations. We confidently repeat this opinion in reference to Mr. Morse's lecture, which we are assured was an effort of splendid oratory, frequently interrupted by enthusiastic

applause, and one to which no mere abstract could do justice. We give the report as received, only regretting that it could not be listened to by thousands instead of being read by the comparative few. Still, we add that, whenever good lecturers are engaged, societies should imitate our liberal Newcastle friends and have them reported. Clear and fairly-written abstracts of good addresses will be always acceptable for our Rostrum articles, even if only imperfectly rendered.—Ed. T. W.]

OLD THINGS AND DEAR.

THERE is no song like an old song,
That we have not heard for years,
Each simple note appears to throng
With shapes that swim in tears.
It may have been a cheerful strain,
But 'twas so long ago,
That glee, grown old, has turned to pain,
And mirth has turned to woe.

There is no friend like an old friend,
Whose life path mates our own,
Whose dawn and noon, whose eve and end,
Have known what we have known.
It may be when we read his face
We note a trace of care:
'Tis well that friends in life's last pace,
Both sighs and smiles should share.

There is no love like an old love;
Tho' lost she be or dead,
Whose place since she has gone above,
No other fills instead,
It is not we'll ne'er love anew,
For life were drear if so,
But that first love has root that grew,
Where others cannot grow.

There are no days like old days,
When we, not they, were young;
When all life's days were golden rays,
And wrong had never stung.
Dear heart! if now our steps could pass
Through paths of childhood's morn,
And the dews of youth lie on the grass,
Which Time's fell scythe has shorn.

Old song, old friend, old love, old days;
Old things, yet never old;
A stream, that's dark till sunshine plays
And changes it to gold.
Through all winds memory's river on,
'Mid banks of our regret,
But a gleam on the peaks of long ago,
Still softens sadness yet.

—Anon.

THE MYSTERY OF THE POSTERN GATE.

CHAPTER III.

THE NEW YEAR'S VISITATION.

New Year's Day had come at length, and was celebrated in the little town of D—, Bohemia, towards the close of the eighteenth century after a fashion which, a hundred years later—in our own times—would have been deemed little less than idolatrous. Bands of pilgrims of the Catholic persuasion visited the shrines of the saints to implore their intercession for a favourable coming year. Stern Lutherans looked on with scorn, and muttered revilings, and then passed into the depths of the leafless forests, or beside the streaming cataracts amidst the mountains, invoking the *Nature* spirits to protect them from the wiles of the Pope and all his emissaries of evil. Secret societies—"Illuminati" and others— assembled in underground conclaves to plot and contrive action for the elimination of reform movements, and by some unknown but ever potent influences, many phases of humanity, in various directions, felt and acted out the impulsive recognition that with a new year, a new era and new demands for action were born. Whether Nature be a silent inanimate, automatic body, or the receptive *female counterpart* of spirit, who can say? Enough that she is the dial-plate on which the progressive march of humanity is registered, and that it is her voice which incessantly responds to the demand of the soul for "Light, more light," "And there shall be light!"

In the Kalozy homestead the doings of its various inmates were in strict accordance with their special characteristics. Constance had accompanied her lover, Rudolph Müller, to their Lutheran Church, and there at the close of the morning service, in the vestry, they simply plighted their troth, promising to become man and wife when the sailor returned from his next voyage, and circumstances permitted. All day

long the little clock-maker, Johan Kalozy, had shut himself up in his underground cellar workshop, preparing in secret a new mechanical invention which he at times mysteriously talked about, in the expectation that a certain "visitor," whom the whole family knew to be his brother, Baron Paul, would come to inspect his work. A pair of twins—Ella and Franz—some eight years old, glorified themselves in divers ways on account of their holiday from school. Their poor mother, Frau Kalozy, an equal martyr to rheumatism and hypochondria, sat in her easy chair in the little parlour behind the shop, alternately moaning over her physical ailments and lamenting over the loss of the four children who had passed away between the birth of Constance and that of the twins, and her aged father and mother, once members of her own diminished family circle. These mournful reminiscences of earthly loss were always recalled at this particular period, from the fact that her four children had been killed by lightning whilst playing in the forest on a long ago New Year's Day. Her aged mother and father had also departed, one three years, and the other two years ago, on New Year's Day, and though another anniversary of the same day had passed without any catastrophe, Frau Kalozy beguiled her own sad thoughts by cherishing the idea that the day in question was in the past, and must be, therefore, in the future fatal to her or some member of her family.

Constance and Rudolph had returned from church; the midday meal had passed over in a kind of enforced gaiety from all present, and now it was the hour between the departure of the dying day and the approach of night. The short twilight was fast deepening into darkness, and this was the scene in the little Kalozy household. The connecting door with the shop was open. The family had assembled in the little many-cornered parlour at the back of the shop. Frau Kalozy sat in her accustomed place, a large easy chair beside the ample open fireplace, on which blazed a crackling sparkling fire of pine logs. Opposite to her sat Rudolph Müller, Constance's betrothed, a happy, jolly sailor, against whose knees leaned the twin children, Franz and Ella, to whom he was reciting all sorts of yarns, made up of ghost stories and sea-snake narrations. The only other occupant of the room was Fritz the hunchback, who sat utterly silent, and seemingly lost in deep abstraction, in a sort of corner nook, which commanded the entire of the scene on every side. It only remains to be noted that opposite the shop door entrance to this parlour was another door, which led into a short passage communicating with the kitchen. This door was open, and the light from thence streamed into the room, together with the clatter of plates and dishes, occasioned by the work of the household fairy, Constance, who was busy preparing the family evening meal. There was still another peculiarity of these premises. Underneath the kitchen (at the back of the house) was a capacious cellar, which the clock-maker, Johan Kalozy, had fitted up as a work and store-room. Here he had gathered together all his tools, machinery, and a certain wonderful new mechanical piece of clockwork, by which he promised to illuminate the world, revolutionize mechanical art, and make the fortunes of his family. The fact that the said family had heard these prophecies and claims many times during the last twenty years prevented their feeling any elation on the subject, when the inventive genius assured every one who would listen, that the work would be completed that same New Year's Day, and only awaited a certain visitor's approval and patronage to startle the world into realizing all his unfulfilled prophecies.

All day long had the anxious inventor spent in his cellar, occupied in his secret labours. He had determined that his brother would not come till evening, and up to then it had been a hard task even for his idolized child, Constance, to induce him to emerge from his workshop to partake of their noontide meal. It must be noted also that this workshop could only be reached by traversing a narrow alley which ran at the side of the house, led into the back premises, and by a flight of steps descended into the cellar. From or to this place there was no other entrance than by this alley. A large sash window looked from the parlour into the side passage, enabling any one within to see those who passed from the street into the back premises. It was by the side of this window that little Fritz, the hunchback, was sitting. He had been, as usual, kind and obliging to every one during the day, but his mood—ever dreamy and reticent except to his confidante and beloved sister Constance—had been singularly silent, and abstracted even to gloom, and had not Constance been so entirely absorbed by the parting visit of her betroth-

ed, Rudolph Müller, she would have commented with surprise and anxiety upon the melancholy of her darling brother.

The silence, which had only been broken for some time in the little parlour by the prattle of the twins, was at length interrupted by an old neighbour who, according to his familiar custom, entering the alley way, threw up the sash of the unfastened window, and leaning on the sill with folded arms, remarked in cheery tones that they all looked mighty comfortable there that bleak New Year's Day, in the bright fire-light.

"Aye, aye, neighbour Manheim," replied Frau Kalozy, in her usual peevish murmuring way; "comfortable we may be, but sad, neighbour—oh how awful sad! It is just three years ago this very New Year's Day since my four blessed children were brought in on shutters right here, through that alley way, where you now stand, from the forest, where they had been playing, all blackened and shivered and *dead*—*dead*! *dead*! Struck by Heaven's wrath, I suppose."

As if to emphasize her words of lamentation, at that moment the muttering thunder, which for the past hour had been rumbling at a distance, now broke over the very house, in an awful crash, and a flare of blue and forked lightning drove its fiery way through the room with blinding force.

"Heaven save us!" cried the visitor in a trembling voice. "Here it is again, mother! Mayhap you would not object if I step inside till the storm passes?"

So saying, the scared old man strode through the low window, and was about to shut it down, when the little hunchback rose up from his corner, and courteously handing the visitor his chair, first leaned out of the window for a moment or so, as if watching the course of the storm, and then closing it, stood up against it in profound silence, his face just reaching, and pressed against the lower panes. For one entire hour the storm, which had long since been seemingly gathering its forces for a mighty elemental war, broke over the little cottage roof in deafening peals of cloud artillery, and sent its livid wild fires flashing their zigzag way through the humble parlour, in ceaseless streams of blue and white flames. It was only when at the expiration of an hour the muttering thunder slowly peeled its way off in the far distance, and the awful fires of the livid skies became reflected in occasional gleams, that the awe-struck party in the clock-maker's parlour dared to open their lips and exchange thoughts with one another. Then it was that the two children drew their heads from beneath the lappets of Rudolph's jacket, in which they had hidden; a whining little spaniel crept from beneath the table, and stretched itself once more before the blazing logs; Rudolph began to coax into a faint chirrup the little scared canary in the cage over his head; and neighbour Manheim, addressing the trembling mistress of the house, who had only just thrown aside her hood from her head, observed, "Aint it awful, mother?"

"No worse than the day on which my four darlings were brought home on shutters from the woods, three weary, woful years ago, neighbour Manheim."

"Aye, to be sure!" answered the old man, still in a subdued tone of awe. "And then, Frau, it was on some New Year's Day too, that thy good mother and father went to glory, wasn't it?"

"Yes, neighbour," rejoined the dame, evidently glad of the chance to pour out her tale of woe to a sympathising listener. "Mother died one New Year's Day, just three years ago, and father went off, New Year's Day, just two years since. Oh, it's a day of bitter, bitter memories to me! They wonder why I'm sad and weary, but when I think of the New Year, five years ago, when they all crowded round this very fire—all alive and well, and joyful, and happy, and now! Oh Heaven help me! Now, all dead and gone! Never to behold them more! How can I ever lift up my head or smile again!"

"They are all here now, mother," murmured the low sweet voice of the hunchback, from his place by the alley window. "There's grandfather, in his flowered waistcoat, and his fair silvered head; there's dear grandmother, oh, so sweet she looks in a new gown all sparkling with shining stars, and there's Daisy, and Violet, and Pierre, and John, all hand in hand, in white dresses, and spangles like sunbeams, and wreaths of flowers; and just over their heads is an arch—an arch of shining bright swords crossed, and held in the hands of two long rows of knights—Freemasons they are, glorious Royal Arch Masons—and they are come to welcome another, who's just entering in. I cannot see his face, but he's one of us, and I can even hear his voice saying, 'There's no more death, and we shall all live for ever.'"

"Dreaming as usual, and talking in his sleep," whispered the mother softly to the rest.

"He often talks that way," added little Franz, in the same low voice; "and always about people that are dead, just as if they were all alive, and amongst us, Rudolph."

"I know, I know," said Rudolph hastily; "and I believe him, but Fritz," he added, raising his voice; "tell us, for you know now, will the Baron Paul come here to-day, as he promised Constance, yesterday?"

"Baron Paul has come and gone," answered the hunchback solemnly. "He came with the storm, and has followed it away;" then starting suddenly, as if just awaking from sleep, he cried in piercing accents, directing his voice towards the open door which led to the kitchen, "Constance, Constance! where is father?"

Without waiting for an answer, he flung the window of the alley wide open—leaped through it with a speed and agility wonderful in his crippled condition, and disappeared in the darkness. Before the astonished party in the room he had left, had time to recover themselves, or comment on what had happened, a piercing shriek from the cellar beneath the kitchen, was heard. Darting through the shop and into the alley way, Rudolph rushed, followed by the whole family, including Constance, who, disturbed in her household duties in the back premises by the awful cry from below, had joined the flying party. One after another they poured through the alley and down the steep stairs that led to the cellar workshop, there to see Fritz crouching on the ground, clasping his father's knees, and sobbing in uncontrollable grief. The clockmaker himself was sitting in a chair, calm and quiet, as if asleep. On every side of him, strewn the ground or heaped up in undistinguishable fragments, were masses of broken wires, splints of wood, metal, and relics of ruined machinery. In the midst of it all, calmly sleeping *the sleep that knows no waking* sat the machinist—dead.

(To be continued.)

VISIONS OF SPIRIT LIFE AND PEOPLE.

BY MR. A. PEACOCK, OF NORTHAMPTON.

[We have before been favoured with the recital of some interesting clairvoyant visions by the above esteemed correspondent. We add now (as we have done heretofore) that we have had ample proof of Mr. Peacock's fine medial powers, and also that his descriptions of the scenes and colours in especial of the spheres are in full harmony with some of the best revelations of excellent mediums and seers in the new spiritual dispensation. Mr. Peacock describes the mode in which he induces his clairvoyant condition, thus:—]

"RECLINING on a couch, I became aware of the presence and influence of spirit friends, by the usual series of rappings, a mode by which I am always informed that the attending spirits require me to hold myself in a passive and receptive state. This I do until I lose all sense of external scenes, though I am mentally wide awake, and inspired with the most holy and delightful calm. Whilst thus—what can only be described as being 'in the spirit'—the visions I behold pass before me like dissolving views, and yet with an intense perception of their *reality* and the actual existence of the place and beings I see.

[We do not give these visions in the exact order that the seer sets them down, nor can we find space for the entire series. We can only make a selection of the most striking.]

SPIRITS IN PRISON.

Nov. 24, 1889.—"I saw an atmosphere of very dark brown colour. In this place I saw three spirit female forms. They looked very sad and full of sorrow; the expression on their faces was one of regret and penitence. They were the spirits of three fallen women. Their appearance would have softened a heart of stone. I spoke a few words to them, the best I could, and then they faded away. After this the atmosphere grew much darker and I saw a party of male spirits. They were all crowding together, and presented a most horrible picture. The features of all of them were disfigured by some dreadful disease. The first one had the left side of his face eaten away; the second had a large hole in his right cheek; the third had his left eye eaten away; in the fourth the right ear and neck was eaten away; and the fifth had a large hole in his throat, just under the chin. The wretchedness of this sight I never shall forget, and I hope that I may never see anything like it again. Then I returned to my normal state.

[These scenes we are assured by wise and truthful spirits who know, and were instrumental in showing them, represent the *victims* of human vice and sensual passion. The females were the victims—the males are actual pictures of the destroyers.]

CHILDREN'S SPIRITUAL LYCEUMS.

Nov. 13, 1889.—"I saw an atmosphere of a lovely cream colour, beautiful and bright. In this place I saw a party of children, about five years of age, playing. Their faces beamed with smiles, and they were the picture of happiness. They vanished, and I saw a number of children about six years of age, marching two by two. There seemed to be a hundred or more of them, and they all had a quantity of flowers round their heads and waists. These flowers were of the most beautiful shape and colour I ever saw. I then passed higher, to a place where the atmosphere was most brilliant. In the centre of a grand temple was a column, composed of lovely flowers, and round this column were two circles of children about nine years of age. One circle faced the column, the other had their backs towards it. Both circles were joining hands, and moving in a charming dance in opposite directions; then the inner circle and the outer one changed places, each passing between the other in perfect order; then they joined hands across, so as to form a chain, and all danced round the column. The children had splendid flowers round their heads, necks, and waists, and were glorious and enchanting to behold.

HOME IN SPIRIT LIFE.

Nov. 17, 1889.—"I saw what appeared to be a beautiful landscape. In the front was a woodland scene, the foliage of various colours, most beautiful to look upon. To my left was splendid pasture land; the grass very high and all in bloom, and in a variety of colours and most luxuriant. On my right was a lovely garden with shrubs and flowers in abundance. In the centre of this garden I saw two spirits sitting and seemingly conversing. They were nearly hidden from view by beautiful flowers, only the upper portion of their forms seen. They, like the atmosphere, were of a cream colour, most beautiful and bright, and enchanting to look upon.

SPIRIT FRIENDS IN THE SPHERES OF LOVE.

Dec. 1, 1889.—"Sitting as usual I became unconscious to all physical surroundings, and saw an atmosphere clear and white, and in this place I saw two spirit forms, a male and female. They were white and clothed in garments of white, and to my great delight I saw that the male spirit was my brother who passed to spirit life thirty years ago, and the female was my very dear and beloved mother who passed to the spirit life six years ago. I placed my hand on my dear mother's shoulder, but the touch had not the same feeling to me as it would have been here, so I asked my brother if things were as real to them in the spirit as they were in the flesh, and he said, 'Just as real to us, but would not be to you, as you have not left the form.' I am sorry to say that my visit was brought to an abrupt termination by the appearance of another spirit that seemed to cause me to return to my normal state.

A TEMPLE IN THE SPIRIT WORLD.

"In an atmosphere of cream I saw a building, circular in shape, with a dome on the top. The entrance was an arched door, the interior most magnificent to look on. The walls were pink, and beautifully covered with artistic designs, these being outlined with gold, blue and white. There were long strings of flowers hanging in festoons all round the place, and in the centre there was a column of splendid design outlined with gold, and most brilliant. It is impossible to describe the glorious appearance of this lovely place. Then I saw eight spirits clothed in garments of the same hue as the atmosphere; they were in twos, and were moving about as if promenading.

HIGHLY-DEVELOPED PLANETARY SPIRIT SPHERES.

Dec. 20, 1889.—"Sitting as usual I saw in an atmosphere of pale gold colour the form of a male spirit clothed in a garment that came down to the knees and fastened round the waist. The colour of this spirit was of pale gold and most brilliant. From the front of his forehead streamed a light that appeared like a brilliant glow. It was the same colour as the atmosphere, only brighter. It was too bright for me to look upon only for a short time. Then I saw four female spirits clothed in garments of white and gold. They were brilliant and glorious. The atmosphere was white, but very bright. These spirits were clothed in loose garments, the body was pink, and from the waist to the ground the garments were white, with gold stars wonderfully bright and shining."

[These, it is stated by attendant spirits, were angels from planets higher than earth, called in Occultism "Planetary Spirits."]

SPARKS FROM THE FOUNDRIES OF PROGRESS.

WHAT WOMEN ARE DOING.

THREE native ladies have passed the Calcutta University Entrance Examination, first division, and one in the third division.

At the recent St. Andrew's Examination for the LL.S. degrees 553 candidates presented themselves, and 126 received the full diploma.

The American School Board have announced that whenever school managers are to be appointed in any division, the members for that division should see that there are at least two ladies nominated.

Mrs. A. B. Marshall, of the well-known School of Cookery, in Mortimer Street, London, is about to deliver courses of cookery lectures in some of the principal cities of the United States. She lately sailed with her husband to New York.

Miss Helen Gladstone, daughter of the Right Hon. W. E. Gladstone, is president of the Association for Promoting the Education of Girls in Wales.

Miss Honner Morten, who is a niece of Mr. William Black, the novelist, has lately republished under the title of "Sketches of Hospital Life," the remarkable articles and stories which have appeared from time to time in *All the Year Round*, and other periodicals.

The Indian Ladies' Association intend to hold an exhibition every year. It will be open only to ladies, and it is hoped that by its help English and Indian women may be brought into closer relations with each other. The proceeds will be devoted to the training of female teachers. English ladies wishing to assist should communicate with the hon. sec. of the National Indian Association, 35, Blomfield Road, Maida Hill.

The gifted lady who writes under the name of George Fleming has contributed an admirable paper to the new number of *The Universal Review*, entitled "A Certain Deficiency in Women," in which she gives a realistic picture of her lack of personal freedom, and the dull and restricted life of the mature unmarried women, the numbers of which are yearly increasing in England. George Fleming pleads for provision to be made by which these ladies can attain "that expansion of spirit which alone fills and enlarges the mental life."

The women of Denver, Colorado, are about to hold a mass-meeting, which will be in the nature of a protest against the refusal of the city officials to pass a measure in favour of the appointment of police matrons.

The printer girls of Topeka, have organized "The Leslie Club," named after Mrs. Frank Leslie. These girls will soon issue the first number of the *Printer Girl*, which will be the organ of the lady printers of the United States.

A deputation of ladies has arrived from Finland with the object of studying the English social system, more particularly in reference to the distribution of charity. They visited the House of Commons. They speak English remarkably well.

Theresa Kelley, now superintendent of a book-bindery in Cleveland, Ohio, during the war entered the hospitals as a nurse. Her services were so valuable that she was sent to the front, and received a commission as orderly sergeant from the Fifth Ohio Infantry.

Miss Fanny Jackson Coppin has been appointed a delegate to attend the General Conference of Foreign and Home Missionary Societies in London. She has for the last twenty-three years been president of the Training College for Colored Teachers, both male and female, at Philadelphia.

Miss Ellen Fries some time ago contributed to the knowledge of the diplomatic relations of Sweden and the Netherlands, during the reign of Charles X., an academical thesis, which was particularly notable from the circumstances of its having for the first time procured an authoress the degree of Doctor of Philosophy.

The two daughters of the lighthouse-keeper, Ingram, who rendered such efficient aid to their father and his heroic comrade, John Milne, in saving the survivors of the pleasure party aboard the *Mona's Isle*, in Douglas Bay, Isle of Man, seem to have well deserved the coroner's description of them as "the Grace Darlings of the Head." They climbed down over the rock and stood in a terrible sea with ladders and ropes, while Milne and their father rescued the drowning men.

The wife of a New York banker has invented a machine for making wire rope, the patent of which she has sold to a

San Francisco firm for \$25,000 cash and a royalty. The way she came to hit upon this was from a device she used to twist her worsted, and reading in the papers about the difficulty wire-rope makers have in twisting the strands, she perfected her arrangement, and had a model made which would show its adaptability for the purpose.

Miss Sarah Tytler has selected Miss Florence Lee (Mrs. Dacre Craven) as her third illustration of "Girls who Won Success" in *Atalanta* for August, her two previous characters having been Elizabeth Thompson (Lady Butler) and Mrs. Garrett Anderson, the former distinguished for her great talents in art, and the latter in medicine. This third illustration Miss Tytler calls "A Servant of the Sick and Poor," and gives an interesting account of the way in which Miss Florence Lee's thoughts were turned to nursing as a career, by the death, during her girlhood, of a loved brother in the Naval Hospital at Shanghai. He died nursed by strangers, and she felt a great longing to do for others what others had done for him, and was enabled after a time to adopt nursing professionally. Her training began at St. Thomas's Hospital; afterwards she went to Dresden and Berlin, and from that place to the Institute of Deaconesses at Kaiserworth, near Dusseldorf, on the Rhine, where she won a certificate. Miss Tytler then gives a touching description of the nursing which Miss Florence Lee undertook in 1870, at the village of Marangue, near Metz, during the Franco-Prussian War, of the hardships she underwent, of the care and trouble she bestowed on the sick and wounded, and of the gratitude of the men, and refers to several articles written by Miss Lee in *Good Words*, in 1873, with accounts of her work. Miss Lee was afterwards at the Crown Princess of Germany's Ambulance Hospital, at Homburg. She subsequently visited the United States and Canada, and inspected their principal hospitals, and in 1875 started in London the Metropolitan and National Nursing Association, for providing trained nurses to attend the sick poor in their own dwellings. In 1879 Miss Florence Lee married the Rev. Dacre Craven, rector of St. George-the-Martyr, who is secretary of the above association.—*Carrier Dove*.

GUARDIAN ANGEL.

GUARDIAN angel pure and bright,
In my darkness show thy light;
Through life's path and rugged ways,
Guide and keep me all my days.

When doubts or gloom or troubles rise,
Or death should take what most I prize,
And misery edge my life around,
Speak words of hope in gentle sound.

If former friends disdain my lot,
And scandal's tongue my name should blot,
Do thou, O heavenly guide divine,
Lead on before to virtue's shrine.

Gently cheer me on my way,
Guard by night and guide by day;
Softly whisper in my ear,
Know I then that thou art near.

Rochdale, Jan. 1st, 1890.

Peter Lee.

ENCOURAGING.

NEVER has there been so deep, rapid, and growing interest in the teachings of the angels as now; and an excellent, intelligent, and earnest class of people are becoming believers in direct spirit-return, notwithstanding the tergiversations of some people who profess to be believers, yet do not possess one single spark of spirituality in their compositions. But this class is growing less and less from year to year.

FRANCES E. WILLARD understands how to impart the philosophy of dress reform. She illustrates her opposition to the present style of woman's dress in this wise: Catch Edison, and constrict him inside a wasp waistcoat, and be sure you will get no more inventions; bind a bustle upon Bismarck, and farewell to German unity; coerce Tennyson into corsets, and you'll have no more epics; put Parnell into petticoats, and home rule is a lost cause. That is graphic and to the point.—*Temperance Herald*.

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

The People's Popular Penny Spiritual Paper.

TERMS TO SOCIETIES.

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THE TWO WORLDS.

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FRIDAY, JANUARY 17, 1890.

CORRESPONDENCE.

ON VARIOUS IMPORTANT SUBJECTS.

To the Editor of "The Two Worlds."

MADAM,—I had the book mentioned in the following lines handed to me by a pious friend, for my edification. I read the book, which is written against spiritualism, of course, but full of puerile arguments, as such books generally are. But the preface is worth preserving and considering, as the confession of an ardent opponent, and as stating plainly and clearly the position that spiritualism occupies, and the reason why it flourishes in spite of its misuse, and the opposition and calumny with which it has been assailed. F. B. C.

"*Earth's Earliest Ages, and their lessons for us, including a treatise on Spiritualism.*" By G. H. Pember, M.A.

"Preface—(1) The spirit of the age is materialistic, and consequently those who have no personal experience of the supernatural are inclined to deride any alleged manifestation of it. (2) The popular conception of spiritualism is very inadequate. Many imagine that it consists altogether of table rapping, and such other exhibitions, as are professedly exposed by London experts. Were this the case, there would still remain the fact that mediums will effect *without apparatus*, and in strange houses, that which their imitators can only do with appliances and much preparation. Yet the most complete exposure of the physical manifestations would scarcely touch the real question at issue. For it is not so much movement of tables, levitations, and apparitions, which mark spiritualism as supernatural; but rather that unaccountable *knowledge* of past and future which is displayed by the communications of spirits. (3) The occasional exposure of impostors, who are often regarded by the uninitiated as real spiritualists, gives the general impression that the new religion is a sorry jugglery quite unworthy of investigation; but such exposures do not shake the minds of believers; since they are well aware that their faith is founded, not on the performance of public mediums, but on their own personal experience."

[It is ever thus that ignorance and bigotry lose their case, and mar the success of their own pleadings. Ignorance cannot see or understand the truth, bigotry fears to represent its entirety, and spoils its arguments by servile compromise. The writer, whose preface our correspondent has quoted, fills many pages with abuse of spiritualism—and why? He wishes to steal the spiritualists' thunder, and arrives at their results by urging the certainties of spiritual existence, at the same time that he disowns the means by which those certainties are

arrived at. This line of argument is not confined to one or more half-hearted writers. There are scores of acknowledged believers in spirit communion, who—whenever making such acknowledgments—proceed to qualify them by assuring us they do not mean "*table rapping*," and all that sort of low stuff. Now, the fact that we believe in, or rather KNOW there is a life hereafter, and the still further items of knowledge we possess, concerning what that life is, and what are its conditions, are more surely demonstrated by an inanimate piece of furniture rising in the air, and then, of itself, signaling out the name of a deceased person, or some intelligence that none but that deceased person could give, than by all the sermons that have been preached, or the books of men's opinions that have been written, since alphabetical letters were invented. The true spiritualist will not care whether Mr. Pember believes in spiritualism or doubts it. Except for the kindness of heart, which would desire all persons to be as happy in their belief as ourselves, we are perfectly indifferent as to who rejects or accepts our FACTS. *Without those facts*, spiritualism, or any other *ism* is but a phase of belief, without knowledge. With those FACTS, and every fact being accompanied with such intelligence as proves beyond a shadow of doubt, that it comes from inhabitants of a world of human spirits, we can afford to stand alone, and rest calmly in the assurance that the earth, its peoples, its shadows, opinions and persecutions will all presently pass away in the sleep that knows no other waking than in the glorious re-union of all we have known and loved—EVEN IN PARADISE.

SPIRITUALISTS, SPECIAL ATTENTION!

A GOOD and earnest friend from Plymouth, writing on the status of the cause there, and detailing the various drawbacks from which the public religious phases of the subject suffer, says:—

"There is one thing that we suffer greatly from, and that is the holding of private circles during the time of our public services. I think if the friends would look this matter straight in the face, and examine it in the light of common-sense, they would see the selfishness of the act. Even granting that they can learn nothing (?) from attendance at a public service, they must remember that there are thousands waiting for the light; and, if these are to be reached, there are few but will admit public meetings to be the chief means to attain that end. *Who* should rally to the support of such meetings if the spiritualists, who preach harmony, unity, and love, do not? What must be the effect on strangers when they see the spiritualists so apparently unconcerned? Often of a Sunday evening, with a congregation of seventy or eighty, I have been unable to count ten spiritualists, except the few who are always to the front with their *presence* and their *money*. Thank God for these few self-sacrificing workers! The harvest is ripe, but the labourers are few. There are many *well-wishers*; but we want a few more *well-doers*. By this means we shall strengthen our own position; whereas, at present, we seem so much concerned about the weakness of others, that we can spare no time to look at home; and that old enemy Indifference, in league with jealousy and division, is undermining our own citadel.—C. A."

COMMUNISTIC LABOUR.

To the Editor of "The Two Worlds."

MADAM,—*Apropos* of your comments on Mr. Robert Harper's "Communitic Employment of Labour," I may say that the ideas therein contained are the reflex of a new work which has already gone through some fourteen or fifteen editions, entitled, "Looking Backwards," by Bellamy, of Boston.

Let me strongly advise your readers to look up this little book, and digest its contents. Here the commandment of the "Community of Interests" is accentuated with a vigour and clearness that puts to shame the maudlin pretences of our social reformers. Like the orthodox doctrines of religion, the doctrines of social and political economy of to-day contain no guiding principle, no ethics, no personal responsibilities, or kindred obligations, and hence our present difficulties. The doctrine of the community of interests finds no favour to-day. One of the cardinal doctrines of Free Trade is to buy in the cheapest market and sell in the dearest, and we know how this edict has worked, and how it has been carried out, particularly as regards the *purchase of labour*. The revelations of the sweating system have sufficiently proved and exposed the fallacy which lies at the root of the whole competitive system. ALCYONE.

DREAMING TO SOME PURPOSE.

To the Editor of "The Two Worlds."

MADAM,—The following story of a dream which I related to a friend in conversation upon spiritualism has worked so heavily upon his mind that he has been psychologized into writing an article anent dreams. This has been admitted to a magazine; also found space in a local daily paper, no doubt because it tells a spiritual truth at the same time as it *abuses* spiritualism. My friend being a preacher feels it a duty to exercise his *common sense*, and flavour it with abusive language to suit the palate of the times, and in the face of such facts as bear unquestionable testimony to the fulfilment of some dreams, such as are given in Hudson Tuttle's "Studies in the Outlying Fields of Psychic Science," and many others, his "*common sense*" leads him to believe his criticism will explain them all away. This is his narrative, entitled—

A TRUE STORY OF A DREAM.

"My friend C., a farm bailiff on the estate of Captain E., within the Middings, retired to rest late one night a few months ago. Early in the morning he dreamed he saw the Captain's black horse in a deep ditch three fields from the house, and that it lay on its back, wedged in on either side by the bank. He aroused his wife, who persuaded him to go to sleep again, but he had scarcely fallen asleep when he again saw the horse in the ditch. He arose and went to the place, and there by the light of his lantern found the animal in exactly the same position as presented in his dream. The labourers on going to work in the early morning were surprised to find the ditch bank dug away some eight or ten feet, and the horse in tackle, my friend C. waiting their arrival to rescue it.—Yours in the cause, T. T.—, Member Psychological Association."

Let who will attempt to explain such dreams, we believe they are truly explicable *only* as inspirations from a world of broader knowledge, higher power, and more practical good than that of mortal man.—[Ed. T. W.]

THE BIBLE IN ITS LITERAL SENSE.

To the Editor of "The Two Worlds."

Having lately heard from the spiritual platform the Transfiguration referred to as an example of spiritual phenomena, I would suggest the following for consideration. That to suppose any one present would write a biography of his Lord and Master, and not record the most remarkable incident, both in his own life and that of his Master, is absurd. Such being the case, one of two things is obvious—either it was not the John who wrote the gospel, or it never occurred. Amongst many others, there are two or three things omitted which have possibly escaped the notice of some of your readers. In John's gospel no mention is made of the breaking of bread and taking of wine at the last supper; and, although said to have been the only disciple present at the Crucifixion, nothing is said about the darkness, the earthquake, or the rending of the veil in the temple—nothing about the Ascension.

I see from reports to hand, relating to Margaret Fox, that what I suggested as a possibility in a former communication has come to pass—a second recantation! SUNLIT.

Dec. 25th, 1889.

[Before any one attempts to comment on the utterly irreconcilable statements and manifest discrepancies of the book labelled as "the Word of God," and up to the last century deemed so infallible that hundreds of martyrs have been done to death for doubting it, commentators should take pains to inform themselves of the TRUE HISTORY OF ITS COMPILATION. They will then cease to wonder at its masses of contradictory statements and manifest discrepancies. We have no answer to give to those who ask us to reconcile the irreconcilable, nor comments to make on any bigots who may ask us to believe that God has only revealed himself to mankind through *one* book, and that a volume which was sealed and unknown to the masses until Martin Luther translated it between four and five hundred years ago! The facts of science—God's true and only Bible—prove that man has inhabited this earth, lived, thought, worshipped, and flourished, in various nationalities, for over 100,000 thousand years!—and yet the Jewish Scriptures have only been given broadcast to the world for *less* than 500 years. When humanity reads the true Bible—God's works; worships at the true shrine—practical good; and realizes that the only way in which man can serve his God is through God's creation, we shall not have a Bible that needs revision, explana-

tion, or reconciliation—every place will be a church, and every good deed, word, or thought, an act of worship. Spirit mediums on the platform frequently refer to the Bible—as they would to apt and familiar figures of speech; and doubtless it was in that sense that the reference to the Transfiguration noticed by our correspondent was made. It is lawful to gather up beautiful figures of speech (especially when they refer to eternal principles) from any and every book. It only becomes absurd and impious when the atomic sand-grain of being, man, pretends to bind up the revelations of the Infinite and Eternal One—the Alpha and Omega of the universe—in a book, manufactured by cunning priests in a comparatively modern period of the earth's history—Ed. T. W.]

"THE KEY TO THEOSOPHY."

We give the following reprint of a criticism on the above work, taken from that bright progressive paper the California *Golden Gate*, in order that the devotees of Theosophy may receive, in quotations from the above work, a somewhat clearer (?) definition of what Theosophists really teach than Colonel Olcott in his recent lectures *promised*, but—did not give.—[Ed. T. W.]

"LABYRINTHIAN MAZES.

"Before any intelligent spiritualist loses himself in the mazes and vagaries of theosophical abstractions, he should read Madame Blavatsky's late work, 'The Key to Theosophy.' This book is written in the form of questions and answers. Some few of the latter we select to illustrate the supposition that they cannot but have emanated from a mind filled with strange fantasies.

"Madame Blavatsky denies the possibility of the communication of the living with the disembodied spirit, except in two very rare instances. 'The first is,' to quote her language, 'during the few days that follow immediately the death of a person, and before the *Ego* passes into Devachan.' This state she defines as an illusionary condition of absolute happiness (if anybody knows what that means); a state of 'absolute oblivion of all that gave it pain or sorrow in the past incarnation, and even oblivion of the fact that such things as pain or sorrow exist at all.' In this state, for illustration, the mother who passes from mortal life, leaving young children behind, is provided with a set of *imaginary children*, the exact counterpart of those she left on earth—sort of spiritual dummies; the wife is supplied with an *imaginary husband*, and everybody with imaginary everything conducive to their happiness, as on earth! And there they find the fulfillment of all their soul-yearnings, and live 'throughout long centuries of *unalloyed* happiness as a reward for their sufferings in earth-life.'

"The second exception 'is found in the Nirmanakayas,' that is, those who have won the right to Nirvana without going through Devachan. These very high spirits, believing it to be 'a selfish act to rest in bliss while mankind groans under the burden of misery produced by ignorance,' remain around the earth picking up odd jobs, and endeavouring to do what good they can. These spirits, she tells us, 'can and do communicate with a few *elect ones only*, not with *ordinary* mediums.'

"As neither the first nor second exceptions have ever been in Devachan, and as no one from that region ever communicates with mortals, we are left in doubt as to the Madame's means of knowing how or where that region exists. But we are keeping our readers from some choice selections:—

"'When the man dies, his lower three principles leave him for ever—*i.e.*, body, life, and the vehicle of the latter, the astral body or the double of the *living* man. And then, his four principles: the central or middle principle, the animal soul or *Kama-rupa*, with what it has assimilated from the lower Manas, and the higher triad find themselves in *Kamaloka*. The latter is an astral locality, the *limbus* of scholastic theology, the *Hades* of the ancients, and, strictly speaking, a *locality* only in a relative sense. It has neither a definite area nor boundary, but exists *within* subjective space—*i.e.*, is beyond our sensuous perceptions. Still it exists, and it is there that the astral *eidolons* of all the beings that have lived, animals included, await their *second death*. For the animals it comes with the disintegration, and the entire fading out of their *astral* particles to the last. For the human *eidolon* it begins when the Atma-Buddhi-Manasic triad is said to "separate" itself from its lower principles, or the reflection of the *ex-personality*, by falling into the Devachanic state,

Then the *Kama-rupic* phantom, remaining bereft of its informing, thinking principle, the higher *Manas* and the lower aspect of the latter, the animal intelligence, no longer receiving light from the higher mind, and no longer having a physical brain to work through, collapses.

"We say that the bliss of the *Devachanee* consists in its complete conviction that it has never left the earth, and that there is no such thing as death at all; that the *post-mortem* spiritual *Consciousness* of the mother will represent to her that she lives surrounded by her children and all those whom she loved; that no gap, no link, will be missing to make her disembodied state the most perfect and absolute happiness. The spiritualists deny this point blank. During every *Devachanic* period the Ego, omniscient as it is *per se*, clothes itself, so to say, with the reflection of the "personality" that was. The *ideal* efflorescence of all the abstract, heretofore undying and eternal qualities or attributes, such as love and mercy, the love of the good, the true, and the beautiful, that ever spoke in the heart of the living "personality," clung after death to the Ego, and therefore followed it to *Devachan*. For the time being, then, the Ego becomes the ideal reflection of the human being it was when last on earth, and *that* is not omniscient. Were it that, it would never be in the state we call *Devachan* at all.

"Very likely; but it is possible that we do not see things clearly. If there is any *Atma-Buddhi-Manasic* eidolon among our readers, whose *Kama-rupa* has not yet assimilated sufficiently with the higher triads to be able to understand all about the *Devachanic* state, we advise him to come up out of *Kama-loka*, impregnate his Ego with 'the ideal efflorescence of all the abstract' he can think of, and read the book!" Or, still better, would any profoundly enlightened *esoteric Buddhist* Theosophist furnish the world with a *key* to "The Key to Theosophy"? We wait for enlightenment!

PSYCHIC EFFECTS OF HASHEESH.

MR. A. M. FIELDE, the well-known chemist, has recently recounted his experiences under the influence of *hasheesh*. He smoked the *hasheesh* until he felt a profound sense of wellbeing, and then put the pipe aside. After a few minutes he seemed to become two persons; he was conscious of his real self reclining on a lounge, and of why he was there; his double was in a vast building made of gold and marbles, splendidly brilliant and beautiful beyond all description. He felt an extreme gratification, and believed himself in heaven. This double personality suddenly vanished, but reappeared in a few minutes. His real self was undergoing rhythmical spasms throughout his body; the double was a marvellous instrument, producing sounds of exquisite sweetness and perfect rhythm. Then sleep ensued, and all ended. Upon another occasion sleep and waking came and went so rapidly that they seemed to be confused. His double seemed to be a sea, bright, and tossing as the wind blew; then a continent. Again he smoked a double dose, and sat at his table, pencil in hand, to record the effects. This time he lost all conception of time. He arose to open a door; this seemed to take a million years. He went to pacify an angry dog, and endless ages seemed to have gone on his return. Conceptions of space retained their normal character. He felt an unusual fulness of mental impressions—enough to fill volumes. He understood clairvoyance, hypnotism, and all else. He was not one man, or two, but several men living at the same time in different places, with different occupations. He could not write one word without hurrying to the next, his thoughts flowing with enormous rapidity. The few words he did write meant nothing. This experience admirably illustrates the close relationship between states of real insanity and transitory affections induced by psychic poisons.—*Popular Science Monthly*.

LYCEUM JOTTINGS

BE TRUE TO YOURSELF.

WHEN comrades invite you to break away
From the duties to which you're bound,
And to join with them in their idle play,
To whirl in their giddy round,
Reflect a moment before you take
A course you may sadly rue,
And for your own and a dear one's sake,
Be true to yourself—be true!

There'll come a time—for it comes to all—
When Satan with purpose strong,
Will knock at the door of your heart, and call
On you to defend the wrong;
And though he endeavours to blind your eyes,
Your doubts and fears to subdue,
Stand up for the right, and without disguise,
Be true to yourself—be true!

Be true to yourself each hour of the day,
So honestly, fearlessly true,
That neither a foe nor a friend may say
That he was deceived in you;
Let honour be set in the highest place,
Secure from the reach of self,
And in every case, by an act of grace,
Be true—oh, be true to yourself!

Oh, would that a maxim as wise as this
Would reach to the inmost heart
Of those who a nobler calling miss
By acting a foolish part!
For whatever the post you may have to fill,
Whatever the task you pursue,
The prize is yours if you only will
Be true to yourself—be true!

TWO LITTLE OLD LADIES.

Two little old ladies, one grave, one gay,
In the selfsame cottage lived day by day;
One could not be happy, "Because," she said,
"So many children were hungry for bread;"
And she really had not the heart to smile,
When the world was so wicked all the while.

The other old lady smiled all day long,
And she knitted, or sewed, or crooned a song.
She had not time to be sad, she said,
When hungry children were crying for bread.
So she baked, and knitted, and gave away,
And declared the world grew better each day.

Two little old ladies, one grave, one gay,
Now which do you think chose the wiser way?

THE MAID AND THE BACHELOR.

I HAD sworn to be a bachelor, she had sworn to be a maid,
For we both agreed in doubting whether matrimony paid;
Beside, I had my higher aims, for science filled my heart,
And she said her young affections were all wound up in art.
So we laughed at those wise men who say that friendship cannot live
'Twixt man and woman, unless each has something else to give.

We would be friends, and friends as true as e'er were man and man,
I'd be a second David, and she Miss Jonathan;
We'd like each other, that was all, and quite enough to say,
So we just shook hands upon it in a business sort of way.
We shared our sorrows and our joys, together hoped and feared,
With common purpose sought the goal which young ambition reared;
We dreamed together of the days, the dream bright days to come,
We were strictly confidential, and called each other "chum";
And many a day we wandered together o'er the hills—
I seeking ants and butterflies, and she the ruined mills,
And rustic bridges and the like, which picture-makers prize,
To run in with their waterfalls, and groves, and sunny skies.
And many a quiet evening, in hours of full release,
We floated down the river, or sat beneath the trees,
And talked in long gradation, from the poets to the weather,
While the summer skies and my cigar burned slowly out together.

But through it all no whispered word or tell-tale look or sigh
Told aught of warmer sentiment than tender sympathy.
We talked of love as coldly as we talked of nebulae,
And thought no more of being one than we did of being three.

"Well, good-by, old fellow"—I took her hand, for the time had come to go,
My going meant our parting, when to meet we did not know.
I had lingered long and said farewell with a very heavy heart,
For, though we were but friends, you know, 'tis hard for friends to part;
"Well, good-by, old fellow, don't forget your friends across the sea,
And some day, when you've lots of time, just drop a line to me."
The words came lightly, gayly, but a great sob just behind
Rose upward with a story of quite a different kind.
And then she raised her eyes to mine, great liquid eyes of blue,
Full to the brim and running o'er, like violet cups with dew;
One long, long look, and then I did what I never did before,
Perhaps the tear meant friendship, but I think the kiss meant more.

SHUN DELAYS.

SHUN delays, they bring remorse;
Seize the time while time is lent thee;
Creeping snails have weakest force;
Fly their fault lest thou repent thee;
Good is best when soonest wrought;
Lingering labour comes to naught.

Hoist up sail while gale doth last,
Time and tide stay no man's pleasure;
Seek not time when time is past,
Saber speed is wisdom's leisure;
After wits are dearly bought,
Let thy fore wit guide thy thought.

CHRONICLE OF SOCIETARY WORK.

ACCRINGTON.—Mrs. Wade's first visit made a good impression. Afternoon subject, "The Journey Through Life"; evening, "Spiritualism of the Past, Present, and the Future." Spiritualism was older than Christianity, as shown by the lives of great men of the past. More workers are wanted; many people know nothing about spiritualism.

BATLEY.—Mrs. J. M. Smith took subjects from the audience afternoon and night, giving clairvoyance after each discourse. Many tests; some were most wonderful, giving names of spirits, and descriptions of the homes in which they lived in earth life.—J. P.

BIRKENHEAD.—Mr. Bateman showed that modern spiritualism has a claim on society for an honest investigation of its philosophy and phenomena. It claims to elevate humanity by enabling them to live such lives as will fit them to enter the spirit world prepared for its progressive life.—W. B.

BLACKBURN. Old Grammar School (opposite St. Peter's Church).—Jan. 12th: To crowded audiences Mrs. Wallis's controls lectured admirably on "Life, Love, and Labour," which was well received. The evening discourse was a brilliant one. The theme was, "Spiritualism, Destroyer or Builder?" She stated that it destroys first, and clears the way for building up a truer and higher conception of God. It destroys the fear of death, and builds up the knowledge and certainty of immortal existence; breaks the cringing servitude towards ministers, etc., and builds up self-respect and the right of man to think for himself. Clairvoyance at each service proved very interesting, and gave food to many to ponder over. Jan. 13th: She also lectured on "Woman, her Nature, Place, and Influence," to a moderate audience, for the funds.

BOLTON.—Mr. Macdonald's afternoon subject was "The Propaganda of Spiritualism." Evening, five subjects taken from the audience were treated to the satisfaction of all.—F. P.

BRADFORD. Bentley Yard.—Being unable to have Service of Song, Mrs. Senior kindly read an interesting story, which stirred the emotions of many. Mrs. Bentley named an infant, and gave an instructive address to parents. A large number were unable to get in.—G. G.

BURNLEY. Hammerton Street.—January 12: Mr. Hoole, a local medium, gave short addresses, in the afternoon on "The good work before us," and in the evening on "Spiritualism v. Christianity." After each address satisfactory psychometric readings were given, clairvoyance and character being strikingly delineated, and persons being diseased had prescriptions given them after a full diagnosis had been made. Dec. 16: Mrs. Green's guides lectured to a good audience on "Health," which gave great satisfaction. She gave her services for the benefit of the room. Mrs. Brown in the chair.—J. H.

BURNLEY. Trafalgar Street.—Largest audiences since opening listened with deep interest to grand discourses, through Mrs. Clegg, a local medium. Afternoon: She treated entirely of the spiritual man, in his position here and hereafter. Evening: Showing the work and mission of spirits, and how we ought to exercise love to all. Clairvoyance good. Some remarkable delineations. We hope she may come more to the front, her presence and discourses have an elevating influence. Owing to increase in membership, we have formed two developing circles, on Tuesday and Wednesday evenings. Saturday, January 25: A potato-pie supper for members and friends.—W. R. C.

BYKER.—Mr. Westgarth's guides spoke satisfactorily on "Spirit Freedom" and "The moral argument against Calvinism," chosen from the audience. At the members' meeting the following officers were elected for the year: president, Mr. Sharp; vice-president, Mr. Hogg; treasurer, Mr. Harrison; financial and cor. sec., Mrs. Hogg.

CLECKHEATON.—Mr. Milner's guides spoke well in the afternoon on "Death, where is thy sting? grave, where is thy victory?" in memory of the late Mrs. Illingworth. Evening: Subject, "Suffer little children to come unto me, and forbid them not." Excellent clairvoyance.

COLNE.—Mr. Plant's afternoon subject was, "The world you live in." Evening: Subjects from the audience were well handled, and a poem given on "Mother." Clairvoyance at each service, 19 given, 14 recognised. Fair audiences.—J. W. G.

DEWSBURY.—A very good day with Mrs. Butler, assisted by Mrs. Crossley in the afternoon by giving clairvoyance. Evening: Short but excellent address.—J. R.

DARWEN.—Afternoon: Mr. J. Walsh ably spoke on "Are the visits of angels few and far between?" Evening: "Religion at home and abroad." Very good clairvoyance.—W. A.

EXETER.—Rev. C. Ware's subject was, "Looking Ahead." The sunshine of revelation and freedom of thought has been felt in the great spiritual movement, so that we may learn from the failures of the past, and look forward with confidence. It is the duty of all to work with the angel world, who are marshalling their forces forward, and if this is done with a cheerful heart, the result is certain to be a great spiritual reform, which will redound to the credit of those who have done their best to bring about a better state. We intend holding our seventh anniversary meeting, on Sunday, January 26th, and a public tea meeting on Monday 27th, and shall be glad to welcome friends from Plymouth or Torquay.—R. S.

FELLING.—Mr. Campbell's lecture on "Humanity's Gain from Belief and Unbelief of Christianity" was highly appreciated by a good audience. Mr. Campbell missed the train, and Mr. R. Grice, of Shields, kindly consented to take the platform, but after the first hymn sung Mr. Campbell arrived, having walked five miles—a good example of perseverance. At the close of the lecture Mr. Grice made a few very appropriate remarks. On January 8th, in the Royal Lecture Hall, Mr. J. J. Morse lectured on "Spiritualism as a Moral Reform." He was greatly applauded throughout by a highly respectable audience.—J. D.

GLASGOW.—Sunday brought round our annual meeting and election of office-bearers. The retiring president (Mr. Jas. Robertson) delivered a suitable and exhortative address on individual and combined effort as essentials to permanent success. Thereafter the annual reports were submitted, which were considered highly satisfactory. The following gentlemen were elected to the offices named: president, Mr. Jas. Robertson; vice-presidents, Messrs. Jno. Griffin and Wm. Corstorphine; hon. sec., Mr. R. Harper, 44, South Portland Street; treasurer, Mr. Finlay; librarian, Mr. Russell; hallkeeper, Mr. Reekie; organists, Messrs. Frank Griffin and Geo. Anderson; convener rooms committee, Mr. Har-

vey; convener visiting sick committee, Mr. Wm. Corstorphine; séance circle convener, Mr. Jno. Griffin. In the evening Mr. Harper read a fine intellectual paper on "Deific Conceptions."—T. W.

HALIFAX.—Monday, Jan. 6: Mrs. Crossley was controlled by Mr. Edward Wood, one of the pioneers in this district, who gave some memoirs of his past life, showing the consequences of offering mediums the intoxicating cup whilst visiting at various houses. He showed how the passion had grown until it completely mastered and finally broke down his constitution, and hurled him on to the other side, only to be tormented if possible tenfold worse than he was here. But his friends were doing all they could to help him, and he was progressing favourably, having a strong desire to rise to a higher plane. He most earnestly urged all friends to desist from offering intoxicants to our sensitives. Jan. 12: Mrs. Green's afternoon subject was "The Welcoming Home of our dear sister, Miss Illingworth (of Bradford), an old pioneer in the cause, to her beautiful home in the spirit land," on which she made very impressive remarks to a full audience. Twenty-one clairvoyant descriptions, 11 recognized. Evening subject, "What is Spiritualism, and what does it teach?" The calm and collected manner in which the thoughts were poured forth was much appreciated. Earnest and sympathetic appeals were made to each individual to make a firm resolve to be useful, and endeavour to cultivate the principles of loving our neighbours and doing as we would be done by, to make 1890 a memorial year in the march of progress. She gave 11 clairvoyant descriptions, 7 recognized. The room was crowded to excess, and all seemed thoroughly pleased.—B. D.

HECKMONDWIKE.—Jan. 5: Mr. G. A. Wright's afternoon subject, "The Work Before Us." Evening, six subjects from the audience. Monday, a good lecture on "Woman." Mr. Wright's first visit, but we hope to have him again soon. Jan. 12: Not being able to get a speaker, Miss Tetley, of Morley, kindly gave two good discourses on "Shall we gather at the river?" and "Light, more light." Good discourse. Fair audience.—J. C. [Heywood report was added to yours last week by mistake.—E. W. W.]

HEYWOOD.—Afternoon: Mr. Fillingham's guide lectured on "Divine Love." Evening: Four subjects from the audience were dealt with. Every time he comes there is a decided improvement in his speaking. [Last week's report was credited to Heckmondwike.]

HUDDERSFIELD. Brook Street.—Mr. Ringrose paid us one of his cheery visits, giving excellent addresses in his earnest and inspiring style. Very successful astrological character readings. Monday, Jan. 6th: The annual meeting of members. The financial statement was read by the secretary, showing that the society had paid its way, and was free from debt. This was considered very satisfactory, and the accounts were passed unanimously. Mr. Colbeck moved the best thanks of this society to the retiring committee and officers. The following are the officers and committee for 1890: President, Mr. Leonard; vice-presidents, Mr. Littlewood and Mr. Wadsworth; treasurer, Mr. Colbeck; secretary, Mr. Briggs; auditors, Mr. Wainwright and Mr. Littlewood; librarian, Mr. Taylor; doorkeepers, Messrs. Thorpe, Peacock, and Castle. Committee (in addition to the foregoing): Mr. Walker, Mrs. Walker, Mrs. Briggs, Miss Castle, Mrs. Entwistle, Mrs. Littlewood, Mrs. Wainwright, and Mr. Heppleston.

JARROW.—Mr. and Mrs. Kempster officiated for us on Sunday evening. There was a fair company. After the lecture, Mr. Kempster performed the interesting ceremony of naming the infant child of Mr. and Mrs. Wm. Collinson, and grandchild of Mrs. W. R. Yeeles, the well-known medium.—F. H. O.

LANCASTER.—Saturday, Jan. 11th: Social soiree, at 6-30. Seventy-six members and friends sat down to excellent potato-pies, kindly given by Mesdames Hodgson, Lamb, Ferguson, Howard, Wedlake, Winder, Pilkington, Bonny, Ball, and Mr. Baird. After ample justice had been done, and ten baskets of fragments gathered up—young and old, great and small, joined hands and hearts, and a jolly evening was the result, and one of the best we have had the pleasure of recording. Sunday: Mr. Swindlehurst spoke well, evening especially, to a grand audience. Subject, "Will it Pay?" A short report cannot do the address justice; everybody seemed highly pleased. I regret to note the small audiences in the afternoons; our members must all go "nid, nid, nodding," instead of coming to support the teachers and workers. You, who have taken shares in this great cause, come to the afternoon meetings and then you will, at the year end, be able to say "it will pay."

LEICESTER.—Mr. Potter gave an address on the five great principles of spiritualism, viz., "The Fatherhood of God," "The Brotherhood of Man," &c., to a very attentive audience. Spiritualism is fast spreading here, we find inquirers from all parts. Many private circles are being held outside our society, including Wesleyans, Churchmen, and even Christadelphians, who teach the very opposite of spiritualism.—T. G.

LIVERPOOL.—In the absence of Mrs. Britten, Mr. J. Lamont occupied the platform on January 5th. Sympathy with Mrs. Britten was general, and hopes expressed that she would take her place with us the first Sunday in February. On Tuesday, January 7th, the annual service and concert took place, the hall being well filled, and a pleasant evening spent. On the following evening, the annual frée treat to the aged poor of the district was given, the hall being quite full. A good substantial tea was followed by a concert and musical entertainment, efficiently rendered by the Misses Chatham, Charton, Cooper, Morse, and Melross, Mesdames Chiswell, George, and Messrs. Whiteway, Chiswell, Cooper, Crighton, Leighton, and Redhead. It was a sight not soon to be forgotten to see that crowd of aged men and women, with eager and pleased faces, as they so fully enjoyed piece after piece of music and song, so well rendered by the ladies and gentlemen who so kindly and freely gave their services. At the close a ½ lb. of tea and a pound of sugar was handed to each of the old people, as they retired, expressing their thanks and gratification for the happy evening.

LONDON. King's Cross.—Morning, Mr. Rodger gave an address on important events in English History, from the Conquest to the Commonwealth. Dr. Daly, and Messrs. Sells and Reynolds followed on the same subject. Mr. McKenzie continues his Bible class, and invites all to join at 3-30 each Sunday. Evening, Mr. Darby addressed a full and harmonious meeting. Several strangers expressed their satisfaction.

LONDON. Marylebone, Harcourt Street.—Mr. W. Wallace, the pioneer in the trance, showed how spirit manifestations proved a future life. The spirit guide, by request, gave his history in earth life

and his entry into the spirit home. Mr. Hopercroft followed with clairvoyant descriptions in his usual manner. The greatest harmony prevailed.

LONDON. Peckham, 33, High Street (Winchester Hall).—Morning, an address was given by the secretary. Evening, a splendid meeting. A crowded attendance listened with rapt attention to an elevating address by Mrs. Stanley. This lady's visits are much appreciated. Our members were present in force, and we trust some of them will respond to the appeal for practical sympathy, which was made by our Lyceum conductor (Mr. Coleman). A statement of the Society's future was given by the secretary, and although our president, Mr. J. T. Audy (whose name was omitted in the list published last issue), has tendered his resignation, feeling he had not the confidence of the members, still, despite the defections from our ranks, the initiative steps of our new executive are practical evidence of their determination to make our Society a strong and lasting mission to spread our cause. Mrs. Bell having resigned her position as delegate to the Federation, our treasurer (Mr. J. Kemmish), will fill the vacancy, *pro tem.*—W. E. Long, Secretary, who adds "I inadvertently omitted the President from the report last week, hence the error. The officers of the Society are, president, Mr. J. T. Audy; vice-presidents, Messrs. J. Johnson and J. Sutliff."

LONDON. Mile End. Assembly Rooms, Beaumont Street.—Mr. Drake lectured on "Death and Afterwards." The church teachings on this subject were shown to be opposed to reason and against the better instincts of humanity, while the teachings of spiritualism were clearly and eloquently explained, contrasting very favourably with those held by the church. Some questions were answered.

LONDON.—Mr. Victor Wyldes's afternoon audience was not large, but the addresses were capital. Three subjects were supplied by the audience—"Eternal Torment," "The Soul—what is it?" and "The Psychological and Physiological Processes which occur in the Development of a Spiritualistic Medium." An inspirational poem followed, which, though lengthy, was throughout simply a masterpiece of beautiful utterance, the subject (again taken from the audience) being "Benevolence." The marvel, certainly, is to account for the ready and prompt delivery of lectures or poems, couched in the choicest language, and without a moment's hesitation, on subjects chosen at random, unless something of the spirit aid claimed is admitted. The evening subject—"The Valley of the Shadow of Death Transfigured," followed by tests and an inspirational poem. Monday: A fairly large audience heard his address—"A Wonderful Resurrection from the Dead," followed by marvellous psychometrical delineations of character. Questions were cleverly answered. Tuesday: The lecturer was thoroughly at home in "Physiognomy, the Great Detective." He gave valuable hints on choosing friends, trades, or professions, concluding by satisfactory phrenological examinations. Wednesday: "Is Marriage a Failure, and Why?" attracted a good audience. Thursday: "Ancient and Modern Magic explained by Science" proved most interesting; and last night, "Vital Force," concluded the series.—*Local paper.*

MANCHESTER. Tipping Street.—Afternoon, Mrs. Groom answered seven questions from the audience, and closed with twelve clairvoyant descriptions, all recognized. Evening subject, "Liberty and Bigotry." A splendid address, so much so that several strangers who had never been to our meeting before said they should come again. The hall was crowded, and each one had something to think about during the week. Twelve clairvoyant descriptions, ten recognized.

MANCHESTER. Psychological Hall.—Afternoon, Mr. Kelly spoke with great vigour on, "The spirit's triumphal march through matter." Evening, "The influence of modern spiritualism on human thought and action," pointing out the benefits derived, by impression and otherwise, in regards to invention. Solo with chorus well rendered by our usual friends.—J. H. H.

NELSON.—Mr. Bailey's subjects, afternoon, "The life we ought to live while on earth so that we shall attain a brighter home in the spirit land." Evening, "Christianity, Infidelity, Spiritualism." We really had a treat, and are glad our friend is coming out to be a splendid medium. Clairvoyance on both occasions by another local medium, Miss E. Preston, mostly recognized. Good audiences.—J. W.

NEWCASTLE: Through the kindness of Mr. H. A. Kersey, we listened to a thoroughly good descriptive lecture of most astounding facts, illustrated by splendid limelight pictures of spirit art, including spirit photographs, allegorical drawings, spirit writings and paintings, direct and automatic, materialized spirit forms, and other spirit phenomena, testified to by prominent persons in all classes of society, and by the above-named gentleman. There was a good audience. The lantern is one of the best, while the slides in finish and unique variety comprise almost a history of the extraordinary facts of the spiritual movement, witnessed in various portions of the world. Our beautiful philosophy, presented from so many platforms with such telling effect, would be all the better supplemented occasionally by pictorial presentations of the facts. Mr. Kersey will entertain the Lyceum children with a variety of pictorial views, on Tuesday, the 21st, and on the following evenings 400 of the newspaper juveniles, and other street wasters, will attend to receive the same treat, with an additional banquet of coffee and buns.—W. H. R.

NORTHAMPTON. Oddfellows' Hall, Newland. Evening: The guides of our local medium, Mrs. Walker, delivered an eloquent address to a fair audience.

NORTH SHIELDS. 41, Borough Road.—In Mr. Davidson's absence through sickness, Mr. Henry, ever willing, gave his services, dealing with the important subject of "Self Culture" in a manner which gave great satisfaction. Clairvoyant descriptions were recognized.—C. T.

NOTTINGHAM.—Both meetings showed increased attendances. The address at night was very good. Our spirit friends spoke with much solicitous earnestness through Mrs. Barnes. Members are earnestly invited to begin the year with the new subscription cards. We must all help, as we have undertaken extensive work for the future months. Announcement re Sunday night circles will be made next Sunday.

OPENSHAW.—Morning: Mr. Verity lectured on "Spiritualism—What it is, and what it is not." Evening: "Spiritualism proved from the Bible." He invited questions or discussion, but owing to his clear and straightforward manner and the proofs he brought forward, every one seemed satisfied; no doubt much good was done.—J. D.

PARKGATE.—The guides of Sam Featherstone gave us a good and

practical address on a subject from the audience, "God's presence in Nature." They summed up that—"All are but parts of one stupendous whole, whose body Nature is, and God the soul."—J. C.

PENDLETON.—Mrs. Gregg spoke most excellently from the subjects, "Through death all is revealed, and "Lay up your treasures in heaven." Several very good clairvoyant descriptions were given. Mrs. Gregg kindly consented to give Monday night for the benefit of our society, the collection to go towards expenses of furnishing. Instead of a lecture the evening was devoted to psychological delineations and psychometry, very good.—T. C.

RAWTENSTALL.—Miss Blake's subjects were "Man his own saviour." Evening, "Does death end all?" Two very plain discourses delivered in homely language. Psychometry and clairvoyance moderately successful. If this young lady could put a little more life in her meetings she would be much better appreciated.

SALFORD.—Afternoon: Mr. Mayoh clearly expounded the passage "Seek ye first the kingdom of heaven and its righteousness, and all other things shall be added unto you." Evening: "Spiritualism and Superstition." He showed how Churches misconstrued the Bible; how martyrs had died for the cause of truth, exhorting all to seek for truth. A good audience. We have opened a public circle on Sunday evenings after the service.—D. J. C.

SCHOLES. 33, New Brighton Street.—We recommence meetings Sunday, January 19th, and hope to have Mr. and Mrs. Marshall with us. All are invited.

SHIPLEY.—Mr. Marshall's afternoon subject was "The spirit world, an its influence upon humanity." Good attendance. Evening subject: "How and why I became a spiritualist," showing the many points of interest which brought him into the fold, and which we hope will bear fruit with some of his hearers. A very good and attentive audience. Mrs. Marshall's guides gave good clairvoyance, 25 descriptions given, 21 recognized.—C. G.

SOUTH SHIELDS, 19, Cambridge Street.—January 7th: Under the auspices of the North-Eastern Federation, Mr. J. J. Morse lectured on "Where are the dead?" showing the superiority of the spiritualist's belief over the orthodox teachings. Wednesday, 8th: Mr. Griffith's guides gave a short address, followed by clairvoyance. Sunday, 12th: Mr. J. Lashbrooke's guides gave an able address, dealing with the scientific, the phenomenal, and the spiritual sections of spiritualism, in a very instructive manner.—D. P.

SOWERBY BRIDGE.—Mr. J. Sutcliffe, presiding, introduced Mrs. Riley, whose earnest endeavours to spread the truth were well known. "As ye sow, so shall ye reap," was dealt with by the controls in a clear, simple and homely manner, appealing to their hearers to sow the seeds of kindness, usefulness, and charity, that the harvest should be rich in the by and by. One of our old friends and co-workers controlled, and touched a chord of old ties and bygone struggles for a footing, and gave a few words of encouragement which could not fail to touch the hearts of all who knew her.—L. D.

STOCKPORT.—Afternoon: Mr. Ormrod spoke on "Wheresoe'er two or three are gathered together in my name, there will I be also," showing that it was not necessary to kneel in a cathedral or palatial edifice, for the word "wheresoe'er" included the cottages, the byeways, and even the mountain top, where the spirit can minister to mankind. Evening: He said there can be but one true religion, which is to listen to the silent monitor within, and follow out the dictates thus given, viz.: "Honour thyself and every one else," and "Do unto others as ye would they should do unto you."—J. A.

SUNDERLAND.—Dec. 29th, 2-30: Opening of new organ. Mr. Cummings gave an organ recital, and rendered the following popular pieces among others, "Marche aux Flambeaux" and "The Lost Chord." He was heartily applauded. New Year's Eve: A few friends held a social gathering; and, after paying expenses, gave the president 14s. towards the organ fund. Sunday, 12th: Mr. Forster gave a short address on "Mediums and Mediumship, and the Object of Spiritualism." He also gave a large number of delineations, mostly recognized. Friday, Jan. 10th: Mr. J. J. Morse delivered a popular lecture, entitled, "Where are the Dead?" which seemed to satisfy and keep all in good humour.

TYLDESLEY.—Miss Gartside's afternoon subject, "Heaven." Evening, "They that think shall be made free." Good clairvoyance.—A. M.

TYNE DOCK.—Jan. 8th, 8 p.m.: Mrs. Caldwell was very successful in giving clairvoyant descriptions; the majority were recognized. Sunday, 12th: Morning. Mr. Grice gave a paper on "The Formation of the Earth," after which the members took part in the debate. Evening: Mr. Forrester gave an instructive and interesting address on "Man's Responsibility."—J. G.

WIBSEY.—Afternoon: Mrs. Ellis's guides spoke on "A new commandment I give unto you—that ye love one another." Evening subject, "Blessed are the poor in spirit, for theirs is the Kingdom of Heaven." Very good audiences were well satisfied. Mrs. Roberts gave twenty-four good clairvoyant descriptions, seventeen recognized.

WISBECH.—The guides of Mrs. Yeeles took a subject from the audience, "Your adversary, the devil, goeth about like a roaring lion seeking whom he may devour," which was earnestly listened to by a large and appreciative audience. Clairvoyant delineations, mostly recognized.—W. U. Hill.

YEADON. Town Side.—At 2-30: The controls of Mrs. Beardshall handled the subjects of "Spiritualism and its teachings" in a manner which evoked much sympathy. Evening subject, "True Prayer." The clairvoyance was remarkably good. Our room was full to overflowing.

RECEIVED LATE.—London (Notting Hill Gate): Morning. Mr. Hopercroft gave a good address and answered questions. Evening. Mr. Veitch contrasted Christianity and spiritualism very ably, and won close attention. The Lyceum session was held at 8 p.m.; 20 present. Mr. Lewis, of Marylebone, kindly conducted.—Oldham: Mr. Wallis lectured to large audiences. We had quite a stirring time.—Liverpool (Lyceum): Present, 11 officers, 39 children, and 10 visitors. Several recitations. An enjoyable session. Thursday, Jan. 9th: A jolly time with the children. Three hours and a half of fun.

MRS. COGMAN'S APPEAL FUND.—Miss Young, of Stepney, London, desires us to acknowledge the receipt of 10s. 6d. from Signor Damiani, and to say, on behalf of Mrs. Cogman, that the sums already received amount to £10 8s., for which Miss Young, the appellant, and Mrs. Cogman, the recipient, are most grateful.—(Ed. T. W.)

THE CHILDREN'S PROGRESSIVE LYCEUM.

BATLEY CARR.—Jan. 12: Morning, splendid session. The members seemed imbued with one mind. Misses Pawson and Armitage gave good recitations; Miss L. Mortimer a pretty reading, and Miss Mortimer a vocal solo. The lessons were equally good. The little ones from "Ouina's Canoe"; Beacon group, "Dead Men tell tales"; Liberty group, a conversational lesson on "Practical Goodness: Visiting the sick, helping the needy, clothing the poorer members of the Lyceum. The sentiment was expressed that before spiritualists could devote their energies to the humanitarian work of visiting the slums, a system of training to prepare for the work was needed, and a general fund to defray the expenses—in short, *organization*. In the meantime we can do something for our own poor, sick, and infirm, and so prepare for the larger work. The afternoon was equally good.

BINGLEY.—Dec. 29th: Our Lyceum is making rapid progress, increasing from ten to twenty-eight in about three weeks. Opened by Mr. Bradshaw and conducted by Mr. Hangate, all passing off well. One pleasing feature is worthy of note: Miss Whooley and Master Ellis, two very young scholars, gave recitations, which were well rendered and appreciated.—P. B.

BLACKBURN.—Jan. 5th: Present 74 scholars, 8 officers. Invocation by conductor. A very effective address was given by the guides of Mr. G. Edwards, ending with a poem. Mr. Tyrrell spoke on "Truth, Love, and Progression"; and Mr. Hugh Smith, an old worker, spoke on "Friendship," showing its results upon the people, and advised the children to cultivate the grand organ of friendship. Jan. 12: Present, children 87, officers, 9. The morning was devoted to calisthenics and marching, led by Messrs. Westwell and Brindle. The conductor spoke on the passing away of two of our leaders during the past week.

BRIHOUSE.—Jan. 5: Invocation by Mr. W. Blackburn. Marching and calisthenics gone through very well. Mr. J. Marshall, of Halifax, conducted a new drill, or exercise, which the children seemed to enjoy. This gentleman has promised to come again for a few Sundays. We wish him every success. We also wish parents would send their children more regularly.—J. H.

BURNLEY. Hammerton Street.—Dec. 29: Attendance 70, officers 6. Marching and calisthenics well done, led by Mr. W. Dean. We practised a few new tunes, and Mr. Mason closed. Jan. 5: Attendance 62, officers 7. Marching led by Mr. W. Dean; calisthenics led by Mr. Mason. Recitations by Misses R. Birtwistle, J. Woodward, and Mr. J. Nuttall. Short address by Mr. Lightly. A collection was made for the benefit of the Lyceum. Jan. 12: Attendance 77, officers 8, visitors 2. Marching and calisthenics. Organ played for marching by Master R. Hanforth, after Mr. Spencer. Groups closed.

CLECKHEATON.—Attendance: Scholars 23, officers 5. Prayers by Mr. Blackburn. Marching and exercises, and a reading from Mr. Kitson's book. Recitations by Miss Firth.—A. Stead, Sec., Greenside.

GLASGOW.—The scholars held their annual Christmas tea party on Monday, 30th December. The entire programme was sustained by the scholars; taste and judgment in the selections and renderings were particularly noticeable. A humorous dialogue, "The Spirit of the Coming Age," was heartily applauded; and Father Christmas (our venerable brother Mr. Harper), in his typical array and his droll speech and fun at the distribution of the gifts, was the great attraction of the night. Deep thanks are tendered to the ladies and gentlemen who gave gifts and assisted in the entertainment.—T. W.

HECKMONDWIKE.—Prayer by Mr. Ogram. Present: 35 officers and children, and 2 visitors. Effective recitations by Mr. Crowther and Miss Stocks. Marching, &c., conducted by Mr. Crowther. Jan. 5th: Present, officers and children, 25. Calisthenics and chain march very well done. Recitations by Mr. T. Crowther, and Master Crowther, jun. Both effectively given. Mr. Ogram addressed the children concerning good attendance, for which they will receive prizes, hoping it will have the desired effect.—B. K.

HUDDERSFIELD. Brook Street.—We are making good progress. Our attendance is increasing, and the harmony is excellent. Our numbers were 45, being the largest attendance in our short career. Our newly appointed conductor, Mr. Ibeson, led very creditably. The readings and recitations were very well rendered. A meeting of past officers and elder scholars was held when the following officers and guardians were elected for the ensuing six months: Conductor, Mr. Ibeson; assistant, Mr. Leonard; drill instructor, Mr. Leonard; secretary, Mr. Thorpe; treasurer, Mr. Castle; musical conductor, Master F. Littlewood; guardians: 1st, Miss Atkinson; 2nd, Mr. Briggs; 3rd, Miss Castle; 4th, Mrs. Entwistle; 5th, Miss Holroyd; 6th, Miss Littlewood; 7th, Miss Walker; 8th, Miss Wadsworth; visitors, Miss L. Littlewood and Miss Walker.

HUDDERSFIELD. John Street.—Morning. Largest attendance during the past three months. We had a successful open session at Christmas, it won us friends and promises to gain us members. Teaching was resumed, and we had an enjoyable time. Lessons in pictorial natural history, physiology and literature.—S. A.

LANCASTER.—The annual tea party and entertainment. Saturday, December 28th: Upwards of 100 members and leaders sat down to an excellent repast provided by Mr. Colquet, and presided over by the lady leaders. An excellent entertainment followed, under the presidency of Mr. Jones, of songs and recitations by the children, and a Cantata, entitled "The Old Woman of Leeds and her Pupils," by the members of the lyceum. In the first half an amusing farce, entitled "Chuck Him Out," was given by Messrs. Swindlehurst, A. Hudson, W. Quigley, J. Quigley, J. Lamb, A. Bleasdale, W. Bleasdale, and Miss Mc. Cabe, which kept the audience in a roar. The entertainment closed by the Brothers Bleasdale giving their laughable negro burlesque, "Take it!—Don't take it!" which was given an excellent rendering, and created constant merriment. Great credit is due to the conductor, Mr. G. Jones, for the manner in which he brought out the children to do their various parts. Before dispersing each member was presented with an orange, and altogether a very enjoyable evening was spent. Jan. 5, Half-yearly election of officers. The officers and leaders are proposed and voted upon by the members down to the age of nine. The following were elected: conductor, Mr. Jones (re-elected); guardian of groups, Mr. W. Quigley; secretary, Mr. A. Bleasdale (re-elected); musical director, Miss Jones (re-elected); guard, Mr. A. Wedlake (re-elected); leaders: boys' groups, Messrs. A. Hudson, Jess, Dixon, J. Quigley, and T. Hodg-

son; girls groups, Misses A. and S. A. Bonney, A. Taylor, and M. Fryers, and Mr. J. Lamb. Our conductor was wishful to resign, thinking that progress would be facilitated by a change, but owing to the unanimous wish of the members and leaders, he withdrew it. In future the leaders will occupy the platform occasionally, and give some lesson, &c., to the whole Lyceum. At the close a testimonial (a silver pencil case and pendant), was presented by Mr. W. Quigley, to the conductor (Mr. Jones), on behalf of the leaders, as a token of esteem and respect. Attendance Jan. 12, 64 members and 12 officers.—A. B.

LEICESTER.—Attendance: 37 children, 5 officers, 2 visitors. Usual programme, with the addition of an address, illustrated by drawings, &c., entitled "Our Brains and Phrenology," by Mr. Timson, followed by chain march under the guardianship of Mr. Hodson.—T. T.

LIVERPOOL. Daulby Hall.—January 5th: Attendance, officers 11, children 39, visitors 10. Recitations by Stanley Chiswell, Alfred Catlow, Harold Cooper, and Reginald Stretton. Song by Stanley Chiswell. The officers and children are working hard for Sale of Work and Concert to be held on the 18th February, in aid of the fund for defraying the cost of the lyceum properties.—"Mas."

LONDON. Marylebone. 24, Harcourt Street.—December 28th: At the festive tea and party everything was cheerful and bright. Mottoes met one's gaze whichever way you looked, "Success to our Lyceum," "Little children love one another," "A hearty welcome." The room was tastefully decorated by our young friends, and did them credit. The tables were tastefully arranged and decorated, and thanks to the bounteous kindness of Mrs. Bradley, the tea was thoroughly appreciated. The children performed various marches and gave many nice recitations, followed by singing, round games, &c. All went home happy. Many fancy and useful articles were presented to the children by the same lady. December 29th: Conducted in the usual manner with the assistance of Mr. Lewis and Miss Smythe. Four groups were formed. There was a total attendance of 30, including visitors. Jan. 5th: Instead of groups we had an open service, taking a retrospect of the past year and admonishing us to our duty and privileges in the future and their consequences, concluding with a few remarks on our esteemed, but risen friend, Mr. Tomlin. January 12: Usual marches, calisthenics, &c. Four groups formed, led by Mr. C. White, Misses Smythe, E. Hawkins, and Mr. Collings. Miss Hawkins kindly presided at the piano. Twenty-eight present, including visitors.—C. W.

LONDON. Peckham. Winchester Hall.—December 29th: Under the genial guidance of our conductor, a very happy time was spent. We are glad to have the new edition of the Manual, it is very helpful to the conductors and leaders. We hope to be able to announce the date of our children's party next week.—W. E. L.

MANCHESTER. Psychological Hall.—Dec. 29th, excellent attendance, nearly 100 present, programme gone through in fair style. Jan. 1st, Lyceum tea-party, grand success. About 160 sat down to a good tea, when over, a portion of our Sunday programme was gone through, to the delight of all; songs, recitations, &c., were given in good style. Afterwards the hall was thrown open for general amusement, which gave immense pleasure to the children. Jan. 5th, attendance good, 78 present. The programme was cut short owing to the election of officers. The following were duly appointed: Conductor, Mr. T. Taylor; sub-conductor, Mr. J. Taylor; secretary, Mr. Horrocks; treasurer, Mr. Rotherham; librarian, Master E. Ashworth; musical director, Mr. P. Smith; group leaders: Ocean, Mr. J. Taylor; Liberty, Mr. Rotherham; Excelsior, Mr. Horrocks; Lily, Mr. Yates; Fountain, Mr. Haggitt; Violet, Miss Bletcher; Star, Mr. Crutchley; Progress, Miss Rotherham. Jan. 12th, upwards of 70 present, the marching including chain march, performed in grand style, groups for botany, phrenology, and astronomy. Auditor's report showed we are in a solvent and healthy position.

MANCHESTER. Tipping Street.—Dec. 29th, scholars present 16, officers 10; musical readings, chain recitations as usual, marching and calisthenics were successfully gone through. Jan. 4th, the first annual tea-party was held: between 70 and 80 children sat down to a good tea and afterwards enjoyed themselves with games until 10-30 p.m. when all were presented with oranges, nuts, sweets, &c., and wended their way home. The officers thought it wise to give the children a rest on Sunday, so we had no lyceum. Jan. 12th: present 23 scholars, 8 officers. Invocation by Mr. Jones. Usual programme. Recitation by G. Maslin. Marching and calisthenics.—W. W. H.

NEWCASTLE.—A good attendance. Programme as usual. Marching and calisthenics successfully gone through. Recitations by Janet Godfrey and Mary Francis Perry. Songs by Meggie Oswald and the Lyceum choir, which meet every Saturday afternoon. Lessons from "Spiritualism for the Young." Jan. 12th: Marching conducted by Mr. Hunter. Readings by John Steele and Kate Bonners. Piano solo by Hannah White, and piano duet by Messrs. Robinson and Stevenson.

NOTTINGHAM.—Dec. 29th: A very good master, owing to the distribution of prizes—over fifty present. Some very good recitations and singing. After a march round, prizes were distributed as follows: Bertha Constantine, Edith Nicholson, Claude West, Annie Clayton, George Burrell, Eveline Constantine, Ernest Clayton; second and third prizes to Mabel West, John Clayton, Olive Robson, Lily Nicholson, Agnes Burrell, Annie Hewitt. Those who failed to win prizes were presented with a copy of "Seymour" and a coloured text. Each member was asked to bring an additional member during the coming year. Jan. 5th: After a large programme, including three songs, we proceeded to the election of officers as follows: Conductor, Mr. Jackson; guardian, Miss Tatum; musical conductors, Messrs. Richardson and Stevens; librarian, Mr. Robson; secretary and treasurer, Mr. E. J. Overbury; guards, Messrs. Adams and Ashworth. Leaders of groups: Liberty group, Mr. Burrell; Star, Miss Tatum; Excelsior, Mr. Richardson; Shore, Miss Long; Lake, Mr. Ashworth; Fountain, Miss E. Long. Attendance, 34 and 5 visitors.

OLDHAM.—January 5th, a fair attendance. Conductor, Mr. Wm. Meekin. Recitations, Miss A. Entwistle, F. Shaw, Miss Heywood. Readings by Mr. J. Savage and Miss S. Ashworth. January 12th, Morning: Good attendance. Mr. Wm. Meekin, conductor. Recitations by F. Shaw, A. Entwistle, Harriet Gould, Polly Horrocks. Afternoon: Good attendance. Mr. N. Spencer, conductor. Instructions from the Manual.—T. T.

PENDLETON.—Christmas Day: Our first tea-party and entertainment; 88 children and 34 adults sat down to an excellent tea. After

tea the evening was profitably spent, with glees by the choir; songs by Messrs. W. Goosetree, B. Howarth, and J. Evans; recitations by Misses E. Reedsma, M. J. Moulding, J. Fogg, E. Tipton, Sarah, Polly, and Annie Armstrong, Masters B. Clarke, G. Ellis, A. Greenwood, J. Jackson, J. T. Poole, B. Worthington, and J. Dooley; closing with games and dancing. The best thanks are due to Messrs. J. Howarth and W. Pellowe, also to the friends who waited upon the children, and to those who kindly subscribed to defray expenses. 29th December: Morning, usual programme, calisthenics, recitations, election of officers. We are glad we have secured Mr. Ellison as conductor. Afternoon: present, 14 officers, 50 scholars. Distribution of prizes for regular attendance and recitations. January 5th: Morning, present, 8 officers, 36 members, 4 visitors. Invocation, Mr. Ellison, who also briefly described the planetary system. We were pleased to have two lady friends from Huddersfield, one of whom, Miss Millyard, gave a recitation, as also Masters G. Ellis, J. Heason, E. and B. Clarke, B. Worthington, Misses L. and E. Clarke, A. Heason, and S. Armstrong. We have formed two groups for lessons on Botany and Astronomy. Usual marching and calisthenics. Afternoon: present, 13 officers, 48 members. Invocation, Mr. Ellison. Chain recitation and marching. Lesson for next Sunday is "Mind," and all members are invited to give their thoughts upon this subject. Jan. 12th: Morning, present 12 officers, 33 scholars. Mr. Ellison explained that "spirit" can travel to distant places, and give evidences of what it had seen and heard during the trance of the body. Recitations by L. and B. Clarke, E. Tipton, J. Fogg, B. Worthington, G. Ellis. Reading, Sarah Armstrong. Duet, G. Ellis and B. Clarke. Next Sunday's lesson, "Truth," by Ben Clarke.—H. J. D.

SOUTH SHIELDS. 19, Cambridge Street.—Dec. 27: A tea was given to the Lyceum scholars, and afterwards numerous games were kept up till a late hour, and much enjoyed. Dec. 29: Present, 36 children and 4 visitors. Two elder scholars ably conducted; afterwards, the guides of Mr. J. Griffiths spoke a few encouraging words, and offered up a beautiful invocation. Usual programme. Songs were rendered in a pleasing manner by several members. Jan. 5: Attendance very fair. Invocation by Mr. J. G. Grey. Marching and calisthenics as usual. The conductor presented one of the elder scholars with Longfellow's Poems (handsomely bound), as an encouragement to others to learn to recite more frequently. Mr. Grey's guides spoke a few words, showing how gratifying it was to the scholar to receive a present as a reward for doing as the conductor requested. They gave a beautiful poem, on "The Lyceum." Jan. 12: Attendance fair. Usual programme. Songs by many scholars, and recitation by Master Griffiths.—F. P.

SOWERBY BRIDGE.—Dec. 29: Sessions led by Mr. Dixon. After the usual programme the following officers were appointed: Conductors, Mrs. Greenwood and Miss Sutcliffe; conductors for calisthenics, Mr. C. Rowson and Mr. A. Sutcliffe; guardian of groups, Mr. Jos. Sutcliffe and Mr. Lees; musical leaders, Mr. A. E. Sutcliffe and Master Harry Thorp. Teachers: First boys, Miss Thorp and Miss Hill; second boys, Mr. C. Rowson and Miss Sutcliffe; first girls, Mrs. Greenwood and Miss Booth; second girls, Miss Howarth and Miss Copley; third girls, Miss Rowson and Miss Lees; secretary and visitors' attendant, Miss Thorp. Liberty Group, consisting of the young men and women, remains as a mutual improvement class. President, Mr. Lees. January 5: Morning, attendance 41. Mrs. Greenwood, conductor. It being open session, classes were not formed. Recitations by Misses A. Holroyd, E. Jackson, and Master E. Howarth. Mrs. Greenwood contributed a reading. Conductor for calisthenics, Mr. A. Sutcliffe. At 2-15: Attendance 51. Conductors as in the morning. Recitation, Miss C. Greenwood; also readings by Mr. Lees and Miss Thorp. Part-song by members of the choir. The Lyceum Manual was introduced, and working with its valuable aid, will be much better than in our old way.—M. Y.

PROSPECTIVE ARRANGEMENTS.

BLACKBURN.—Mr. Burke, secretary, 19, Baines Street. Mrs. Spring's new address, 80, Prince of Wales Road, Kentish Town, London, N.W.

BURNLEY, Hammerton Street.—Mr. W. W. Cottam, the secretary, having retired, all correspondence should be addressed to Mr. J. Nutter, 64, Helena Street, Fullede.

Mrs. Horrocks, 22, Gorton Street, Heywood, has a few open dates, terms moderate.

LEEDS. Institute.—Jan. 19: Mr. E. W. Wallis. At 2-30: Questions from the audience. 6-30: "What Happens at Death, and After?" Monday, Jan. 20: "Spiritualism, a Philosophy of Life Here and Hereafter." All who desire to obtain a good seat should be in good time, as overflowing meetings are anticipated. Admission free. Collections.

LONDON, Carlyle Hall, Church Street, Edgware Road.—January 19th, at 7 o'clock: Mr. Utber W. Goddard, "True Religion." January 26th: Mr. W. M. McKenzie, on phrenology, with examination of heads.

LONDON. Winchester Hall, 33, High Street.—The children's anniversary services, Jan. 19th, at 11-15 and 6-30. We trust there will be a full muster of parents and friends. Addresses by Mrs. Stanley, Mr. Rodger, Mr. W. O. Drake, Mr. Wortley. On Monday, 20th, children's entertainment at 6 p.m. Social Soirée at 8-30, when there will be a full programme of songs, games, and dances. Tickets 6d. each. We enter upon the fourth year of our existence as a society, on Sunday, January 26th, when the anniversary services will take place at 11-15 and 6-30. Addresses by several well-known speakers and mediums.

NELSON.—All communications for the Nelson Society should be addressed to the new Secretary, Mr. J. Windle, Jude Street, Nelson. Thanking all speakers for past kindnesses, and best wishes to all. F. Holt.

NEWCASTLE.—On Jan. 19th, at 6-30, by Amoses, "The Post-mortem Experience of a celebrated Wesleyan Minister," well-known in Newcastle. A kind invitation to Wesleyans.

NORTHAMPTON.—January 19th, Mrs. England will occupy the platform. All friends are earnestly invited to join in this noble work.—W. F. Warren, sec., 28, Cowper Street.

OPENSRAW.—Jan. 19th, Mrs. Green at 10-30 a.m. and 8 p.m. Mr. B. Plant has a few open dates. He will be glad to hear from secretaries. (See advt. card.)

WISBECH.—Mr. J. Burns, of London, on Saturday, January 25th, social evening. Sunday morning, 26th, a conference of friends. Evening lecture, February 13, tea and concert. Tickets for tea 6d.

PASSING EVENTS AND COMMENTS.

OBITUARY.

We have to record the passing away from mortality of another of the oldest of Liverpool spiritualists, in the person of Mr. George Browne, late of 69, Mount Pleasant, Liverpool, formerly of Newry, Ireland. He was a sincere and devout spiritualist, advocating its claims and reality in whatever society he fell in with, never fearing to express his convictions, although the incredulous often thought "much learning had made him mad." His abilities were great, he having been an inspector of schools, and a master of his own academy for many years. Before any halls were built by the spiritualists, he lent his schoolrooms for their meetings, without charge. He also held regular séances, and gave free invitations to his friends. Many were convinced, by sitting at the "table," and witnessing the "lights," and other phenomena. He went to his immortal home Sunday, January 5th, 1890, aged 76 years.—J. C.

We regret to announce that on January 9th, Mrs. Mary Ann Illingworth, pioneer medium for upwards of thirty-six years, of Bowling Back Lane, Bradford, passed to the higher life in her fifty-seventh year, and was interred at Undercliffe Cemetery, on January 13th. Mr. Joseph Armitage, of Batley Carr, officiated amidst a concourse of people, principally spiritualists, numbering at the cemetery from 300 to 400. At the house, when the coffin was brought outside, we sang two verses, and Mr. Armitage gave a short and pithy address. At the cemetery the church was full, many being unable to gain admittance. The service was very good and appropriate. The corpse was then carried shoulder-high to its last resting place by male bearers, Mr. Armitage again officiating, and a hymn was sung. Spiritualism was truly represented by the following public speakers: Mrs. Crossley, of Halifax, Mrs. J. M. Smith, Leeds, Mrs. Beardshall, Messrs. Parker) J. Clayton, and G. A. Wright, Bradford. The following represented different societies: Halifax, Mr. and Mrs. Jagger, and Mr. A. Bailey; Otley Road, Mr. and Mrs. Whitehead; Walton Street, Mr. and Mrs. Thornton; Bowling, Mrs. Peel and Harry Brien; St. James' Lyceum, Messrs. Hartley, Pitts, Smith, Jowett, and Foulds. Visitors from Batley, Keighley, and West Ardsley, and a lot of old faces, whose names one could not remember, and too many to mention. Returning from the cemetery, relatives and friends numbering about 100 partook of tea at St. James' Lyceum, kindly lent by the committee. [Mrs. Illingworth was a loyal and faithful medium and spiritualist, and it was fitting that such a tribute of respect should be rendered. Truly she has her reward. May we all be lovingly remembered for the good we have done.—E. W. W.]

PASSED TO THE HIGHER LIFE.—Mr. George Brown, of Newcastle-on-Tyne, after a brief illness induced by apoplexy, at South Cliff, Notts., aged 50, whither he had sojourned for change, leaving a widow with son and daughter. For a number of years our friend was member not only of the Spiritual Evidence Society, but also of the Rosicrucian Society in this city; he was a member of the executive of both. Possessing a thoroughly spiritual God-nature, unassuming, and reticent, Mr. Brown's pilgrimage is hallowed by noble memories. An impressionable medium, a seer of visions, his spiritualism was, of course, fixed upon a rock-base. Predilectively thoughtful, scientific by mind culture, he never was, nor could become influenced by orthodox chicaneries. While a continuous attendant upon and supporter of the public propaganda of spiritualism, solitude as a method of spiritual equipment was sedulously cultivated. The higher utilities acquired by him were the precursors of the many and wonderful private tests of the presence of invisible companions vouchsafed to many friends. Psychologically his personality was magnetic, intense, and exalting. Anything low, mean, or trifling was repugnant to our friend's seriousness or personal dignity. A long and faithful service to his respected employer and kindness to his co-workers has produced a tender flood of sympathy from both, and our chief prayer is that God and kind friends may respect the widow and orphan children, who are members of this society.

Mr. C. T. TOMLIN, 21, Capland Street, Grove Road, says: "It is with feelings of the deepest regret I write to tell you my dear father passed from amongst us on the closing day of the old year, having been taken ill on the Saturday before. He died with a full knowledge and conviction of the glorious truths of spiritualism, thereby rendering the parting easier to bear. I might add, a lady friend called the evening he "passed away" on her way to a séance, and on hearing the news promised she would not mention a word, neither did she. At the beginning of the séance the spirits requested a hymn to be sung (a thing never done in this particular séance); the table then spelt out 'Tomlin,' to the astonishment of all, they asking one another what it meant. The medium was then controlled and asked for the widow to be brought there, and he (my father) expressed a wish for the medium to attend the funeral, which she did." [We had many pleasant letters from Mr. Tomlin, who was an earnest and devoted spiritualist. We regret his loss to the movement in London, but rejoice in his freedom from his poor tired body and promotion to the higher life of increased usefulness. May his loved ones be comforted by his presence and influence.—E. W. W.]

PASSED TO THE HIGHER LIFE, the beloved children of W. C. Mason late of Birmingham, in the fever hospital, Sheffield, of scarlet fever, his eldest sons, William aged nine, and Walter aged five years, and were interred together at Intake Road Cemetery on Saturday, December 28th. Willie would be known to many Birmingham friends, to whom Mr. and Mrs. Mason send their love.

SPECIAL NOTICE.—To the Shareholders in *The Two Worlds* Publishing Company, Limited.—The annual meeting will be held on Monday, February 3rd, in the Committee Room, Co-operative Hall, Downing Street, Manchester, at 7-30 p.m. A full attendance is requested, as important business will come before the meeting. Those shareholders who are in arrears with their payments should forward the amount due per return to Mr. E. W. Wallis, secretary, 10, Petworth Street, Cheetham, Manchester.

LONDON. King's Cross Society.—A class for the study of the Bible has been formed, and all who are interested are cordially invited. It will be held at the hall on Sunday afternoon, commencing at 8-30.

CARDS.

Miss Jones, Clairvoyant and Speaker, 2, Benson Street, Liverpool.

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Mr. J. J. Morse, Trance Speaker, 16, Stanley St., Fairfield, Liverpool

Mrs. Herne, Séances by appoint. 6, Globe Rd., Forest L'ne, Stratford, E

Miss Blake, Natural Clairvoyant, Psychometrist, public and private, 14, Higson Street, Whit Lane, Pendleton, Manchester.

John Greenwood, Psychometrist, Magnetic Healer. Hours of attendance: Mondays, Tuesdays, and Thursdays, 10 a.m. to 7 p.m., 15, College Street, Keighley.

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