

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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SERVICES FOR SUNDAY, DECEMBER 1, 1889.

Accrington.—26, China St., Lyceum, at 10-30; at 2-30 and 6-30.
Ashington.—New Hall, at 5 p.m.
Bacup.—Meeting Room, Princess Street, at 2-30 and 6-30: Lyceum Anniversary.
Barrow-in-Furness.—82, Cavendish St., at 6-30.
Batley Carr.—Town St., Lyceum, 10 and 2; at 6-30: Miss Keeves.
Batley.—Wellington Street, at 2-30 and 6: Mrs. Wade.
Beeston.—Conservative Club, Town St., 2-30 and 6: Mr. Newton.
Belper.—Jubilee Hall, at 10 and 2, Lyceum; at 10-30 and 6-30: Mr. W. V. Wylden, and on Monday.
Bingley.—Wellington Street, 2-30 and 6: Mr. Armitage.
Birkenhead.—144, Price Street, 11 and 6-30. Thursdays, at 7-30.
Bishop Auckland.—Mr. G. Dodd's, Gurney Villa, at 2 and 6-30.
Blackburn.—Art School, Paradise Street, at 9-30, Lyceum; at 2-30 and 6-30: Mrs. Gregg.
Bolton.—Bridgeman Street Baths, at 2-30 and 6-30: Mrs. Stansfield.
Bradford.—Walton St., Hall Lane, Wakefield Rd., at 2-30 and 6: No information.
Otley Road, at 2-30 and 6: Mr. Ringrose.
Little Horton Lane, 1, Spicer St., 2-30 and 6: Mrs. J. M. Smith.
Milton Rooms, Westgate, at 10, Lyceum; at 2-30 and 6: Mr. J. S. Schutt, and on Monday.
St. James's Lyceum, near St. James's Market, Lyceum, at 10; at 2-30 and 6-30: Service of Song. Miss Patefield.
Ripley Street, Manchester Road, at 11, 2-30, and 6-30: Mr. Hopwood. Tuesday, at 8.
Bankfoot.—Bentley's Yard, at 2-30 and 6: Miss Capstick and Mr. Lewis.
Birk Street, Leeds Road, at 2-30 and 6.
Bowling.—Harker St., 10-30, 2-30, 6: Mrs. Mercer. Wednesday, at 7-30.
Norton Gate, Manchester Road, at 2-30 and 6.
6, Darton Street, at 10-30.
Brighouse.—Oddfellows' Hall, at 2-30 and 6: Mrs. Connell. Monday, Mr. E. W. Wallis.
Burnley.—Hamerton St., Lyceum, at 9-30; at 2-30 and 6-30. Trafalgar Street, at 2-30 and 6-30.
102, Padiham Rd., Developing Circles, Mondays, Thursdays, 7-30.
Burslem.—Colman's Rooms, Market, at 2-45 and 6-30.
Byker.—Back Wilfred Street, at 6-30: Mr. Wightman.
Churwell.—Low Fold, at 2-30 and 6: Miss Cowling.
Churcheaton.—Oddfellows' Hall, Lyceum, 9-30; 2-30, 6: Mrs. Midgley.
Colne.—Cloth Hall, Lyceum, at 10; 2-30 and 6-30: Miss Blake.
Cowans.—Asquith Buildings, 2-30 and 6: Mr. Hepworth.
Darwen.—Church Bank Street, Lyceum, at 9-30; at 11, Circle; at 2-30 and 6-30: Mr. B. Plant.
Denholme.—6, Blue Hill, at 2-30 and 6: Miss Walton.
Dewsbury.—Vulcan Rd., 2-30 and 6: Mr. H. Crossley. Monday, Public Meeting, at 7-30.
Eccleshill.—Old Baptist Chapel, at 2-30 and 6-30: Mrs. Bennison.
Eoster.—Longbrook Street Chapel, at 2-45 and 6-45.
Felling.—Park Road, at 6-30: Mr. Sims.
Foleshall.—Edgewick, at 10-30, Lyceum; at 6-30.
Glasgow.—Bannockburn Hall, 36, Main St., 11-30, 6-30. Thursday, 8.
Halifax.—Winding Rd., 2-30; Mechanics' Hall, 6-30: Mr. J. J. Morse, and on Monday, at Winding Rd.
Hawwell Lane.—At Mr. Shields, at 6-30.
Heckmondwike.—Assembly Room, Thomas St., at 10-15, 2-30 and 6: Mr. Campion. Social Meeting, Thursdays, at 7-30.
Hetton.—At Mr. J. Livingstone's, Hetton Downs, at 7: Local.
Heywood.—Argyle Buildings, Market St., 2-30 and 6-15: Mr. Ormerod.
Huddersfield.—3, Brook Street, at 2-30 and 6-30: Mr. E. W. Wallis. Institute, John St., off Buxton Rd., 2-30 and 6: Mrs. Craven.
Idle.—2, Back Lane, Lyceum, 2-30, 6: Mrs. Dickenson.
Jarrow.—Mechanics' Hall, at 6-30.
Keighley.—Lyceum, East Parade, at 2-30 and 6: Mrs. Ingham. Assembly Room, Brunswick St., at 2-30 and 6: Mr. Peel.
Lancaster.—Athenæum, St. Leonard's Gate, at 10-30, Lyceum; at 2-30 and 6-30: Mrs. Stair.
Leeds.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2-30 and 6-30: Mr. Farrer. Institute, 23, Cookridge St., at 2-30 and 6-30: Mr. Bush.
Leicester.—Silver Street, at 2-30, Lyceum; at 10-45 and 6-30: Professor Timson.
Leigh.—Newton Street, at 2-30 and 6.
Liverpool.—Daulby Hall, Daulby St., London Rd., 11 and 6-30: Mrs. Britten.
London—Camberwell Rd., 102.—At 7. Wednesdays, at 8-30.
Canning Tinn.—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 8. Wednesday, at 8. Saturday, at 8, Mr. Savage.
Edware Rd.—Carlyle Hall, Church St., at 7: Mr. E. W. Walker, Trance and Clairvoyant.
Euston Road, 195.—Monday, at 8, Séance, Mrs. Hawkins.
Forest Hill.—23, Devonshire Road, at 7: Mr. Hoperoft.
Holborn.—At Mr. Coffin's, 13, 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. Reed, "Theosophy;" at 6-45, Mr. E. Battell, "Andrew Jackson Davis." Wednesday, 8-30, Social Meeting.
Marylebone.—24, Harcourt St., at 10-30 for 11; at 8, Lyceum; 7, Mr. Hoperoft. Monday, Music, songs, and dancing. Tuesday, at 8, Mr. Burns, Phrenology, with experiments. Mr. Dale, Friday evenings.
Mile End.—Assembly Rooms, Beaumont Street, at 7: Federation Meeting. Messrs. Drake, Long, Daly, and Cannon.

Notting Hill Gate.—9, Bedford Gardens, Silver St., at 11, Service and discussion; at 8, Choir; at 7, Captain Pfounder, "Buddhism." Choir Practice at 68, Cornwall Road, Bayswater, Fridays, at 8.
Peckham.—Winchester Hall, 83, High St., at 11, Mr. G. Leach, "Phrenology and Spiritualism;" at 3, Lyceum; at 6-30, Mr. J. Humphries. 99, Hill St., Saturday, 30th, at 8-15, Séance, Mrs. Spring. Sunday, at 8-15, Members only. Wednesday, at 8-15, Mrs. Watkinson, Clairvoyance.
Stepney.—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday, at 8.
Stratford.—Workman's Hall, West Ham Lane, E., at 7: Mr. J. A. Butcher; at 3, Lyceum.
Longton.—Coffee Tavern, Stafford St., at 6-30: Mrs. Wright.
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. B. Tetlow.
Collyhurst Road, at 2-30 and 6-30: Mr. T. Allanson.
Mezborough.—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: Mrs. Hellier.
Nelson.—Spiritual Rooms, Leeds Rd., 2-30 and 6-30: Mr. Parker.
Newcastle-on-Tyne.—20, Nelson St., at 2-15, Lyceum; at 6-30: Alderman Barkas.
St. Lawrence Glass Works, at Mr. Hetherington's: at 6-30.
North Shields.—6, Camden St., Lyceum, 2-30; at 6-15: Mr. E. Ornsby. 41, Borough Rd., at 6-30: Mrs. Davison.
Northampton.—Oddfellows' Hall, Newland, 2-30 and 6-30: Mr. Veitch.
Nottingham.—Morley House, Shakespeare St., 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. Johnson.
Openshaw.—Mechanics', Pottery Lane, Lyceum, at 9-15 and 2; at 10-30 and 6: Mr. H. B. Boardman.
Parkgate.—Bear Tree Rd., at 10-30, Lyceum; at 6-30: Mr. S. Featherstone.
Pendleton.—Cobden St. (close to the Co-op. Hall), Lyceum, at 9-30 and 1-30; 2-45 and 6-30: Mr. W. H. Wheeler.
Plymouth.—Notte Street, at 11 and 6-30: Mr. Leoder, Clairvoyant.
Raustonstall.—At 10-30, Lyceum; at 2-30 and 6: Mr. Swindlehurst.
Rochdale.—Regent Hall, at 2-30 and 6: Circles. Wednesday, at 7-45, 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. Kelly. Monday, 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.
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. Riley.
Stelmanthorpe.—Board School, 2-30 and 6.
Slaitwaite.—Laith Lane, at 2-30 and 6.
South Shields.—19, Cambridge St., Lyceum, at 2-30; at 11 and 6: Mr. J. G. Gray. Wednesday, 7-30. Developing on Fridays, 7-30.
Sowerby Bridge.—Hollins Lane, Lyceum, at 10-30 and 2-15; at 6-30.
Station Town.—14, Acolom Street, at 2 and 6.
Stockport.—Hall, 26, Wellington Rd., South, at 2-30 and 6-30: Local.
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, Messrs. Condon and Westgarth at the Avenue Theatre.
Monkwearmouth, 8, Ravensworth Terrace, at 6: Mr. Lashbrooke.
Tunstall.—18, Rathbone Street, at 6-30.
Tyldesley.—Spiritual Institute, Elliot St., at 2-30 and 6: Mr. Brown.
Tyne Dock.—Exchange Buildings, at 11, Mr. Wilkinson; at 2, Lyceum; 6, Mr. Stevenson.
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: Miss Gartside.
West Pelton.—Co-operative Hall, Lyceum, at 10-30; at 2 and 6-30.
West Vale.—Green Lane, at 2-30 and 6.
Whitworth.—Reform Club, Spring Cottages, 2-30 and 6: Mrs. Green.
Wibsey.—Hardy St., at 2-30 and 6: Mrs. Hoyle.
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CONTENTS.

The Rostrum	21	Appeal for Mrs. Cogman	28
Poem—Convicts	22	Question Department	28
My Introduction to Professor Toby	23	Lyceum Jottings	28
A New Book	24	Chronicle of Societary Work	29
High-handed and Oppressive Legislation	25	Prospective Arrangements	31
A Practical Lesson in Co-operation	26	Passing Events and Comments	32
Mr. Thomas Everitt on Reincarnation	27	Sunday Services	11

THE ROSTRUM.

ETERNAL LOVE.

AN ADDRESS BY MRS. GREEN, AT THE HARVEST FESTIVAL, TIPPING STREET, MANCHESTER, 27TH OCTOBER, 1889.

(Reported by E. J. Deason.)

[NOTE BY EDITOR, T. W.—The following address has already been partly given, but in such an abridged form (in a contemporary paper) as to displease the friends who listened to its delivery with deep interest. At their request a report, purporting to be a *verbatim one*, is now sent to us for publication. We print it in accordance with this request, but feel, at the same time, that the mere transcription of the words will convey but a meagre idea of the kind, genial, and sympathetic influence of the amiable speaker, and the effect which her presence produces on her admiring audiences.]

It is with feelings of pleasure that we come into your midst and take part in the festival service on the occasion of this your Harvest Thanksgiving, when you praise God for the fruits the earth has brought forth and for the blessings upon every one of His people. We will take for our subject this morning, "Eternal Love." How the word love strikes upon the human soul in earth life! But what must surely be that love when the spirit has been taken from this earth life to spirit life, where all that is noble and beautiful is proclaimed above in that bright atmosphere of love and glory; an atmosphere which the words of your language have no power to describe, but in which there is no death. You can look upon the beautiful flowers, and you can trace in them the Divine handiwork. You know that these humble flowers are more perfect than anything man can ever produce. Yet these flowers and blossoms are not more wonderful than all the rest of the Great Creator's works, though they speak perhaps the most eloquently of all the wondrous things He has made.

We must, however, address ourselves, this morning, more particularly to the young ones of your Lyceum. We are glad to see you have the children here, for the little ones will grow up and become the men and women of the future years, and as you train up carefully these children in the better ways of life, you will find in future years men and women will lead better lives, and stand forth in the world with a true religious belief.

As you look upon these flowers this morning, that are so typical of life, you will be reminded of the beautiful bloom that perfects the plant, and makes a fragrant bower to adorn your earth. So does the child, when perfected with the bloom of light and truth, spread its haloes of love and brightness all around. I would advise all our young friends to study the language of flowers, so that they may understand that they, like flowers, are not sent as part of all humanity, but are each sent to show us something of the beauties which the world produces. We love to carry flowers into the sick room, and the young people like to gather their wild flowers. And the language of flowers tells us that they are immortal and they shall bloom for ever. They grow by degrees until they become glorious, and their bright existence bids you reflect upon the beauties of Nature. When you are away you send flowers home to your loved and dear ones; and when friends come to see you they bring sweet

flowers as tokens of the bonds of love and friendship. When you are in the fields and lanes you gather wild flowers, and you bring them to your home; there you plant them and then they show the life which Nature has given them. Little children will do well to understand flowers; they will then better understand life. They will see the flowers becoming more beautiful from day to day, and they will understand that they themselves will become more powerful in their earth life; and when the angels come to take them home, they will leave behind them a fragrance of happiness and love like the sweet odour of the flowers.

We know that there is much sorrow in life; but God is not responsible for all this sorrow. Men and women are themselves responsible for it. So long as they make the troubles of their lives by the wrong uses they make of the opportunities which are given from day to day, so long will they be the cause of their own sufferings. But all this can be avoided by studying Nature. Try to understand Nature—your own nature—yourselves. Feel that you are responsible creatures, and must stand or fall upon that responsibility. Do not terrify yourselves or your children with a doctrine of terror. Do not tell them of a God of vengeance, who will eternally punish man for the sins of his parents, and will send down the wicked and depraved into everlasting torment. No, tell them of a God of love and mercy. Tell them that every sin shall bring its own punishment, and that the sins they commit against the dictates of their own conscience and Divine Law they must suffer for individually. Do not teach them that their responsibility for their actions shall be taken away, for the Just God will justly punish all for their wrong-doings. Do not teach them of heaven and hell as you have hitherto done, but tell them they are terms signifying the condition of their own souls. You can make your own heaven by being kind, and giving to those who are lower than yourselves. By helping those more unfortunate than you are. By giving a kind look and sympathy to those who are distressed, and a helping hand to those who are gone astray.

Those who are just beginning life have a great future before them. May their coming days be bright and beautiful. We are glad that the lyceums are coming to the front, and that the young children are being taught and cared for not only as regards their spiritual condition, but in regard to their physical condition; for it is impossible for them to be fit for the spiritual work unless they have a spiritual body. They must have a healthy body if they would have a healthy soul. If they obey the laws of health they will be better in soul, and they must expect to suffer much if they violate those laws. The lyceum is for the purpose of teaching the young children, and to develop their bodies. There were not these things in former days, but old things are passing away now and new things are coming forward. In this age of discovery, new things are the order of the day. In times past, men and women were content to hear now and then what had taken place in other parts of the country. Now, with your civilization and the inventions of modern times, you are told every morning what has taken place all over the world almost up to the night before. And thus, in all things, we see that progression and improvement have been working their way in the world, and now we take greater interest in the young. In these days of School Boards it almost seems as if no one should be ignorant who shows any desire to learn.

Reform is rapidly coming to the front on every hand. Vaccination and other such iniquities are the popular questions of to-day. The time has now come when human beings can reason more and believe less than they have done

hitherto; when they must rise against their unnatural impositions, and a popular feeling must over-rule the law which mistaken scientists have imposed upon them. Teach young children to reason; they are the coming men and women. Teachers, you are the guiding stars of your young pupils. Let your actions be such as they may imitate, and the people of to-day will begin to look upon the principles you advocate.

The workmen of to-day are a credit to their country. They don't take a back seat in the ranks of society, but they take the foremost rank; and by steady perseverance and application to their work, they become bright and shining stars among society. And when all their abilities are cultivated they become men of power, and they can grasp your great questions, whether they belong to the spiritual or the material world.

If your children would make life worth living, they will keep away from all things which have the appearance of failing to that end. And although man is strong in himself and his immortality, yet his soul may fail to realize the beauties of this life. He need but understand the A. B. C. of the life he possesses.

Give a child a key to unlock the door of himself; tell him what can be done by studying botany, chemistry, and the fine arts, or any other subject of nature.

There are some who endeavour to convince you that it is dangerous and sinful to look into the depths of the spirit world. Do not let these people detain you from looking into all these things. Look and think for yourselves. You have a reasoning power of your own. Use that reason, and investigate for yourselves.

Spiritualism is doing great things; it is bringing about reforms and revolutions in everything and on every hand. There are many things passing away; and among the foremost, people are beginning to see the fallacy of the doctrine of original sin. They do not believe in the eternal punishment of mankind; they do not believe God would inflict endless pain and suffering upon the creatures he has made. He would never create a place of perpetual torment for the souls of those who have departed this life. No; but there are many to-day who still hold fast to these doctrines; and those who come forward and inform the world that they have fresh ideas on this matter are branded as Atheists and Unbelievers. But heed them not; for if you follow that silent monitor within you—if you follow the dictates of your own conscience—your religion will be a religion of kind deeds. What is religion without good actions? It is like a barren tree which bears no fruit. Therefore, let your life be fruitful in the coming years; and, if you do that, you will have no need to fear the angel of death.

God's angels are everywhere! He always sends His ministering angels to those who are in sorrow and despair. To the grief-stricken parent, and to the hearts of those who grieve for the departed ones. The loved ones who have passed away return to your side in your hours of distress. If it were not for these angels, how many poor and afflicted ones would perish who wanted support in their hours of darkness! Their bright presence and comforting words come to both rich and poor, bringing messages of peace and love.

Many of you, when sitting by the bedside of a dear friend, watching for the spirit to pass away—when it is near the narrow line between time and eternity—will have seen the face of the dying one suddenly change. They declare they saw a beautiful shining light, and angels from the spirit world hovering around; and then they would say they saw the face of Jesus, come to take them away. But when they have entered the spirit land, they have found it was not Jesus, but one of their own loved ones, come to take them to that happy land; but the dear one's face had become so bright with the purity of the spirit world that they could not recognize it. Those who have passed away from a life of sadness find their life changed to activity. All the world's troubles cease; all cares are at an end, and the weary are at rest.

There are some who never seem to be successful in life; they never find out their proper sphere. Some are born with inherited diseases, and their lives seem one long day of pain and trial. But surely God will not shut out those poor unfortunate ones! Surely some support will be given to those beings to remedy the misfortunes of their parents! If God's angels are ministering angels, surely it will be possible for them to give relief to these poor sufferers! Or, if their conditions are such that they cannot themselves

attend upon them, they will have the power to influence the minds of others who are sensitive to those conditions; and, for a kind deed and word of love given to those suffering ones, when they have passed away and become angels of love, they will return to earth and show their gratitude to you.

Little children who pass away into spirit life do not cease to grow on the other side. They grow from day to day in earth life, and as they advance in years they gain knowledge and power. So in spirit life do they grow in power from day to day; and those who have not had the advantage of education in earth life are instructed by the angels on the other side. Perhaps it may be a mother; but if children have not mothers in the spirit land, there are spirit mothers who will take them; and, when they have trained them sufficiently, they bring them back to earth to teach the little children here and give them their help. You should not think it strange that little children should return from the Summer Land; the spirit children can give ideas to the little children here on earth of love and happiness in that beautiful land. The doors of Heaven have never been closed, and never will be. They are always wide open; and the angels from the courts of the Summer Land try to take an erring one by the hand, and point to the Father. They would bid you come to the spirit land this morning, and reveal to you the glories of the other world, where there is joy and happiness, and where your existence will be more perfect than in this world of time, and where—if you have made good use of your time and opportunities—you will hear the "well done" of a loving Father. For the path of life in the spirit world will be brighter still. The many chains of this life will but make the future purer, and there will be a glorious life after you have passed away.

Those who have been successful here in earth life will say you should not try to do away with the established creeds and doctrines of the churches; for they are divine—of God, not man. But give to the children that conception of the Deity which they will want as a guide. Give them loving words along their path in life, and then the angels will bring about an array of spirit love which shall end all.

CONVICTS.

Convict life is a purposeless existence,
Day follows day
With slow and tiresome monotony;
Night after night
We lie in semblance of sleep only,
For our minds keep awake
With a restless discontent
That even dreams can't overcome.
In death conscience is not dumb,
And sleep is living death
To those whose inner sight
Is clear enough to penetrate
The close black veil
That overshadows hill and dale
At sunset—day by day.

Our thoughts—in one continuous flow—
Contaminate the air,
And—wafted by evil's unseen hand
Here and there—
Spread disease broad-cast through the land.
Better far that prison food
Of mental strengthening tendency,
Be given for the social good
Of fallen souls;
Than crush a spirit
When the first attempts prove vain
To place it on a higher plane,
For Nature won't be hurried;
And her plan
Is far beyond the will of man.

Then let humanity as one rebel
At the folly
Of objectless confinement in a cell
Year in, year out,
For sins committed generations back
And transmitted in the line,
Connecting ancient with present time.
Seed—good or bad—taking root
Must flower,
Unless some independent power forbid.
But 'twere breach of discipline
To grant relief
That rules don't give;
So, with charitable forbearance,
Convicts are suffered to live.

MY INTRODUCTION TO PROFESSOR TOBY.

A TRUE INCIDENT. BY WALDO SPENCER.

"AHA! *Voilà le bateau enfin!* Behold ze boat at last! But what for you call him *she?* *je ne comprends pas.* Bah! I shall nevere succeed to speak your *sacré langue!*" Thus ejaculated my jovial *compagnon de voyage*, Jules Dénard, as we lounged about on the pier at Valence, on the Rhone, where we, together with many other intending passengers, had been waiting for several hours the appearance of the steamboat. It was a rare thing for it to arrive to time, or indeed within a couple of hours afterward; but to-day she was more than four hours late. Monsieur Dénard, my companion, was a merry, plump little Frenchman, full of fun and anecdote, labouring constantly under the curious idiosyncrasy that he spoke English with tolerable fluency; at all events he always gave it out so to his French acquaintances, who, with touching simplicity, accepted his statement as gospel. He had been introduced to me the day before by a mutual friend in Lyons, who had come down to see me off by the boat for Avignon.

Just as we were starting, the frisky little Dénard came tripping on board, bag in hand, and we were quickly presented to each other. Within an hour after we had partaken of a really excellent *déjeuner* supplied on board, which soon rendered us positively effusive in our admiration of each other; he assuring me, with much exuberance of gesticulation, that America was far and away—the greatest and noblest nation on earth, etc., etc.

We had a splendid time that beautiful afternoon, though our progress was slow, something like five miles an hour, struggling against the fierce current of the "rushing, rapid Rhone." But then we were surrounded by such a glorious atmosphere, with such grandly delicious views opening out before us at each bend of the noble river, that it was not difficult to feel supremely happy. The puffy, lumbering old steamer was however heavily laden with goods and merchandise, consequently she was late at all her stations. We had slept at Valence last night and were now waiting for another boat to finish our journey to Avignon, but were destined not to reach there at any rate by the time expected. A thick river fog, too, came on, and the captain decided on pulling up just where we were; so the steamer was quickly laid alongside the shore to await daylight next morning. There being no accommodation for sleeping on board, and nothing in the shape of a town or village within reasonable distance, we decided upon landing and trusting to Providence for finding a night's shelter.

After prowling about for half-an-hour or so we walked into a long, lofty public room, which had somewhat of a barn-like appearance, and bowing to the assembled customers who were seated about at small tables, we also accommodated ourselves and looked around the badly-lighted apartment. On taking my chair, I partially trod upon the foot of a poor emaciated, mangy-looking cur, who had been beneath it; he yelped with pain, but I apologised and consoled with the poor creature, who seemed astonished and grateful for my sympathy, for with his poor eyes weeping, he licked my hand, as proof that my clumsiness was freely forgiven. We then ordered a slight supper of bread and *gruyère* cheese, together with a bottle of ordinary wine, excellent of its kind by the way, and produced from the neighbouring vineyards. While we were waiting for its arrival the poor dog had been sniffing about in the corners of the room and beneath the tables, hunting for scraps of food. Presently he came near a loutish-looking bumpkin, who suddenly made a spiteful kick at the poor unoffending dog; he however instinctively felt or saw what was coming, and cleverly dodged out of the way. The semi-drunken clod-hopper, however, through missing his aim, partly lost his balance, and his heavy wooden *sabot* slipping off his foot when he made the kick, came flying across the room in our direction. In an instant I caught the missile in its flight ere it could do any mischief (my old baseball experience coming in handy), but I was so angry with the fellow that I hurled it back with considerable force, before he could recover himself. The commotion consequent upon this little interlude speedily calmed down, and our little supper was duly brought in and satisfactorily disposed of; my new friend, the dog, coming in for a moderate share thereof, which he seemed to enjoy greatly.

We had just lighted our cigars and begun to sip our black coffee, when he gravely walked out from under my chair into the middle of the room, and sat up on his haunches with his fore-paws raised in a begging attitude. Of course all eyes

were directed towards him, and a little girl in the corner behind me whispered, "*Tiens, c'est le Professeur qui va chanter—tu vas voir* (Look, the Professor is going to sing—you will see)."

We naturally looked round in search of the distinguished *artiste* who was about to favour the audience, but could not discover him. The mystery was soon explained, however, when the dog, still sitting, cocked up his nose in the air, closed his eyes, and began a prolonged soft howl or wail in a plaintive yet not unpleasant key. This lasted a few minutes, when he stopped suddenly, but remained sitting as he looked round, with a self-satisfied air which was so extremely droll that he was loudly applauded by his laughing audience.

Since the professor has now revealed himself, his personal characteristics merit a few lines of description at my hands. There is no evading the fact that he could not be called other than a thoroughbred mongrel; but there was intelligence, nay, shrewdness in every twitch of his ear or wag of his stumpy tail. I say *ear* advisedly, for he had only one—a rather lively, flappy one—the other had been cut off close to his head. His normal colour had been white, but the hair had rubbed off in many places, leaving the bare spots a sort of pale pink. He had also a comical curl of the upper lip, which gave an irresistibly droll expression as he sat there, the tip of his tongue sticking out at the side of his mouth, his ear cocked straight upright, and (as I thought) positively wickedly winking at me with one eye.

Truly the position was hardly one consonant with the dignity of so talented a personage. "*Quel drôle de chien—oh! but he is a very funny dog!*" exclaimed Dénard.

Having enjoyed our hearty laugh, as well as our simple supper, we strolled out to finish our cigars at the door of the inn. Although it was dark outside, in consequence of the absence of the moon, still there was a fair show of stars overhead—in fact, it was a lovely night; and Dénard proposed prolonging our stroll down the winding road or street. He speedily waxed eloquent upon the subject of astronomy, and profited by the occasion to point out to me some of its wonders. "Dere you remark," said he, "vat you call ze road of milk. Den you see ze large bear, also ze small bear, *son enfant*, wid his tail cock-ed up like to our friend ze Professor dog, who—"

"Hulloa!" said I, "why here he is again," as I felt our acquaintance sniffing at our heels and rubbing himself amicably against my leg. Sure enough there he was, having doubtless slipped out of the inn in search of us when he had completed his vocal performance. I could but reflect *en passant* that possibly he knew a good deal more about the stars than my biped companion.

We continued our promenade in the semi-obscurity, lounging carelessly along, when presently the dog got immediately in front of me, so closely in fact, that once again I stumbled over him, and had to push him gently out of the way with my foot, as I attempted to advance. But this my canine friend forcibly objected to, for he began barking furiously in a very excited manner, and finally seized hold of my trousers, tugging and pulling me backwards at the risk of tearing my nether garment. Our first thought was naturally that "much learning had driven the professor mad"; but, on looking down intently, I discovered to my horror that I was standing on the very brink of a steep chasm or abrupt declivity. Happily, at that moment a neighbouring cottage door was suddenly opened, affording "some light upon the subject," when we ascertained beyond a doubt that *one* step more and I should have been precipitated bodily some thirty or forty feet down into the stony bed of a shallow, brawling stream. On closer examination, we found that nearly half of the low parapet wall of the little bridge was broken away, so that there was no protection at all at that particular spot. I need hardly say that I stepped quickly back with a shudder, and uttered a heartfelt "Thank God!" for my narrow escape from a serious accident, or perhaps from even death itself.

And this, under Heaven, I owed to the timely care and instinct of a half-starved, dilapidated-looking cur, who had never seen me until about an hour previously! Of course, I could not avoid feeling considerably upset by the incident itself, as well as touched by the conduct of the poor animal, who yelped and frisked about me with delight, seeing that I was now out of harm's way.

Much agitated, both Dénard and I retired to our respective bedrooms, the worthy professor escorting me to the door of mine. Clearly, he would have liked to bear me company during the night, but this was hardly convenient; so the

innkeeper's son removed the poor creature after I had patted and caressed him before wishing him good-night.

On opening my door about 7 a.m., to take in my boots, judge of my astonishment when the dog literally sprang into my arms, trying to lick my face, and whining with pleasure at seeing me again. Then he bounded on the bed, shoving his nose under the clothes where I had been lying, and generally conducting himself in a thoroughly demented manner. Observing that my boots were still standing outside my door in a totally untouched state, I rung the tinkling bell somewhat angrily, which promptly brought up the ostler, who turned out to be none other than the before-mentioned loutish bumpkin at whose head I had flung the *sabot* last night.

By way of ingratiating himself, and thereby possibly improving his chance of getting a small *pourboire* or fee, he muttered something about "the impossibility of cleaning monsieur's boots, seeing that *ce sacré chien* had mounted guard over them all night, and would not let him approach within a yard of the door."

Downstairs I found the ever-lively little Dénard, who caught up the professor in his arms, perched him up on the table, and gave him three or four good kisses on the tip of his proboscis, saying, "Diable! but I do love that *brave chien!*"

He then ran off to the *cuisine* and begged or bought a plateful of meat scraps from the cook by way of breakfast for our gifted four-footed friend. Needless to say that he did full justice to the meal, as also did we to our own appetising *déjeuner*, which consisted of outlets, coffee, cream, black bread, delicious butter, and nearly a lufeful of splendid grapes.

We now trooped off on our walk to the station, about a mile from the village, the surly ostler, whom we had nicknamed "Caliban," bringing up the rear with the luggage. The professor gave the order to march by a short, sharp bark, and off we started, he trotting close to my side in order to keep off all the other dogs, for no less than eight others, of various breeds and stations in life, had joined the procession by this time. I happened carelessly to throw a small bit of bread to one of them—a disreputable-looking cur—but this seemed greatly to arouse the jealous ire of our canine philosopher, who promptly pinned the interloper by the throat, and nearly shook the life out of him.

When we reached the station we purchased our tickets for Avignon, and sat down to wait for the train. The station-master asked whether the dog belonged to us, because we should require a special ticket for him. Now I had been cogitating as to how I should act relative to Toby (for so we had christened him), and had reluctantly come to the conclusion that it would be quite impossible for me to take him along with us, in spite of his wonderful devotion and attachment to me personally. At last I told his brief story to the kind-hearted station-master, who soon became interested in him, undertaking at my request to look after and feed him. Presently the train came up, and we rushed on to the platform hastily, in order to avoid a lengthened and really distressing leave-taking of my newly-made friend. I looked back and could see him scratching violently at the glass door, barking and howling fit to break his heart, while his poor eyes were weeping copiously as we got into the train. Just as we moved off he made a desperate bound at the glass portion of the door, which, however, did not yield, so he fell back on the floor. The rest of our journey seemed very sad, for neither Dénard nor I could dismiss the Professor from our thoughts. I had, however, given the station-master a twenty-franc piece to be devoted to his keep and maintenance until further orders.

On my return to Paris, about a fortnight later, I was dining at the hospitable board of my esteemed friend, Monsieur Nadier, and took the opportunity of relating my dog adventure. He quickly became interested, and said that, as he was going down to Pierrelatte in a few days, where he owned a small vineyard, he would make a point of inquiring as to the previous history and antecedents of the professor on the spot.

As I sit now at my desk, writing the closing lines of this little narrative at my home in Brooklyn, I glance up now and again and exchange a nod or a wink of recognition with my learned friend, Professor Toby; for there he sits by the fireside with his miraculous ear cocked up, exactly as he sat on that memorable night at the *auberge* in the month of September last.

It was just on the eve of my departure from Paris, on my return home, that Monsieur Nadier presented him to me, having brought him up from Pierrelatte the day previous. From close inquiries it would appear that the professor had been engaged in a travelling show as a performer of wonderful tricks. At the height of a successful career he was afflicted with a bad attack of "mange," and this it was which decided him to abandon public life in disgust; he was evidently rather down upon his luck at the time when we happened to fall in with each other. It may gratify the reader to know that Professor Toby is at this present moment plump and sleek, living the life of a private gentleman, which I intend he shall continue to do for the rest of his days, or at all events so long as I have a morsel of food to share with him.

A NEW BOOK.

To the Editor of "The Two Worlds."

A book has just fallen into my hands called "Soup Bubbles," by Isabella Weddle.*

It is made up of about two dozen fairy tales, or, as the authoress terms them, "Fragile Fancies." Although this book cannot be termed "spiritualistic" in the every-day sense of that term, as applied to our literature, yet, as the ideas are drawn from a realm beyond that of the "material," it necessarily takes on a strong spiritualistic colouring, and, as the sentiments are highly progressive, the "moral" in each pure and elevating; it is worthy of the attention of every progressive thinker. As there is not an abundance of books published that can be appointed to a place in our spiritual libraries, and this I think being one, forms my excuse for calling attention to it.

It is written more especially for the young, but the pleasure and profit will fall just as much, if not more so, upon older readers. I don't think I over-estimate when I say that each little story is a poem, in both conception and language. It takes us into nature and shows us beauty and perfection in corners where we, in the hurry-up of to day, with heedless steps pass by; human nature, where, apparently to us, the most helpless, imperfect and soiled, are stripped of the outer covering, and we are shown purity and blessings, fruit and flowers that could only be sown by the All-Father, and only tended and helped to growth and blossom by His ministering angels. Although "Fairy Fancies" form the stem of the book, yet the stem has branches that point to many of the present-day machines set up to cram the "young idea" with only facts that admit of ocular demonstration, and that crush out all aspirations considered outside of these. Here is a little bit as illustration, told in elegant sarcasm: "A few years ago, just after the formation of School Boards, there was an emigration from the shores of old England, which did not receive half the attention from the public that its importance merited. This was when the fairy-folks, in a body, departed from a land where the very children were no longer allowed to revel in the beauty of leaf and flower, and dream of the tiny elves that lived within their chalices, or danced at midnight on their green and glossy surfaces, but were taught, instead, how to dissect into petal and pistil, and stamen and pollen, these loveliest of nature's creations, and taught also that their very beauty was never meant to gladden the eyes of God or man, but had only been developed because some law of survival of the fittest so ordered it."

Again, the materialists receive another elegant hit, under the story "Nothing but Nine-pins." The Nine-pins hold a confab while facing an old stone wall; the theory as to there being another side to the wall is broached, but very hotly denied. They had never seen the other side so would not believe it; and although a gleam of light comes through a cranny—this is called another name, chickweed—the light is an optical illusion; their side of the wall ends all, and is, in fact, the whole and only world possible for them to live in.

How true to life this is, as any ordinary observer knows. Here are a few excerpts from "The Angel Pity's Prayer," which cannot be outdone in spirituality by any spiritualist writer.

"When the great God had created Death, Pity stood at his side . . . and wept while she knelt. 'Thy children, O Father, will fear to trust so grim a nurse.' . . . 'Though his cold arms enfold them only to bring them to Thy heart of love, they will shrink affrighted, and will not guess Thy

* Walter Smith and Innes, Bedford Street, W.C.

purpose. Send, O merciful One, some other to teach Thy meaning.' God heard, and smiled in answer, and another form stood by the death-angel. . . . Angel of Sleep, go then and teach my children not to fear thy brother. Fold them night by night beneath thy wings . . . and soothing them with thy lullaby, waft them to a land where earth's rude noises reach their ears no more. . . . When they are used to thee, no longer will they fear thy brother's silent clasp, nor shrink from a night of deeper rest, since gladder still will be the waking. . . ."

"The Earth-bound" is the last story in the volume, but not by any means the least in either imagery, language, or pathos. It depicts in story the coming of a small white angel from heaven to earth down a ray of light. This is the pure and innocent new-born soul (no original sin here). It knows no sin or wrong; but alas, on earth it finds spirits black, strong, and cruel. The white one becomes their play and sport, she gets entangled in their snares, becomes fettered, bound, and caged through the cruel machinations of the evil ones, their hatred to her virgin purity being the acting principle.

But though earth-bound, she is ever conscious of a freedom lost, and ever aspires for a better bidding place. Her aspirations form a prayer to the All-Father for deliverance and original freedom, and ever ready to respond to the wail of the poorest aching heart, three angels are sent to the relief of the prisoner, whose names are Purity, Love, and Faith. Each messenger performs its heaven-sent errand, and Faith, Love, and Purity bear back the rescued one to the realm above; "but in that world Love alone kept her name; for, their quest ended, Faith henceforth was Sight, and Poetry was Truth."

How truly beautiful and pathetic is the telling of a stern reality, too familiar in the world's school-room, to every spiritualist.

There are other stories in the book that abound with humour, such as "The Boy's Ride," where five-year-old Willie has a glimpse of the toy country, and where he sees all the old broken toys once more made perfect, but with the valuable addition of life endowment, and where they imitate human beings in a very clever fashion.

Space will not permit me to say more upon this very interesting volume. I will conclude by saying that it ought to be specially on the shelf of every Lyceum we have in our movement; and as Christmas is just upon us, it would form a very appropriate present to young or old, at that time of gift-tide.

There are eight very artistic illustrations (full-page), interwoven with the text, all of which are in good keeping with each story pictured. The price of the book is 2s. 6d., and I believe is now very generally sold; but as I consider the inner beauties of the book can only be appreciated by spiritualists, do I seek to give this prominence to it in a journal devoted to spiritualism. IMRI.

[To the above analysis of our esteemed contributor, *Imri*, we have only one exception to take, and that is in the title of the book he reviews. This charming little work only relates to "soap" in respect to its cleansing qualities. In its pure ideality, fresh views of truth, and wise suggestions, it is calculated to *cleanse* the minds of its young readers from the dust and cobwebs of stereotyped old teachings. But yet again, its ideas are not *bubbles*, but genuine realities, and as such are commended heartily to every seeker for truth.

As we know of no better way of imparting good thoughts, whether to young or old, than by allegory, or in scripture phraseology by "parables," so we deem this a timely and acceptable work for the use of spiritual Lyceums, as well as to those older children that are still young in wisdom, whatever they may be in years.

This book can be obtained through our co-worker, J. J. Morse, or our sub-editor, E. W. Wallis.—ED. T. W.]

HIGH-HANDED AND OPPRESSIVE LEGISLATION:

THE United States of America are popularly *supposed* to represent the land where political, civil, and religious liberty prevail in their most unlimited proportions. However fully this popular supposition may be realized in the two former elements of national life, the entire course of the great spiritualistic movement has given the lie direct to the religious freedom of America, and proved the idea of allowing its citizens liberty of conscience, a popular delusion.

From the first announcement of a telegraph working between the spiritual and natural worlds, all through the forty-one years' progress of spiritualism, the believers—whether high or low, rich or poor—have been harassed, insulted, persecuted, and made the targets for every mode of immoral warfare that religious spite and scientific bigotry could devise. If the spiritualists have not been burned, tortured, hung, or pressed to death it is because the free and enlightened spirit of the age has prevented such atrocities. The *will* to perpetrate them has been equally manifest, and the systems of ancient torture have only been exchanged from the bodies of victims to their minds, characters, and fortunes. We know whereof we write, and if we do not now give the record in full, we have it in store, and are prepared to prove it. The two last dodges perpetrated against the *real* liberties of at least some eight millions of United States citizens, and that for no other offence than believing in a great truth proved to them by the testimony of their senses, have been—first, an attempt to interfere with the people's right to choose their own doctors. By this notable scheme they would prevent a mother from stroking her child's head for fear the magnetism of her hand might still its crying, or a child from laying its hand on its sick mother's head, for fear the magnetism of its hand might do the mother good. In a word, the aim has been to *compel* the people to pay their money for curative purposes to OFFICIAL practitioners only, whether they get killed or cured as the result. The second and last act of despotism attempted in this "land of the free" consists of an *indictment on the part of the United States Postmaster against one Walter E. Reid, for sending spiritual communications through the post-office, from spirit friends to their mortal friends.* As the case in question is to be tried about the middle of this month we are unable to give the result at present, although we may expect to be informed of it in the due course of mail. The case, as far as the defendant himself is concerned, may be limited to the amount of punishment (excessive as it is) which the law adjudges him. But the matter does not, and cannot, end there. The indictment alleges that the pretence of getting communications from spirits to their mortal friends, and taking pay for the same, is a *fraud*, and passing the said communications printed in a newspaper through the United States mail is a punishable crime, and subjects the offender to such and such penalties. Now it requires no argument to show that if such an indictment holds good, it applies to every newspaper, book, pamphlet, or even written letter, for which payment is taken, containing spiritual communications, messages, or even records of spiritual doings, when passed, or attempted to be passed, through the United States mails. It is in vain to plead that the belief in spiritual existence, and the holding communication with the spirits, is the RELIGION of eight millions of United States citizens. One person alone (as in the case of Walter Reid), whether suborned to do so, or acting under malicious intent, may come forward and swear that the communication he pretended to seek and pay for, is fraudulent. The U.S. Court—in answer to an appeal to quash the indictment against Walter Reid—have declined to do so on this very ground, declaring that fraud cannot be permitted to pass through the U.S. mails, even on the plea of religion, &c., &c.

This, then, is a TEST CASE. To the spiritualists of America, and all their world-wide sympathizers, correspondence, newspaper exchanges, and every description of bound and unbound spiritual literature in the world, by the decision in this case is henceforth either permitted or positively prohibited an entrance to the United States by passing through its mails!!! And this again we repeat, is the land of the free! Free to Jews, Catholics, Mohammedans, Buddhists, Infidels, and every religious or irreligious crank under the sun—but a scene of unmitigated inquisitorial tyranny to spiritualists!!

We hear of much jubilation over the idea that the last of the monarchies on the soil of the New World has been abolished in the new republic of Brazil, but if the crown has been taken from the head of a good old, harmless, octogenarian only to be divided up into hundreds of other crowns, to be placed on the heads of United States official tyrants, let the New York colossal statue of Liberty be thrown into the sea, and in its place set up a model of the Inquisition, a statue of the Pope of Rome, with a long train of cardinals of officialism, headed by Postmaster Wannamaker, and the U.S.A. Attorney-General.

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Editor:

MRS. EMMA HARDINGE BRITTEN.

To CONTRIBUTORS.—Literary Communications should be addressed to the Editor, The Landens, Humphrey Street, Cheetham Hill, Manchester.

Sub-Editor and General Manager:

E. W. WALLIS.

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

FRIDAY, NOVEMBER 29, 1889.

A PRACTICAL LESSON IN CO-OPERATION.

"THOSE working men who desire to alter the social arrangements of this country so as to be able to enjoy the fruits of their labour, and those hide-bound economists who prate about the rights of capital and the law of supply and demand, will do well to give serious attention to the history of the Leicester Co-operative Boot and Shoe Manufacturing Society. This Society is not a fine-drawn theory to be jeered at by the dunderheads of the press and the platforms as impracticable and Utopian. It is an established fact—a practical proof that workmen, where resolute and astute, may actually succeed in getting paid for their labour at something like its fair value, without the aid of any grasping moneylender or blood-sucking 'proprietor.' It is a practical exposure of the rapacity of the sweater and the manufacturer, and undeniable proof of the extent to which the working classes are robbed and swindled by their 'employers' in the respectable walks of trade.

"The Society was established three years ago. In the first quarter their trade amounted to only £70, and the nett result was a loss of £15. But last quarter their trade was over £1,000, and the total trade reached £19,000, showing a clear profit of £1,450, after paying the hands wages above the current trade rates. The Society now holds two three-storey warehouses, a large quantity of valuable machinery, and has a library and public meeting-room attached to the works. In all, one hundred and fifty hands are employed, and provision is being made for increasing the number.

"As to the £1,450 profit, a few details of its outlay will be significant enough to set the slaves of the sweater thinking. A sum of £174 has been placed to the reserve fund; £194 has been paid to the workers, over and above their wages; £148 has been paid to officers and committee; £61 towards a social and educational fund connected with the works; £124 to a provident and pension fund; £124 to dividend on capital, plus the usual five per cent, and £246 has been paid out in bonuses to purchasers. So that by dispensing with the employer, these working shoemakers have got increased wages, a workshop and machinery, a library, an educational fund and insurance fund, a handsome sum to share amongst them; and, after competing with the sweater and the capitalist in the open market, have been able to hand back to their customers £246 in bonuses. These are facts. There is nothing visionary and theoretical about these figures. They speak with an eloquence that would silence a Demosthenes or a Sir Charles Russell. They tell the working man of England that he is being swindled out of his earnings. They tell him that the remedy

against the Gradgrinds and the sweaters is in his own hands; they call upon him in trumpet tones to use that remedy and to be free. Very little capital is needed to start with, victory is almost certain if the associates will be diligent and loyal, and the prize is worth any sacrifice; for the prize is liberty and happiness, and the just position due to an industrious and skilful workman. But let our readers consider the following statements, made by a speaker at the recent meeting of the Leicester Co-operative Boot Manufacturing Society:—

"Alluding especially to the work of the Leicester Society, he said they commenced with about £200, and in two-and-a-half years they had made £1,450 profit as the result of individual energy, interest, zeal, and economy. They had made £200 into £2,000—perhaps the pace was greater than they could reasonably expect to continue—but if they only continued the profit they were making now of 50 per cent per annum, where would they be in thirty years' time? That Society would be possessed of about 32½ millions of money. (Laughter and applause.)

"In the face of these facts, one of the stock falsehoods of capitalist advocates is bound to go by the board. Either this Leicester Association is phenomenally successful—in which case it proves that co-operation *can* beat individual enterprise—or else it is clear that the plausible story about manufacturers paying their hands more money than their work will fetch, and themselves living on the loss, is—to put it plainly—a mean, despicable lie.

"Perhaps the practical defenders of the practical system, under which one idle and useless man takes half the earnings of ten thousand industrious men, women, and children, will consider these practical arguments. Perhaps the working men who are defrauded of their just payment by the capitalist, and then abused by the economist and the cleric for asking support from the poor—rates they have paid for a lifetime, will also consider these practical arguments. The British working classes are hard to convince of a new truth; they are slow to resent the plundering of their families by their 'employers'; they are too patient under the insensate lectures of clerical old-women and the impertinent patronage of the 'better classes'; but surely they are not so dull of brain, so deficient in gall, so faint of heart as to fail of understanding, and of emulating the splendid example of these artizans of Leicester! Surely the balance-sheet of the Leicester Co-operative Society will move them where the arguments of Socialists and Radicals will fail! Surely they will see from the figures above quoted how and to what extent the capitalist imposes upon them! Surely when they see it they will bear it no more! If they do——?"

--Manchester Sunday Chronicle.

For the last twenty years the Editor of this paper has urged in her public lectures that *intelligent* and *just* CO-OPERATIVE ORGANIZATIONS, conducted on the "Godin" and other French methods, was the only remedy for the monstrous wrongs under which the working classes at present labour. We will now add, without further comment, our hope that the same spirit of justice that moves society to plead for the working men will extend its merciful strong arm and sheltering wing to the still more oppressed, and far more helpless and hopeless working women. For some weeks past, noble and generous articles have appeared in the London *Daily Telegraph*, not only pleading for the title of those articles—"Justice to Workwomen"—but giving such examples of the enormities which the demand involves, as should make every woman in the land—from her who sits on the throne of splendid luxury to the humblest well-fed and decently-clothed housewife—cringe with shame, and tremble with horror.

To justify these terrible but over-true assertions, we will give—out of hundreds of similar cases, written of in *Telegraph* letters, or personally known to the Editor of this journal—the following examples of THE DEMAND OF THE AGE.

JUSTICE FOR WORKWOMEN.

BY A FRIEND OF THE POOR.

ONE half of the world of London certainly does not know or realize how the other half lives. Whether ignorance is an unqualified evil may be a nice point for casuists, but certain it is that those who have bread and to spare would find it very bitter ever hereafter to the taste could they but be brought face to face day by day with the scenes of grim poverty, amid which so many of their fellow-citizens dwell.

"Yesterday I pursued my inquiries among the poor engaged in home industries, the worst paid and circumstanced, all who have gone into these matters say, of any class of

labour. I devoted the greater part of the day among the match-box makers of Shoreditch and Bethnal Green, leaving to another occasion a visit to their sisters, who are mentioned by hundreds, at Bow. I found hundreds of these poor women match-box making in the worst rookeries I have ever seen in a wide range of travel even beyond the metropolis. The two and three-storeyed buildings in which they wrought were in a dangerously dilapidated condition, walls crumbling, roofs, windows, and doors broken, with grime and dirt everywhere. It is only the richest capital in the world that can boast such fœtid homes, such frowsy rags for the clothing and bedding of its poor, and such unremitting toil for such scant reward as falls to the lot of the match-box makers. Here is the state of things that obtains almost under the shadow of Shoreditch Church, where there are frequent services. Take Castle Street, Meat Street, any of the Nicol Streets, and the other back lanes east of the sacred edifice referred to, where there are scores of houses in the most shockingly insanitary condition, serving but as fever beds for the propagation of disease. The match-box industry requires a good deal of space, as, after the splits are made up and pasted, the boxes are thrown on the floor to dry, so that the workwoman's little room is usually heaped up like a carpenter's shop in shavings. For obvious reasons I again withhold the full name of my informant, who is a workwoman herself. Mrs. C., who worked in a small apartment on the ground floor, 8ft. by 7ft., and with a 7½ft. ceiling, was hard at work when I entered. She is known as a most expert hand. Her story was as follows:

"I have been working at match-boxes all my life, since I was a girl. I am married and have three children, the eldest six and the youngest three years of age. My husband is a walking-stick maker, but he has been ill for six months, and will have to go to the hospital on Monday, so that I get little help from him. I have to keep the house the best way I can. We have to fetch and carry home the work, and a good deal of it is given to us by the sweaters. We get 2½d. a gross, that is for a gross of complete boxes, insides and covers. Working from eight a.m. till ten p.m. I can make seven gross, but as there is flour for paste and hemp for tying them to buy, not to speak at all of fire and light, my actual earnings for the sixteen hours' work is much less. If I get steady work, with a little help, I can make my seven gross a day, or 15½d. Well, my week's coal for firing to dry the boxes costs in the summer about 2s. 6d., and paste and hemp 9d. more. Do as you like you can't improve upon that, and all I have for my week's work is between 4s. 6d. and 5s., unless when I work on Sundays, which I am always glad to do when I get the chance. It is nonsense to talk of making twelve gross a day even working sixteen hours a day, unless there is some one to assist in some way. Our prices have come down greatly, and hence it is things are so bad with us workers. About twenty years ago we used to get 6d. a gross for small boxes, then we were cut down to 3d. a gross; and after the strike three years ago they cut us down to 2½d., below which they cannot put it, or they would. For my room I pay 3s. a week rent, and must not be two weeks behind or out I go, me and mine, on the street. You see what sort of place it is for that money; scarcely big enough to turn in, and with no conveniences. I have been in it three and a half years, and the landlord has done nothing except take his rent most regular, for that must be got hold of somehow, or we would be without a roof over us. Yes, it is not much of a place—four windows broken, the sashes without cords, and rotted so that you can put your fingers between them, as I saw you do, sir; and you might put your arm under the door, it fits so badly and is all eaten away. Over and again I have had to make away with our things to pay the landlord, who comes regular as clockwork. I have had to work many a Sunday to help to pay him as well as to get food, and I am not ashamed to own doing it. I have had no help in my distress from anybody, except my poor neighbours at times. You see the woodwork is black and dirty, the ceiling has fallen, and the whole place is dreadful; but I do the best I can, living as we have to do and working in this one little room. I have to take time as best I can for housekeeping duties. Many a day I am ashamed of the state my room is in; but food and living are before appearances, and I don't wish to see my husband or children come to want. Recreation? I never have any, and don't want anything better than work."

Mrs. C. had certainly made the best of her means. There were cheap prints and photos in frames on the walls, over her bed hung a piece of white calico bordered by a bit of lace, a few nick-knacks stood in corners, and her looking-glass had a piece of drapery depending in graceful folds.

The small yards in the rear were ankle-deep in slush, and the stairs leading to the floors above rickety and broken. I have seen the aborigines of Africa and America in their native haunts—wigwams, huts, and kraals—but they live and fare with regal splendour compared with the poor workwomen of civilized Christian London.—*Daily Telegraph*.

Comment on the above is as vain as repulsive. Hundreds of other employments given out to needlewomen and other industries, duplicate, as the occasional contributions of the daily journals prove, and the Editor of this paper *knows*, by personal inspection, the one case above cited. On every platform the Editor occupies as a spiritualist speaker, and one who *knows* that every creature on earth will be responsible hereafter for the power, wealth, or opportunities entrusted to them, she cites such cases as above and pleads for them. Over and above these, there are thousands in want, who "to dig cannot, and to beg are ashamed." And all the while there are, in this land of starvation, unnatural toil, rags, and wretchedness, landowners whose feet cannot measure their broad acres; aristocrats who can hardly count their wealth, and immense revenues ground out of taxes on match box makers and button-hole stitchers to support queens, princes, archbishops, and rich churches. REFORM! REFORM! REFORM! "Let my white slaves of toil, hunger, cold, and misery go!" cries the God of ages. And I WILL REQUIRE, says the stupendous and immutable justice of the life hereafter, as proved by the experience of millions of returning spirits, in judgment for the sins of *omission* as well as *commission* done on earth, amongst which the rich and powerful will surely have to answer for hungry mouths, houseless heads, lives wasted in fruitless toil, and hearts broken by the burdens which Jesus in vain pleads for his professing followers to lift from the backs of the poor and miserable.

REFORM! REFORM! REFORM!

MR. THOMAS EVERITT ON REINCARNATION.

To the Editor of "The Two Worlds."

DEAR MADAM,—I was glad to see the report of your lectures at Liverpool. I wish all our leading advocates would speak out as fearlessly for truth's sake as you have done, and stamp out that incubus of re-incarnation, with all its train of absurdities, confusions, contradictions, and hypotheses. Let it not be named on the public platform, except to hold it up as the crude, irrational offspring of the imagination, conceived in the dark ages, when people were (like those who now hold the doctrine of re-incarnation) in total ignorance of the nature and condition of the life hereafter and the real men and women (commonly called spirits) who are still living in another and very similar state to this—from the necessity of our being.

When I enter my home from a journey, I take off my wraps and move about with all the same conscious ease and freedom that I did before I left home. I am the same height, it may be the same weight, the same husband and parent; I have the same features, complexion, and general comportment; in short, I feel, and others know, that I am the same conscious being, standing in the same relationship to all around now, as I did before I left home.

My nature being made up of certain qualities, if you remove or destroy these, you destroy my conscious selfhood. Now, what I have said in reference to home and surroundings, applies equally well to man on his finally entering the other state we call the spiritual world. Now, for the life of me, I cannot see the use of unmaking me or any one else, and then making other beings with different qualities, and telling them that they are the same conscious men and women who once lived upon the earth plane; but now, being in a higher state, they have put off all that constituted them human beings in the earth life; while, at the same time, nothing gives them the least clue that they are, ever were, or ever will be, anything else but themselves! And yet, forsooth, this is the sort of doctrine, with many other absurdities, we are asked to believe in!

If this kind of teaching is to be tacked on to spiritualism, we are better without it altogether. It will only make people wish they had never been born, that they had never loved, that they had never had any endeared relationships, friendships, or attachments.

But the light of spiritualism reveals the baselessness of such teaching; and we will ever pray—From such blind guides, "Good Lord, deliver us!"

Hendon.

THOS. EVERITT.

APPEAL FOR MRS. COGMAN.

SOME delay has been occasioned in the publication of this appeal for the following reasons: From the first establishment of this paper the Editor's desk has been flooded with appeals for help and begging letters. In some of these instances it was found that the appellants had no sort of claim on public charity; in others, that the statements put forth could not be verified. In consideration of these cases—to say nothing of the annoyance previously caused by incessant demands on a class of readers of spiritual journals who are generally ill able to respond to such appeals—the Board of Directors came to the conclusion to recommend each society to help their own distressed circle of acquaintances, thereby enabling those who had means at their disposal to ascertain the real nature of the case requiring assistance, and only appeal generally through the columns of the press in favour of some special instance, in which the entire body of spiritualists ought to be interested. At the last *Two Worlds* Board meeting, held on the 20th inst., it was resolved that the widow of the late good, earnest, and devoted pioneer spiritualist, Mr. Cogman, formed one of those special or exceptional cases, which ought to be reported in these columns; and, therefore, the Editor now feels privileged to remind the spiritualists (of London especially) of the long and faithful services by which Mr. Cogman laboured to aid the early spiritual movement in London and all its workers. Also, we beg to express an earnest hope that prompt and speedy steps will be taken to provide effectively for the distresses of Mr. Cogman's aged and suffering widow. We feel bound to add that, in view of the publicity given by desire to this appeal, it becomes necessary to ask that similar publicity shall be given to all the contributions that it may call forth.—[Ed. *T. W.*]

Emma Hardinge Britten, 10s., per Miss Young, 41, Portland Street, Stepney, E., London, to whom all contributions can be sent, and acknowledged in this paper.

HELP FOR MRS. COGMAN.

To the Editor of "The Two Worlds."

DEAR MADAM,—Will you permit me space in your valuable paper to call some of your readers' attention to a case of distress? The lady I mention is Mrs. Cogman, wife of the late Mr. Robert Cogman, many years a pioneer of our movement. He was one of the oldest and kindest teachers of spiritualism the movement has had. His home was ever open to the earnest inquirer after truth. And now his good wife is left quite penniless and in urgent need of timely aid! As winter is advancing, and she a sufferer from bronchitis and rheumatism, I am sure, if some of her friends knew what distress she is in, they would come forward to help. If any friends would like to call upon her who are in town, she would be pleased to see them; or kindly forward to her direct. Her address is, 58, Duncombe Road, Hornsey Road, Holloway (close to Hornsey Station), N.

If you will kindly insert this, I shall be grateful.—Yours in truth,

EMILY S. YOUNG.

41, Portland St., Stepney.

QUESTION DEPARTMENT.

Professor Huxley, in "Lay Sermons," says "There are savages without God (in any proper sense of the word), but none without ghosts." How do you account for the universal belief in apparitional existence, and its sceptical denial by both Christians and Infidels to-day? N. S., Newcastle.

ANSWER.

The fact that all Christians are not Infidels, or all Infidels not Christians, should in itself be sufficient to answer our questioner, by showing him that with precisely the same opportunities for acquiring information there are the two very varieties of thinkers he names. But this is not all. In the one country of Great Britain, with the same methods of education and the same prevailing influences of thought over all the people, there is a perfect medley of sectarian beliefs, and at least a hundred varieties amongst Christians themselves. We can only account for this on the hypothesis that different organisms predispose the mind to different mental states. That this variety of perception in the nature of belief was ever the same, is witnessed by the saying of Jesus, in the first century, that there were certain ones "who would not" (it should have been written, *could not*) "believe though one rose from the dead."

Charles V. of Spain is reported as having become infatuated with the art of clock making, and after having put

together hundreds of works, all made exactly alike, he declared that no two finished clocks out of hundreds could be made to work exactly alike. "If this be so," he is reported to have said, "how can the Priesthood expect any two minds of the varied condition of men to see the *invisible* things of religion in exactly the same light."

We may add, referring to our questioner's original position, that savage races are more nearly alike in their few and simple elements of thought than civilians, whose vast stores of complex ideality must dispose them to endless shades of varied opinions.

The savage's beliefs are invariably drawn from facts, or his simple views of natural objects. Apparitional manifestations are now found to have been facts in all ages, and as common amongst savages as among civilized races. It is not difficult then to account for the universality of "ghost beliefs," especially amongst those simple and unlettered peoples who form their opinions upon such facts as are their common experiences. On the other hand, the stubborn bigotry of religious sectarianism is never founded on facts, or based on reason, hence its unreasoning prejudices are far harder to remove than even erroneous interpretations of facts. Even so with secularism. It is the extreme swing of the pendulum from unreasoning religious bigotry, and having once had cause to believe that the affirmations of Theology were all false and baseless, that rejection applies to every idea, fact, or revelation, that is not, or does not conform in their opinion to material law, or become susceptible of material demonstration. And thus it is, that bigoted religionists and prejudiced atheists are more difficult to convince of supermundane facts than any other classes. They are of those who would not believe though one should rise from the dead; or they may be said to form a fourth to the three classes described by Pope, as "the bigot who will not think," "the coward who dare not think," or "the fool who cannot think."

To our apprehension, the most foolish ones still, are those who try to convince either of the above classes of what they don't want to believe.

LYCEUM JOTTINGS.

A SONG TO MY LOVE.

BY JULIA P. CHURCHILL.

A SWEET little lover have I, have I;
He's constant and tender though sometimes shy,
But never unkind and never untrue;
I'd ask for no other, would you, would you!

A dear, precious lover my heart has found,
I know that he loves me with love profound,
For he's faithful and trusting, joyous and free;
And no other sweetheart can lure him from me.

A blithe little lover have I, so gay,
He sings to me often the live-long day;
Coining his notes from carols of love,
Learned from the soul of the woodland dove.

I looked in the eyes of this lover of mine,
Striving to pierce the dim vistas of time
Which have passed since his spirit incarnate became
An outward expression of Deity's name;

Through those wells of the soul which rare glimpses reveal,
Of unconscious power, born of infinite weal,
I read of one fountain of Infinite Love,
Which gives through expression all life from above.

The innocent wonder revealed in those eyes
Is like the pure deeps of the unclouded skies,
For not yet hath experience taught him to know,
That love is the source from which all good must flow.

Not yet hath the deific spark in his soul
Revealed to his spirit the perfected goal,
Awaiting his advent, when cycles of time
Shall herald his birth to a life ALL divine.

Not yet, for my love is untaught and unlearned,
In aught save the lore which man's pride hath oft spurned,
But alas! man must learn like my love to adore,
E'er his spirit can compass life's infinite shore.

In learning this lesson, oft-times o'er and o'er,
His soul becomes like unto God—more and more—
Till God's divine image shall reflected be
Through each human face in a perfect degree.

For Love is the mystical all potent key,
Which unlocks to each soul through its true entity,
Every gift of the gods, and new impetus gives
To every incarnate ideal that lives.

The lesson my lover is learning through me
May be a long flight toward his soul's destiny;
And in far distant eons his songs may be heard
By God's Angels of Light, though MY LOVE IS A BIRD!

—Golden Gate.

CHRONICLE OF SOCIETARY WORK.

ACCRINGTON. 23, China Street.—Disappointed by Mrs. Ashton, who was engaged at two places, Mr. Swindlehurst in the afternoon delivered by request his popular lecture "Samson, the mighty fox hunter," and gave great satisfaction. Evening: "Spiritualism and its Exposers" was treated in a masterly manner to a crowded audience; many strangers. Sunday, December 1st, our room will be enlarged so as to seat 120 more persons. We hope friends old and new will rally round, and as we shall have to pay more rent your presence and support are solicited as a favour. All are welcome.—J. H.

BARROW-IN-FURNESS.—November 24th being acknowledged Temperance Sunday throughout the kingdom, we devoted our services to that cause. At 11 a.m. the guides of Mr. Proctor addressed the Band of Hope children on "Count the cost, boys." A good attendance, and the lecture well appreciated. At 2-30 p.m. we had a miscellaneous service under the auspices of the lyceum; a well-trained choir of children under the conductorship of Mr. McCloy, accompanied by Mr. Lee, efficiently rendered pieces from the Spiritual Harp and other hymn books. Address by Mr. Kellet, who dwelt upon the importance of lyceum work, showing the great contrast between the lyceum and the orthodox Sunday school. Mr. Hopson, president of the Band of Hope, in his usual eloquent style propounded the grand principles of temperance. Master Tranter and Miss Lee gave good recitations, and a collection was made for the lyceum fund. At 6-30 to a large audience, Mr. Proctor's guides gave an address to working men, "How do intoxicating drinks affect the wage question?" The day's services were highly appreciated, and we hope will prove successful in teaching sobriety and economy.—T. H.

BINGLEY.—Saturday, November 23rd, seventy-four friends sat down to a pie supper given by friends and members. An entertainment followed, Mr. F. Wood, chairman. Songs, solos, duets, recitations and readings were given. Mr. H. Wade gave some good Yorkshire recitations; Fred and Edwin Heaton, two little boys, gave duets on cornets, which were loudly applauded. Mr. A. Halgate presided at the harmonium. Sunday, November 24th, Miss Hartley brought a good influence, and harmony prevailed. She spoke well and eloquently on "The spiritual world and the children there." The guides said a certain class believed there was a spirit world but that spirits could not return. A mother who has lost a darling child sits sorrowing, when the little bright angel is brought to her to give her comfort, but she knows it not. If she knew the conditions, she would hear her little one calling "Mother, mother," but the little one is sad because her mother will not answer. Oh, that people would make the conditions, and sit at home for themselves. Clairvoyance all recognized. Crowded.—P. B.

BLACKBURN.—Mrs. Ashton's control, to crowded audiences afternoon and evening, gave clairvoyant descriptions. Most of them recognized. Three in the evening being rather startling to non-spiritualists, when the medium spoke of seeing a man ran over by a railway train, and of her feeling like a person being drowned, and of seeing large wheels and other articles similar to a blacksmith's shop. It is hoped she may be spared good health to continue her noble work.—R. B.

BOLTON.—Owing to Mr. Brown's absence we had two readings given by Mr. Pilkington.

BRIGHOUSE.—Mr. Hepworth's guides spoke well to good audiences. Afternoon subject, "Heaven; How to attain it. Hell; How to avoid it." The guides dealt with heaven and hell as spoken of in Revelations, and showed that they were all fallacy as compared with the spiritualist's heaven and hell. Evening subject, "Man's need of a Saviour," which was handled in masterly style, and listened to attentively. Seven clairvoyant descriptions, four recognized.—J. H.

BURNLEY. Trafalgar Street.—Good services. Mr. Hoole, medium. This being his first public appearance his guides gave great satisfaction. Afternoon: "Truth of Spiritualism." Evening: "Christianity and Spiritualism." Each address was followed by remarkable psychometry, a test being given to a stranger in the afternoon as to the illness of his sister, who was 200 miles away, even her dress and name being given. The brother was greatly astonished, as he had only received a letter about a day or two ago. Mr. Hoole next Sunday. On Christmas-Day we shall have a first-class Tea Party and Entertainment, and from what I hear it will be worth attending. A hearty welcome will be given to local mediums who will come and help us.

BURNLEY. 102, Padham Road.—Mrs. Heyes' guides discoursed on subjects from the audience—afternoon, "Man's duty to God, or salvation by faith or growth;" evening, "Mankind's need of a Saviour," in eloquent style. Clairvoyance and phrenology followed. She was also controlled to sing. Good audiences.—J. W.

BYKER.—Mr. Hall's guides gave a good address on "The invisible world."—Mrs. H.

CLECKHEATON. Oddfellows Hall.—Afternoon: Mr. H. J. Bowen's guides gave a good discourse on "I will pour out my spirit unto men, that ye may walk in my statutes." Evening: Six subjects from the audience were well treated. A very large audience.—W. H. N.

COLNE.—Mrs. Green gave two good lectures. Afternoon: "Spirit Homes, and how to make them." Evening: "The Harvest of Life." Mrs. Green sang a solo in the evening ("The Better Land"), and closed with a poem ("Come.") Clairvoyance after each discourse—twenty given, seventeen recognized. Good audiences.—J. W. C.

COWMA.—Mrs. Connell gave her services yesterday towards our building fund. Rather quiet afternoon, but a pleasant evening. A few clairvoyant descriptions very good.

DARWEN.—Mrs. Butterfield's guides delivered very instructive discourses to large audiences. Evening subject, "The Ministry of Life and Death." Room well filled.—T. H.

DEWSBURY.—Mr. Bamforth did good service. Evening: the controls spoke on "What good has Spiritualism done?" which was well received. Good audience. If there are any friends who wish to help on the cause by assisting us with Monday evening services we shall be thankful for their aid. Unfortunately we have no local medium to take the platform. Tuesday, Nov. 19th, Miss Keeves kindly gave her services for the Yorkshire Federation Sick Fund. We have done our best, and hope others will do the same.—J. R.

ELLAND TOWN HALL.—Special services. Afternoon: Mr. Wallis's guides dealt with the question, "What think ye of Christ?" A telling address, showing that the Christ principle is not confined to one individual, or age, but is the birthright of all mankind, and that this Christ spirit is manifest in all who suffer for the truth. Evening subject: "The Atouement." The guides began with a searching criticism of the creation, fall, and total depravity theory, and showed that man had ever been falling upwards, that God makes no mistakes, but does everything justly, wisely, and well. The vicarious atonement idea was repulsive—each person must reap the harvest of his own sowing, and stand by his own deeds, good or evil. We had a splendid day, and as this was our first visit to Elland we hope the good seed sown may bear fruit in the future. We have the Town Hall again next Sunday, Mrs. Wallis being our speaker.—A. S.

EXETER.—The Rev. C. Ware spoke on "True and False Conceptions of God." All religious thought is founded on the God idea. Many absurdities practised in the name of religion have sprung from a false conception of God, all nations having manufactured a god to suit their own purposes. Dealing with the Christian Deity, with scathing criticism Mr. Ware described him as about the worst that has ever been conceived. Being a jealous God, demanding a blood sacrifice, and although we are told that has been already paid, he has to be constantly reminded of the miserable butchery, that the suppliant may find a way to a heaven a Red Indian would despise. But spiritualists have their own ideals of God, which is to be found as the result of the progressive thought of the spiritually-minded man, and will satisfy the inmost cravings of those who are truly searching after God.—R. S.

FELLING.—Mr. J. Stephenson's subject was "Calvinism versus Spiritualism," which he dealt with in masterly style to a large and respectful audience, amongst whom was one of Mr. Ashcroft's agents, taking notes. A hearty vote of thanks to the speaker, and another to the Rev. Showman, thanking him for his late visit to Felling, which I will forward to him. Mr. Victor Wyldes, on Thursday night last, replied to him. Upwards of 800 in the Royal Lecture Hall, nearly 200 standing, right on to the stair head. It was a little stormy, but not so much as we expected. With Mr. Joseph Stephens presiding he did a great deal to quell the disturbers. He is the right man in the right place. We intend following up these lectures and heaping coals on the fire he has lighted here.—J. D.

GLASGOW.—Nov. 21, Thursday, meeting conducted by Mr. J. Griffin, and manifestations of spirit influence were given in a remarkable manner, evidencing power to reveal the quality of individuals in and out of the body. Sunday morning, Mr. William Corstorphine gave a selection of readings from the "Spectator," and other works on the thoughts of men in regard to this and the future life. Evening, Mr. Robertson gave utterance to beautiful thoughts on the deep satisfaction which spiritualism had revealed to him, giving him a renewal of life, full of grand ideas and expansive thoughts of a noble and lofty character, displaying the wisdom and love of God to all humanity; banishing for ever the doctrine of sending one soul to heaven and ten to hell, all for the glory of God. Spiritualism had given hope to thousands of men of the conscious continuity of life beyond the grave, which the churches with all their eloquence could not convince. It came at a time most apropos, and in answer to the call of the age. He, like "M.A. Oxon," he said, remained a simple spiritualist.—J. G.

HALIFAX.—Afternoon Mr. Rowling gave a very pithy lecture on Nelson's last signal to his fleet. Evening, Mechanics Hall, "Unconscious Influence," with psychometry, very good.

HECKMONDWICK.—A good day with Mrs. Gregg, who gave good discourses, closing the afternoon with poem. Clairvoyance was also given.—Mr. J. Collins, sec., Carr Street.

HUDDERSFIELD. Brook Street.—A very good day with the inspirers of Mr. Morse, good audiences. "Spiritualism as a moral Reform," and "Spirit Life, its Hells and its Heavens," were the subjects, treated in magnificent style and effectiveness—sound sterling truths put in plain intelligible language permeated the whole. The Lyceum held an exceedingly successful session, the marching and readings were capitally rendered, also the recitations by Misses Walker, and song by Master Leonard were excellent. Attendance very good.

JARROW. Mechanics' Hall.—Wednesday, Nov. 20: The guides of Mrs. Wallis gave, to a good audience, an excellent discourse on "The New Gospel," which was highly appreciated. Eight delineations were given, four recognized. Sunday, Nov. 24: Mrs. Livingstone's guides gave a good discourse on "Who shall roll away the stone?" showing that spirit friends come to the sepulchre to try and roll away the stone from our minds, to tell us they still live. That we have to work out our own soul's salvation; that when the spirit passes from this body it will see the beauties in the spirit world. The discourse was highly appreciated by a fair audience. Quarterly meeting held Officers for next quarter: President, Mr. Ray; vice-president, Mr. W. Collinson; corresponding secretary, Mr. H. Overton; financial secretary, Mr. Gibbs; treasurer, Mr. Armstrong; stewards, Mr. Shipley and Mr. Paxmann; committee, Mrs. Collinson and Mrs. Shipley.—J. W.

LIVERPOOL. Daulby Hall.—A good day with Mr. J. B. Tetlow. Subjects: Morning, "Theological Squabbles and Human Progress"; evening, "Spiritualism, a Consolation; or, the Consolations of Spiritualism," which was a most satisfactory answer to the question often propounded—viz, What spiritual benefits does spiritualism afford us over and above that given by the creeds of churches? Attendance—in the morning, very poor; in the evening, very good. The psychometric delineations were all correct, and much appreciated by the recipients.

LEICESTER.—Thursday, Nov. 21: A concert was given by Mr. and Mrs. Walker and friends, on behalf of new furniture for a new room, which we intend having very soon, as the one we occupy now is too small and inconvenient. The entertainment consisted of songs, recitations, duets, and a humorous sketch. The hall was full. The programme consisted of: Pianoforte solo, Miss Smith; songs by Messrs. Walker, J. Buffey, A. Brightmore, Misses S. A. Buffey, and L. and J. Frost; recitation, Miss S. A. Buffey; duet, Miss J. Frost and Mr. A. Brightmore; dialogue, Mr. and Mrs. Walker, Misses Bettoney, J. Frost, L. Frost, and Messrs. Brightmore and Potter; pianoforte solo, Master Buffey; duet, Miss J. Frost and Mr. A. Brightmore. Mr. J. Potter, chairman. A very enjoyable evening. A good sum was realized. Sunday, 24th, 10-15: About 45 members sat for phenomena. After we

had sat some time two tables were moved in various ways. During the sitting Mr. Timson, who is conductor, was taken under control, and a third table was placed for other manifestations, at which six mediums were selected to sit by the spirit controls. Several were under direct influence. Very successful séance, good influence all through. At 6-30, Mr. Seymour lectured on the "Science of Prayer," an excellent discourse, full of instruction. A crowded congregation.—J. P.

LONDON.—Forest Hill, 23, Devonshire Road.—On the 17th, Mr. Veitch lectured upon "The Principles of Spiritualism." Sunday last, Mr. Henly, upon "The Coming Religion." Both lectures were highly appreciated.—M. G.

LONDON. Mile End. Assembly Rooms, Beaumont St.—The claims of spiritualism to rank as a science were ably demonstrated by Mr. I. Macdonnell. He showed that as force increased in intensity, the instrument used in the manifestation of that force became more refined, thus pointing to a more spiritual condition of things. The truth of the phenomena of spiritualism was so well attested by the report of the Dialectical Society and other unimpeachable authorities, that to doubt it demonstrated want of knowledge. Although far from believing that numbers indicate truth, still, when it is seen that most spiritualists were formerly sceptics, the large number of believers told strongly in favour of the truth of the phenomena. An entertaining discussion followed.—C.

LONDON. King's Cross. 258, Pentonville Road (entrance, King's Cross Road).—Morning: the subject of "Phrenology" was resumed by Mr. Mackenzie, who gave several head-readings with acknowledged success. Our morning meetings are devoted to discussion. Mesmerism, phrenology, the spiritualistic phenomena, &c., have engaged attention of late. We cordially invite all who are interested to take part. Next Sunday morning Mr. Reed will open on "Theosophy." Evening: Mr. A. M. Rodger lectured upon "Startling Facts in Modern Spiritualism," consisting of a series of extracts from Dr. Wolfe's work, with comments from the speaker's own point of view. Messrs. Wortley and Cannon also spoke in continuation of the theme.—S. T. R.

LONDON. Marylebone. 24, Harcourt St.—Mr. Towns gave some good clairvoyant tests.—C. I. H.

LONDON. Notting Hill Gate.—Morning: The secretary read the able lecture by T. Shorter, Esq., "Re-incarnation, and the Problem of Moral Evil," from *Light*. Several present expressed their appreciation of Mr. Shorter's views. Evening, at 7 o'clock, Captain Pfoundes lectured on "Theosophy," and produced proof in support of all his remarks, pointing out how an attempt was made to start it in America in 1875; and shortly afterwards the first volume of "Isis Unveiled" was published; that it failed, and was commenced again in India and Ceylon, where it was taken up more, after presenting itself to the "half-educated" natives there. He related the full facts re the Commission sent to India under the auspices of the Theosophical Society; how theosophy in London was taken up only by a very few persons. In their own publications Theosophy was asserted to be "religion itself" in one reference, and "nothing" in another; and he asked—If it is, as asserted, "the wisdom of God," how was it always in antagonism? The hall was well filled, and the lecturer was well questioned by many of the audience. The chairman (Mr. W. O. Drake) allowed short speeches; and one gentleman (Mr. Whitley) made some interesting and well-thought-out remarks in support of the lecturer.

LONDON. Peckham, Winchester Hall.—An interesting morning with Mr. J. Veitch, whose address dealing with the various epochs of the world's spiritual history, contrasting one with the other and deducing lessons from each, was very acceptable. Evening: A fair audience to hear the guides of Mr. J. A. Butcher, who spoke eloquently and earnestly on "The Spiritual and the Material Worlds, their relationship to each other, and man's duties in both." To say the least, if nothing else results from the excellent discourse, it is hoped the guides' impassioned appeal to spiritualists to be up and doing will not have been made in vain.—W. E. L.

LONDON.—Our local medium, Miss Bates, dealt with several subjects from the audience, amongst them "What is the difference between Spiritualism and Christianity?" and "What was Christ's Mission on the earth?" These were explained to the satisfaction of all, showing that spiritualism was older than Christianity, and the Bible was full of it from Genesis to Revelations. The Mission of Jesus was to do good. He was an example to all. There were Christs on earth now, viz., those who feed the hungry and clothe the naked.—F. D. B.

MANCHESTER. Geoffrey Street Hall, off Shakespeare Street, Stockport Road.—Tuesday, Nov. 19th. Invocation by Miss McMeekin. A strange young lady was controlled and sang in a beautiful mellow tone. She had the sympathy of all the circle. Thursday. Invocation by Miss McMeekin. Mrs. Ferneley under influence gave good advice and clairvoyance. Mr. J. Lamb gave good clairvoyance. A very pleasant evening. Circles every Sunday morning, 10-30. Tuesday, 8 p.m., for the public. Thursday evenings, spiritualists only. Admission to each meeting, 2d. each.—W. H.

MANCHESTER. Temperance Hall, Tipping Street.—The inspirers of Mrs. Britten gave a grand discourse in the afternoon on "Spiritualism, Past, Present, and Future." In the evening she answered eight questions chosen by the audience. Good attendance.—W. H.

MANCHESTER. Psychological Hall.—Afternoon, Mrs. Smith's guides spoke on "Come unto me, all ye little ones, for of such is the Kingdom of Heaven." Evening: "Spiritualism, is it true?" both being dealt with at considerable length. Clairvoyance at each meeting. A solo with chorus, sang by Mr. A. Smith and choir with good effect. Two full meetings, in the evening we were short of sitting accommodation.

MONKWEARMOUTH. 3, Ravensworth Terrace.—Mr. Dinsdale gave a grand reading on the "Lives of Great Men." Mr. Hukisson gave a few demonstrations, mostly recognized. He is a young medium with a grand future.—G. E.

MORLEY.—A good day with Mrs. Mercer's guides, afternoon: a good discourse, followed by clear clairvoyant descriptions. Evening, an excellent address, full of well pointed remarks of a telling character, and delivered with wonderful rapidity, conciseness, and intelligence. Mrs. Mercer gives promise of useful service, her guides have great power, and are in close rapport with her. By careful training of her own natural powers, she would give them the chance of doing splendid work in the future.—J. L.

NELSON. Leeds Road.—Mr. T. Postlethwaite delivered a good address on Sunday afternoon, subject: "Bruno's Bible," which was very interesting. Evening was devoted to psychometry and was very successful, all being recognized to a good audience. Monday, 18th, Mrs. Beardshall gave a meeting for the good of the society, which proved a success.

NEWCASTLE.—Victor Wyldes concluded a course of nine engagements with usual experiments in clairvoyance and psychometry. Many curious and profound queries were presented for solution in the morning meetings, while the evening lectures covered capacious fields of thought. This gentleman in the inspired condition is "at home" in the treatment of all subjects associated with transcendental realms of enquiry; exquisite thoughts, tipped with felicitous word-picturing compels the constant attention of his hearers. "Character readings" also formed a portion of his programme. Mr. Wyldes decidedly improves in style and solidity of thought.—W. H. R.

NORTHAMPTON.—Mr. Sainsbury gave us two capital addresses at 2-30 and 6-30.—T. H.

NORTH SHIELDS. 41, Borough Road.—Mrs. Walker made a good impression on this, her first visit. Her clairvoyant descriptions were clear and full. One striking case was of a young lady who had commenced to make a shirt for her uncle and had got it done all but the sleeves, when she was seized with an illness which proved fatal. The uncle to whom the description was given admitted it true, and that it was seventeen years ago.—C. T.

NOTTINGHAM.—About a dozen of us assembled in the morning with Mrs. Barnes, and had a happy meeting. The controls spoke on the "Christ" principle, distinguishing it from the personal idea. At night a good average audience. Subject: "The mission of spirits."—J. W. B.

OLDHAM. Mutual Improvement.—Mr. Britland gave an instructive lecture on "Indigestion." Although a common complaint, it was often brought about by thoughtlessness as to what should be eaten and how. People often overloaded the stomach, and instead of giving nourishment to the system it caused too great a strain on the digestive organs, hence the drowsiness and ailing that arises from indigestion. He recommended plain food and plenty of exercise, with cold bath every morning, as conducive to health. He illustrated his lecture by diagrams. Being an experienced botanist his recipes were eagerly copied. A cordial vote of thanks closed.—N. S.

OPENSRAW. Mechanics' Institute, Pottery Lane.—Mr. Johnson was once more welcomed amongst us, and an instructive day resulted. The evening subject, "The attitude of Spiritualism towards the great social reforms," gave us plenty of food for thought. Temperance, socialism, over population, representation of labour, and emigration were each in turn subjected to scrutiny. Temperance should be divested of creedalism in order to make greater progress; socialism was a growing power in many lands; state-aided emigration only sent crime and pauperism, at the expense of the people, from one land to another; and over population could only receive a satisfactory check when men and women learnt how to restrict their passions. Labour and its representation was a subject forcing itself to the front rank of questions, and wherever any of these subjects aimed at the freedom and elevation of the individual, or the nation, spiritualism would be found in accordance with them.—H. B. B.

PENDLETON.—Nov. 24th and 25th: A very good and enjoyable time with Mr. Schutt and his guides. He lectured twice on Sunday, and again on Monday night, the subjects being, "The Old, Old Story," "The Creation of Man"; "Inspiration, its Universality." After each lecture his control "Ned" made some most amusing and instructive remarks.—T. C.

RAWTENSTALL.—A successful day with Mrs. Stansfield. Two beautiful discourses. Afternoon subject, "The Path of Life"; evening, "Thy will, my God, be done." A plain and practical discourse, setting forth that the will of God would never be done on earth until men and women ceased to waste time on prayer and faith, and lived a more practical life—a life of activity, of good and noble deeds, in loving one another, and helping each other where help was needed.

SALFORD. Southport Street, Cross Lane.—Saturday, Nov. 23rd. The seventh concert. The Nightingale Company went through a good programme very creditably. Chairman, Mr. D. Arlott. On December 7th, the Collyhurst Dramatic Society will perform, at 7-30 p.m. prompt. Sunday: Afternoon, Mrs. Horrocks's guides spoke ably on "The Philosophy of Spiritualism—What does it Teach? What does it Mean?" showing how all could alleviate themselves. Evening subject, "Shall we know each other there?" The lecture was rich in argument, asking those who mourned as lost the relatives who had passed away to cheer up, and above all to investigate for themselves, seeking for truth only, and to follow it. Clairvoyant descriptions, all but one recognized.

SHIPLEY. Liberal Club.—Wednesday, Nov. 20th: Mrs. Russell held a clairvoyant and psychometric service. She was fairly successful, particularly in psychometry, treating the illnesses of non-spiritualists, and giving receipts for remedies for the same, to prove the benefits of spiritual healers' work. A fair number took advantage, as far as time would allow. Sunday: Mrs. Summersgill's guides gave excellent addresses. Afternoon subject, "Blessed are they that mourn for they shall be comforted." Fair attendance. Evening subject, "Be ye temperate in all things." After each address the guides took subjects from which a poem was recited very ably. A good and intelligent audience, and the room was crowded at night.—C. G.

SOUTH SHIELDS. 19, Cambridge Street.—Tuesday, 19th: Under the auspices of the North-Eastern Federation, Mrs. Wallis lectured on "Secularism, Theosophy, and Spiritualism," showing that spiritualism and its teachings were far in advance of either secularism or theosophy. 20th: Mrs. Walker's guide gave 48 clairvoyant descriptions, nearly all recognized. 22nd: Usual developing circle, good results. 24th: Morning, business meeting. Evening, Mr. W. Westgarth's guides lectured on "Spiritualism versus Christianity" to a very fair audience, showing the superiority of spiritualism over Christian teachings.

STOCKPORT.—Afternoon, Miss Gartside's controls dealt with the "Spirits' mission or spirit communion." Evening subject, "Philosophy of spiritualism." Both discourses were full of elevating and soul-stirring thoughts, with plenty of food for the inner man, and pointing out that communion with the so-called dead was no new doctrine, that it had been enjoyed in bygone ages, and was again coming to the front. Clairvoyance at each service.—J. A.

SOWERBY BRIDGE.—Mr. Lees presided. Mrs. Wade took for her subject "The Journey of Life," illustrating it from experiences common to most people who travel. All were urged, especially young men and women, to get into the right compartment at the commencement, and not have to make up for bad habits, with long years of suffering.

SUNDERLAND. Centre House, Silkworth Row.—Mr. J. G. Grey gave a sympathetic lecture, which seemed to interest all, giving poetical improvisations afterwards. Since the Rev. Showman was here, we have derived a great deal of good ourselves, and as a society.

TYLDESLEY.—Mr. Ormrod's subjects were, "He that will not work shall not eat," and "The Wealth of Intelligence." Both very instructive. The secretary will be obliged if speakers will communicate who have dates open for 1890, and who will come for expenses and accommodation.—Mrs. Morris, 154, Shuttle Street.

TYNE DOCKS.—Our new place was opened by Mr. Clare, who spoke morning and evening. Subjects, "Retrospect of Spiritualism," and "Humanity's gains from unbelief." The discourses were excellent and listened to with great attention. At the evening service the place was crowded, and we have every prospect of good meetings.

WESTHOUGHTON.—Afternoon: Mr. J. Fletcher (normal speaker), spoke on "Business," in which he traced the history of our society from its commencement three years ago. Evening subject, "He that believes shall be saved, but he that believeth not shall be damned."

WHITWORTH.—We had two addresses through Mr. Plant, also good clairvoyance, and poems from words selected by the audience. Attendance moderate.

WIBSEY.—Mrs. Hill disappointed us, being ill. Afternoon: Mrs. Ellis's guides dealt with the theme "If our days must fly, we'll keep their end in sight," and at night "The harvest is great, but the labourers are few." They spoke well on both occasions. The guides of Mrs. Roberts gave clairvoyance at night, ten given, eight recognized.

WISBECH.—The guides of Mrs. Yeeles gave an eloquent address on "The life of the spirit after it had left the body," and referring to a member, whose remains were interred in the afternoon, said that he would help us far more in spirit than in the body. The infant son of Mr. Robert Barrett was named with white flowers, and was called by the spiritual name Dewdrop. Duet by Mrs. Upcroft and Miss P. Yeeles.—W. H.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BACUP.—Usual programme. We rehearsed a few hymns for the anniversary on December 1. Mr. Wheeler and Mr. Ward, of Oldham, each made a few remarks. Mr. Wheeler's subject was "Physiology." Recitations by F. Harrison, A. Firth, L. Harrison, T. Harrison; and a trio by the Misses Hurst being well given. Invocation by Mr. Wheeler. Members present 32, officers 8, visitors 2. The Lyceum Anniversary, December 1, will be in the Public Hall. Mr. Kitson, of Batley, will lecture in the morning to parents and scholars; in the afternoon on "The Lyceum: What is it?" In the evening the Lyceum choir will give a service of song, "Frozen to Death: Or the Cottage on the Hill."

BLACKBURN.—Over 100 present. The children's monthly entertainment. Invocation by Mr. E. Campbell, chairman. Recitations by Masters N. Stephenson and A. Holt. Mr. T. Tyrrel spoke chiefly to the children, on "Obedience, Love, and Order." Recitations by Miss J. A. Holt and Miss A. Cananan. The violin was played remarkably well by Master F. Taylor. Mr. W. Ward spoke on "Happiness: The best means to secure it." He recommended the children to abstain from drinking, gambling, smoking, and to try to make others happy. A number of handsome prizes will be distributed next Sunday, presented by some good friends.—E. C.

BURNLEY. Hammerton Street.—Attendance very good; a. and g.-c. recits. Marching and calisthenics, led by W. Dean and J. Hamforth. Groups. Good session. Monthly entertainment next Sunday.—Sec., Ada Jane Woodward, 31, Elm Street, Burnley Lane.

CLECKHEATON.—A good attendance. Our forces are on the increase. Many new faces. This morning two strange girls, who had been sent to the Sunday School, found their way into the Lyceum. They seemed amazed with the marching and calisthenics, but took part in the lesson from Mr. Kitson's book, and promised, if permitted, to become members. Recitation by Miss Audsley. Closing prayer by Mrs. Thornton's guides. 30 scholars, four officers, one visitor.—W. H.

HECKMONDWIKE.—Present: 30 members, six officers, one visitor. We enrolled five members. Prayer by Mr. Ogram. Usual programme. Reading by Miss Ogram. A happy session.

HUDDERSFIELD. John Street.—Fairly good attendance. Mr. Ackroyd, conductor. Marching and calisthenics much better these last two Sundays. Our motto should be onward; each Sunday better than the last. The groups took lessons in literature, morals, and spiritualism. A pleasant session. We should like to hear more members give recitations, there being no lack of talent if we could only prevail on them to come forward. We are pleased to see some old members back again to help this noble work.—Sec.

LEICESTER.—Children 35, officers 6, visitors 8. A very delightful session. Mr. Ashworth, conductor of the Nottingham Lyceum, visited us. He and two friends, Miss Winfield and Mr. Skerrit, have been giving mesmeric entertainments at Newport Pagnell. They introduced the chain march, which we hope to be able to carry out to perfection in future. The calisthenics were repeated for our visitors, which they appeared to enjoy.—T. T.

LIVERPOOL. Daulby Hall.—Attendance: Officers 11, children 39, visitors 15. Recitations by Edith Adamson, Maggie Sandham, Lillie Leckie, Eva Love, Edwin Cooper, Reginald Stretton, and Stanley Chiswell. We formed our sixth group, Mr. Joseph Stretton kindly undertaking the leadership. The children wore group badges for the first time and seemed much pleased with them. We hope to have suitable banners next Sunday.—Mas.

LONDON. Peckham, Winchester Hall.—Present, 31 officers and children. Reading by conductor, and recitations by Amy Veitch (very good), Selina Amery, Bertie Coleman. Groups formed under the four leaders present. If there are any spiritualists who could take the position of organist to our lyceum we should be glad to hear of them.

LONDON. Marylebone, 24, Harcourt Street, W.—Usual programme. Four groups were formed, led by Miss Smythe, Mr. H. Towns, M. J. and C.

White. Recitations by Willie, Harry, Horace, and Maud Towns, Anne Goddard and Lizzie Mason. We need a few earnest workers as leaders to help forward the good we are assuredly doing. We anticipate having a Christmas party for the children, funds permitting.—C. W.

MANCHESTER. Psychological Hall.—Attendance excellent, nearly 70 present. Programme fairly gone through, including recitations by Mr. A. Walker, Miss F. Dean, and Master E. Wallis, all well given. Several members were magnetized, with beneficial results. A few remarks by Mr. Crutchley, applicable to our progress, concluded a nice meeting.—A. S.

NOTTINGHAM.—About 30 present, and one visitor. There were two readings and one recitation. Groups: Liberty group—"The Biblical God compared with the God of the Spiritualists." The other groups took "Spiritualism for the Young." We commenced without Liberty group, all those members came in late. The marching and calisthenics, under Mr. Twoby, were well done.—E. J. O.

OLDHAM.—The young ladies in connection with the Lyceum gave a tea-party and entertainment on Saturday, none but spinsters being allowed to take part. Over 200 sat down to tea, and as provision had only been made for 100, the scene may be better imagined than described. The entertainment was presided over by Miss Horsman, and a better chairwoman could not have been found. She made an excellent speech. The programme included songs by Misses Halkyard, Ashworth, Taft, and B. Ashworth; duet by Misses Halkyard and Taft; pianoforte solos by Misses Rayner and Urmston; recitations by Misses Hilton, Horsman and Saxon; dialogue in six characters; Italian band in costume, which was greatly applauded, as also was the rendering of "John Brown's Wife," and "The House that Jack built." It was the best entertainment of the kind we have had, and great credit is due to the ladies under the able leadership of Miss Halkyard. The profits are expected to be over £5. The gentlemen will have something to do to beat the ladies.—J. S. G.

OLDHAM.—The Lyceumists assembled at 10 a.m. to perform their duties in the first part of the public session. Mr. A. Macentevy, with the assistance of Mr. Wm. Meekin and Miss Horsman, conducted both morning and afternoon. Individual development was represented by the following reciters: Misses M. A. Gould, Lenora Savage, L. Calvarley, M. J. Horrocks, Annie Eutwistle, S. J. Britland, also Masters F. Shaw, Geo. Emmott, T. Taylor, J. W. Butterworth, and readings by Miss L. A. Drinkwater and Mr. T. Taylor. Afternoon: Mr. J. Campion addressed the children on "Never Do Wrong," and received marked attention. Evening: Mr. Campion spoke on his experiences as an inquirer into spiritualism, and, by means of lively sallies, elicited the appreciation of a fair audience. This is the seventh open session, and it again accomplished its objects in rendering the Lyceum stronger, numerically and financially. The punctuality of the lyceumists was most refreshing, and we heartily trust it will continue.—W. H. W.

PENDLETON.—Morning: Invocation by Mr. Ellison. Present: 9 officers, 27 scholars, 3 visitors. Recitations by Dolly Mather, Emma Clarke, Emily Clarke, Ben Worthington, and John Jackson; readings by Sarah Armstrong, Miriam Pearson, Elizabeth Tipton, George Ellis, Ben Clarke, and Edward Clarke. Marching and calisthenics. Afternoon: Mr. John Crompton opened and closed with prayer. Present: 10 officers, 48 scholars, 8 visitors. Time taken up with marching.—H. J. D.

SOUTH SHIELDS.—Attendance: 50. Programme as usual. Recitation by F. Pinkney. Marching and calisthenics well conducted. We wish all young friends in the districts would come and assist us, as we have not enough leaders for the groups formed. If friends would do this, we should get on even better than we do now.—F. P.

SOWERBY BRIDGE.—Session led by Mr. Dixon, who gave two good musical readings. A good lecture on "Gambling" was read to the Excelsior group by Mrs. Greenwood in the morning. Afternoon, the same group was led by Mr. Lees, whose remarks were on the principles of elocution, and proved very interesting. Recitations by Miss C. Greenwood and Miss Thorp. A reading by Mr. Lees was much enjoyed. A good attendance. Open session next Sunday.—T. T. L.

WESTHOUGHTON.—Singing, reading, teacher Mr. R. J. Rigby, closing with singing.—T. H.

PROSPECTIVE ARRANGEMENTS.

PLAN OF SPEAKERS FOR DECEMBER.

- BACUP:** 8, Mr. B. Plant; 15, Mrs. Best; 22, Miss Walker; 29, Mr. Johnson.
- BLACKBURN:** 8, Mr. T. H. Hunt; 15, Mr. J. J. Morse; 22, Mr. J. Pemberton; 29, Mr. V. Wyldes.
- BRADFORD (Bowling, Harker Street):** 15, Mrs. Bennison; 22, Mr. Whitehead; 29, Mr. Thresh and Mr. Firth.
- BRADFORD (Milton Rooms, Westgate):** 8, Mr. Hopcroft; 15, Mrs. Wallis; 22, Mr. Wyldes; 29, Mrs. Craven.
- BRIGHOUSE (Oddfellows' Hall):** 8, Mrs. Butterfield; 15, Mrs. J. M. Smith; 22, Mr. J. Macdonald; 29, Mr. J. B. Tetlow.
- COWMS:** 8, Mr. Bamforth; 15, Miss Patefield; 22, Mrs. Bentley; 29, Mr. Newton.
- ECLESHELL:** 8, Mr. Marsden and Mrs. Webster; 15, Mrs. Jarvis; 22, Open; 29, Mr. Bloomfield and Mrs. Metcalfe.
- HUDDERSFIELD (Brook Street):** 8, Mrs. Gregg; 15, Mr. Wheeler; 22, Mr. Hepworth; 29, Mrs. Britten.
- HUDDERSFIELD (3, John Street):** 8, Mrs. Connell; 15, Mrs. Crossley; 22, Mrs. Wade; 29, Local.
- LEEDS (Psychological Hall):** 8, Open; 15, Mr. Hopwood; 22, Mr. Smith; 29, Mrs. Menmuir.
- LONDON (Peckham, Winchester Hall):** 8, Mrs. Stanley, 11 and 6-30; 15, Captain Pfoundes, 11, Mr. R. Wortley, 6-30; 22, Mr. W. E. Walker, 11 and 6-30; 29, Mr. J. Veitch, 11 and 6-30.
- LONDON (West Ham Lane, Stratford):** 8, Open Meeting; 15, Mrs. Yeeles; 22, Mrs. W. Stanley; 29, Mr. Dever Summers. Lyceum at 3.
- MANCHESTER (Collyhurst Road):** 8, Local; 15, Mr. E. Kelly; 22, Mr. J. T. Standish; 29, Mrs. J. A. Stansfield.
- SOUTH SHIELDS (19, Cambridge Street):** 8, Mr. J. Lashbrooke; 15, Mr. Wm. Murray; 22, Mr. J. Clare; 29, Mr. Westgarth; Jan. 4, Mr. Gilbertson.

BATLEY CARR.—Saturday, Nov. 30th: Tea and entertainment, contributed mostly by Miss Keevea, who is now closing her visit to Yorkshire. All friends wishful to have a social evening with her are earnestly invited. Tea at 4-30, entertainment at 7. Tickets, 6d. and 3d. Proceeds of both Saturday and Sunday towards the new building fund. On Sunday, Dec. 1st, she will speak for the last time in public before leaving for London.

BLACKBURN. Science and Art School, Paradise Lane.—Saturday, Nov. 30, a tea party at 7 p.m. prompt, when there will be dancing, singing, games, refreshments, &c. Tickets 6d. each. Proceeds to Building Fund.

BRADFORD. St. James's, Lower Ernest Street, near St. James's Market.—Sunday, December 1st, at 2-30, Lyceum open session; at 6-30, a service of song, "Rest at Last," will be given by the Lyceum members. Solos will be sung by Miss Bain and others. Collections will be made to help us to get new Manuals and other books. Hoping friends will rally round us and give us their hearty support.—J. H. S.

BRADFORD. Kensington Hall.—Dec. 8th: Two lectures will be given by G. A. Wright, the well-known medium. 2-30: "The Life to come"; 6-30: Six subjects from the audience. Clairvoyance at the close. Friends are earnestly invited.

DEWSBURY. Vulcan Road.—Saturday, Nov. 30th, tea meeting at 4-30. Adults, 6d.; Children, 3d.; after tea, 3d.—J. R.

ELLAND. Town Hall.—Special lectures by Mrs. Wallis, on Dec. 1st, at 2-30 and 6-30. Friends in the district earnestly invited.

HALIFAX. Winding Road.—Saturday, Nov. 30th, at 6 o'clock, grand reception of Mr. J. J. Morse, the great trance orator. Reception and concert till 7-30, when Mr. Morse will lecture on "My Four Years Experience in America." Admission: Front seats, 4d.; back seats, 2d. Sunday, December 1st, Mr. Morse will deliver orations in the Mechanics' Hall, at 2-30 and 6-30. Admission: Front seats, 6d.; back seats, 3d.; a few reserved seats one shilling each. On Monday, December 2nd, Mr. Morse will lecture at Winding Road. Collection at the door.

MR. J. S. SCHUTT has removed to 12, Gordon Street, Belgrave Road, Keighley. Secretaries please note.

LONDON (Zephyr Hall, Notting Hill Gate): On Dec. 1st, at 7 p.m., Capt. Pfoundes will lecture on "Buddhism—what it is and is not." A lecture will be given by Mr. J. J. Morse, on "The Relation of Spiritualism to the Liberal Thought of To-day," at the Victoria Hall, Archer Street, Bayswater, W., on Wednesday, December 4. Chairman: Mr. E. Dawson Rogers. Doors open at 7-30, commence at 8. Platform tickets (limited number) 5s.; reserved seats, 2s. 6d.; admission, 1s. and 6d. Tickets to be obtained of *Kensington News Office*, Bedford Terrace; *Kensington Springs Library*, 36, Kensington High Street; *Wade*, 98, Kensington High Street; *Miss Hayward*, 1, Bridge Road, Hammersmith; *George Gordon & Co.*, Archer Street, Bayswater; of all London Spiritualist Societies. *Special Notice*—All Secretaries of Societies and friends who have had tickets on sale are requested to kindly forward the amount for tickets sold of Mr. Morse's lecture, to Mr. Percy Smyth, 68, Cornwall Road, Bayswater, on Monday (2nd Dec), first post.

LONDON SPIRITUALISTS' FEDERATION.—The usual monthly gathering of the above will be held in connection with the Mile End Society, at Beaumont Street Assembly Rooms, Mile End Road, on Sunday, Dec. 1st, at 7 o'clock. Addresses by Mr. W. O. Drake, Mr. W. E. Long, Dr. Bowles Daly, and other speakers and mediums. Society delegates are reminded that important business will engross their attention, and it is hoped there will be a crowded attendance of local spiritualists.—W. E. Long, 19, Hill Street, Peckham.

NEWCASTLE.—December 1st. Alderman Barkas, F.G.S., at 6-30 p.m. Subject: "Why do I believe in Modern Spiritualism?" Questions will be answered at the close.

NORTH EASTERN FEDERATION OF SPIRITUALISTS.—The committee will meet in Newcastle-on-Tyne, on Sunday, December 1st, at 10-30 a.m., as the election of officers for the coming year will take place. It is hoped there will be a good attendance of representatives from all the societies in federation.

MR. W. V. WYLDEN will be at Nottingham, December 8th, not Colne.

OPENSHAW.—Dec. 1st: After the evening service, there will be a general meeting of members for election of officers for the following six months. All members are requested to attend.—T. C.

PENDLETON.—Dec. 1st: At 2-45, Mr. W. H. Wheeler, "Nature and Divine Providence." 6-30: "Theosophy, Freethought, and Spiritualism." Questions at close.

RAWTENSTALL.—On Saturday, Nov. 30th, at 7-30, we are having a surprise entertainment. Admission, 2d. Proceeds towards building fund. Sunday, Dec. 1st: Mr. Swindlehurst, at 2-30 and 6. At 6 p.m., a funeral discourse. The choir will sing special pieces.—W. P.

SLAITHWAITE. Laith Lane.—Miscellaneous entertainment, Nov. 30, at 7-30 prompt. Miss Florence Collins, soprano; Mr. F. Hepworth, comic (of Leeds); Brothers Wiggins, startling negro comedians. Accompanist, Mrs. R. Frances. Front seats, 1s.; second, 6d.; back, 3d.

SOUTH LONDON SPIRITUALISTS' SOCIETY.—In aid of the organ fund the President (Mr. J. T. Audy) will give a grand concert at the Norfolk Street Hall, Choumert Road, Peckham (frequent buses, trains, and trams to Rye Lane), on Tuesday, December 3rd, at 8 o'clock. The musical arrangements will be under the direction of Mr. Ernest Miles. Tickets 6d. and 1s., may be had at Winchester Hall, from any member of the committee, or from the hon. secretary, 99, Hill Street, Peckham.

SOUTH SHIELDS.—Saturday, Nov. 30th: A magic lantern entertainment will be given in aid of the Lyceum. Children 1d., adults, 2d.

SUNDERLAND.—Dec. 1, Avenue Theatre, 2-30 and 6-30, Messrs. Condon and Westgarth. Owing to great expense we have to make a charge of 2d. and 6d., Pit and Boxes.—G. W.

YEADON. People's Hall.—Dec. 1st, lectures by Mr. G. A. Wright. 2-30: "What is Spiritualism?" 6-30: Six subjects from the audience. Psychometry at the close. Chairman, Mr. A. Marshall.

We have been requested to announce that Mr. Joshua Taylor and Joseph Herbert Taylor have no connection with the Batley Society of Spiritualists. All reports must be addressed, for the present, to Mr. T. Greenhalgh, the Financial Secretary, Branch Road, Batley.

PASSING EVENTS AND COMMENTS.

SPECIAL NOTICE.—We deeply regret to learn from several correspondents that a portion of last week's issue of *The Two Worlds* was wrongly printed owing to a blunder on the part of the machinist. A perfect copy will be forwarded free, by return of post, to those who notify us that they have received the imperfect ones.

REPORTS.—Owing to the numerous reports now sent to us, and the limits of space available for their publication, we cannot print programmes of entertainments in full. We cannot allot more than *eight or ten lines to each report, unless of special interest.* Friends will oblige by condensing and merely sending us matter of real interest. Dry details are of little value. We do our best to oblige all, and publish as much as possible of what is sent in. Reports should be sent to 10, Petworth Street, to arrive Tuesday morning, at latest.

PASSED TO THE HIGHER LIFE.—Mr. Peter Lawson, one of the old faces always seen at the services in Liverpool, passed to the higher life on Wednesday, November 20th, after being confined to bed for seven weeks.

A MANCHESTER DEPÔT FOR SPIRITUAL AND PROGRESSIVE LITERATURE has been opened by Mrs. Wallis at 2, Victoria New Approach, Great Ducie Street, Strangeways, close to Ducie Bridge, where *The Two Worlds* and all progressive works can be obtained. Mrs. Wallis is also agent for all the *Alofas* preparations, and has a good supply on hand, likewise Goldsbrough's Embrocation. Mr. Younger's valuable "Magnetic and Botanic Physician" can be had there for 8s. 6d.

LONDON FEDERATION.—We receive the very pleasing intelligence that the earnest work of the federation has not been in vain. It is increasing rapidly in members and influence. This is indeed encouraging. Unity of heart and action will ultimately link spiritualists into a strong brotherhood, where practical work for human weal, and to alleviate human woe, will be increasingly possible of successful accomplishment. Shoulder to shoulder for humanity and the truth should be our motto.

PASSED TO THE HIGHER LIFE.—Mr. Wm. Logen, a member of the Wisbech Society, after long suffering, on Thursday, November 21st. His body was interred on Sunday afternoon at the Leverington Church Cemetery. Our orthodox friends hearing that we would take part in the funeral service, a magistrate and a solicitor went to our president, but did not succeed in frightening us as they thought they would. The procession left the deceased's house, followed by the friends and members singing, "Shall we gather at the river?" The clergyman of the parish met the coffin at the church door, and after his service was finished, we started to sing, "Tell me not in mournful numbers," and were startled by hearing the clerk, in a gruff voice, cry out, "I have received instructions to stop this," but no notice was taken of him. The guides of Mrs. Yeeles gave an able address and invocation, telling the friends not to mourn, for it was only the casket that was placed in the ground, their loved one was there himself looking on. These words comforted the mourners very much. We dispersed after baffling a very weak attempt to stop us from fulfilling our duty.

A PROSPEROUS SOCIETY.—A valued friend writes: "It was my good fortune to be present when the esteemed editor of *The Two Worlds* laid the foundation stone of the Spiritual Temple, in Oldham, about three years ago. Since then I have been on several occasions to the hearty services held there, and each time have wished that every spiritualist society were so organised, and so well conducted. On Nov. 10th I was attracted there to hear Mr. J. J. Morse, and was well remunerated for my trouble and expense, not only with respect to the intellectual and spiritual feast, but also with the arrangements made for refreshments for those coming from a distance at the modest sum of sixpence each. The first thing to attract my attention was the room itself, which had just been cleaned and beautified. Quite apart from anything else, there was a delightful feeling of harmony coming from the very mural surroundings, which displayed good taste. Next was a framed account showing receipts and disbursements to cover the cost of cleansing and beautifying, which amounted to a little over £21. This was hung at the platform end of the room, and showed that the money had been mainly accumulated by voluntary contributions of the members, together with £5 derived from a tea party, &c. Then there was a framed syllabus of Thursday evening lectures and readings, conducted by the members of a kind of intellectual improvement society. I was pleased to see a printed form showing a very practical division of duties of different committees of management, such as finance, room letting, engagement of speakers, lyceum, &c. Another pleasing fact was that the president neither spoke bad English nor attempted to make a speech. He read the lesson in a very creditable manner. I must here allude to the most important matter of all, and that is the *class of speaker* which the society places upon the platform. The Oldham society engages the best speakers of the movement, and pays their fees. When Mr. Morse was there the hall was packed with about 600 persons assembled to hear him, and I was told the room was almost too small for the night meetings when other popular mediums were present. Thus one thing is certain in the case of Oldham, paying mediums pays the society, and a large following of very respectable and intelligent people go to hear them. All methods must be judged by results, and the Oldham method having proved successful must be admitted to be at least practical, and in my opinion it is the most practical method. So far as I can judge, there is oneness of purpose, and unity of action both on the higher lines of intellectual culture and spiritual development. I have watched various societies and have invariably found that success has followed the qualities I have named, and failure has been clearly traceable to their absence. Unity and mutual forbearance should be our watchwords.—Yours faithfully,
"SPHINX."

FLOWERING ROOTS AND FRUIT TREES.—Now is the time to purchase the above, and readers in want of them cannot do better than send to Mr. D. Ward, of Wisbech. (See advt. card.)

CARDS.

Mrs. F. Taylor, Trance Speaker, 28, Council St., Vine St., Manchester.

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

"Magus" gives Map of Nativity and Planetary Aspects, with Mental, Psychic, and Spiritual Capabilities, Advice on Health, Wealth, Employment, Marriage, Travelling, Friends and Enemies, and proper destiny, with 2 years' directions from next birthday, 5s.; 5 years' directions, 7s. 6d.; 1 question, 1s. 6d. Time and place of Birth, Sex, and if married; when the exact time is not known, please send photo. Name anything special.—Address, "Magus," c/o John Spedding, Ellen Royd, Range Bank, Halifax.

ASTROLOGICAL PSYCHOMETRY.

Dr. J. Blackburn gives State of Health, Description of Ailment, and the time in which a Cure could be effected. Advice &c., fee 2s. Please send year of birth, day of month, and sex, and in all cases a Lock of Hair. Herbs gathered and medicines made under favourable planetary conditions, prices on application. Patients treated at their own home, or at my address, by medical electricity, massage, &c., &c. Those cases which have been pronounced Incurable taken in preference to all others.—8, Rose Mount, Keighley, Yorkshire.

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.

Mr. Tetlow, Speaker and Psychometrist, 46, Harrison St., Pendleton.

Mr. G. Walrond, Trance & Clairvoyant, Box 1854, Montreal, Canada.

Synthiel, Business Clairvoyant by appoint., 117, Leopold Rd., L'pool.

THE SAME OLD CHAP. R. H. NEPTUNE, Astrologer, 11, Bridge Street, Bristol, gives the events of life according to natural laws. Send stamped envelope for prospectus.

Mr. W. Addison, Inspirational Speaker, 30, George St., Wisbech.

Mr. Towns, Medical Diagnosis, Test and Business Clairvoyant, at home daily, and open to engagements. Address—124, Portobello Road, Notting Hill, London, W.

Astral Science.—Your Past, Present, and Future events of life. Advice thereon. Short advice this week 1s., send time of birth, and reply paid envelope. Address—Nadir Zenith, 8, Cross Street, Spennymoor.

LEO, Herbal and Magnetic Healer, Infallible Remedies, Treatment personally or by letter. Address Leo, 85, Lupton Street, Corn-wall Road, Manningham Lane, Bradford, Yorkshire.

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