

# THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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# PLATFORM GUIDE.

SUNDAY, DECEMBER 20, 1891.

Societies marked thus \* are affiliated with the National Federation.

- \* *Accrington*.—26, China St., Lyceum, 10-30; 2-30, 6-30, Miss Walker.  
*Armley (near Leeds)*.—Temperance Hall, 2-30, 6.  
*Ashington*.—New Hall, at 5 p.m.  
*Bacup*.—Meeting Room, Princess St., 2-30 and 6-30: Miss Gartside.  
*Barrow-in-Furness*.—82, Cavendish Street, at 11 and 6-30.  
*Batley Carr*.—Town St., Lyceum, 10, 2; 6-30, Mr. Armitage.  
*Batley*.—Wellington St., Lyceum 10, 1-45; 2-20, 6, Mrs. Hoyle.  
*Beeston*.—Temperance Hall, 2-30 and 6: Mr. Newton.  
*Belper*.—Jubilee Hall, 10, 2, Lyceum; 10-30, 6-30: Mr. W. Walker.  
*Bingley*.—Wellington St., 2-30, 6: Mr. Walker.  
*Birkenhead*.—84, Argyle St., 6-45. Thurs, 8, Public Séance, Mr. Beattie.  
*Birmingham*.—Oozells St. Board School, 6-30.  
 \* *Smethwick*.—43, Hume Street, 6-30: Mrs. Groom.  
 West End Chambers, Broad St. Corner.—At 11, Prof. Burton, "How to Read Character"; at 6-30, Mrs. Groom. Monday, Members' Circle. Thurs., 8, Clairvoyance and Psychometry.  
*Bishop Auckland*.—Temperance Hall, Gurney Villa, at 2 and 6.  
 \* *Blackburn*.—Old Grammar School, Freckleton St., 9-15, Lyceum; 11, Circle; 2-30, 6-30, Mr. J. C. Macdonald. Monday, at 7-45.  
*Blackpool*.—Mr. Milner's, 81, Albert Rd., 6-30. Wed, Private Circle, 7-30.  
 \* *Bolton*.—Bridgeman St. Baths, 2-30 and 6-30: Mr. Postlethwaite and Miss Murray.  
 \* *Spinners' Hall*, Town Hall Sq., Lyceum, at 10; 2-30 and 6-30.  
*Bradford*.—Walton St., Hall Lane, 2-30, 6: Mrs. Woolley. Mon., 7-30.  
 \* *Otley Road*, at 2-30 and 6: Mr. H. Crossley.  
 \* *Little Horton Lane*, 1, Spicer St., 2-30, 6: Mrs. Whiteoak.  
 \* *Milton Rooms*, Westgate, 10, Lyceum; 2-30 and 6, Mr. A. Moulson.  
 St. James's Church, Lower Ernest St., Developing Circle, 10-30; 2-30, 6-30, Mrs. Geo. Marshall.  
 448, Manchester Rd., 2-30, 6: Mr. L. Firth. Tuesday, at 8.  
*Bankfoot*.—Bentley's Yard, at 10-30, Circle; at 2-30 and 6, Mrs. Jarvis. Monday, 2-15. Wednesday, at 7-30.  
 \* *Birk Street*, Leeds Rd., 2-30, 6: Mr. Boocock.  
*Bowling*.—Harker St., 11, 2-30, 6: Mr. Crowther. Wed., 7-30.  
 Norton Gate, Manchester Rd., 2-30, 6: Mr. Williamson. Tues., 8.  
 \* *Brighouse*.—Oddfellows' Hall, Lyceum, 10-15; 2-30, 6, Mrs. J. M. Smith.  
 \* *Burnley*.—Hammerton St., Lyceum, 9-30; 2-30, 6, Mrs. Gregg.  
 \* *Robinson St.*, Lyceum, at 9-30; 2-30, 6: Mrs. Stansfield.  
 102, Padiham Road, 2-30 and 6-30: Mrs. Singleton. Tuesday and Thursday, Developing, 7-30. Wed., 7-30, Private Circle.  
 Maden Fold, at 2-30 and 6-30: Mr. J. Nuttall.  
*Burslem*.—Newcastle St., Lyceum, at 10-30; 2-30 and 6-30, Mr. G. A. Wright, and on Monday.  
*Byker*.—Back Wilfred Street, at 6-30.  
 \* *Cardiff*.—Hall, Queen St. Arcade, Lyceum, at 2-45; at 11 and 6-30.  
*Churwell*.—Low Fold, Lyceum, 10-30, 1-30; 2-30, 6, Mr. Wainwright.  
*Cleckheaton*.—Walker St., Lyceum, 9-45; 2-30, 6, Mr. and Mrs. Galley.  
 \* *Colne*.—Cloth Hall, Lyceum, at 10; 2-30 and 6-30, Mrs. Hyde.  
 \* *Cowms*.—Spiritual Rooms, 2-30, 6. Wed., 8, Circle.  
 \* *Darwen*.—Church Bank St., Lyceum, at 9-30; at 11, Circle; at 2-30 and 6-30, Mr. J. B. Tetlow.  
*Denholme*.—6, Blue Hill, at 2-30 and 6.  
*Derby*.—51, Crosby Street, at 6-30.  
*Dewsbury*.—Miss Firth's, Vulcan Road, at 2-30 and 6.  
*Exeter*.—Longbrook St. Chapel, 2-45 and 6-45.  
*Felling*.—Hall of Progress, Charlton Row, 6: A Lady Medium (Local).  
*Foleshill*.—Edgewick, 10-30, Circle; 6-30.  
*Gateshead*.—Mrs. Hall's Circle, 13, Cobourg St., at 6-30. Thursdays, 8.  
 1, Team Valley Terrace, off Askew Road, W., at 6-30: Mr. Philips.  
*Glasgow*.—Bannockburn Hall, Main St., 11-30, 6-30. Thursday, at 8.  
*Halifax*.—Winding Rd., 2-30, 6: Mr. J. Kitson. Monday, at 7-30.  
*Hanley*.—Hall, Marsh St., Lyceum, 10-30; 2-30, 6-30.  
*Heckmondwike*.—Assembly Room, Thomas Street, at 10, Lyceum; at 2-30, 6, Mrs. Dix. Thursday, at 7-30.  
 \* *Blanket Hall St.*, Lyceum, 10; 2-30, 6, Mr. & Mrs. Hargreaves. Monday, at 7-30. Public Circles, Mondays and Saturdays, at 7-30. Members', Tuesdays and Thursdays, at 7-30.  
 \* *Heywood*.—Moss Field, Lyceum, 10; 2-30 6: Miss Thorpe. Wed., 7-30.  
 \* *Huddersfield*.—Assembly Rooms, St. Peter's St., Lyceum; 2-30 and 6-30, Mr. Ringrose.  
 Institute, 8A, Station St., 2-30, 6-30: Mrs. Crossley.  
*Idle*.—2, Back Lane, Lyceum, 2-30, 6: Mrs. Ingham.  
*Keighley*.—Lyceum, East Parade, 2-30 and 6.  
 \* *Assembly Room*, Brunswick St., at 2-30 and 6: Mrs. Craven.  
 \* *Lancaster*.—Athenæum, St. Leonard's Gate, at 10-30, Lyceum; at 2-30 and 6-30, Mr. J. Swindlehurst.  
*Leeds*.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, 2-30 and 6-30: Mrs. Yarwood.  
 \* *Institute*, 25, Cookridge St., Lyceum, 10-30; 2-30 and 6-30, Mr. Rowling.  
*Leicester*.—Liberal Club, Town Hall Square, 2-30, Lyceum; 11, 6-30.  
 Millstone Lane Hall, Lyceum, 2-30; 10-30, 6-30.  
*Leigh*.—Newton Street, at 2-30 and 6-15.  
*Liverpool*.—Daulby Hall, Daulby Street, London Road, Lyceum, at 2-30; at 11 and 6-30, Mr. J. J. Morse, and on Monday, at 8. Wednesday, Debate (see Prospectives).  
*London*.—Camberwell Rd., 102.—At 7-30, Open meeting. Wednesdays, 7, Free Healing; at 8, Developing.  
*Oamberwell*.—811, Camberwell New Rd. (near the Green), at 11-15, Members' Séance; at 8, Lyceum; at 7, "Spiritualism and Christianity." No meetings on Dec. 24, 26, and 31.  
*Canning Town*.—2, Bradley Street, Beckton Road, at 7: Mr. J. Allen. Tuesday, Séance, at 7-30.  
*Clapham Junction*.—16, Queen's Parade, at 7-30.  
*Forest Hill*.—23, Devonshire Rd., 7: Mr. Hoperoff. Thurs, 8, Séance.  
*Islington*.—Wellington Hall, Upper Street, at 6-45.  
*Islington*.—10, Park St, Monday, 8, Healing. Tues., 8, Reception.  
*Kentish Town Rd.*.—Mr. Warren's, 245, at 7: Mr. Hensman; Séance, Mrs. Spring. Thursday, at 8, Mrs. Spring.

- King's Cross*.—46, Caledonian Rd. Saturday, at 7-30.  
*King's Cross*.—184, Copenhagen St., N., at 10-45: Members only; 6-45, open meeting.  
*Manor Park, Essex*.—14, Berkley Ter, White Post Lane, 11-30, Reception. Last Sun. in month, 7-15, experience meeting. Thurs., 11-30 a.m., inquirers' meeting. Fri., 8-15, p.m., for Spiritualists, mediums' conference. 1, Winifred Rd, White Post Lane. First Sunday in month, 7-15, reception. Tues., 8-15 p.m., experience. All meetings free.  
*Marylebone*.—86, High St., 7: Florence Marryat (see Prospectives).  
 \* *Notting Hill*.—124, Portobello Road. Tuesdays, at 8, Mr. Towns.  
*Peckham*.—Winchester Hall, 33, High St., at 11-15, Mr. Wright; at 7, Mr. Leach. Monday, at 8, Members' Circle. Thursday, at 8, Free Concert. Friday, at 8, Healing.  
*Shepherds' Bush*.—50, Becklow Rd., at 7: Mrs. Hawkins. Tues., 8, Mr. Norton. Thurs, Séance for Development. Saturday, 8.  
*Shepherds' Bush*.—14, Orchard Rd., Lyceum, at 3; 7, Mr. Pursey, "Miracles." Monday, at 8, Séance, Mrs. C. Spring. Tuesday, at 8, Séance, Mrs. Mason. Saturday, at 8.  
*Stepney*.—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday, at 8.  
*Stockwell*.—4, Sidney Rd., Tuesdays, at 6-30, Free Healing.  
*Stratford*.—Workman's Hall, West Ham Lane, E, at 7.  
*Tottenham Court Rd.*, 73.—Athenæum Hall, 7. (See Prospectives).  
*Longton*.—44, Church St., at 11 and 6-30: Mrs. Wright.  
 \* *Macclesfield*.—Cumberland St., Lyceum, at 10-30; 2-30 and 6-30, Mr. Minshull and Miss J. Bailey.  
 \* *Manchester*.—Temperance Hall, Tipping St., Lyceum, at 10; at 2-45 and 6-30, Mrs. Green. Bridge Street Chapel, Pin Mill Brow, at 10-45, Circle. Admission 2d.  
 Collyhurst Road, Lyceum, 10-30; 2-30, 6-30, Mr. Pilkington.  
 Edinburgh Hall, nr. Alexandra Park Gates, at 8 and 6-30: Miss C. H. M. Jones; 8 to 9, Circle, Members only, by Miss Jones.  
 10, Petworth St, Cheetham. Fridays, at 8, Séance.  
*Mexborough*.—Market Hall, at 2-30 and 6.  
 \* *Middlesbrough*.—Spiritual Hall, Newport Road, Lyceum & Phrenology, at 10-45, Circle; at 6-30, Mr. H. Hunt, till January.  
 Granville Rooms, Newport Road, at 10-30 and 6-30.  
*Morley*.—Church St., Lyceum, 10 and 2; 2-30 and 6, Mr. Farrar.  
 \* *Nelson*.—Bradley St., 2-30, 6: Mrs. Johnstone.  
 \* *Newcastle-on-Tyne*.—20, Nelson Street, at 2-15, Lyceum; at 6-30, Mrs. Britten (see Prospectives).  
*Newport (Mon.)*.—The Homestead, 60, William St., at 11 and 6-30.  
*North Shields*.—6, Camden St, Lyceum, 11; 6-15.  
 41, Borough Rd., at 6-30.  
*Northampton*.—Oddfellows' Hall, Newland, 2-30, 6-30: Local friends.  
 \* *Nottingham*.—Morley Hall, Shakespeare St., Lyceum, at 2-30; 10-45 and 6-30, Mrs. Barnes.  
 \* *Masonic Lecture Hall*, 10-45 and 6-30: Mr. J. C. Macdonald.  
 \* *Oldham*.—Temple, Union St., Lyceum, 9-45, 2; 2-30, 6-30, Song Service.  
 \* *Hall*, Bartlam Place, Horsedage St., Lyceum, 10 and 2; 3 and 6-30, Mrs. F. Taylor. Thursday, 7-45, Public Reception Circle.  
*Openshaw*.—Granville Hall (Liberal Club), George Street, Lyceum, at 9-15 and 2-15; at 10-30 and 6-30, Mr. W. Johnson.  
 \* *Parkgate*.—Bear Tree Rd., 10-30, Lyceum; 2-30, 6.  
 \* *Pendleton*.—Cobden St. (close to the Co-op. Hall), Lyceum, at 9-30 and 1-30; at 2-45 and 6-30, Mr. Hepworth.  
*Radcliffe*.—Spiritual Hall, 1, Railway Street, 2-30, 6-30.  
*Raustall*.—10-30, Lyceum; 2-30, 6, Mr. Moorey.  
*Rochdale*.—Regent Hall, 2-30, 6: Song Service, "Frozen to Death."  
 \* *Water Street*, at 2-30 and 6: Mr. Mayoh. Tuesday, at 7-30.  
 Penn St., 2-30, 6: Mrs. Shulver. Wed., 7-30, Circle.  
*Sheffield*.—Cocoa House, 175, Pond Street, at 8 and 7.  
 \* *Central Board School*, Orchard Lane, 2-30, 6-30. Wed., Mr. Shaw.  
*Shipley*.—Liberal Club, 2-30 and 6: Mr. Peel.  
 \* *Slaithwaite*.—Laith Lane, at 2-30 and 6: Mrs. Wallis.  
*South Shields*.—16, Cambridge St., 6: Mr. J. McKellar. Tues., 7-30.  
 \* *Sowerby Bridge*.—Hollins Lane, Lyceum, at 10-30 and 2-15; at 6-30, Miss Patefield.  
*Spennymoor*.—Central Hall, 2-30, 6. Thurs., 7-30. Helpers welcome.  
*Stockport*.—Hall, Wellington Road, near Heaton Lane, Lyceum, at 10; 2-30, 6-30, Mrs. J. A. Stansfield. Thursday, Private Circle, 7-30.  
*Stockton*.—21, Dovecot Street, at 6-30.  
*Sunderland*.—Centre House, High St., W., at 2-30, Lyceum; at 6-30, Mr. J. Wilkinson.  
 Monkwearmouth.—8, Ravensworth Terrace, 6-30.  
*Thornhill*.—At 2-30 and 6: Mrs. France.  
*Tunstall*.—13, Rathbone Street, at 6-30.  
*Tyne Dock*.—Exchange Buildings, 11, Lyceum; 6, Mr. W. Westgarth.  
 \* *Walsall*.—Central Hall, Lyceum, at 10; 11, 6-30, Mr. E. W. Wallis.  
*Westhoughton*.—Wingates, at 6-30: Mr. Shaw.  
*West Pelton*.—Co-operative Hall, Lyceum, at 10-30; at 2 and 5-30.  
 \* *West Vale*.—Green Lane, 2-30, 6, Mr. Leeder.  
*Whitworth*.—Reform Club, Spring Cottages, 2-30, 6: Mr. Newell.  
*Wibsey*.—Hardy Street, 2-30, 6.  
*Wisbech*.—Lecture Room, Public Hall, 6-45, Mr. Weaver.  
*Woodhouse*.—Talbot Buildings, Station Road, at 6-30.  
*Windhill*.—12, Cowling Road, 2-30, 6: Messrs. Craven and Hilton.  
*Yeadon*.—Town Side, at 2-30 and 6: Mr. and Mrs. Marshall.

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## THE ROSTRUM.

### THE PRACTICAL OUTCOME OF FEDERATION.

BY FRANK HEFWORTH.

(A paper read before the Leeds Discussion Class.)

THE subject of Federation has been clearly brought under the notice of Spiritualists; and, judging from the enthusiasm displayed by the monster gathering of representative Spiritualists at the Annual Conference on July 5th last, I feel convinced the majority of those present realized to some extent the undoubted benefits to be derived from Federation, and those who did not speak positively in favour of the project at least expressed a hope that an effort would be made to adopt some plan whereby individual Spiritualists and societies might feel they were bound together, strengthened, and protected by some recognized bond of unity capable of assisting the growth and development of the whole tree of Spiritual truth. That there were a few who disagreed with the methods adopted at the Conference is apparent by the correspondence which has appeared in, at least, one "organ" of the Spiritual press, in which the Non-Federationists, for such I presume they are, speak in most bitter, though to my mind absurd and illogical, terms anent Federation and all its efforts.

In one short essay it is impossible to deal exhaustively with detailed evidence in support of Federation, therefore I must content myself with trying to prove generally that Federation, upon just principles and for worthy objects, has always resulted in blessings to those who have participated in the maintenance of federal union.

If we turn to the social and domestic side of life we recognize the necessity of Federation, in order that the voice of the unconsidered masses may be heard and answered in regard to those forms of recreation and living that are conducive to the comfort of the labourer. I allude to the united cries of those men, women, and children in our towns who are crowded together in unhealthy dwellings, whose lives are one monotonous round of toil and pain, whose eyes are seldom feasted on a sight of the beautiful country in all its restful grandeur, and whose real wants can never be made known except from the strong pedestal of Federation, when an appeal goes forth, which often reaches even the heart of a Town Council, and as a result, recreation grounds, parks, and gardens are thus brought within reach of the suffering labourer.

I maintain that were it not for the united appeals of the class of people I refer to, our towns would not now be studded with the comparatively pretty public gardens, in which we may indulge in peaceful and joyous recreation, and which are rapidly increasing, and being improved to meet the wants of the people. In referring to the domestic side of life, I would call your attention to the Industrial Co-operative Societies, also the Artizans' Sick Benefit Societies, formed by the labouring classes, in the general interests of the labourer, the motto of which is, judging from the methods by which they are governed—"All for each, and each for all." Let me give you a few facts in support of my argument in reference to Co-operation on domestic lines, in our

own town, Leeds. The 88th half-yearly report of the doings of this society states that the sales have averaged £15,000 a week, a total increase of £35,605 over last half-year, and an increase of £51,933 over the corresponding period of last year. The number of members rejoicing in the benefits of co-operation in this town alone is 27,507, there being 1,077 added last year. On members' purchases, a dividend was declared of 2s. 8d. in the pound, the purchaser thus providing himself with a banking account, under this system of Federation by reason of his own purchases, the profits of which, under the system commonly in vogue, would have gone into the pocket of the individual trader, the consumer meanwhile receiving no better value for his purchase. The system of Federation adopted by the labouring classes, in order to provide against the ravaging hand of disease and death, is so highly admired and appreciated that I consider it superfluous to attempt to make its usefulness more apparent. I would like to say one word anent that system of Federation known as "Trades Unionism," the real Bogie Man to the rapacious and unscrupulous manufacturer and merchant in industrial and commercial life. In these days of cut-throat competition, the desire of the individual to rise in the eyes of the world, superior to his fellows, to amass enormous wealth at the expense of the health and comfort of those who are so unfortunately circumstanced that they must accept the dictatorial commands of their masters, has led to the unrighteous system known as sweating, wherein the poor victim so utterly loses his liberty owing to the oppressive burden laid upon him, that the increasing avarice of the tyrannical employer and the decreasing independence of the worker culminate in the starvation and half-wittedness of the latter, until prompted by the pangs of hunger, disease, and misery, he makes one superhuman effort and strikes for liberty. Individually, his effort is of no avail, his services are dispensed with, and though he may change his position geographically, he cannot improve his condition, for he discovers the ungodly system prevalent wherever he may turn. How does he then act? He takes counsel with his fellows who are labouring under the same iron rule. The result of their deliberations is the formation of a union, in which each agrees to labour in the interests of all. The demand for righteous dealing is heard in the innermost recesses of the "Sweater's" mansion, while the "spoiler" stands in awe, as the cemented multitude advances, and wrests from him that justice which he refuses willingly to accord to them. Every artizan and labourer in this country must realize the advantages gained to his class through the efforts of Federated powers.

If then, Federation is advantageous to man in domestic, social, and industrial circles, surely it may be also valuable in Spiritual circles. I consider that Federation amongst Spiritualists is particularly desirable at present.

My reasons for saying so are: We claim to possess a philosophy of life never yet excelled, a philosophy having for its basis demonstrated facts regarding man's Spiritual reality, a philosophy which, if rightly understood and acted upon, would revolutionize the whole realm of Spiritual thought. Individually, we are anxious that our philosophy should be understood by those around us, and we attempt to make known our principles only to be met with a shower of abuse from a strong body of self-satisfied opponents, who, at every opportunity, will boycott us for our efforts. Left alone, we grow weary of the task, commendable as it is, and in order to recuperate our exhausted energies, we seek the consoling influence of some social souls, and find in that companionship a strength and encouragement to renew our exertions. Argued outwardly, from individual to society, similar results

must follow. As Spiritualists we claim rights. We claim the right to think for ourselves within the limits of that God-given boon—Reason. We claim the right to give expression to our thoughts in accordance with our highest conceptions of decorum. We have many claims in common, and upon our common principles, Federation will prove a boon to us. Federated bodies can accomplish a difficult task with greater ease and better results than the struggling individual or society alone can show, and we are led to realize the force of the good old motto—"In Unity is Strength."

There are one or two special points which come within the scope of this paper. One is the necessity of Federation in regard to our lyceum and societary work.

The present system of separate government of lyceum and society, which I believe obtains to a very large extent, cannot be productive of very marked success or lasting harmony. I may be treading on somewhat delicate ground here, therefore I will move cautiously, yet none the less firmly. I do not disparage or underrate any efforts made by single individuals to sustain the lyceum; on the contrary, I honour them for their unselfish labours, knowing that such a work demands much self-sacrifice; but I believe these philanthropic souls are performing duties which societies have neglected, and hence my contention is with the society. In the interests of society and lyceum alike I contend there should neither be separate government nor separate purse. I think one of the first duties of a society is to manifest a deep interest in its lyceum and to ensure such interest. The society should take the management of its lyceum in hand; from the society's purse furnish the lyceum with all its requirements; and from the managing committee of the society furnish the officers of the lyceum. Under this system the society could at all times justifiably call the services of the lyceum to its aid in time of need, and the responsibility for the success of the lyceum would rest with the officers and members of the society. One word more. We need Federation amongst our own members. It is not enough that individuals should become financial members only. As a society we undertake the propagation of the principles of Spiritualism, and the public expression of these principles entails labour. To leave that labour to three, four, six, or twelve out of a possible fifty is unjust, to say the least, and my closing appeal is that the whole of our members will manifest a deep interest in the success of our movement by their willingness to become workers towards that end. This is my conception of Federation: Where everyone is willing to undertake that work he or she is capable of performing; where everyone seeks to become useful and harmonious, ever desiring and ready to accede to others the watchword of Federation—"UNITY WITH LIBERTY."

### IR-RELIGIOUS INTELLIGENCE.

Considerable excitement was caused last year by the announcement that the civil authorities at Naples had discovered a number of nuns immured in a convent where they were condemned to life-long imprisonment, the building being actually walled up to ensure absolute seclusion from the outside world. Hence their popular designation of the *Sepolte vive*, or buried alive. The municipal and police authorities reported that the inmates were in a condition not far removed from destitution, and conditions injurious both to mind and body. Clerical journals insisted that these reports contained gross exaggerations, and possibly the inspectors were so shocked by what they saw that there may have been some exaggerations. But the public authorities considered themselves justified in compelling the nuns to quit their living graves and go to habitations more fit for human beings.

What a glorious and ennobling faith which can produce such fruit as this! Surely there is no religion under the sun that is more calculated to debase human nature and destroy every element of manliness and womanliness than is that of Christianity. We are told that these nuns used to remain in their cells for the whole day, every day in the week, in silent prayer. They held no communication with any one, save in urgent cases, when they were allowed to ring a bell, and, on one of the sisters coming from the adjoining convent, communication was held with her through a small window. Once a mason had to be admitted to execute some indispensable work. He declared that the nuns never spoke to one another, and seemed to be immersed in sadness.—*Agnostic Journal*.

### GOOD WORDS FOR REFORMERS.

FROM a recent issue of the London *Star* we make the following cheering extracts concerning the subject of justice and equal rights between capital and labour, and methods of adjustment, of which we have often taken opportunities to speak on the Spiritual rostrum. We quote only such portions as will concisely illustrate the entire drift of the article.—Ed. T. W.

#### PROFIT SHARING.

The report which Mr. J. Lowry Whittle, of the Patent Office, has prepared for the Board of Trade contains a history of systems of profit sharing at present in operation in England and other countries. There are many forms of profit sharing. Some consist in not sharing profits, but in giving workmen occasional presents, which might as well take the form of increased wages; another system is intended to retain workmen in the same employment, whilst the highest form is on a basis of CO-OPERATION. All are intended, however, for the mutual benefit of employer and worker, and for preserving amiable relations between them. The forms which profit sharing most commonly take are:—

1. A thank-offering to workmen for the success of the year—or bonus system.
2. Creation of a benefit fund for workpeople.
3. Setting aside of a fund out of "extra wage" to enable employees to become partners in the business.
4. A real division of profits in proportion to the workers' contribution—in labour—to the business.

#### THE BONUS SYSTEM

may be considered the chrysalis stage of profit sharing. It does not really give the worker a pecuniary interest in the business. He is told to be a good boy and work well and he will have a little "toffee" at the end of the year. He may or he may not work well. It is because the workers' interest in the success of the business is not large enough that the bonus system has not been a conspicuous success.

#### THE STOCK SYSTEM

of profit sharing has been largely practised in France and recently adopted in England. Under this system a certain percentage of the "profits," a dividend on labour, is set aside to accumulate, so as to secure the workers a share in the business. In the case of the Woodhouse Mills, 10 per cent of the profits, after interest on capital is paid, go to a reserve fund, 40 to the managers to dispose of as they think best, and 50 per cent to labour, the portion going to each workman is placed to his account as share capital. The best and most successful system of

#### REAL PROFIT-SHARING

is that practised by the firm of Joubert, paper manufacturers, of Angoulême, and by Leclaire, house painter and decorator, Paris. The former firm has practised profit-sharing for 40 years. The rules for the distribution of profit are as follows:—

Twenty-five per cent of capital, of which 5 per cent goes to the reserve fund and 20 are allotted to share capital and to that of the co-operative depositors.

Seventy-five per cent of labour and intelligence, of which 6 per cent goes to M. Edgard Laroche-Joubert, 5 to Tudorie Laroche, 6 to the other three members of the board of directors, and 58 goes to the worker and for division amongst a certain number of customers "as long as the directors shall think fit," otherwise the whole shall be allotted to the "co-operatives of production."

All the employees may not be "co-operatives of production," but a large portion of the stock is held by them. In 1888, profits of participation to the employees, heads of departments, foremen, and workmen amounted to 128,494fr.; dividend on salaries and wages to 72,905fr.; dividend paid over and above 5 per cent interest on the capital possessed by the employees or workmen 24,397fr.; and dividend to customers 17,641fr. Leclaire's plan has been even more successful. According to the present organization of the firm, 5 per cent on the capital of 4,000,000fr. is deducted like wages from the gross profit. Fifty per cent of the net profits go as a reward to labour in cash, 25 per cent as reward to management, and 25 per cent to a great provident society which, by the liberality of M. Leclaire, has become half owner of the capital of the firm. This is the most successful instance of profit sharing on record. The success of profit sharing is limited to certain occupations or handicrafts which depend largely on the skill, originality, and attention of the workers. . . . It has been longest in operation, and has produced the best results in France, but



it is beginning to be adopted in this country. We have now 48 profit-sharing firms, and about the half of them were established last year."

We may add to this suggestive and hopeful article that from all the experiences that we have gathered up in this and other countries, we consider the system of profit-sharing at once the most equitable, just, and likely to *ensure profit*, by creating every man not only his own overseer, but by making each one's interest the interest of the entire concern. It offers a star of hope and encouragement to the toiling labourer which cannot fail to light his way to better fortunes, and, by giving him an object to toil for, makes capital and labour the right and left hand of the body politic of every great concern.—ED. T. W.

## THE MANCHESTER SPIRITUALISTS' CONFERENCE.

REPORTED BY E. FLINT.

DESPITE the unfavourable weather—all too well calculated to keep away evening pedestrians—these meetings continue to be very attractive, while good and attentive gatherings each week testify to the interest such discussions create. On Wednesday, December 2, a large meeting assembled at the Conference Room, in the Vegetarian Restaurant, Fountain Street, Manchester, when the subject for the evening was, according to announcement, opened up by Mrs. Hardinge Britten, with the question—

"WHAT SPIRITS ARE AMONGST US?"

Mr. Rayner, of Oldham, having been unanimously elected as chairman of the night, called upon Mrs. Britten to open up the subject of the occasion, which she did in substance as follows:—It must be conceded by all capable thinkers and well-read historians, that every religious faith that has ever dominated the mind of man has proceeded measurably, and taken shape and character from Spiritual revelations. The scriptures of antiquity, especially those of the Jews, give abundant accounts of the modes in which those revelations came, but they were always assumed to have been "miracles," suspensions of the ordinary laws of nature, and wrought either directly by the Deity in person, or a race of beings supposed to be His Ministers and Cabinet Council, called angels; or, when the miracle accomplished happened to be amongst a different nation or sect to the narrator, the workers were supposed to represent an opposition Government, labelled "The Devil and his Angels." Meantime, the human personages, through whom Spirit power was wrought, were called, in virtue of the same classification, "Prophets and Men of God"; or Witches and Wizards, and emissaries of Satan.

Within the last forty-three years a most wonderful revulsion of opinion has taken place in many millions of the earth's inhabitants in regard to the source and persons concerned in Spiritual powers and revelations. Whilst the most wonderful and widespread Spiritual outpouring ever recorded in history has flooded the earth during this last half century, every revelation, however produced, or in whatever form given, has been invariably accompanied by an intelligence claiming for itself to proceed from the spirits of those that once lived on earth, and, in the great majority of instances, to have been the spirits of our nearest and dearest friends and relatives. The *modus operandi* of Spiritual presences have corresponded generally with those recorded in ancient times, but the impelling motive for the visitation the modern spirits allege to be love and kindness to those they have left behind, a wish to atone for wrongs done, a desire for progress for themselves and instruction to humanity. They also claim that their various modes of signalling and influencing mortals are due to the knowledge which good and wise spirits acquired through arts and sciences learned on earth, especially in the departments of magnetism, physiology, chemistry, electricity, &c., and that this knowledge, utilized in the higher councils of the better world, has enabled them to arrange telegraphic communications with earth in strict harmony with the laws of nature, and through the magnetic auras of certain peculiarly constituted individuals, whose organisms supplied the necessary force, and were hence called "Mediums."

Now, none but those who have carefully watched and partaken of this wonderful Spiritual movement in many countries, for many years and under many circumstances, can imagine the fanaticism, folly, and error with which it has been received in all too many cases. Endless have been

the societies, "Apostolic orders," and self-constituted missions that have attempted to fasten their petty hobbies to the mighty car of Spiritualism—most of them, happily, dropping off by the way.

Of course, all this fantasy and crankism is due to the shameful ignorance in which humanity has been kept concerning Spirits and Spiritual gifts by those whose duty it was to teach the people who endowed them with wealth and power for that especial purpose. Passing over, however, all the endless array of wrongs which these subjects involve, I propose to limit my remarks to a brief consideration of the four most widespread theories which are at present put forth to answer the one question of the night, namely—"Who are the spirits now in communication with a vast majority of the human family?"

In the first place, I return to my earliest proposition, namely, that they are the spirits of human beings attracted to us by love, a desire to instruct us, or other personal motives. Secondly, it is asserted, by some individuals calling themselves "Occultists," that the communicants "are what they call "Elementary Spirits." Thirdly, they are claimed by Theosophists to be *spooks*, or *emanations from dead bodies*. The Theosophists divide up the one man at death into what they call seven principles. The three lowest they bury with the body; the three highest they send off somewhere in the universe, but never again to retain consciousness of who or what they were, and never more to return to earth. The fourth principle or emanation from the dead body, they identify with our Spirit friends, attributing to it the origin, growth, and progress of Spiritualism—and all its vast outpouring of phenomenal powers and wonders.

They further claim that these spooks, shells, or corpse lights only linger around the earth to do mischief and degrade the mediums and those they communicate with into lost and ruined men and women.

The fourth theory of "who are the spirits" is propounded by the very reverend the clergy, who, for the most part, agree that spirits *do* come; but what kind of spirits? "Why, even," say these high and mighty interpreters of Spiritual things, "all the spirits that came four or five thousand years ago were good; all that come now are bad; all that came to the Jews, in especial, were from God; all that come to Europeans and Americans are from the—other party. All the spirits of the Bible were angels, all those of the nineteenth century were devils." No use to argue—no use to ask why. The spirits of our fathers, mothers, children, friends, and kindred were all good and true whilst they dwelt in mortal form, and have become evil and Satanic when they cast off that mortal form. No use to talk of the good, the use, the blessing, reform, and progress these spirits have brought the world, and then gently suggest that if all this is the work of the devil and his legionaries, then that old party himself has been converted, and is now working for the enemy. "Whoever heard of the pews questioning the pulpit?" "The very fact that you Spiritualists allow this, is the best proof that you are working—not in the interests of the Church, hence—of course—lastly and in conclusion, it must be in the interests of Satan." "Great is Diana of the Ephesians!" and so the clergy settle their part of the problem.

As our reverend spiritual fathers form the fourth and last of our theoretical instructors, we will retrace our footsteps, and now return to number three—the Theosophists. Our first demand of them is, for direct proof of one single assertion they make. The hand is not the foot, the eye is not the mouth, yet these and all the diverse organs of the body dwell together, act in unity together, and die together. What proof can the Theosophists ever give that the organs of the mind, or the various powers of the soul, are cut up into separate entities, each going off upon their own account at death, and finally drifting into annihilation, as that state must surely be that quenches our individuality, destroys our consciousness, and becomes another being, or "Ego"? Next, what proof is there that the dead body gives off an emanation at all, and that if it does, the said emanation can communicate intelligently with mortals, has force enough to heave up ponderable bodies, pass matter through matter, draw, write, produce music, spirit portraits and spirit photographs, inspire the unlearned to speak with new tongues and give splendid addresses, produce wonderful visions, prophesy the future, reveal what is passing in distant places, see the secret things of our hearts, and plant the standards of a new faith all over the civilized world? Wonderful spooks! mighty emanations of dead bodies these! Better,

wiser, and far more powerful as corpse lights than ever they were as men—the shade, the breath of death then is mightier than the mightiest man! A goodly philosophy, truly. We say nothing of the re-incarnation, or going backwards and downwards theory, of Devachan, or any of the other baseless fabrics of Theosophic dreams, but we once more reiterate, “Where is your proof? Where your authority for all this stuff?” The answer comes, “From the Mahatmas.” “Indeed! who are the Mahatmas?” “Nobody knows.” “Where are the Mahatmas?” “Nobody can say.” “But if these Mahatmas are the authors of these tremendous tales we want to see them, to question them, to know where they get such a mumbo-jumbo philosophy from. Turn one of your Mahatmas loose in Manchester; let him come to this conference and see how soon we will find him out, and bring him to his proper level.” Here the Theosophist makes a sign, murmurs a password, gives a grip to the empty air, and—vanishes.

Now, as to the Occultists’ “Elementaries,” the same kind of argument addressed to the Theosophists will, of course, apply to them. The very term *elementary* signifies something inferior to and below man. How then, cries logic, can the inferior surpass the superior, or that which at best is but a part, a fragment, control and instruct the being who is the all, the apex and culmination of matter and mind upon earth? Granted that there are such existences as elementaries, where again is the proof, and will that proof stand the same tests as we can apply to Spiritualism any day and at any time or place in the presence of a competent medium?

Here, then, is our final conclusion. All the proofs, tests, powers, world-wide acceptance and evidence that the spirits of the new dispensation are human spirits, good, bad, and indifferent as they needs must be, if human nature is to be represented at all—all this is on the human side of the question. If they were all better than ourselves, we might be content to remain under their charge. If they were all worse than ourselves we might become angels to them in attempting to convert them. Seeing that they *are* good, bad, and indifferent, some far better, some far worse, we find quite sufficient proof that the spirits now in our midst are the arisen spirits of humanity become denizens of a higher and better world than that of earth.

At the conclusion of Mrs. Britten’s address, Mr. Shuttleworth, arguing from the Secularists’ standpoint, gave a witty and interesting ten minutes’ speech, denying Mrs. Britten’s claims altogether, on the ground that *he* did not know and had no experience of the proofs of spirit intercourse which she spoke of. He invoked the spirit of Parnell to come then and there and convince him, and, referring to Biblical accounts of spirit powers, challenged some “angel” to come and wrestle with him, and dislocate his thigh, as the Bible had reported in the case of Jacob. At the call of Mrs. Britten upon “dear, little Mrs. Green,” who was present, that lady gave a brief and modest account of her own clairvoyant perceptions of a spirit’s presence on the previous Sunday, and the recognition of the same, amply testified of by the chairman, who was also chairman on the occasion Mrs. Green referred to at Oldham.

Mr. Lowe, of Wilmslow, and Mr. Hesketh, of Manchester, gave pleasing remarks in defence of Mrs. Britten’s position. Mr. MacLean gave a capital definition of the wonders and powers of animal magnetism, and the action of mind upon mind, which, up to the present time, was the only explanation that had presented itself to his mind of the Spiritualistic theory.

Mr. Nichols, also a magnetizer and biologist, related in clear and touching language how far the magnetized spirits of his subjects has transcended his control, and passed beyond it into the realm of the freed and exalted spirit realms of exarnated humanity.

Some other speakers addressed the audience, whose names and remarks our reporter was unable to catch. The interest of this portion of the meeting centred upon capital addresses from Mr. E. W. Wallis and the chairman, Mr. Rayner, both of whom gave unanswerable proofs of human spirit presence, the truth of prophetic power, the goodness of attendant spirits, and the FACT that their manifestations were alike beyond dispute in evidence of the identity of human spirits and their control for good. In summing up the ideas that had been presented during the evening, Mrs. Britten said, with her accustomed power and logical acumen, that one of the worst features this great cause of Spiritualism had to contend with was the narrow and contemptible egotism of individuals who affirmed that Spiritualism could

not be true because *they did not know it, and that they would not believe it, because it had not come to them.* Briefly noting some of the marvellous manifestations which had come to and convinced the most illustrious personages of modern history—referring to the thousands of volumes of recorded testimony published by respectable, honourable, and authentic writers, and then pointing to the millions of all grades and shades of humanity who had accepted Spiritualism in every land of civilization upon the basis of PROVEN FACTS—she asked if all these millions, from the palace to the hut, were fools, and could not discern truth when presented to them, or knaves, and had conjoined in a world-wide conspiracy of deception? After complimenting each speaker, friends and antagonists alike, Mrs. Britten closed the evening’s most interesting exercises by urging upon all present the value of such discussions and instructive exchanges of thought.

### OUR DAILY MEETINGS.

As we pass on through life each day  
How many meet we on our way,  
In seeming joy;  
With lithesome step and tranquil face,  
Without an outward mark to trace,  
Grief’s sore alloy,  
No unmistakable sign to tell,  
That all that looks not sad, is well.  
  
Yet that which outward seems so fair—  
Looks smooth and calm untouch’d with care,  
To outward gaze;  
Could we but tell—not looking in,  
The heartfelt grief that lies within,  
’Twould sorrow raise—  
And knew how little were their joy,  
We’d pity more that pass us by.

1, Crescent View,  
Peel Park, Salford.

—Jas. A. Monk.

### QUESTION DEPARTMENT.

#### HOW SHALL WE KNOW OUR LOVED ONES IN HEAVEN?

DEAR MADAM,—Please say how we shall recognize our loved ones in the spirit world. Family ties, I suppose, still exist there, and the parent, wife, and child who have loved with a love unspeakable will naturally wish to be reunited. Please reply, and oblige,  
BON ACCORD.

#### ANSWER.

Loving friends and kindred, children and parents, keep watch and ward over those they have left behind, and still know and still love their earthly charge even when they themselves are forgotten.

Infants and children of tender age are nurtured and cared for by spirit fathers and mothers, and a part of their training is to be brought to the homes of their earthly parents and there instructed in the sweet offices of love and inspiration. Thus they learn to know brothers, sisters, and other dear ones who may have no knowledge of them. In spirit life the aged grow back to maturity, the young springing up to the same point; but all spirits are attracted to their human loves, and, in their world of higher and wider perception, keep perfect cognizance of those they have left behind. As all recognition of identity, as well as character, is the result of *perception*, or the sixth and grand spiritual sense, so the newly born spirits, on entering the spheres, realize by this sixth sense their friends and kindred as surely as do the spirits who have watched over them recognize their earthly charge.

Dear Madam,—Is it possible for a disembodied spirit to become insane? Or is there any proof of any such alleged fact?—Yours truly,  
JNO. AINSWORTH.

14, Clare Street, Blackpool, Nov. 27th, 1891.

#### ANSWER.

The disembodied spirit of one who has been insane for any length of time prior to death will not enter the spheres insane, but the capacity for thought, reflection, and the exercise of the reasoning faculties having long remained dormant, will require time and the aid of kind ministering spirits to culture and restore to practical use, the powers held in abeyance. Still there are well recorded differences even in this respect. Insanity on earth is invariably produced by some physical disability. Its source may be in the body, nervous system, brain, or a portion only of the brain,



such as the undue and excessive use of one or more particular organs of the brain — vaguely termed the mind. Whatever be the physical cause, the spirit is simply deprived of the means of legitimate expression because the bodily instrument is out of order and cannot respond to the impressions made upon it. In some cases therefore, the very moment that defective physical instrument is removed by death, sense, reason, all that constitute a sane mind are set free, and the spirit's restoration to sanity is instantaneous. There is yet one more condition, and one that the Editor has beheld painfully realized, and that is when a spirit who has quitted an insane (*i.e.*) a disordered earthly tenement, tries to communicate with friends left behind. In this case it sometimes happens that the spirit returning through the magnetism of its former life realizes by psychometric impression its recent earthly conditions, and *seems to have renewed its insane state*. Such a manifestation, however, is rare and never permanent, for once more we insist that insanity proceeds *a priori* from physical causes, and these removed, the spirit *cannot* be insane.

Dear Madam,—Please pardon me for writing you on what may seem foolishness. For the last four years I have investigated Spiritualism, but at circles I do not get any such intelligence as I receive alone. In the morning before I rise, and when my husband has gone to his work, I seem to feel spirits coming round me. I see them also and sometimes they speak to me, yet it is none I ever knew in earth life. The other morning the spirit of a lady came, and I asked her if I could not be used to convince others. I understood her to say "Not yet," in the direct voice. Could you kindly explain this, or do you think I dream it? I seem to be wide awake? After these experiences I have a heavy feeling in my head, but this soon leaves me. Hoping you will be able to read this, as I am no scholar, I enclose my address, but sign myself a

CONSTANT READER OF *The Two Worlds*.

#### ANSWER.

We would strongly advise the writer not to encourage the idea that she is visited by spirits, unless they tell her so through other mediumship than her own. She may be, and no doubt is, a medium, but individuals have to be very cautious how they cherish ideas that may prove to be hallucinations. If the enquirer is visited by *wise* and *judicious* spirits they should give her tests of their power, such as telling her of matters beyond her knowledge—of events that come to pass after they are told of—in short, unless the intelligence given affords *proof* positive that it is *not her own mind*, we advise that she rejects it as evidence of spirit control. Some investigators have progressed beyond the necessity for tests, but they are the safeguard of those who are not sufficiently experienced to do without them. Sit in circles, and if the spirits cannot confirm what you think you receive there, quietly wait for tests given to yourself to PROVE a spiritual agency.

Blandford, Dorset.

Dear Madam,—Since taking up the study of Spiritualism some three years ago, I have often felt inclined to pay some attention to dreams. Of course I am aware these are often caused by excitement, indigestion, and other contraventions of the laws of health. In the preface to Vol. I. of Lacy's "Prophetical Warnings," I find that the first symptoms of his mediumistic powers came immediately on first awakening from sleep. I have a lady friend who is said to be mediumistic. She is, I believe, totally ignorant of any such power, and I have refrained from informing her that I myself have, through a medium whose honesty I have no reason to doubt, been assured that such is the case, preferring to leave her mind undisturbed and wait the natural free evolution of the power. Recently a dream has appeared to this lady twice in the course of a week. Although making no comment thereon, I am curious to know whether the circumstance may be taken as the first sign of her mediumistic power? and whether you have any knowledge that such a sign has ever led to the maturity, or rather exercise, of mediumistic power by a private or professional medium? Kindly give me your opinion through the columns of *The Two Worlds*, with any hint or direction which you can advise being taken in order to develop this Spiritual gift. Whilst writing you, allow me the pleasure of expressing my thanks for, and high appreciation of, your various writings in *The Two Worlds*. Your answers to knotty points and severe attacks give me especial delight.—I am, madam, yours faithfully,

J. T. S.

#### ANSWER.

All mediums are liable to receive true and often interesting impressions in sleep. Visions, instructive and noteworthy too, are often given in what are called "dreams," but all dreamers are not necessarily mediums. The lady you inquire about may be of too positive a nature to yield to spirit control, yet she may have clairvoyant perceptions in sleep which she could not realize in waking hours. Again, spirits can often make impressions on the sleeper's brain in dreams, presenting symbols or even direct intelligence which the wakeful mind could not receive. Writing—as the Editor always does—answers to questions under control, we are now impressed to advise our questioner to make no direct effort to cultivate his friend's powers. If they can be unfolded, her spirit friends will find the means to do so. If not, harm may ensue from unwise attempts at influence.

The Question Department will be resumed early next year.—Ed. T. W.

#### FINDS NEAR BAGDAD.

TEN THOUSAND TABLETS IN AN ENORMOUS BUILDING.  
POSSIBLY ANTEDILUVIAN RECORDS.

On a certain evening, during a discussion which took place on a paper read at the Victoria Institute, Mr. Rassam, the well-known discoverer of Assyrian relics, said: "In March last I went out again to the East, as you know I am always doing, for the purpose of finding out the old cities which lie buried there. As I was journeying on one occasion in pursuit of this object, I met with an Arab who told me that he knew of an old ruined city, the remains of which were to be found within five hours of Bagdad—that is to say, taking the computation of three miles an hour, the place he knew of was fifteen miles from Bagdad. As we were travelling along the route pointed out by the Arab, we came at a distance of four hours' journeying upon an old ruin that I had never seen before—a ruin of great magnitude—so large, indeed, that it must be about three miles in circumference, I at first thought that this was the place of which my guide had spoken. We went onward, and at last the Arab showed me a most wonderful ruin. I set to work and excavated there, but I saw nothing of any antiquarian value. I afterwards went back to the place I had first seen, and commenced a thorough search there. The result was after digging for four days we came upon the top of some walls. This induced us to persevere with increased ardour, and we soon found that we had come upon an enormous building in which we began to find inscriptions. I may here say that I am not an Assyrian reader. I am only a discoverer of Assyrian relics, which I send to the British Museum, where those who have made Assyriology a study interpret the inscriptions I find. We first of all discovered four rooms, and then came upon a fifth. They were what I should call generally of the Assyrian or Babylonian order, and paved with bricks or stones, but the fifth was paved with asphalt, the discovery of which brought to my mind Solomon's saying: 'There is nothing new under the sun.' Previous to this I had always thought that asphalt was a modern invention. Singular as this discovery was, we dug through the asphalt, and in a short time we were rewarded by coming upon a coffer, on which we found inscriptions. From this coffer we took two cylinders. These were covered with inscriptions which are supposed to be the most important records of the oldest city in the world, founded, as historians tell us, by Noah after the flood, and where according to tradition, Noah buried the antediluvian records. Well, I had to come home, but I left some workmen continuing the operations at the spot, and I have ascertained that they have found, after a few days' more digging, that in one of the rooms there was a channel, and inside that channel there were records inscribed on nearly 10,000 tablets. These tablets are all coming to England, and may contain something of even greater value than anything that has hitherto been discovered in the course of our Eastern researches."—*Times*.

Don't forget, in the next (CHRISTMAS) Number Mrs. Britten's splendid story, "Mary Macdonald; or A True Ministering Angel upon Earth."

OFFICE OF "THE TWO WORLDS,"  
73A, CORPORATION STREET, MANCHESTER.

*The People's Popular Penny Spiritual Paper.*

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

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## THE TWO WORLDS.

Editor:

MRS. EMMA HARDINGE BRITTEN.

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

Sub-Editor and General Manager:

E. W. WALLIS.

To whom Reports, Announcements, and Items for Passing Events and Advertisements should be sent to 73A, Corporation Street, Manchester, so as to be delivered not later than Tuesday mornings.

FRIDAY, DECEMBER 18, 1891.

#### PRIZE STORY NOTICE.

THE first instalment of our first new prize story, entitled—

"ON THE WILD CORNISH COAST;  
OR,  
RETRIBUTION,"

will be commenced in our first issue for the New Year. The sum of five guineas having been sent, as announced, to the talented author, W. A. Carlile, Esq., 165, Bevington Road, Aston, Birmingham, five shillings of this sum has been generously donated by Mr. Carlile to the fund for leaflet literature.

N.B.—The Fourth Volume of *The Two Worlds* concludes with our next number.

#### SPIRITUALISTS, AWAKE!

ONCE more we appeal to the true Spiritualists and capable thinkers of the United Kingdom of Great Britain and Ireland to be up and doing. A great Spiritual outpouring is upon the earth—one such as the world has never before witnessed—one which in breadth, widespread actuality and supermundane origin has never before been engraved upon the page of history. And whilst the rain of these inexhaustible dews from a spirit world of being are falling thick and fast upon all nations, let no class or country murmur because they think they are not represented in the full measure appropriated to others.

In this respect we ask, where does the fault lie? Emphatically we answer, and that, from assured knowledge, with the Spiritualists themselves, and not with the spirits. There is spirit power enough, mediumistic power in nearly every home, psychometric power in every town, village, castle, or barn in every civilized land to fill up a much larger journal than this in the record.

To remove the reproach from yourselves, and your murmurings from your representative press, two things are needed. First: Circles at home, in which one, if not more, of every half-dozen sitters will, in some half-dozen sittings, BE SURE to display some phases of medium power. Next: Reports of good lectures, reform or religious items, sent printed or written, to this Journal, which all concerned with emphatically desire to make THE PEOPLE'S PAPER with more constancy and diligence than formerly. Remember the poor Editor is one; the United Kingdom Spiritualists are many. The one cannot read every paper or know what is going on in every home or district, whilst the thousands, individually,

may know, and, collectively, may be represented. Think of this, Spiritualists, and once more we cry BE UP AND DOING! Or, it may be that now, as in the last days of the old Jewish dispensation, the revelation rejected by the Jews and given to the Gentiles, may be acted out again in these modern times by the spirits of the new dispensation, who, leaving the cold and apathetic Conservatives of selfish home privileges, will confer their blessings of spiritual light and life upon those nations who are most prompt to give again of the bread of life and light even as they have received it.

We have so seldom, if ever, been favoured with communications from our brother Spiritualists of the Emerald Isle, that we take advantage of the receipt of the following prose poem from County Donegal, to call attention to the progressive ideas therein contained. We give Dr. Sharpe's contribution not for the sake of jingling rhymes or smooth measures, but because the ideas are stirring and excellent; also because we want to bridge over the distance between the various sections of the United Kingdom. *Verbum sap*—Ed. T. W.

#### MODERN IDOLATRY AND THE NEW LIFE.

ALL who would the Father worship  
Must worship Him in truth and spirit;  
Prayers in words without the spirit  
Dull the heart and chill the senses:  
Hollow words repeated over  
In a synagogue or temple,  
In a mosque or Christian chapel,  
Are idolatries in essence,  
Words external in their nature.

Hence Christ Jesus, in Judea,  
Called the Jews a generation  
Both idolatrous and wicked.\*

But apart from formal worship,  
When the salt has lost its savour,  
May be heard the Gospel-message  
As of old it was delivered  
To the multitudes in darkness;  
For a mighty fermentation  
For the leaven of conviction,  
And the force of demonstration.

Now has come again the advent,  
Grand outpourings of the spirit,  
When the young men see in visions,  
And the children of the people  
Fill the rôle of priest and prophet;  
When the babes in human learning  
Teach the sages of the nations,  
Breaking up their old opinions  
With the pungency of new thought,  
Till men cry out in their anger—  
"Who are these, the innovators,  
Coming to disturb our slumbers  
With their knocks and table-tappings?"

In these latter days returning,  
As of old it was predicted,  
Comes anew the Gospel-message  
With a further revelation,  
With a mightier unfolding  
And a broader demonstration,  
Rolling back the tide of darkness,  
Liberating souls from bondage,  
Giving proof to all the people,  
Proof anew unto the people,  
To the learned and the simple,  
Of a wondrous evolution,  
Of a mighty compensation  
For the present toil and trouble  
In the fast approaching future.

In the over crowded cities,  
In the streets, and lanes, and alleys,  
In the fields, and on the highways,  
From the North to distant India,  
With the force of full conviction  
Based on facts beyond disputing,  
Is the ancient message sounded:  
Sounded from the press and pulpit  
By the writer and the preacher  
And the unassuming layman.

\* According to Swedenborg and others this is the only meaning of the word rendered "adulterous" in Bible versions.



In the broad lands of the Far West  
On the rolling Plains and Prairies,  
In the Pine Woods by the great lakes,  
In the little Wooden Churches  
Of the rising forest cities  
Many teachers may be met with,  
Simple, zealous, unaffected,  
Who with force of love abounding  
Kindle new life in the people.

Other teachers great and noble,  
Beacon lights amid the darkness,  
Full of eloquence and wisdom,  
Learned in the lore of ages,  
With the glow of inspiration  
In their eyes and on their foreheads,  
Lead the mind to higher reaches,  
Kindling thought and aspiration,  
Pointing man to high ideals  
Ideals all divine and perfect  
Of the Godhead manifested.

Thus adown the generations  
Grow the tares and wheat together,  
Not by man to be divided  
Till the harvest time be ended.

Of the tares are many species,  
Each their destiny unfolding  
In their divers grades of being ;  
Choosing evil while it pleases,  
Falling lower still and lower ;  
Choosing evil till they know it,  
Till their eyes are open to it ;  
Longing then for something better  
Choosing good and rising higher ;  
Slowly learning by experience  
To be gentle, meek, and lowly,  
To be children of the Father,  
Loving, kind, and tender hearted.

But the hybrid imitations  
Through the wheat fields are unnumbered,  
And by sight hard is the trial  
To distinguish or detect them.  
Yet of hollow idol worship,—  
Greatest of the great delusions—  
Is the trading in religion  
With the clang of brazen trumpet,  
For the sake of loaves and fishes,  
For the sake of wealth and station  
And commendable appearance ;  
While unchanged and unenlightened,  
Living in Egyptian darkness,  
Slaves to anger, pride, and passion,  
Haughty, churlish, avaricious,  
Only Christians by persuasion,  
Christians in their own opinion,  
Praising God, and serving Mammon ;  
Doing what they call their duty  
By respectable church going,  
By frequenting mass and meeting  
With a round of sermonising ;  
Talking much about "the new life,"  
Knowing nothing of its meaning,  
Of its hidden germination,  
Of its spiritual unfolding ;  
Like the seedlet of the mustard  
Springing upwards in the sunshine,  
Growing with the growth of herbage,  
With the rapid growth of herbage ;  
Yet not resting with the mustard,  
But advancing far beyond it  
And attaining to the stature  
Of a tree, with spreading branches,  
Living through the generations  
And affording rest and shelter  
To the feathered tribes of heaven.

So they talk about "the new life,"  
Feeling nothing of its power,  
Of its mighty exultation  
In a love beyond their knowing,  
Of its wondrous transformation,  
Of its kindling inspiration ;

Like the glowing light of heaven  
With the soul of love within it,  
Such life is the birth of spirit  
Polarized to life eternal ;  
Life, to which all things are lawful,  
Having passed from Egypt's bondage  
Through the desert into freedom ;  
Into freedom and fruition,  
Love and wisdom reunited.

*Bundoran, Donegal.*

—*Wm. Sharpe, M.D.*

## SPARKS FROM THE FOUNDRIES OF PROGRESS.

### INSPIRATIONAL ASTRONOMY.

It is an astonishing fact that the two moons of Mars, so recently discovered, were referred to with much accuracy of description by both Voltaire and Dean Swift in their satirical writings, thus anticipating astronomical science, at which their sarcasms were aimed, by a century. It was all guess on their part, but assuredly one of the most remarkable guesses ever made. Describing his voyage to Laputa, which was inhabited by a people given over to the science of astronomy, Gulliver says : "They have likewise discovered two lesser stars or satellites which revolve about Mars, whereof the innermost is distant from the planet exactly three of its diameters, and the outermost five of its diameters of the planet ; the former revolves in the space of ten hours, and the latter in twenty-one and a half hours." Now, the fact is, as discovered only the other day, that Mars really has two moons, an inner and an outer one. The diameter of Mars being a little over 4,000 miles, Gulliver's estimate for the distance of the inner moon from the planet was about 12,000 miles whereas it is actually 10,000 miles away. For the outer moon Gulliver gives 20,000 miles as the distance, which is really only 15,000 miles. So he was only 2,000 miles off the fact as to one moon, and 5,000 miles as to the other. Gulliver mentions the time of revolution for the inner moon as seven and a half hours ; it is actually ten hours. The time for the outer moon is set down by the imaginary traveller at twenty and a half hours ; in fact, it is a little over thirty hours. Pretty good for a guess at moons that never offered to human observers until a century later the slightest evidence of their existence. Voltaire described the journey of Micromegas, an inhabitant of Sirius, who left the great Dog Star for a visit to the solar system. "He travelled," wrote the satirist, "about 100,000,000 of leagues after leaving Jupiter. Coasting by Mars, he saw two moons circling about the planet, which have hitherto escaped the observation of astronomers on the earth." Professor Hall has named his moons Diemos and Phebos, after the attendants of Mars, who are spoken of in Book XV. of Homer's Iliad as helping to accoutre the God of War for conflict.

He spake and summoned Fear and Flight to yoke  
His steeds and put his glorious armour on.

—*The Better Way.*

### A CHINESE WONDER.

In 1430 A.D., after nineteen years of ceaseless labour and an expenditure of about £800,000, the Chinese Government finished the wonderful porcelain tower at Nankin, which stood for nearly four and a quarter centuries, until 1856, the most marvellous building ever erected by human hands. It was of octagonal form, 260 feet in height, with nine storeys, each having a cornice and gallery without. The name of porcelain tower was applied to this unique structure on account of the fact that the whole of the outside work was covered with porcelain slabs of various sizes and colours, but principally of red, white, yellow, and green. At every one of its nine storeys the projecting roof of the gallery was covered with green tiles, each corner being provided with a bell varying in weight from 300 to 1,000 pounds.

There were 152 bells in all, each so nicely balanced as to rock back and forth as they were swayed by the breezes, giving out a continuous strain of beautiful but weird music. Ranged in rows between the bells were 128 brass, bronze, and silver lamps, which were lighted every night in the year. The apex of the tower, starting from its base at the 250 foot level, and extending upwards for a height of ten feet, was a monster gilded pine-apple, surmounted by a copper ball about two feet in diameter.

## OPEN COURT CORRESPONDENCE.

[The Editor cannot be held responsible for any opinions published under the above heading. All correspondents, though signing initials or any *nom de plume* they choose, must send their names and addresses to the Editor in token of good faith, as no anonymous communications can be noticed. Harsh personalities must be avoided, and correspondents are kindly reminded that our space is limited, hence brief letters—each in turn to be inserted as opportunity permits—will be most acceptable.]

## SPLENDID MEDIUMSHIP.

Dear Friend,—In your recent article in the *Two Worlds* on Mrs. Annie Abbott, you refer to Mrs. Everitt, and in describing what you and others have seen, you certainly have not overstated what has actually taken place on various occasions in the presence of many witnesses, as a few extracts from my diary will show. Our large dining-table, weighing at least 10 stone, two gentlemen seated on it, and a musical box which plays 12 airs, has moved about with apparent ease to tunes played, Mrs. Everitt only slightly touching it with the tips of her fingers. At the last note of the air played, the table would jump up completely off the floor, coming down with great force. Two tables, each of which Mrs. Everitt slightly touched with the tips of her fingers, have kept time to tunes played on the piano. When at a friend's house, I talking on one side of the fireplace, Mrs. Everitt on the other side, with her back towards a table standing at the end of a long drawing room, in the afternoon of a bright summer's day, my friend called my attention to the table moving towards Mrs. Everitt, and when about two-thirds the length of the room it rushed up to her, which as a matter of course very much startled her. At a séance quite recently the table at which we were sitting was lifted up some fifteen inches and suspended in the air while several questions were asked, and answered by its moving up and down without anyone touching it.

Again, when staying at Hull with a friend, various persons present were trying the strength of their nerves by taking hold of the handles of an electric machine. We asked Mrs. Everitt to do the same, but she felt not the least inconvenience, although our friend had turned on all the force the machine was capable of producing. We now formed a circuit by taking hold of hands and the handles attached to the battery. We all felt the electric current except Mrs. Everitt; she felt nothing. She seemed to be a negative link in the chain, the current passing from the person on her right to the one on her left, as though she were not present, and we were given to understand by raps that our invisible friends were protecting her from its influence. When we asked them to withdraw their protection she felt it as keenly, if not more so, than any one present. Within the last few weeks while staying at the house of a scientist, the same experiments were tried, with the same results.

I might fill the pages of *The Two Worlds* relating incidents of an inexplicable nature apart from our theory. One more case I may mention.

We, a party of twelve, returning from a public meeting—all Spiritualists—took the train at King's Cross, and had a compartment to ourselves. The train stopped in the tunnel, and we thought something was wrong, and that perhaps workmen were repairing the road, by the powerful blows that were being dealt on our carriage. We opened the window and looked out, but all was dark; no one to be seen, but the blows continued. At last it was suggested that it might be the spirits. We asked, and in reply the blows were dealt louder and quicker as an expression of delight that we had made the discovery. These blows were continued for miles, loud enough for us to converse with above the noise of the train. We also had raps on pieces of music, sticks, umbrellas, &c., during our journey to Finchley. This memorable séance, some of those present having never heard a spirit rap before, was quite voluntary on the part of our invisible friends, no one expecting such an outburst of spirit power, but all were delighted.

I thought these hasty jottings, confirmatory of your remarks, might be interesting to many of your readers.—Yours faithfully,  
Hendon, London, N.W. T. EVERITT.

Queen's Gate, London, December 5, 1891.

"Dear Madam,—Gleaning, as we do, so much wide-spread information of all that is transpiring 'abroad and at home' through your valuable paper, I almost wonder that we have not seen a reprint of one of Hudson Tuttle's grand and comprehensive articles on the 'exhibits' promised at the Great Columbian Fair, announced to take place at Chicago next year, I believe. I have never visited the United States, but shall do so on that memorable occasion; and the very first member of our glorious cause I shall seek to interview, will be Hudson Tuttle—one of the grandest and, to my mind, the most philosophic writers of our great Spiritual Dispensation. Deeming that you who are ever so consistent a friend of the people, and a pleader against their wrongs, must have overlooked Hudson Tuttle's splendid article, I venture to enclose it, as a contribution to your 'Open Court,' also as an additional suggestion to all friends of the world's workers to remember the real factors of the wealth which successful merchants, traders, and manufacturers enjoy. I wish that the picture of the Palace and the Tenement House could be painted, printed, and engraved all over the world.—Very truly, your admiring friend,  
J. S. S."

[Hudson Tuttle's article, as sent by the above writer.]

## TOILERS AND REAPERS.

BY HUDSON TUTTLE.

WHILE the managers of the Columbian Fair are searching the world over for attractions, the unique, the bizarre, the instructive, amusing, interesting, the appliances of luxury, and the colossal engine, whose brawny arm can hold in check the strain of 10,000 horses, there is one presentation they have not thought of.

They show the products of labour. They ought to place the labourer and his surroundings side by side with his product. Let the world of pleasure, of money, and of leisure see the homes of the men

and women who fill the spacious floors with the admirable products of their industry. By the side of the buildings, which represent the pride of the States and emulation of foreign nations, should be placed the cabins of the labourers, of miners, ironworkers, railroad builders, tenements of the hopeless factory hands and pieceworkers, who from day to day struggle on the verge of starvation.

Build the model warship, costing a million dollars, with its black-throated cannon to maim and kill. The nation is opulent; the political orators are shouting that this is the land of Egypt on a colossal scale, and there is so much wealth we know not what to do with it. Build the warship, that the whole world may see how expert we are in killing men, but build also the cabins of the coalminer and ironworker who created the material out of which it is formed.

There it is! A kennel of one room in which the family live, eat, and sleep. A kennel! The owners of the mine would scorn to put their dogs in such a place. There are some broken chairs, and the window-panes are supplied with old hats and bundles of rags. Supper is prepared. There is no cloth on the pine table, on which are some bread, cheap vegetables, and perhaps a bit of cold meat. The unkempt children are ravenously waiting, and the mother gives them some bread and sends them away. Let this domestic drama be enacted in full. Darkness gathers, and in the shadow the father comes. All the bright day he has been down in the dark and noisome mine. In all his life he has rarely seen the sun. His face has the weary, hopeless expression of an over-worked animal. He has no pride of personal appearance, and his affections have been blunted by his toil. Behind him slouches a lad who, early sent into the shaft, knows of nothing except the use of pick and shovel. They enter, and without a word sit down at the table and devour their supper. Then they go out. Where? To complete the stage-setting there must be a saloon, owned by the lords of the mine. It is furnished with luxurious seats and made in every way attractive. Over-worked men, men who for all the hours of the day have strained bone and muscle, or felt the more wearing nervous strain of fear of falling roofs, or of fire and choke-damp, have a craving for stimulant. They might receive it in better food and the affections of refined homes. In their ignorance they rush to its crude gratification in beer and whisky, by which for the time they are raised out of the dead reality. Have it all; have the coarse song, the coarser joke and story; the brutalising effects of overwork, starvation, and alcohol; have the result of monopolising greed, the full presentation of the slavery of labour.

Have the tenement room, with one side taken away, so that the public may plainly see how live and work the slaves who produce the colossal fortunes of the Marshalls and Fields, the Stewarts, the Wanamakers, who strut in the glory of power, while a room, a large family calls home, with one dingy window, old blankets on the floor for beds, and this family keeping boarders. There are several women, homeless elsewhere, who gather in this kennel that they may make the same fire warm them all and save the inexorable rent which is drawn with the remorselessness of the vampire. They are all at work, even to the ten-year-old girl, whose sallow pinched face shows the fast inroads of disease.

They are not there because indolent; they are there because they work. They have by circumstances, over which they had no control, been made workers and workers only. They are all at work; they are at work before the roar of the great city arises on the dusky air of morning; they are at work when the midnight lamps flicker over the deserted streets. They have bread and tea, for they have found that tea is a stimulant, taking the place of food. They are making cloaks for a merchant prince, whose daughter, arrayed in filmy silks and glittering with diamonds, if she visits the Fair, may learn from the scene the source of the plethora of wealth which enables her to squander on an hour's pleasure the earnings of a toiler's life. Perhaps she may learn that the jewels glittering on her white fingers are the crystallized tears of the agony of blasted hopes, toiling in pain and hunger. Making cloaks for an employer who is a Church member in high standing, and to the words of the preacher, "As ye would others would do unto you, do ye even so unto them," cries "Amen!" Making cloaks, sewing fourteen and sixteen hours for the princely wages of \$3.50 a week.

By all means have the luxurious tapestry of the palace put by its side; open the narrow room, crowded in which are the women, who by excessive toil have a single dollar per week for board.

And in that vast hall, where the railroads exhibit the titanic engines and machinery by which they are wrought, have the hut of the man who made the road-bed, or the section hand who repairs and guards it. Small space will be required. It is a poor sty of unplanned pine, ornamented with knots, perhaps half-covered with whitewash; a cleated door, a small window in front; the low rafters from the ceiling; it is wainscoted with dirt. The floor is carpeted with dirt, except a faded breadth by the door surreptitiously taken from the rubbish heap, and spread there in mockery of the ways of the wealthy.

Numerous children, unwashed, unkempt, play in the doorway or on the bare ground in front, where a hungry goat and some ducks are waiting to snatch the crust from their hands. The mother, in faded gown and with a face faded to haggardness, is preparing breakfast. It is just light. The first whistle has sounded. She will let her husband sleep as long as she can. She takes his tin pail; in it she places a bit of meat and some bread. There is a cup she fills with coffee. She works mechanically. There is no dainty touch of love or the magnetism of affection. She crushes on the lid, turns and calls that the breakfast is ready. Her husband arouses; puts on the coarse, patched overalls, which are not overalls, for they are the whole suit. Perhaps he washes himself, perhaps not, and with a weary slouch sits down to the table. He quickly finishes it, for the last whistle will soon sound, calling the tin-pail battalions to the daily battle for life and the lives of their dependents. Let the scene be presented in full—the palaces of Vanderbilt and Scott and Depew side by side with this squalid home (?) of Barney Flinigan.

What soothes suffering, what sanctifies labour, what makes a man good, strong, wise, patient, benevolent, just, and at the same time humble and great, worthy of liberty, is to have before him the perpetual vision of a better world casting its rays through the darkness of this life.



## PLATFORM RECORD.

*The Editors do not hold themselves responsible for the opinions expressed, or for the accuracy of the statements made, in the reports, and earnestly request secretaries to use the utmost care to make their communications brief, pointed, and reliable.*

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

ACCRINGTON. 26, China Street.—Dec. 6: Mr. Swindlehurst gave excellent lectures on "Social Salvation," at night, to a large audience. Dec. 13: Mrs. Wade related "How I became a Spiritualist," which was very interesting. Evening, on "Agnosticism, Theosophy, and Spiritualism," a good sound address. A few clairvoyant descriptions at both services.—J. H.

ARMLEY. Temperance Hall.—Mr. Hargreaves gave good practical addresses to crowded audiences. Many came to scorn, but they were made to think. Since our misfortune we have been looked upon as a strange kind of people, and Spiritualism as a mystery, which they would like to solve. If nothing else, it has advertised Spiritualism. Mrs. Hargreaves gave good clairvoyance. One young man had a name and description given to him which will make him investigate further. Good comes out of evil.—R. P.

BATLEY.—Mr. Woodcock's first visit. Afternoon: An interesting discourse on "Man, a Spiritual Being." Evening: Mr. Woodcock read an essay on "Thought," which showed that he is a deep thinker, and is trying to solve the mystery of our being.

BIRMINGHAM. Oozell Street.—Thursday, Dec. 10: Weekly circle, at the Broad Street Corner Coffee House. Dec. 13: We had the pleasure of having Mr. Wyldes at both morning and evening meetings. Psychometry, as usual, excellent.

BIRMINGHAM. West End Chambers, 7, Broad Street Corner.—Morning: Professor Burton, phrenologist, on "Benevolence." The majority of public institutions were the outcome of this trait of character. It was benevolence which led many people to take up Socialism. 6-30: Mr. Tibbitts, of Walsall, spoke well on "Spiritualism, the Need of the Age," because it answered the cry of the human heart.

BLACKBURN.—Our local mediums, Mr. George Edwards and Miss J. Bailey. The former delivered trance addresses "On Brightest England," and "Spiritual Progress." Both were handled in a very able manner. Miss Bailey's clairvoyant descriptions were again very clear and accurate. Afternoon: 10 recognized out of 11, the one not immediately recognized being given to a boy who was requested to make enquiries on reaching home. Evening: 15, all immediately recognized on being given. Very large audiences. Crowded out at night. Monday: Mr. George Edwards gave an earnest address on "Light, Love, and Liberty," followed by Miss J. Bailey giving 13 clairvoyant descriptions, 12 immediately recognized.

BOLTON. Bridgeman Street Baths.—Afternoon: Mr. Sutcliffe gave an address and psychometry to a moderate audience. Evening: "Spiritualism and Christianity Contrasted," to a full audience. Psychometry very good. Meetings next Sunday in the large assembly room. Any person by giving in their name to the president, Mr. Peters, can have the *Two Worlds* delivered at their homes each Friday, or it can be had at the rooms on Sundays.—T. T.

BOLTON. Old Spinners' Hall.—Mrs. Johnstone gave, as usual, good addresses to crowded audiences, with good clairvoyance, all recognized but two. Would we had more earnest mediums like her.—H. G.

BRADFORD. Birk Street.—Dec. 6: Mr. Campion discoursed on "Humanity's Needs," in an able manner. He showed how the angels are sad and sorrowful because poor humanity is suffering and groaning owing to greed and selfishness. Men and women ought to assert themselves and be slaves no longer. The discourses were listened to with rapt attention. If the advice given were put into practice we should have a better influence with the masses.—M. C. [Too late last week.]

BRADFORD. 448, Manchester Road.—Morning: Circle. Twenty-two present. A very harmonious feeling. Afternoon: Mrs. Thornton's address on "Lead us not into temptation," &c., was ably given. Good audience. Evening: Subject, "A Spirit Experience in Earth Life," by a Swiss girl, was also well and satisfactorily delivered. Clairvoyance and psychometry very good.—F. A.

BRADFORD. Norton Gate.—Mr. G. A. Wright's illustrated lecture, "A night with great men," was highly appreciated. Character reading very good. Dec. 8: His subject, "Heaven, Hell, and Purgatory," was instructive, contrasting theologian teaching with Spiritualism. Psychometric tests exceptionally startling. Dec. 13: Mr. Bloomfield, on "Spiritualism in the Bible and Spiritualism of the present day" and "Collective Opinions," which were creditably dealt with. Successful clairvoyance.—S. C.

BRADFORD. St. James's.—Morning: Circle. A good, harmonious meeting. Afternoon: Mrs. Whiteoak's guides spoke very ably on "Death, where is thy sting?" &c. Through Spiritualism the sting of death was removed and the grave vanquished. Evening: "Light out of darkness, gain after loss." A very clever and interesting discourse. Most successful clairvoyance at both meetings.

BURNLEY. Robinson Street.—Mrs. Butterfield took subjects, "The Religion of Humanity," and "Covet ye the best gifts of the spirit." Abundant Biblical evidence was given of their beneficent application. How the rack, the stake, the gibbet, and screw had been used, with other methods, by the State and priest, in the name of the Christian's God, to stamp out the most precious evidences of immortality. With great earnestness the control asserted that the various gifts of spirit were in full exercise among the Spiritualists who have acquired knowledge how to use them. These gifts are interlaced in our being from the beginnings of man's advent on the earth, and will continue along the corridors of time yet to travel by our successors.

BURNLEY. 102, Padiham Road.—Our local mediums, Mrs. Bennett and Mrs. Hope, gave interesting and instructive addresses on religious subjects. Several tests and good clairvoyance, mostly recognized.

BURNLEY. Maden Fold.—Mr. J. Walsh's guides discoursed on, "By their fruits ye shall know them." A very instructing and elevating discourse. May we live in accordance with the "highest promptings of the spirit within."—G. H. E.

CARDIFF.—At the Psychological Hall, Dec. 6, Mr. Victor Wyldes delivered powerful addresses upon "The Philosophy of Life," and "The Spiritualism of the Bible." On Monday Mr. Wyldes gave an address on "Practical Intuition," followed by psychometric descriptions of a most interesting and highly-successful character.—E. A.

CLECKHEATON.—Our esteemed friend Mr. Armitage, the old pioneer Spiritualist, in the afternoon took subjects from the audience and gave great satisfaction. Evening, his guides took subjects from the audience and dwelt on them in a masterly manner. All seemed highly satisfied. A very good day, fair attendances.

DARWEN. Church Bank Street.—Mr. J. Pilkington, of Bolton, spoke on "God the embryo of all that is, and the creator of all worlds," and "Does death end all? Evolution a spiritual or natural law." We cannot speak too highly of these addresses. They excelled all expectations, and were much enjoyed. Clairvoyance after each address by Miss Murray, of Blackburn, was also very good, nearly all recognized. Splendid audiences.

FELLING. Hall of Progress.—Mrs. Caldwell was with us. The first three who went to the platform had made their minds up not to recognize any of the descriptions given. They belong to Felling and are enemies to the cause. Many in the audience fully recognized the friends described to them. The medium got on well after they were done with, and gave general satisfaction.

GATESHEAD. Team Valley Terrace.—Dec. 9: A successful coffee supper, for the good of our new hall. After supper some members gave interesting experiences. Sunday evening, Mr. Weightman's guide spoke well on "There is no death, but a continuation of progress." Mr. Stevenson also gave an interesting address.

HALIFAX. Winding Road.—Mrs. Berry being unable to come, we found an able substitute in Mr. W. Galley, who spoke on "Spiritualism and Prayer," and "The signs of the times," to very large audiences, in a manner which spoke well for our cause. Next Monday evening Mrs. Hoyle will give clairvoyance for the benefit of the organ fund.—F. A. M.

HECKMONDWIKE. Blanket Hall Street.—Disappointed of our medium, owing to sickness, we took the services ourselves. Afternoon: Mr. Hodgson related how mysteriously he was led into Spiritualism, and the blessings he had received from its truths, which caused many persons to shed tears. Mrs. Styles' guide spoke a few words of comfort, as also did Mr. Burden. The evening was devoted to a memorial service for a brother worker, who, since passing on, has made his influence known, and wished us to have a service, and invite his widow. Before the commencement, the organist, Mr. T. Ogram, played Luther's Hymn. Mr. Hodgson played the trumpet passages in the ante-room, which was very impressive, many giving way to tears. Mr. Ogram, president, spoke on "The grass withereth, the flower fadeth, man dieth and passeth away, and where is he?" He pointed out from the facts he had ascertained that our friend had lived a honest, upright, religious, and sober life, trying to do good. He bore his affliction patiently and never murmured. Describing the various sights which he saw before passing away, his last words were that he knew "the light was shining before him." All seemed highly satisfied, and much sympathy was felt for the bereaved widow.

HEYWOOD.—Mrs. Crossley delivered very instructive addresses on "The Teachings of Spiritualism in accordance with the Bible," and "Home, the Material and the Spiritual," showing the necessity of progression here, with a strict regard for duty, in order to realize and enjoy progression hereafter.—M. D.

HUDDERSFIELD. St. Peter Street.—An excellent day with our esteemed friend Mrs. Wallis. Splendid addresses and the interesting and beautiful ceremony of naming a child. Crowded audience.—J. B.

LIVERPOOL. Daulby Hall.—Mrs. Green spoke on "The Spiritual Need of the Age," and "The Realities of Spirit Life." Good attendance. The clairvoyant descriptions after each address were particularly successful; in nearly every case they were recognized, and in most cases names were given, which added much to the satisfaction of the recipients and the audience. Monday evening, Mrs. Mynsbrugge read a paper on "Money and Thrift," which was followed by a lively and useful discussion.

LONDON. 311, Camberwell New Road.—We regretted the absence of Mr. W. E. Long through ill-health, but had a very successful evening with other members, who acquitted themselves with credit. Mrs. Kemmish kindly gave a spiritual reading on "The Reality and Nearness of the Spirit World." Messrs. Perry and Ward put forward some excellent thoughts. Mr. Coote concluded with psychometry.

LONDON. Clapham Junction. 16, Queen's Parade.—"Video" gave an excellent address upon "The Resurrection," after reading from 1 Corinthians, chapter 15. He asked who amongst the creedal high-salaried churches could give evidence of continued existence? He briefly reviewed the teachings of Spiritualism regarding death, heaven, and hell, and showed the great necessity for individual spirit communion upon a rational and scientific basis, so as to present the facts to the world in orderly array.—W. W. G.

LONDON. Forest Hill. 23, Devonshire Road.—A splendid address from the words "Now is the accepted time." The speaker showed how the word "Now" was eternal. Many beautiful thoughts were expressed, and an interesting discussion followed.—H. W. B.

LONDON. Shepherds Bush. 14, Orchard Road.—Mr. Mason gave remarkably good clairvoyant descriptions of spirit friends, to the evident satisfaction of one and all.

MACOLESFIELD.—Mr. Wheeler was unable to come. Mr. Tetlow, as Federation secretary, sent Mr. Buckley to supply the vacancy, who spoke on "Angel visitants," and "Our ambitions." Our friend is a young medium not fully developed. He has decided on the very commendable plan of educating himself as much as possible. There is no doubt in 12 months' time he will have greatly improved.—W. P.

MANCHESTER. Collyhurst Road.—Through illness our planned speaker was absent, and our colleague, Mr. Haggitt, very kindly gave his services. After reading an extract he spoke on "The origin of man considered in the light of evolution and compared with the theological theory," and "Sectarian creedalism and its effect upon humanity." Although suffering from a cold, he spoke powerfully and well. We thank him for his prompt assistance.—T. T.

MANCHESTER. Edinboro' Hall.—A fair day with Mr. Moorey, whose guides discoursed on "Man a progressive being," and gave some



splendid tests in psychometry and clairvoyant delineations. After evening service, circle, 8 to 9. We thank Mr. Moorey and guides for making it such a grand success, and hope to give it the wished-for impetus next Sunday, with Miss C. H. M. Jones, of Liverpool, in our midst.—J. G. M.

NELSON. Bradley Fold.—Through sickness Mrs. Carr was unable to attend. Mr. Lomax consented to fill her place. He ably spoke on "Man in search of his God," and "Light, more Light," throwing much light upon the supposed mysteries of the Bible. Audiences moderate and attentive. Clairvoyance good.—J. W.

NEWCASTLE-ON-TYNE.—Mr. J. S. Roberts gave an eloquent discourse, entitled "Telepathy and Double Consciousness," which was attentively listened to, and seemed to give general satisfaction to a fair audience.

NEWPORT (Mon.)—Mr. Victor Wyldes delivered an inspirational lecture on Wednesday, upon "Some Great Bible Psychometrists," to a fair audience. The experiments were very successful.—J.

NORTHAMPTON.—Mr. Ashby, of Leicester, had very good attendance at both meetings. He was very good and clear with his clairvoyant descriptions, in a great many instances giving name in full, much to the surprise of many strangers, and no doubt set them thinking.

NOTTINGHAM. Morley Hall.—Mrs. Barnes's controls spoke on the "Narrative of the woman taken in adultery," which afforded excellent testimony of the mediumship of Jesus. He throughout spoke of "His Father" as the source of his authority, and when questioned, apparently oblivious of his surroundings, "wrote on the ground." He evidently received the answer as a writing medium does, and then said, as every medium for good has done since, "What the Father teacheth me that give I unto you." A good address and an average audience.—J. W. B.

OPENSHAW. Granville Hall.—A capital day with Mr. Wallis, who lectured morning and evening upon subjects from the audience, such as "Why is there need of a coming religion, and what will it be?" "The Philosophy of Mediumship;" "The Heaven of the Infant." Good practical discourses, giving forth lucid information upon the many points raised, each and all expressing themselves that it is good for us to be here.—J. G.

OLDHAM. Bartlam Place.—Thursday, public circle. The Brothers Lamb, of Manchester, partly officiated, Mr. Wheeler giving several psychometric tests. Good attendance. Sunday: A good day with Mr. R. A. Brown, who spoke on "The Work of Spiritualism and Duty of Spiritualists," and "Spiritualism, Nature's Schoolmaster." Moderate attendances.—V. T.

RAWTENSTALL. Afternoon, a public circle. Evening, some lyceum scholars were presented with prizes. Mr. Ridehalgh, of Bacup, promised about fifteen months since that he would present those scholars who had the highest number of marks with an extra prize, but through some misunderstanding the committee failed to notify Mr. Ridehalgh. He, however, has given according to promise, and should have been with us on Sunday evening to present, but was unable to do so, but a friend performed the pleasant duty for him. The committee are heartily thankful to Mr. Ridehalgh for the presents, which were in the form of six books, one each to six scholars.—W. P.

ROCHDALE. Penn Street.—Being disappointed by Mrs. Yarwood, good work was done by Mrs. Horrocks, whose psychometry gave great satisfaction. Good clairvoyance from Mr. Manning; all recognized. Room crowded. We are making members every week.

ROCHDALE. Water Street.—Splendid audiences listened to Miss Walker (the room in the evening being filled to overflowing) and seemed deeply interested. After each address she gave clairvoyant descriptions, which were eminently satisfactory. She not only gave a very clear and minute description of the spirit forms but also in some cases added the names, by which they were instantly recognized.

SHEFFIELD. Central Board School.—December 6: Grand day with Mr. W. Inman. Several subjects dealt with to the satisfaction of all. Two remarkable clairvoyant tests given to strangers after evening lecture and highly appreciated. Will friends please note change of residence—Mr. S. Long, 81, Nursery Street.

SOUTH SHIELDS. 16, Cambridge Street.—Dec. 8: Usual meeting. Mr. Wm. Gilbertson's guides gave an address on "The Spiritual surroundings of the Sitters," and afterwards gave good tests. Nearly all recognized. Dec. 13: Mr. J. McKellar's guides pleasingly named a child, and spoke on "Spiritualism the need of the age," proving in a plain and concise manner that immortality is a fact. Very good audience.

STOCKPORT.—Mr. Mayoh ably showed how we were justified in the views we hold, and how incompetent our opponents were from a lack of knowledge to comprehend the high moral philosophy of our system. Night: The strife and wars between the adherents of the Roman and Greek Churches were dealt with, and the command of the reputed founder of Christianity. "See that ye love one another," seemed to have had no effect. Mr. Mayoh was earnest and logical.—T. E.

THORNHILL.—Saturday: Tea party and enjoyable evening with the guides of Mr. Holehouse, of Belper, who gave his experience on Sunday afternoon. In the evening, "The Prodigal Son," which was listened to very attentively.—J. H.

TYNE DOCK.—Dec. 6: Mr. J. Moorhouse gave a capital address on "Thoughtfulness and Spiritual-mindedness." Dec. 9: Annual meeting. A very favourable financial report was given. Officers for the ensuing year were elected, and with this meeting closed another year of good solid work. Dec. 13: Mr. J. Gardener favoured us with a splendid lecture on "The Life and Character of General Garfield."

WALSALL. Central Hall.—A very instructive and interesting address from Major-General Phelps on "Indian Facts and Problems." It was very good of him to come through such miserable weather, and we heartily thank him for his kindly help.—S. B. B.

WHETSTONE.—Mr. Tinson, of Leicester, gave a very interesting lecture, in which he described the physical, mental, and spiritual differences in man, and illustrated same by several very good psychometrical delineations, also readings and advices through psychomancy, which, given in public, evoked rounds of applause, the descriptions being so accurate. The hall crowded to standing, so that many could not get in. One old lady was described as a nurse, and having attended certain cases only known to herself, and each were readily recognized and the patients described. The controls gave excellent advice in a

case of an ulcerated leg, which is rapidly improving by the treatment, after eighteen months' useless doctoring.

WINDHILL.—December 10: Mrs. Mercer spoke on "A new Heaven and a new Earth, wherein dwelleth righteousness," in a very intelligent manner. Very good audience. December 13: Mr. Dawson spoke eloquently on "Going and coming back." Questions from the audience. (Please write on one side of the paper only.)

WISBECH. Public Hall.—Mr. Ward gave an excellent address on "Life." Clairvoyance, as usual, good; every description recognized. Solo by Miss F. Weaver "The Gates Ajar."

### THE CHILDREN'S PROGRESSIVE LYCEUM.

BACUP.—Dec. 6: Lyceum Anniversary. A good time. Mr. Moorey, speaker for the second time this year. I am in duty bound to say that on both occasions he has given the greatest satisfaction. He is a new and promising young medium; his method of speech is plain and humble, but given in much earnestness. His clairvoyance is given with the same telling effect, and is good, but he seems to excel most with his psychometry.—J. B.

BATLEY.—Conductor, Mr. Webster. Recitations by Misses B. Pawson and Ramsden. Liberty Group considered "Speak not unpleasant truths which would needlessly wound the feelings of others." Beacon Group, "The Ten Laws of Right."

BLACKBURN.—Present: 9 officers, 60 scholars. Devoted to lessons: The Discussion Class, led by Mr. H. Smith, on "Lyceums, and their work." Second Class (girls), led by Mr. W. Lord. Second Class (boys), reading lesson. Dec. 20: The election of officers will take place. It is expected that all the elder scholars will be present.—G. E. H., sec.

BOLTON. Old Spinners' Hall.—Songs, recitations, musical readings, marching, and calisthenics. Three groups. The children were taken by Mrs. Ellis, who seemed to greatly interest them. Miss Mort led the young women, and Mr. Hatton gave the adult males a very interesting lesson on "First aid in accidents," &c, or St. John's Ambulance.

BURNLEY. Hammerton Street.—Good session. Opened by H. Bailey. Recitations, exercises, and groups. Closed by conductor.

BURNLEY. Robinson Street.—Conductor, Mr. P. Anforth. Calisthenics led by A. Howson. Present: 15 officers, 59 scholars, 1 visitor.

HECKMONDWIKE.—Moderate attendance. Usual routine was gone through. An enjoyable morning.

LIVERPOOL.—Attendance: Officers 10, children 31, visitors 2. Recitations by Harry Keeling and Frank Chiswell; several left over for want of time. Mr. George Wharmby further manifested his deep interest in our work by presenting us with magic lantern slides of the 12 officers and leaders. Short address by the conductor on "Ideals." Marching directed by Mr. J. Stretton, led by Miss Florence Morse and Master Harry Keeling.

MANCHESTER. Collyhurst.—Through inclement weather but few attended. Usual series well performed. Recitations by Miss Lottie and Bertie Whitehead and Frank Warburton. Groups arranged for the study of various subjects.—T. T.

OLDHAM. Temple.—Good attendance. Conducted by J. T. Standish. Programme gone through exceedingly well. Recitations by Margaret A. Gould, Mary A. Gould, and E. A. Hamblet. Recitation by Wilfred Berry from *Lyceum Banner*. Reading by J. Platt. Marching led by J. T. Standish. Calisthenics led by Louisa Calverly.—J. T. S.

OLDHAM. Bartlam Place.—Solo by Miss Saxon. James Howarth has received a prize from Uncle Jacob, of *The Medium and Daybreak*, entitled "The Floral King," for the best essay on Alfred the Great.

PENDLETON. Cobden Street.—Morning and afternoon: Usual proceedings, including marching and the new exercise, which were done fairly well. Recitation by John Crompton. Afternoon: Opened by Mr. T. Crompton. Good attendance of scholars. Mr. Thomas Crompton conducted both sessions.

STOCKPORT.—A satisfactory session, with readings, &c., by G. Johnson, A. Bailey, and S. A. Bailey. Mr. R. White gave a graphic account of the native population of Australia, and described some of the peculiarities connected with animal and other life there. A high tribute was paid to the natives for cleanliness of person and attire, their honesty and love of truth (an example for many Europeans). An opinion was expressed that ten years would see the whole black population dwindle away. At the present time it did not exceed 15,000, mostly adults. For this sad state of affairs the whites were largely responsible. The guides of Mr. Mayoh closed with prayer, which dealt with much of Mr. White's subject.—T. E.

### PROSPECTIVE ARRANGEMENTS.

#### HOLIDAY ANNOUNCEMENTS.

Old friends and new are invited to the following social meetings:—

ACCRINGTON. 26, China Street.—Jan. 2: Tea party at 4 p.m., and entertainment; tickets 1s., children under 12, 6d. Mr. F. Hepworth will sing some of his favourite songs.

ARMLEY. Temperance Hall.—Christmas Day, tea party at 4-30 and entertainment at 6. Tickets, 9d., 6d., 4d.; entertainment, 3d.

BATLEY.—Dec. 26: Annual tea at 4-30, tickets 6d. and 4d.—J. P.

BATLEY CARR. Town Street.—Christmas Day: A tea and sale of work provided by the Lyceum members. Useful articles for sale, including a children's stall and fish pond. Opened 2 p.m., tea 4-30. At 7, service of song, "Rest at Last," will be rendered. Tickets for the day, 9d., 6d., and 4d.; evening only, 3d. On Saturday, Dec. 26, tea and entertainment. Sale re-opened at 3 o'clock, tea at 5, entertainment at 7 p.m. Tea and entertainment, 6d., entertainment only, 2d.

BIRMINGHAM. Oozell's Street Society.—Dec. 31: Annual tea and entertainment at the Broad Street corner Coffee House. A varied and lengthy programme.

BLACKBURN.—Christmas Day, morning: Lyceum officers will give a free breakfast to poor children, in the hall, Freckleton Street. Subscriptions will be thankfully received by them, or by the hon. sec., G. E. Harwood.

BOLTON. Bridgeman Street Baths.—Dec. 26: Third annual tea party at 4, and entertainment at 7, in the Coffee Tavern, Bradshaw



**GATE.** Chairman, Mr. Ormrod. Tickets 8d., after tea 3d., children half-price.—T. T.

**BRADFORD.** Bentley Yard, Bankfoot.—Christmas Eve, pie supper, at 9-30. Midnight service. Tickets 8d. Buy them not later than Dec. 21.

**BRADFORD.** Bowling. Harker Street.—Dec. 26, ham tea, at 4-30, 6d. each. Social at 7-30.

**BRADFORD.** Norton Gate.—Dec. 26 : A ham tea at 4-30, tickets 6d. Entertainment of songs, recitations, &c., at 7-30, admission 2d. Proceeds in aid of Lyceum fund.

**BRADFORD.** Otley Road.—December 26 : Fruit banquet and social entertainment. December 31 : Coffee supper, social entertainment, &c.

**BRADFORD.** 1, Spicer Street, Little Horton.—December 26 : Social evening at 7. Songs, recitations, games, &c. Refreshments, tea, coffee, fruit, biscuits, &c. Admission 4d.

**BRADFORD.** St. James's.—Christmas Eve : Social at 7-30. Songs, recitations, games, and dancing. Lunch provided, at 9-30, of tea, coffee, fruit, and biscuits. Admission 4d.—E. H.

**BRADFORD.** Walton Street.—December 26 : Annual tea at 4-30 and entertainment at 6-30. Tickets 9d., entertainment only 3d. Many friends, hitherto not known, have proffered their services to make it a success by giving songs, recitations and dialogues. A bountiful table and a mirthful evening is in store.

**BURNLEY.** Hammerton Street.—December 25 : Tea party and an excellent programme for entertainment. January 2 : A free tea for the Lyceum children. They can bring their playmates at 3d. each. Adults and friends 6d. Friends wishing to contribute for the same, please send to Mr. John Foulds, 5, Crow Wood Terrace.

**BURNLEY.** 102, Padiham Road.—Christmas Day : Tea party at 5. Tickets 9d. Social at 7-30, 3d.

**BURNLEY.** Robinson Street.—Christmas Day, tea party and entertainment.

**BURSLER.**—Jan. 3, Miss Jones ; 4, annual tea meeting.

**DARWEN.**—On Christmas Day and Saturday grand conversaciones. Admission : Two days, 2s., 1s. to be returned in refreshments ; one day, 1s. 3d., 6d. to be returned.

**FELLING.**—Christmas Eve : Annual tea and concert. Tea at six p.m. Adults, 9d., children half-price.

**HALIFAX.** Winding Road.—A grand knife and fork tea, Friday, January 1. Tickets, 1s. 3d.; proceeds to the building fund. Saturday, Dec. 26 : Annual Christmas tea and entertainment. Tickets, adults 9d ; children under 12, 4d. Entertainment only, 3d.

**HECKMONDWIKE.** Blanket Hall Street.—Christmas Day : Public tea and entertainment, songs, etc., and dialogues, "Old Fat Joss" and "Love in a Collar Box," in costume (by desire). Tickets, 9d. and 6d. Entertainment only, 3d.—Cor. sec., Wm. Hodgson, 32, Thornton Villa, Cleckheaton, via Normanton, to whom all communications should be sent.

**HECKMONDWIKE.** Thomas Street.—Dec. 26 : Annual tea and entertainment. Tea at 4-30 ; entertainment at 7 prompt, by the amateurs of the society, to consist of a costume choir and minstrels, who will give songs, recitations, dialogues, jokes, and conundrums. Tickets for tea and entertainment, 9d. and 6d. Entertainment only, 3d. and 1d.

**HUDDERSFIELD.**—Christmas Day : Tea at 4-30, and grand entertainment at 7, in Trades Hall, Northumberland Street (near station) Mr. Frank Hepworth, comic vocalist, in entirely new songs, &c.; Messrs. Shuffle, Sleak, and Co., negro comedians, duettists, &c., in their intensely funny sketches ; songs, solos, recitations, &c., will make up the biggest programme on record. Tickets 1s., children 6d. N.B.—No money taken after 6 o'clock.

**LONDON.** Forest Hill, 23, Devonshire Road.—Wednesday, Dec. 30, at 7-30 p.m., a grand concert of vocal and instrumental music. Refreshments provided during the evening. A pleasant evening may be expected. We possess a fair share of musical talent. Price for concert and refreshments only sixpence.—H. W. Brunker, sec.

**LONDON.** King's Cross, 184, Copenhagen Street.—December 26 : Social gathering, entertainment, and refreshments. Tickets 6d.

**LONDON.** Marylebone, 86, High Street.—Jan. 3, tea meeting at 5. Tickets 9d. Quarterly meeting. Public meeting at 7 p.m. No tea on December 26.

**MACCLESFIELD.**—Christmas Day : Annual tea party at 5, and entertainment at 6-30. Two dramatic representations. Also a musical sketch by the younger Lyceumists, entitled "Christmas Time," specially trained by our musical conductor, Miss Lovett. Other songs, recitations. Chairman, Mr. Rogers. Tickets 1s., after tea, 6d. Lyceumists, 6d.

**MANCHESTER.** Ardwick Public Hall, Higher Ardwick.—Annual tea party and ball, Jan. 1. Tea at five p.m. Tickets, 1s., from the committee.

**MANCHESTER.** Collyhurst Road.—Dec. 26 : Annual tea party, at 5 p.m. Admittance, 9d. Jan. 1 : Annual Lyceum free tea party, at 5. Adult non-members, 6d. We hope all interested friends will kindly assist us to meet expenses, and give the children a pleasant New Year's treat. Jan. 2 : Mr. Rooke, on "The Science of Phrenology in relation to life as a Spiritual power." Profusely illustrated. Admission 3d. Examinations after, 1s.—T. T., sec.

**MANCHESTER.** Edinboro' Hall.—Tuesday, Jan. 5, annual tea party and soirée. Tickets 1s. After tea, for dance and entertainment, 6d. Tickets from the treasurer, Mr. Winson, Edinboro' Hall.—J. G. M.

**NORTHAMPTON.**—December 29 : Tea party. Tickets 6d.

**NOTTINGHAM.**—Tea and social evening on New Year's Eve. Tickets 1s., after tea 6d.

**OLDHAM TEMPLE.**—Christmas Day : Annual tea party and entertainment. Tea and sandwiches at 4-30. Adults 9d, children under 13 years 6d. ; after tea 3d.

**OLDHAM.** Temple.—Lyceum. The children intend having a grand Christmas tree and fancy fair on Saturday, January 2, 1892. Donations or goods thankfully received by Mr. J. T. Standish, sec., 17, Hornby Street.

**OLDHAM.** Bartlam Place.—December 25 : Annual tea party and entertainment. Tea at 4-30. Saturday, January 2 : Lyceum tea party. Further particulars next week.

**RAWENSTALL.**—Christmas Day tea party and entertainment. Tickets, 6d. and 4d. Our lady friends are working hard towards the sale of work for Good Friday, for building fund. Who has anything to give? The smallest contribution thankfully received.

**ROCHDALE.** Penn Street.—Christmas Day : Tea party and entertainment. Jan. 3, 1892, Anniversary, Mr. Manning.

**SLAITHWAITE.**—Dec. 26 : Tea at 4-30, and entertainment in the meeting room. Songs, &c., by Mr. F. Hepworth ; dialogues, recitations, &c., by the members ; tickets 6d.

**STOCKPORT.**—December 25 : Social and entertainment. Tea at 4-30. 9d., children 4d.

**TYNE DOCK.**—Christmas Day : Coffee supper and social at 6 p.m. New Year's Day at 6 p.m. Admission 6d. each.

**WESTHOUGHTON.**—Christmas Day : Tea party at 4-30, and entertainment.

**BACUP.**—Dec. 27 : Mrs. Britten's afternoon subject, "What do we know of the life hereafter?" Evening : Farewell lecture, "Thirty Years' Experience in the Harvest Field of Spiritualism."

**BLACKPOOL.**—We are endeavouring to establish a society here. Meetings are held at Mr. Milner's, 81, Albert Road, Sunday, 6-30 p.m. On Christmas Eve there will be a special gathering, when several mediums are expected. All visitors welcome.—Jno. Ainsworth, 14, Clare Street.

**BRADFORD.** Walton Street.—Dec. 21, Mrs. Farrar, 7-45, "Free Healing," and medical psychometry.

**BURNLEY.** Robinson Street.—December 27, Mr. Cammion. 2-30, "England as she is to day ;" at 6, "Spiritualism at the bar of reason."

**BURSLER.** Newcastle Street.—Dec. 20 : Mr. G. A. Wright, at 2-45, "Ghosts, Spirits, and Angels." At 6-30, subject chosen by the audience. Psychometry at the close of each service. On Monday, at 8, Mr. Wright will lecture on "Do Christians believe in Christ?" Delineations of character at the close.

**LIVERPOOL.** Daulby Hall.—Dec. 20, at 11 and 6-30, and on Monday, at 8, Mr. J. J. Morse. Tuesday, at 8, Mr. John Chapman's circle for beginners, and Mr. Bishop's astrological circle. Wednesday, at 8, debating and literary society. Social evening, last meeting of the quarter.

**LONDON.** Peckham, Winchester Hall, 33, High Street. Mrs. J. M. Smith, of Leeds, psychometrist, &c., will give inspirational addresses and clairvoyance on Sunday, Dec. 27, at 11 a.m. and 7 p.m. On Monday, séance at 8 p.m. Spiritualists cordially invited. Mrs. Smith is open for engagements during the week, including Sunday, Jan. 3, 1892. Societies desiring her services please apply to J. T. Audy, 28, Gower Street, East Dulwich.

**LONDON.** Shepherd's Bush, 14, Orchard Road.—Mrs. Charles Spring will give a special séance on Monday, Dec. 21, at 8 p.m., in aid of the Lyceum children's Christmas tea party and organ funds. Tickets 1s. of Mr. Mason, conductor.—J. H. B., sec.

**LONDON SPIRITUALIST FEDERATION.** Athenæum Hall, 73, Tottenham Court Road.—Dec. 20, T. B. Dale, "Ancient Beliefs in Astrology."—A. F. Tindall, A.T.C.L., 4, Portland Terrace, Regent's Park, N.W.

**LONDON.**—THE MARYLEBONE ASSOCIATION will open their new premises, to be known as the Marylebone Spiritual Hall, situate at 86, High Street, Marylebone, on Sunday, Dec. 20. Miss Florence Marryat will discourse on "There is no death," at 7. Chairman, T. Everitt, Esq. December 21 : Speeches by prominent and local friends, Dr. Gale presiding. The new venture costing a very heavy outlay the friends interested are hereby invited to rally round and give their kind co-operation to sustain the workers. Dec. 27, Dr. F. R. Young, "The Babe in the Manger."

**MACCLESFIELD.**—Dec. 20, Mr. Minshall and Miss Janet Bailey of Blackburn (clairvoyant), at 2-30 and 6-30.

**MANCHESTER.** Edinboro' Hall.—Dec. 20, at 3 and 6-30. Miss C. H. M. Jones, psychometrist. 8 to 9 circle, members only, conducted by Miss Jones.

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

**MRS. ASHTON BINGHAM** will gladly welcome investigators at her séances, every Thursday, at 17, Maiden Lane, Covent Garden, London, W.C., at 8 prompt. Mrs. Mason, Medium.

**NEWCASTLE-ON-TYNE.**—On Sunday and Monday, December 20 and 21, Mrs. E. Hardinge Britten will pay a farewell visit prior to her retirement from the rostrum. The committee have therefore arranged to take a larger hall, viz., the Lovaine Hall, St. Mary's Place, Northumberland Street, for the Sunday services, at 10-30 a.m. and 6-30 p.m., and on Monday, at 7-30 p.m., at our own place, Cordwainers' Hall, 20, Nelson Street. Friends from adjacent towns and country villages are cordially invited to join in making our meetings a complete success. For their convenience a cold lunch (and tea) will be provided in the society's hall, 20, Nelson Street, at very moderate charges, after which a fact or experience meeting will be held at 2 or 2-30 p.m. Societies and friends would oblige if they could send word to the secretary, R. Ellison, 14, Alexandra Terrace, Gateshead, something like the numbers coming, so that we would know how to provide.

**REV. C. WARE** will conduct an eight days' Spiritual Mission at Colne, Lancashire, from December 20 to 27. Mr. Ware's address is Newton St. Cyres, near Exeter.

**WALSALL.**—Dec. 20 : Mr. E. W. Wallis will be happy to meet all his old friends at 11 and 6-30.

**WOLVERHAMPTON.**—Mr. E. W. Wallis will hold a séance on Saturday, Dec. 19, at 6-30. Friends invited. Particulars of Mr. G. E. Aldridge, 8, Queen Street.

**STOCKPORT.**—Mr. Edwards writes : "I send a local paper containing the particulars of a religious census taken in Stockport last Sunday. By comparison with a number of congregations we cut a very respectable figure. It is something to be considered a religious body at all. We are certainly moving along. One reverend gentleman is a little surprised there are so many Spiritualists in Stockport. It is possible and very probable he will be still more astonished if we continue to increase our gatherings at the present rate. We are expecting a full house on Sunday. There is much enquiry into the subject as the result of our meeting." [The Spiritualist congregation was fifteenth on the list, numbering 230. The attendances at 50 places of worship are given. Evidently Spiritualism is not dead in Stockport. If Ashcroft killed it (?), it "rose again" stronger than ever.]



## PASSING EVENTS AND COMMENTS.

(Compiled by E. W. WALLIS.)

**NO REPORTS NEXT WEEK.**—Christmas Day falling on a Friday, we shall go to press a day earlier. Particulars for our annual census ought to reach us Monday morning at latest.

**A GRAND CHRISTMAS STORY NEXT WEEK**, by Mrs. E. H. Britten, entitled, *Mary Macdonald; or, The True History of a Ministering Angel*. Order at once and oblige. Parcels will be sent out from this office on Wednesday morning.

**THE MANCHESTER CONFERENCES.**—Wednesday next, Dec. 23, at the Vegetarian Restaurant, Fountain Street (behind Lewis's), Mr. Wallis, "Should Spiritualists organize,? If so, why?"

**ARMLEY.**—Mr. R. Peel, of 40, Town Street, desires to acknowledge 5s. from Mr. E. W. Wallis from his Friday night circle, which makes a total of £1 10s. he has received, for which he desires to thank all who have contributed.

**SOCIAL EVENINGS** are as plentiful just now as blackberries in autumn. Read the prospective arrangements. "All are welcome" everywhere. Be merry and wise. Reports much condensed to make room for holiday announcements.

**BRIGHTON.**—A lady desires to know whether there is a Spiritual society in Brighton, and where its meetings are held? Will any correspondent please say? Address H.A.N., care of Mr. E. W. Wallis, 73A, Corporation Street, Manchester.

**UTILIZE THE NEWSPAPERS.**—The *Burnley Express* again devotes space to Spiritualism, and gives a notice of the meetings at Hammerton Street and Robinson Street. Correspondence is going on in several papers in other places. Ready writers should be on the look out for opportunities to defend our principles in this way.

**SUNDERLAND SOCIETY** has to spend £30 in beautifying their hall, which they have secured on a lease, and are soliciting assistance in the shape of donations and contributions of goods towards a sale of work to be held next Easter. The secretary is Mr. T. O. Todd, 7, Winifred Terrace. We trust local friends will rally round and support the efforts of the Executive.

**GOOD WISHES FROM LONDON.**—Mr. J. T. Audy writes: "I sincerely trust *The Two Worlds* will have a most successful new year. Signs are not wanting that our dear cause is progressing generally. Our society is gradually gaining ground, and your valuable paper is doing good work." [We reciprocate your good wishes, friend. Our new story, to be commenced on Jan. 1, and other efforts to make "our paper" even more useful and acceptable will, we trust, encourage our friends to push the sale with renewed vigour. *The Two Worlds* is a NECESSITY to every Spiritualist.]

**TO CORRESPONDENTS.**—J. Champion.—Thanks for your kind wishes. Have sent your letter and verses to Mrs. Britten. If all mediums and speakers supported us our sales would increase and their usefulness likewise. We believe in co-operation and do all we can to help societies and workers. F. T. H.—We have no use for "dogmas." We are advocates of principles, not persons, and believe you are right. Spiritualism is based on fact, not scripture.

**OUR ANNUAL CENSUS** will be published December 25. To make it a record of the status and growth of public Spiritualism, it should be COMPLETE. Every society in the land should favour us with the desired particulars, not later than December 21st. Please state name of society, number of members, seating capacity of hall, average of attendance at Sunday evening meetings, number of mediums residing in the town, number of circles held in the town weekly, public and private. Lyceum, number of members, and average attendance.

**THAT "CLARION."**—"Nunquam" and a number of his associates who lately contributed to the *Sunday Chronicle* commenced a newspaper last Saturday entitled *The Clarion*. We are almost next-door neighbours, our office adjoining theirs. Is that the reason why Spiritualism received mention in two places? We would suggest that it at least receive fair treatment. One reference was unworthy of the high aims of the paper. It is a good paper, and the promoters have our best wishes. It is got up in good style, but the quality of the paper was wretched. Cannot that be improved, friend "Nunquam"?

**Mr. J. WALSH**, of Blackburn, writes: "Having taken a very severe cold during my recent tour in the South of Ireland, which developed into a serious illness, my spiritual advisers urgently desire that I cancel all my appointments for platform work for 1892. I have notified those societies with which I had made arrangements, but will all secretaries kindly notice this, as it may save some correspondence? It grieves me to have to retire, but I need rest. The angels see farther than we can, and I must obey their call."

**TESTIMONY TO A GOOD WORKER.**—Mr. H. Ashworth, of Darwen, writes: "I have often wondered how it was our Blackburn friends never offered a word of encouragement to a wonderfully interesting medium, who, each Sunday morning, gets through a large amount of work at the public circle. I often visit their room and notice the pleasure with which his appearance is hailed, and the great satisfaction, his controls give by their eloquent and stirring discourses. I feel sure that such mediums as Mr. Charles Lawton would, if well developed prove grand expounders of Spiritual philosophy."

**ANOTHER SUCCESSFUL FEDERATION MEETING AT ASHTON.**—Last Monday night, to a large audience of about 500, Mr. J. B. Tetlow gave psychometric readings with good success to two persons, when an opinionated individual arose and asked several questions. Mr. Tetlow said, "I will take something of yours," and told him that he saw a cloud over him, which indicated trouble about a year ago; the man replied that he had had no trouble; "it was something to do with a change or alteration of situation"; he replied that he had been in the same situation for the past 19 years. Mr. Tetlow said "I get a feeling of smoke here, which indicates to me that you have been somewhere where there was fire or in danger of fire." "What kind of fire?" "I cannot say if in a house or mill." "Why," said the man, "we have a fire in our house every day." Mr. Tetlow put down the article, and resumed his seat. Murmurs of dissent at the man's paltry shuffling, arose all over the hall. Mr. Raynor, who was sitting at the back, arose and said, "Mr. chairman, I have been informed that what the lecturer had stated was perfectly true; the man was in trouble a year ago, connected with some political matters of a serious character." Mr.

Emmot, a well-known local gentleman, also arose and said, "Will the gentleman to whom Mr. Tetlow has spoken, deny that he has been connected with business of a very fiery nature?" He did not. It afterwards transpired that Mr. Tetlow was right in all particulars. That the man came near losing his situation, and that he had not been in the country nineteen years, for he had been abroad. Loud applause was awarded Mr. Tetlow. We give these facts in evidence that mediums are not always honestly dealt with by the public.

**THE PROPOSED DEFENCE FUND.**—I have acknowledged through *The Two Worlds* all moneys received by me for this fund, and have handed to Mr. F. Tomlinson, the Hon. Treasurer of the National Federation, the sum of £4 1s. 3d., which includes the 3s. referred to in the following letter from Mr. Arthur Birch, of Bedlington, where Ashcroft has been lately, who says: "Just a few lines thanking you for the leaflets. I feel pleasure in sending postal order for 3s. towards the Defence Fund." Leaflets have been sent to Matlock, and were given away at Foleshill in addition to the above. A new leaflet will be issued as soon as possible.—E. W. Wallis.

**MANCHESTER CONFERENCES.**—Last Wednesday night Mr. Harrison was unable to attend, but Mr. Broadbent kindly took his place, and read a very interesting paper on Vegetarianism, especially referring to the moral aspects of the subject. There was only a small attendance, but a very instructive discussion took place, in which Messrs. Alderson, Leeson, Fryers, Brown, Mrs. Mellor, Dutton, Britten, Taylor, Duncan, and Mrs. Wallis took part. The consensus of opinion appeared to be favourable to careful and judicious selection of food and more scientific cookery.

**BOLTON.**—The public seem to be taking increasing interest in Spiritualism here, and a local satirical paper, *The Trotter*, gives an amusing report of one of the meetings at which Mrs. Johnston was the speaker. He says: "There was sound morality and religion in her address," and gives a very fair description of the clairvoyant delineations. "In about four cases out of six she was right, and the parties addressed recognized the spirit forms as persons they had known in real life." He declines to express any opinion, as he has not had sufficient experience, and admits that it is "curious." Local friends may be grateful for an advertisement, which should help to fill their room, and promote the spread of truth.

**MILLOM.**—A report from this place reaches us of successful meetings with Miss Jones too late for this issue.

**BRADFORD.**—*The Two Worlds* are delivered by me in Manningham Girdlington, Sisterhills, and Bradford districts. They can be obtained at 18, City Road, any time after 6-30 on Thursday evenings.—Samuel Hoyle.

### MRS. BRITTEN'S FAREWELL TO THE MANCHESTER SPIRITUAL PLATFORM.

On Sunday afternoon last, Mrs. Hardinge Britten, as per announcement, lectured at the Manchester Society's Tipping Street room, when, according to the custom of the speaker, first established by her some thirty years ago, in New York, she gave the *pews* the opportunity to present their problems of inquiry to the *pulpit*, by answering questions sent up by the audience. Nine questions were sent up and read out by the Chairman of the occasion, Mr. F. Tomlinson. All these questions were taken *scritim*, and answered by the speaker in her accustomed logical and indisputable fashion. Amongst the musical services rendered was a charming song, entitled, "When the mists have rolled away," finely rendered by Mr. E. W. Wallis, whose lectures morning and evening enabled him to be present and contribute this most acceptable service in the afternoon. The meeting at night was held in the large Co-operative Hall, Downing Street, entirely filled by a vast and enthusiastic assembly, met together to greet the speaker and hear her startling descriptions of "Thirty years' experiences in the harvest fields of Spiritualism." As Mrs. Britten's autobiographical notes have long been promised to the world of Spiritual literature, it would be needless to anticipate their production by a description of the touching experiences given in the speaker's own expressive language. Before the commencement of the address, Mr. Smith, jun., son of the talented organist, gave a most effective rendering of a Spiritual song, "The Land of the Children," and at the final close of Mrs. Britten's long address, and when all hearts were full, and the spirit of the time was that of mingled kindness and sympathy, Mr. Tomlinson, the president of the evening, invited up to the platform Mr. Simkin, ex-president of the Spiritualist society meeting at Tipping Street, Manchester. Mr. Simkin then, in a kind and moving address, presented Mrs. Britten with a closed package, as a testimonial of the high esteem in which her services during many past years had been held by her friends and associates in the Tipping Street society. The nature of that present will be best understood by the following letter addressed by Mrs. Britten to her generous friends and donors:—

The Lindens, Humphrey Street, Cheetham Hill,  
Manchester, December 14, 1891.

To Messrs. Brown, Tomlinson, Simkin, Hyde, and the Manchester Spiritualist Society meeting at Tipping Street.

Dear and valued friends,—When I say "I THANK YOU" for the splendid present made to me last night of a rare and rich silk dresspiece, as a testimonial of your kind appreciation of my work on retiring from the professional Spiritual platform, I know how poor are the words to express the meaning which I would fain convey to you.

When we all meet in the land where "we shall know, even as we are known," you will understand the gratitude that fills my heart, not only for your noble token of appreciation, but for the steady friendship by which in past years you have sustained me in my arduous platform work.

When, as Shakspeare says, you and I "shall meet at compt," you will see me arrayed in that silk dress, transformed in the light and glory of the better land from the darkness of earth, to the pure white of the spirit in which your gift—redolent of love and kindness—was made.

In the future—although I can no longer command time or strength to travel—whenever the requirement is made I will, as best available, render such service as I can give in home districts. Meantime, remember me ever as the messenger of the spirits, and your attached friend,  
EMMA HARDINGE BRITTEN.



**BUSINESS CARDS.**

Terms, 2/6 per line per quarter in advance.

**Miss Jones**, Clairvoyant and Speaker, 2, Benson Street, Liverpool.  
**Professor Timson**. Open dates. 201, Humberstone Rd., Leicester.  
**Mrs. J. M. Smith**, Speaker, Clairvoyant, 5, Colville Ter, Beeston Hill, Leeds.  
**Miss Wheeldon**, Inspirational Speaker, Coal Aston, Sheffield.  
 Astro-Clairvoyant for 10 years. Fee 2/6. Prof. Bland, 31, Frances St, Hull.  
**Mrs. Shulver**, Speaker and Clairvoyant, 55, Church Street, Burnley.  
**Mr. B. Plant**, 385, Oldham Road, Manchester.  
**R. H. NEPTUNE**, Astrologer, 11, Bridge St., Bristol. Send stamped envelope for prospectus.  
**Mrs. Bradley**, 1, Reservoir Road, Normacot, Longton. **Medical Diagnosis**, advice, &c. Consumption a speciality.  
**Mr. WM. LAMB**, Test, Trance, & Business Clairvoyant, gives private sittings by appointment, Rose Cottage, Barton Moss, nr. M'chester.  
**Mr. Towns**, Medical Diagnosis, Test and Business Clairvoyant, at home daily, and open to engagements. Address—124, Portobello Road, Notting Hill, London, W.

**PHYSIOGNOMY! PHYSIOGNOMY! PHYSIOGNOMY!**

Send your Portrait, Lock of Hair, stamped envelope, and receive return post full Delineation of Character and Mental Powers. Fee 2/6.—Address Mr. Victor Wyldes, Stanley Villa, 364, Long Acre, Birmingham.

A respectable Married Man, aged 29, is anxious to find employment in the Midlands, North of England, or Scotland. Thirteen years' retail business experience (five on own account). Wife could assist in any joint undertaking. Inquiries solicited. Address J. SWYER, c/o Mrs. Yetman, Salisbury Street, Blandford, Dorset.

**NOTICE.**

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

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 GOLD MEDAL  
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Makes Boots and Harness waterproof as a duck's back, and soft as velvet.

Adds three times to the wear, and allows polishing. Thirteen Exhibition Highest Awards.

Tins, 2d., 6d., 1s., and 2s. 6d., of all Bootmakers, Saddlers, Merchants. Any size free, 2 stamps extra from Manufactory, East Dulwich, London, S.E.

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**SEERSHIP, GUIDE TO SOUL SIGHT.**—Clairvoyance, or Somnambulist Vision, its art and culture, with rules for its attainment. 9/.

**AFTER DEATH: or DISEMBODIMENT OF MAN.** 10/6.

**SOUL WORLD.** The Homes of the Dead. 10/6.

**PRE-ADAMITE MAN.**—Showing the existence of the Human Race upon this Earth 100,000 years ago. Price 8/6.

Address—**KATE C. RANDOLPH, M.D.**, 210, Bancroft Street, Toledo, Ohio, U.S.A.; or English Agent, **J. J. MORSE**, 80, Needham Road, Kensington, Liverpool, England.

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SEE BACK PAGE.]



[SEE BACK PAGE,

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**STARTLING NEWS.**

See this column weekly for the most startling testimonials in praise of Mrs. Goldsbrough's Wonderful Treatment.

**TESTIMONIAL No. 3.**

Moldgreen, near Huddersfield, July 4th, 1891.

Dear Mrs. Goldsbrough,—I feel, dear madam, that I cannot find words to express my thanks for the cure you have succeeded in effecting in my case. I have suffered, for many years, with an *Ulcerated Stomach, Weak Heart, and a very bad Liver*. I despaired of ever being made right again. When I came to you at first (nearly two years since) I was reduced, through long suffering, to nothing but skin and bone (as the saying goes), and *scarcely able to walk about*, and if I had not persevered with your treatment, which I felt from the commencement to be slowly but surely restoring me, there would have been no cure, but to-day, I am happy to say, I am *completely cured* of the above ailments, and in the enjoyment of *excellent health*. Life to me is now *worth living*; I feel I could spend the remainder of my life in spreading your name and fame throughout the wide world.

Your very grateful friend,

Miss J. BEDFORD.

**No. 4.**

11, Russell Street, Carr Lane, Windhill, June 1st, 1891.

Madam,—It is with much gratitude that I inform you that my cough has entirely gone, through your skilful treatment and the efficiency of your Cough Mixture that you gave me last Saturday. In three days I was liberated, but this cough seemed to irritate the old wound a little, where the enlargement has been, as it was not entirely well, but all the humming noise has gone, and I believe through your skill and the efficient power of your medicine in due time shall be restored to my wonted health and strength. From experience I have every confidence in your treatment, so you may prescribe as you think best, as you know my complaint. I return many thanks for benefits received at your hands already.

Yours truly,

W. BARNETT.

**No. 5.**

George Street, Ravensthorpe.

Dear Madam,—Please find enclosed an expression of thankfulness for the skilful and effective cure you have made upon me, having previously been under three doctors, and all failed to do me any good (one a most eminent doctor), but after being under him nine months, he came to my house to examine me the second Sunday in August, 1889, and the result was this, he told my wife that he may be able to prop me for a short time, but I could not get better again. After hearing my wife say that he used the word "prop" I began to think it was time to try some one else, and I tried your treatment and you have cured me of liver and stomach complaint and also a bad ankle, thanks to Mrs. Goldsbrough, and I hope you will live to a very long age to do good to suffering humanity.—I am, yours faithfully,

A. BILTCLIFFE.

Testimonials sent free on receipt of address.

**DR. BLACKBURN, N.Y.**

3, Martin Street, Booth Town, Halifax.

Dr. Blackburn,—I am pleased to say that I have been cured by your treatment of St. Vitus Dance, for which I am very thankful. I shall recommend anyone suffering from disease to try your system.

Yours,

CLARA PARROTT.

15, Cromwell Street, Oldham.

Dear Sir,—It affords me much pleasure to be able to add a testimony of mine to the many others which I have no doubt you have received. For the medicine which you gave my child, suffering then from inflammation, and for which I have no one else but you to thank for her recovery, for, after being attended by a doctor in this town, she was cured by one bottle of your medicine. You may make what use you like of this note, and I shall ever be grateful to you for your remedy.

Yours very truly,

H. TINSLEY.

*Diseases told from a Lock of Hair. Charge, 1s. and Stamped Envelope.*

Before consulting anyone else send to

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If you wish to know the reason why middle-aged people walk the streets HOPELESS INVALIDS, and a trial and a burden to those around them instead of a blessing, ask them not what was the matter with them, but what they took to cure themselves with, and you will find in nineteen cases out of twenty that they have been DRUGGING themselves, or been given by their doctors poisonous or injurious mineral drugs such as Calomel, Arsenic, Phosphorus, &c.

The Alofas Herbal Remedies contain neither mineral nor vegetable poisons. The continued use of the Alofas preparations makes Life worth Living, and preserves all the faculties with vigorous health to old age.

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### READ THIS TESTIMONY.

Mr. WM. MOULE, of 75, Albert Street, St. Paul's, Bristol, writes:—"I am delighted to bear testimony to the powerful efficacy of your magnetic embrocation. It has scattered like magic my rheumatic pains."

Mr. A. CROCKER, 7, Blenheim Square, Marlborough Hill, Kingsdown, Bristol, states:—"My daughter for some time suffered greatly with indigestion and sickness after meals, as well as other affections, but since using your Embrocation and taking your Compound Tincture she can take her food without feeling any pain after, and the hand that has been useless for many years and the stiff joints in other parts are giving way. I cannot sufficiently express my gratitude to you for the benefit she has received."

Mrs. STEPHENS, 13, Shaftesbury Terrace, Ashley Road, Bristol, writes:—"After years of suffering and after exhausting my credulity in medicine, I was persuaded to try your ALOFAS FEMALE TINCTURE, and, simply as an act of justice to yourselves, I am pleased to write and say that I have never had cause to be so grateful to any remedy as yours for benefits derived, which I can only describe as marvellous."

Mr. H. J. NORTH, Bible reader, St. Luke's, writes:—"Many of those in our district to whom you gave Medicine have been much benefited thereby."

Rev. W. C. MOUNSEY, late senior curate of Bedminster, writes: "I have much pleasure in saying that your remedies have proved very beneficial to the poor of our large parish."

Rev. WILLIAM DAVIES, senior curate of St. Paul's, Bedminster, writes: "I thank you very sincerely for so kindly and so freely giving your oils and medicines to the persons I have recommended. I have to-day made personal inquiries from a number of them, and the testimony is unanimous that they have been benefited by your treatment."

W. TERRETT, Esq., town councillor, Bedminster, writes: "In every case you gave the medicine to the poor people I sent you, I find it did them great good."

Mr. EDWARD WILLIS, Brewer's Place, East Street, Bedminster, writes: "I have received from your remedies great relief. I have been suffering from a severe rheumatism this last twelve months; this last three months I have scarcely been able to move until a fortnight ago I began to try your remedies and found immediate relief."

From LADY HALL.

Dunoon, Argyllshire, July, 1888.

Dear Mr. Younger,—I have been taking your ALOFAS for a severe cold accompanied with pains in my chest. It has acted like a CHARM, relieving my chest within a few hours, producing perspiration, and taking away all painful tightness, and the next day I was nearly free of my cold. It certainly arrested what might have proved a serious illness.

Yours very truly,

(Lady) L. C. HALL.

Brown's Buildings, Chester-le-Street, Co. Durham.  
The Manager of Alofas Company. December, 1890.

Sir,—I pen these few lines to you, thanking you for sending on pamphlets and medicine, which I received all safe. I also bless the day that I got your medicine for my daughter, as it has made a new child of her, besides removing a nasty cough of twelve months' standing, and a heavy heaving at the chest; but she is hale and well now. Where ALOFAS remedies are once used, they will be their own testimonials. I shall do all that lies in my power to spread the medicines of ALOFAS.—I remain, yours truly,

(Signed) THOMAS FOGGON.

Professor TIMSON, Leicester, writes: "Having used your Tincture in several severe cases, one of over thirty-five years' standing, after many other remedies had failed, the effects have been most gratifying."

Mr. W. ROBINSON, of 7, Magdalene Place, Ashley Road, Bristol, states that his wife had a stiff knee, which got worse, and an operation was proposed. He writes: "We did not care to have it done, and we are now both thankful to know we did not, for after using two or three bottles of your Embrocation the pain went away, and her knee is now as free and easy as before it was bad. This is a perfectly true testimony, and I send it you, seeing it is the least I can do to show how I appreciate your remedies, which I believe will soon attain what they deserve, (i.e.) A WORLD-WIDE REPUTATION."

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Edited by SALADIN.

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