

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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PLATFORM GUIDE.

SUNDAY, SEPTEMBER 27, 1891.

Societies marked thus * are affiliated with the National Federation.

- * **Accrington**.—28, China Street, Lyceum, at 10-30; at 2-30 and 6-30, Mrs. Sagar.
- Armley (near Leeds)**.—Chapel Lane, 2-30, 6-30, Mrs. Dickenson.
- Ashington**.—New Hall, at 5 p.m.
- * **Bacup**.—Meeting Room, Princess St., 2-30 and 6-30: Miss Walker.
- Barrow-in-Furness**.—82, Cavendish Street, at 11 and 6-30.
- * **Bailey Carr**.—Town St., Lyceum, 10 and 2; at 6-30, Mr. J. Kitson.
- * **Batley**.—Wellington St., Lyceum 10, 1-45; 2-20, 6.
- Beeston**.—Temperance Hall, 2-30 and 6: Mrs. Jarvis.
- Belper**.—Jubilee Hall, 10, 2, Lyceum; 10-30, 6-30: Harvest Festival. Mr. W. Walker.
- Bingley**.—Wellington St., 2-30, 6: Mrs. W. Stansfield.
- Birkenhead**.—84, Argyle Street, 6-45. Thursday, at 8, Discussion on "Spirit Healing."
- Birmingham**.—Oozells Street Board School, at 6-30.
- * **Smethwick**.—43, Hume Street, 6-30.
- Bishop Auckland**.—Temperance Hall, Gurney Villa, at 2 and 6.
- * **Blackburn**.—Old Grammar School, Freckleton St., at 9-30, Lyceum; at 2-30, 6-30, Harvest Festival, and on Monday (see Prospectives).
- * **Bolton**.—Bridgeman St. Baths, 2-30 and 6-30: Mr. Johnson.
- * **Spinners' Hall**, Town Hall Sq., Lyceum, at 10; at 2-30 and 6-30.
- Bradford**.—Walton St., Hall Lane, 2-30 and 6: Mr. J. Pawson.
- * **Otley Road**, at 2-30 and 6: Mrs. Wade.
- * **Little Horton Lane**, 1, Spicer Street, 2-30 and 6: Mr. Rowling.
- * **Milton Rooms**, Westgate, at 10, Lyceum; 2-30, 6: Mrs. Gregg.
- St. James's Church**, Lower Ernest St., Developing Circle, 10-30; 2-30, 6-30: Harvest Festival. Mrs. Whiteoak.
- 448, Manchester Rd., 2-30 and 6: Mr. Woodcock.
- Bankfoot**.—Bentley's Yard, at 10-30, Circle; at 2-30 and 6, Mrs. Bentley. Wed., 7-30.
- * **Birk Street**, Leeds Rd., 2-30, 6: Mr. T. Hindle.
- Bowling**.—Harker St., 11, 2-30, and 6: Mrs. Place. Wed., 7-30.
- Norton Gate**, Manchester Rd., 2-30 and 6. Tuesday, at 8.
- * **Brighouse**.—Oddfellows' Hall, Lyceum, 10-15; at 2-30 and 6, Mr. E. W. Wallis.
- * **Burnley**.—Hammerton Street, Lyceum Sessions, at 9-30; at 2-30 and 6-30.
- * **Robinson St.**, Lyceum, at 9-30; 2-30, and 6: Mr. Swindlehurst.
- 102, Padiham Road, at 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: Mrs. Rookes.
- Burslem**.—Newcastle St., Lyceum, 10-30; 2-30, 6-30, Miss Jones (see Prospectives).
- 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.
- Oleckheaton**.—Walker St., Lyceum, 9-45; 2-30, 6, Mrs. Russell.
- * **Colne**.—Cloth Hall, Lyceum, at 10; 2-30 and 6-30, Mrs. Beardshall.
- * **Cooms**.—Spiritual Rooms, 2-30, 6: Mrs. J. M. Smith. 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: Mr. R. Grice.
- Foleshill**.—Edgewick, at 10-30, Circle; at 6-30.
- Gateshead**.—Mrs. Hall's Circle, 13, Cobour St., at 6-30. Thursdays, 8.
- Glasgow**.—Bannockburn Hall, Main St., 11-30, 6-30. Thursday, at 8.
- Halifax**.—Winding Rd., 2-30, 6: Mr. J. C. Macdonald, and Mon, 7-30.
- Hanley**.—Hall, Marsh St., Lyceum, 10-30; 2-30, 6-30, Miss Pimblott.
- Heckmondwike**.—Assembly Room, Thomas Street, at 10, Lyceum; at 2-30, 6: Mrs. Midgley. Thursday, at 7-30.
- * **Blanket Hall St.**, Lyceum, 10; 2-30 and 6: Mrs. Black. Monday, 7-30. Tuesday, Wednesday, and Thursday, Members' Circles.
- * **Heywood**.—Discussion Hall, Adelaide St., at 2-45 and 6: Miss Gartside. Wednesdays, at 7-30.
- * **Huddersfield**.—Brook Street, at 2-30 and 6-30: Lyceum Open Session and Song Service (see Prospectives).
- Institute**, 8, John St., off Buxton Rd., 2-30, 6: Mr. W. J. Leeder.
- Idle**.—2, Back Lane, Lyceum, 2-30, 6.
- Keighley**.—Lyceum, East Parade, 2-30 and 6.
- * **Assembly Room**, Brunswick St., 2-30 and 6: Mrs. Carr.
- * **Lancaster**.—Athenæum, St. Leonard's Gate, at 10-30, Lyceum; at 2-30 and 6-30, Mr. Hepworth.
- Leeds**.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, 2-30 and 6-30: Mr. Inman.
- * **Institute**, Cookridge St., Lyceum, 10-30; 2-30, 6-30, Mr. J. Armitage.
- Leicester**.—Liberal Club, Town Hall Square, 2-30, Lyceum 11, 6-30.
- People's Hall**, Millstone Lane, Lyceum, at 2-30; 10-30 and 6-30.
- Leigh**.—King Street, at 2-30 and 6.
- Liverpool**.—Daulby Hall, Daulby Street, London Road, Lyceum, at 2-30; at 11 and 6-30, Mrs. Green.
- London**.—Camberwell Rd., 102.—At 7-30, Open meeting. Wednesdays, 7, Free Healing; at 8, Developing.
- Camberwell**.—311, Camberwell New Rd. (near the Green), at 11-15, "Bible Spiritualism"; at 3, Lyceum; at 7, "Strong Points of Spiritualism," Mr. W. E. Long. Monday and Thursday, Free Healing, 3 to 5 p.m. Tuesday, Tea and Social Gathering. Thursday, at 8-30, Discussion—"Spiritualism and Men of Science." Saturday, at 8-30.
- Canning Town**.—2, Bradley St., Beckton Rd., 7. Tues, Séance, 7-30.
- Clapham Junction**.—16, Queen's Parade, at 7-30.
- Forest Hill**.—23, Devonshire Road, at 7: Mrs. Stanley. Thursday, at 8, Séance, open.
- Islington**.—Wellington Hall, Upper Street, at 6-45.
- Islington**.—10, Park St, Monday, 8, Healing. Tues., 8, Reception.
- Kentish Town Rd.**.—Mr. Warren's, 245, at 7: Mr. Hensman. Thursday, at 8, Mrs. Spring.

King's Cross.—46, Caledonian Rd. Saturday, at 7-45.

King's Cross.—184, Copenhagen Street, N., at 5, Tea Meeting; at 6-45: Mr. E. Bertram, "Footprints on the Sands of Time." Friday, at 8-30, Séance.

Manor Park, Essex.—14, Berkley Terrace, White Post Lane, 11-30: Reception for students (free). Last Sunday in each month, 7-15 p.m., experience meeting. Thurs., 11-30 a.m., inquirers' meeting (free). Friday, 8-15, p.m., for Spiritualists only, mediums' conference (free). Manor Park, Essex. 1, Winifred Rd, White Post Lane. First Sunday in each month, 7-15 p.m., reception. Tues., 8-15 p.m., experience meeting (free). Helpers welcome.

Marylebone.—24, Harcourt Street, at 11, Mr. Towns, "The Aspirations"; at 7, Dr. Young, "How I Became a Spiritualist and Why I Remain One." Thursday, at 7-45, Mrs. Spring. Saturday, at 7-45, Mrs. Treadwell.

* **Notting Hill**.—124, Portobello Road. Tuesdays, at 8, Mr. Towns.

Open-Air Mission.—Hyde Park, at 3. Several good speakers.

Peckham.—Winchester Hall 33, High Street, at 11-15, Mrs. Bell; at 7, Mrs. Treadwell. Friday, at 8-15, Healing.

Shepherds' Bush.—50, Becklow Road, at 7: Open Séance. Tuesday, at 8, Séance. Saturday, at 8, Mr. Norton.

Shepherds' Bush.—14, Orchard Road, Lyceum, at 3; at 7, Captain Pfoundes (Buddhist Oration in his robes). Tuesday, at 8, Séance, Mrs. Mason. Oct. 4, Rev. Dr. Young.

Stepney.—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday, at 8.

Stratford.—Workman's Hall, West Ham Lane, E., 7: Mrs. Record.

Longton.—44, Church St., at 11 and 6-30: Mr. Llewellyn.

* **Macclesfield**.—Cumberland St., Lyceum, at 10-30 and 2-30; at 6-30.

* **Manchester**.—Temperance Hall, Tipping Street, Lyceum at 10; at 2-45 and 6-30: Mrs. Britten—Harvest Festival. Bridge St. Chapel, Pin Mill Brow, at 10-45, Circle. Admission 2d.

Collyhurst Road, at 2-30 and 6-30: Mr. Carline.

Edinburgh Hall, nr. Alexandra Park Gates, 8, 6-30: Mr. Mayoh. 10, Petworth St, Cheetham. Fridays, at 8, Séance.

Mexborough.—Market Hall, at 2-30 and 6.

Middlesbrough.—Spiritual Hall, Newport Road, Lyceum & Phrenology, 2-30; 10-45, 6-30.

Granville Rooms, Newport Road, at 10-30 and 6-30.

Morley.—Church St., Lyceum, 10 and 2; 2-30, 6, Mrs. Mercer.

* **Nelson**.—Sager St., 2-30, 6-30: Mrs. Hyde.

* **Newcastle-on-Tyne**.—20, Nelson St., 2-15, Lyceum; 6-30.

Newport (Mon.).—The Homestead, at 10-35 and 6-30.

North Shields.—6, Camden Street, Lyceum, 11; 6-15, Mr. Bowmaker. 41, Borough Rd., at 6-30: Mr. Lashbrooke.

Northampton.—Oddfellows' Hall, Newland, 2-30, 6-30: Mr. Ashby.

* **Nottingham**.—Morley Hall, Shakespeare St., Lyceum, at 2-30; 10-45 and 6-30, Mrs. Barnes.

* **Masonic Lecture Hall**, 10-45 and 6-30.

* **Oldham**.—Temple Union St., Lyceum, at 9-45 and 2; at 2-30 and 6-30, Mr. Victor Wyldes, and on Monday.

* **Hall**, Bartlam Place, Horsedage St., Lyceum, 10 and 2; 3 and 6-30: Mr. W. H. Wheeler.

Openshaw.—Granville Hall (Liberal Club), George Street, Lyceum, at 10-30; at 10-30 and 6-30, Harvest Festival.

* **Parkgate**.—Bear Tree Rd., 10-30 Lyceum; 2-30, 6, Mrs. J. A. Stansfield.

* **Pendleton**.—Cobden St. (close to the Co-op. Hall), Lyceum, at 9-30 and 1-30; at 2-45 and 6-30: Mr. Sutcliffe.

Radcliffe.—Spiritual Hall, 1, Railway Street, 2-30, 6-30.

Rawtenstall.—10-30, Lyceum; 2-30, 6, Mrs. Ashworth and Miss Barlow.

Rochdale.—Regent Hall, 2-30 and 6: Miss Patefield.

* **Michael Street**, at 2-30 and 6. Tuesday, at 7-30.

Penn St., 2-30 6: Mr. Jno. Long. Wed., 7-30, Circle.

Salford.—4, West Craven Street (off Regent Rd.), Lyceum, 10-15 and 2; at 3 and 6-30. Wednesday, at 7-45.

Sheffield.—Cocoa House, 175, Pond Street, at 3 and 7.

* **Central Board School**, Orchard Lane, 2-30 and 6-30.

Shipley.—Liberal Club, 2-30 and 6: Mr. Parker.

* **Slarhwaite**.—Laith Lane, at 2-30 and 6.

South Shields.—16, Cambridge Street, at 6. Tuesdays, at 7-30.

* **Sowerby Bridge**.—Hollins Lane, Lyceum, at 10-30 and 2-15; at 6-30, Service of Song, "Florence Nightingale."

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, Mr. Lomax. Thursday, Private Circle, 7-30.

Stockton.—21, Dovecot Street, at 6-30.

Sunderland.—Centre House, High Street, W., at 2-30, Lyceum; at 6-30, Mr. Henderson; at 8, Quarterly Meeting.

Monkwearmouth.—3, Ravensworth Terrace, 6-30.

Tunstall.—13, Rathbone Street, at 6-30.

Tyne Dock.—Exchange Buildings, 11, Lyceum; 6, Mr. J. Gardener.

* **Walsall**.—Central Hall, Lyceum, at 10; 11 and 6-30.

Westhoughton.—Wingates, Lyceum, 10-30; 2-30, 6-30.

West Pelton.—Co-operative Hall, Lyceum, at 10-30; at 2 and 5-30.

* **West Vale**.—Green Lane, 2-30, 6: Mrs. Craven.

Whitworth.—Reform Club, Spring Cottages, 2-30, 6: Mrs. Stephenson.

Wibsey.—Hardy Street, at 2-30 and 6.

Wisbech.—Lecture Room, Public Hall, 10-30, 6-45: Mrs. Wallis.

Woodhouse.—Talbot Buildings, Station Road, at 6-30.

Yeadon.—Town Side, at 2-30 and 6: Mrs. Connell.

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THE ROSTRUM.

A PLEA FOR THE UNITY OF CHRISTIANITY AND SPIRITUALISM.

By ARCANUS.

Answer to Arcanus by Editor of "Two Worlds."

PART II., AND CONCLUSION.

"The charge of impiety is always brought against those who differ from the popular faith."—*Theodore Parker.*

IN our last article we left our friend to settle the question to his own satisfaction as to why he with other present-day Christians prefer to take the Jewish Messiah as authority for the doctrines of love, forgiveness of enemies, the Fatherhood of God, the brotherhood of man, &c., &c., when so many other nations' Messiahs and prophetic writers have taught the same before Jesus of Nazareth.

We now propose to enter upon a few points of doctrine, however, quite sufficient to show why a return to the example, life, and doctrines of the Christ of 1,900 years ago would not only be inapplicable and even impossible in our present day civilization, but also why it furnishes excuse for the horrible doctrine of eternal punishment. To commence with, we take exception to all such doctrines as require men to "take no thought for the morrow," as likens them to "the fowls of the air" and "the lilies of the field," and exhorts them to live upon faith and trust alone. These were the doctrines of begging friars, ascetics, and the innumerable sons of man who lived in olden times, and preyed on others for subsistence instead of labouring for it themselves. If all men had followed these Christ-like teachings, and all women had been "Marys sitting at the feet of Jesus," instead of "Marthas" providing good meals for their guests and families, where would civilization have been to-day?

If the Creator of the Universe fashioned the earth, the minerals, fruits, roots, forests, waters, forces, and all the array of bounties with which the earth is stored, surely he meant these things for use, especially as he adapted man for their use, organized his body, and inspired his mind to search for and apply them. God's works are the grandest bible in existence. The sciences are God's schoolbooks; inspiration the voice of the Divine Schoolmaster's work; his best worship, and true knowledge, both of here and hereafter, the Saviour of men.

Ancient ascetics, unwashed saints, lazy friars, and sour-natured monks may preach of living like "the fowls of the air" and taking "no thought for the morrow," but they must eat, drink, be clothed, and live in dwellings.

Who provides all these things but working men? and do we expect that the preachers will go to heaven to sit eternally at the right hand of Jesus, whilst the workers who have contributed to all the said preachers' enjoyments on earth will go to everlasting torment?

Apply in full the suggestions we have only given in brief, and then see by following the precepts of Jesus what sort of a civilization we should have to-day!

We don't believe in the doctrine of giving our cloak to him who takes away our coat, nor when we are smitten on

the one cheek to turn the other for a second blow. Such doctrine of non-resistance and Phariseism invite violence, greed, and cruelty. Neither could the present age conveniently adopt the Messianic charge—"Of him that taketh away thy goods, ask them not again" (Luke, c. vi, v. 30). Jesus himself is hard enough upon those whom he calls "thieves and robbers," "hypocrites and sinners." He scourged the money changers from the Temple, and cursed a poor, innocent fig-tree because it did not supply him with fruit out of its regular season. Do these examples of meekness and patience fit into one another? and, if they did, how would they serve the present age, wherein robbers, cheats, swindlers, murderers, and all manner of criminals infest society at every turn? Again, think out the application of the doctrines referred to above, and see how soon robbers, pirates, murderers, and all manner of strong and remorseless monsters would rule the earth, exterminate the real Christ followers, and, unless we did curse "those who despitefully used us," as he did the fig-tree, and scourged those out whom we found in the wrong place, as he did the money changers, the Christ-like non-resistants would soon disappear from the face of the earth, and that unhappy planet itself—given up to the "roughs"—would sink into a worse barbarism than it ever yet rose from.

We don't approve of Jesus' anger with the multitude who required a sign of him before they could believe, and yet he could send out his disciples and say, "I give unto you power to tread on serpents and scorpions, and over all the power of the enemy," &c., &c. (Luke x.)

We don't approve of the woes and destruction Christ invoked on those places that would not receive and could not believe in him, declaring it should be more tolerable for Sodom and Gomorrah in the Judgment Day than for those who denied him. Faith is not an act of will; it is a conviction of mind induced by impression from without, and yet again and again this "meek and lowly" teacher denounces woe and everlasting torture on those who cannot believe in him.

He declares that those that even call their brother "fool" "are in danger of hell-fire," while he himself reviles Scribes and Pharisees as fools, hypocrites, sinners, &c., and declares that all that came before him "were thieves and robbers."

Again, the Gospel Jesus, whilst teaching continually of the Fatherhood of God, of forgiveness of enemies, and non-resistance, says (Luke xiv., 20): "If any man come unto me, and hate not his father and mother, wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple." Let modern Christians apply this doctrine and see what kind of homes, national life, citizenship, and society they would have. There are many other points in the theological Christ that would destroy kindred ties, civilization, and all the purposes, peace, and progress of earthly existence, did mankind return, as our friend Arcanus would have us do, to the religion of Christ, if indeed that can be called religion which ignores all the activities of life, all that is beautiful, cleanly, artistic, or scientific; renounces self-respect, all ties of kindred, and wanders about the earth preaching, healing those that believe in him and denouncing eternal torments on those that do not. As to the doctrine of eternal torments, it is not alone in one place, one gospel, or one verse that this doctrine is taught. From the lips of Jesus it is again and again declared, and, to make it appear still more terrible, his prophecies concerning the near approach of the end of the world, and the immediate judgment of those that yet remain, either represent the Messiah in the character of a false and ignorant prophet, or as one who was desirous of enforcing his threats by promises of their speedy fulfilment.

Now, as our friend Arcanus is in no position to deny one single point of doctrine or contradiction herein referred to, how does he dispose of our difficulties? Why, even on the old stereotyped plan of so many other Christian authorities—to wit, that which we approve of, or that which exactly applies to us, is all “gospel truth,” but that which is open to the charges of contradiction or revolting to our sense of right is all mistranslation—interpolation, “the work of an enemy,” and ought not to be there at all, &c., &c.

To prove these positions our learned friend cites all sorts of Christian authorities, and winds up by pointing to some of our own esteemed friends as an evidence of what good people Christian Spiritualists are. To all this we have but a brief answer to make. The Bible as a whole—both the Old and the New Testament—is given to the people as “the Word of God,” and the Christ of the Bible is given to the people as God, with all the circumstances which belong to and necessitate his vicarious atonement as the only way of salvation from everlasting perdition. The people have no Greek or Hebrew Scholars in their homes, schools, or public worship to explain to them what are false translations and what are true. With their Bibles they have no Arcanus to explain what is allegory and what real—what their salvation rests upon believing, or how to escape their threatened perdition. Believe, or go to eternal torment, is the text of it all; and this doctrine is not only written, but absolutely enforced from ten thousand pulpits and taught to ten thousand school children every Sabbath. If all the literal words of these Scriptures are to be taken and believed in, then the humblest father that lives, and feeds, protects, and cares for his helpless little ones, is better than the “heavenly Father” of theology; and the humblest man that risks his own life to save a stranger from a few minutes’ torture by burning in the flames or drowning in the waters is more merciful than the “God” who dooms the creatures he has made to eternal burning for acting out, in a few sand grains of time, the very nature he has bestowed upon them. On the other hand, supposing only a part of this Word of God is to be taken literally, and the rest is mistranslation, interpolation, and allegory, and to be understood only in a totally different sense to what the words ordinarily imply—why, then, what can we think of the nation that maintains in princely state a vast ecclesiastical hierarchy solely to teach the literal sense of this Bible, builds tens of thousands of costly churches, too sacred to be opened any day but the Sabbath, even though thousands of outcast and homeless have not where to lay their heads, whilst wide lands are given and millions of pounds are spent annually to furnish Bibles to preach from at home, and send abroad to the heathen, whilst tens of thousands are famishing for bread!

Well may we ask for proof that one literal word, sentence, or doctrine in this book is true. Well may there be infidelity to that book, and all it teaches, arising amongst the best thinkers of every land, and well may we wish to keep clear and distinct the plain truths which PROVE to all inquirers that immortality is demonstrated; and the first conditions of the life of the immortal are the heaven of bliss for the good, the hell of suffering for the bad, and progress for all, independent of creed or sect.

We write in no spirit of bitterness nor disrespect for any opinions the human heart may hold sacred. We believe the great movement which culminated in the history of Christianity demanded some personal founder to inaugurate its faith and establish its separation from other and older beliefs. We can as well believe that such a founder was the Jesus Pandira of modern scholarship, or the Jesus of Nazareth of ancient belief, as that all other sects and religions date from human founders. But whilst it is sweet and gracious to hear how constantly the doctrines of love, forgiveness of enemies, purity, and reverence for the Creator permeated the teachings of antiquity in every age and country, it would be as absurd to take the life and example of Boudha, Christna, Confucius, Pythagoras, Jesus, or any of the sages and seers of thousands of years ago, as it would be to reduce all our music, organs, and orchestras to the five-stringed lyre of Orpheus, our opera houses to the travelling cart of Thespis, our comfortable homes and splendid palaces to the square huts which formed the dwellings of an Ahab or David, or change the Pontifical splendours, the many-coloured hoods, scarfs, gorgeous embroideries, flowing robes, tinselled ornaments, red hats, glittering tiaras, and all the other gorgeous mummeries adorning the hundreds of lily-coat *showmen* now gathered together at Trèves into twelve humble half-clothed men, arrayed in the fishermen’s attire of two thousand years ago.

No, friend Arcanus—principles may be,—and when rooted in God’s Bible of Creation are—DIVINE.

Personalities—whether they live out or trample down those principles—represent, even at their best, the habits of thought, opinions, customs, and beliefs, of the age and country in which men live. Some few may advance before their time, and in that sense lead the race upward, but still it is only in the enunciation of higher and grander views of God and good, that they are worthy to be esteemed as exemplars, and in that sense, and that alone, the Boudhas, saints, martyrs, Messiahs, and prophetic men of old, can be held as worthy of imitation. For all the rest, the daily bread of progress in mind, soul, and intellect, is just as surely given by the All-Provider as is the daily bread of the body.

We close this perhaps over long, but still necessary definition of our views on the subject matter of this correspondence, and at the same time, comply with the expressed wish of some of our earnest friends and supporters by repeating again in this, our fourth volume, a glorious poem by Thos. L. Harris, which was quoted in the very earliest issues of this paper, now—thanks to a munificent benefactor and some warm supporters—extending into its fourth year.

THE SPIRIT OF ETERNAL PROGRESS.

Can ye lengthen the hours of the dying night,
Or chain the wings of the morning light?
Can ye seal the springs of the ocean deep,
Or bind the thunder in silent sleep?
The sun which rises, the seas that flow,
The thunders of heaven, all answer, NO!

Can ye drive the sweet spring from the blossoming earth,
Or the tempest still, in its awful birth?
Will the hand on the dial plate backward turn,
Or the scorching sunbeams cease to burn?
The flowers that blossom, the winds that blow,
The lightnings of heaven, all answer, NO!

Can a truth be consumed in the martyr’s fire,
Or a soul be enchained in the dungeon dire?
Can ye keep back the spirit that soars away,
From dungeon and fire to the realms of day?
The ages of progress as onward they go,
And the angels of heaven, all chorus, NO!

O priest, O despot, your day is done,
O tyrant and bigot, your race is run;
From the hands of the slave, and the feet of the soul,
The angel of progress your chains will unroll.
Shall the tides of enlightenment cease to flow?
The armies of heaven are shouting NO!

You have marched thro’ the earth with banners unfurled,
You tyrants who’ve preyed on a famished world;
You have crushed its martyrs in gory graves,
You have made its children a race of slaves,
Shall your evil power continue to grow?
The God of the nations is answering, NO!

The wintry night of the world is past,
The day of humanity dawns at last;
The veil is rent from the freed soul’s eyes,
And heroes and prophets and seers arise.
Their burning words to the heavens ascend,
As the angels of God to the earth descend
Shall the oceans of progress then cease to flow?
The earth and the heavens both answer, NO!

LYCEUM NOTES.

BY ALFRED KITSON, BATLEY CARR.

DEAR MADAM,—During the last few months it has been my pleasant duty to take part in the celebration of Lyceum anniversaries at Slaithwaite, Colne, Halifax, and Macclesfield, and would have been at Heckmondwike but for the severe illness of our youngest child, which, I am sorry to learn, caused much disappointment to the friends there. I now purpose, with your kind permission, stating my impressions of the same, as I had the pleasure of attending the morning sessions. In every instance I have been impressed with the earnest zeal which characterises the efforts of all the conductors and officers. Though few in number to carry on the work, each and all appear to be fully impressed with its importance, and throw their energies into it accordingly.

In my visits I have had very little to recommend and much to commend. With regard to the former, a curtailing of the time devoted to marching and calisthenics and the cultivation of singing during the marching would be a decided improvement. The good order that has been invariably maintained, the unison of voices during the silver and golden chain recitations has been a marked and pleasing feature, the inflections and intonations being good. The recitations and solos rendered by the individual members

have been good, and not a few of them excellent, showing that the entertainers possessed real talent; and last, but not least, the splendid musicians some of them possess to preside at the organ. The rare talents of one, as a solo accompanist, I shall never forget. No doubt all try to do their best, and will in time strive to excel in merit.

In these visits I have had no chance of judging of the work done in the groups; but, from the marked ability displayed in the carrying out of the general programme, I am led to the conclusion that much good is being done in laying the foundation for future usefulness in the spiritual vineyard. This is praiseworthy, and especially when we take into consideration that the Lyceum work is entirely new, all the officers having to adopt new methods, besides in a large measure to unlearn the false teachings they were the recipients of in their youth. Then, too, the obstacles and disadvantages all Lyceum workers have to cope with are many, and the thanks are few; and when we remember these facts and see the good work that is week by week being done, it fills one's heart with hope for the future, when those who are now children in our Lyceums shall in turn become leaders under more advantageous conditions, and carry on the work to a more successful issue.

What has pleased me much was to listen to the various ideas and opinions of conductors and leaders concerning the requirements of the cause to bring about more uniformity of method, both as regards marching, calisthenics, music, and effectiveness in dealing with group lessons, all of which has been fully anticipated by my esteemed co-worker and English Lyceum benefactor, Mr. H. A. Kersey, and will in due time take practical shape. But the fact that these come from independent quarters shows how attentively the welfare of the Lyceum is being studied, and the consensus of opinion arrived at proves the wisdom of the methods that are being adopted.

Press on, brothers and sisters all, keep your minds in truth's light burning, ever open to the inspirations of the spirit spheres, and a brighter day will yet dawn upon earth, where the will of God may be done as it is in heaven.

ROSALINE.

[NOTE.—The following deeply tragic, touching, and *fearfully* suggestive poem is all too little known. It was written by the late inspired and noble poet, JAMES RUSSELL LOWELL. This gentleman's very name is a watch-word, indicative of the supreme heights of mental power to which some individuals of the age may attain, yet few know the profound depths of thought which welled up from the mind of this statesman, political economist, prose writer, and poet. This is an age of CRIME. Every paper, police record, and printed "sign of the times" indicates the awful prevalence of crime. Whilst this is an all *too significant* token of the fruits which two thousand years' preaching of a VICARIOUS or SUBSTITUTIONARY penalty for crime finds in the Christian religion, such poems as the following offer suggestions which—should they happen to be perused by a would-be criminal—would make him absolutely *afraid to commit murder*.—Ed. T. W.]

ROSALINE: THE MURDERER TO HIS VICTIM'S SPIRIT.
BY JAMES RUSSELL LOWELL.

THOU look'dst on me all yesternight,
Thine eyes were blue, thy hair was bright,
As when we murmured our troth plight
Beneath the THICK stars, Rosaline!
Thy hair was braided on thy head,
As on the day we two were wed,
Mine eyes scarce knew if thou wert dead—
But my shrunk heart knew, Rosaline!
The death-watch ticked behind the wall,
The blackness rustled like a pall,
The moaning wind did rise and fall
Among the bleak pines, Rosaline!
My heart beat thickly in mine ears:
The lids may shut out fleshly fears,
But still the spirit sees and hears—
Its eyes are lidless, Rosaline!
A wildness rushing suddenly,
A knowing some ill-shape is nigh,
A wish for death, a fear to die—
Is not this vengeance, Rosaline?
A loneliness that's not alone,
A love quite withered up and gone,
A strong soul trampled from its throne—
What wouldst thou further, Rosaline?
'Tis drear such moonless nights as these,
Strange sounds are out upon the breeze,
And the leaves shiver in the trees,
And then thou comest, Rosaline!

I seem to hear the mourners go,
With long black garments trailing slow,
And plumes a-nodding to and fro,
As once I heard them, Rosaline?

Thy shroud is all of snowy white,
And in the middle of the night,
Thou standest moveless and upright,
Gazing upon me, Rosaline!
There is no sorrow in thine eyes,
But evermore that meek surprise,—
O, God! thy gentle spirit tries
To deem me guiltless, Rosaline!

Above thy grave the robin sings,
And swarms of bright and happy things
Flit all about with sunlit wings,
But I am cheerless, Rosaline!
The violets on the hillocks toss,
The gravestone is o'ergrown with moss;
For Nature feels not any loss,
But I am cheerless, Rosaline!

Ab, why wast thou so lowly bred,
Why was my pride so galled to wed
Her, who brought lands and gold, instead
Of thy heart's treasure, Rosaline?
Why did I fear to let thee stay
To look on me, and pass away
Forgivingly, as in my way,
A broken flower, Rosaline?

I thought not, when my dagger struck,
Of thy blue eyes—I could not brook
The past—all pleading in one look,
Of utter sorrow, Rosaline!
I did not know when thou wast dead—
A blackbird whistling overhead
Thrilled through my brain—I would have fled,
But dared not leave thee, Rosaline!

A low, low moan, a light twig stirred,
By the upspringing of a bird,
A drip of blood were all I heard,
Then deathly stillness, Rosaline!
The sun rolled down, and very soon,
Like a great fire, the awful moon
Rose stained with blood—and then a swoon
Crept chilly o'er me, Rosaline!

The stars came out, and one by one
Each angel from his silver throne
Looked down and saw what I had done—
I dared not hide me, Rosaline!
I crouched; I feared thy corpse would cry
Against me to God's quiet sky,
I thought I saw the blue lips try
To utter something, Rosaline!

I waited with a maddened grin
To hear that voice all icy thin
Slide forth and tell my deadly sin
To hell and heaven, Rosaline!
But no voice came, and then it seemed
That, if the very corpse had screamed
The sound like sunshine glad had streamed
Through that dark stillness, Rosaline!

Dreams of old quiet glimmered by,
And faces loved in infancy
Came and looked on me mournfully,
Till my heart melted, Rosaline!
I saw my mother's dying bed,
I heard her bless me, and I shed
Cool tears—but lo! the ghastly dead
Stared me to madness, Rosaline!

And then, amid the silent night,
I screamed with horrible delight,
And in my brain an awful light
Did seem to crackle, Rosaline!
It is my curse! sweet memories fall
From me like snow—and only all
Of that one night, like cold worms crawl
My doomed heart over, Rosaline!

Thine eyes are shut, they never more
Will leap thy gentle words before
To tell the secret o'er and o'er
Thou couldst not smother, Rosaline!
Thine eyes are shut; they will not shine
With happy tears, or, through the vine
That hid thy casement, beam on mine,
Sunful with gladness, Rosaline!

Thy voice I never more shall hear,
Which in old times did seem so dear,
That, ere it trembled in mine ear,
My quick heart heard it, Rosaline!
Would I might die! I were as well,
Ay, better, at my home in hell
To set for aye a burning spell
Twixt me and memory, Rosaline!

Why wilt thou haunt me with thine eyes,
Wherein such blessed memories,
Such pitying forgiveness lies,
Than hate more bitter, Rosaline?
Woe's me! I know that love so high
As thine, true soul, could never die,
And with mean clay in churchyard lie—
Would it might be so, Rosaline.

FINE PHYSICAL PHENOMENA, AND MORE
"IRREFUTABLE TESTIMONY."

[NOTE.—We have great pleasure in presenting No. I. of two most interesting and indisputable test narratives from our honoured friend, Mr. John Wetherbee, of Boston, Mass. As this gentleman's word is his bond, and that of all who know him, we need offer no farther security for the genuine character of every word he writes.—ED. T. W.]

No. I.

THERE are some who seem to think that we shall not always be favoured with the manifestations of invisible intelligences, such as we have had during the past generation, and there are some who think they are on the wane now; that is, they are not so pronounced now as they were a quarter of a century ago. I am not one of these, and have no such fears. There are periods—probably caused by human conditions—where they are more marked than others, as there is with genius. The great poets are few and far between, but we always have poets, and we will always have sensitives who can, Prometheus like, filch fire or intelligence from heaven for human benefit. We have had an Elizabethan age, an Augustan age, the age of wits of Queen Anne—and this may have been a psychical age; but wits, poets, sages, or sensitives will never pass away. Some will be rising in the East while others are setting in the West. The demand and the supply will always tally.

It may be wise, however, to record experiences of an abnormal character to keep one's memory fresh for times when conditions for the moment are not as one wants them. That is my motive now, and it may be interesting to others as well as to me. One of the most wonderful phases of the phenomena is materialization. It has been often associated with fraud; its conditions favour it, and many have turned their back on it, as if it were all, or always, fraud. I am as SURE it is often a positive sensuous fact as I am that there is a sun shining in the sky. I am not partial to the phase; like Epes Sargent, I think slate writing is more convincing and interesting, but I know the fact is positive.

I will relate a few instances of my experience that are interesting. I will speak of none where the conditions were not satisfactory, and which I know are absolutely spirit manifestations.

My mother had a cousin by the name of Mary Smith. As a youth I knew her as a member of the family, and a respectable, intelligent elderly lady. Her sister was the wife of the late venerable poet, Richard H. Dana. I was often at the séances of the Berrys, and on one occasion there appeared a form that gave the name of Mary Smith. I was silent, knowing if it was my old relative she would signify it. The manager said the spirit was for Mr. Wetherbee, and I went up and took the hand of a very radiant spirit. I did not see anything in the apparition to remind me of my relative, who was a highly educated lady, but not one of any style, and if it were her she appeared under advantages that I did not associate with her; but knowing she was a superlatively good and scholarly woman, I thought she might in the forty years she had been a departed spirit have reached high conditions, so I let it go as her. She said Albert and Adeline were here, also my mother and Emeline. That was enough to identify her, for the names of my brother-in-law, sister, mother, and aunt were those she was intimate with when in the mortal. My sister came almost before the other spirit had retired. She had something white round her head, which hid her black hair and curls, so I could hardly recognize her, only by her calling me brother John, and I had but one sister who was a spirit.

Of all the spirit forms that have come to me, my son, who departed in 1885, has given me the most satisfaction and identified himself the most perfectly. He has come through four or five mediums, but through three especially—Miss Berry, Mrs. Fairchild, and Mrs. Ross. The three sources have not been duplicates of each other, or of him, but have all been approximations, evidently trying to look *as he was*, and as I remember him. He has been the most successful with Mrs. Ross, but has given me tests at each. At Mrs. Fairchild's he has been more sober than was natural to him, and I think he has partaken of the mental state of the medium. Once at a séance given to the Rev. M. J. Savage he came out of the cabinet to me a distance of thirty feet, and we walked together back. I called up Mr. Savage, and said, "This is the young man over whose dead body you said the last kind words" (he had officiated at his funeral). I never had any doubt of its being a spirit manifestation,

and I believe it was my son, and I think Mr. Savage believed as I did.

At the Berrys' circle he came often and gave unmistakable tests. He was a professor in the Boston University, and the Dean had written to me asking if I would not give the institution the copies of his law lectures. I declined, thinking he had spent undue time in their preparation, and felt that I ought to keep them. On that same evening I had attended a séance and he came, and after a few generalities he said, "Father, I am glad you refused the Dean my lectures that he wanted; they are my work and I don't want you to part with them." Nobody there knew my son, or that he was a lawyer, and not a soul in the world knew that I had declined the request of the Dean. It was certainly a remarkable test, and when I stated the circumstance to the circle all present appreciated it.

His appearance at the Ross's I enjoyed very much, and it always seemed as if I had him in my arms, it was so like him and all his ways. He came there so strong that he seemed able to stay and go home with us. My wife used to say it seemed almost like being with him. Once, when talking affectionately with us, he said to my wife at my side, "Father looks pretty well dressed in my clothes, don't he?" I had forgotten the fact, but on examination I found I was dressed pretty thoroughly in his clothes—coat, vest, shirt, and underwear. No one knew that fact, and nobody but he could have said it. We were of the same size and figure. He was a man who had taste in dress, and paid great attention to his mother's appearance, as he was very proud of her. She had on a new bonnet once, and when he appeared he noticed it at once and said how becoming it was. The expression was so natural to him that we could not help feeling that it was he who said it. Once when I was alone he came and said: "Where is mother, is she not here?" "No," said I, "but why do you ask, don't you know as a Spirit?" "Yes," said he, "I know as a Spirit, but don't know any better than a mortal in *this rig*," referring to his temporary form. This gave me the impression that he then was using his materialized eyes the same as we were.

I could mention many other instances, and many other remarks, but feeling that this is enough for once I will rest, and I want the reader to really believe the foregoing, for it is the solid truth, every word.

JOHN WETHERBEE.

The Warren, Boston, Mass., U.S.A.

AUSTRALIA TO ENGLAND.

BY ROBT. WHITE.

III.

A COUPLE of days after we left Ceylon the sea presented a strange but interesting appearance. About 6 a.m. my son rushed into our cabin and excitedly called out, "Oh, father! father! do come on deck! the sea is just like Botany Bay mud flats, glistening in the sun!" The illustration was apt and true to nature, as children's utterances are often spontaneously true. As far as ever the eye could reach on every side the sea was like a sheet of glass; not a wave, not a ripple, not a sound from it. It certainly seemed as if—

We were the first that ever burst into that silent sea.

This waveless state of the sea lasted nearly two days. We were in the Indian Ocean, verging on the Arabian Sea, between 60 and 70 E. longitude, and in 10 N. latitude. I was informed by one of the officers of the Ormuz that the sea was often like that in those regions on account of the calms and great tropical heat.

As we did not call at Aden, passing it on our right at about twenty miles distance, we could only obtain, with the aid of our field-glasses, a mere outline of the town, and see the high Arabian mountains behind it in the dim distance, standing "Like the gigantic barriers to an unknown land."

After passing safely through "Hell's Gates," we had a pleasant run up the Red Sea. We had a good view on our right of the Arabian coast, and on our left of the Egyptian. As we approached the little ancient town of Suez our orthodox friends were eagerly and anxiously looking out for the place where Pharaoh and his hosts were swallowed up by the Red Sea. Some of the more knowing ones pointed out to us the "exact spot" where the Israelites ascended the eastern shore and looked back in triumph at the sea closing in on their pursuers!

On Saturday, May 2nd, at 11 a.m., we arrived at Suez, which is only a small town, with narrow streets, very old

buildings, near the entrance to the Suez Canal from the Australian end. We only stayed there 30 minutes, putting off and taking on the mails, then quietly steamed into the famous canal. It is, like our railways, worked on the block system—that is, it is divided into sections, and vessels can only go in a section in one direction at a time. There are sidings at the end of each section for vessels to pass, and these are the only places they can pass each other. By night the canal is illumined by the electric light. As it was day when we passed through the greater portion of it, we had fine views of it, and the country on each side. Like the country on each side of the Red Sea, away, away, as far as ever the eye can reach there is a vast sandy desert, the bleakness and solitude of which makes the heart ache and the mind sigh for tree or shrub, or some green thing to rest the sight upon. If the lands of Egypt and Arabia were to be judged by what little we saw of them, they might aptly be named “The Lands of Despair and Desolation.”

During the last few years great improvements have been made in the Suez Canal. It has been widened and deepened and made more secure against vessels being grounded in the sand. Pretty little wooden houses, neatly painted, have been built at the end of each block section, and some attempt has been made to cultivate small gardens in connection with them. They certainly relieve the eye from the dreary surroundings.

From its commencement at Suez to its termination at Port Said the canal is 100 English miles long, and passes through three salt lakes. Ismailia is located about midway between the two towns named, and is fast falling into decay.

We arrived at Port Said early on Sunday morning, May 3rd, and were surprised to find the shops open, business being conducted with great vigour in the main streets, and the markets quite thronged and very noisy with buyers and sellers of all kinds of wares. Bands paraded the streets, playing the most lively airs; four or five concert halls had crowded audiences, and groups sat in the open air sipping through long tubes their wine, and playing at cards, or warmly discussing political and theological subjects. In fact, Port Said is characteristically French. It certainly contains a good number of Arabs and a few English, but its business, its institutions, and its customs are all regulated and controlled by the French. Our orthodox friends of the Ormuz were greatly shocked at the levity and profanity displayed on every hand. They viewed the place as a modern city of Sodom, and deserving of the same fate as the ancient city of that name. Personally I would have no desire to make my home there. The climate was most congenial. The town was fanned by the cool, fresh breezes from the blue waters of the Mediterranean Sea while we were there.

(To be continued.)

QUESTION DEPARTMENT.

DEAR MADAM,—Would you kindly answer the two following questions and oblige, yours, STUDENT?

(1) Will the new conditions and environments of the after-life modify or change the structure and functions of the risen spiritual organism? Or, in other words, in the next stage of life will the law, as stated by evolutionists, hold good of the spiritual body, viz., the decrease and ultimate loss of organ and faculty by disuse, and their growth by exercise? We are sometimes told that spirits live by absorption from the atmosphere. Will not then the organs of mastication and digestion cease to be? We are also told that procreation does not take place after death. If Spiritual evolution is the law of the universe, have we any idea of the gradual changes and ultimate result of the laws of decay and development on the risen spiritual body?

ANSWER.

We know nothing absolutely of spirit life but what is communicated to us by spirits and fully corroborated by a vast amount of independent testimony. On the question above propounded we have an immense number of corroborative communications, and all agree in declaring that the powers and functions of spirits vary so much in different graded spheres that the conditions which apply to one state (in the lowest spheres, for example) bear no relation whatever to those of other and far higher conditions. In the lowest spheres there is the need of food and provision for food, in order to sustain spiritual bodies almost material in their gross animalism; but we are assured by thousands of communicants there is no animal food attainable, no stimulating drinks, no means of procreation. But, on the other

hand, when all the earthly appetites have been powerful, gross, and unduly indulged, *those appetites remain*, and it is a terrible item of the punishment which gross earthly passions incur, that an inordinate desire for the gratification of those passions does remain without the means of gratification, the organs of the spiritual body being incapable of action in the direction of *material* assimilation. If any proof were needed of the truth of these assertions, we have it in the constant tendency of gross earth-bound spirits to obsess such human organisms as they can act through, thereby obtaining a sort of vicarious satisfaction for their terrible earthly cravings. Those who have studied carefully the *philosophy* of obsession will find it is most often manifested in simple-minded women, children, and those who, being ignorant of the cloud of earth-bound spirits around them, yield *unconsciously* to their influence, and at last become their slaves. The lunatic asylums are full of such victims of obsession. Spiritualists are seldom there, because they are aware of their invisible foes, and hence are prepared to resist silent influences, wild impulses, and animal tendencies. After a while, however, and when these obsessing spirits are reformed and rise through angelic preachers and teachers to higher conditions, they lose their insatiable desires for animal gratification and their organisms change. Fruit feasts are often spread before the dwellers of the middle spheres of earth, and impart a pleasing stimulus to their systems. In the last, highest, and final milestones through the spheres of earth the organism becomes entirely changed, and all that can feed or nourish the spirit is purely spiritual. To describe such states understandingly to mortals would be impossible. The conditions of purely spiritual existence are as much beyond those of material life as the telegraph, telephone, steam, and labour saving machinery are beyond the comprehension of the inhabitants of the Dark Continent. It is enough to say that as the digestion of animal substances or the procreation of new forms of being *are not attributes of spiritual life*, so the organisms adapted for these purposes are gradually changed from mortal to immortal shapes.

(2) What is the relation of the stars to the nature of man and the cultivation of his powers?

ANSWER.

For the complete and elaborate philosophy of true astrology we must refer our questioner to some good and approved treatises on the subject; but, in the meantime, we may remind the bigots who, in their crass ignorance would relegate astrology to the realm of pretentious quackery and fortune telling, that as ALL life—whether human, animal, vegetable, or mineral—is the incarnation of the sunbeam, and all knowledge is derived from the light of the sun; so, as all the planets of our system, including the earth, are thrown off and both born from and sustained by the sun, we may as well say the children of earth do not partake of their parent's natures and characters, as that the planets of the solar system do not mutually influence one another and measurably again influence all the products and creatures of life upon the face of the earth. The truth is, every atom in the universe measurably influences every other atom, much more are these influences operative between the limited bodies and spaces of special astral systems. To define what these influences are, and how they act upon individual lives, would require a volume to expound. It must suffice to say they are a scientific and inevitable necessity. Astrology is the kindred science and complement of astronomy, and the idiots that sit on magisterial benches and fine really scientific astrologers for practising such knowledge as they can acquire in this semi-barbarous age, can only be excused on the ground that they were born under the influence of an asteroid whose inhabitants have not yet developed into the possession of brain matter.

“In astronomy the infinitude and majesty of God were revealed; in microscopy, His infinite care; in geology, His eternity; in the unchangeableness of the laws of matter and force, His justice; in evolution, His unity.” Now the study of prehistoric man sweeps away the ugly myth of the fall, and gives us a God of love, not a God of wrath and vengeance. True, sin does not go unpunished; but instead of atonement through the blood of an innocent victim, for every sin or wrong committed we ourselves must, here or hereafter, make atonement; and if we are not able to make atonement to those whom we have wronged, we must make it to those who are in need. This is a reasonable belief, and it fully meets all man's requirements.

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THE TWO WORLDS.

Editor:

MRS. EMMA HARDINGE BRITTEN.

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Sub-Editor and General Manager:

E. W. WALLIS.

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

FRIDAY, SEPTEMBER 25, 1891

THE ROMANCE OF HISTORY.

AN EPISODE OF THE BASTILLE.

THE following thrilling narrative was given to the Editor for translation from the French of Victor Hugo, after which it was published in *Frank Leslie's Monthly*, New York, and several other well-known magazines. The second part, headed "A Touching Incident," was furnished by M. Constant, the historian of the dreadful Bastille, whose industrious and life-long researches have brought to light such tremendous evidences of man's inhumanity to man, that it almost makes the reader question whether the "Fatherhood of God and the Brotherhood of Man" are not splendid fictions, at least, as far as they apply to "the good old times."

ESCAPE OF MONS. DE LATUDE.

The most interesting and exciting story of captivity in the Bastille is that of Latude, son of the marquis of that name, who, at twenty-four years of age, in 1749, was, for offending King Louis XV.'s worthless mistress, Pompadour, arrested and confined in the Castle of Vincennes. After he had been there eight months he began to think of escape. Strange to say, he succeeded in passing the sentries unobserved, and getting safe out of prison. He took up his quarters in Paris, and had the incredible folly to write to the king, telling him of his escape and begging his forgiveness. The next day he was again in the Bastille. They promised him his freedom if he would confess how he managed his flight, that such in future might be made impossible to other prisoners. Latude consented, and was at once placed in stricter confinement than ever. He was in despair, for he wrote in a book insulting verses against the king's favourite, Madame de Pompadour, who had originally caused his arrest. This book was brought to the authorities, and, five days later, Latude was locked up in one of the worst cells of the roof. The governor was a kind-hearted man, and granted him a companion, who, six months after, died raving mad. A new companion was stronger and more courageous. To him Latude communicated his plan of escape, which was to get up the chimney on to the roof, and from thence, by means of a ladder on the tower of the "Trésor," to descend into the trench. Latude had discovered an empty space between the floor of their cell and the ceiling of the chamber beneath them. Here they hid their tools, made out of any pieces of iron they could get from their furniture or utensils. It took them six months to break away the bars from the chimney; they moistened the mortar by sprinkling water on it, and they laboured at this till their knuckles and elbows often bled. When they were exhausted they worked at their ladders and ropes. The steps of the former were made of the faggots they had for firing. The two ladders were, together, fifty feet in length. Besides these, the prisoners fortunately had in their possession a bundle of ropes 360 feet long, the materials of which were thirteen dozen shirts, two dozen pairs of silk stockings, eighteen pairs of drawers, three dozen napkins, and a great many light caps and pocket handkerchiefs. For letting down the ladders they had a quantity of thinner lines, in all a length of 1,400 feet. Both worked for eighteen months. We can scarcely imagine the fears and hopes of the prisoners, when, on the night of the 25th of February, 1756, they began their dangerous undertaking. Latude went first up the chimney, and reached the roof in safety. He then let down a string to Alègre, his companion, who tied the ladders and ropes, and Latude drew them up. Alègre soon came up too. They crept on to the platform. The night was pitch dark and it rained in torrents. Latude fastened the rope-ladders to the end of a cannon, then tied the rope round his waist, and, swinging down in the dark night, began slowly to descend toward the abyss below. "I was almost fainting," he says, "and feared to be dashed against the wall, so strong was the wind." At last he reached the ditch, and Alègre soon after joined him. They plainly heard the pacing of the sentinel in the gallery, but went noiselessly onward up to their necks in the water of the trench. Just then the sentries made their rounds, and the light from their lanterns fell upon the water in the trench; the fugitives had to dip down, and keep their heads under water for the moment. To get out of the Bastille they now had to break a hole through the outer wall. They succeeded in nine hours. At 5 a.m. they were in the Charenton Road. "We fell into each other's arms and wept," says Latude. Both reached Brussels in safety. Their escape excited immense sensation. Pompadour was furious. Latude was again arrested at Amsterdam by order of the French Government and taken to the Bastille. For forty months he sat in a dungeon. Light and air he received only through two little holes. He had become a pitiable object. Rotten straw was his couch; his food would not have been thrown to swine. But he did not die. His lips were split, his teeth had fallen out. At last, because the water rose in his cell, he was transferred to another. Here, with fish-bones for his pens and blood for his ink, he wrote a treatise for the king on an improved postal arrangement, and a new way of infantry attack. These were adopted by the Government with advantage, but Latude still remained in prison. Madame de Pompadour was called to her account in 1764, but Latude was not released. He was removed at last from the Bastille to Vincennes. Hence he escaped for the third time. He thus relates it: "On the 25th of November, 1765,

I was walking at four in the afternoon, the sky being perfectly clear. Suddenly a dense fog arose; the idea of escape flashed through my mind; but how to escape my guards, to say nothing of the sentinels who stopped the way? I had a sergeant on each side of me. I would not fight them nor delude them, as their orders were not to leave me an instant, so I turned to one of them and said, 'How do you like this weather?' 'It is horrid, sir.' I at once replied, carelessly, 'I find it capital to escape in;' and, striking each one aside with my elbows, ran at full speed, calling out, 'Stop him! stop him!' and as the guards ran up, I pointed ahead in the fog, and kept on." The last sentry, however, knew him, and prepared to run him through. "Your orders are to arrest me, not kill me," said Latude, walking up as if to surrender; but suddenly springing on him, and hurling him in one direction and his musket in another, he was at last free. He easily concealed himself in the park, and keeping away from the main road, cleared the wall, and at night entered Paris. Two ladies gave him shelter, but the shrewdness displayed in escaping seemed to desert him when he got out. Can we believe that from his hiding-place Latude wrote to the minister, Choiseul, and that he was again cast into prison? this time into such a dungeon that in it Latude longed for the cells of the Bastille. There Latude won the compassion of a jailer, who took charge of a letter in which the unhappy man begged for mercy. This letter, fortunately for Latude, was lost. A woman named Legros found it. She was only a washerwoman, but she had the courage and endurance of a heroine. She took it whither it was addressed; she did all she could for her unknown prisoner. For three years the little woman worked on; she won over great men to the cause which she had at heart, and on the 22nd March, 1784, Latude was set at liberty. He had passed thirty-five years in prison, and a poor washerwoman obtained his release. Latude died in 1805. The Republic gave him an indemnity of 60,000 francs.

A TOUCHING INCIDENT IN THE PRISON LIFE OF LATUDE.

The following is an extract from the memoirs of M. De Latude, written by himself.

For a long time I had enumerated among my greatest annoyances the presence of a crowd of rats, who came continually hunting for food and lodging in my straw. Sometimes, when I was asleep, they ran across my face, and more than once, by biting me severely, occasioned the most acute suffering. Unable to get rid of them, and forced to live in their society, I conceived the idea of forming a friendship with them.

"The dungeons of the Bastille are octagonal; the one where I was confined had a loophole, two feet and a half above the floor. On the inside, it was two feet long, and about eighteen inches wide; but it gradually diminished towards the exterior, so that on the outside wall it scarcely exceeded three inches in size. From this loophole alone I derived the only light and air I was permitted to enjoy; the stone which formed the base of it served me also for chair and table. When tired of reclining on a foul and infected pallet, I dragged myself to the loophole to imbibe a little fresh air. To lighten the weight of my chains, I rested my elbows and arms on this horizontal stone. Being one day in this attitude I saw a large rat appear at the other extremity of the loophole; I called him to me; he looked at me, without showing any fear; I gently threw him a piece of bread, taking care not to frighten him away by a violent action. He approached, took the bread, went to a little distance to eat it, and appeared to ask for a second piece; I flung him another, but at a less distance; a third, nearer still, and so on by degrees. This continued as long as I had bread to give him; for after satisfying his appetite, he carried off to a hole the fragments he had not devoured. The following day he came again. I treated him with the same generosity, and added even a morsel of meat, which he appeared to think more palatable than the bread; for this time he ate in my presence, which before he had not done. The third day he became sufficiently familiar to take what I offered him from my fingers.

"I have no idea where his dwelling-place was before, but he appeared inclined to change it, to approach nearer to me; he discovered, on each side of the window, a hole sufficiently large for his purpose; he examined them both, and fixed his abode in the one to the right, which appeared to him the most convenient. On the fifth day, for the first time, he came to sleep there. The following morning he paid me a very early visit; I gave him his breakfast; when he had

eaten heartily he left me, and I saw no more of him till the next day, when he came according to custom. I saw as soon as he had issued from his hole that he was not alone. I observed a female rat peeping from it, and apparently watching our proceedings. I tried to entice her out, by throwing her bread and meat; she seemed much more timid than the other, and for some time refused to take them; however, at last she ventured out of the hole by degrees and seized what I threw half way toward her. Sometimes she quarrelled with the male, and when she proved either stronger or more skilful, ran back to the hole, carrying with her what she had taken. When this happened, the male rat crept close up to me for consolation, and to revenge himself on the other, ate what I gave him too far from the hole for her to venture to dispute it with him, but always pretending to exhibit his prize as if in bravado. He would then seat himself on his haunches, holding the meat or bread between his fore paws, like a monkey, and nibbling it with an air of defiance.

"One day, the pride of the female conquered her shyness. She sprang out, and seized between her teeth the morsel which the other was beginning to munch. Neither would let go, and they rolled over each other to the hole, into which the female, who was the nearest to it, dragged the male after her. This extraordinary spectacle relieved, by contrast, the monotony of my ordinary sufferings and recollections. In the bustle of the world it is difficult to conceive the pleasure I derived from such a trifling source, but there are sensitive minds who will readily understand it.

"When my dinner was brought in, I called my companions; the male ran to me directly; the female, according to custom, came slowly and timidly, but, at length, approached close to me, and ventured to take what I offered her from my hand. Some time after, a third appeared, who was much less ceremonious than my first acquaintances. After his second visit he constituted himself one of the family, and made himself so perfectly at home that he resolved to introduce his comrades. The next day he came, accompanied by two others, who in the course of a week brought five more; and thus, in less than a fortnight, our family circle consisted of ten large rats and myself. I gave each of them names, which they learned to distinguish. When I called them, they came to eat with me from the dish, or off the same plate, but I found this unpleasant, and was soon forced to find them a dish for themselves, on account of their slovenly habits. They became so tame that they allowed me to scratch their necks, and appeared pleased when I did so; but they would never allow me to touch them on the back. Sometimes I amused myself with making them play, and joining in their gambols. Occasionally, I threw them a piece of meat scalding hot; the most eager ran to seize it, burned themselves, cried out, and left it, while the less greedy, who had waited patiently, took it when it was cold, and escaped into a corner, where they divided their prize. Sometimes I made them jump up, by holding a piece of bread or meat suspended in the air.

"There was among them a female whom I had christened Rapino-Hyondelle, on account of her agility. I took great pleasure in making her jump, and so confident was she of her superiority over all the others, that she never condescended to take what I held up for them; she placed herself in the attitude of a dog pointing at game—allowed one of the rats to spring at the morsel offered to him, and at the moment when he seized it, would dart forward and snatch it out of his mouth. It was unlucky for him if she missed her spring, for then she invariably seized him by the neck, with her teeth as sharp as needles; the other, yelling with pain, would leave his prey at the mercy of Rapino-Hyondelle, and creep into a corner to cure the wounds she had inflicted on him.

"With these simple and innocent occupations, I contrived for two years to divert my mind from constantly brooding over my miseries, and now and then I surprised myself with a sensation of positive enjoyment. A bountiful Deity had no doubt created this solace for me, and when I gave myself up to it, in those happy moments, the world disappeared, and I thought no longer of men, and their barbarities, but as a dream.

The way to get rid of the priesthood is to educate the people to require evidences of what they believe, and to form habits of mind which shall make them as inquisitive as the followers of priests are credulous.—*Gerriet Smith.*

THE COMING REVIVAL.

At the pre-millennial gathering in Brooklyn, N.Y. twenty-six States were represented, and an organization was effected with a membership of over two hundred clergymen. The present year three conferences are to be held; the first will assemble in Chicago, July next, and for ten days hold a summer school of prophecy. The Baptists seem to be the movers of this great demonstration, but all denominations are to join. All believers in the literal coming of Jesus Christ are to take part.

It would be thought impossible for any educated person in this age to give credence to the wild notions of the second advent of Christ. Since the Millerite craze the "end of the world" has been a dead issue, but it is now revived, and 1934 set for the consummation of all things so far as this little world is concerned!

That the clergy will use this terrible prophecy, made by *mathematical calculation* from Scripture, as a means of revival, there is no doubt. They can fulminate, and the imagery it furnishes can be made lurid with the sulphur glare of hell.

We are on the eve of grand events; there is no doubt of that. The next twenty-five years will witness physical and spiritual progress far exceeding the wonderful achievements of the past fifty. The forces of nature will be brought under the more absolute control of man, and they will be forced to do the work of the world. Space will be overcome, and air-navigation connect distance by time rather than miles. Food will be *created*, rather than produced by growth. Thus freed from the fetters of slavish labour, beyond the requirements of health and pleasure, the mind will enjoy full activity and means of growth. Oh! the realities of the future are beyond the poet's dreams; but there is one thing that will never happen, there will be no "second coming of the Lord Jesus." We already see the dawning light of the Millennial Day, which will soon break in splendour, but its light is from the sun of knowledge, and not dependent on the coming or going of Buddha, Kristna or Christ Jesus.

The intelligent spirit of the age shall set itself against every such superstitious effort to work on the ignorant and credulous, and in every legitimate way endeavour to save them from the crazy excitement which is sure to ensue if the programme of these "pre-millinationists" is carried out.—*Progressive Thinker*.

Amongst the notable Spiritualists who have recently "passed on" we notice the name of Prince George of Solms-Braunfels. He has been a Spiritualist in belief and practice for upwards of thirty years, and had large experience in all of the varied phenomena. We remember possessing some years ago a spirit photograph, the prince being the sitter. A distinct spirit form (which it is stated was recognized by him) stood by his side. The prince, though an intellectual man, was of an amiable and genial disposition.

"BE FRUITFUL."

In the very first chapter Jehovah ever wrote for the use of man, and before he had written twenty-nine verses of that chapter, he gave the command, "Be fruitful and multiply, and replenish the earth." This is the first command he ever gave, and it is almost the only one he ever gave that has ever been obeyed.—*Saladin*.

Probably the least appreciated and understood of all our God-given faculties is that of our Reason; and yet it was designed to be our inseparable support, guide, and saviour!

LYCEUM JOTTINGS.

JONATHAN DOWD'S CITY FRIENDS.

"I know of some folks," said Jonathan Dowd,
"Who are so fine, an' so stuck-up proud,

"They dasn't notice no farmin' man,
Nor nothin' built on the farmin' plan.

"My hands is horny, my voice is loud,
An' I am 'coarse old Jonathan Dowd.'

"Although I'd known 'em in early days,
Afore they'd taken to stylish ways,

"If in the city I chanced to be,
They had hard work to remember me.

"There came a letter from them to-day—
A letter writ in perlitest way,

"A feeling ez how they'd like to spend
A little time with their dear old friend,

"So often thought of—Jonathan Dowd,
Nary a sign of their bein' proud—

"Jest five of them, an' their dog an' maid,
An' they'd make no trouble while they stayed;

"They did so long for the country air,
An' they wisht they was already there.

"That was the way that the letter ran,
The nicest sort of a fixed-up plan!

"An' could I spare 'em one of my teams,
For journeyin' 'round to see the scenes?

"Wouldn't I answer 'em very soon—
They'd like to come by the first of June!

"What! Give my team when the weather's fine!
An' stop my work in the rushin' time

"For fixed-up folks, with their stuck-up styles?
It heats me up till my blood jest biles!"

"Sez I to wife, in her kaliker gown,
Supposin,' sez I, 'we went to the town,

"Jest for a change, next winter or fall,
Supposin,' sez I, 'that we should call

"On these same folks who are writin' so fine,
They wouldn't give us no welcomin' sign;

"But freeze us stiff with their cold, set stare,
An' call us coarse, an' a country pair!

"I'll write to-night, an' I'll tel' 'em how
That we can't accommodate 'em now,

"For the simple manners in our home,
An' the simple habits all our own

"Might shock 'em all and make 'em feel
Ez how we warn't enough genteel

"To suit some folks in the brick-built towns,
With their soot an' smoke, an' silken gowns!

"In medders green, under wavin' trees,
We work at will an' do as we please.

"An' singin' birds on the bendin' boughs,
An' tinklin' bells of the comin' cows,

"An' ripplin' brooks from the slopin' hills,
An' soothin' notes of the whipporwills

"Is music sweet to the farmer's ear,
An' brings him joy with its goodly cheer.

"It seems ez like it wasn't no place
For frills, an' flounces, an' fashion's face.

"'Twould jar our peace in the wanin' day,
An' would sweep the comfort all away!

"We set on the doorstep, wife an' I,
An' we read God's message in the sky.

"When the sun sinks down into the west,
With the red, an' gold, an' all the rest

"Of the colours flamin' up so grand,
Seems like the gates of the promised land

"Swung open for us every night,
To give us a glimpse of the glory-light!

"No; there's plenty of taverns they can find,
With the style an' waitin' to their mind,

"By payin' a price for their room an' feed,
An' for the extra fixin' that they need!

"So, hopin' they'll suit theirselves and their crowd,
I remain, 'That coarse old Jonathan Dowd.'"

—*Ella Dare, in "The Progressive Thinker."*

UP HILL.

Does the road wind up hill all the way?
Yes, to the very end.

Will the day's journey take the whole long day?
From morn to night, my friend.

But is there for the night a resting-place?
A roof for when the slow dark hours begin.
May not the darkness hide it from my face?
You cannot miss that inn.

Shall I meet other wayfarers at night?
Those who have gone before.
Then must I knock, or call when just in sight?
They will not keep you standing at that door.

Shall I find comfort, travel-sore and weak?
Of labour you shall find the sum.
Will there be beds for me and all who seek?
Yea, beds for all who come.

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.

ACCINGTON. 26, China Street.—13: A pleasant day. Mrs. J. A. Stansfield gave us instructive addresses, followed by very good clairvoyance. 20: Mr. Macdonald on subjects from the audience—five at the afternoon service and five in the evening—which were expounded in an intellectual and instructive manner.

BIRMINGHAM. Society of Spiritualists, Oozells Street.—Mr. Hollis in the chair. Mr. Smith interested an audience by commenting upon two well-known publications. Mr. Smith's wide experience and knowledge in Spiritualism enables him to do justice to the subject of "Fact and Truth."—S. W. Cash, hon. sec.

BINGLEY.—Mr. Pawson gave two interesting addresses. Afternoon: Inspirational lecture, giving advice from his own experiences as a pronounced infidel (so-called) of fourteen years' standing and his present position as a Spiritualist. Evening: Subjects from the audience treated under control—"Prayer," "Woman Suffrage," and "The Position of Mrs. Besant and her Relationship to the Spiritual Philosophy"—were discoursed upon in a lucid and intelligent manner. Mr. W. Stansfield, of Batley, presided, and the number of meetings and earnestness appear to be re-vitalizing the society. At an after meeting Messrs. Greenwell and Howgate were appointed as sub-committee to engage the ante-room of the Oddfellows' Hall for future use of society, as the present room is wanted for railway improvements. Next Sunday is the farewell to the present room, the medium for the day being Mrs. W. Stansfield, of Batley. Let the room be crowded, friends.—W. S.

BOLTON. Old Spinners' Hall.—We devoted the afternoon to a circle, our speaker, Mr. Taylor, failing to appear. Evening, an experience meeting, Mr. Shippobottom giving his experience in an earnest and impressive manner, that could not fail to carry conviction; also advice to inquirers how to proceed in their search after truth. Henry Hatton then gave his experience, with an account of two materialization séances he had witnessed. Mrs. Johnstone is expected to be with us again on the 27th, when we hope to have a christening and a flower service; also open-air meeting at 11 a.m. Friends are requested to rally round.—Hy. Garratt, sec.

BLACKBURN. Freckleton Street.—Afternoon, Miss Jones spoke on "What has Spiritualism done for Humanity," and "What Miracles Spiritualism has Done," in good style. Afterwards she gave some very successful psychometry. Evening, some very encouraging remarks to Spiritualists, followed by good psychometry. Good audiences.—G. E. H.

BRADFORD. 448 Manchester Road.—Mrs. Ormandroyd spoke in the afternoon on "Truth;" evening, on "Influence." The room was crowded, many having to go away. Both subjects well treated, every one receiving great good, not soon to be forgotten. Mrs. Woolley gave clairvoyance and psychometry in excellent style, all being satisfied.

BRADFORD. St. James's Spiritual Church.—Morning circle very good. Afternoon: Owing to indisposition, the friend who should have officiated could not, so our friend Mr. Marsden kindly gave his services, and we had a good practical discourse from his controls. Closed with several clairvoyant descriptions, all recognized. Evening, Mr. Moulson came and gave a very good discourse on "What shall I do to be Saved?" Thoroughly appreciated by a very good and intelligent audience. Followed by very successful clairvoyance.

BRADFORD.—The Walton Street Spiritualists held a special meeting on Tuesday night, and Mr. Lee has been benefited to the extent of £3 0s. 6½d. Mr. Wm. Galley is a true Spiritualist, always ready to assist those in distress. A crowded audience met. Clairvoyance and psychometry were taken in hand by Mrs. Whiteley, Mrs. Russell, and Miss Calverley. Mr. Lee feels his position very much, and thanks his kind friends for helping him so well. Mr. Wm. Galley presided at the meeting.—John S. Forwood, 3, Fern Terrace, Stanningley, Leeds.

BRIGHTON.—The guides of Mr. Hepworth gave trance addresses. Afternoon, "The Price of Redemption." Evening, "Not Dead but Gone Before." Both were ably dealt with, and gave every satisfaction. Good audiences and very good clairvoyant descriptions.—R. R.

BURNLEY. Maden Fold.—Mr. T. Greenall gave two stirring discourses, "Spiritualism, its Place and Power," and "The Soul in Search of God." A splendid day, all well pleased. Successful clairvoyance at each service.

BURNLEY. Hammerton Street.—Mrs. Wallis. Afternoon, "Spirit Control." Evening, questions from the audience.

BURNLEY. 102, Padiham Road.—Good audiences assembled to hear our local mediums. Mrs. Bennett and Mrs. Hope gave short addresses, and several good tests, fully recognized. Clairvoyance at close of each service. Many strangers present were greatly interested.

BURNLEY. Robinson Street.—Our services to-day well attended, in the evening filled. Miss Patefield was our speaker. Clairvoyant evidence drew very closely the attention of the audience, some of whom were strangers at our room.

BIRKENHEAD. 84, Argyle Street.—13: Mr. Bridges addressed the society on "Spiritualism: What is it?" Mr. Beatty gave a reading, and Mrs. Seymour a solo. Mr. Dennis, from London, being on a visit to this part, attended and gave a short account of his experience in Spiritualism. 20: Mr. Seymour lectured on "The Religion of the Shakers." Mr. Heaney read extracts from Rev. Page Hopps' address on "Who is Jehovah?" Mrs. Seymour sang a solo. 17: Committee meeting arranged for winter's meetings until Christmas. Thursday, Oct. 1, eight o'clock: Public séance conducted by Mr. Tolly.

CARDIFF. Psychological Hall.—Mr. Richard Brooks delivered an address upon "The Spirit World."—E. A.

CLECKHEATON.—Miss Calverley, for the first time at Cleckheaton. Afternoon, her guides spoke on "Heaven, and where is it?" Handled in a good and stirring manner. Clairvoyance, nearly all recognized. Evening subject, "Death." Her guides declared there is no death in God's wide world, but it is only a change from this earth to the spheres

beyond. She satisfied the audience. We hope it will not be long before she visits us again. Clairvoyance at night, 21 given and 17 recognized. A very good day throughout. Naming of a child next Sunday.—C. H. C.

COLNE. Spiritualist Society.—Mr. Verity lectured. Afternoon, "Why I do not believe in prayer." Evening: "Mr. Gladstone and Mrs. Besant on Theosophy and Spiritualism." He criticised the editor of the *Colne and Nelson Times* very much on his knowledge of the matter, when such as Mrs. Besant and Mr. Gladstone knew little about it; but he knew all about it, as he made out in his leading article this week. Questions asked at the close of each lecture.—J. W. Coles.

DARWEN. Church Bank Street.—Mrs. Yarwood gave two short addresses, afterwards giving clairvoyance very well. Good audiences.

FELLING. Hall of Progress.—Mr. Gardener, of Sunderland, lectured on "John Knox, the noble-minded man and great reformer," very ably. A good audience applauded warmly.

FOLESHILL.—Mrs. Groom, of Birmingham, delivered two addresses in the Liberal Club Assembly Room, Lockhurst Lane. The audiences were large and appreciative, and in the evening many were unable to gain admittance. The subject of the evening address was "Spiritualism the Religion of the Age." The controlling intelligences showed that in the gradual evolution of religious thought Spiritualism would become more prevalent, would be found to meet the exacting demands of modern thought, and would redeem humanity from the thralldom of creeds and dogmas. Clairvoyant descriptions, most of which were recognized, were given at the close of each address.—J. W.

HALIFAX.—13th, Mr. Campion, with whom we had a very pleasant and successful day. Our large audiences were highly pleased and very interested. 14th, Mrs. Stansfield, of Batley, liked very well. We hope to have her planned for a Sunday service soon. 20th, a red-letter day. Our harvest festival and flower service a great success; the good things of the earth have rolled in in abundance, the room being tastefully decorated with rich fruit, flowers, and vegetables. Morning, Mr. Leeder (see Lyceum report); afternoon, Mr. Robert White, lately from Australia, "Spiritualism an Ideal of Life." Treated remarkably well, showing us each should have an ideal to live for, and to try with zeal and vigour each day to attain; he also showed the fallacy of a wrong ideal, which led to darkness and despair. Spiritualism and its glorious gifts are worthy of consideration by every rational being. Evening, "Spiritualism, the Need of the Age" was expounded in a clear and lucid manner, giving us illustrations from the teachings of Buddha, Socrates, Mohammed, and Christ, showing that all these men appeared on the scene of life just at the time when most needed. Christianity for several centuries made but little progress until forced upon the world, while Modern Spiritualism, which is barely fifty years of age, has already encircled the world, is known in every civilized land, and its adherents are numbered by millions, all this having been accomplished without bloodshed, and may before very long be acknowledged as the universal religion of the future. Spiritualism must be the need of the age, for while it has every good quality embraced in Materialism—the free-thought platform on Christianity—it has more, for it has let in the glorious sunshine of immortality. Mr. White was listened to with rapt attention at each service by crowded audiences; a great many were turned away. The collections realised throughout the day was £5 15s., for which our committee are very grateful indeed.—B. D.

HUDDERSFIELD. Brook Street.—Mrs. J. M. Smith has spoken well to-day to fairly numerous audiences. Questions very nicely treated. Clairvoyance fairly successful.—J. B.

HECKMONDWICK. Blanket Hall Street.—Sept. 13: Mrs. Roberts, in the absence of Mrs. Whiteoak, gave clairvoyant descriptions; the president giving an address in the evening. On Monday the Social Tea and Mothers' Meeting gave general satisfaction. 20: Mr. and Mrs. Beardshall gave two splendid addresses, followed with clairvoyance. Afternoon, "What has Infidelity done for Humanity?" Evening, "Angel Visitants."—H. F.

LONDON. Copenhagen Hall, 184, Copenhagen Street, King's Cross. An address from Mr. M. Rodger on "The Present Status of Spiritualism at Home and Abroad." Some interesting details about the work and the workers were given, showing that Spiritualism is both widespread and deep-rooted. What is wanted is closer union for mutual help amongst the believers. Some personal experiences were added, and the address closed with an invitation to ask questions. The interesting subject just now is Theosophy, and the questions mostly had reference to Mahatmas, Reincarnation, &c., and the replies were made by Mr. Mackenzie. Messrs. Wallace, Vogt, and Sells also contributed some remarks.—S. T. R.

LONDON. 311, Camberwell New Road, S.E.—The Conversion of Paul, as recorded in the Acts of the Apostles, was read, and afforded ample reflection, especially as compared with the modern aspect of conversion by faith alone. We should be glad to see a larger attendance at the morning gatherings. Evening: A sketch of Theosophy and Spiritualism, both ancient and modern, was given by Mr. W. E. Long, and the interpretation of the phenomena, as recorded in the gospels according to Madame Blavatsky, was shown to be erroneous, and altogether incapable of explaining the facts as observed by competent inquirers. There was a good audience, and at the close of the address a number of spirit descriptions were given, which afforded much satisfaction to the recipients.

LONDON. Canning Town, 2, Bradley Street, Beckton Road.—A full and harmonious audience had the pleasure of receiving an unexpected visit from Dr. Reynolds, who gave a splendid discourse on "Spiritualism." Many strangers present, but all well satisfied with the discourse. Clairvoyant descriptions by Mrs. Weedemeyer and another medium gave satisfaction.—F. W.

LONDON. 33, High Street, Peckham.—Mr. Humphreys occupied our attention with the "Second Coming of Christ," opening the debate as to whether it was to be a spiritual or material advent. Evening, some interesting addresses and solos were given by Messrs. Butcher and Audy.—J. H.

LONDON. Forest Hill, 23, Devonshire Road.—Room crowded. Miss C. Spring, medium. This lady is very popular at Forest Hill. Her guides gave some remarkable cases of clairvoyance, the writer of this report having a wonderful test. Many other tests given and recognized. All seemed delighted with the séance.—H. W. B.

LONDON. Marylebone, 24, Harcourt Street.—The Quarterly Tea Meeting was quite a success, mainly owing to the active endeavours of the Ladies' Committee, supplemented by kind friends. After tea Mr. Cooper presided, when interesting speeches were delivered by Messrs. Drake, Jeffery, Burns, Hunt, Everitt, Smythe, and Towns. Mr. Treadwell replied on behalf of the ladies to a cordial vote of thanks. The meeting terminated with a wish that we may have many similar reunions.—C. White and R. Milligan, secretaries.

LONDON. 50, Becklow Road, Shepherd's Bush, W.—Good meeting. Mr. Norton's control gave an excellent trance address, fine poems, and good clairvoyance. Mr. Wyatt gave an interesting reading from "Over the Tomb." Good attendance, which gave satisfaction to all.

LONDON. Forest Hill, 23, Devonshire Road.—Sept. 16: A most successful Tea and Entertainment. After discussing the good things provided by the ladies, Mr. Bertram took the chair. Programme: Piano selection, Miss Cobb; chorus, choir; recitation, Miss Preyst; song, Mr. Blackman; reading, Mr. Bruner; song, Mrs. Gunn; recitation, Miss L. Gambrill; song, Mrs. Gambrill; recitation, Miss Bruner; duett, Misses Gambrill; piano selection, Miss Gunn; song, Mr. Blackman; reading, Mr. Bruner; song, Mrs. Bliss; recitation, Miss Preyst; piano selection, Miss Cobb; song, Mr. Bruner; recitation, Miss L. Gambrill; song, Mrs. Bliss; chorus, choir. Where all did their best, and did well, it would be invidious to make special mention of any. Our rooms were crowded, and only one opinion was expressed. That was, "Well, I have thoroughly enjoyed myself, and hope we shall soon have another evening like this." Our funds were benefited to the tune of twenty-three shillings profit, made by these pleasant means.—H. W. Bruner, sec.

LONDON. Islington, 10, Park Street.—Sept. 8: Mr. King read from *The Two Worlds Rev.*—Talmage's views on Spiritualism. Special attention was directed to the necessity of attending to our physical condition as well as the spiritual, and Spiritualists should be in the van in carrying out all beneficent reforms. An interesting discussion followed. Sept. 16: Mr. R. King dealt with the healing phase of our religion. With the aid of a small diagram, the effect of passes made over the brain, for the cure of headaches and other cerebral affections, was shown and described. Mr. P. Glass and Mr. R. Moore then made a few remarks and closed an instructive evening.—R. Moore.

LONDON. Open-air Spiritual Mission, Hyde Park, near Marble Arch.—The threatening attitude of the weather prevented us from holding our usual meeting, but next Sunday, the subject "Theosophy" will be continued, and when the course of lectures maintaining our position in respect to this subject is finished, our open-air meetings here, we are afraid, will be terminated.—P. S.

LONDON. 14, Orchard Road, Shepherd's Bush, W.—Many strangers present. Mr. Darby gave us a very cheering address, explaining the beauty and comfort derived from a knowledge of Spiritualism, referring to the rapid strides now being made. Mr. Brooks, his co-worker, followed with some excellent suggestions as to our Lyceum work.

LONDON. 44, Church Street.—Mrs. Wright's guides took as a subject—"Where are the so-called dead, and what are their occupations?" treated in a very earnest and telling manner, enjoining the hearers to try and understand the mysteries of spirit. A fair audience, who were well pleased.—H. S.

MANCHESTER. Tipping Street.—Afternoon: The guides of Mrs. Gregg took for their subject, "In the hour ye think not, the Son of Man cometh." Closed with good clairvoyance. Evening: "The Spirit's Position," a good and instructive address listened to by an intelligent and large audience. Closed with her usual successful clairvoyance.

MANCHESTER. Edinboro' Hall, Alexandra Park.—The guides of Mrs. Berry favoured us with two grand addresses. Afternoon: "Spirituality." Evening: "Personal Responsibility." Both treated in an eloquent manner, leaving much food for thought, which it is hoped will prove profitable. Clairvoyance after each service, acknowledged to be correct. Kindred societies in the neighbourhood, and other friends, will be welcomed at our Quarterly Soirée on the 28th inst. Tickets, 1/- each.—G. V.

MANCHESTER. Psychological Hall.—Afternoon: Mr. Crutchley upon "Spiritualism, the Need of the Age." Many salient points were advanced defining its true position. Spiritualism, if investigated with an earnest desire for truth, fully satisfied the inner cravings of our nature. Evening: "Spiritism, Theosophy, and Spiritualism." Both discourses were followed by questions, well answered. The day's proceedings gave general satisfaction.—J. H. H.

MIDDLESBROUGH. Spiritual Hall.—Mr. Horatio Hunt's inspirers gain good opinions. Morning: An intellectual discourse on "The Evolution of Mind and Matter." Evening: A stirring address on "The Mission of Modern Spiritualism," which helped to raise the drooping spirits of members, and deeply impressed the minds of an earnest and thoughtful audience. Mediums and speakers who have other appointments near our district can correspond with William Innes, sec., 9, Balder Street.

NELSON. Sagar Street.—Mr. Pilkington upon "Acoustics in Spirit Life." He made it very clear that sound existed in spirit life. Evening: "Is Life the Cause of Organisation? or, Is Organisation the Cause of Life?" Much food for the scientific mind, more than they are able to grapple with, with all the instruments they have in their possession. We hope Mr. Pilkington will continue in the noble work.

NORTHAMPTON.—Afternoon: Mr. Cheshire spoke on "The Unfulfilled Prophecy" recorded as the sayings of Jesus with reference to his second coming. Evening: Mrs. Walker's controls spoke both earnestly and impressively, "The Flower Girl" giving some of her fresh-gathered truths. Fair audiences.—A. Ward.

NOTTINGHAM. Masonic Hall.—Mr. G. A. Wright's, of Bradford, first visit. Morning: "Man, the Immortal." Evening: "Human Redemption." The speaker in the course of his remarks dwelt on various necessary reforms, and believed in advocating them from every Spiritual platform. I question the wisdom, however, of adding the weight of every unpopular reform to the already overburdened cause of Spiritualism, which, when once accepted and its principles carried out in practice, will bring about a thorough revolution in society and in man's dealings with man; justice will then reign supreme. This, in short, was the writer's answer to the question asked by a member of the audience, "How can Spiritualism bring about these reforms?"—J. F. H.

NORTH SHIELDS. Camden Street.—Sept. 13, the guides of Mrs. Wallis delivered two excellent discourses. Morning: "The Power of the Spirit." Evening: "Life in the Great Beyond." Monday night: "Life's Problems." Equally well handled. The Sunday and Monday night's discourses were each followed by clairvoyant descriptions, which were highly appreciated. Sept. 20: Mr. J. H. Lashbrooke gave a most splendid discourse on "Creative Development."

OLDHAM. Temple.—Annual harvest festival. The ladies occupied the platform, with Mrs. Hyde as speaker. Afternoon: A short exhortation, followed by clairvoyance, was given. Owing to the inclement weather many did not come. Subject, "Hear the Truths of Spiritualism, or, Behold the Beauty of Nature." Evening subject: "Come and Help us to Gather the Harvest Home." This request had evidently been carried out when one looked around at the beautiful fruit, flowers, and vegetables. A motto bearing a suitable inscription was placed over the platform, asking one and all to "Plant the Seeds of Truth" and "Prepare for the Harvest Day." The ladies did remarkably well, and we may say that they looked their best with Mrs. Barstow as president. On Monday evening we had a successful fruit banquet when we proved that the food provided was good for the body as well as the sight. We realised £5 0s. 7d. after all expenses were paid. Our best thanks are due to all who brought flowers and fruit, or contributed to our success, not forgetting the ladies.

OPENSHAW. Granville Hall.—Miss Walker addressed us. Afternoon on "The homes of our loved ones." Evening, "Crime; Its cause and cure," pointing out the importance of instructing our Lyceum on the consequences of evil influence. Clairvoyance at the close of each address very good.

PARKGATE.—A splendid day with Mr. Inman. Afternoon subject from the audience, "Theosophy." Hardly a fitting subject for Harvest Thanksgiving day, but the guides spoke very well and gave satisfaction. Evening, splendid lecture. Subject from the audience, "The harvest is ready, but who are the reapers?" well received. Much sympathy expressed toward the medium, who was suffering from a bad cold. The largest audience and best collection for some time. We hope for continued success through the united efforts of the committee and friends.—B. M.

PENDLETON. Hall of Progress. A pleasant day with Mr. Swindlehurst, who answered five good questions from the audience, giving valuable information in the afternoon. Evening: Subject, "The world's desire," which was dealt with to the satisfaction of the audience.

RAWTENSTALL.—Afternoon: The controls of Mr. Tetlow dealt with two questions. Evening subject, "What think ye of Christ?" Delivered in a very interesting manner; concluding each service with psychometry.

SHIPLEY.—Sept. 19: We had our second annual tea and entertainment, when about 160 sat down to tea. A lengthy programme was gone through, consisting of recitations, readings, and songs. 20 Anniversary Services. Afternoon: The guides of Mrs. Mercer, Bradford spoke on "Love." Evening: "The lost piece of silver" in a spiritual light; handled in a very straight-forward manner, and listened to very attentively. Clairvoyance after each address; in all 32, recognized?

SOUTH SHIELDS. Spiritual Mission Room, 16, Cambridge Street.—Sept. 15, we held our usual meeting, several local mediums taking part. 20: The guides of Mr. J. G. Grey spoke on "Spiritualism and Theosophy: What Relationship?" in a very efficient manner. The guides of Mrs. Young followed with clairvoyant descriptions, giving striking proofs of spirit return to a good audience.—J. G., cor. sec.

SOWERBY BRIDGE.—Mr. J. M. Wheeler, of Oldham, spoke to a fair audience on "Forgeries on the Bank of Truth." Questions and brief discussions were invited at the close, and were responded to by a gentleman or two in the audience, and proved very interesting. Our friend is an Iconoclast, and his desire is to let the light of reason shine on every theory, and if it prove unworthy of acceptance to take a stand accordingly.

STOCKPORT.—Mrs. F. Taylor's control related with terrible earnestness the too familiar story of betrayed innocence, and the dire consequences to herself and betrayer, and pathetically narrated the progression into the light. Evening: Mr. T. Halsall read from Rev. J. P. Hopps' "Spirit Communion." Mrs. Taylor showed how far we could agree with the teachings of Christianity; the moral to be drawn was, hold no dogmatic opinions; let divine reason, in conjunction with conscience, be our guide to a good and useful life. A logical discourse concluded with an excellent definition of prayer, and a poem on the same subject.—T. E.

SUNDERLAND. Centre House.—The Harvest Services, Sept. 13 were eminently successful. The platform was hung round with curtains and tapestry of many colours, relieved with mottoes, bannerettes, ornaments, and brackets with coloured fairy lamps. From the centre of the platform floor to the back a gallery of plants and flowers was built up, on either side of which the choir was arranged, with the Lyceum children on ornamental chairs and low seats arranged in front. The rostrum was tastefully decorated, being surrounded with cereals and capped with flowers, surmounted with a fairy lamp peeping from the bouquets. The front of the platform was lavishly adorned with the fruits and vegetables, plants and flowers, so generously supplied by willing friends. A harvest motto stretched overhead, from which a number of lamps and coloured fairy lamps were suspended. The organ also was gracefully decorated with plants and lamps, and when the whole were lighted up, the rich scene of luscious fruits, golden corn, rich foliage, many-coloured flowers, sparkling fairy lights, the Grecian robes of the ladies, and white dresses of the children presented a most brilliant array. Our pleasure was enhanced by the capital rendering of the hymns prepared for the service. Mr. J. H. Lashbrooke, of Newcastle, spoke on "The Spirit of Man, the Spirit of Nature, and the Spirit of God." Mr. Lashbrooke is at all times a pleasing speaker, but he seemed to excel himself, for his address was rich in perception, appropriate, and highly intelligent, and delighted all. On Monday night a short concert by the choir and several friends was followed by a social hour, and greatly enjoyed. The committee thank most earnestly all the friends who assisted to make the services so successful.

TINE DOCK. Exchange Buildings.—Evening: Mr. W. Westgarth addressed a good audience on "What shall I do to be saved." Wednesday, Sept. 9: The quarterly meeting was held, and a very

favourable report, financially and otherwise, was read, showing a decided increase for the quarter.

WISBECH. Public Hall.—Last week the Rev. T. Ashcroft began his season by attacking the Wisbech Spiritualists. It was published that he would stay three nights, and after meeting with success arranged to stay the fourth. The first night he challenged Mrs. Yeeles to give him a clairvoyant description of his father. Mrs. Yeeles said she would accept it if he would allow her to give also a description to some one in the audience, but the rev. gentleman would not accept those conditions, saying it was between Mrs. Yeeles and himself. However, Mrs. Yeeles accepted the challenge, £5 to £100, and the money to be given to a hospital. Expecting he had written the description of his father, so that the audience might judge if she was right, as he said he would write the peculiarities of his father down, Mrs. Yeeles began by saying his father would pass away about the age of 60. As far as she could see, his forehead was broad and high, nose rather thin, grey beard, short, and some peculiarity about his form. She wished to take him back to when he was about the age of 14. There was something happened she could not tell, of trouble or leaving home. The description being finished, Mr. Ashcroft began by saying his father was 64. His forehead was neither broad nor high; his nose not thin but thick, like his own. He did not wish for the peculiarity to be read, as he had held it over the heads of Spiritualists for about 18 years. The audience insisting upon it, the chairman read: "My father wore a lambskin waistcoat, which he called his 'Darling Lamb.'" We have only Mr. Ashcroft's word if the description was right, and should like to have other proof. His lecture, consisting of ridicule and abuse, disgusts the minds of thoughtful people, and with Mr. Wallis's reply it will do much good. On Sunday, Mr. E. W. Wallis gave two very interesting and instructive lectures. Morning subject, "Spiritualism, true and moral." Evening, "Bible and Modern Spiritualism identical." After each lecture he sang a solo with much expression—"The Water Mill" and "Mists have Cleared Away." There were good audiences.

YEADON. (?) 42, Swan Street.—We held our harvest thanksgiving. R. Carter took the afternoon meeting throughout, to whom very good tests were given. Evening: G. Taylor's controls also gave good tests. Questions answered well.—C. B.

RECEIVED LATE.—Macclesfield: The guides of Mrs. Green gave two good discourses in an earnest and pleasing style, followed by clairvoyance.—Nottingham, Morley Hall: 13, morning meeting enjoyable. Evening, Mr. Ashworth read a beautiful poem by Mrs. Tappan. Mrs. Barnes' controls then spoke for 40 minutes on the theme "Love" wherein embodied, eliciting many favourable comments. 20, satisfactory morning circle; evening, Mr. Wallis presided, and read the account of The Last Supper. Mrs. Barnes, following, pointed out and commented on the discrepancies manifest in the New Testament. Friends are requested to bear in mind the social tea, &c., Oct. 1. Adults, 9d; children under twelve, 6d. All welcome. An enjoyable Lyceum session.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BATLEY.—Conductor, Mr. A. E. Brook. Chain recitation, musical reading, marching, and calisthenics well rendered. Morning: present, officers 5, scholars 17, visitors 3. Afternoon: officers 6, scholars 21, visitors 5. Welcome to all.—J. C.

BLACKBURN.—13: Present, 96 scholars, 9 officers, several strangers. The scholars were put through marching, calisthenics, and wand-drill exercises in admirable style by Mr. M. Brindle. Mr. J. T. Ward closed with invocation. 20: Present, 60 scholars, 10 officers. Poor attendance on account of wet weather. Discussion class, subject, "Mists"; second class boys by Mr. Hugh Smith; second class girls by Mr. W. Lord. Mr. Hugh Smith conducted. Election of officers took place afterwards, and all were elected by the children.—G. E. H.

BOLTON. Old Spinners' Hall.—Opened at 10. Invocation by Mr. Rigby. Usual g. & s.-c. recitations, musical readings, &c. Afterwards we had marching. A poor attendance on account of the rain. Henry Hatton, conductor.—H. G.

BRIGHOUSE.—Good attendance. The morning was devoted to rehearsing hymns for the anniversary, Oct. 4. We were sorry some of our earnest workers were at home, but hope they will be with us on Sunday next. We sincerely hope all parents will give every encouragement to the Lyceum officers by sending their children and inviting others, for there is much good to be derived from the Lyceum practices.—W. H.

BURNLEY. Hammerton Street.—Lyceum session full of harmony. Young men's class, discussion on the "Popular Questions of the Day." Young women's class, "Spirit Control." Other classes had suitable subjects.—W. Mason, conductor.

BURNLEY. Robinson Street.—A full average attendance, though very wet.

HALIFAX.—Grand Harvest Festival and Flower Service. The general society requested Lyceumists to take morning service, which they readily acceded to. Special hymns were sung by the Lyceum choir very efficiently. Mr. Leeder, of Halifax, was the speaker, and gave an excellent and instructive discourse on the "Harvest Home," which was listened to very attentively, especially by the children, who seemed to follow the speaker from beginning to end. Their behaviour was most excellent. The rain prevented a large number from coming to our room; those who came were amply repaid, many expressing a desire to hear Mr. Leeder again soon, this being his first visit to our room.—T. S.

LEICESTER. Liberal Club.—The first of a series of concerts to be given by the Lyceum throughout the winter months was held on Monday evening last, when we had a fairly good audience. The first part consisted of songs, recitations, &c. The second part, a cantata, entitled "The White Garland," by the children of the Lyceum, conducted by Mr. Walker. This is the second time "The White Garland" has been acted, as it was so highly satisfactory the first time Mr. Walker was requested to give it again. Our Lyceum had their Annual Summer Outing on July 25, at Kirby Muxloe, where they all thoroughly enjoyed themselves, and, as usual, were sorry when it was time for them to return.—E. B.

LIVERPOOL.—Our Second Annual Pic-nic and Excursion to Hale, held on the 15th, was a big success. Our party consisted of 53 children, 8 officers, and 23 parents and friends. They were conveyed at 11 a.m.

to the charming little village in two large four-horse waggonettes and one two-horse waggonette. On arrival at the Wellington Hotel they were fortified with a substantial luncheon, then adjourned to the large field and indulged in sports, races, games, &c., for which useful prizes were awarded. Each child received something in the shape of a prize. The officers and friends devoted themselves to the enjoyment of the children, and succeeded so well that they were all nearly worn-out by tea time. After refreshing themselves with a capital tea, they had a pleasant drive home, arriving at Daulby Hall at half-past nine. The weather was all that could be desired, and nothing happened to mar a pleasant and enjoyable day.

MANCHESTER. Tipping Street.—Opening hymn. Invocation by Mr. Jones. Small attendance. Usual programme conducted by Mr. Jones. Marching and calisthenics done very well. Reading from "Spiritualism for the Young" by Mr. Wilson. Closing hymn.—J. S.

NEWCASTLE-ON-TYNE. 20, Nelson Street.—We held our annual meeting. The conductor reported the continued success and progress of the Lyceum, its membership having increased by twenty during the past year. It has always been self-supporting, and this year ends with a good balance in the hands of the treasurer. All have worked harmoniously and well together. The following officers were duly elected: Conductor, Mr. H. A. Kersey; assistant conductor, Mr. J. Hunter; guardian of groups, Mrs. J. Hammarbom; musical director, Miss S. M. Kersey; assistant musical directors, the Misses H. Stevenson, L. Ellison, and A. Ellison; leaders of groups, Messrs. T. Moore and R. Cairns, Misses E. Bacon, F. Brown, L. Ellison, M. A. Black, A. Godfrey, and T. Graham; supernumerary leaders, the Misses H. Fettis, C. Martin, I. Robson, H. Stevenson, and Mr. J. Mc.Bryde; Secretary, M. A. Black; treasurer, Mrs. Hammarbom; librarian, Mr. W. Moore; joint captains of the guards, Mr. James and Mr. M. Martin; guards, Messrs. E. Fender, J. W. Lamb, and G. James; visiting committee, Mr. J. Mc.Bryde, Mr. W. Moore, Miss I. Robson, and Miss M. Graham.—M. A. B.

OLDHAM. Bartlam Place.—Lyceum programme as usual. Reading by Mr. Barker. An address on "Physiology," in excellent style, by Mr. Savage.—L. A. D.

OLDHAM. Temple.—Conductor, C. Garforth. A poor attendance, owing to wet weather. Usual programme well gone through. Readings by Miss Papworth, Mr. C. Garforth, and J. T. Standish; one from the *Lyceum Banner* by Mary A. Gould. Mr. Garforth also gave an interesting normal lecture on "Geology, or the Bowels of the Earth," how they were formed, the difference of their formation, illustrated by specimens of fossils.—J. T. S.

PENDLETON.—Lyceum opened by Mr. Gibson, followed by musical readings, also reciting by A. Wallis, A. Cockins, and R. Poole. We had with us Mr. Swindlehurst, speaker for the day, who took for his subject, "How to Master Lyceum Work," which was interesting to all the Lyceum scholars. Then marching and calisthenics were gone through well, conducted by our old friend, Mr. Ellison. Present 35 members. Closed by Mr. Ellison. Afternoon opened by Mr. Poole. Then followed readings by E. Wallis and B. Wallis; also singing by Mr. Moulding, M. Pearson, and A. Thorpe. A grand day. Present 48 members. Closed by Mr. Moulding. Election of officers will take place on Sunday morning next.—J. G., ass. sec.

STOCKPORT.—A local holiday and bad weather caused a poor muster. Our conductor, under control, answered questions relating to the conditions of life and the training of the young in the spirit world. The marching was well done, and the calisthenics correctly led for the first time by Miss S. Kenyon, we having been rather suddenly deprived of the valuable assistance of our usual leader and guardian.—T. E.

PROSPECTIVE ARRANGEMENTS.

PLAN OF SPEAKERS FOR OCTOBER, 1891.

YORKSHIRE FEDERATION OF SPIRITUALISTS.

ARMLEY. Chapel Lane.—4, Mrs. Beardshall; 11, Mr. J. Kitson; 18, Mrs. Beauland; 25, Mr. Bloomfield.

BATLEY CARR. Town Street.—4, Mr. A. Walker; 11, Mrs. Jarvis; 18, Closed.

BATLEY. Wellington Street.—4, Mr. Armitage; 11, Mr. Rowling; 18, Rev. C. Ware (anniversary); 25, Mr. Hepworth.

BEHSTON. Temperance Hall.—4, Mrs. Murgatroyd; 11, Mr. Campion; 18, Mrs. W. Stansfield; 25, Miss Patefield.

BRADFORD. Birk Street.—11, Mr. Parker; 18, Mr. Woodcock; 25, Mr. J. Armitage.

BRADFORD. Little Horton Lane.—4, Miss Patefield; 11, Mrs. Hoyle; 18, Mrs. Green (Harvest Festival); 25, Mrs. Dickenson.

BRADFORD. Milton Rooms.—4, Mr. Swindlehurst; 11, Mrs. Wallis; 18, Mr. Armitage; 25, Mr. Parker.

BRADFORD. Otley Road.—4, Mr. Lund; 11, Mrs. Dickenson; 18, Mr. Rowling; 25, Mr. J. Kitson.

CLEOKHEATON. Walker Street.—4, Mr. and Mrs. Hargreaves; 11, Mr. Bloomfield; 18, Mrs. Hoyle; 25, Mrs. Bentley.

HALIFAX. 1, Winding Road.—4, Mr. W. Galley; 5, Mr. Raisbeck; 11 and 12, Mr. G. Smith; 18 and 19, Mr. Hepworth; 25 and 26, Mr. Hopcroft.

HECKMONDWIKE. Thomas Street.—4, Miss Harrison; 11, Mrs. Ingham; 18, Mrs. Berry; 25, Mrs. Dix.

LEEDS. Spiritual Institute.—4, Mr. Rowling; 11, Mr. J. Lund; 18, Mrs. Dickenson; 25, Mr. A. Walker.

SHIPLEY. Liberal Club.—4, Mrs. Ingham; 11, Mrs. Berry; 25, Mrs. Jarvis.

WEST VALE. Green Lane.—4, Mr. W. J. Leeder; 11, Mr. Postlethwaite; 18, Mrs. Whiteoak; 25, Mr. Rowling.

BOLTON. Bridgeman Street.—4, Open; 11, Mr. Sutcliffe; 18, Service of Song; 25, Mr. Taylor.

BRADFORD. Bentley's Yard, Bankfoot.—4, Mrs. Jarvis and Miss H. Dickinson; 11, Mr. and Mrs. Clough; 18, Mrs. Bentley (Harvest Festival); 19, Fruit Banquet, 7-30; 25, Messrs. G. Galley and Bellfield.

BRADFORD. 448, Manchester Rd.—4, Mr. Williamson; 11, Mrs. Bentley; 18, Mr. and Mrs. Clough; 25, Mrs. Winder (Anniversary).

BRIGHOUSE.—4, Mrs. Bailey; 11, Mr. R. White; 18, Mrs. J. M. Smith; 25, Miss Walton.

BURNLEY. Robinson Street.—4, Mrs. J. A. Stansfield; 11, Mr. A. H. Woodcock; 18, Mrs. Wallis; 25, Miss Patefield.

DARWEN. Church Bank Street.—4, Mrs. J. M. Smith; 11, Mr. John Walsh; 18, Mrs. Best; 25, Mrs. Butterfield.

HUDDERSFIELD. Brook Street.—4, Mr. J. B. Tetlow; 11, Mrs. Gregg; 18, Mr. Johnson; 25, Mr. E. W. Wallis.

HUDDERSFIELD. 3, John Street.—4, Mrs. Stansfield; 11, Mr. B. Plant; 18, Mr. Asa Smith; 25, Mrs. Crossley.

LIVERPOOL.—4, Mrs. Britten; 11 and 12, Mr. E. W. Wallis; 18 and 19, Mr. J. J. Morse; 25, Mr. J. B. Tetlow.

LONDON. King's Cross. 184, Copenhagen Road.—4, Mr. W. McKenzie; 11, Rev. Dr. Young, "How I became a Spiritualist"; 18, Mrs. Bell, "Personal Experiences"; 25, Mr. T. Everitt.

PENDLETON.—4, Open; 11, Mr. Tetlow; 18, Mrs. Groom; 25, Mrs. Craven.

SOWERBY BRIDGE.—4, Mr. Macdonald; 11, Mr. Armitage; 8, Mrs. Wade; 25, Open.

SUNDERLAND.—4 and 11, Mr. H. Hunt; 18, Mrs. Davison; 25, Mr. Lashbrook.

YEADON.—4, Mr. Campion; 11, Mrs. Sagar; 18, Mr. Galley; 25, Mrs. Stansfield.

ARMLEY SPIRITUAL SOCIETY will open their new rooms at the bottom of Chapel Lane, which will be called the Spiritual Church. On the 27th we shall have Mrs. Dickenson as speaker. We must defer the tea till 3rd October, after which a friend has promised to bring his class of singers, together with reciters, to give an entertainment, so that all that come will have a treat. Tickets for tea 8d. each. Entertainment 2d. each. As we are a poor society and have had hard work in making an impression on the public, we hope all friends will gather round to help, as many can help a few where a few cannot help many.—R. P.

BINGLEY.—Last meetings in the present room in Wellington Street previous to taking possession of new rooms, which will be duly announced in *The Two Worlds*. The medium is Mrs. W. Stansfield, of Batley, trance and clairvoyant. With the revival of energy at present displayed success is certain.

BLACKBURN.—Harvest Festival, Sept. 27 and 28. Speaker, Mr. G. Edwards; and Miss Bailey, clairvoyant. Also fruit banquet, on Tuesday night, Sept. 29. Admission, 6d. Gifts of fruit and flowers, also loan of plants will be thankfully received.

BOLTON. Bridgman Street Baths.—A bazaar will be held in connection with the above society, to aid in securing a room of our own, on October 15, 16, and 17. Donations and work will be gratefully received.—T. Turner, sec., 171, Blackburn Road.

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

BRIGHOUSE.—Sept. 27, Mr. E. W. Wallis, speaker.

BURSLEM. Newcastle Street.—27, Miss Jones; 28, a social tea at 5-30; tickets 6d.

FELLING-ON-TYNE.—Sunday evening services will commence at 6 p.m. on and after October 4. No afternoon services.

HALIFAX.—Saturday, October 3rd, a splendid tea and entertainment. Tea on the table at 4-30 p.m. Entertainment to commence at 7 p.m. Tickets for tea, &c., 9d. each; children under 12, 4d. each. Entertainment only 3d. each.

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

HECKMONDWIKE. Blanket Hall Street.—On Saturday, Oct. 10, we shall have a Lyceum tea and entertainment. Tickets 6d. and 3d.; the entertainment only, 3d. and 1d. The entertainment to be given by the Batley Lyceum friends. A hearty welcome to all.—H. F.

HUDDERSFIELD. Brook Street.—Sunday, Sept. 27, the lyceum will give an open session at 2-30; and at 6-30, a service of song, entitled, "Marching Onward." A hearty invitation to all friends.

HUDDERSFIELD. 3, John Street.—On Saturday, Oct. 17, we intend holding a tea party and service of song entitled "Primrose Garth." We give a hearty invitation to all friends to be with us.—A. F.

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

LIVERPOOL. Daulby Hall.—The second anniversary of the children's progressive Lyceum will be held on Sunday, the 11th Oct., when an address will be delivered by Mr. E. W. Wallis on "Lyceum work a necessity." Services: afternoon at 2-45, when the children will afford the parents and friends an opportunity of seeing the Lyceum mode of working. Evening at 6-30. Songs by the children. Address by Mr. Wallis. Collection in the afternoon on behalf of the Lyceum. The children hope the hall will be crowded.

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

LONDON. 311, Camberwell New Road, S.E.—Quarterly tea and social party on Tuesday, Sept. 29, at 7 p.m. Tickets 6d. The election of secretary *vice* A. L. Ward, resigned, will take place on the same evening, when all members should attend.—W. E. L.

LONDON. King's Cross. 184, Copenhagen Street, N.—Sept. 27, tea, 5 p.m. Tickets 9d.; may be had of the secretary, or at 15, Southampton Row, W.C. Lecture in the evening by Mr. E. Bertram.

LONDON. Shepherd's Bush. 14, Orchard Road.—A Lantern Entertainment, entitled "My Summer Holidays," interspersed with vocal and instrumental music, on Thursday, October 1st, in aid of our Lyceum funds. Adults, 6d.; children, 1d.; Lyceum members, free. Tickets to be had from Mr. Mason, conductor.

LONDON SPIRITUALIST FEDERATION. Athenæum Hall, 73, Tottenham Court Road.—A series of twelve Sunday Evening Lectures will be commenced on October 4th, at 7 o'clock, with an inaugural address by Mr. Thomas Shorter (one of the most experienced of English Spiritualists) on "Spiritual Religion." A new departure will be made in these services by the introduction of good Vocal and Instrumental Music and short original Essays embodying some of the newest thoughts on psychic problems. It is expected that other prominent Spiritualists, Theosophists, Agnostics, Astrologers, and others will lecture. Course ticket, 5/-; Six lectures, 2/6; Three lectures, 1/3; One lecture, 6d. Monday next, September 28, at 8 p.m., lecture by Mrs. Annie Besant, entitled, "What is Theosophy?" Reserved seats, 1/-; second seats, 6d. Admission free. All applications for tickets to be made to Mr. A. F. Tindall, A.T.C.L., hon. sec., 4, Portland Terrace, Regent Park.

MANCHESTER. Collyhurst Road.—The committee purpose giving a free tea to members by invitation, on Saturday, Sept. 26, at 6 p.m. We hope friends will rally round us with their sympathy for a harmonious meeting.—Thomas Taylor, sec., 37, Conran St., Harpurhey.

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

MANCHESTER. Tipping Street.—Our speaker for Sunday next, Mrs. E. H. Britten. Afternoon subject, "The Living Bible of Creation, a Harvest Festival Address." Evening: Six subjects from the audience on Spiritualism, Reform, and Religion. As Sunday next is our Harvest Festival, we trust as many as can possibly be present will make it convenient to do so; also that our members and friends will come forward and send us as much fruit, vegetables, and flowers as they can to make the day a grand success. On Saturday, October 3, 1891, we hold our half-yearly meeting for the election of officers, passing accounts, &c. The committee have decided to give a free teaparty to all members. Friends who are not members 1s. each, children 6d. We trust that members will avail themselves of this opportunity of being present. Any person four quarters in arrears not considered a member. Bridge Street circle as usual.

MEDIUMS willing to assist in strengthening a weak society, by accepting a small acknowledgment and expenses, should communicate with George Henry Eastwood, 266, Gannow Lane, Rosegrove, Burnley.

MIDDLESBROUGH. Spiritual Hall.—Sept. 27: Mr. Horatio Hunt 10-45 and 6-30. Monday, Sept. 28, 7-45: Entertainment, in which Mr. Hunt will take an active part.

NEWCASTLE-ON-TYNE. Cordwainers' Hall, Nelson Street.—Sunday, Sept. 27: Mr. J. J. Morse. Morning, at 11, "Hauntings and Apparitions." Evening, at 6-30, "A Heterodox Sermon from an Orthodox Text." Monday, at 8 p.m., same place, answers to questions.

NORTHAMPTON.—Next Sunday Mr. Ashby, of Leicester. Following Monday public tea, 6d. each.—A. Ward, sec.

NORTH SHIELDS. Camden Street.—27, Mr. J. Bowmaker, "Man's Duty Universally." Oct. 4, 6, Mr. J. J. Morse; 11, 12, 14, Mr. G. A. Wright.

OPENSHAW. Granville Hall.—After two months' trial we find the alteration in the time of holding our services does not answer. It has caused a falling off in our Lyceum, besides other ways, and therefore it is decided to hold them as before, namely, at 10-30 and 6-30. Friends and supporters, please note. Harvest Thanksgiving, Sept. 27.

PENDLETON. Hall of Progress.—Sunday, Sept. 27th, Mr. J. W. Sutcliffe, of Rochdale, at 2-45 and 6-30. This being his first appearance we hope to have a good audience to welcome him.

RAWTENSTALL.—Oct. 4, Lyceum Anniversary Services in the Co-operative Hall, Mr. W. Johnson medium. Services afternoon and evening. The choir and scholars will render two musical readings.

ROCHDALE. Penn Street.—Oct. 4, Harvest Thanksgiving, when we shall be glad to receive parcels of vegetables or fruit, &c.—H. N.

SOUTH SHIELDS. Spiritual Mission Room, 16, Cambridge Street.—Oct. 4, Mr. G. A. Wright. Afternoon, "Spiritualism, the need of the age." Clairvoyance. Evening subject to be chosen from the audience followed by clairvoyance and psychometry. On Monday, 5th, at 7-30, "A night with the spirits." Clairvoyance to follow. Tuesday night, 6th, at 7-30, private séance for members and friends only. All are cordially invited. We hope to have a real Spiritualistic revival.—J. C.

SOWERBY BRIDGE.—Oct. 3: Mr. Macdonald will give a Phrenological Entertainment in the Lyceum. Delineations. Admission, 4d. Commencing at 7 o'clock. Oct. 4: The members of the above Society are earnestly invited to be present at the election of officers.

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

SUNDERLAND. Centre House.—Mr. Horatio Hunt will be in Sunderland from October 3 to 12, and can give séances. Arrangements to be made through Mr. Todd, 7, Winifred Terrace.

WISBECH.—September 27, Mrs. Wallis will lecture morning and evening.

YEADON. Town Side.—Sept. 26: A Public Tea will be held in our rooms, after which Mr. G. A. Wright, of Bradford, will devote the evening to Psychometry, Phrenological Readings, and Advice on Health. Tea on the tables at 4 p.m. Tickets, 6d. each, to be had at the door. After tea, 3d. A hearty welcome to all friends.

On Tuesday, the 15th inst., a meeting was held at 109, Fleet Street, London, for the purpose of arranging a visit to the metropolis of Mrs. Britten. Messrs. Audy, Long, Forargue, Percy Smythe, Drake Perkins, Read, Ward, and Edwards were present. Mr. Rodger having been elected to the chair, called upon Mr. Edwards to lay the correspondence before the meeting. A number of letters from prominent personages in the movement were read, promising support to the object in view, and regretting unavoidable absence. Mr. Read, on behalf of Mr. Tindall, explained that Mrs. Britten was already expected at the Athenæum Hall on Oct. 18, and in consequence a resolution was passed pledging this meeting to support it, and to arrange, if possible, a public debate between Mrs. Besant and Mrs. Britten at St. George's Hall. A sub-committee was then elected to carry out the arrangements, consisting of Messrs. Audy, Forargue, Long, Read, with Mr. Edwards as secretary. The meeting terminated with the usual vote of thanks to the chairman.—W. W. Edwards, hon. sec., 141, Southampton Street, Camberwell.

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