

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

No. 198 — Vol. IV. [Registered as a Newspaper.] FRIDAY, AUGUST 28, 1891.

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PLATFORM GUIDE.

SUNDAY, AUGUST 30, 1891.

Societies marked thus * are affiliated with the National Federation.

- * Accrington.**—26, China Street, Lyceum, at 10-30; at 2-30 and 6-30, Miss Patefield.
- Armley (near Leeds).**—Temperance Hall, 2-30, 6-30.
- Ashington.**—New Hall, at 5 p.m.
- * Bacup.**—Meeting Room, Princess St., 2-30 and 6-30: Lyceum Service.
- Barrow-in-Furness.**—82 Cavendish St., at 11 and 6-30.
- * Bailey Carr.**—Town St., Lyceum, 10 and 2; at 6-30, Mrs. Dickenson.
- * Batley.**—Wellington St., Lyceum 10, 1-45; 2-20, 6, Mrs. W. Stansfield.
- Beeston.**—Temperance Hall, 2-30 and 6: Mr. Bloomfield.
- Belper.**—Jubilee Hall, 10, 2, Lyceum; 10-30, 6-30: Mrs. Stansfield.
- Bingley.**—Wellington St., 2-30, 6: Mr. J. Kitson.
- Birkenhead.**—84, Argyle St., at 6-45, Mr. Tolly, "Spiritual Healing." Thursday, at 8, Social evening.
- Birmingham.**—Oozells Street Board School, at 6-30.
- * Smethwick.**—48, Hume St., 6-30.
- Bishop Auckland.**—Temperance Hall, Gurney Villa, at 2 and 6.
- * Blackburn.**—Old Grammar School, Freckleton St., at 9-30, Lyceum; at 2-30 and 6-30, Mr. Swindlehurst.
- * Bolton.**—Bridgeman St. Baths, 2-30 and 6-30: Mr. W. Johnson.
- * Spinners' Hall,** Town Hall Sq., Lyceum, at 10; at 2-30 and 6-30.
- Bradford.**—Walton St., Hall Lane, 2-30 and 6: Mrs. E. H. Britten.
- * Otley Road,** at 2-30 and 6: Mr. Campion.
- * Little Horton Lane,** 1, Spicer Street, at 2-30 and 6: Mrs. Wade. Anniversary.
- * Milton Rooms,** Westgate, at 10, Lyceum; 2-30, 6: Mr. Tetlow.
- St. James's Church,** Lower Ernest St., Developing Circle, 10-30; 2-30, 6-30: Flower Service. Mr. A. Moulson.
- 448, Manchester Rd.,** 2-30 and 6: Mrs. Mercer.
- Bankfoot.**—Bentley's Yard, at 10-30, Circle; at 2-30 and 6: Mrs. Winder. Wed., 7-30.
- * Birk Street,** Leeds Rd., 2-30, 6: Mr. Hopwood.
- Bowling.**—Harker Street, at 10-30, 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; 2-30, 6: Mrs. H. Taylor.
- * Burnley.**—Hammerton Street Lyceum Sessions, at 9-30; at 2-30 and 6-30, Mrs. Gregg.
- * Robinson St.,** Lyceum, 9-30; 2-30, 6: Mr. Greenall.
- 102, Padham Road,** at 2-30 and 6-30: Mrs. Singleton. Tuesday and Thursday, Developing, 7-30. Wed., 7-30, Private Circle.
- Burslem.**—Newcastle St., Lyceum, 10-30; 2-30, 6-30: Mrs. Bradley.
- Byker.**—Back Wilfred Street, at 6-30.
- * Cardiff.**—Hall, Queen St. Arcade, Lyceum, at 2-45; at 11 and 6-30.
- Charnwell.**—Low Fold, Lyceum, 10-30, 1-30; 2-30, 6, Mr. Wainwright.
- Cleckheaton.**—Walker St., Lyceum, 9-45; 2-30, 6.
- * Colne.**—Cloth Hall, Lyceum, at 10; 2-30 and 6-30.
- * Cowma.**—Spiritual Rooms, 2-30 and 6: Mr. Hepworth. Wednesday, 8, Circle.
- * Darwin.**—Church Bank St, Lyceum, at 9-30; at 11, Circle; at 2-30 and 6-30.
- Denholme.**—6, Blue Hill, at 2-30 and 6.
- Derby.**—51, Crosby Street, at 6-30.
- Dewsbury.**—Miss Firth's, Vulcan Road, at 2-30 and 6.
- Exeter.**—Longbrook St. Chapel, 2-45 and 6-45.
- Felling.**—Hall of Progress, Charlton Row, 2-30, 6-30: Mr. Rostron and family.
- Foleshill.**—Edgewick, at 10-30, Circle; at 6-30.
- Gateshead.**—Mrs. Hall's Circle, 18, Cobourg St., at 6-30. Thursdays, 8.
- Glasgow.**—Bannockburn Hall, Main Street, at 11-30 and 6-30. Thursday, at 8.
- Halifax.**—Winding Rd., 2-30, 6: Mrs. Craven. Monday, 7-30, Mrs. Bott.
- Hanley.**—Hall, Marsh Street, Lyceum, 10-30; at 2-30 and 6-30.
- Heckmondwike.**—Assembly Room, Thomas Street, at 10, Lyceum; at 2-30, 6: Mrs. Dix. Thursday, at 7-30.
- * Blanket Hall Street,** Lyceum at 10; 2-30 and 6: Mrs. W. Stansfield. Monday, at 7-30. Tuesday, Wednesday, and Thursday, Members' Circles.
- * Heywood.**—Discussion Hall, Adelaide St, 2-45, 6: Mrs. Green.
- * Huddersfield.**—Brook Street, at 2-30 and 6-30: Mr. G. Featherstone.
- Institute,** 8, John St., off Buxton Rd., 2-30 and 6: Mrs. Whiteoak.
- Hull.**—Friendly Societies' Hall, 8, Albion Street, at 6-30 prompt, Circle. Visitors welcome.
- Idle.**—2, Back Lane, Lyceum, 2-30, 6: Mr. C. Firth.
- Keighley.**—Lyceum, East Parade, 2-30 and 6.
- * Assembly Room,** Brunswick St., 2-30 and 6.
- * Lancaster.**—Athenæum, St. Leonard's Gate, at 10-30, Lyceum; at 2-30 and 6-30: Mr. E. A. Verity.
- Leeds.**—Psychological Hall, Grove House Lane, back of Brunswick Terrace, 2-30 and 6-30: Mrs. Yarwood.
- * Institute,** Cookridge Street, Lyceum, at 10-30; at 2-30 and 6-30: Mr. Galley.
- 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. Wallis.
- London.**—Camberwell Rd., 102.—At 7-30, Open meeting. Wednesdays, 7, Free Healing; at 8, Developing.
- Camberwell.**—811, Camberwell New Rd. (near the Green), at 11-15, "Prayer"; at 3, Lyceum; at 7, "Our Children in the Other Life." Tuesday, 8-30, Committee. Thursday, at 8, Healing; at 8-30, Clairvoyance.
- Canning Town.**—2, Bradley Street, Beckton Road, at 7: Mr. Weedemeyer. Tuesday, Séance, at 7-30.
- Clapham Junction.**—16, Queen's Parade, at 7-30. Closed till Sept.
- Forest Hill.**—23, Devonshire Rd, at 7: Mrs. Treadwell. Thursday, 8, Séance, Mrs. Bliss.

- Islington.**—Wellington Hall, Upper St. Closed during July & Aug.
- 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. Closed for the summer months.
- King's Cross.**—184, Copenhagen St., N., at 6-45.
- Lower Edmonton.**—38, Eastbourne Terrace, Town Road. Closed till September, for open-air meetings.
- Marylebone.**—24, Harcourt Street, at 11, Mr. T. Pursey, "Spirit Teachings"; at 7, Mrs. Spring, Clairvoyant. Thursday, at 7-45, Mr. Hopcroft. 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 Rye,** near Band Stand, 3-15. Support the workers.
- Finsbury Park,** near Band Stand, at 11-30. Rally round.
- Victoria Park,** at 11.
- Wandsworth Common,** near Foot Bridge, at 11-30.
- Battersea Park,** near Band Stand, at 8-30.
- Peckham.**—Winchester Hall, 33, High St., at 11-30, "The Education and Occupations of Children in Spirit Life"; at 7, "Some Friends I have met in the Vestibule of Heaven." Monday, at 8 p.m. Friday, at 8-15, Healing.
- Shepherds' Bush.**—14, Orchard Road, Lyceum, 8; at 7, Mr. Walker and Miss Davey. Tues, 8, Séance, Mrs. Mason.
- Stepney.**—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday, at 8.
- Stratford.**—Workman's Hall, West Ham Lane, E., 7: Mrs. Keeves-Record.
- Longton.**—44, Church St., 11 6-30: Flower Services (see Prospectives).
- * 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: Miss Walker.
- Collyhurst Road,** at 2-30 and 6-30: Mr. Standish.
- Edinburgh Hall,** nr. Alexandra Park Gates, 8, 6-30: Mrs. France.
- 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.
- * Nelson.**—Sager St., 2-30, 6-30: Mrs. Beat.
- * Newcastle-on-Tyne.**—20, Nelson Street, at 2-15, Lyceum; at 10-45 and 6-30, Mr. J. J. Morse, and on Monday.
- North Shields.**—6, Camden St, Lyceum, 11; 6-15, Mr. J. Stevenson.
- 41, Borough Rd.,** at 6-30.
- Northampton.**—Oddfellows' Hall, Newland, 2-30, 6-30: Mr. Drake.
- * Nottingham.**—Morley Hall, Shakespeare St, Lyceum, 2-30; 10-45, 6-30.
- * Masonic Lecture Hall,** 10-45, 6-30.
- * Oldham.**—Temple, Union St., Lyceum, at 9-45 and 2; at 2-30 and 6-30, Miss Gartside.
- * Hall,** Bartlam Place, Horsedage St., Lyceum, 10 and 2; 3 and 6-30: Mr. J. W. Sutcliffe.
- Openshaw.**—Granville Hall (Liberal Club), George Street, Lyceum, at 9-15 and 2: at 2-30 and 6-30, Mrs. Berry.
- * Parkgate.**—Bear Tree Rd., 10-30, Lyceum; 2-30, 6: Mrs. Barnes.
- * Pendleton.**—Cobden St. (close to the Co-op. Hall), Lyceum, at 9-30 and 1-30; at 2-45 and 6-30: Mr. W. H. Wheeler.
- Radcliffe.**—Spiritual Hall, 1, Railway Street, 2-30, 6-30.
- Rawtenstall.**—10-30, Lyceum; 2-30 and 6, Public Circles.
- Rochdale.**—Regent Hall, 2-30 and 6: Harvest Services. Mr. B. Plant.
- * Michael Street,** at 2-30 and 6. Tuesday, at 7-30.
- Penn St.,** 2-30 6: Mrs. Horrocks. Wed., 7-30, Circle.
- Salford.**—4, West Craven Street (off Regent Rd.), Lyceum, at 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, 6: Mr. and Mrs. Hargreaves.
- * Slaithwaite.**—Laith Lane, at 2-30 and 6: Mr. E. W. Wallis.
- * Sowerby Bridge.**—Hollins Lane, Lyceum, at 10-30 and 2-15; at 6-30 Mr. P. Lee.
- Spennymoor.**—Central Hall, 2-30, 6. Thurs., 7-30. Helpers welcome.
- Station Town.**—14, Acclom Street, at 2 and 6.
- Stockport.**—Hall, Wellington Road, near Heaton Lane, Lyceum, at 10; 2-30 and 6-30: Mr. Armitage. Thursday, Circle, 7-30.
- Stockton.**—21, Dovecot Street, at 6-30.
- Sunderland.**—Centre House, High Street, W.: 2-30, Lyceum; at 6-30: Mr. W. Murray.
- Monkwearmouth.**—3, Ravensworth Terrace, 6-30.
- Tunstall.**—13, Rathbone Street, at 6-30.
- Tyne Dock.**—Exchange Buildings, 11, Lyceum; 6, Mr. J. Gardener, "John Knox."
- * Walsall.**—Central Hall, Lyceum, 10; 11, 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: Mr. Boocock.
- Whitworth.**—Reform Club, Spring Cottages, 2-30, 6: Mrs. Venables.
- Wibsey.**—Hardy Street, at 2-30 and 6.
- Wisbech.**—Lecture Room, Public Hall, 10-30, 6-45.
- Woodhouse.**—Talbot Buildings, Station Road, at 6-30.
- Yeadon.**—Town Side, at 2-30 and 6: Mrs. Murgatroyd.

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The Two Worlds.

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THE ROSTRUM.

THE SIGNS OF THE TIMES.

A COPPERY WAIL FROM A POPULAR PULPIT.

It is sad to hear, on the authority of an estimable and popular clergyman of the Church of England, that Folkestone is "a very coppery place"; yet such is the conclusion to which, after long and melancholy meditation, the Rev. Edward Husband, of St. Michael's Church, Folkestone, has come. To be sure, the reverend gentleman obtained his information touching the coppery character of the fashionable Kentish watering-place from an old boatman; and old boatmen, all over the world, have from time immemorial been noted for telling stories more remarkable for their picturesqueness than for their strict adherence to veracity. This much, however, may be stated in support of the old boatman's assertion as to the copperiness of Folkestone, that from time to time large quantities of Roman coins, chiefly consisting of bronze, have been dug up in the neighbourhood of the town. In quoting the old boatman's authority concerning the metal most plentiful in the modern Folkestone, the Rev. Edward Husband laid no stress on any discovery of ancient bronze coins. The town, to the incumbent of St. Michael's, presented a coppery aspect from the reprehensible propensity shown by his flock to put "browns" instead of more valuable effigies of the Sovereign in the plate at the time of the offertory. Addressing his hearers at his monthly "Sunday Afternoon for the People," the reverend gentleman took occasion to remark that at a recent organ recital he had asked for a "silver collection" from a congregation which he described as fashionable, and it was when he came to sum up what the late Joseph Hume used to term "the tottle of the whole" that he reluctantly adopted the conclusion arrived at by the old boatman. The offertory made at the conclusion of the organ recital was composed almost exclusively of coppers. Some of the subscribers had even added duplicity to meanness, since they had wrapped up their pence in very nice-looking white paper, Bath-post looking stuff, which might have been the blank fly-leaves of letters received by the fashionable and parsimonious donors. When he first saw these comely white packets he said exultingly to himself, "Here is silver wrapped up in paper, given by those who wish to present their alms in secret that they may not have glory from men." His horror and indignation when he found that the delusive envelopes contained pennies instead of half-crowns and florins may be readily recognised if we recall the story of the man who came across a keg which had been thrown up by the waves on the sea-shore. "Brandy, I hope!" he remarked, caressing the keg. "Beer, I expect!" he pursued, as he pierced it with a gimlet. But the keg yielded no liquid flow, and the finder was fain to unhead the barrel. "Tracts, by Jingo!" he exclaimed in the accents of despair.

The hard-working pastor of St. Michael's, Folkestone, is certainly deserving of more liberal treatment than he appears to have received from the fashionable but penurious people who sit under him. It is a very old saying that the priest

must live by the altar, and as Mr. Husband himself very cogently put it, he might be stigmatised as a mendicant, but he had not yet discovered a way by means of which he could live on white paper, however neatly folded it might be. Yet, before we condemn the closefistedness of Mr. Husband's hearers, we are bound, in justice, to consider all the circumstances of the case. May there not be some obscure reason for this lukewarmness in filling the plate at collections?

Everybody has heard that the building of Tenterden steeple led to the inundation of the Goodwin Sands; but it is not so universally known that time out of mind moneys were periodically collected throughout the county to defray the cost of embanking the east coast against the inroads of the sea. The sums collected were deposited in the hands of the Bishop of Rochester; but the sea having been very quiet for many years, the Bishop diverted the embankment fund to building a steeple to Tenterden Church, which hitherto, like that at Boston in Lincolnshire, had only been a "stump." As a "judgment" for this Episcopalian misappropriation of funds the sea afterwards broke over the Goodwins. Such is the tale which was told so long ago as the time of Queen Bess by Sandys in his notes on the "Metamorphoses" of Ovid; and, it is possible that the equivocal conduct of the Bishop of Rochester in the matter of the embankment fund and Tenterden Church steeple laid the foundation of a lively aversion on the part of the Kentish men to all collections under ecclesiastical management. On the other hand, it may be considered just as likely that the well-to-do inhabitants of Folkestone as well as the fashionable visitors to that pleasant watering-place have been suffering during the past season from a malady which has been terribly prevalent among the genteel classes, and which has gone by a variety of names. Sometimes it has been called influenza, sometimes hay fever, sometimes nervous prostration, and sometimes domestic bereavement; but its real name is impecuniosity. Although wages have risen and trade is flourishing and Mr. Goschen has rejoiced in a surplus, society has undeniably been "short"; and it is the paucity of ready cash on the part of genteel churchgoers which has filled the Reverend Mr. Husband's offertory plate with a beggarly account of pennies wrapped up in white paper.

Still, the popular preacher should not lose heart. Let him take a run to the United States, and see how church collections are managed in the Great Republic. In America he may, indeed, find that there are "mean cusses" just as there would seem to be at Folkestone; and he will not be long on Transatlantic soil before somebody tells him the story of the Down East minister who besought his congregation, if they would persist in putting metal buttons into the plate instead of quarter-dollar pieces, to have at least the decency to take the shanks off. He would be consoled ere long, however, by the discovery that "running" a collection has been exalted in the States to the dignity of a fine art; and that American clerics have a great many more ways of collecting pieces of gold and pieces of silver than are resorted to, or are even thought of, in this country.

The selling of church seats by auction is a practice which has long been prevalent in the States; and such pious auctioneering was for many years the main source of the splendid income enjoyed by the late Reverend Henry Ward Beecher. In a land, moreover, where the majority of the churches are unendowed, and "payment by results" is the principle most frequently adopted when the remuneration of the pastor is under consideration, an eloquent preacher receives many more gifts in kind than usually fall to the lot of his English brother. Slippers, surplices, sermon-cases,

braces, mufflers, tennis belts, and knitted socks may flow in on sympathetic English curates; but these gifts are not readily convertible into cash, even through the medium of an exchange and mart agency; while such presents as silk gowns and silver teapots full of sovereigns are dismally rare: but an American clergyman who has found favour in the eyes of his flock may look forward at the season of the New Year to such substantial remembrances as bales of flannel, chests of tea, sides of bacon, barrels of apples, bags of coffee, kegs of molasses, jars of colza or paraffin, sacks of flour, sugar loaves, and parcels of candy, with not unfrequently, a horse and gig as a "bonne bouche." Such generous offerings atone for occasionally shabby collections, and they might, perhaps, be advantageously naturalised for the benefit of deserving but necessitous clerics in England.—*London Daily Telegraph*, August 4, 1891.

TOO LATE!

Yes, I'm dying Dick, I know it; but, old fellow, don't look glum;
I'm not the chap to kick up a fuss now the marching order's come;
So give me your hand a moment; it does one good to feel
The grasp of an honest Englishman, of a messmate true as steel.

Aye, Dick, it's a queer go, ain't it, that I, whom you used to know
In many a West End ballroom, and in many a jaunt in the Row,
Should be dying out here in the bush like this, with never a roof to my
head,
And with scarcely a soul to mourn for one, or to miss one, when one's
dead?

But it's only the way of the world, old chum; I knew it never could
last;
I went like a fool at my fences, Dick, and I made the pace too fast;
And now it's no use grumbling; what's gone we can never recall,
And I've only myself to blame, old pal, that I rode all through for a
fall.

And yet there've been times when I've fancied I was going a break-
neck track,
And I've said to myself, "I'll pull in a bit"—aye, once I nearly turned
back.

God bless her, she did her best for me, but I spurned her love, and so—
Well, there's no use talking about it, Dick, for it happened so long ago.

But if ever a woman should love you, Dick, a woman as good as she's
fair,
Let her guide you, mate, to a better state than the one we've had to
share;
And you'll never regret that you took her hand to go through the
storm together,
For somehow I think that woman's a sun that'll shine in all sorts of
weather.

Aye, Dick, when we rode in the ranks of the Tenth, and drank to our
loves at the mess,
The world seemed bright enough just then—I thought it would last, I
confess;
There was never a shadow to warn one, not even a break in the sky.
Well, the game's played out; they've trumped my ace, and now—well,
I'm ready to die.

What do you say? Gave my life for yours?—why, what nonsense you
talk, old chap,
We've shared our meals together, just as we've shared this last mishap;
And if I dashed in to save you—why, it's what you'd have done for me;
So what there is to fuss about, for the life of me I can't see.

What! crying, mate? By Jove, Dick! why, your tears fall as fast and
as free
As did hers on the day that I left the Tenth after that last mad spree;
I'm a wastrel, Dick, and I know it; but it's pleasant to think after all
That there's some one cares sufficient for me to let the tear-drops fall.

One last long grip—aye, that's it—and if ever you two should meet,
Tell her I never forgot her, that her love made my last hour sweet;
And if it should chance at the last, Dick, that they blot out my score
from the slate,
I may pick up the threads of a golden love that I learned to prize when
too late.

—*Argosy*.

REVIEW.

"PILGRIM SONGS, WITH OTHER POEMS." Written during
forty years by Rev. J. PAGE HOPPS. Two Portraits.
Price Three Shillings, post free, from Len Hurst,
Leicester, and all Booksellers.

This collection of poems contains real heart legends and
word expressions suitable to all classes of thinkers and all
states of mind, joyful, sorrowful, hopeful, or hopeless. It
is a collection of truly-inspired writings, from a truly-inspired
writer, and will voice the heart utterances of humanity in
every phase of life and thought, irrespective of sect or
section of belief.—*Ed. T. W.*

REASONS FOR THE HOPE THAT IS IN ME; OR, EVIDENCES OF A FUTURE LIFE.

(Written expressly for "The Two Worlds.")

BY H. JUNOR BROWNE, OF AUSTRALIA,

Author of "Rational Christianity," "The Holy Truth,"
"The Grand Reality," &c., &c.

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PART V.

GRAND MANIFESTATIONS.

FROM what we reported that we had witnessed at Mrs. Moss's séance, our three daughters, second youngest son, Arthur, and Miss Rea, the governess, expressed a desire to attend one of her séances. This they did on the following Friday afternoon, when, much to their astonishment, no sooner had the sitters commenced singing, and before the medium had entered the cabinet, than several spirits appeared by her side. Almost immediately after Mrs. Moss took her seat in the cabinet a little American-Indian girl came from the cabinet over to where my son, a boy of eight years of age, sat, and said that some one wanted the *papouse* (the Indian for child).

Taking my son by the hand she led him over to the cabinet, where he saw his sister, Ada, whom he recognized from having seen her at Mrs. Moore's in San Francisco. She embraced him, and taking his hand in hers walked across the room to where his sisters sat; addressing them as "My sisters," she embraced them. Turning to Miss Rea she embraced her also, and addressing the latter by her name, "Lizzie," she said to her, "your sister, Emily, is here." After Ada had given some messages which she wished conveyed to her mother and myself, she asked her sisters, brother, and Miss Rea to accompany her to the cabinet. On their doing so they were met by our son, Archie, who conversed with them for some time, and while he and Ada held each a hand of their little brother Arthur, they both began to dematerialize in the same way as Archie did on the evening on which his mother and I were present. They continued to hold their brother's hand until he had to stoop, and it was not until Arthur's hands were close to the floor that theirs dematerialized.

Before the séance closed, Miss Rea, who, with our daughters and our son had resumed their seats in the circle, was beckoned to the cabinet by a female spirit. Having heard from our daughter Ada that her sister Emily was present she naturally expected to see her materialize, but on approaching the spirit who had beckoned, she recognized a cousin of hers, a Mrs. P—, who had passed to the higher life several years previously. The latter informed Miss Rea that her brother Tom was ill, which proved only too true, as he passed away before she reached her home in the north of Ireland.

In a conversation my wife and I had with a gentleman from Chicago whom we met at a séance, he spoke very highly to us of the mediumship of a Mrs. Hesse, residing at 261, West, One Hundred and Thirteenth Street, and he said if we would call on her and mention his name he was sure she would give us a sitting. We accordingly called on Mrs. Hesse, whom we found a very ladylike and evidently highly intelligent person, and who at once consented to give us a sitting.

Before however relating what occurred I must explain that our son Archie, who was of a jocular disposition, used generally, when he communicated with us through a medium in Australia, to introduce himself in a very peculiar manner, namely, by giving a short whistle, then flipping with his thumb and second finger, followed by his holding the medium's hand out to shake hands with us, at the same time saying, "Well, ma, well, pa, how are you?"

On Mrs. Hesse going into the trance state one of her guides held a conversation with us for some time and concluded by saying that there was a spirit who was very anxious to speak to us through the medium. On her giving up the control to this spirit, what was our surprise to hear the old whistle, the flipping noise, and see the hand of the medium held out to shake hands with us, while at the same time—"Well, ma, well, pa, how are you?" was spoken to us in the old familiar accents. My wife and I both exclaimed at the same time, "Well, Archie, we need not ask who you are, that is a grand test." After conversing with him for some time he told us he could not keep control of the medium longer, and said adieu. On Mrs. Hesse coming out of trance we told her

that our eldest son had manifested through her in exactly the same way as he used to do through a friend who is a medium in Australia, and that we were delighted with the séance, at which she seemed pleased. After thanking Mrs. Hesse for her courtesy, we bade her good-bye.

While at Mrs. Moss's on one occasion—for my wife and I attended two or three of her séances—she mentioned that she was going to give a sitting at a Mrs. Wallace's, on behalf of a charity, in a day or two, and that she was sure Mrs. Wallace, who was a very earnest Spiritualist, would be happy to see us. We accordingly called on Mrs. Wallace, whom we found a very pleasant and refined lady, and she kindly invited us to attend the circle referred to by Mrs. Moss.

On our going to Mrs. Wallace's house at the appointed time, we found a number of Mrs. Wallace's friends there before us. After we had been introduced to them the circle was formed. Mrs. Moss took her seat in an improvised cabinet for the occasion, and a hymn was sung. After several spirits had materialized and been recognized, and had held conversation with some of the other sitters present, our daughter Ada appeared in front of the curtains forming the cabinet, and my wife at once went up and embraced her.

Thinking that she might like to speak to her mother privately, I kept my seat, but Ada beckoned me to come also. On my going to her she embraced me most affectionately, her beautiful golden hair falling over my shoulder as she did so. I told her how grateful I felt to God for the privilege granted to me to be enabled to embrace, even in this life, one of my children who had passed from earth so many years previously. The dear girl seemed, like myself and her mother, overcome with joy. She told us how exceedingly happy she was in spirit-life, and with what joy she looked forward to the time when we all would be re-united in that world where the word "farewell" is unknown. When the séance was over we took our leave of Mrs. Wallace and her friends, and thanked the former for her kindly inviting us, who were perfect strangers, to her circle.

CONCLUDING REMARKS.

The foregoing experiences are not a hundredth part of the evidences I have received during the last seventeen years' investigation of Modern Spiritualism of a future life and of the continuity of the individuality after the change called "death." They are, however, I consider, sufficient to convince all unprejudiced truthseekers that I possess good reasons for the hope, or rather knowledge, that is in me. As enjoined in Scripture, I have sought and I have found, I have knocked and it hath been opened unto me, I have proved all things and held fast to that which is good and true, and the truth has made me free. Go ye and do likewise; "try the spirits" believe not every spirit, beware of deceiving spirits, also, "concerning spiritual gifts, brethren, I would not have you ignorant." The manifestation of the spirit is given to every man (who earnestly investigates the subject) to profit withal, "for to one is given the word of wisdom; to another the word of knowledge; to another faith" (based on demonstrable facts); "to another the gift of healing; to another the working of what appear to be miracles; to another prophecy; to another the gift of discerning spirits; to another the gift of divers kinds of tongues; to another the gift of interpreting various languages," &c.

Instead of Spiritualism being a superstition, as popularly supposed, it is the Nemesis of all superstition, for it is the key by which the door can be unlocked that lets in the light of truth on all the dark mysteries of the past. It is a complete induction, for it harmonises with every fact capable of proof that is known to the world, therefore all assumed facts which do not harmonise with Spiritualism are false and misleading theories, which will be rejected and discarded as the world advances in knowledge and wisdom.

The three leading reasons why believers in Spiritualism as set forth in the Bible are so opposed to Modern Spiritualism are as follow: First, their life-long attachment to time-honoured falsities, which, viewed in the light of truth and reason, are untenable; secondly, because the facts brought to light by Modern Spiritualism refute many of the most cherished theories of popular theology; and, thirdly, from the erroneous ideas they have formed of Modern Spiritualism, owing to the gross misrepresentations which appear from time to time in the public press, and the falsehoods, trickery, and deception that have been mixed up with it by unprincipled and designing people for their selfish ends.

Who, let me ask, are the foolish ones—those who without having investigated Modern Spiritualism, owing to prejudice

and bigotry, denounce it as all humbug, or those who, notwithstanding its unpopularity, have, after years of patient investigation, had the honesty to publicly declare that communion with those who have passed through the change called "death" is not only possible but is an accomplished fact? While the former, as a rule, believe in a religion of irrational creeds and ecclesiastical ceremonies, which are a disgrace to the intelligence of the age in which we live, the latter uphold a religion resting on a scientific basis, and which can stand a rational analysis.

Owing to its unpopularity, the public advocacy of Modern Spiritualism has as yet, with a few noble exceptions, been confined to the working classes, many of whom have handicapped its grand philosophy with special fads of their own, such as vegetarianism, teetotalism, phrenology, re-incarnation, re-absorption, &c., &c., much in the same way as the simple religion of love to God and love to man was, soon after its inception, handicapped with the Pauline doctrines of salvation by faith, atonement of sin through vicarious sacrifice, election, predestination, and all the forms and ceremonies of ecclesiasticism. There are, however, a far larger number of the upper classes who are Spiritualists than is generally supposed to be the case. Only their most intimate friends are invited to their circles, their neighbours being kept quite ignorant of the fact that they are Spiritualists. They seldom attend Spiritualistic public meetings, partly from the fear of its becoming known that they have even sympathy with the movement, and partly on account of the frequent illiteracy of the public exponents of Spiritualism. When they do attend any of these meetings they do so stealthily, as Nicodemus is reported to have visited Jesus by night, so as not to be observed. How comparatively few appreciate truth at its real value, while all profess to be animated by the love of truth. They therefore deceive themselves, and the truth is not in them.

Several of my friends who have become interested in Modern Spiritualism through what I have related to them of my experiences, have asked me if I could recommend them to any good medium in this country, but although I have visited a number of those who advertise themselves as test mediums, I have not as yet met with one sufficiently developed as to give the names of, or characteristic messages from, my spirit friends. The best way, under such circumstances, to ascertain the reality of spirit manifestations, is to form private circles at home with some intimate friends who are interested in the subject. Directions for doing so can be obtained wherever Spiritualistic literature is sold. Some knowledge of the Spiritual philosophy is, however, advisable, before commencing to hold circles for the investigation of the Spiritual phenomena.

The facts I have here stated should supply sufficient data for the Psychological Society of London to form their long-looked-for conclusions in regard to Modern Spiritualism. Should that society desire to cross-question me on all or any of the statements I have made, I shall be happy to afford them the opportunity, provided they notify that desire promptly, as I purpose returning to Australia shortly. My London address is Woburn Hotel, 12, Upper Woburn Place, W.C., where all letters to me will be forwarded wherever I may be at the time they are delivered.

I did not intend to publish my experiences during my travels until I returned to the land of my adoption, but have been induced to do so now at the request of my much-esteemed friend Mrs. Hardinge Britten, from whose learned and eloquent lectures, delivered to large and appreciative audiences in Melbourne some years ago, I derived considerable knowledge on Spiritualism and kindred subjects. From her grand inspirational gift, coupled with her good common sense and her noble desire to uplift humanity, she may well be termed "The Queen of Lecturers." I shall conclude with a few lines that came to me without thought on my part, since they express my experiences and my sentiments in simple language.

I have seen the hills and valleys in the beauteous summerland;
I have heard the angels singing across the golden strand;
I have grasped the hands of loved ones who've only gone before,
Who'll greet me with a welcome when I reach the other shore.

For years I've held communion with the dear ones of my youth,
And from their loving hearts received sweet messages of truth;
Our children, too, they often come to tell us of their love,
And how they are progressing in the angel-home above.

Thus my hope has changed to knowledge, all fear of death hath fled,
I know that I shall live again though numbered with "the dead,"
And that I shall return in love to those I leave behind,
To guide and comfort them through life with counsels wise and kind

Oh ! could I but impart to all this knowledge of God's love,
Which here we only dimly see—it shines more clear above ;
Thrice happy will the world become when this great truth is known,
And that, as said of old, we reap just as on earth we've sown.

Then trust not in those foolish creeds for priestly ends devised,
But hearken to the voice within, and by it be advised ;
To wisdom you will thus attain, and then can truly sing—
Oh ! grave, where is thy victory ? Oh ! death, where is thy sting ?

As some of those who may read the experiences herein related may be interested in Theosophy, and might desire to know my views thereon, I have deemed it right to add the following : After years of careful study of this subject I came to the conclusion that it is a very ingenious and plausible theory propounded to fit in with facts, and thereby it appears to explain these facts to a certain class of metaphysical minds, but it is a theory, or set of theories, totally devoid of proof. In this respect it differs entirely from Modern Spiritualism, which rests on scientific demonstration and evidence, which all who will take the trouble to earnestly and perseveringly investigate the subject can, in a greater or less degree, obtain for their own satisfaction, while it fully and naturally accounts for and explains all the facts referred to.

A Theosophist, like a churchal Christian, must have the one thing needful, namely, faith. Unless he takes the trouble to travel to Thibet, in India, to witness the alleged powers of a certain class, called adepts, he must take all that is related of these men on mere trust, in the same way as churchal Christians have to accept all the Biblical statements, written by men living in ignorant and superstitious times. To me, one irrefutably demonstrated fact to the majority of my senses, namely, seeing, feeling, and hearing, is worth all the plausible theories in the world, and I challenge the whole body of Theosophists to adduce one-tenth, or even a hundredth part of the evidence herein related of a rational and natural future life of man. It may surprise some who read this to learn that the Theosophic theory is held by many in the spirit world, in the same way as millions there still believe in the popular faith, and are looking forward to the appearance of their supposed Saviour at the judgment day. I have at various times held communion with several in spirit life who professed to believe in Theosophy, and have listened to their arguments in its favour, but when I have asked them for their proofs of its truth, in no instance have they been able to adduce any. The fact is, God hath endowed all sane men with reason, but He never compels them to utilize this divine gift either in this life or in that which is to come ; none, however, can truly spiritually progress, either here or there, until they use their reason in all things, and thereby become godlike.

NOTE BY ED. T.W.—We cannot close this remarkable series of articles (kindly and generously prepared by their author for *The Two Worlds*, at much inconvenience to himself, seeing that he with his family are only birds of passage on a tour through Europe) without calling the reader's special attention to the following points of the narrative : They are prepared by a gentleman whose wealth and social distinction place him far beyond the slightest possibility of having any interested motive in publishing the statements put forth. They are prepared by one equally well known in the great modern city of Melbourne, Australia, for his probity, high sense of honour, and really legal acumen in analysing and pronouncing judgment upon any subjects, however problematical or abstruse, he undertakes to investigate. It would be generally considered easier to baffle or deceive an experienced man of the law than Mr. H. Junor Browne ; and, in addition to all this, we have in these experiences a record of marvellous, almost unparalleled, Spiritual phenomena, the like of which might have been exhibited singly and separately to many far and wide searchers, but taken collectively as occurring in one family, and to persons still in the prime of life, health, and the maturity of all mental powers, they form a history which, in this modern age, has never before been equalled. Astonishing, and transcending all former records as this same history is, who—under the circumstances of their narration—can dispute, or even dare to deny them ? If they are false, then no testimony upon the face of the earth can be received as true ; if they are true, what answer can the opponents of Modern Spiritualism have to make concerning the facts herein narrated ? We wait for a reply.—EDITOR.

QUESTION DEPARTMENT.

OF HOMES IN SPIRIT LIFE.

1. Are they local ? and do parents, despite disparity of age and delayed spiritual growth, rejoin their children who may have preceded them to spirit-life for many years, and partake of their naturally progressed advantages ?
2. Are spirits at liberty to roam where they will ? or what law limits their peregrinations, &c. ?
3. Why do many controlling spirits at séances prefer to be known by *noms des plumes*, such as Doctor, Pansy, Philosopher, &c., rather than their more satisfactory names, helping to prove their earthly identity ?
4. What is the theory of pre-natal spirits, if any ?

ANSWERS.

1. As the subject of homes in spirit life is a vast and voluminous one, we advise our questioner to read up carefully and extensively the literature of the subject. There is an abundance of literature on this very question to be found in every Spiritual library or bookstore. As far as a few brief replies will convey information, we will now give them *seriatim*. Spirit homes are local but temporary, and placed in different spheres. They vary as much in different spheres as the palace and the hut vary from each other on earth. Parents and children only rejoin each other after quitting the earth, when they are on the same planes of moral and mental development. Homes and localities, as well as associations in spirit life, are all entirely determined by moral and mental states. The good and bad do not associate together. The evil and the pure are in totally different states. The good and pure may watch over, instruct, and try to reform the evil, but the kingdom of heaven and the kingdom of hell are WITHIN THE SOUL itself, and a bad child cannot share the home of an angelic parent, and *vice versa*, until the evil has been eliminated, and the bad reformed by penitence and personal progress.

2. Undeveloped spirits cannot roam beyond the spheres to which they belong. The evil cannot ascend to the spheres of the blest, though the latter may, and do, descend to teach and elevate those in spheres below their own.

3. We presume that controlling spirits who give *noms des plumes* at the circles do so for the same reasons which move the writers of earth, namely, the desire that they shall not be known. Many of the MEDIUM SPIRITS, or, as the phrase goes, "controlling spirits" at circles are strangers, who, being mediums, are employed by other spirits for the transmission of messages, and do not need to be known. Some have the names they give bestowed on them in the spheres—in a word, the missions to earth are performed chiefly by MEDIUM SPIRITS, and it seems in such cases that *noms des plumes* are naturally given, as being sufficient for future identity by their human mediums.

4. There are three theories in vogue concerning the pre-natal state of the spirit. The first is, that the spirit comes up from the mineral to the vegetable kingdom, passes in embryotic states through the animated tribes, and finally becomes man. The upholders of this theory assume that the deaths and subsequent transformations of the spirit take place on myriads of earths below this, and that the spirits of earth, in their mere elemental conditions, pass on to other earths in space beyond this. In a word, they assume that all conditions below man are embryotic, and that spirit passes through them all in gestating conditions. Whether spirit individuality is continued on this or on many earths in space up to man is not known ; but the advocates of this theory contend that every atom of matter in the universe is saturated by spirit ; that it sleeps in the rock, pulsates through the vegetable kingdom into automatic life, wakes into a few special functions in the various forms of animal life, and becomes fully born in self-consciousness and a knowledge of its own immortality, ONLY in the man. The intermediary periods during which the spirit, through death, awaits a new advance into higher forms, are passed in those portions of the spirit world inhabited by what are called "Elemental spirits." The above theory is a part of the real Rosicrucian doctrine, and, as such, accepted by the Editor of this journal. No. 2 theory is, that the spirit of man descends like a spark of light from the great central source and fountain of spirit at gestation, grows as an embryo and becomes a living being for the first time in the quickening processes of human gestation. The 3rd theory is scarcely worthy of notice, and originates only with Bibliolators, who regard their God from the Genesis standpoint as a manu-

facturer of individual forms, creating one out of every million for ultimate immortality in a psalm-singing heaven, and creating the majority as brands for everlasting torture in endless, yet never-consuming, fire! These creations are regarded by the theorists who uphold these insane, yet popular, doctrines, as efforts of will on the part of the Creator, with no particular reason assigned by the churchmen who teach them for the distinction between the billions of the lost and the small percentage of the saved, except that the former don't pay tithes and pew rents, or believe in the tales dealt out to them from church pulpits, whilst the latter do so pay and do so believe. We have only to add to each of these several summaries, that there are modifications and varieties too numerous to enter into in this article, but as we advance in the discovery and application of true Spiritual sciences, based upon facts and established by corroborative testimony, we shall know the truth beyond a doubt or peradventure—and if the additional question should be propounded—will that time ever come? we have but to remind our questioner that even now the watchers on the towers of eternal progress are crying, "THE MORNING COMETH."

INSANITY OF GENIUS.

THAT special gifts of mind and genius are evidences of insanity, or at least mental aberration in other directions than that of the special and prevailing gift, has been a favourite theorem with those persons who do not happen to be endowed with any particular gift. This notable theory is now being adapted to mediums; not the prophets and sybils of old, but the mediums of modern times. Of course the accusation that they are "all mad," or must eventually become so, is always made by those who have no gifts themselves to boast of. As an example of what the unendowed ones of earth say and think of those that are a little more gifted than themselves, read the following extract, clipped from a London daily, on "The Insanity of Musicians." Alter the title of the gift, from the inspiration of music to that of spirit mediumship, and you have at once the *raison d'être* of why uninspired and envious souls pronounce all who are more gifted than themselves "insane," or about to become so.

"Pathologically speaking, music is as fatal a gift to its possessor as the faculty for poetry or letters, the biographies of all the greatest musicians being a miserable chronicle of the ravages of nerve disorder, extending like the Mosaic curse to the third generation.' Handel's mother was subject to paralytic seizures, in one of which she lost her eyesight. He himself was struck down with paralysis at 50; lost his eyesight like his mother; and during the last years of his long life—he lived to 75—was totally blind. Mozart's father died of gout; his mother succumbed to an epileptic seizure. Soon after his thirtieth year the composer broke down mentally and physically. During the composition of the 'Requiem' he laboured under the delusion that he was being poisoned, frequently swooned away, and became partially paralysed. In his 36th year he died of inflammation of the brain. His head was too large for his body, which was stunted; and towards the end of his days he indulged in convivial excesses, frequenting the society of low and unprincipled persons. Beethoven was eccentric to a degree that bordered upon insanity. He was constantly changing his lodgings, and although miserably poor, had sometimes to pay for three or four places of abode. From the age of 30 he gradually lost his hearing; in his later years he was completely deaf, and the music he wrote he never heard. It was conceived and perfected in his imagination. He was only five feet four inches in height; his head was unusually large; his hair bushy and always in disorder. He died of dropsy at 56; he never married, and his father was a drunkard. Both Donizetti and Schumann were paralysed. Donizetti died at 50 in a lunatic asylum; his only son was insane. Schumann had fits of melancholy, accompanied by suicidal tendencies in youth, afterwards had hallucinations, and died at 46 in a lunatic asylum. Weber fell into melancholia, and died of consumption at 42. Hérold died of the same disease at the same age. Rossini had a cousin an idiot, and at times was himself under the hallucination that he was miserably poor."—*The Insanity of Genius*, by J. F. Nisbet.

When the forenoons of life are wasted, there is not much hope of a peaceful and fruitful evening.

PSYCHOMANCY.

PSYCHOMANCY, derived from the Greek, *psyche*(soul)omancy (*I foretell*) is of very ancient origin. In all ages, from all countries, can be traced the general application of the science as a means of obtaining knowledge beyond the reach of ordinary capacity. Through all time evidence of the practice of the science is abundant—in fact, the most momentous evolutions in the history of the race have hung upon the divinations revealed to those of earth by the spirits of the so-called "dead."

Religions and political, social and domestic inquiries have been submitted in all countries of civilization; and hundreds and thousands have been persecuted and put to death for the use of their gifts and endowments, under the stigma of sorcery, witchcraft, and imposture. Yet the king upon his throne, as well as the peasant in his cottage, have been among the thousands who have applied thereto for that deeper knowledge which could be obtained by no other known method. Saul and Cromwell, Samuel and Joan of Arc are among the many who followed the dictates given by this marvellous power; many who have received communications through its varied modes of intercourse have attributed it either to Satanic influence or to the Omnipotence of the Holy Spirit. Although, in many cases, the beings of the spirit world have been recognized as playing an important part in these transactions, they have been mostly considered of the infernal and unholy sort, and consequently only cautiously and superstitiously entertained. Since the advent of Modern Spiritualism, however, the very opposite has been the case, people having regularly communicated by means of the simplest methods, viz., in their own family circles and by their own fireside, without the intervention of priest, adept, or the professional medium, and in millions of divinations, using no other article or mechanism than a simple table, although, in the past, many peculiar ways and ceremonies were adopted and performed to induce the dead to impart the desired precious information. In forest and cave the witch and hermit have manipulated their charms and enchantments which, practised in more public places, would have led to persecution and death. All this, in the nineteenth century, is rapidly passing away by the rapid infusion of knowledge from the spirit world, and millions commune daily—yea, hourly—in their domestic circles, receiving divinations, premonitions, and predictions, warnings and solicitations by the billion, without the slightest fear of molestation. The lost art of the ancients has been recovered, the science relearned, and humanity awakened to the invaluable benefits which shower as blessings from a beneficent Fatherhood upon the pathway of life. Day by day records come in on every hand proving the continuity of life and the bountiful provision of an Omnipotent Spirit.

Psychomancy in the past, as in the present, has been applied with most marvellous results. Religious controversy, political evolution, social difficulty, and domestic dissension have all been submitted to its solution—in fact, the part that has been imposed upon it, in many instances, has been the fulcrum which has operated like unto the switchpoint, and held the final destiny of nations. Thousands of misfortunes have been averted, years of sorrow avoided, and lives without number saved by the happy activities of those ever ready to administer to our needs by their matured knowledge and deeper perception. Man has ever been striving for a more prophetic perception whereby he may be enabled to cope with the many misfortunes and difficulties that beset his path, and threaten daily to bring destruction on every hand. There is an old adage that "There is a remedy for every ill," and the Divine Parent has instituted means whereby his children may counteract and subdue potencies harmful, and escape them if they will. Man uninformed and undeveloped in his present state with these wonderful faculties in embryo, finds a counterpart in the spirit world, and there learns that the mighty wisdom that has fashioned all things, has provided opportunities beyond, that may be imparted by those whose joy and purpose is to administer blessings, messages of wisdom, love, and light to all who are willing to receive them.

Leicester.

THOMAS TIMSON.

Entering the house of one of his congregation, Rowland Hill saw a child on a rocking-horse. "Dear me," exclaimed the aged minister, "how wonderfully like some Christians! There is motion but no progress."

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

The People's Popular Penny Spiritual Paper.

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Accounts will be issued monthly, and the Directors respectfully ask the favour of prompt remittances.

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

PUBLISHING OFFICES.

THE TWO WORLDS" can be obtained of JOHN HEYWOOD, Deansgate and Ridgefield, Manchester, and 1, Paternoster Buildings, London; of E. W. ALLEN, 4, Ave Maria Lane, London, E.C.; of J. BENT, 1, Town Hall Lane, Leicester; and is sold by all News-vendors, and supplied by the wholesale trade generally.

THE TWO WORLDS.

Editor:

MRS. EMMA HARDINGE BRITTEN.

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

Sub-Editor and General Manager:

E. W. WALLIS.

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

FRIDAY, AUGUST 28, 1891.

EXTRACTS FROM BRIGHAM YOUNG'S SERMON

Preached in the Bowry, Salt Lake City Temple, September 21st, 1856. Reported verbatim, by G. D. Watt, and copied from "The Deseret News," the organ of the Mormon Church, by Henry Lawrence, Salt Lake City.

BEFORE I sit down I shall offer a proposition to the congregation, first saying a few words concerning our religion, the circumstances of the brethren and the people that inhabit these valleys, but more especially those that have the privilege of assembling at this tabernacle from Sabbath to Sabbath.

There is not a hardship, not a disappointment, not a trial, nor a hard line that comes upon this people in this place that I am not more thankful for than for full granaries.

We have been hunting during the past twenty-six years for a place where we could *raise saints*, not merely wheat and corn; comparatively, I may say I care but little for wheat and corn, though a little thereof is very useful.

There are sins that men commit for which they cannot receive forgiveness in this world or in the world to come, and if they had their eyes open to see their true condition they would be perfectly willing to have their blood spilt upon the ground that the smoke thereof might ascend to heaven as an offering for their sins, and the smoke and incense would atone for their sins, whereas if such is not the case they will stick to them and remain upon them in the spirit world. I know when you hear my brethren telling about cutting people off from the earth that you consider it is a strong doctrine; but it is to save them, not to destroy them.

I do know that there are sins committed of such a nature that if the people did understand the doctrine of salvation they would tremble because of their situation. And furthermore I know that there are transgressors who, if they knew themselves and the only condition upon which they can obtain forgiveness, would beg of their brethren to shed their blood, that the smoke thereof might ascend to God as an offering to appease the wrath that is kindled against them, and that the law might have its course. I will say further, I have had men come to me and offer their lives to atone for their sins.

There are sins that can be atoned for by an offering upon an altar, as in ancient days; and there are sins that the blood of the lamb, or of a calf, or of turtle doves cannot remit, but they must be atoned for by the blood of the man. That is the reason why men talk to you as they do from this

stand; they understand the doctrine and throw out a few words about it. You have been taught that doctrine, but you do not understand it.

When it was mentioned this morning about seeing God, about what kind of a being he was, and how we could see and measurably understand him, I thought I would tell you. If we could see our Heavenly Father we should see a being similar to our earthly parent, with this difference, our Father in Heaven is exalted and glorified. He has received His thrones, His principalities and powers, and He sits as a governor, as a monarch, and overrules kingdoms, thrones, and dominions that have been bequeathed to him, and such as we anticipate receiving. While He was in the flesh as we are, He was as we are. But it is now written of Him that our God is as a consuming fire, that He dwells in everlasting burnings, and this is why sin cannot be where he is.

Now for my proposition; it is more particularly to my sisters, as it is frequently happening that women say that they are unhappy. Men will say: "My wife, though a most excellent woman, has not seen a happy day since I took my second wife. No, not for a year has she had a happy day." And another says she has not had a happy day for five years; and others cry that women are slaves, and abused, that many of them are wading through floods of tears from the conduct of the men and their own folly.

I wish my own women to understand, to tell all the women of this community and then write back to the States what I am going to say to you. I am going to give you from this day to the 6th of October for reflection, and to determine whether you wish to stay with your husbands or not, and then I am going to set every woman at liberty, and say to them (my wives with the rest) now go your way.* And my wives have got to do one of two things, either round up their shoulders to endure the afflictions of this world and live *their religion*, or they may leave, for I will not have them about me. *I will go into heaven alone*† rather than have them scratching and fighting around me. I will set all at liberty. What, first wife, too? Yes, I will liberate you all. I know my women will say, "You can have as many women as you please, Brigham."

But I want to do something to get rid of the *whiners*. I do not want them to receive a part of the truth and spurn the rest out of doors. Tell the Gentiles that I will free every woman in this territory [Utah]—there shall not be one held in bondage, no, not one.

But if you stay with me you SHALL comply with *the law of God*, and that, too, without any whining and murmuring. You must fulfil the law of God [*adultery*] in every respect, and round up your shoulders to walk up to the mark without any grunting. But the first wife will say, "It is hard, for I have lived with my husband twenty or thirty years, and have raised a family of children for him, and it is a great trial for me for him to have more women." Then I say, *it is time you gave him up to other women who will bear children*.

If my wife has borne me all the children that she ever would bear, the celestial law would teach me to take young women that would have children.

I have told you many times that there are multitudes of *pure and holy* spirits waiting to take tabernacles. Now what is our duty? To prepare tabernacles for them, to take a course that will not tend to drive those spirits into the families of the wicked, where they will be trained in wickedness and every species of crime. It is the duty of every righteous man and woman to prepare tabernacles for all the spirits they can; hence, if my women leave, I will go and search up others who will abide by the celestial law, and let all I now have go where they please.

* During Mrs. Britten's visits to Salt Lake City she was repeatedly told of this sermon by many of the Mormon women, as well as by her own personal friends among "the Gentiles." It was, however, added by the narrators that very few of the unhappy creatures, away off in that distant place—most of them being English, Welsh, or Irish, without friends or means, and often with families of helpless children—could take advantage of this *precious offer*; and this the *sainly* speaker well knew. Meantime the three women who *did* venture to set the example of leaving their brutal taskmasters did not wander far or long. In each case *their bodies were found cruelly murdered within a few miles of their former prison-houses*. These statements made to Mrs. Britten, as above claimed, were in every instance verified by each narrator.—ED. T. W.

† It must be remembered that the Mormon religion was, that no woman was immortal unless she was "sealed"—i.e. *the wife* (whether the first or the twentieth did not matter) of some man—and had borne children; that is, afforded a tabernacle for the birth of the souls waiting to be born on earth through Mormon parentage, Mormons, or "Latter-Day Saints," being the only inheritors of the kingdom of heaven!—ED. T. W.

Sisters, I am not joking; I do not throw out my proposition to see whether you will leave your husbands, all, or any of you. But I do know that there is no cessation to the everlasting whining of many of the women in this territory. And if the women turn from *the commandments of God* and continue to despise *the order of heaven*, I will pray that the curse of Almighty God may be close to their heels and that it may follow them all the day long. And those that enter into it and are faithful, I will promise them that they shall be *queens in heaven and rulers to all eternity*.

Prepare yourselves for two weeks from to-morrow, and if you tarry with your husbands after I have set you free, you must bow down to it and submit yourselves to the celestial law. You may go where you please after two weeks from to-morrow, but remember, that I will not hear any more of this whining. In the midst of all my harsh sayings—shall I say chastisements?—I am disposed in my heart to bless this people, and I do bless you in the name of Jesus Christ. Amen.

[Extracts from a sermon of J. M. Grant preached at the same place, reported and copied from the same paper; the said Grant being at the time and up to the date of his death one of the church councillors of President Young:—]

I say that there are men and women that I would advise to go the president immediately, and ask him to appoint a committee to attend to their case; and then let a place be selected, and let that committee shed their blood. We have those amongst us that are full of all manner of abominations, *those who need to have their blood shed*, for water will not wash away sins of so deep a dye. I AM TEACHING YOU BIBLE DOCTRINE. What says the apostle Paul? I would ask how many covenant breakers there are in this city? There are a great many, and we need a place designated where we can shed their blood [*i.e., a human slaughter house. Ed. T. W.*]. We have been tried enough with this people, and I go in for letting the sword of the Almighty be unsheathed, not only in word but in deed.

Brethren and sisters, we want you to repent and forsake your sins. And you who have committed sins that cannot be forgiven through baptism let your blood be shed, and let the smoke ascend that the incense thereof may come up before God as an atonement for your sins, and that the sinners in Zion may be afraid. . . .

NOTE BY THE EDITOR OF "THE TWO WORLDS."

Of the doctrines and practices taught in the above horrible words—alike blasphemous to God, and subversive to every human and humane law—the Editor of this paper is perfectly cognizant, not only from the printing thereof but from their application, and as she herself has witnessed, in a community where adultery, murder, cruelty, and every horror that could disgrace humanity prevailed. The Editor who records these dreadful things of the past, is bound to say she knows nothing of the present status of Mormonism beyond what common report testifies. That common report alleges that polygamy—the foundation of wrecked lives for women, infamous incentives to crime in men, and a shocking blasphemy on the laws and purposes of the Creator—is now abolished.

We have nothing to report on this point, but we give the above horrible doctrines, and could add the narration of practical tragedies which will scarcely bear repeating without causing the heart's blood of every reader to freeze and stagnate beneath their dreadful influence.

We forbear to give these shocking recitals, in the fervent hope that their cause is ended, but we recur to their existence to show that even in this nineteenth century—this boasted age of civilization and progress—what are the results of going back to the periods of barbarism, darkness—nay, animal savagism, instead of forward to the teachings of nature, truth, and divine law to find the principles of religion.

The Mormon Bible is only a transcript of a literal series of quotations from the Jewish Bible, and the doctrines of murder, blood sacrifice, blood offerings to an angry God, polygamy, and the increase of the Mormon population. All these vile and abominable practices claim their divine authority from the Jewish Bible. Judge, ye civilians of the nineteenth century!

Dr. and Mrs. Britten, on their last journey to California, visited Salt Lake City one week after Brigham Young's death and burial. They found the inhabitants of Salt Lake

City very like the miserable children whom Dickens so graphically describes, when the little slaveys of "Do-the-boys-hall" were freed. The people of the City were holding jubilee, freed as they were from the murderous tyrant who had chained them soul and body to his authority under the name of the *religion of the Bible*. Brigham Young's grave, which the writer visited, was covered with stones of several tons weight by his enthusiastic followers to prevent the multitude from carrying out their threats of tearing his dead body into pieces, and dancing round the fires into which they would gladly have cast them.

The stones, when we, in company with our "Gentile" friends, visited them, were covered with filth, refuse, and the *débris* of the city, thrown there by the slaves whose chains his death had broken, and the only sentiment that rose to the mind of the writer was, "Great Heaven! what can be the condition of that soul that has left such a record behind, amongst those that best knew him on earth?"

All is changed now—we dare not venture to predict the nature of those changes—our space does not allow us to intimate the hopes that grew out of a special interview which the Editor had with one of the sons of the dead president. "God lives and reigns," said Martin Luther, when trudging on foot to his trial before the Powers and Principalities of Europe at Worms. Even so now and for ever, and the awful wrongs of the ages past silently but most surely the angels of retribution will sweep away into the "valley of decision" for ever. To the cry from the agonized heart of the prisoners of darkness and oppression, "Light, more light"! God's angels answer, "And there shall be Light," and for every broken-hearted whisper from the slaves of wrong and mortal tyranny—"Watchman, what of the night"? the Great Spirit himself responds, through the still small voice of the human Spirit, "The morning cometh."

CORRESPONDENCE.

To the Editor of "The Two Worlds."

MY DEAR SISTER IN THE CAUSE,—I feel prompted to write a few thoughts upon a subject which is painful to those who have the welfare of Spiritualism at heart. It is sad, indeed, that some workers should permit uncharitable influences to get the upper hand of them, and thus deaden their better nature, and cast undeserved strictures upon innocent persons who are striving to forward the cause they hold dear. Thank God, no one man can keep back the wave of light, or through envy and jealousy, &c., wreck a great cause. We must ever hold fast our "Freedom and liberty of thought," and yet it seems strange that those who raise the cry of "No Pope," themselves would enforce their own line of procedure. They who dare act independently, however pure their motives, are misjudged, boycotted, and styled "shop," &c., even whilst they continue to supply at cost the very means through which they are insulted. Still it is gratifying to know that with all the adverse spirit of discord the cause of Spiritualism is advancing. At the present time our country brothers and sisters are leading the van of progress. Let us in the great city do our best to outstrip them in the good race. Yes, success will certainly be realized in "Unity of action," and by stifling petty jealousy. And not alone are *we* doing battle, but spirits are joining our ranks and giving valuable help and counsel, urging and encouraging us to greater activity. In Our Heavenly Father's own good time all difficulties shall be surmounted, a more loving spirit will prevail, and instead of hurling anathemas at each other the hand of good fellowship will be extended and we shall calmly reason out differences existing. In the meantime we can sympathize with each other with the full assurance that no harm will come, and it should in nowise discourage us in the duty we undertake to proclaim the glad tidings of spirit intercommunion.—Yours fraternally,
Duncannon St., London. JNO. THEO. AUDY.

THE Illinois Woman's Alliance have recently done a good work in calling the attention of the public, through their factory inspectors, to the fact that in Chicago there are one hundred and six factories where children are employed under the legal age, their pay being one dollar per week, while they were compelled to work from ten to fourteen hours a day.—*Better Way*.

SPIRITUAL FRAGMENTS.

"Gather them up."

AN incident in the recent visit of the Pan-American delegation will carry the record of our inhumane industrial methods abroad. While the South Americans were in Philadelphia they were shown through one of the largest carpet-producing mills in this country. They found not only the largest productive capacity, which they were invited to see, but also buildings in which all sanitary law was flagrantly disregarded; and "worse than that, hundreds of little children in the dark, pestilential mills. And it was not here and there a child, but"—as an eye-witness describes it—"the pale faces of the little toilers peered out of every corner, and they gathered in groups to gaze at the visitors from the far south. Some of the Pan-Americans patted the little ones on their heads and asked them how old they were. And from the children, who could not yet have seen ten years of life, came the surprising response—'twelve years,' or 'thirteen years.' As they left the foul air of the mills, the visitors said: 'We have nothing like this in our country; and we have seen nothing so disgraceful anywhere else in the United States.'"

It is, perhaps, needless to say the distinguished gentlemen had not been invited to inspect the tenement-house labour in our great cities, where little children begin their toil as early as four years of age, their employment consisting of drawing out basting threads with their little tender fingers, and they receive pay at the rate of two cents a coat. And this in rooms containing any number of workers, from ten to thirty, male and female. All working, eating, and in many cases sleeping in these unventilated dens, where the unflushed drains, used by all alike, sometimes have not even the decency of a screen about. All this, and more!—that which would too much offend the eye to print—is a part of child-life in our great industrial centres.

Many of these work and sleeping rooms are underground basements. And these conditions are not the exception, they are the rule. In the midst of such horrors, and in total ignorance, tens of thousands of human lives are maturing.—*New York Herald.*

ACCORDING to the statistics gathered by charity organizations throughout the Union, there are 3,000,000 people wholly or partly supported by charity every year in this country. If these figures are reliable, this fact is sufficiently appalling to call forth the careful consideration of all thoughtful people. Our nation, young in years, and inexhaustibly rich, yet, according to statistics, one-twentieth of her population are driven to accept alms each year, and this great army is being annually swelled. There must be a change!—*Better Way.*

ABOUT THE FRENCH SPIRITUALIST PRESIDENT.

LIMOGES, the native city of M. Carnot, has distinguished itself in a manner that will strike joy into the hearts of the Anti-Clerical classes throughout the land. A society called *La Libre Pensée* obtained recently the cordial assent of the Mayor to the introduction into the Municipal Council of a plan for awarding a prize in each of the parish schools to the pupil who should have attained the highest proficiency in Civic and Anti-Religious education. The Council adopted the scheme, after throwing out an amendment to substitute the words "Anti-Clerical" for Anti-Religious. It is to be hoped, in the interests of Anti-Priggism, that the civic and anti-religious schoolboy for a long time will remain, like its enamel, an exclusive product of Limoges.—*Progressive Thinker.*

ANOTHER interesting scientific fact is thus reported in the *Electrical Review*:—

"A beam of sunlight is made to pass through a prism, so as to produce the solar spectrum or rainbow. A disk, having slits or openings in it, is made to revolve, and the coloured light of the rainbow is made to break through it and fall on silk, wool, or other material contained in a glass vessel. As the coloured light falls upon it, sounds will be given by the different parts of the spectrum, and there will be silence in other parts. If the vessel contains red worsted and the green light flashes upon it, loud sounds will be given. Only feeble sounds will be heard when the red and blue parts of the rainbow fall upon the vessel."

AMONG the many recent discoveries and triumphs of the inventive genius of man is Edison's latest wonder, by which he is enabled to reproduce at pleasure an opera, drama, or lecture, and also simultaneously the stage effects, the actor, singer, or speaker, so that both ear and eye are simultaneously satisfied, and by this method the visage of the great, as well as their voice, can be preserved. Another wonderful discovery has been made by Professor Bell, by which he has been enabled to recently demonstrate that speech can be transmitted between two distant points without making use of wire, the connection being established by means of a beam of light. The sound-conveying quality of the ether is a striking discovery of modern science.

LYCEUM JOTTINGS.

DON'T FRET.

"OH, I am so tired," a good wife said,
"With washing dishes and kneading bread,
And sweeping floors and mending clothes,
From ragged jackets to ragged hose!
There's Tommy has torn his coat to-day,
And Nellie's best frock begins to fray,
And Bennie's stockings are out at the toes—
Dear, dear! my trials there's no one knows."

"It is sew, sew, sew, and cook, cook, cook,
With never a minute for paper or book;
A drudge, drudge, drudging from day to day,
Till 'tis wearing my very life away;
And I get so tired I sometimes sigh
For the rest we sing of beyond the sky,
And I almost wish— Come in, Mrs. Brown,
What's the best news from your side of town?"

"No best at all, but worse than bad,
The very thought of things makes me sad.
Sam Bunce is still down sick in bed,
And his wife is washing, to earn their bread.
Mrs. Jones's baby will die, they say;
Ned Parks was drunk all yesterday,
And they say went home in this beastly state,
And beat his wife at a terrible rate."

"With our healthy children, our husbands kind,
And our homes of plenty, it seems to my mind,
Though little vexations may daily annoy,
We can't be too thankful for what we enjoy.
Your babe's such a sweet little love, I declare,
He has your blue eyes and your soft sunny hair;
Can't you bring him along, please, and call very soon?
I must really be going now. Good afternoon."

The good wife, left alone, sat with down-drooping head,
And mused on the things that her neighbour had said,
Till somehow her burdens appeared to grow light,
The day seemed less weary, the sunshine more bright.
And next morning the good wife arose with the day,
And she sang and she smiled as the work rolled away,
And was filled with surprise, at the set of the sun,
To think with what ease all her tasks had been done.

Said her husband, one day, "Will you tell me, my Kate,
What makes you so young and so handsome of late?
For a long while, a month or six weeks, I should say,
You've grown younger and handsomer every day."
"I believe," she said smiling, "to tell you the truth,
I've discovered the fount of perpetual youth!
In the vale of the soul, like a well-spring 'tis set,
And contains equal parts of 'Be patient,' 'Don't fret.'"
—*Good Housekeeping.*

THE ANGEL-POST.

The following graceful poem by Mary H. C. Booth, published in 1864, anticipated the conceptions of telepathy and telephony which have been realised since.

"I HAVE nothing to say to you, dearest—
Nothing that I can write,
For all the word that I had to send,
I sent by the Post to-night."

"Not in the form of a letter,
With mark, and stamp, and seal,
Did I trust the tender message
That my soul had to reveal."

"Not in a bunch of blossoms,
Not in a sweet bouquet,
Did I hide the beautiful meaning
Of the words I dared not say."

"But I sent the sweet heart-music
No mortal on earth e'er wrote.
What need that the soul's soft melodies
Be written down by note?"

"So I've nothing to say to you, dearest,
But to send you my love at most,
And the news of my heart that I cannot write,
I send by the Angel-Post."

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.

BATLEY.—Mr. H. Crossley, of Elland, delivered addresses on "The Church of Man" and "The Church of God," giving satisfaction to moderate audiences. He has greatly improved since his last visit.

BIRKENHEAD. 84, Argyle Street.—August 20: Mr. Seymour gave his second lecture on "Ant Life" with microscopical illustrations, which were most interesting, live specimens being exhibited under the instrument, and by a lucky find a regular ant colony was shown, containing cocoons, winged ants, queens, and a good number of workers. Sunday, Mr. Heaney spoke on "The Progress of Free Thought" among all civilized nations, politically and religiously. Mr. Beatty read an extract from a beautiful Brahminical poem on "The Creation." Mrs. Seymour sang a solo, "Softly the silent night." Two ladies from Belper and a gentleman from North Wales were present. One of the ladies went under control and addressed the meeting on "The origin of the human race," finishing with an Indian control who sang a song in his native tongue. A pleasant and happy evening.

BLACKBURN.—August 16: Mrs. Whiteoak in the afternoon, she named a little babe with flowers, not that words would benefit it, but stimulate the parents to surround it with pure and bright influences that it might grow up a good moral man, the noblest work of God's hand. Evening, the chairman made a few remarks on God being everywhere, showing the fallacy of a personal God seated on a great white throne. Mrs. Whiteoak's guides gave a short address and some clairvoyant delineations, every one being recognized, giving names in every case, one in particular, a deceased minister from Darwen, giving his full name. The room was crowded to excess, every one going away highly pleased. August 23: Mrs. J. A. Stansfield is a lady worthy of any platform, her kindly sympathetic delivery attracts the attention of an audience, and the most orthodox cannot find fault. This was her first visit to Blackburn, but I hope it will not be her last. Our room completely packed. She gave some startling clairvoyant description.—A farewell gathering. On Monday, August 17, a grand presentation and farewell party was given to Mr. E. Campbell, late lyceum conductor and financial secretary to the society, who is leaving England for America. The programme consisted of songs, recitations, readings, games, and dancing, and refreshments. The presentation was afterwards made, which consisted of a beautiful album, a copy of "Nineteenth Century Miracles," and a beautiful framed portrait of the general committee. The presentation was made by Mr. T. Tyrrell, president, who spoke of Mr. Campbell's good career. Mr. Campbell responded in a good spirit, and said he thanked all friends for their kindly sympathy and appreciation. He (Mr. Campbell) should have gone for a Wesleyan Evangelist but was introduced to Spiritualism three years ago by Mr. Tyrrell, and has been a member ever since. Mr. S. Robinson, secretary, spoke well of Mr. Campbell for doing his duty. Mr. J. T. Ward and Mr. W. Ward also spoke. The lyceum officers and scholars wish Mr. Campbell health and prosperity when he arrives in his new home. Mr. A. H. Holt officiated at the piano, which was bought for the occasion.—G. E. H.

BOLTON. Old Spinners' Hall.—Mrs. Horrocks' guide spoke on "The Broad and Narrow Way," traversing the idea of the narrowness of the way, and maintaining that Spiritualism widened and made easier the path of right by removing the obstructions which ignorance and fear had erected. Evening: Mr. Ridings gave us a real treat. Subject, "Belief and Responsibility," boldly attacking former and present-day beliefs that were founded on fear, maintaining that only one of the 600 different sects, according to their own showing, could be correct, making it extremely difficult to find the right one. God had made us reasonable beings, and every one must believe according to the evidence brought before them. Mrs. Horrocks gave satisfactory psychometry at both services to crowded audiences.—G. P.

BRADFORD. Birk Street.—Afternoon: Mrs. Ormerod's guides gave a good address on "The Philosophy of Spiritualism." Successful clairvoyance by Mrs. Woolley. A very good audience. Evening: A crowded meeting. The late Mrs. Illingworth controlled, and related some of her earthly experiences, which were attentively followed. Mrs. Woolley gave excellent clairvoyant descriptions and psychometrical readings, which gave great satisfaction.—H. W. R.

BRADFORD. 448, Manchester Road.—Mrs. Marshall spoke on "Charity," and "Hope and Joy together," to good and intelligent audiences, who were much interested and edified. Clairvoyance very good.—J. A.

BRADFORD. St. James'.—Speakers: Mrs. Bentley and friend. Afternoon: A very edifying address, followed by successful clairvoyance and psychometry. Evening subject: "Ye have all a work to do," treated very ably, followed by clairvoyance and psychometry given almost entirely to non-Spiritualists, but which were acknowledged to be very correct. Public developing circle, Sunday morning, at 10.30.

BRIGHOUSE.—August 16: Miss Gartside's guides gave trance addresses on "The Unpardonable Sin" and "Inspiration," to moderate audiences. Clairvoyant descriptions very good. August 23: The guides of Miss Jones, of Liverpool, gave very able trance addresses on "Marvel not if the world hate you because ye have passed from death unto life" and "Paradise lost" (which was chosen by a friend in the audience), both seeming to be much enjoyed by large audiences. Good clairvoyance and psychometry.—R. R.

BURNLEY. Robinson Street.—The controls of Mr. Walsh discoursed on "The foundations of our faith" and "The science of life beyond the grave," to moderate audiences. Clairvoyant evidence at the end of discourse.

BURNLEY.—Maden's Fould. Mr. Greenhall spoke very ably on "Spiritualism, a memory and its reflections," and "Justice." Clair-

voyant descriptions after each address, 25 given, all but three recognized. Very good attendance, being our first service since June. A public tea on Saturday, August 29, at 4 p.m. Tickets 6d. All welcome.—[Please write on one side of the paper only.—E. W. W.]

BURNLEY. 102, Padiham Road.—Mrs. Bennett's guides carried us through two of the best spiritual services we have had. When we consider that she is totally uneducated and so young in the cause, we congratulate them on their success. Very sympathetic audiences listened with rapt attention.—J. W.

BURSLEM. Newcastle Street.—Mr. H. Llewellyn gave an excellent address on "Spiritual Development," which was full of deep thought, and gave great satisfaction. August 30: Mrs. Bradley, of Longton. Friends, rally round.—M. W.

CARDIFF. Psychological Hall.—An able address was delivered by Mr. R. C. Daly, upon "The Progress of the God idea." The proceedings of the British Association are now monopolising public interest at Cardiff. Some notable addresses have been delivered; that by Prof. Oliver Lodge, to Section A, dealing largely with psychological phenomena, being an able and eloquent plea for the honest and fearless investigation of the facts by scientific men.—E. A.

DARWEN. Church Bank Street.—Speaker: Mrs. E. W. Wallis. Afternoon: Six questions from the audience were answered in a very instructive and pleasing manner. Evening: The controls of Mrs. Wallis named an infant, and afterwards lectured upon "Life, and its Uses." Clairvoyance after each service.

FELING. Hall of Progress.—Mr. Graham, of Tyne Dock, gave a stirring lecture on "Reformation," since the fifteenth and sixteenth centuries. Luther and other noble heroes battled for truth and the liberty we now enjoy. He entreated us all to try and do likewise for the lifting up of humanity. He gave several psychometric tests to a good and respectable audience. Isabella Cairns gave a beautiful poem. Both were highly appreciated and applauded. Aug. 30: Mr. Rostron and children, who are all clairvoyants.—J. D.

HALIFAX.—Mrs. Beardshall's afternoon discourse on "We are not dead but passed on before," was in memory of Mrs. Bentley's passing on. She assured her children and friends that she was not dead, but still loved them as dearly and sincerely as ever, and hoped they would persevere in the cause of truth, be honest and earnest workers, and live such lives as to be able to meet her when the time comes. Evening: "Spiritualism, and what are its teachings?" was dealt with very intelligently, and was appreciated by a large audience, mostly strangers. Very clear clairvoyant descriptions at each service were all recognized but two.—B. D.

HECKMONDWIKE. Blanket Hall Street.—Miss Myers gave splendid addresses, followed with clairvoyance, to very good audiences.—H. O.

HEYWOOD.—As there was a grand musical festival in the Queen's Park, on behalf of the newly-arranged nursing association, our meeting was but thinly attended in the afternoon. At night a good audience listened to a well delivered and useful address by Mr. John Moorey, of Manchester, on "Illuminators of Life," portraying with great force the noble works and teachings of some great men and women of this and past ages. Good clairvoyance and psychometry.—M. D.

HUDDERSFIELD. Brook Street.—Sunday being an open date, Mrs. France, a local medium, has taken our platform and has given satisfaction to all. Clairvoyance very good.—J. B.

LEICESTER. Liberal Club, Town Hall Square.—On Sunday evenings for the past month local friends have kindly assisted us. Evening, August 23, Mr. Chaplin spoke on "Hindrances and Helps to Progress." Selfishness and ambition were hindrances. Spiritualism could not progress as it should and would if they were removed. Helps to progress were honourable straight-forwardness, purity of thought, and unselfish devotion to the cause. Spiritualists should freely confess their faith, and omit no means of enlightening those with whom they come in contact. He also spoke a few earnest, encouraging words to the children, urging them to choose good companions.—S. A. S.

LEICESTER. Millstone Lane.—Prof. Timson lectured upon "Eternal Punishment; or, What must I do to be saved?" in a truly spiritual manner. Clairvoyance was given by Mr. Swinfield, 17 being recognized out of 21 descriptions. We think this is very good, as this is the first time Mr. Swinfield has given clairvoyance in public.—S. P.

LONDON. 311, Camberwell New Road, S.E. (near the Green).—Morning: The subject of consideration was "Individual responsibility," some eight or nine members briefly expressing the reasons for their acceptance of this cardinal principle of life, as revealed by spirit messengers. Evening: A good audience attentively followed Mr. Long's exposition of "The philosophy of prayer," which was shown to be a spiritual exercise, which, by the quickening of our spiritual natures, places us *en rapport* with the higher powers, thus providing the means for the ready unfoldment of our spiritual gifts. The spirit circle was formed and several friends influenced to speak. Some spirit descriptions by Mr. W. E. Long closed an interesting gathering. We are glad to report progress, a number of friends convinced of the truths of spirit communion are waiting election by our committee, who assemble on Tuesday next.

LONDON. Forest Hill, 23, Devonshire Road.—Mrs. Spring's guides gave a great number of tests, all being recognized. Our room was crowded.—H. W. B.

LONDON. Marylebone, 24, Harcourt Street.—Mr. Everitt lectured on "Direct spirit writing," illustrated by various photographic copies obtained through the mediumship of Mrs. Everitt, and also referring to the different Bible accounts of similar phenomena, which prove beyond doubt the existence of intelligent beings after the dissolution of the body.—K. M.

LONDON. Peckham. Winchester Hall, 83, High Street.—Morning: Mr. Richards detailed a few instances of phenomena from literature outside Spiritualism, and showed that immortality being proved, we ought to regard this life as an educational, and as a transitory state. In the evening Mrs. Stanley gave a good address upon some of the points of the new Gospel, insisting that in religious matters, at least, woman ought to be allowed to think freely apart from man.—J. H.

LONDON. Peckham Rye.—Aug. 23: As I left, after two hours' condition of being "packed like a herring in a barrel," the thought came, "Your fathers, where are they? and the prophets, do they live for ever?" To the second question, it seemed to me right to answer

"Yes." "History repeats itself." The prophets of Israel challenged the worshippers of Baal and discomfited them. Yesterday, not hundreds, but thousands found themselves in the same hapless condition, and their inward cry, "Oh Baal, hear us," was answered by the fire of God's truth, burning and "licking up" both Baptismal waters and Sacrificial blood. The exposure of the falsity of the central dogma of traditional Christianity—Vicarious Atonement—was like an earthquake shock, the logic keen, satire biting sarcasm, really exceeded Elijah's "Cry aloud, he is a god. Wake him, he is sleeping, riding, or hunting," &c. They hung their heads, not one daring to defend this precious dogma on which the whole Christian system hangs. Thoughts are lodged by yesterday's work that will tell in eternal ages. I noticed that even ladies were not ashamed to stand up and publicly advocate the truth, and I am sure "angels were hovering round." Abundant literature was distributed.—Bevan Harris.

LONDON. Shepherd's Bush. 14, Orchard Road.—Good meeting. Many strangers present. In the unavoidable absence of Mr. Towns, Mrs. Mason's guides discoursed upon subjects from the audience. Her guide, Nina, also gave an interesting account of her earth-life and experiences in spirit-life. A stranger gave testimony as to the truth he was told by the spirit three months ago, thus convincing him of the proof of spirit return.—J. H. B., sec.

LONGTON. 44, Church Street.—Mr. F. Grocott's guides spoke on "The morning light is breaking," in a comprehensive and telling manner, to a fair audience.—H. S.

MACCLESFIELD.—Morning, lyceum anniversary services. Conductor, Mr. Rogers, our esteemed president. Speaker, our noble worker Mr. A. Kitson, of Batley, author of "Spiritualism for the Young." Our lyceumists acquitted themselves in a splendid manner, which drew from Mr. Kitson some encouraging remarks. Afternoon, the service of song "Rest at Last," reader, Mr. Rogers, was much appreciated and gave great credit to all, not forgetting our musical conductor, Miss Lovett. Evening, chairman, Mr. Rogers. Mr. Kitson delivered an earnest address, pleading hard for the children and appealed to parents and friends of reform to support our lyceums, which he hoped were the foundation of England's future greatness. The church was beautifully decorated with plants and flowers, given by friends interested in this noble work.—W. A.

MANCHESTER. Tipping Street.—Mrs. H. Taylor failed to meet her engagement, and Mr. B. Plant officiated. Afternoon subject: "If drink destroys the human form, what effect has it on the spirit?" Evening, "How has man searched for God, past and present?" Several clairvoyant descriptions given after each address. Being out of town on Sunday last our report was not completed, as Mrs. Green had the pleasing duty of naming the twin children of Mr. and Mrs. Wm. McClellan. I understand it was a very interesting ceremony, and many friends came to witness it.—W. H.

MANCHESTER. Psychological Hall, Collyhurst Road.—Afternoon: Mr. Lomax's guide discoursed on "The hand and voice of God," referring to the many varied manifestations of spirit in ancient records, and through mankind in the present, which will be continued and enlarged in the future. Evening subject: "I shall pour out my spirit on all flesh: your young men shall see visions; your old men shall dream dreams; upon your maidens and handmaidens I will pour out my spirit." The text was dealt with in a very forcible and lucid manner. A few good clairvoyant descriptions after each subject.—T. T.

MANCHESTER. Edinboro' Hall, Alexandra Park.—Aug. 16, Mr. J. W. Sutcliffe gave excellent addresses and several good psychometric delineations. He is improving in his platform work. Sunday, 23rd, Mrs. Hyde spoke on "Love," and "Light and Truth," followed by a series of clairvoyant tests, all of which were acknowledged. Members would do us and themselves good service were they to attend in the afternoons with their friends. Nothing disheartens the speaker more than a small audience.

NELSON. Sagar Street.—Mrs. Crossley being unable to fill her appointment, we procured Mrs. Johnstone, of Rochdale. Afternoon: subject, "Man's inhumanity to man," showing that man has not only been oppressed in the past, but is at present, because he dares to stand up and condemn erroneous doctrines. Evening: "Heroes of the past, present, and future," ably dealt with. Clairvoyance and psychometry good. Full attendance and audience well pleased.—J. W.

NORTHAMPTON.—Afternoon: Mr. Cheshire spoke thoughtfully on "From Matter to Spirit." At night Mrs. Walker's controls gave a stirring address on "Spiritualism, the world's redeemer."

NOTTINGHAM. Morley Hall.—Usual morning meeting, much enjoyed. Readings were given by members, and we were aided by the ministration of the spirit world. August 30: Having no special speaker, we shall have a sort of open meeting. These are generally times which are appreciated. We hope the Yorkshire friends have had good meetings with Mrs. Barnes.—J. W. B.

OLDHAM. Temple.—Afternoon: Many are the beliefs respecting the entrance of infants into the spirit world. Some believe that unless the child is christened it is lost. Others say unless it receives the blessing of the priest it is doomed to perdition, because the so-called Word of God declares we are born in sin and shapen in iniquity. Those holding such views should have heard the guides of Mrs. Gregg, after naming the infant son of Mr. and Mrs. Gould, showing that there were numberless little ones who never knew sin, basking in the light and liberty of the summerland. Night: subject, "Nearness to God—how best obtained." Clairvoyance very good.—W. A. M.

OPENSHAW.—Mr. Boardman was with us on Sunday, and devoted the morning and afternoon to the lyceum. In the evening he lectured from a subject handed up from the audience, "Might against Right," which was very instructive. Our lyceum is in need of more workers. The difficult task of carrying out the regulations and instructions in the lyceum and society is left to so few that it has become very heavy, and therefore we make an earnest appeal to friends and supporters to join in this good work. All are of some service; none are too old to learn, and all are welcome. Friends, let us have your aid and support.—J. G.

ROTHERHAM. Parkgate.—We had a very pleasant day with Mr. Inman, of Sheffield. Questions from the audience, who highly appreciated the answers. Clairvoyant descriptions not very good this time.

PENDLETON. Hall of Progress.—Afternoon: Mr. E. W. Wallis dealt with questions from the audience, "What do you think of the

mediums who charge for private sittings for psychometry or fortune telling?" "What causes so many castes of people?" "Does the Life of Buddha compare with Jesus?" The above were very ably answered, and while being full of instructions set forth in glowing manner the teachings of Spiritualism. Evening subject: The Relation of Spiritualism to the Thought of the Times, socially and religiously, which was full of deep thought and sound argument, and commanded rapt attention, also reflecting the highest credit upon the speaker, and worthy the attention of the most advanced thinkers of the day.

RAWTENSTALL.—A very successful day with Miss Walker. Two interesting discourses to good audiences. Several strangers seemed to like the discourses and were treated to some very good clairvoyance.

ROCHDALE. Penn Street.—Mrs. Johnstone was indisposed, but we found a good substitute in our friend Mrs. Shippley, who gave several descriptions, particularly to one or two strangers, who seemed dumbfounded at the information given.—H. N.

SALFORD. 4, West Craven Street, off Regent Road.—Our new room was opened by Miss E. A. Blake, who gave easily understood lectures and clairvoyance, which opened the eyes of some new comers, on "Prayer, its uses and abuses." The control pointed out that we should not only pray but work. For instance, there is a fire raging, you kneel down and pray that the life of one shrieking on the top storey be saved. Will that get her down? Yes, if you go up and fetch her. We should make our daily actions speak as a prayer for all that is good and right. The other subject was "There is no death." Men in all generations had endeavoured to ascertain if death meant annihilation, but could not get at anything tangible until they had found, by the aid of Spiritualism, that death is an introduction to an eternal scene of change and progression. People have been overjoyed with its proofs, that their dear ones were always near them. How many cases there are where sorrow has been vanquished by this religion of truth. It has taught men that they will be judged by their actions, not beliefs. We have made a very good start at our new place.—A. J. T.

SHIPLEY.—Wednesday, Aug. 19: Entertainment for the benefit of one of our members. We adopted the old adage that "many can help one where one cannot help many." The following took part—recitations by A. and H. Denning, Misses Slingsby, Clark, Netherwood, Halliday, Badland, and Webster; songs by Masters F. W. Netherwood, Charley Brook, and Miss Webster; readings by Mr. Netherwood and Fred Netherwood. Mr. Shephard (president) kindly took the chair. All seemed highly pleased with the programme, especially the comic songs of Master J. W. Netherwood.—C. B.

SOWERBY BRIDGE.—Sunday last was a high day at the lyceum. A flower service was held on the occasion of Mrs. Britten's last visit, and a splendid array of plants, ferns and bouquets—"Trees arranged with taste and order, flowers with all their sweet delight"—were tastefully arranged before the rostrum. Special mention must be made of the efforts of Mr. Thomas in making the display so effective. The afternoon's discourse was based on "Man the Immortal, or God in the Flowers," and splendid lessons were drawn from Nature's wonders in Mrs. Britten's unique style. We think the evening service equalled the anniversary in point of numbers, and here again did Mrs. Britten excel previous efforts. We are truly sorry that so able a speaker should have to retire from the public advocacy of Spiritualism, but we trust that a spirit of enthusiasm and goodwill will be imparted to all workers to continue in well-doing until, like this estimable lady, they hear the sentence, "Well done, good and faithful servant." The collections were very good.

STOCKPORT.—Mr. Pilkington dealt with the inquiry, "Was the universe by chance or design?" Every natural and spiritual law that we knew of, and all the phenomena of Nature, confirmed the theory of an Almighty and Intelligent Cause, and to every human soul at some time or other came the conviction that it was so. The materialistic arguments were disposed of. Evening, "Is life the cause of organization or vice versa?" This subject necessarily took a scientific turn, and dealt with the subtle forces in the universe. The arguments and illustrations were apt, pointed, and conclusive. Both discourses were of a highly educational character. Mr. Pilkington generously gave us his services. Mr. Crane performed the interesting ceremony of naming the infant son of Mr. Nelson, the lyceum choir occupying the platform, which was decorated with flowers. The audience was numerous and attentive.—T. E.

TYNE DOCK. Exchange Buildings.—Mr. J. Bowmaker, of Sunderland, gave a sound practical address on the subject, "God's purpose and motive in creating man," which was much appreciated by a good audience.

WISBECH. Public Hall.—Mrs. Yeeles delivered an address on a subject chosen by the audience, "Quench not the Spirit." Splendid clairvoyant descriptions given to a good audience. Several strangers present.—A. W.

YEADON.—August 16: Our outdoor services were ably conducted by Mr. Dawson, of Leeds, whose telling remarks in discoursing on subjects selected by the people assembled sent home to all the assurance that there is something far more edifying than instructive in our cause than the "Reverend Showman" gives us credit for. Mr. Dawson gave out a challenge to any opponent to refute any statement made by his inspirers, but no one accepted it. We hope the time will not be long ere we have him again in our midst.—H. O.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BATLEY.—Morning: Conductor, Mr. Brook. Responses good. Spiritual song, Mr. Pawson. Recitation, Mr. Colbeck. Calisthenics gone through in good style. Liberty group. "Is the spirit punished for wrongs done on earth, or can it sink so low that it cannot be forgiven?" Advanced by Mr. Webster, others taking part; some good thoughts expressed. Could some of your readers throw some light upon this subject? Good attendances. Our numbers still increase. We have over sixty names on the books. Welcome to all.—J. P.

BLACKBURN.—Aug. 16: Present, 90 scholars, 10 officers. Marching, calisthenics, and wand drill exercises gone through in admirable style, led by Mr. M. Brindle. Mr. J. T. Ward closed with invocation. Aug. 23: Present, 80 scholars, 9 officers. Senior class: several members gave their experiences. Second class girls, by Miss Abrams. Second class boys, by Mr. T. Howarth, on "Wonders of the Deep." Mixed

boys and girls, by Mr. J. T. Ward. Mr. W. Lord closed with invocation. Mr. J. T. Ward, conductor.—G. E. H.

BOLTON. Old Spinners' Hall.—Two friends from Pendleton visited us, and we sincerely hope they were as well pleased as we were, everyone seemed to enjoy it so much. We also had the pleasure of listening to Mr. Knight, who discoursed on "Our Paving Stones;" how they were probably formed, the differences of their formation, and the uses to which they were put from the earliest time to the present. Very interesting indeed. Some new marching evolutions were much enjoyed.

BURNLEY. Robinson Street.—Attendance 107. The usual chain and other exercises well gone through considering the limited space at our command. To cope with such a large number and yet increasing, will necessitate one half only going through the exercises at one time.

HECKMONDWIKE. Blanket Hall Street.—August 22: Waggonette trip to Harold Park, Lowmoor, where we enjoyed ourselves in a variety of games, &c. Sunday 23, sessions gone through as usual. A very good attendance.—R. H.

LEEDS. Spiritual Institute, 79, Cookridge Street.—Opened by Mr. Young. Usual programme. Poor attendance, but the morning passed off very harmoniously. Good singing by the children and Mr. Hepworth, recitation by Miss Lily Craven.—F. T. W.

MANCHESTER. Collyhurst Road.—10-30: Good attendance. Mr. Haggitt opened with invocation. Usual series gone through. Recitations by Lottie Whitehead, Annie Pollock, May Pollock, Bertie Whitehead, and Freddy Haggitt. Mr. Lomax closed with benediction.—T. T.

OLDHAM. Temple.—Attendance, 50. Invocation by Mr. C. Garforth. Usual chain recitations. Responses well given. Recitations by Misses Louis Calvarley, Polly Horrocks, L. Sankey, Papworth, and Master Edward Calvarley. Reading by Mr. Spencer. Songs by Mr. Davenport and Master Wilfred Berry. All were well rendered. Marches and exercises capital. "Blessed are the orderly" was carried into practical effect, and its numerous benefits were clearly discernible. We may congratulate ourselves upon improving every Sunday. Benediction by Miss Papworth.—J. T. Standish, sec., 17, Hornby Street.

OLDHAM. Bartlam Place.—Recitation by Emma Fielding. Reading by Mr. Barker and Mr. Wheeler. An address was given by Mr. Fitton on "Ships and water," commented on by Mr. Barker. Mr. Wheeler made a few remarks on how we could improve our lyceum.—L. A. D.

PENDLETON.—Opened by Mr. Gibson. The usual programme was gone through well. Singing by M. Pearson, S. Armstrong, B. Armstrong, and Janey Fogg; also recitations by E. Tipton and a friend from Huddersfield. Closed by Mr. Gibson. Afternoon: Opened by Mr. Moulding. Chain recitations, &c., as usual. Singing by Mr. Moulding, M. Fogg, M. J. Moulding, and S. A. Gerrard. A good day. Closed by J. Crompton.—J. G.

STOCKPORT.—An average muster and a satisfactory session. Readings by Miss S. Kenyon, and Masters G. Johnson, W. Burrows, and T. Bolton. Miss E. Waites was suffering much from weakness, and received benefit from the magnetic treatment of Mr. Crane, the lyceum singing in circle and assisting with sympathy.—T. E.

PROSPECTIVE ARRANGEMENTS.

PLAN OF SPEAKERS FOR SEPTEMBER, 1891.

YORKSHIRE FEDERATION OF SPIRITUALISTS.

- ARMLEY.** Temperance Hall.—13, Mr. W. Stansfield; 27, Mrs. Dickenson.
- BATLEY CARR.** Town Street.—6, Mr. Armitage; 13, Mrs. Hoyle; 27, Mr. J. Kitson.
- BEESTON.** Temperance Hall.—6, Mrs. Berry; 13, Mr. Parker; 20, Mr. J. Kitson; 27, Mrs. Jarvis.
- BINGLEY.** Wellington Street.—6, Mr. W. Stansfield; 13, Mrs. Jarvis; 27, Mrs. W. Stansfield.
- BRADFORD.** Birk Street.—6, Mr. Boocock; 13, Mesdames France and Wrighton; 20, Mrs. Hoyle; 27, Mr. T. Hindle.
- BRADFORD.** Little Horton Lane.—6, Mrs. Beardshall; 13, Mrs. Mercer; 20, Miss Walton; 27, Mr. Rowling.
- BRADFORD.** Milton Rooms.—6, Mr. J. C. Macdonald; 13, Mrs. Berry; 20, Mr. Bloomfield; 27, Mrs. Gregg.
- BRADFORD.** Otley Road.—6, Mr. W. Galley; 13, Mr. Walker; 20, Mr. and Mrs. Marshall; 27, Mrs. Wade.
- CLOCKHETON.** Walker Street.—6, Mr. J. Lund; 13, Mr. Bloomfield; 27, Mrs. Russell.
- HALIFAX.** 1, Winding Road.—6 and 7, Mrs. Ingham; 13, Mr. Campion; 14, Mr. and Mrs. W. Stansfield; 20, Mr. Robert White; 21, Mrs. Crossley; 27 and 28, Mr. J. C. Macdonald.
- HECKMONDWIKE.** Thomas Street.—6, Mrs. Crossley; 7, Mr. Armitage, Flower Services; 13, Mr. Smith; 20, Mrs. Whiteoak; 27, Mrs. Midgley.
- LEEDS.** Spiritual Institute.—6, Mrs. Whiteoak; 13, Mr. Ringrose; 20, Mrs. Sagar; 27, Mr. J. Armitage.
- MORLEY.** Church Street.—6, Mr. J. Kitson; 13, Mr. J. Lund; 20, Mr. Walker; 27, Mrs. Mercer.
- SHIPLEY.** Liberal Club.—6, Mr. Broomfield; 13, Mr. Armitage; 20, Mrs. Mercer (Anniversary); 27, Mr. Parker.
- WEST VALE.** Green Lane.—6, Mrs. W. Stansfield; 13, Local; 20, Mr. Blackburn; 27, Mrs. Craven.

- ACCRINGTON.**—6, Mrs. Wade; 13, Mrs. Stansfield; 20, Mr. Macdonald; 27, open.
- BIRMINGHAM.** Smethwick.—6, Mr. Hollis; 13, Mrs. Groom; 20, Mr. Carlile; 27, open.
- BLACKBURN.**—6, Mrs. Best; 13, Mrs. E. H. Britten; 20, Miss Jones; 27, open.
- BOLTON.** Bridgeman St.—6, Mr. G. Smith; 13, open; 20, Mrs. Stansfield; 27, Mr. Johnson.
- BRADFORD.** Bentley Yard.—6, Mrs. Dix; 13, Mr. Collens; 20, Mrs. Russell; 27, Mrs. Bentley.
- BRADFORD.** 448, Manchester Road.—6, Mrs. Winder; 13, Mrs. Bentley; 20, Mrs. Whaley; 27, Mrs. A. H. Woodcock.
- BRADFORD.** Walton Street.—6, Mrs. Connell; 13, Mrs. Beardshall; 20, Mrs. Wade; 27, Mr. J. Pawson.
- BRIGHOUSE.**—6, Mr. G. A. Wright; 13, Miss Patefield; 20, Mr. F. Hepworth; 27, Mr. E. W. Wallis.

BURNLEY. Hammerton Street.—6, Mr. Swindlehurst; 13, Mr. A. H. Woodcock; 20, Mrs. Wallis; 27, open.

COLNE.—6, Mr. Hepworth; 13, Mrs. Gregg; 20, Mr. Verity; 27, open.

DARWEN.—6, Mrs. J. A. Stansfield; 13, Mr. B. Plant; 20, Mrs. Yarwood; 27, Mr. J. B. Tetlow.

HECKMONDWIKE. Blanket Hall Street.—6, Mrs. Jarvis; 13, Mrs. Whiteoak; 20, Mrs. Beardshall; 27, Mrs. Black.

HUDDERSFIELD. Brook Street.—Sept. 6, Mrs. Green; 13, Mr. Rowling; 20, Mrs. J. M. Smith; 27, Service of Song.

HUDDERSFIELD. 3, St. John Street.—6, Mr. W. Rowling; 13, Miss Thorpe; 20, Mrs. Crossley; 27, Mr. W. J. Leeder.

IDLE.—6, Mr. T. Hodgson; 13, Mr. T. Hindle; 20, Mrs. E. Jarvis (Flower Services); 27, open.

KEIGHLEY. Assembly Rooms.—6, Mrs. Wallis; 13, Mr. P. Haigh; 20, open; 27, Mrs. Carr.

LEEDS. Psychological Hall, Grove House Lane.—6, Mrs. Beanland; 13, Mr. Wright; 20, Mrs. Stanfield; 27, Mr. Inman.

LIVERPOOL. Daulby Hall.—6, Mrs. E. H. Britten; 13 and 14, Mr. E. W. Wallis; 20 and 21, Mr. J. J. Morse; 27, Mrs. Green.

MANCHESTER. Tipping Street.—6, Mr. J. B. Tetlow; 13, open; 20, Mrs. Gregg; 27, Mr. Mayoh.

OLDHAM. Spiritual Temple.—6, Mr. W. Johnson; 13, Mr. J. C. Macdonald; 20, Harvest Festival; 27, Mr. Victor Wyldes.

OLDHAM. Bartlam Place.—6, Mrs. Craven; 13, Miss Jones; 14, Mr. J. C. Macdonald; 20 and 21, Prof. J. Blackburn, D.M.; 27, Mr. W. H. Wheeler.

PENDLETON.—6, Miss Patefield; 13, Mrs. Green; 20, Mr. Swindlehurst; 27, Mrs. E. H. Britten.

ROCHDALE. Regent Hall.—6, Public circle; 13, Mr. T. Postlethwaite; 20, Mrs. E. H. Britten; 27, Miss Patefield.

SOWERBY BRIDGE.—6, Mr. A. H. Woodcock; 13, Mr. Hepworth; 20, Mr. E. W. Wallis; 27, Service of Song (Florence Nightingale).

SUNDERLAND.—6, Mrs. Atkinson; 13, 10-30, Committee; 6-30, Mr. E. Lashbrooke.

YEADON. Town Side.—6, Miss Calverley; 13, Mrs. Whiteoak; 20, Mr. Woodcock; 27, Mrs. Connell.

BOLTON. Bridgeman Street Baths.—Open air meeting, August 30. Mr. Johnson, speaker.

BRADFORD. St. James's.—Annual Flower Service, Aug. 30. Mr. A. Moulson. Public developing circle every Sunday morning, 10-30.

BRADFORD.—A public appeal to all true Spiritual seekers. Those wishing to hear Mrs. E. H. Britten previous to her retiring from the public platform, will do well to come to Walton Street Church, Hall Lane, August 30, when a Spiritual oration will be given in the afternoon and at night. Six subjects from the audience, bearing upon Religion, Science, and Reform, will be dealt with. Monday, Aug. 31, Mrs. Whiteoak will devote the evening to clairvoyance. A hearty welcome to all.—T. R.

BRADFORD. Little Horton Lane, 1, Spicer St.—Saturday, Aug. 29: Annual tea and entertainment. Tickets, adults 9d., children 4d. Tea at 4-30. Aug. 30: Anniversary Services. Mrs. Wade is expected to be our speaker at 2-30 and 6. All are welcome.—M. A. B.

DARWEN.—Harvest Festival, September 6. Speaker: Mrs. J. A. Stansfield. Tea provided for visitors, 6d. Fruit banquet, Monday, Sept. 7. Everybody welcome.

HALIFAX.—The Flower Service, Sunday, September 20, conducted by Mr. Robert White, lately from Australia.

HEYWOOD.—Aug. 30, special services for harmonium opening at 2-30 and 6 p.m. prompt. Speaker: Mrs. Green, of Heywood. Collectors in grand form.

HECKMONDWIKE. Thomas Street.—Annual flower service, Sunday, September 6, Mrs. Crossley, of Halifax, speaker. Monday, at 7-30, speaker, Mr. Armitage, of Batley Carr. Collections. All are welcome. F. Hanson, secretary, Clarydon Place.

LIVERPOOL. Daulby Hall.—Sale of work in October next to help to pay off the debt on the building. Donations and work will be gratefully received by Mrs. Glendinning, 52, Freehold Street, Fairfield, secretary to the sale of work committee; or by Mrs. Russell, at Daulby Hall.

LONDON. Spiritualist Federation, Copenhagen Hall, Copenhagen Street, Caledonian Road, N.—Council meeting on Monday, August 31, at 8-30 p.m.—A. F. T.

LONDON. Canning Town, 2, Bradley Street.—Meetings re-opened on Sunday, August 30. Mr. Weedemeyer will speak on "The benefit and blessing of Spiritualism." All friends cordially invited.

LONDON.—Physical séances, to Spiritualists only, Tuesday and Thursday, at 8-30. Sittings every other night by appointment. Address, with stamped envelope for answer enclosed, Mr. Linley, 12, All Saints' Street, Caledonian Road, N.

LONDON.—MRS. CHARLES SPRING has returned to London from her provincial engagements. All letters received during Mrs. Spring's absence will be attended to shortly. Please address all communications to 8, Wilkin Street, Grafton Road, Kentish Town, N.W.

LONDON. Notice.—The first annual summer outing of the Shepherd's Bush Lyceum and friends, on Monday, August 31, to Burnham Beeches, by covered brakes. A temperance band will accompany the party for dancing on the Green. Tickets, adults 3s., children 1s. 6d.; Teas 6d. We shall be glad to welcome all Spiritualists. Open-air meeting. Several mediums and speakers have promised to attend. All tickets not returned on Aug. 28th will be considered sold. Tickets to be had of Mrs. Foster or Mr. Mason, 14, Orchard Road. May we appeal for help in aid of this fund? We gratefully acknowledge Mr. Mason, 5s.; Mr. Percy Smyth, 2s. 6d.; Mrs. Hannett, 1s.—J. H. B.

LONDON.—Sitters wanted to join a circle held in ante-room of Copenhagen Hall, on Friday evenings, from 8-30 to 10 o'clock.

SOUTH LONDON SPIRITUALISTS SOCIETY. 311, Camberwell New Road (near the Green). The quarterly tea party and social gathering on Tuesday, Sept. 8. Tickets for tea and social, 6d.; for social, 3d. Tea at 7 p.m., after which, songs, games, and dances will form part of our "Happy Evening," to which we heartily invite our friends.

LONGTON. 44, Church Street.—Aug. 30, Flower Service. Three services, at 11, 2-30, and 6-30. Mr. F. Grocott morning and afternoon. Mr. Wright at night. We hope all friends will give us their co-operation.

MANCHESTER. Edinboro' Hall.—Aug. 30, Mrs. France, of Huddersfield, has kindly promised her services. Let her have a good attendance. Quarterly tea meeting and entertainment, Monday, Sept. 28. For particulars apply to Mr. Winson, at the hall.—G. V.

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

NEWCASTLE-ON-TYNE.—Cordwainers Hall, Nelson Street.—Sunday, August 30: Mr. J. J. Morse. 10-45 a.m., "Progress—Real or Seeming?" 6-30 p.m., "Spiritual Outcasts." Monday, same Hall, 8 p.m., answers to questions. We purpose having a tea meeting on Monday, August 31, to inaugurate the opening of the hall after the decorations. Tea upon the tables at 6 p.m. Mr. Morse to address meeting at 8 p.m. We trust to see many friends, so as to make it a success, and that we may raise some money to help to pay for the improvement of the hall.

NORTHAMPTON. Oddfellows' Hall, Newlands.—Professor Timson, Sept. 6. Morning, "Salvation," evening, "Eternal Progress." Professor Timson has September 20 and 27 open dates, Portman Street, Leicester.

PENDLETON. Hall of Progress. August 30: Mr. W. H. Wheeler. 2-45, "He that believeth and is baptised shall be saved, but he that believeth not shall be damned." At 6-30, "The Evolution of the Divine in Man." Questions and brief discussion earnestly invited at the close of each lecture.

ROCHDALE. Regent Hall.—August 30: Harvest thanksgiving services, speaker, Mr. B. Plant. The committee will be thankful to any one that will bring anything in the vegetable line on Saturday night, August 29, after 6 o'clock. Sunday, September 20, anniversary services, speaker, Mrs. E. H. Britten. Teas provided for friends from a distance.

SLAITHWAITE.—August 30: Mr. E. W. Wallis at 2-30, "Human Brotherhood, what it means." At 6, "Labour's Capital, or the double duty of the workers."

PASSING EVENTS AND COMMENTS.

(Compiled by E. W. WALLIS.)

PASSING ON OF MR. A. D. WILSON.—We have just received an intimation that our good brother A. D. Wilson left the earthly form on Monday last, at five minutes to 1 p.m. Funeral on Friday afternoon, at King's Cross Wesleyan Chapel.

ILLNESS OF MRS. MORSE.—Our readers will rejoice with us that Mrs. Morse was sufficiently recovered to undergo a surgical operation last Monday, which was successfully performed, and the patient rallied splendidly afterwards. She has taken food, feels comfortable, and there is every reason to look for an early convalescence and recovery. Mr. Morse is deeply thankful to all friends for their heartfelt sympathy in this the hardest trial of their twenty-two years of married life. We sincerely trust that the anticipations of speedy recovery may be fully realized.

SYMPATHY WITH SUFFERING.—We regret to learn that our good friend, Mr. Bevan Harris, of Newcastle-on-Tyne, has sustained another severe blow, in the death of a dear daughter, aged 23, who was only married last October. This is the second loss this year; a son of 40 died in Hull last January. But Spiritualism has been a great comfort, and he expects to soon go to them.

SÉANCES AT FOLKESTONE.—We have received a lengthy account of some very satisfactory séances at this seaside resort, with Mrs. Bliss, of London, as medium. A number of tests of the identity of the spirits, of a thoroughly satisfactory nature to the sitters, were given. We may next week find room for some details of an interesting character.

BRISTOL.—Will Spiritualists residing in Bristol, who can assist a lady anxious to know more of Spiritualism, forward their names and addresses to us, so that we can put them into communication with this earnest enquirer?

MEDIUMS AND SPEAKERS who send us their name and address on or before Tuesday, Sept. 8, will have them published, free of charge, in our issue for Sept. 11. Those who wish to describe their gifts and qualifications, can do so on payment of 6d. for eight additional words, or 1/- for more than eight up to sixteen words, and so on.

"OUR PLATFORM WAS OCCUPIED."—When reporting meetings there is no need to use the above phrase. Speakers generally do "occupy the platform," hence it goes without saying.

NO NAME.—A report signed by C. H. Clough has reached us, but where it emanates from we cannot determine, as no place is named. The post mark is Gomersal, wherever that may be. Mr. A. Walker lectured ably on "Spiritual Gifts," and "What shall the Harvest be?" Mrs. Thornton's guides gave very good clairvoyance.

RELIGIOUS INTOLERANCE IN SALFORD.—At the weekly meeting of the Salford Guardians on August 21, Mr. Williams proposed "that in all future applications for the post under the Guardians in the Salford Hospital, a clause should be inserted under which the applicant should state his religious belief." The proposal was carried by five votes to three. Surely this must not be allowed to stand. What right have these guardians to make inquisition into the private religious convictions of those who apply for employment in hospital work? The object should be to secure the most capable servants, nurses or what not. The above resolution may be directed against Roman Catholics, but the principal of religious liberty is involved and trespassed upon.

TO SECRETARIES OF SOCIETIES.—To carry into effect the resolutions passed at the Bradford Conference, that a list of the names and addresses of all Spiritualist societies, and the times of meetings, should be compiled and kept for reference by the secretary of the Federation, Mr. J. B. Tetlow respectfully requests that secretaries will promptly forward him all the requisite particulars, and also their own names and addresses.

TO CORRESPONDENTS.—Pauline Holden. Your letter has been handed to Mrs. Britten and will receive attention as early as possible.—C. H. W. Too late, next week, address to 10, Petworth Street.

AN INTERESTING LETTER.—A lady writes: "I am trying to spread the truth of Spiritualism, but, being alone, find it not too easy. We want a village propaganda and Spiritual colporteurs to distribute cheap literature among the people, whose present idea is that when you are dead you are pretty well done for, and that, for an undefined time, you are to go to sleep, tucked snugly up in your coffin. Then you are to come out, and be burnt or glorified, sailing round with a crown on, and nothing particular to do else, for ever and ever. Can nothing be done to remedy this?"

NORTH SHIELDS.—A MISAPPREHENSION CORRECTED.—Our brief note of exhortation in last week's issue has been misunderstood, we regret to find, by the members of the committee, who have applied our words to themselves. Our call upon the ladies to "shame the apathetic men into more energy and enthusiasm" was directed against those members who, by their indifference and absence, have left the committee to struggle along under difficulties, and were not intended to apply to those faithful workers who have so strenuously endeavoured for years to keep the ship afloat. If the local Spiritualists would rally round and support the committee there would be no difficulty, for there are enough to make a strong, live cause, and it was to those who stand outside the society that our words were addressed and applied.

IN MEMORIAM.

HALIFAX.—We are very sorry indeed to report the death of one of our members, Mrs. Mary Jane Bentley, aged 45. This unfortunate sister buried two sons and a daughter from typhoid fever, at the early part of this summer; now she, herself, has succumbed through a tumour in the breast, mortification setting in a few hours previous to death, on Tuesday, August 18. Her remains were interred on Thursday, at the Bethesda Chapel, Elland, in the Spiritualist order, Prof. Blackburn, of Horton Street, officiating at the funeral. She leaves six children, who feel their loss very acutely, as their father is not a Spiritualist.

EXETER. AN APPEAL FOR HELP.—For the last seven years we have been struggling to gain headway in Exeter. People come and go, but still we seem no further ahead. We have come to the conclusion that if we were to open a Lyceum it would attract the public and interest the young, but our funds are so low, if it were not for the help we receive from our president, Mr. William Shephard, we should have had to close altogether long ago. We have three or four friends who are willing to work, therefore we appeal to all Spiritualists to help us, either in Lyceum literature or money, and we hope before long to meet with better success. At the same time, thanking my Yorkshire friends for the hearty reception they gave me, and especially Milton Rooms Lyceum members for their parcel of books, I hope this appeal for help will receive attention from our more fortunate friends.—Mrs. HELLIER, 51, Paris Street, Exeter.

"Apeldoorn, August 20, 1891. Dear sir and brother,—In *The Two Worlds* of August 7, No. 195, p. 464, under the heading, 'Spiritualistic Press,' I see Holland mentioned as having one periodical devoted to Spiritualism, while in reality it has three, viz.: *Spiritualistisch Weekblad* (Spiritualistic Weekly), edited by myself; *Op de Grenzen van Twee Werelden* (On the Boundary of Two Worlds), edited by Mdme. E. van Calcar, a monthly magazine; *De Blyde Boodschap* (The Joyful Message), a monthly magazine for reincarnationists, edited by Rev. Roorda van Eysinga. I intend, with the beginning of next year, to edit and circulate flying leaflets, which will be given out by hundreds gratis, to make our cause better known and appreciated. Could you oblige me and the cause by sending me some leaflets and little pamphlets, to be translated, and fit for general circulation. I do the work without any pay whatever, and therefore make bold to ask whatever help I want of the friends free from costs.—Yours truly in the cause, F. van Straaten. Address: F. W. K. van Straaten, Apeldoorn, Holland."

LONDON SPIRITUALIST FEDERATION.—We thank the friends in the north country for their well-wishes. The annual outing of the Spiritualists of the Metropolis to Epping Forest last Sunday was a success. After a rambling about all day we met for tea at Rigg's Retreat, High Beech, where about sixty sat down—a fair number considering the threatening appearances of the morning, but after all we had a fine day, and a good meeting was held at 5-30 p.m., in what we may term "Nature's Amphitheatre." The chairman, Mr. Percy Smyth, gave his address upon the objects of the meeting, to bind each other together in a more harmonious and lasting unity of purpose, with liberty of opinion. Messrs. Veitch, A. M. Rodger, Darby, W. O. Drake, Jones, Brunner, Wallace (pioneer medium), Walker, and S. T. Rodger followed with their ideas upon the subject in question, and the purport of their addresses was that something could and should be done to make this cause which we love a power in the land; to learn from all past experiences what are the best methods to raise our fellowmen to a life of progress and usefulness, and to strive together in unity of purpose to show man that by living a good life upon this plane it fits him for that which is beyond the tomb. The result of this meeting showed clearly that a misconception of the Federation's aims and objects was, and is, still prevalent amongst us, but when that wrong impression is done away with, all will meet together in the carrying out of these principles and desires that exist, and equally on one solid basis. A council meeting at Copenhagen Hall, on Monday, Aug. 31st, at 8-30 p.m. All are requested to kindly attend.—P. S.

ASSOCIATES.—All Spiritualists desirous of becoming members of the National Federation of Spiritualists, and co-operating in the work of Spiritual consolidation and propaganda, will oblige by making application at as early a date as possible. Subscription, 5s. per annum. Members of affiliated societies may become associates on payment of 2s. 6d. per annum, payable in advance in all cases.—Jas. B. Tetlow, hon. sec., 140, Fitzwarren Street, Pendleton.

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London: W. Stewart & Co., 41, Farringdon Street.

THE RELIGIO-PHILOSOPHICAL JOURNAL,
a weekly paper published by Col. J. O. BUNDY, Chicago, Ill., U.S.A.
Agents: Mr. E. W. WALLIS, and Mr. MORSE.

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