

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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SERVICES FOR SUNDAY, JANUARY 26, 1890.

Accrington.—26, China St., Lyceum, 10-30; 2-30, 6-30: Mr. Rowling.
Ashington.—New Hall, at 5 p.m.
Bacup.—Meeting Room, Princess St., 2-30 and 6-30: Mr. W. Palmer.
Barrow-in-Furness.—82, Cavendish St., at 6-30.
Batley Carr.—Town St., Lyceum, 10 and 2; 6-30: Mrs. W. Stansfield.
Batley.—Wellington Street, at 2-30 and 6: Mrs. Wade.
Beeton.—Conservative Club, Town St., 2-30 and 6: Mr. Armitage.
Belper.—Jubilee Hall, at 10 and 2, Lyceum; at 10-30 and 6-30: Local.
Bingley.—Wellington Street, 2-30 and 6: Mrs. Berry.
Birkenhead.—144, Price St., at 6-30: Mr. J. Bridges. Thursday, 7-30.
Birmingham.—Oozells Street Board School, at 6-30.
Smethwick.—43, Hume Street, at 6-30.
Bishop Auckland.—Temperance Hall, Gurney Villa, at 2 and 6-30.
Blackburn.—Old Grammar School (opposite St. Peter's Church), at 9-30, Lyceum; at 2-30 and 6-30: Mr. A. D. Wilson.
Bolton.—Bridgeman Street Baths, at 2-30 and 6-30: Mr. Lomax.
Bradford.—Walton St., Hall Lane, Wakefield Rd., 2-30, 6: Miss Patefield.
Otley Road, at 2-30 and 6: Mr. H. Crossley.
Little Horton Lane, 1, Spicer St., 2-30 and 6: Mr. Hopwood.
Milton Rooms, Westgate, at 10, Lyceum; 2-30 and 6: Mrs. Wallis, and on Monday.
St. James's Lyceum, near St. James's Market, Lyceum, at 10; at 2-30 and 6-30: Mrs. Jarvis.
Ripley Street, Manchester Road, at 11, 2-30, and 6-30: Mrs. Ingham. Tuesday, at 8.
Bankfoot.—Bentley's Yard, 2-30, 6: Mr. Espley.
Birk Street, Leeds Road, at 2-30 and 6.
Bowling.—Harker St., 10-30, 2-30, and 6: Messrs. Firth and Thresh. Wednesday, at 7-30.
Norton Gate, Manchester Road, at 2-30 and 6.
Brighouse.—Oddfellows' Hall, at 2-30 and 6: Mrs. Riley.
Burnley.—Hammerton St., Lyceum, 9-30; 2-30, 6-30: Mr. E.W. Wallis.
Trafalgar Street, at 2-30 and 6-30: Mrs. Best.
102, Padiham Rd., Developing Circles, Mondays, Thursdays, 7-30.
Burslem.—Colman's Rooms, Market, 2-45 and 6-30.
Byker.—Back Wilfred Street, at 6-30: Mr. W. Walker.
Churwell.—Low Fold, at 2-30 and 6.
Cleckheaton.—Oddfellows' Hall, Lyceum, 9-30; 2-30, 6: Mrs. Mercer.
Colne.—Oloth Hall, Lyceum, at 10; 2-30 and 6-30: Mr. Croasdale.
Cooms.—Asquith Buildings, at 2-30 and 6: Mr. Pickles.
Darwen.—Church Bank St., Lyceum, 9-30; at 11, Circle; 2-30, 6-30.
Denholme.—8, Blue Hill, at 2-30 and 6: Mr. Campion.
Deesbury.—Vulcan Rd., at 2-30 and 6: Mrs. Dickenson.
Ecclehill.—Old Baptist Chapel, at 2-30 and 6-30: Mr. Parker.
Exeter.—Longbrook St. Chapel, 10-45, Mrs. Hellier; 6-45, Rev. C. Ware.
Felling.—Park Road, at 6-30: Mr. Clare.
Foleshill.—Edgewick, at 10-30, Lyceum; at 6-30.
Glasgow.—Bannockburn Hall, 86, Main St., 11-30, 6-30. Thursday, 8.
Halifax.—Winding Rd., 2-30 and 6: Mr. Swindlehurst. Monday, at 7-30, Mrs. Crossley.
Haswell Lane.—At Mr. Shields', at 6-30.
Heckmondwike.—Assembly Room, Thomas Street, at 10, 2-30 and 6, Mr. Milner. Social Meeting, Thursdays, at 7-30.
Hetton.—At Mr. J. Livingstone's, Hetton Downs, at 7: Local.
Heywood.—Argyle Buildings, Market St., 2-30, 6-15: Mr. Ormerod.
Huddersfield.—3, Brook Street, at 2-30 and 6-30.
Institute, John St., off Buxton Rd., 2-30 and 6: Mrs. Crossley.
Idle.—2, Back Lane, Lyceum, at 2-30 and 6.
Jarrow.—Mechanics' Hall, at 6-30.
Keighley.—Lyceum, East Parade, at 2-30 and 6.
Assembly Room, Brunswick St., at 2-30 and 6: Mrs. Smith.
Lancaster.—Athenaeum, St. Leonard's Gate, at 10-30, Lyceum; at 2-30 and 6-30: Mr. T. H. Hunt.
Leeds.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2-30 and 6-30.
Institute, 28, Cookridge St., at 2-30 and 6-30: Miss Harrison.
Leicester.—Silver St., 2-30, Lyceum; 10-45 and 6-30: Mrs. Yeeles.
Leigh.—Newton Street, at 2-30 and 6.
Liverpool.—Daulby Hall, Daulby St., London Rd., Lyceum, at 2-30; at 11 and 6-30: Mr. J. S. Schutt, and on Monday.
London.—Bethnal Green.—7, Cyprus Street, Globe Road: Wednesdays, at 8 prompt, Mr. Vango.
Camberwell Rd., 102.—At 7. Wednesdays, at 8-30.
Canning Town.—27, Leslie Rd., at 6-30. Wednesday, at 7.
Clapham Junction.—295, Lavender Hill, Wandsworth Road, at 11, Quiet chats for earnest people; at 6-30; Lyceum, at 8. Wednesday, at 8. Saturday, at 7.
Edwards Rd.—Carlyle Hall, Church St., at 7: Mr. McKenzie.
Euston Road, 195.—Monday, at 8, Séance, Mrs. Hawkins.
Forest Hill.—28, Devonshire Road, at 7.
Holborn.—At Mr. Coffin's, 18, Kingsgate St.: Wed, 8, Mrs. Hawkins.
Islington.—Wellington Hall, Upper St., at 7.
Kentish Town Rd.—Mr. Warren's, 245. Dawn of Day, Social Gathering, at 7-30. Tuesdays, at 7-30, Associates only. Thursdays, at 8, Open Meeting.
King's Cross.—258, Pentonville Hill (entrance King's Cross Road): at 10-45, Discussion; at 6-45, Mr. Hunt, "How I Became a Spiritualist." Wednesday, at 8-30, Social Meeting.
Marylebone.—24, Harcourt St., at 10-30 for 11, Mr. Goddard; at 8, Lyceum; 7, Mr. F. D. Summers. Monday, Music, songs, and dancing. Mr. Dale, Friday evenings.
Mile End.—Assembly Rooms, Beaumont St., at 7.
Notting Hill.—124, Portobello Road: Tuesdays, at 8, Mr. Towns.
Notting Hill Gate.—9, Bedford Gardens, Silver St., at 11, Mr. A. M. Rodger, on "Spirit Communion;" at 3, Lyceum; at 7, Mr. J. Hopcroft. Choir Practice at 68, Cornwall Road, Bayswater, Thursdays, at 8.
Peckham.—Winchester Hall, 83, High St. Third Anniversary Services. At 11-15, Mrs. Stanley, Messrs. Darby and U. W. Goddard; at 3, Lyceum; at 6-30, Messrs. Everitt, Towns, and R. Wortley.

Stepney.—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday, at 8.
Stratford.—Workman's Hall, West Ham Lane, E., at 7: Mr. W. E. Walker. Lyceum at 3.
Longton.—Coffee Tavern, Stafford St., at 6-30.
Macclesfield.—Cumberland Street, Lyceum, at 10-30; at 2-30 and 6-30;
Manchester.—Temperance Hall, Tipping Street, Lyceum; at 2-45, 6-30: Mr. J. J. Morse.
Collyhurst Road, at 2-30 and 6-30: Mr. J. Pemberton.
Meborough.—Ridgills' Rooms, at 2-30 and 6.
Middlesbrough.—Spiritual Hall, Newport Road, Lyceum, at 2; at 10-45 and 6-30.
Granville Rooms, Newport Road, at 10-30 and 6-30.
Morley.—Mission Room, Church St., at 2-30 and 6: Mr. A. Kitson.
Nelson.—Spiritual Rooms, Leeds Rd., 2-30 and 6-30: Mr. G. Smith.
Newcastle-on-Tyne.—20, Nelson St., at 2-15, Lyceum; at 6-30.
North Shields.—8, Camden St., Lyceum, 2-30; 6-15: Mr. G. Gardiner. 41, Borough Rd., at 6-30: Mr. R. Fenwick.
Northampton.—Oddfellows' Hall, Newland, at 2-30 and 6-30.
Nottingham.—Morley House, Shakespeare Street, Lyceum, at 2-30; at 10-45 and 6-30: Mr. Wyldes.
Oldham.—Temple, off Union St., Lyceum, at 9-45 and 2; at 2-30 and 6-30: Mr. F. Hepworth.
Openshaw.—Mechanics', Pottery Lane, Lyceum, at 9-15 and 2; at 10-30 and 6: Mrs. Green.
Parkgate.—Bear Tree Rd., at 10-30, Lyceum; at 6-30.
Pendleton.—Cobden St. (close to the Co-op. Hall), Lyceum, at 9-30 and 1-30; at 2-45 and 6-30: Mrs. Groom.
Plymouth.—Notte Street, at 11 and 6-30: Mr. Leader, Clairvoyant.
Rawtenstall.—At 10-30, Lyceum; at 2-30 and 6: Mrs. Johnson.
Rochdale.—Regent Hall, at 2-30 and 6: Miss Walker. Wednesday, at 7-30, Public Circles.
Michael St., Lyceum, 10 and 1-30; 3, 6-30. Tuesday, 7-45, Circle.
Salford.—Spiritual Temple, Southport Street, Cross Lane, Lyceum, at 10 and 2; 8 and 6-30, Mrs. Stansfield. Wednesday, at 7-45.
Saltash.—Mr. Williscroft's, 24, Fore Street, at 6-30.
Scholes.—Mr. J. Rhodes', 33, New Brighton St., 2-30, 6: Mrs. Saville.
Sheffield.—Cocoa House, 175, Pond Street, at 7.
Central Board School, Orchard Lane, at 2-30 and 6-30.
Shipley.—Liberal Club, at 2-30 and 6: Mr. J. Lund.
Skelmanthorpe.—Board School, 2-30 and 6.
Slaithegate.—Laith Lane, at 2-30 and 6: Mr. B. Plant.
South Shields.—19, Cambridge St., Lyceum, at 2-30; at 11 and 6: Mr. Westgarth. Wed., at 7-30. Developing on Fridays, at 7-30.
Sowerby Bridge.—Hollins Lane, Lyceum, at 10-30 and 2-15; at 6-30: Service of Song.
Station Town.—14, Acclom Street, at 2 and 6.
Stockport.—Hall, 26, Wellington Rd., South, 2-30, 6-30: Mrs. Venables. Members' Circle, Mon., 7-30. Public Circle, Thursday, 7-30.
Stockton.—21, Dovecot Street, at 6-30.
Stonehouse.—Corpus Christi Chapel, Union Place, at 11 and 6-30.
Sunderland.—Centre House, High St., W., 10-30, Committee; at 2-30, Lyceum; at 6-30: Mr. J. G. Gray.
Monkwearmouth, 3, Ravensworth Terrace, at 6: Mr. Kempster.
Tunstall.—18, Rathbone Street, at 6-30.
Tyldesley.—Spiritual Institute, Elliot St., at 2-30 and 6: Mr. Brown.
Tyne Dock.—Exchange Buildings, at 11, Mr. Graham, "Geology;" at 2-30, Lyceum; at 6, Mr. Grice on "Atheism Unphilosophical"
Walsall.—Exchange Rooms, High St., Lyceum, at 10; at 2-30 and 6-30.
Westhoughton.—Wingates, Lyceum, at 10-30; at 2-30 and 6-30.
West Pelton.—Co-operative Hall, Lyceum, at 10-30; at 2 and 6-30.
West Vale.—Green Lane, at 2-30 and 6.
Whitworth.—Reform Club, Spring Cottages, 2-30 and 6: Mr. G. Wright.
Wibsey.—Hardy St., at 2-30 and 6: Open.
Willington.—Albert Hall, at 6-30.
Wisbeck.—Lecture Room, Public Hall, 11, Conference; 6-45: Mr. J. Burns.
Woodhouse.—Talbot Buildings, Station Road, at 6-30.
Yeadon.—Town Side, at 2-30 and 6.

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THE ROSTRUM.

HUMAN NATURE AND COMMUNISM; OR, EARTHLY AND SPIRITUAL COMMUNISM CONTRASTED.

(No. III.)

BY ROBERT HARPER, GLASGOW.

HUMAN nature, as taught to mankind for many past centuries, is made up of, and originates in, "total depravity." Almost every theologian of eminence has taught that the whole nature of man was purely evil, only evil—and that continually. More than that, it has been said to be incurably evil, except through a miracle, the miracle being the application, metaphorically, of the shed blood of a man who was executed nearly 2,000 years ago.

Much of the religious teaching of the past has been equally mythical. Every one of the common subjects of royal Truth has been mystified by ignorance and priestcraft, thus the so-called knowledge of man is almost wholly mythical.

The momentous topic of moral heredity was, until quite lately, wholly unknown. Since George Combe threw his bombshell into the camp of theologians, there has been a wide-spread revolution in the religious thought of the time. Classical scholars, and even partially-educated people are now acquainted with the fact of moral heredity.

We now propose to show, in addition to Combe's teaching, that human nature is simply a *manufactured article*, and can be made of any quality you may desire.

The attitude of many of the modern thinkers regarding the whole problem of congenital science has been effectual in investing the subject with new interest and importance. Every one of the series of myths about the polarity of man's nature towards evil has been more than a mistake; it has been a disaster, for the race has been allowed to continue without any really scientific methods of improvement, and, therefore, without the legitimate progress and unfoldment which might have been accreted during many past centuries.

Scientists generally have ignored the possibility of improving the race of man, and yet turned their attention to the higher breed of animals, such as horses, hogs, horned cattle and sheep, &c., whilst the true powers and possibilities of mankind have been mistaken, ignored, or absolutely unknown. Despite of this disadvantage, there have been unfolded in the nature of man many new and nobler traits of character, which prove, at least, that humanity is progressive.

Every element of continuous growth in mental power and instinctive perception of right and wrong is manifested in the evolution of even the past five hundred years. Conquest by force of arms constituted the highest right to possessions of any kind during the middle ages. Virtue is much more an instinct than a rational conclusion of the human mind, and scientific analysis shows that the great motor force of human will and human action alike is instinct. If, therefore, the instincts of mankind can be made harmonious with the progress of natural law, there can be nothing to prevent mankind being both good and happy, and the vindication of complete wisdom in the laws of nature must needs come to be seen in all its justice and power.

More than six thousand years have been consumed in the ripening of the human race into the present status of intelligence, and yet, after six thousand years, we have only reached that point of savage competition whereby—not with gunpowder or swords—the whole population is waging continual war with itself, by perpetual struggles after individual aggrandizement. Thus the whole community, *as a whole*, is impoverished, and vast numbers of the people made poor, so poor and miserable that they are driven to crime in order to keep themselves alive.

This is not encouraging as the result of advancing civilization of these six thousand years; and it looks as if, upon the present lines of strife and struggle, another six thousand years might be consumed in mutually destroying one another. Even then, upon the principle of the "survival of the fittest," that "fittest" would probably be a vast horde of ruffians, banded together in commercial rings, and fighting each other for the control of trade and commerce. This is just as the petty chiefs of the Highland clans fought with each other for supremacy five hundred years ago, and as the petty Afghan chiefs make war upon each other now. It need hardly be said that the ministry of a great reform to the world is only possible when that world is more or less prepared for it. Now, the council of SOUL philosophers and scientists who mould the thoughts of the present writer, is a council of reverential spirit men and women who see how sorely the world suffers from the morbid mythology of Mammon worship. They see how the spirit of selfishness enters into the arcana of trade, of social life and religious dogma. They see how a whole catalogue of corrupt and mischievous reflections upon the character of the Deity, by reason of sheer ignorance of His work and purpose, have marred the face of humanity with a thousand scars and wrongs.

They see, further, that deep down at the root of all progressive unfoldment, of real nobility in the human constitution, there needs to be a cutting away of the ground of selfishness, by moulding the interests of mankind into ONE COMMON INTEREST.

There are hundreds of noble men and women in spirit life who convey these sacred cogitations to the writer hereof. These are of all countries of the earth, and some few are of other planets of our own system. They all see, however, most distinctly that unity of interest is the only panacea for the murderous warfare continually going on in society through individual capitalism. They see that the storm of war which is now being brewed between the "Have nots" and those who "Have" must be of an intensely bitter and deadly kind, when the real "tug of war" by physical force commences. The crowds of morbid, sordid self-seekers of the middle classes, who will take the side of the capitalists, will make the struggle a long and possibly a fatal one—but the end cannot be doubtful. It will be a triumph for the cause of liberty, virtue, and progress, for the spirit of the new age of Equity to be born into human affairs will be a spirit of reverence for the rights of man, as set forth in the constitution of man. It will be a spirit of sovereign justice which will enter into the whole social arrangements, and provide therein for the full development of all the latent powers of intellect and moral sensibility which form the distinguishing characteristics of human nature.

It will be a new epoch of common soul expression, and will transfuse the whole social pact with the force of moral instincts, as these flow out from the heart of God and find lodgment in the prepared soil of a manumitted human nature.

Reverently working through the soul states of the various grades and orders of spiritual life, there are wonderful com-

munistic aspects which may be worth an elucidation and presentment to the physical world generally. Elementary, of course, any such treatise must be, in order to be comprehended by the mind of a world not generally learned in occult matters. Still some elementary statements need to be made in order to pass naturally from them to a higher grade of comprehension.

The science of life in the spirit is wholly different from that of life in physical bodies. The separateness of any one human consciousness working in and through a physical body is usually wholly distinct from that of any other person. The consciousness of the spirit is not so. It is very largely compounded or amalgamated with that of other personalities. The complete possibilities of the human consciousness in the spirit are probably quite unknown and unknowable at present; but sufficient is known to make it certain that all men and women, on the spiritual plane of consciousness, are composed or mixed up with the consciousness of many others.

It is in the nature of consciousness to be unable to know, without intelligent ratiocination, whether our sensations are self-originated or not. They may be complex, and wonderfully higher than anything we ever sensed before in profundity or moral beauty; but there is nothing in the nature of the consciousness itself to call for any doubt as to the sensations being our own. Five or fifty other persons may be equally conscious of the same sensations at the same time, and may each and all believe them to be their own alone.

This compound nature of consciousness is the most communistic fact of the whole spiritual world. Through its use, vast bands or companies of spirit people share each other's wealth (which is knowledge), and make together the most perfect music of their harmonious perceptions of the same truths at the same time, multiplied by millions. The same commanding fact holds good in the exalted regions of spiritual unfoldment, in which many millions of spirits really think, and act, and will with the unanimity of one individual consciousness.

Thus the force of this great principle of compound consciousness is seen to be in the highest arcana of the spirit, synonymous with *perfect harmony and perfect love*. Since every one of the soul-principles is expressed on similar lines, there is the clearest indication that communism is the natural goal of all progress and all unfoldment.

THE ANGEL SIDE.

DESPAIR not. O! despair not, then,
For through this world so wide
No nature is so demonlike
But has its angel side.

Believe it true that rugged souls
Beneath their rudeness hide
Much that is beautiful and good;
We've all an angel side.

Oh! that some gentle hand of love
Their stumbling steps would guide,
And show them that amidst it all
Life has its angel side.

Love is the mighty conqueror,
Love is the beauteous guide,
Love with her beaming eyes can see
We've all our angel side.

—From the Italian.

ANOTHER PICTURE OF THE ANGEL SIDE OF LIFE.

OUR TOM.

Yes, Tom's the best fellow that ever you knew.

Just listen to this:

When the mill took fire, and the flooring fell through,
And I with it, helpless, there, full in my view,
What do you think my eyes saw through the fire,
That crept along, crept along, nigher and nigher,
But Robin, my baby-boy, laughing to see
The shining! He must have come there after me—
Toddled alone from the cottage without.
Any one's missing him. Then, what a shout—
Oh, how I shouted, "For Heaven's sake, meh,
Save little Robin!" Again and again
They tried, but the fire held them back like a wall.
I could hear them go at it, and at it, and call,
"Never mind, baby, sit still like a man,
We're coming to get you as fast as we can."

They could not see him, but I could; he sat
Still on a beam, his little straw hat
Carefully placed by his side, and his eyes
Stared at the flame with a baby's surprise,
Calm and unconscious as nearer it crept.
The roar of the fire up above must have kept
The sound of his mother's voice shrieking his name
From reaching the child. But I heard it. It came
Again and again—O God, what a cry!
The axes went faster, I saw the sparks fly
Where the men worked like tigers, nor minded the heat
That scorched them—when, suddenly, there at their feet
The great beams leaned in—they saw him—then, crash,
Down came the wall! The men made a dash—
Jumped to get out of the way—and I thought
"All's up with poor little Robin," and brought
Slowly the arm that was least hurt to hide
The sight of the child there, when swift, at my side,
Some one rushed by, and went right through the flame
Straight as a dart—caught the child—and then came
Back with him—choking and crying, but—saved!
Saved safe and sound! Oh, how the men raved!
Shouted, and cried, and hurrahed! Then they all
Rushed at the work again, lest the back wall,
Where I was still clinging, away from the fire,
Should fall in and bury me. Oh, you'd admire
To see Robin now—he's bright as a star,
Deep, too, in mischief, as boys mostly are.
But, never far off, comes the gallant and true
Tom, the best fellow that ever you knew.
Fast friends for life, see! they're coming this way.
"Why! that's only a dog with your Robin at play."
That dog was OUR TOM, Sir, I'd have you to know,
An angel at heart, tho' a poor dog in show.

THE MYSTERY OF THE POSTERN GATE.

CHAPTER IV.

"You all tell a very extraordinary, not to say an incredible story, good people," said a shrewd, intelligent-looking gentleman, who was acting as coroner on the inquest held over the body of the unfortunate Johan Kalozy, the clock maker of D—, after he had been found, as described in the last chapter, stone dead and cold, in the cellar workroom of his little dwelling. "You testify" (addressing a crowd of witnesses, amongst whom were the widow and family of the deceased) "that twenty years ago, in the parlour of this same house, on New Year's Day, a flash of lightning killed the housekeeper, put out her husband's eyes, and crushed young Fritz Kalozy into his present crippled state. You testify that four years ago, four of Kalozy's young children—playing in the forest—again on New Year's Day, were struck by lightning, and killed. And now comes the mysterious death of the father, Kalozy himself, who is found, after a thunderstorm, dead, with no marks of violence to show the manner of his death, and nothing but the faint outline of a tree on the chest to indicate that he perished again by a stroke of lightning, and again on New Year's Day. To me it seems, good people, as if six deaths, and two life-long injuries, all inflicted by what we must suppose to be the vengeance of heaven, cannot be regarded in any other light than as a judgment from the Lord for some sins committed by this doomed and hapless family."

Loud sobs from the afflicted widow were the only answer made to this speech, inhuman as it may now sound, but—a hundred years ago—in thorough keeping with the superstitions of the time.

At this point, a gentleman in the black official dress of a notary, stepped up to the coroner and held a short whispered conversation with him. At its conclusion the coroner said aloud:

"Did not some one testify that there was a visitor went into Herr Kalozy's workshop during the storm?"

"I did, Meinherr," said Fritz, stepping forward.

"Your uncle, you said, Baron Paul Kalozy, was it not?"

"Yes, Meinherr."

"The same that was present at the other deaths by lightning, as I hear?" said the official, looking suspiciously at a knot of legal men standing near.

"Even so," said Fritz, simply.

"Where is this mysterious lightning-bearer, pray?" said the coroner, addressing the chief-constable present. "Where is Baron Kalozy?"

"We do not know, Meinherr; we have searched for him everywhere in vain."

"Is he not in his castle up there in the woods?"

"We cannot tell. We have been there and can gain no entrance. We have watched for him one whole day and night, and can neither see anyone or hear anyone within the castle. We think the place is deserted."

"Then there is nothing for it but to accept your view of the case, Doctor Praeger," said the coroner, turning to a medical gentleman who had helped to conduct the post-mortem examination of the body; "and we can but conclude that the deceased came by his death through a stroke of lightning; but it's a very mysterious affair."

And now the weeping widow and mourning children return to the desolate house, rendered still more desolate by the complete desertion of all the superstitious people of that superstitious age and district, to whom the coroner's words had been repeated—repeated, too, with so many wild and weird exaggerations, that the very street in which the little shop stood became tabooed, and those who had occasion to pass through it actually crossed over to the other side, fearing to pass the doomed house, lest the *wrath of offended heaven*, which had fallen so heavily on the Kalozy household, should also visit them. Meantime, bitter indeed was the struggle for very life and subsistence maintained by the unhappy elder brother and sister of the devoted family. The poor widow mooned around like one broken hearted, and in the absence both of health and spirits, her temper, grown peevish by years of care and suffering, was now a source of continual unhappiness to all around her.

If they smiled, she reproached them for their heartlessness and want of sympathy. If they were sad and downcast, she chided because they did not try to raise her drooping spirits. The poor little twins found themselves such marked objects of aversion amongst the school children that they besought dear Sister Constance not to send them there any more, whilst she, who had now to become both mother and father to the entire family, yielded to their entreaties on the pretence that little Ella was required to run errands, whilst Franz could earn something by attending the markets and carrying home parcels and baskets for purchasers.

As to Fritz, he stood all day in the now deserted shop, in the hope that somebody would come to buy the stock of articles that still remained there. Day by day he dusted down the counter, the window, and shelves; polished up the goods, and arranged and re-arranged them, so as to look tempting and attractive. In summer he gathered at early dawn little bouquets of wild flowers and stuck them in among the clocks and timepieces. In the winter he went far and near to get berries and evergreens for the same purpose. All would not do. Nobody wanted his skill in repairs; nobody would enter the doomed shop to buy his wares. A spell was on the place, and the unhappy hunchback attributed his ill luck and desertion to his ungainly appearance, rather than to the real cause—the pitiful superstitions that had cast their glamour over the place.

As to Constance she was now, as ever, in her brief span of life, the soul and spirit, the life and bread winner of the poor family. One friend they still had left, and that was Herr Manheim, the good old neighbour who had been present at the last sad scene of the father's death, and whose fidelity to the widow and fatherless children was unswerving. Father Manheim, as they called him, was a small farmer, and besides giving little Franz many a job to hold his farm waggon horse, and carry little baskets to and from the market, he performed a yet more essential service for Constance, whom he looked up to as one little short of an angel. The poor girl had taken her neat sewing, beautifully made and embroidered baby linen, and other specimens of exquisite work, to different houses and shops in the small town, but none would buy, none would order, and in not a few places, directly her beautiful face appeared beneath her shabby hat, and she presented herself in her patched and threadbare garments, the doors were closed in her face, and the hasty retreat of those she called upon spoke in bitter but unmistakable accents of the fear and aversion inspired by one of the Kalozy household. It was in this strait that good old Father Manheim came to the rescue. There was another larger and more flourishing town between D— and Prague, he said, and if Constance could only drive herself in his little bit of a market-waggon, and manage his old half-blind mare, she was quite welcome to do so once or twice a week. Thither accordingly she went, and disposed of her work, generally bringing home sufficient means to furnish forth their humble table for the few days that intervened before her busy fingers (employed both night and day) could accomplish sufficient work for another sale. Sometimes her customers were out, or already provided with what she had to sell, and then there might have been seen about twilight, or during the long dark winter evenings, a tall slight form, with a dark gipsy face peering out from a slouched hat

tied down over the head with a coarse handkerchief, a head gear which entirely concealed the hair and upper part of the gipsy's face, of which only the dazzling white teeth and bronzed chin and cheeks were visible. Unprepossessing as was this forlorn-looking being, when she stopped before the few great houses or well-to-do cottage residences, there came from beneath that slouched hat such a flood of melody—*Volkslieder*, dear to the people's hearts, attuned in such a wonderfully-sweet, powerful, and flexible voice, that many coppers and not unfrequently silver coins were poured into her small brown hand in perfect profusion. On several occasions the gipsy was invited to come and sing at the neighbouring inns and public-houses, and then she slipped away from her admirers, and was lost to sight before they were aware of her intention to fly. More than once her wonderful voice and delightful method of execution caught the ear of some professional musician, and then it became a still harder task for her to slip away from those who were determined to capture her, and train her, as they expressed it, "for the operatic boards." It was these *contretemps*, which would have delighted the breast of a real street musician, that often deterred the wauderer from pursuing her evening pilgrimages; in fact, it was only after a thoroughly unsuccessful day, and when there was nothing left in the house but a little bread and a cup of thin goat's milk for mother's supper, that the fair and beautiful golden-haired Constance darkened her face and hands with walnut juice, and donning her now too familiar rags, and her dead father's old slouched hat, went singing about the streets with the voice of an angel, and the appearance of a gipsy beggar.

As she never had any secrets from her darling Fritz, this desperate work was confided to him, and though it nearly broke his heart to see his "Fairy" reduced to such a pass, the empty larder, the hungry faces of the children, and the murmurs of the cross mother prevailed, and though never without dropping tears on the brown hands that wrung his own as she departed, he let her secretly out and in again through the shop, and sat listening now, with unrestrained showers of tears, to the echoes of her lovely voice singing in some far-off street the songs she had learned at home, and so often delighted her father and him with, when seated at her harp in their little parlour. This harp, by the bye, was now, alas! turned into bread for the family's behoof. There had been one alternative thrown in Constance Kalozy's way, by which these desperate straits of poverty might have been avoided. The burgomaster of D—, a very wealthy and very proud man, some two years ago, had seen the fair Constance, and become desperately enamoured of her. Although a widower, with two grown-up daughters, as old as herself, this proud gentleman had deigned to offer her his hand and fortune. Constance had gently but firmly declined this honour, alleging her betrothal to her sailor lover Rudolph Müller, rather than the intense dislike she felt for the haughty burgomaster and his imperious daughters. After the father's death, and when the family's desertion and extreme poverty became the town talk, the great man had again called on the fair Constance, again offered her *wealth and independence*, but this time *without the hand*, the name, or station, that would alone have made that wealth honourable. The indignant words of shame and scorn that broke from the lips of the noble Constance, reached the ears of her brother, who was close by in the empty shop. Then, for the first and only time in his life, did the hunchback exhibit himself in the character of a very angry, not to say *dangerous*, man. Advancing towards the base profligate, he bid him sternly and fiercely to begone, and as he valued his life, never again to dare cross that threshold.

And this is how it was that Constance Kalozy first lost her chance of becoming a burgomaster's wife, and next of being promoted to the post of his *mistress*, preferring to both positions the still more honourable one of disguising herself as a gipsy, and singing about the streets for bread.

It was in the midst of these bitter experiences that one year had passed since the father died, and New Year's Eve had come again.

Constance had not long been gone on her sad and perilous bread-winning errand, when her brother was startled by her sudden return. The colour on the poor girl's face was stained and blurred with tears, and her hands trembled so violently as she placed them in those of her anxious brother, that it was some time before he could calm her sufficiently to induce her to tell him what had happened.

"Oh Fritz!" cried the poor singer, throwing off her hat, and suffering a shower of golden curls to fall around her

shoulders, "I'm afraid I can never go out singing again in this town—no, not if we are all starving!"

"What is it, dear. What has happened?"

"Alas brother! as I was singing beneath Madame Schonberg's window, who should come along but the Burgomaster, that dreadful Herr Marx. He put a silver coin into my hand and told me to sing that song over again. Oh brother! I felt so outraged to receive money from him, that, would you believe it, I actually threw it down at his feet into the street. He picked it up, and putting his odious face under my hat, his serpent eyes met mine. Then he laughed, and muttered my name. What else he said I don't know, for I ran away up one street and down another, until I got home—and now—. Oh Fritz! I am so very, very miserable. What do you think will come of it?"

"Nothing but good, darling," returned the brother, tenderly wiping the tears from his sister's stained cheek. "You did right, my own Constance, quite right; and the good God has done better for us than we could ask, for He in His providence, has for ever put a stop to an unholy and dangerous employment, one that I, love—your only natural guardian—should never have sanctioned. Now my own Fairy, cheer up, I have good news for you. Here is a whole bag full of money which good Father Manheim has brought me in to-day for the sale of two clocks, one musical box, and three silver watches. Think of it, Constance! Why, here is provision quite enough to live finely and have meat every day for six weeks, and before that time is ended, Fairy—oh, but there's something good coming. Last night three several times I fell asleep and dreamed that a great big beautiful golden eagle came and perched right upon your shoulder, Fairy, and dropped in your lap a package all covered with golden bands."

"Do you think it might be the long, long expected letter from Rudolph, Fritz?"

"No," returned her brother, softly and sorrowfully; "Rudolph's letter will come by and bye, dear, and with it good reason for his silence. No, Fairy, the eagle that is coming is a golden one, and brings golden tidings—but hark! there's some one knocking at the shop door now. Go and dress yourself and come down soon, Fairy, I may want you." And then as his sister left him he went into the shop, murmuring to himself as he undid the door, "Who knows but that this is the golden eagle come at last?"

(To be continued.)

BOOK REVIEWS, NEWSPAPER CORRESPONDENCE &c., &c.

AMONGST a large number of continental, American, and Australian publications sent to us for review, or in sympathy with the peculiar subject of our journal, we notice with equal pleasure and admiration a new monthly magazine, edited by B. O. Flower, and published at Boston, Mass., entitled, *The Arena*.* To give an idea of the gems of literature and intellectual power displayed in this publication, it is only necessary to mention a few names amongst the list of contributors—Henry George, Joaquim Miller, the Rev. W. H. Murray, and Hugh Pentecost—both men of the broadest and most comprehensive views of religious faith—Robert Ingersoll, Dion Boucicault, Richard Hodgson, one of the founders of the American Psychical Research Society, Rabbi Schindler, Madame Modjeska, Helen Campbell, Frances Willard, and a host of other learned and popular writers and thinkers. European readers, who are not ashamed to bow before mental power and intellect, even though these qualities may find expression in other countries than their own, will realize in this magazine a perfect storehouse of the best thoughts of the age.

"HOW ELVIE SAVED THE BABY." A Story of the Conemaugh Flood of 1888. By Emma Rood Tuttle.

This is an exquisitely written and touching little poem, exquisitely printed, and "got up" in the style of modern art. It is far too long to reproduce in its entirety, and far too thrilling as a narrative to quote in parts. Mrs. Tuttle is as masterful in her prolific poetical genius, as her talented and brilliant husband, Hudson Tuttle, with his philosophical or descriptive pen. Unfortunately we see no evidence of where this charming little brochure can be procured here,

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and as it would take too long to send so far as Ohio, we must hope that our friend, J. J. Morse, may, ere long, be supplied with this library gem, at his Liverpool Progressive Book Depot. Every spiritualist should possess a copy.

CORRESPONDENCE EXTRAORDINARY.

Miss Marie Gifford, one of the brightest, most logical, and interesting writers of the period on spiritualism, one too, whose contributions the readers of this journal have already learned to admire and look eagerly for, has been maintaining a long and well-conducted controversy with a writer in *The Agnostic*, signing himself "*Lex Naturæ*." Although Miss Gifford has been indomitable in her researches into the phenomena as well as the philosophy of spiritualism, and knows its facts, and masters their deductions with the force of absolute certainty as well as keen perception, her sphere of observation has neither been as extended in time or experience as that of the veterans of the spiritual "old guard." Were it not so, this talented young writer would sooner have imitated Don Quixote in his war crusade against windmills, than to attempt arguing a knowledge of spiritual facts, or try to infuse spiritual ideas by mere word logic into those minds which have no natural perception of spiritual things *a priori*. Many over-enthusiastic observers are apt to find fault with what they term "the apathy and indifference" of old and experienced members of the spiritualistic cult, for not seeking to make converts, or pressing on discussions of their faith, especially with agnostics and materialists. The truth is, however, that the minds of those who are not normally disposed towards spiritual ideality, can rarely be moved by anything but stubborn facts, and that in *their own* personal experience. Without any disrespect to their opponents in argument, they are always ready to account for the narration of occult or spiritual phenomena, by ringing the changes on the words "hallucination, credulity, illusion, delusion," or "the laws of nature," *e.g.*, all of which they assume to have accurately lined and measured. They believe, and no doubt honestly, that because they have discovered the absurd and baseless claims of modern creeds and dogmatic faiths, nothing exists outside of material and sensuous being, hence they attempt to cover the ground of all the spiritualists' assertions, though they may be as scientific as a Wallace or as logical as a Marie Gifford, by hurling at them the above contemptuous and utterly inapplicable epithets; in short, agnostics generally assume that nothing can occur in the universe which their own "awful wisdom" cannot explain on purely material grounds. All that can be said in favour of such controversies of mere wordy logic is, that both Miss Gifford and her opponent have conducted their discussions (from their own special standpoints) with marked ability; indeed, such a bright intellectual tourney as these able disputants are still maintaining cannot fail to interest, and, in many respects, to instruct their readers, and though there is not the slightest vestige of a chance that either of these doughty warriors will convert the other, there is abundant evidence to show that each party is capable of upholding the cause they espouse, while the thinking public will be the gainers by sitting in judgment upon the arguments advanced.

MR. FOSTER AND THE "PRESTON HERALD."

The same results must necessarily accrue to the readers of the *Preston Herald*, in the New Year's Day issue of which is a very long and able letter from Mr. E. Foster, of Preston, the well-known and honoured veteran spiritualist of that town. The letter is headed "CARDINAL MANNING *versus* MODERN SPIRITUALISM." We cannot, of course, judge of the line of defence without having before us the Cardinal's attack. From some quotations in Mr. Foster's letter, however, we are led to infer that the subject at issue is the second recantation of the rapping medium, Margaret Fox Kane, and her assertion that she was induced to deny the truth of spiritualism under the influence of her Catholic advisers, and the assertion of Cardinal Manning "that to give tests of spirit friends' existence, &c., was doing the wicked work of the devil." As far as Margaret Fox Kane is concerned, we have already had her life, work, worth, and worthlessness thoroughly treated of; and do not deem the subject now, as heretofore, of the slightest importance. Her recantation a year ago never caused more than a ripple of interest to any but the bitter antagonists of spiritualism, and her penitent return to the cause now would be equally inconsequential, were it not for the sake of the amusement the spiritualists derive from contrasting the tremendous glee

and widespread triumph with which the press and pulpit heralded the woman's recantation, and the ominous silence with which they receive her expressions of sorrow for the falsehoods she had told, and her present humble acknowledgment of the truth of spiritualism. Although Mr. Foster's letter is too long, and too nearly relates to foregone matters, to republish, it is worth while to observe how he invites fresh knowledge and information on the very obscure point of the theological and omniscient devil's personality. He says:—

But how does the Cardinal know that spiritual phenomena are the work "of the devil?" Has he ever seen him? Has he ever heard him?—or can he tell of one who has? I can assure him that my experience as a spiritualist, which covers a period of nearly twenty years, does not enable me to state one word or fact in proof of the existence of any such personage as popularly understood; on the contrary, he is never once mentioned, nor is anything known about him by any of the numerous disembodied spirits with whom I have conversed. I can, however, inform Dr. Manning that among the many disembodied spirits that "come under my roof" was the late Cardinal Wiseman—and what did we hear? Why, that he had created for himself a hell, without one ray of light, because he had inculcated the doctrine of a hell that burned with physical fire, when he did not believe in any such doctrine. In this communication, however, neither "fire" nor "brimstone," much less a "devil," was ever once hinted at; for, had there been the "fire," it is natural to conclude that there would have been a "ray of light" somewhere. However, this myth or devil theory will soon be consigned to the limbo of the past; for, as the late Rev. Geo. Gilfillan said, "there is a power now in process of development that will utterly destroy it, and that is the power of common sense."

One of Mr. Foster's strongest points, however, is the true and beautiful definition he gives of his own motives in action, and those which animate the life of every true spiritualist. We cannot do better than sum up our notice of Mr. Foster's able championship of our noble cause than by quoting these lines. They were given, as he alleges, BY THE SPIRITS, August 11th, 1872, under the most crucial test conditions, and without the intervention of mortal hands:—

"Be satisfied that thou art right,
And that thy deed will bear the light;
Then execute it with thy might,
For that will be thy duty.

"It may be like our spirit-power,
That grows in silence hour by hour,
Thou art to manifest thy power,
And do thy humble duty.

"All—all is working everywhere—
In earth, in Heaven, in sea, in air;
And nothing indolent is there
To keep us from our duty."

PERSONAL EXPERIENCES.

WRITTEN FOR "THE TWO WORLDS" BY JAS. B. TETLOW.

(No. I.)

In my travels about the country I have many times been asked to give some of my opinions of spirit phenomena, that others might know by what means I had become a spiritualist and continued to be one. I have also thought that the readers of *The Two Worlds* would find something of interest, if not anything novel, in the experiences that have come unto me. That being the case, and the Editor and Directors of *The Two Worlds* having again and again given notice of their desire for authentic cases of English phenomena, I have determined to forward a few such for consideration.

It is now over eleven years since I first came into contact with the spirit movement, and during that time I have been consciously aware of its two aspects—light and shade, truth and fraud. Of course, I speak of the movement as comprising men and spirits. Hence the combination.

My first experiences were of a physical nature, with a medium whose name no one ever sees in print, and whose name is rarely ever spoken, and yet he is and has been one of the most serviceable of mediums the spirit-world has had to use. An uneducated man, modest and retiring in his habits, and contented with little pay for services contributed, he was a thoroughly honest medium. If the spirits could not produce the phenomena, none would occur. John Taylor is this man's name. Through him I have seen very powerful phenomena, and of a character most convincing. The first séance I attended with him was at the house of our ascended friend, John Howard, of Bell Lane, Bury—a man who has walked hundreds of miles to witness spirit phenomena. We sat round a three-legged table in broad daylight, near the window. Four persons were present. The rappings were very loud and clear. The entranced medium gave me a prophecy that has found a complete fulfillment in my career as a medium. He said I would "feel, see, and speak," and

in such order did events reveal themselves to me. The same evening we held another séance at another house in Bury, when phenomena of a powerful nature occurred. The table arose from the ground without any other contact than the medium's flat palms on the top of it. Then he placed his hands into two glass tumblers, and the table again arose from the ground, holding on to the tumbler bottoms. A chair was then placed on the table, and myself and another gentleman, at whose house the séance was held, got on the table and sat on the chair, after which the table rose from the floor, and swung up and down to the singing of the children in the street.

This was my introduction to the spirit movement, which aroused in me a deep sense of inquisitiveness, for at this time I was an unbeliever in the existence of spirits, firmly believing that death was the open gate to annihilation. My belief then got a shake, from which it never recovered. I had seen something that my philosophy could not account for, and I was nonplussed. My thoughts were aroused, and I determined to act. I did what I always advise everybody else to do. Let public séances alone. Go home, and with your own family and friends set up your own altar, and there inquire of the spirits, and see if they will not come to you. Is it not written, "Knock, and it shall be opened unto you"? Knock, and persistently wait. Capture the other world by storm or soft wooing, and you will get your reward.

At another séance, with the same medium, I have seen the table ascend from the floor without any contact whatever, and a man seventeen stone weight sitting on a chair on the table, my brother and a Whitworth schoolmaster trying to hold the man and table down. Still, however, the table arose at least four inches from the floor. At the same séance a thick glass saltholder was placed on the table. The medium placed his open left hand on the top of it, with no other contact with the table. It rose from the ground, when the medium, with his right hand, struck it a heavy blow on the top, but it only swayed gently backward and forward for a few seconds, and then slowly descended to the floor. The séance was held at Rochdale, at the house of Mr. Lewis Firth, who now lives at Bacup.

Such are some of the occurrences, through Mr. Taylor, that I have been a witness to, and which have been of some service in leading me from doubt to knowledge.

A LITERARY ODDITY.

THE "Brewers" should to "Malta" go,
The "Boobies" all to "Scilly,"
The "Quakers" to the "Friendly Isles,"
The "Furriers" to "Chili."
The little snarling, carolling "Babes,"
That break our nightly rest,
Should be packed off to "Babylon,"
To "Lapland" or to "Brest."
From "Spithead" Cooks go o'er to "Greece"
And while the "Miser" waits
His passage to the "Guinea" coast,
"Spendthrifts" are in the "Straits."
"Spinsters" should to the "Needles" go,
"Wine-bibbers" to "Burgundy,"
"Gourmands" should lunch at "Sandwich Isles,"
"Wags" at the "Bay of Fundy,"
"Bachelors" at the "United States,"
"Maids" at the "Isle of Man."
Let "Gardeners" go to "Botany" Bay,
And "Shoeblacks" to "Japan."
Thus emigrate, and misplaced men
Will then no longer vex us,
And all who're not provided for
Had better go to "Texas."

HYPNOTISM IN COURT.

IN one of the law courts of Helsinborg, Sweden, a queer case of hypnotism has puzzled the judges. A young medical student brought suit against a practising physician in the town for having hypnotized him several times against his will, with the result that his nervous system was injured and his mind somewhat enfeebled. Several witnesses appeared for the plaintiff, and, to the astonishment of the court, they all appeared to be crazy, and gave the most contradictory and astounding testimony. Hereupon, a medical gentleman came upon the stand and still further astonished the court with the announcement that his confrère, the defendant, had hypnotized the witnesses and made them say just what he liked. Finally the court adjourned the case, and appointed a commission to see if the entire crowd were not crazy.

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THE SPIRIT WORLD.

BY A. B. FRENCH.

NOTE.—We have received from divers correspondents so many appeals that we would print some account of what THE SPIRITS say of the Land of the Hereafter (versus the Theosophical trash that the ancients THOUGHT, and the moderns receive as authority), that we have great pleasure in publishing a paper written by A. B. French, Esq., of Ohio, a warm spiritualist; an early and *thorough* investigator, an inspirational writer, and one who has derived his information from hundreds of circles, mediums, and different reliable and well attested spiritual sources. Compare the following, based on the corroborative testimony of thousands of spirits, with the "Devachan"—invented by the Theosophists—and then let the reader determine which is most in harmony with reason, divine justice, goodness and proven facts.—
ED. T. W.

WITHIN every vital organism there is an invisible side laying beyond the realm of physical apprehension. It eludes the laboratory of the chemist, it laughs at the scalpel of the anatomist, it scorns our yard stick and all other physical appliances, and yet so real is it, that it is the only enduring side of organised life, and so near is it, you cannot separate yourself from it.

We need neither go down nor up to find other modes of being. Nor is it necessary that the soul, cut loose from its prison house of clay, should ascend or descend to reach this Spiritual universe. As the tree has its invisible life-force, the rose its aroma, so this universe is everywhere enveloped by its invisible Spiritual universe, permanent and substantial. This invisible side has more refined plants and flowers. Birds of brilliant plumage float in ambient air, singing sweetly through the long summer days. Wooded cliffs look out upon the sea, and glassy lakes turn up their crystal lips to meet the kisses of the moon.

Davis, Swedenborg, and the seers of all ages have seen all that we have here intimated.

They tell us that it is a world dotted with homes, as we dot this world with homes for ourselves and those we love. I am glad to believe that this is true. When I look over this earth, I see this love for home threading, like a silver cord, all departments of life. Even the little ant toils to build its mound. The beaver is a home-builder. The bird, too, is a home-builder; it builds its nest for its young.

All animal life seems to find some sacred spot to consecrate. It may be beneath the shade of some generous tree, or on the banks of a flowing stream; it may be in some spot

where a crystal spring bubbles forth to slake our thirst, or a cavern-temple Nature has left with doors ajar. Home-building is the instinct of the animal and the aspiration of man. The poor savage will select some spot where with boughs of trees he can shelter his dusky babe from sun and storm. The tired peasant never gets so weary in his ceaseless battle-field that he will not seek, in the deepening twilight, some humble cot, where the vines creep up toward the lowly roof, and half-clad children watch for his coming.

To me the man or woman who is homeless is like a wandering bird, cut off from its kind. Home is a benediction, a prayer; home is the dream love has on earth of the glories that await it in heaven. Did you ever think that man is the only creature who is dissatisfied with the home that he builds? He always has an ideal before him, hence the form and style of his home constantly changes. The first beaver and the last build the same. The swallow of to-day and of a thousand years past build their homes precisely alike. The first eagle and the last hatch their young in the same form of nest. But man's home is progressive. Parolitic man made his home in the caves; Neolithic man built his poor hut from the unpolished bark and limbs of trees.

As civilization moves onward, homes become more artistic and beautiful. If in our present state of knowledge man is enabled to build his cottage so fair, what beauty and skill will be displayed in home building on the other side. How many busy hands are building at this moment homes for us there. They are doing for us perhaps at this moment a labour of love, as the expectant mother prepares with deft fingers the garments for her unborn child.

The law of association obtains there as here. In Hades or soul-land, the relations born of friendship or family are maintained with renewed force and vigour. It is not an Oneida community or a soulistic monstrosity where everything is in common and nothing in particular.

Special and personal friendships there blossom into their most perfect flower. The pictures of Damon and Pythias are no longer an idle dream. On those serene heights where the dead abide, disembodied souls know the depth and meaning of Platonic love. They know what it is to rise above sex impulse and passion and blend together in unselfish union, as the fleecy clouds meet and blend in the hour of twilight. Nor does love escape its more earthly and human manifestations. Families are bound together by deathless ties. The maternal heart beats there for her child as on earth.

"The mother meets in that tranquil sphere,
The precious child she has wept for here.
And we quaff of the same immortal cup,
While the orphan smiles and the slave looks up."

Father-love, mother love, husband-love, and wife-love continues to burn and glow in Hades more perfect and beautiful than on earth.

In this world we judge of the value of particular places and locations by the societary privileges they offer. The schools, churches, literary culture, and integrity of the inhabitants are all taken into account. This being true in this life, what social wealth there must be for you and me in Hades or soul-land! There dwell the wise and good of every nation and clime. What company for the philosopher! Who would not yield every dream of earthly bliss for the society of Socrates, Plato, Descartes, and Emerson! What poet would not delight to sit at the feet of Homer, Goethe, and Shakespeare, and listen to the fresh melodies they breathe? What statesman would refuse to exchange earthly honours for the society of Solon, Lycurgus, Plato, or Pythagoras? There dwell the world's poets, musicians, artists, philosophers, statesmen, and philanthropists. Hence, all that pertains to the social life of man may find in Hades its largest, truest, and deepest expression.

Spiritual philosophy affirms in opposition to the theology of our time that the law of progress obtains in Hades as in this world. Evangelical Christianity declares that all progress ceases at death. "As the tree falleth so it lies." This is the foundation-stone of modern orthodoxy. It affirms that our future life, its happiness or misery, depends wholly and entirely upon what we *believe* in this life. The spiritual philosophy says we have the same opportunity and perhaps greater for growth on the other side than we have in this life. It affirms there is not a hell so deep that the divine love can not penetrate it.

There is not a soul so low that it may not rise to higher heights of being. All hells are temporary and conditional. There never was, and never will be, a special and local hell where damned souls dwell in a sea of fire. Such hells exist

only in the distorted minds of ignorant and vindictive priests, who use them to frighten reluctant sinners into the folds of the church.

We carry to Hades our hells and heavens with us. We build them by our lives here. Wherever hate, envy, avarice and lust reign, there is hell.

Look into the bloated face of the drunkard; the blanched cheek of the unfortunate prostitute; the pinched face of the miser, and you shall see in each the shadows of hell.

We need not go to Hades to find hell, unlock the door of the millionaire's castle and you will often find it there.

Hell is not a public domain, it is a private and personal estate; it is a hidden and unadorned chamber in the soul.

I remember to have once read of a wealthy merchant who purchased an old English castle as a home. It was an estate which had been occupied by the English nobility since James sat on the throne of England.

The increasing family of the merchant demanded additional room, and an architect was called to enlarge the old castle. He came and made extensive measurements of the building, then went into the merchant's office and said: "Sir, why do you ask me to enlarge this house, when there is a room now you do not occupy? I have been measuring these walls and rooms, and, from the most careful measurements I can make, in yonder chamber there is a hidden room you have not found."

The fact was revealed to the merchant's wife, whose curiosity required him to find the secret room at whatever cost. Whereupon they went with the necessary help into the ancient chamber and began to cut away the wall. Soon the concealed door was revealed. They turn the door upon its rusty hinges, and the merchant's wife faints at the sight before her.

There is a room furnished with all that wealth can contribute, a table loaded with the richest viands; crouched in a corner is the eyeless skeleton of a man, and lying on a costly sofa the bones of a woman, who had died in the hidden room. Excitement now rose in the neighbourhood to fever heat. No one could at first recall the history of the hidden room.

At last it was learned that this ancient castle was at one time occupied by a proud nobleman, who doubting the fidelity of his wife, decoyed her and her paramour into this room, loaded the table with the richest viands, each of which contained a deadly poison, then locked the door and walled them in, that nothing might be left to tell of their death, while busy rumour reported they had eloped.

We shall all carry our hidden rooms, our hells, to Hades. There will be no secret rooms there. In Hades souls suffer as here, but the door to progress is open before them. They have an eternity in which to grow. What encouragement, what hope in this thought for you and me! What if our progress is slow, there is an eternity before us! What if we are misguided to-day, in one of those golden to-morrows, hurrying with winged feet to meet us, we shall be known as we are. What if the hand of disappointment does rest cold and hard, it cannot for ever chain us. What if love does weep for an hour over the cruel wounds she has received, there is an eternity in which they may heal. What matters it, my brother, if your home is humble, your wife and children poorly clad. What if you do have to work in summer's sun and winter's storm, with no holidays, no rest for your tired feet, you will have another chance in soul-land. The contest will not be as uneven then as now. There are no walls of castle, creed, wealth, or sect in soul-land.

Is your sight dim, cheer up; your vision shall be opened there! Are your ears heavy, wait a little longer and sound shall be restored. Soon shall you hear the musical beatings of the infinite heart over the crystal sea of life! Has age ploughed furrows in your cheeks, withered your limbs, dried your blood and dimmed your eyes? Grieve not! The faded rose shall return again. You shall walk again with nimble feet.

Angels are at this moment holding up torches to your eyes, so that you can see over the willow-fringed river the white gates that open into the eternal city beyond.

Mother! have baby's eyes been hushed to sleep by the sigh of death? Weep not. Your darling has awaked again, and is even now sporting on the verdant lawns of the world for ever beautiful.

Who can measure the hope this thought of eternal progress kindles in the soul! How grand to live! How gloriously grand to die! I tremble with joy when I think what we may become! If a babe can grow into a philoso-

pher, statesman, scientist, or orator in one brief life, what vast possessions will soul-land give to every soul dweller through eternity!—*The Progressive Thinker.*

SPIRITUAL FRAGMENTS.

"Gather them up."

PAY YOUR CHILDREN'S SCHOOL DUES OR DIE!

DEATH, says the Roman moralist, enters equally the palace of the rich and the hovel of the poor; where it reigns the writ of the law and of the School Board fails to run. A man named Cooper, living in Bermondsey, was unable to send his child to school, for which he was duly fined. As his household goods were not nearly worth the amount of the penalty, and the authority of the statute required vindication, two officers were sent to his residence to take him into custody. Mrs. Cooper opened the door. "We have come to arrest your husband," said they. "Have you?" replied Mrs. Cooper; "then you had better come this way," and taking up a bit of a candle, she showed them into her room, where, by the flickering light, they saw that a greater than they had been before them, and that a warrant stronger than any human magistrate's had been served and obeyed. Cooper was dead! The officers made reverent obeisance and retired, leaving the widow alone in her poverty with all that death had left of her husband.—*Daily Telegraph.*

AN ESKIMO SEANCE.

HOLM gives an interesting account of a spiritualistic seance (Geisterbeschwörung) at which he was present, given by the Angekok Sanimuinak:—"The Angekok Priest lay quietly on the bench for a considerable time while the preparations were being completed. At last he stepped forward like one in a dream, and laid his drum on a flat stone on the floor. A man tied his arms, up to the elbows, behind his back, with a long strap, till the hands became purple, and he groaned and gasped as if under the influence of some potent spell. The lamps were now extinguished, and the sounds 'goi, goi, goi' were heard, at one time overhead, at another from a different part of the hut, as if uttered by spirit voices, while the Angekok groaned deeply. A hide curtain before the entrance of the hut began to flap. The drum was beaten, at first slowly, then more quickly. Now noises of all sorts followed—rustling, clattering, whirring—as if caused by machinery and some large flying creature. The benches and parchment windows rattled. The Angekok was heard suffering under some oppressive influence. He groaned, cried, shrieked, whispered, and spoke with a weak, piping voice, while a harsh, fiendish laugh occasionally broke in. Voices from all sides cried 'Hoi, hoi, hoi,' and appeared to lose themselves in an abyss. The drum was beaten most vigorously, and seemed to be hovering about over the heads of the listeners, while a subdued song was heard, as if coming from the nether world. At last all became suddenly still, and the dreaded spirit Amortortok entered. This monster is said to have black arms, and whoever is touched by him turns black and must die. He walked about with a heavy tread, and cried 'A-mo, A-mo,' the listeners all squeezing themselves into a corner. Next came a spirit who yelped like a fox. A Tartok (the guardian spirit of the Angekok) cried—'There is a smell of Europeans here!' and made closer inquiries about us. Finally, after several formalities, the seance was closed; and when the lamps were relighted, the Angekok sat there as at first, only he was now bathed in perspiration, and his hands, which were still bound to his back, had been somewhat loosened."

It must be remembered that this occurred among the Eskimo of the East Coast of Greenland, who are still partly in the stone age, and that some of them had never seen a white man until within the last ten years. The reader can form his own opinion as to the mental and moral condition of this Eskimo "medicine man" or Angekok.—Yours, &c.,

THOMAS J. STOREY.

Blackhill Vicarage, 18th Dec., 1889.

—*Newcastle Daily Chronicle.*

WILL WRITING BECOME A LOST ART?

WILL the coming man write? Not at all. There will be no more need of his learning to write than of his learning to spin. Writing will have become one of the lost arts, and a wholly unnecessary art, by the time the coming man appears.

His writing will be done by the phonograph, which will be placed on his desk as pens and ink are now; and whenever he has a story, a poem, an essay, or a private letter to indite, he will simply talk into the phonograph and send on the plate which has recorded his words. The teaching of penmanship will be unknown in the school of the future, and writing, in the present fashion, will be regarded as much among barbaric methods as we now hold the rude hieroglyphics of the ancients to be.—*Boston Traveller.*

BRAVE WORDS FROM A BRAVE LECTURER.—That earnest worker, Mr. J. Swindlehurst, sends us the following ringing letter: "Spiritualists, support your papers, is the new year's greeting from *The Two Worlds* to the host of English spiritualists. Surely, in an educational movement like spiritualism there should be no need for such an appeal. Let me ask the spiritualists *who forget to purchase* one or more of their own papers, what would our movement be but for our spiritual press? Who would publish our reports? Who would supply us with spiritual and progressive knowledge, if our own papers ceased for want of support? I hold that we spiritualists owe it as a solemn duty to our spiritual papers, not only to 'support,' but to *push the sale* of such journals as *The Two Worlds* on every possible occasion. That a paper of such literary merit, conducted with such perceptive and intellectual ability, should still be published *below its present cost* is a standing disgrace to a movement which prides itself upon being educational and reformatory. I would suggest that, as the new year advances, each spiritualist purchase one of their own papers. That each society does its best to push the sale. Also that the chairmen of our Sunday meetings never cease to call attention to our own journals. Brother spiritualists, our papers are our school-books, supplying us with much useful information. Ought we to pay for our information? Certainly! It is our duty to do so. Have we a right to expect mental food below its present cost? No, because to do so is neither manly, educational, nor reformatory. Then we owe a duty to our papers. They ought to be self-supporting; and they can be if each spiritualist would but do his duty. Spiritualists, support your papers. The angels, the cause, and your duty demand it." [This letter was in hand before the munificence of *Nemo* relieved the minds and cheered the hearts of the directors. It now remains for spiritualists every where to push the sale, and so help us to become self-supporting.]

SPECIAL NOTICE TO CONTRIBUTORS AND CORRESPONDENTS (which it is respectfully hoped they will attend to.—"3, Moselle Cottages" is the only signature to a poem received. This we must decline; because, in accordance with repeated announcements to that effect, we cannot print anonymous letters of any description. The names of writers need not be published unless desired, but MUST be sent to the Editor in token of good faith. As "3, Moselle Cottages" seems to rest his or her hopes of Heaven entirely on the merits of a "Saviour," and a vicarious one, the writer is advised to send stamps for the return of the poem, and forward it to a professedly Christian paper. *Pencil-writing, and that very indistinct.* We beg to remind the contributors to this paper that printers have eyes, which are liable to be injured and wear out by being overtaxed. In order to obtain the admission of type-setters into the State of Maine, U.S.A., some twenty years ago, the Editor of this paper learned type-setting in Portland (Maine). The hardest and *cruellest* task that she found her associates obliged to encounter was the necessity of poring over *illegible* (especially *pencil*) writing. It is simply unjustifiable for working men and women to try and save themselves trouble *at the expense of others* by *pencilling* off their notices, or writing in such pale ink as to be totally illegible. In the best interests of human justice, to say nothing of love and kindness, we respectfully solicit contributors to have pity on type-setters' eyes, and not send articles in pale ink, or, worse still, in pencil.

ENCOURAGING RESULTS FROM CIRCLE WORK.—For about twelve months a circle has been held at the Lyceum, Sowerby Bridge, and has proved one of the best ever held. It first originated with the members of the sewing class. The harmony and good feeling existing has made it a heaven on earth, and the time has been eagerly looked for, and on the whole the members have attended well and regularly. At the commencement there was but one medium who could speak, now there are four, and several others highly mediumistic; so that, when the meeting commences again, we hope to be able to give even better news. The gifts principally developed are trance and inspirational speaking, clairvoyance, healing, and various tests, etc.; and, if these are rightly used, we are sure Sowerby Bridge will send out some bright and shining lights. Several visitors have been—from our own town, Oldham, Halifax, Elland, and West Vale. We have found that the best meetings have been when the sitters were in their places in good time, and no visitors present. One or two of the most sceptical have been obliged to accept that spirit influence was at work, being controlled themselves.

AN OPPONENT CONVERTED.—Mr. F. T. Hodson, of 68, Mill Lane, Leicester, writes: Spiritualism is making rapid strides in the town of Leicester just now in spite of the opposition. A prominent lecturer, Mr. J. S. Dixon, of this town, a short time ago lectured on, "Spiritualism Unphilosophical and my experience of seven sittings with a local medium." Since that lecture Mr. Dixon has continued his investigations with several of his own friends. A sitting was held at his business premises, consisting of three gentlemen and one lady. After they had sat a few minutes at a small gipsy table, one of the sitter's (an opponent of spiritualism) was controlled by first one spirit and then another, all of whom were recognized by our worthy lecturer, Mr. Dixon, and answered all the questions put to them correctly. A second sitting was held at another friend's house (an opponent of spiritualism) consisting of Mr. Dixon, Mr. Spratt, and the local medium, Mr. Hodson. After sitting a short time Mr. Spratt was controlled by a spirit (a relation of the medium) who wrote his name and answered questions correctly, and the medium was controlled upwards of one hour by several spirit friends. The result of these two successful sittings has convinced Mr. Dixon that there is more in

spiritualism than he at first anticipated, and he has admitted to the local medium that he is *dead beat*, and whatever conclusions he may come to he will never oppose spiritualism any more. P. S. Several of the spirits that controlled the medium at the first sitting with Mr. Dixon came to substantiate the evidence that they really controlled the local medium (Mr. Hodson), at the sittings that were held prior to his lecture against spiritualism.

LYCEUM JOTTINGS

TRY AGAIN.

KING BRUCE of Scotland flung himself down
In a lonely mood to think;
True, he was monarch, and wore a crown,
But his heart was beginning to sink;

For he had been trying to do a great deed—
To make his people glad;
He had tried and tried, but couldn't succeed;
And so he became quite sad.

He flung himself down in low despair,
As grieved as man could be;
And after awhile, as he pondered there—
"I'll give it all up," said he.

Now just at the moment a spider dropped,
With its silky, filmy clue;
And the king in the midst of his thinking, stopped
To see what the spider would do.

'Twas a long way up to the ceiling-dome,
And it hung by a rope so fine,
That how it could get to its cobweb home
King Bruce could not divine.

It soon began to cling, and crawl
Straight up, with strong endeavour;
But down it came with a slippery sprawl,
As near to the ground as ever.

Then up it ran, not a second to stay,
Or to utter the least complaint,
And it fell still lower, and there it lay,
A little dizzy and faint.

Its head grew steady—again it went,
And travelled a half-yard higher;
'Twas a delicate thread it had to tread,
And a road where its feet would tire.

Again it fell, and swung below,
But again it quickly mounted;
Till up and down, now fast, now slow,
Nine brave attempts were counted.

"Sure!" cried the king, "that foolish thing
Will strive no more to climb,
When it toils so hard to reach and cling,
And tumbles every time."

But up the insect went once more,
Ah me! 'tis an anxious minute;
He's only a foot from his cobweb door,
Oh, say, will he lose or win it?

Steadily, steadily, inch by inch,
Higher and higher he got;
And a bold little run, at the very last pinch,
Put him into his native cot.

"Bravo, bravo!" the king cried out,
"All honour to those who *try*;
The spider up there defied despair;
He conquered, and why shouldn't I?"

And Bruce of Scotland braced his mind,
And gossips tell the tale,
That he tried once more, as he tried before,
And that time did not fail.

Pay goodly heed, all ye who read,
And beware of saying "I can't";
'Tis a cowardly word, and apt to lead
To Idleness, Folly, and Want.

Whenever you find your heart despair
Of doing some goodly thing,
Con over this strain, try bravely again,
And remember the Spider and King.

—*Eliza Cook.*

THE upright, honest-hearted man,
Who strives to do the best he can,
Need never fear the Church's ban
Or hell's perdition;
For God will need no special plan
For his salvation.

The One who knows our deepest needs
Recks little how man counts his beads;
For righteousness is not in creeds
Or solemn faces,
But rather lies in kindly deeds
And spiritual graces.

—*Lizzie Doten.*

CHRONICLE OF SOCIETARY WORK.

ACCRINGTON. 26, China Street.—Mr. Walsh gave good addresses. Afternoon, "The Evidential Value of Modern Spiritualism." Evening, "The Plagues of Egypt." He said if the Egyptians had the plagues of frogs, lice, locusts, &c., it was through uncleanness, &c., and not through the vindictiveness of God, who was all love. Good clairvoyance.—J. H.

BATLEY.—Mrs. Craven's afternoon subjects were "Blessed are the pure in heart, for they shall see God" and "No man hath seen God at any time"—seemingly contradictory statements, but they were shown in their true light. Evening, six subjects from the audience were handled in a satisfactory manner, even our severest critics admitted they had had an intellectual treat. All seemed satisfied. We hope to have her again soon.—J. P.

BIRMINGHAM. Oozells St. Board School.—Mr. Brown (late of Manchester, now of Birmingham) delivered a trance address on "Spiritualism." Outsiders looked upon spiritualism as a fraud and delusion, but he invited such persons to attend our meetings regularly. Theologians stated that only evil spirits could return, the good ones were too much engaged in playing harps, &c. This, he said, was a delusion. More good than evil ones returned, and if all led good lives while on earth there would soon be no evil spirits to return. We regret the lecture was given to such a small audience. Hoping we shall have the pleasure of hearing Mr. Brown much oftener.—W. Jennings, sec., Spring Cottage, Lodge Road, Harborne, near Birmingham. [We have not been supplied with nor requested to insert particulars for the "services" column. You do not say what time you meet. Pleased to hear from you, and wish you success. Kindly write on one side of the paper only.—E. W. W.]

BLACKBURN. Old Grammar School (opposite St. Peter's Church). Miss Blake's control for the first time addressed a Blackburn audience. Subjects—afternoon, "Why is death feared?" evening, "Why does a spiritual world exist?" Both were treated in a plain and telling manner, especially the afternoon one. Her special feature was her clairvoyant powers, which drew forth from many the subdued acclamation, "Good." The numerous accurate descriptions given will force the recipients to own that the power which she and many others possess is wonderful. It is hoped she may have strength to keep on her mission, and succeed in making more converts to our cause.

BOLTON. Bridgeman Street Baths.—Mr. Rooke spoke on "The Creation of the World," chosen by the audience. In ages gone by people had very limited conceptions of the extent as well as the formation of the world. They supposed the earth to be the great central body, created some 6,000 years ago. We cannot tell the exact period of the earth's formation, not being alive at that time. But there are thousands of worlds, which have existed hundreds of millions of years. Only look back to the time of the world's youth—of those incalculable forests, which became coalfields; of those accumulated shells, which became mountains of limestone, marble, and chalk; and all science leads us to the conclusion that the earth is very old, and was formed by one grand Universal Power, which had for its aim the happiness of its inhabitants, whose intellects should be illuminated by spiritual intelligence to prepare them for a more beautiful plane of existence, where death is not, and progression is the rule. Evening subject, "The Work of Angels."

BRIGHOUSE.—Afternoon: Mr. J. Armitage took three subjects from the audience, and five subjects were sent up in the evening, which the guides dealt with in a very able and pleasing manner. A large audience in the evening went away much pleased.—D. R.

BURNLEY. Hammerton Street.—Mrs. Clegg, of Burnley, and her guides gave a very homely and interesting discourse on "Spiritualism, and what it Teaches." She also gave clairvoyant descriptions, several recognized. Mrs. Brown gave a short address in an earnest manner, very much appreciated by the audience. In the evening the guides of Mrs. Clegg discoursed on "Taking Care of our Bodies," showing that it was quite essential to do so, not only for our comfort here, but for our development spiritually here and hereafter. Clairvoyant descriptions, mostly recognized.—R. J.

BURNLEY. Trafalgar Street.—We had Mr. Hoole, who has made marked improvement lately, and whose efforts were appreciated by nice, sympathetic audiences. Short addresses were given on "The Dawn of Light" and "The Development of Man," followed by really excellent psychometry. Several diseases were successfully diagnosed, and recipes given.—W. R. C.

BYKER.—Mr. Wm. Walker lectured on "Immortality of the Soul," in a praiseworthy manner. It was a treat to all.

CLECKHEATON. Oddfellows' Hall.—Afternoon: Mr. Wright's guides took for their subject, "Sunshine and darkness," which was well handled. They talk about heaven, but it was heaven in our place at night, to hear the guides handle the following subjects: "How is it you do not believe in the Bible?" "Was Adam the first man?" "Is Spiritualism on the increase or the decrease throughout this country?" "The fall from Paradise." "Did God inspire Moses to write the 38th Chapter in Genesis?" "If God made the world, who made its hells and heavens?" I think the orthodox people present will have got their eyes opened.—W. H. N.

COLNE.—Afternoon: Mr. Rowling gave his experience of how he became a spiritualist. Evening: "The philosophy of the future life." Fair audiences.—J. W. C.

DARWEN.—Miss Walker's subjects were, afternoon: "Life and death." Evening: "This our world and its intelligences;" also psychometry and clairvoyance very good.—W. A.

DEWSBURY. Vulcan Road.—Afternoon: Miss Patefield's controls spoke on "Charity" to a very nice audience. Evening: Subject, "Religion." Many strangers present. I am of opinion that Miss Patefield made her mark in Dewsbury. Many inquiries were made as to when she would be here again. Apparently this new but true religion has impressed them. We hope they will come again.—J. R.

EXETER. Longbrook Chapel.—Rev. C. Ware's subject was "The beautiful life beyond." Reading Judge Edmonds' experience of visions of the life beyond as a modern description, and as Biblical or ancient experiences, quoting "In my father's house are many mansions," "I heard the voices of harpers harping with their harps," and how another's experience was recorded as being "Caught up in paradise and heard and saw what it is impossible to repeat." This sort of thing has

been seen and heard at all periods of the world's history. But if we want to have an idea of the beautiful life beyond it is only to take the very best of life's pleasures here as typical of what is to be in the summer-land of the future.—R. S.

FRELLING.—In the absence of Mr. McKellar, Messrs. Wilson and Wright ably officiated to a large audience. Sunday, Jan. 12th, election of officers. Mr. J. Hall, president; Mr. Wilson, vice-president; Mr. Isaac Wilson, financial sec.; Mr. W. Winlowe, treasurer; J. Dobson, sec.

GLASGOW.—Mr. J. McDowall read a paper upon his "Philosophy of the Universe," which he thoroughly understands, but finds difficult to make others comprehend. It produced an interesting discussion. Evening, Mr. David Anderson gave a trance address, greatly appreciated, upon "The reversing of states in the spirit, as illustrated in the parable of Dives and Lazarus." Every one found their natural level in the spirit, and the change was often ludicrous. One Peter Carnelly, a ghost of Irish origin, controlled at the close, and suggested that if the great and noble of the physical sphere could be seen as they really are in spirit, it were better than volumes of mere talk.—R. H.

HALIFAX.—Monday, January 13th, Mrs. Green's address on "Spirit Control and Spirit Identity," was much appreciated by a full audience. Good clairvoyant descriptions, some, not remembered at the time, have been since recognized. Jan. 19th, Mrs. Burchell did excellent service in place of Mrs. Butterfield, who is indisposed. Afternoon: subject, "Jesus wept." Showing how the angels weep at times for the wrongs committed in this life. She urged all to remember, when about to commit a wrong, that living witnesses, though unseen, not only see but feel the injustice of it, as though it had been done to them. Evening subject, "The Need of the Time," was powerfully dealt with, showing that spiritualism alone could fill the vacancy which was found in orthodox teachings. All seemed thoroughly pleased and the room was crowded. A large number of clairvoyant descriptions, practically all recognized.

HECKMONDWIRE. Thomas Street.—Jan. 19th, Mr. Milner gave good discourses. Fair audience.

HEYWOOD. Sunday, Jan. 19th, afternoon Mr. Allanson discoursed on "Religious Intolerance," evening on "Immortality of the Soul." Subjects were well handled, and on questions being invited, none were forthcoming. We shall be glad to have him again before long.—J. W.

HUDDERSFIELD. Brook Street.—The inspirers of our esteemed friend Mrs. Wallis have done nobly to-day. Large and intelligent audiences. The subjects were, "Spiritualism: Destroyer or Builder," and "Demand and Supply, spiritually considered." The evening address was magnificent, delighting every one. There was a marked improvement in the musical part of the service, the singing being excellent.—J. B.

KRIGHLEY. Assembly Rooms.—Afternoon: Mr. Johnson took subjects from the audience (God, Man and the Devil, and Charity), which were very ably handled. Evening subjects, "Whence and Whither Bound?" and the best ways of development were explained very satisfactorily. We shall be glad to hear him again. We want more speakers like him. Social gathering of members, friends, and local platform speakers on Thursday evening. An excellent knife-and-fork tea was provided by the lady members, about 100 sitting down to tea. The musical part of the programme was under Mr. and Miss Heaton's management. Miss H. Clegg sang with great success; Mr. Edmund Carter and Mr. Sam Foulds sang two solos each very sweetly; Miss Pickles gave a recitation in good style; Mr. T. Waddington, who was accompanied on the piano by Mr. J. Ramsden, sang three humorous songs with great success.—R. H. H.

LEEDS. Psychological Hall.—Mrs. Smith's guides lectured afternoon and evening. In the evening questions were taken from the audience, and the interest manifested was deep and absorbing. Good clairvoyant descriptions, with correct surnames to two of them. A very good attendance. Annual meeting, Thursday, Jan. 16th. The following officers were elected: President, Mr. Craven; vice-president, Mr. Lee; treasurer, Mr. Lawson; steward, Mr. Wakefield; hon. sec., Mr. Atkinson. All the officers are in sympathy with each other, and are earnestly desirous of working the society into a better reputation than it has been for some time past. All friends are cordially invited, and will receive a hearty welcome.—H. A. Atkinson, hon. sec., 6, Recorder Street, Beckett Street, Leeds.

LIVERPOOL.—Mr. J. J. Morse lectured in his usual lucid and instructive style, dealing with following subjects: morning, "The Warfare of the Flesh." Evening, "Satan the Saviour of the World, or a Spirit's interpretation of the Fall." Both subjects were worked out in an admirable manner, and highly appreciated by the audiences, as manifested by the frequent bursts of applause. Monday evening, questions from the audience, all of which were dealt with in a truly logical and philosophical manner.—N. R. Maginn, sec., 14, Daulby Street.

LONDON. 245, Kentish Town Road.—Evening, no medium engaged. Very poor attendance. Mr. W. Wallace, the pioneer, called in by chance, then we had table movements, writing, and one lady was influenced. Mr. Wallace in the trance state spoke of the many mansions in the spirit world, with a description of the home of the presiding spirit. A very enjoyable evening.

LONDON. 24, Harcourt St., Marylebone.—Evening, Mr. Rodgers discoursed on "Come with us, and we will do thee good" to a very intelligent and appreciative audience, which gave much satisfaction.

LONDON. Assembly Rooms, Beaumont Street, Mile End.—Mr. Hopcroft delivered an interesting address upon "Mediumship." He advocated the formation of classes for the development of mediums, and for the purpose of obtaining knowledge concerning the training and development of all who showed they were possessed of mediumistic gifts. Many questions were asked concerning self-development, showing deep interest in the subject.

LONDON. Notting Hill Gate. Zephyr Hall, 9, Bedford Gardens, Silver Street, W.—Evening: "How is Spiritualism to benefit Humanity?" was ably treated by Mr. J. A. Butcher's guides, who explained that it would, if thoroughly understood, and followed, uplift the soul, and man could serve both God and Mammon by putting into action the principles which spiritualism taught. The guides advocated that every one should examine his own soul more, and by attending to its wants could benefit himself and those with whom he came in contact. The lecture was appreciated. A reply to a letter of consolation, from Mrs. Tomlin, per Mr. C. T. Tomlin, was read. We shall commence

on Sunday next, at 11. A series of addresses on "Spirit Communion: How to cultivate it." All inquirers welcome. Discussion after each subject treated.—P. S.

LONDON. Peckham. Winchester Hall, 33, High Street.—We are sorry for the sake of the children that their anniversary services should have had such an enemy as the weather proved last Sunday. It thinned our attendance, but while it damped the coats of those who braved the storm, it did not damp enthusiasm. The services were hearty and well sustained. The musical readings could, with advantage, we think, form part of our services more frequently. Our philosophy and teachings are beautifully set forth, and the singing forms a pleasant relief to the ordinary reading. Some good recitations were given by the children, and the addresses by Mr. A. M. Rodgers, in the morning, and Mr. W. O. Drake, Mr. White (of Marylebone Lyceum), and Mr. Wortley, at the evening meeting, received due appreciation. Mr. J. Johnson presided.—W. E. L.

MANCHESTER. Psychological Hall.—Mr. Pemberton gave very effective discourses. Afternoon: "Is Man a Progressive Being?" tracing his gradual progress from the remote ages of the past. Evening: "The Evolution and Revolution of Spiritualism upon Humanity" was dealt with, demonstrating most clearly the evolution and expansion of man's ideas, by and through the spread of spiritualism.—J. H. H.

MANCHESTER. Tipping Street.—Saturday Evening, Mr. J. S. Schutt's control "Ned" gave "A Happy New Year to all, and many happy returns." We had a grand address, full of sketches of his material life, and good common sense. All went home pleased with the evening's entertainment. Sunday, 19th: Afternoon, Mr. Schutt answered questions, and took for his evening subject, "The Possibilities of Man." From this subject we had a most excellent lecture, showing us what it is possible for man to accomplish. All seemed well satisfied. A full hall. Mr. Lawton presided.—W. H.

MANCHESTER. Geoffrey Street Hall, off Stockport Road.—Tuesday, January 14: Invocation, Miss McMeekin. Mr. W. Lamb answered questions. Thursday: Invocation, Miss McMeekin. Also a short address on "The Teachings of Jesus." Mr. Jas. Lamb gave clairvoyance. Mrs. Richardson, poetry. Benediction by Cato. Pleasant evenings.

MONKWEARMOUTH. 3, Ravensworth Terrace.—Jan. 19th: Evening, Mr. Wilkinson, of South Shields, spoke on the "The Unseen World," which was much appreciated by a large audience.—G. E.

NELSON. Leeds Road.—Mr. A. D. Wilson's afternoon subject was "Faith, Hope, and Charity." Evening: "The salvationists' interrogation, Are you saved?" which formed one of the most interesting lectures we have had for a long time. I am sorry I cannot do it justice. Everybody seemed pleased. Fair audiences.—J. W.

NEWCASTLE. Cordwainers' Hall.—A good audience came to hear the account of "The post mortem experience of a celebrated Wesleyan minister," in manuscript, to have been read by Mr. W. H. Robinson, but who unfortunately was taken ill, and so passed the pleasing duty on to the writer.—B. H.

NOTTINGHAM.—Evening meeting well attended. The chairman, Mr. Yates, read the account of the release of Peter from prison by angelic power, pointing out the parallel in the manifestations of the present day. The guides of Mrs. Barnes then asked, "What is Spiritualism?" and dwelt upon the modern gospel in its various aspects, showing its adaptedness to the condition of the world, the comfort and hope of its message, and the glorious destiny it revealed to man, giving him loftier thoughts of heaven and the Father of all. The tunes selected contributed by their sweetness to render the influence harmonious and helpful. Friends remained for the after circle, of which I have not heard the result. It will be held each Sunday evening, time permitting. Admission by members' tickets only. Mr. Wyldes on Sunday next. Tea on Saturday at 5-30. Morley Hall, "No. 4" room. Tickets 6d.—J. W. B.

NORTHAMPTON. Oddfellows' Hall, Newland.—Evening: A large audience listened with great earnestness to short addresses given by our local medium, Mrs. England. I have for some time thought the same as our Plymouth brothers, that if our local mediums would close their circles on Sundays and all pull together, we should soon make rapid progress, as there are hundreds of inquirers seeking for light, more light.—W. F. W.

NORTH SHIELDS. Camden Street.—Mr. W. Murray's address was on his experience previous to becoming a spiritualist, which proved to be very interesting. Quarterly meeting after service, on Sunday, January 26.

NORTH SHIELDS. 41, Borough Road.—Mr. G. Forrester gave a powerful address on "Spiritualism," which was listened to with rapt attention by a large and appreciative audience. The discourse was admitted to be an intellectual treat.—C. T.

OLDHAM (Mutual Improvement).—Mr. G. F. Ashby, optician, of Henshaw Street, gave a lecture on the eye, entitled "The laws of light, and how we see." He said though the eye was a little object, it was a very big subject. Although we could measure light, we could not comprehend what it really was. It travelled at the rate of 200,000 miles a second, and its velocity, acting on the retina of the eye, produced vibrations which gave us the sensation we know as light. He treated the photographer's camera as analogous to the eye, it being the nearest approach to the action of the eye. He illustrated his lecture with drawings of the formation and structure of the eye, clearly showing how the ciliary muscles contracted and expanded according to the range of vision. He advised us how to preserve our sight—never to sit reading opposite the light, but to let it fall over the shoulders; also reading in a railway carriage was detrimental. Many questions were answered with satisfaction. The usual thanks closed the proceedings.

OPENSHAW.—Mrs. Green lectured in the morning on "The Spirit's Birth." In the evening, "Is God everywhere?" Very good audiences, about 500 at night. She also named a baby, which gave general satisfaction.—J. D.

PENDLETON.—Mr. J. B. Tetlow gave most interesting lectures on "Keep to the Right," and "The Law and Use of Prayer." The evening lecture was exceedingly good, each closing with psychometry. Through the day about twelve tests were given, every one being correct, which speaks well of our friend, Mr. Tetlow, and his work. Monday, Jan. 20, Mr. G. A. Wright gave a lecture on "Love, Courtship, and Marriage." Closing with psychometry.—T. C.

RAWTENSTALL.—Mr. G. Smith gave very good discourses. Subject: Afternoon, "Parasites and their uses." Evening, "Did God harden Pharaoh's heart?" Very successful psychometry after each service.

SALFORD.—Afternoon: Mr. Crutchley gave a good pointed address on Spiritualism. Three persons asked questions. One spoke on the Deity, which led to a discussion. Evening: Mr. Clark's lecture on "What is God, who is He, and where is He?" showing in what relation we stood to God, and that God was to be seen in all things, exhorting all to think deeply about the subject. Mr. Crutchley asked all to take a lively interest in our Lyceum work of training the children in the way to benefit themselves and the cause.—D. J. C.

SCHOLMS.—Afternoon: Mr. Marshall spoke well on "The Spiritualism of the Bible." Evening subject: "Are Spiritualism and Orthodoxy harmonious?" Mrs. Marshall gave satisfactory clairvoyance in the afternoon.—J. R.

SHIPLEY. Assembly Rooms, Liberal Club.—Afternoon: Mrs. Benison's guides spoke very nicely on "If a man die can he live again?" Moderate audience. Evening subject: "Behold, we bring you glad tidings upon this earth," treated in a manner which gave great satisfaction. Very good clairvoyant descriptions. Twenty described, sixteen recognised. A good and attentive audience.—C. G.

SOUTH SHIELDS. 19, Cambridge Street.—The guides of Messrs. Griffiths and Forster officiated and an enjoyable meeting ensued. 17th, usual developing circle. 19th, evening, Mr. Jas. Clare lectured on "God and Chance," showing in a scientific manner that nothing takes place by chance, and all has one natural course of development, and also that all things live, and there cannot possibly be any death.—D. P.

SOWERBY BRIDGE. Hollins Lane.—At 8-30, Mr. J. Sutcliffe presided. Mr. Campion said that, as it was his first appearance here he could not do better than give a short outline of his life and labours, and the why and wherefore of his adherence to spiritualism, showing what a struggle it had been to break from the bondage of the creeds. During the whole course of his labours as a preacher and exponent of theology he had never understood the true significance of religion until he entered the ranks of spiritualism, and his earnest prayer was that he might long be spared the health and strength to spread its truths.—J. D.

TYNE DOCK.—Wednesday, 15th instant, Mr. J. Curry devoted the evening to character reading by the aid of psychometry, which was given in a manner that gave great satisfaction. Sunday morning, Mr. Curry discoursed on "Re-incarnation proven through the law of deduction," after which Messrs. Grice, Wilkinson, and Graham spoke against the subject as taught by the Theosophists.—J. G.

WHITWORTH.—We had addresses through Mr. Plant, afternoon subject, "The Winds, from whence and whither?" Evening, "The earth life and spirit life of the guide," also "Liberty and Bigotry." Poems were given from words selected by the audiences, and a few clairvoyant descriptions at each service.—J. H.

WIBSKY.—Afternoon, Mr. Bloomfield's guides spoke on "But covet earnestly the best gifts," and at night on "What benefit is gained by Spiritualism over any other doctrine that is taught?" he gave great satisfaction to the questioner. Mrs. Metcalfe's guides gave 17 clairvoyant descriptions, 14 recognized. Mr. Bloomfield's guides gave three descriptions in the afternoon, which were recognized.

WISBECH.—Usual monthly open meeting, which was very interesting. Our president (Mr. Weaver) being unwell, Mr. Whitehead ably presided and gave his experience as a spiritualist. Messrs. Cobby, Leggett, and Mrs. Whitehead also took part. Next Sunday at 6-30, Mr. Burns on "Spiritualism of St. Paul and that of to-day." Saturday, social at 8. Sunday at 11 a.m., conference.—W. U. H.

YEADON. Towns Meeting Room.—Jan. 18th: At a tea meeting to celebrate the opening of our rooms, upwards of fifty sat down to a substantial tea given by friends. An excellent phrenological entertainment was given by Mr. G. Wright, varied by songs and recitations. It was a complete success. Jan. 19th: Mr. and Mrs. Hargreaves gave instructive addresses and clairvoyant descriptions; twelve given, all recognized (eleven names all correct). Great praise to Mrs. and Mrs. Hargreaves by the overcrowded audience.—A. C.

RECEIVED LATE.—Macclesfield: Jan. 12, able discourses by our respected advocate, Mrs. Wallis. Jan. 19th, Mrs. Groom gave stirring addresses on "Light, more light," and "A new gospel I teach you." Both ladies gave recognized clairvoyant descriptions.—W. A. [Please send your address.—E. W. W.] Bradford (St. James): Mr. Wyldes lectured to rather poor audiences, in his usual vigorous style, followed by poems, &c.—A. P. Leicester: Miss Westley's guides answered the question, "Where are the dead?" urging all to work out their salvation this side the grave.—T. G. Sunderland: Mr. Westgarth gave an interesting lecture on "Does the spirit ever lose consciousness of this world in its eternal progression?"

THE CHILDREN'S PROGRESSIVE LYCEUM.

BRIGHOUSE.—Invocation by Mr. Blackburn. Attendance, 47; visitors, 3. Marching and calisthenics well done. Mr. Marshall, of Halifax, again drilled—the senior scholars first, afterwards the juniors, while the seniors had a lesson on phrenology from Mr. Widdop in the class-room. We are now in a very favourable position again, and we hope the senior scholars will make it convenient to come every Sunday morning.—J. H.

BURNLEY. Hammerton Street.—Attendance, 76; officers, 14; 1 visitor. Marching and calisthenics led by Mr. Mason. Groups formed for classes. We are improving every Sunday. The guide of Harris Woodward closed with invocation.—A. J. W.

CLECKHEATON.—Present: 28 scholars and 3 officers. Invocation by Mr. Blackburn, afterwards he read from the Manual.—A. S.

HECKMONDWIKE.—Present: 35 scholars and 5 officers. Invocation by Mr. H. Ogram. Recitations by Mr. T. Crowther and W. Crowther, both excellently given. Marching, calisthenics, chain readings, &c. A very good session. On Monday, the 15th instant, a coffee supper was held for the benefit of the Lyceum, and proved fairly successful. We hope it will continue in its progression.—B. K.

HUDNERSFIELD. Brook Street.—Again a good attendance and excellent influence. Some time was taken up in allocating the various groups. The readings, marching, &c., were very well gone through. We are still adding new names to the register.

HUDDERSFIELD. John Street.—Attendance still increasing. If we were a little more punctual, if the singing had been a little heartier, and the exercises had been smarter, then it would have been better, but we are improving. An enjoyable session. Lessons: (1) on "Natural History of Shells"; (2) "Spiritualism for the Young"; (3) Liberty Group, "Astronomy."—S. A., sec.

LEICESTER.—Children 37, officers 6, visitors 2. We were delighted to receive news from our old friend Mr. Young (our late conductor), and the children broke out into a right hearty clap of hands on hearing of his well being. We should all be pleased to see his dear old face again, and family. Our friend Mr. Sainsbury (assistant conductor) was with us during the practices for our service of song, which will take place in February. Remainder of programme as usual.—T. T.

LIVERPOOL. Daulby Hall.—Attendance: Officers 11, children 42, visitors 11. Recitations by Lillie Adamson, Henrietta Hendry, Eva Love, and Frank Chiswell. A good session, and much enjoyed. The children enter heartily into the exercises, and nothing is allowed to get wearisome, consequently their interest never flags.—"Mas."

LONDON. Notting Hill Gate.—We are doing well. Attendance was 16, including visitors. Musical readings, chain recitations, calisthenics, etc., were gone through in good form, and great interest was manifest amongst the children. Groups were formed. Mr. C. White kindly assisted us.—P. S.

LONDON. Marylebone.—Conducted by Mr. Lewis and Miss Smythe. Attendance 20. Recitations by Miss White, Lizzie and Ettie Mason; reading by Mr. A. Collins. Marching and calisthenics much admired by visitors. C. White, conductor.

NEWCASTLE-ON-TYNE.—1a, Fourth St., Bensham Rd., Gateshead.—A good attendance. Programme as usual. Marching and calisthenics were well gone through. Owing to the singing lessons, there were no recitations by the children. Mr. Kerr again ably conducted the singing; and in time it will be found to be a very great help.

NOTTINGHAM.—A good muster, several visitors, and four new members were enrolled. The programme was large and well performed. Owing to our giving prize tickets we have a larger supply than we can find time for. The marching was not so good as usual. Liberty group received a lesson on "Astronomy" from Mr. Burrell, which was appreciated and will be continued next Sunday. Lake group learnt some of the uses of literature from Mr. Long. Will all members turn up at 2-30, please? Visitors will enjoy a pleasant afternoon if they will come and see us. Their children will be extra welcome.—E. J. O.

OLDHAM.—Morning, very good attendance, conducted by Mr. W. Meekin, responses gone through very well. Discussion class, "Theory of Progression." A number of visitors took part in the subject. Afternoon, the lyceumists are coming better now than they have in the past.—T. T.

PENDLETON.—Morning: Present, 31 scholars, 12 officers. Invocation by Mr. Pellowe. Usual programme. Recitations by Lilly, Emily, and Ben. Clarke, George Ellis, Jane Fogg, and Elizabeth Tipton; reading by Sarah Armstrong. Duets by George Ellis and Ed. Clarke, George Ellis and Ben. Clarke, Jane Fogg and Polly Armstrong. Classes: Afternoon, Miss Alice Barrow opened and closed session with prayer. Usual marching. Recitations by Rebecca Poole, George Ellis, Lilly, Emily, and Ben. Clarke. Mr. Pellowe, conductor.—H. J. D., sec.

SALFORD. Southport St.—Morning: Present, 16 scholars, 7 officers, and 3 visitors. Invocation by Mr. Heggie. Marching and calisthenics. Part-song by Misses H. Hunt and A. Cookins, and Masters R. Barrow and J. Heggie. Mr. Blake spoke on the Lyceum, and hoped the prizes that were being offered would induce the scholars to be attentive and attend regularly. Afternoon: Present, 28 scholars, 7 officers, and 3 visitors. Invocation by Mr. Clarke. Recitation by Ada Cookins. Mr. Hunt was unable to give his address on "Phrenology," through illness. Both sessions were closed by Mr. Joseph Moorey, to whom great praise is due for the able manner in which he conducts the Lyceum, and from which good results must follow. Officers: Conductor, Mr. Joseph Moorey; assistant conductor, Mr. Walter Bacon; secretary, Miss M. J. Barrow; treasurer, Miss H. Hunt.

SOUTH SHIELDS. 19, Cambridge St.—A fair attendance of children, and 4 visitors. In the absence of the conductor Mr. Forster kindly officiated. Exercises gone through in the usual good style, including recitations, and songs by scholars being exceedingly well given. The chain recitations were rendered, also the musical readings. Closing hymn and benediction by Mr. Forster.—F. P.

SOWERBY BRIDGE.—Jan. 12th: Morning attendance 41, conductor, Miss Sutcliffe. Musical reading, arranged by the conductor, was replete with noble expressions. Conductor for calisthenics, Mr. A. Sutcliffe. Afternoon: Attendance 44. Mrs. Greenwood led. Conductor for calisthenics as in the morning. Miss Howarth led the mutual improvement class, and gave an interesting reading. Jan. 19th: Two sessions led by Mrs. Greenwood in her able manner; excellent musical readings. Morning: Attendance 43, afternoon 51. Mr. Champion gave a pleasing address in the afternoon. Calisthenics led by Mr. A. Sutcliffe, the duty of conductor having rested rather heavily upon him of late, owing to the illness of his fellow conductor, Mr. C. Rowson, whom we wish a speedy recovery.—M. S. L.

LATE CENSUS RETURNS.

Batley: 32 members; average attendance, 130; local mediums, 4; circles, 4. Cor. Sec., Mr. J. Pawson, 6, Norfolk Street.—Bolton: 28 members; attendance, 50; 4 mediums. Sec., Mr. J. Pilkington.—Liverpool: 100 members; average attendance, 200. Sec., Mr. J. Russell, Daulby Hall.—Sowerby Bridge: 70 members; average attendance, 100. Sec., Mr. L. Dixon, 61, Syke Lane. Lyceum—80 members; attendance, 66; mediums, 8; circles, 5. Sec., Miss Thorp, Glenfield Place, Warley.—Tyldesley: 19 members; attendance, 40; mediums, 3; several circles.

A friend writes that he does not think the Openshaw census returns convey a correct impression. There were 89 members in 1888, 28 new members were added in 1889, four left for Stockport society, one for Pendleton, one passed away and 26 left for other causes, which leaves 85 members on the books. None have been lost to spiritualism. A few new members were admitted on Sunday and it is hoped there

will soon be a large increase. [The report was forwarded to us in the usual way. We hope the 26 who left "for other causes" will rally round again and aid the work and the workers.—E. W. W.]

PROSPECTIVE ARRANGEMENTS.

PLAN OF SPEAKERS FOR FEBRUARY, 1890.

YORKSHIRE FEDERATION OF SPIRITUALISTS.

- BATLEY CARR (Town Street): 2, Mr. Armitage; 9, Mrs. Ingham; 16, open; 23, Mr. H. Crossley.
- BATLEY (Wellington Street): 2, Mrs. Berry; 9, Miss Harrison; 16, Mrs. Connel; 23, Mrs. Hoyle.
- BRETON (Conservative Club, Town Street): 2, open; 9, Mrs. W. Stansfield; 16, Mr. Newton; 23, Mrs. Berry.
- BINGLEY (Wellington Street): 2, Mr. Clayton; 9, Mrs. Jarvis; 23, Mrs. Mercer.
- BRADFORD (Little Horton Lane, Spicer Street): 2, Mrs. Murgatroyd; 9, Miss Patefield; 16, Mr. Champion.
- BRADFORD (Milton Rooms, Westgate): 2, Mr. Hepworth; 9, Mr. Rowling; 16, Mrs. Craven; 23, Mrs. Swindlehurst.
- BRADFORD (Otley Road): 2, Mr. Hopwood; 9, Mrs. Craven; 16, Mr. Moulson; 23, Mrs. W. Stansfield.
- BRADFORD (St. James's): 2, Mr. Victor Wyldes; 9, Mr. Parker; 16, Service of Song.
- DEWSBURY (Vulcan Road): 2, Mrs. Hoyle; 9, Mr. Armitage; 23, Mr. Fillingham.
- HALIFAX (1, Winding Road): 2 and 3, Mr. J. B. Tetlow; 16 and 17, Mr. Schutt; 23 and 24, Mrs. Ingham.
- LEEDS (Institute, 23, Cookridge Street): 2, Mrs. Craven; 9, Mrs. Butler; 16, Mr. Clayton; 23 and 24, Mr. Schutt.
- MORLEY (Mission Room, Church Street): 2, Mr. Rowling; 9, Mr. H. Crossley; 16, Mr. Gee; 23, Mrs. Jarvis.
- PARRGATE (Bear Tree Road): 2, Mr. Champion; 9, Mr. S Featherstone; 16, Mr. H. Crossley; 23, Mr. T. H. Hunt.
- WEST VALE (Green Lane): 2, Mr. H. Crossley; 16, Mr. Hopwood; 23, Mrs. Dickenson.

- BACUP: 2, Mr. G. Smith; 9, Mrs. Wallis; 16, Miss Walker; 23, Mr. Johnson.
- BLACKBURN (Old Grammar School, opposite St. Peter's Church): 2, Mrs. Gregg; 9, Mr. J. B. Tetlow; 16, Mrs. Green; 23, Mrs. Craven.
- BRADFORD (Ripley Street): 2, Mrs. Riley; 9, Service of Song; 16, Miss Harrison; 23, Mr. Hopwood.
- BRIGHOUSE: 2, Mrs. Connell; 9, Mrs. Baley; 16, Mrs. J. M. Smith; 23, Mrs. Riley.
- COLNE: 2, Mr. Lomax; 9, Mr. Swindlehurst; 16, Mrs. Gregg; 23, Mrs. Stair.
- IDLE: 2, Miss Myers; 9, Mr. T. Espley; 16, Mrs. Beardshall; 23, Mrs. Rushton.
- KEIGHLEY (Assembly Rooms): 9, Mr. Schutt; 16, Mr. Ringrose; 23, Miss Patefield.
- LANCASTER: 2, Mr. Swindlehurst; 9, Mrs. Green; 16, Local; 23, Mr. Hepworth.
- LEICESTER: 2, Professor Seymour; 9, Mrs. Barnes; 16, Mr. Bailey; 23, Mr. Hutchinson.
- MANCHESTER (Tipping Street): 2, Mr. H. Boardman; 9, Miss Walker; 16, Mr. W. Johnson; 23, Mrs. E. H. Britten.
- NELSON: 2, Mr. Hunt; 9, open; 16, Mr. Hepworth; 23, Mr. Rowling.
- NOTTINGHAM: 2, Mrs. Barnes; 9, Mrs. Groom; 16, Mrs. Barnes; 23, Mr. McDonald.
- OLDHAM: 2, Mr. W. Johnson; 9, Mrs. Gregg; 16, Mr. J. B. Tetlow; 23, Mrs. Groom.
- PENDLETON: 2, Mr. Wheeler; 9, Mrs. Stansfield; 16, Mr. Wallis; 23, Mr. Tetlow.
- ROCHDALE (Regent Hall): 2, Circle; 9, Mr. Newell; 16, Miss Patefield; 23, Mr. Plant. Wednesday, at 7-30, Public Circle.
- SCHOLES: 2, Mrs. Bentley; 9, Mrs. Wrightson; 16, Mrs. Clough; 23, Miss Parker.
- SHIPLEY: 2, Mr. J. W. Boocock; 9, Mr. and Mrs. Hargreaves; 16, Mrs. Murgatroyd; 23, Mr. J. Lund.
- WIBSEY: 2, Mr. Milner; 9, Mrs. Ellis and Roberts; 16, Mrs. Bennison; 23, Mrs. Metcalf and Mr. Bloomfield.

BRADFORD. St. James's.—Correction. Our Service of Song will be given on Sunday, the 16th of February, the date being altered to allow a speaker to be planned.

BRADFORD. Lyceum, Lower Ernest St., near St. James's Market.—Sunday, Feb. 9, at 2-30: Lyceum open session; at 6-30: Service of Song, "Rest at Last" (by special request), by the children's Lyceum. Collections in aid of church fund.

COLNE.—Secretary, Mr. T. Mellor, 4, Back Green Street, Colne Lane.

HECKMONDWIKK.—Speakers and others please note. Correspondence for the society must be addressed to J. Collins, secretary, Carr Street; for the Lyceum, to Mr. B. Kilburn, Milton Square, High Street.

HECKMONDWIKK.—The Spiritualist Amateur Society will have a ham tea and miscellaneous entertainment, in the society's rooms, Thomas St., Saturday, Feb. 15, consisting of songs, solos, duets, recitations, and a humorous dialogue, entitled "A Sprig of Holly," concluding with a very laughable sketch entitled "The Black Barber." Both pieces are by permission of the publishers (Abel Heywood and Son) and the authors (Messrs. Henry Dacre and J. Barnes). Tea and entertainment 9d. each; after tea, 3d. Tea at 4-30, entertainment 7-30 p.m. The above society is open for engagements to any other society who wish for their services. Terms: Expenses only. Address—G. H. Clegg, sec., Millbridge, Liver-sedge.

IDLE: 2, Back Lane.—Feb. 1, Mr. Hargreaves will lecture, at 7-30, for the benefit of our Lyceum, on "The wonderful clock, or the school-boy's instructor." Admission threepence. Friends cordially invited.

LEICESTER. Silver Street.—Thursday, Feb. 6: Messrs. Bentley and Whiteman will give a grand concert towards our building fund. A new hall we want, and must have it, as we have not room to put the people

in. Any small donation for the building fund would be thankfully received by our worthy treasurer, Mr. Bent, Town Hall Lane.—T. G.

LIVERPOOL.—All communications for the society should be in future addressed to N. R. Maginn, Cor. Sec., 14, Daulby Street.

LIVERPOOL.—A sale of work will be held at Daulby Hall, Daulby Street, on Tuesday, February 18th, 1890, to assist the Lyceum by raising a fund to defray the cost of providing manuals, books, badges, and banners for the use of the scholars. As the attendants pay no fees, and no collection is taken from visitors, it is thought that friends may be confidently appealed to for assistance in the form of materials to make up, goods to be sold, or cash. We do not ask for large donations, but respectfully solicit such contributions as may be agreeable, and in all cases they will be gratefully accepted and duly acknowledged by Florence Morse, honorary secretary to sale committee, 16, Stanley Street, Fairfield, Liverpool.

LONDON Spiritualists are reminded of the Peckham Society's anniversary, on Sunday next, Jan. 26, at Winchester Hall, 33, High Street, Peckham, at 11-15 and 6-30. Addresses by Mrs. Stanley, Mr. Everitt, Mr. Towns, Mr. Darby, Mr. U. W. Goddard, Mr. Wortley and others. All friends will be heartily welcomed.

LONDON. Edgware Road, Carlyle Hall, Church Street.—Jan. 26, at seven, Mr. W. McKenzie, "Phrenology," with examination of heads.

LONDON. Marylebone (24, Harcourt Street).—February 3rd. A special social evening. Several ladies and gentlemen have promised their services, among others our favourites, Misses Alton, Hunt and Laurie, Messrs. Hoperoft, Harding, Arnold and Claxton. We trust we shall have a splendid time. The proceeds will be devoted to the furniture fund.—J. S.

LONDON. Notting Hill Gate (Zephyr Hall).—Choir practice at 68, Cornwall Road, Thursday at 8 p.m. Helpers urgently wanted. Friday 24th instant, lecture with lantern illustrations, on the "White Monks, or Cistercians and their English Abbeys," by E. Bellasis (Lancaster Herald), H.M. Herald's College, at 8 o'clock; admission FREE. Addresses will be given on Sundays, at 11 o'clock, on "Spirit communion: how to cultivate it," to be commenced by Mr. Rodgers. Friends, members, and inquirers will do well to attend. Discussion after the address. Committee meeting 29th inst. Persons can become members on application to secretary.—P. S.

MORLEY SPIRITUAL MISSION ROOM.—The above rooms will be reopened, after being cleaned, renovated, and beautified, on Saturday, Feb. 1st, when a public tea will be provided at 5 p.m. Tickets 9d. each. After tea Mr. Rowling is invited to lecture on "Phrenology," and illustrate with living characters. The opening services will be continued on Sunday, the 2nd, when Mr. Rowling will speak, and the Brothers Archer will play selections.—R. H. B.

SLAITHWAITE.—Mr. T. Balmforth, of Commercial Buildings, has been elected corresponding secretary, to whom all letters, &c., must be sent. I beg to thank all speakers and friends for their kind attention in the past, and hope they will continue the same.—John Meal.

WEST PELTON.—New officers, Mr. E. Gransberry (financial sec.), Robert Naylor, Newfield Row, Chester-le-street, cor. sec., and Samuel Wright, treasurer.

WISBECH.—Mr. J. Burns, of London, on Saturday, January 25th, social evening. Sunday morning, 26th, a conference of friends. Evening lecture, February 18, tea and concert. Tickets for tea 6d.

PASSING EVENTS AND COMMENTS.

MANCHESTER. Psychological Hall.—December 21st: A unique gathering witnessed an interesting ceremony, viz., the union in marriage of one of our committee, Mr. T. Taylor, to Miss M. Hall, a member, the ceremony being conducted by Mr. Crutchley and Miss Gartsid-, whose spirit guides spoke with great earnestness upon the necessity of each uniting and blending together in harmony, that heaven will be created in their own home. Ample justice was done to an excellent tea, provided by our host and hostess. This over, a presentation was made of a handsome timepiece, which was accepted with sincere gratitude. The hall was thrown open for general amusement, including dancing, singing, recitals, &c., the piano being efficiently played by our worthy organist, Mr. Smith.—J. H. H.

BLACKBURN SPIRITUALIST SOCIETY has at last secured a favourable wind that will take it beyond many rocks and shoals that have not infrequently threatened it in the past, having been fortunate to secure, for a term of ten years, a most desirable and central building, known in the past as the Blackburn Old Grammar School, but for the future to be known as the Blackburn Spiritual Hall. At the annual gathering on New Year's Day, it presented a most beautiful and attractive appearance; windows and walls had been suitably decorated, which reflected great credit on the taste of the workers. The tea was a most enjoyable one, and the repast seemed to be all the more pleasing by the thought that it was being partaken of in our new home. After tea, our new and amiable president, Mr. Tom Tyrrell, occupied the chair, supported on either side by Mr. Thos. Coupe, Mr. John Walsh, Mr. J. Pemberton, and Mr. W. Robinson (the secretary), which gentlemen during the evening made some suitable and encouraging remarks on the progress of spiritualism. Songs were efficiently rendered by Messrs. Campbell, Pemberton, and Hastings, and the Misses Alice Stephenson, A. A. Barcroft, Alice Stott, Annie Lord, and Maggie Pemberton. A dialogue, entitled "Circumstantial Evidence," was very creditably given, Mr. Robert Bullen acquitting himself very cleverly as the detective, in which he created roars of laughter, while Mr. Wm. Howorth, as the victim, almost moved the audience to tears. The meeting was a thorough success. On the following Sunday, our worthy friend, Mr. John Walsh, had the honour of formally opening the new hall, when he spoke very appropriately and efficiently.—J. G.

Mr. R. COOPER, of Eastbourne, the well-known pioneer worker for spiritualism, who was rapidly becoming blind, has recently undergone an operation, which has been successful. He says: "I can see to read pretty well. I have reason to be thankful; life is now much more enjoyable." Mr. Cooper has our hearty congratulations. *The Religio-Liberal Tracts*, published by him, should be read by all spiritualists, and widely distributed.

CREDIT WHERE CREDIT IS DUE.—Mr. J. C. Jones, of Boscombe Park, Bournemouth, writes: "In this age of dissimulation and imposture it is only fair that when a really deserving article of sterling merit is placed before the public, it should meet with the recognition and reward it deserves; therefore, merely as an act of justice to the proprietors of the "Alofas" Medicines (advertised in your most excellent journal), I would recommend to others who may not have heard of this truly valuable remedy, having, in my own case, derived much benefit from its use in chest complaint, cough, bronchitis, etc."

Many of our readers will be interested to know that Mr. D. Younger is the manager of the Alofas Company, whose safe herbal remedies are becoming increasingly popular. The Alofas Influenza Cure should be used by every sufferer from influenza or catarrh.

LONDON SPIRITUALISTS' FEDERATION.—A splendid meeting was held on Sunday in connection with the Notting Hill Association, preceded by a really excellent tea, which was duly appreciated by a good assembly. Mr. W. O. Drake presided at the evening service, and addresses were given by Messrs. Emms, Rodger, White (Marylebone), John Hoperoft, Downing and W. E. Long. Mr. Percy Smyth gave a very gratifying account of the work performed in this part of London. The attendance was excellent, and owing to the late hour of closing the service, the chairman (Mr. Emms) decided to postpone the meeting of the delegates until Thursday, 16th instant, at King's Cross, at 8-30 prompt, when we trust that not only the secretaries and delegates from affiliated Societies, but representatives from societies not at present working with the Federation will be present. Unity is strength, and nowhere is it more needed than in London. Our much respected friend, Mr. Tomlin, so many years connected with the work in Marylebone, has passed on to the great majority, fully realising the blessedness of that foretaste of immortality which had been his strength and stay for so long. Since passing over he has made his presence known, and on Sunday evening, though absent from the flesh—he, in spirit was with us still, being seen by seers in the audience. As peaceful and confident as this old veteran in the cause passed from time to eternity, so may our transition be.—W. E. Long, Hon. Sec., 79, Bird in Bush Road, S.E.

Mr. J. T. Audy writes: "As a matter of justice to myself, will you allow me to correct the report inserted by the secretary of last Sunday week's proceedings at Peckham? My special reason for resigning the presidency is that the society has committed itself in accepting a sum of money from the Federation without any report having been placed in our hands by the delegates at any time. I felt, therefore, I could not be a party to such a transaction. Also the secretary omitted to state that I only accepted the office of president *pro tem*."

BIGOTRY IN SUNDERLAND.—Mr. J. Beadnell writes:—"I made application to the Corporation Library Committee here for permission to lay on the table your estimable paper, *The Two Worlds*, but it was refused on the ground of not being fit and suitable. I may say that when the Rev. (?) Showman was here he had on his bills the names of two of the committee, viz., Alderman G. Douglas and Alderman J. Fairless." [Possibly that is the reason of the decision. We have a stern fight to combat the prejudice against and misrepresentation of spiritualism, but shoulder to shoulder we shall win. Thanks, friend, for your effort, better luck next time. Make it a "test" question when next the aldermen seek your vote. Turn them out if they won't deal fairly.—E. W. W.]

MRS. COGMAN'S BENEFIT FUND.—Miss Young desires to acknowledge £1 16s. 5d. per Mr. J. J. Morse, and thanks our readers who have contributed for their assistance to Mrs. Cogman in her hour of need. About £12 5s. has been received, which will help to tide her over the winter. The fund is now closed.

"FACTS TRIUMPHANT when eloquence and logic fail."—The stubbornness of facts is proverbial, and was remarkably exemplified after Mr. H. A. Kersey's splendid pictorial and descriptive lecture on "Spirit phenomena," last Sunday night. A gentleman, who has frequently attended the services in Cordwainers' Hall and listened to our best speakers, still retained his hard-headed scepticism, indulging in many sneers at our superstitious credulity in believing in such nonsensical phenomena, was completely *dumbfound*d by the magnificent display, and the honest straightforward manly descriptions given, and said "he could not get over that." The bristling array of facts shook his infidelity to its foundation as words had never done before.—Bevan Harris, Newcastle-on-Tyne.

GOOD HEALING WORK.—Mr. John Moss under spirit control has been doing some remarkable work in Gateshead lately, according to testimonials we have received, and gives his services free of charge. Mrs. Jenkins says: "My child soon after birth and up to it was three months old, was subject to convulsions, and although under medical treatment, it did not get any better." The Indian control of Mr. Moss caused him to make passes over the child on nine occasions in the course of three weeks, and "there is a wonderful change for the better, the child has thriven ever since, and has no convulsions now." Bessie Elliott, 73 years of age, fell and injured her side severely, and was utterly prostrated from the shock to her system. After four visits by Mr. Moss, being magnetised each time, she was able to leave her bed and perform her household duties. Mr. Jenkins says, "My wife having had an attack of paralysis of the face, she was under medical treatment, but received no benefit." Mr. Moss treated her five times, twice weekly, and she is completely cured. Mr. Humpage says when his child was two weeks old he saw that the upper eyelid of one eye was turned right over. The doctor at the Eye Infirmary supplied him with a lotion which did more harm than good. After four treatments by Mr. Moss, and the use of a prescription he gave, the child was perfectly cured. The writers all express their gratitude for favours received.

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