

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

No. 56.—VOL. II.

FRIDAY, DECEMBER 7, 1888.

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ALOFAS

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Barrow-in-Furness.—82, Cavendish St., 6-30. Sec. Mr. Holden, 1, Holker St.
Batley Carr.—Town St., Lyceum, at 10 and 2; at 6: Open. Sec. Mr. J. Armitage, Stonefield House, Hangingheaton.
Batley.—Wellington St., 2-30, 6. Sec. Mr. J. Grayson, Caledonia Rd.
Beeston.—Temperance Hall, 2-30 and 6: Miss Cowling. Sec. Mr. J. Robinson, 32, Danube Terrace, Gelderd Rd., Leeds.
Belper.—Jubilee Hall, 10, 2, Lyceum; 10-30 and 6-30: Mr. Hopcroft. Sec. Mr. H. U. Smedley, Park Mount.
Bingley.—Oddfellows' Hall (ante-room), 2-30 and 6: Mrs. Hellier.
Birmingham.—Ladies' College, Ashted Rd., 6-45. Séance, Wednesday, 8. Thursday, Developing. Friday, Healing, 7-30. Sec. Mr. A. Cotterell. Board School, Oozells St., 2-30 and 6.
Bishop Auckland.—Temperance Hall, Gurney Villa, at 2 and 6. Sec. Mr. E. Thompson, 3, Sun Street, St. Andrews' Place.
Blackburn.—Exchange Hall, 9-30, Lyceum; 2-30, 6-30: Mrs. Gregg. Sec. Mr. Robinson, 124, Whalley Range.
Bradford.—Walton St., Hall Lane, Wakefield Rd., 2-30, 6: Mr. Holmes. Sec. Mr. Poppleston, 20, Bengal St.
Otley Rd., 2-30, 6: Mrs. Craven. Sec. Mr. M. Marchbank, 129, Undercliffe St.
Little Horton Lane, 1, Spicer St., 2-30 and 6: Mrs. Riley. Sec. Mr. M. Jackson, 35, Gaythorne Road.
Milton Rooms, Westgate, 10, Lyceum; 2-30, 6: Mr. and Mrs. Carr. Sec. Mr. E. Kemp, 52, Silk Street, Manningham.
St. James's Lyceum, near St. James's Market, Lyceum, 10; 2-30, 6: Mr. Rowling. Sec. Mr. Smith, 227, Leeds Rd.
Ripley St., Manchester Rd., 2-30, 6: Mrs. Russell. Sec. Mr. Tomlinson, 5, Kaye Street, Manchester Rd.
Birk St., Leeds Rd., 2-30, 6. Sec. Miss Hargreaves, 607, Leeds Rd.
Bowling.—Harker St., 10-30, 2-30, 6: Miss Tetley. Wednesdays, 7-35. Sec. Mr. J. Bedford, c/o Mrs. Peel, 141, College Rd.
Horton.—55, Crowther St., 2-30, 6. 21, Rooley St., Bankfoot, 6.
Brighouse.—Spiritual Room, Commercial St., 2-30 and 6: Mrs. Hellier. Sec. Mr. D. Robinson, Francis St., Bridge End, Raistrick.
Burnley.—Tanner St., Lyceum, 9-30; 2-30, 6-30: Miss Musgrave. Sec. Mr. Cottam, 7, Warwick Mount.
102, Padiham Rd., Wed., Healing. Tuesday & Thursday, 8, Circle.
Burslem.—15, Stanley St., Middleport, at 6-30.
Byker.—Back Wilfred Street, 6-30. Sec. Mr. M. Douglas.
Cleckheaton.—Oddfellows' Hall, 2-30 and 6: Mrs. Dickenson. Sec. Mr. W. H. H. Nuttall, 19, Victoria Street, Moor End.
Colne.—Cloth Hall Buildings, Lyceum, 10; at 2-30 and 6-30: Mrs. Beanland. Sec. Mr. E. Christian, End St.
Cowms.—Lepton Board School, 2-30 and 6: Mrs. Scott. Sec. Mr. G. Mellor, Spring Grove, Fenay Bridge, Lepton.
Darwen.—Church Bank St., 11, Circle; 2-30, 6-30: Mr. T. H. Hunt. Sec. Mr. G. W. Bell, 80, Marsh Terrace.
Dewsbury.—Vulcan Road, 2-30 and 6: Mr. Armitage. Hon. Sec. Mr. Stansfield, 7, Warwick Mount, Batley.
Eccleshill.—Old Baptist Chapel, 2-30, 6-30: Mrs. Mercer.
Exeter.—Longbrook St. Chapel, 2-45, 6-45. C.S. Mr. Hopkins, Market St.
Felling.—Park Road, 6-30: Mrs. Campbell. Sec. Mr. Lawes, Crow Hall Lane, High Felling.
Foleshill.—Edgwick, at 10-30, Lyceum; at 6-30: Local Mediums.
Glasgow.—Bannockburn Hall, 36, Main St., 11-30, 6-30: Mr. Wyldes. Sec. Mr. A. Drummond, 80, Gallongate.
Gravesend.—38, Queen St., at 6: Mrs. Graham.
Halifax.—1, Winding Road, at 2-30 and 6-30: Mrs. Britten. Sec. Mr. Feugill, 12, Bracken Hill, Pellon.
Heckmondwike.—Assembly Room, Thomas St., at 10-30, 2-30 and 6: Mr. Bush. Sec. Mr. J. Collins, Northgate.
Hetton.—At Mr. Richardson's, at 6: Local Medium. Sec. Mr. J. T. Charlton, 29, Dean Street, Hetton Downs.
Heywood.—Argyle Buildings, 2-30 and 6-15. Sec. Mr. E. H. Duckworth, 38, Longford Street.
Huddersfield.—3, Brook St., at 2-30 and 6-30: Miss Wilson. Sec. Mr. J. Briggs, Lockwood Road, Folly Hall.
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Co-operative Assembly Room, Brunswick Street, 2-30 and 6: Mrs. Stansfield. Sec. Mr. A. Scott, 157, West Lane.
Lancaster.—Athenæum, St. Leonard's Gate, at 10-30, Lyceum; 2-30 and 6-30: Mr. G. Smith. Sec. Mr. Ball, 17, Shaw Street.
Leeds.—Grove House Lane, back of Brunswick Ter., at 2-30 and 6-30: Mrs. Green. Sec. Mr. Atkinson, 3, Recorder St., Beckett St.
Institute, 23, Cookridge St., 2-30, 6-30: Mr. Boocock. Sec. Mr. J. W. Hanson, 22, Milford Place, Kirkstall Rd.
Leicester.—Silver St., 10-30, Lyceum; 3, Healing; 6-30. Cor. Sec. Mr. Young, 5, Dannett St.
Leigh.—Railway Rd., 10-30 and 6. Sec. Mr. J. Stirrup, Bradshawgate.
Newton St., 2-30 and 6.
Liverpool.—Daulby Hall, Daulby St., London Rd., 11, 6-30: Mr. Schutt; Discussion, at 3. Sec. Mr. Russell, Daulby Hall.
London.—Bermondsey.—214, Old Kent Rd., S.E. (Horse Shoe Hall), 7: Mr. Iver Mac Donnell, "Spiritualism a Science." Sec. Mr. Long.
Camberwell Rd., 102.—6-30. Thursday, 8.
Camden Town.—143, Kentish Town Rd., Tuesday, at 8: Mr. Towns.
Canning Town.—125, Barking Rd., at 7.
Dalston.—21, Brougham Rd., Wednesday, 8, Mr. Paine, Clairvoyance.
Edgware Road, 357.—7: No meeting.
Euston Road, 195.—Monday, 8, Séance, Mrs. Hawkins.
Hampstead.—Warwick House, Southend Green: Developing, Tuesdays, 7-30, Mrs. Spring.
Holborn.—Mr. Coffin's, 13, Kingsgate St. Wednesday, at 8.
- Islington.**—309, Essex Road, N., 6-30: Mr. Matthews, Trance and Clairvoyant, Personal Messages. Wed., 7-30, Mrs. Wilkinson.
Islington.—Wellington Hall, Upper St., 7. Tuesday, 8.
Kentish Town Rd.—Mr. Warren's, 245, Thurs., 8, Séance, Mrs. Spring.
King's Cross.—184, Copenhagen St., corner of Pembroke St., 10-45: Enquiry Meeting; 6-45: Mr. Goddard. Sec. Mr. W. H. Smith, 19, Offord Road, Barnsbury, N.
Marylebone.—24, Harcourt St., 11, Mr. Hawkins, Healing; 7: Mr. Veitch; Mr. Goddard, sen., Clairvoyance. Tuesday, Mrs. Wilkins, 8, Séance. Saturday, Mrs. Hawkins, 8, Séance. Sec. Mr. Tomlin, 21, Capland St., N.W.
Mortimer Street, 51.—Cavendish Rooms, 7: Mr. T. Hunt, "Angelic Occupations."
New Cross Rd., 475.—7. Thursday, 8.
New North Road.—74, Nicholas St., Tuesdays, at 8, Mrs. Cannon, Clairvoyance, personal messages.
North Kensington.—The Cottage, 57, St. Mark's Rd., Thursday, 8: Mrs. Wilkins, Trance and Clairvoyance.
Notting Hill Gate.—9, Bedford Gardens, Silver St., 11: Healing, Mr. Goddard, sen.; Mr. Clack, Clairvoyance; Mr. Matthews, 7: Peckham.—Winchester Hall, 33, High St., 11, 7: Mr. R. Harper; 2-30, Lyceum. 99, Hill St., Saturday, 8, Seance, Mr. Paine. Wednesday, 8, Séance. Sec. Mr. Long.
Peckham.—132, Queen's Rd., 11: Free Healing Service. Wed. 2 to 5.
Stepney.—Mrs. Ayers', 45, Jubilee St., 7. Tuesday, 8.
Stratford.—Workman's Hall, West Ham Lane, E., 7. Sec. M. A. Bewley, 3, Arnold Villas, Capworth Villas, Leyton, Essex.
Lowestoft.—Daybreak Villa, Prince's St., Beccles Rd., at 2-30 and 6-30.
Macclesfield.—Free Church, Paradise Street, at 2-30 and 6-30. Sec. Mr. S. Hayes, 20, Brook Street.
Manchester.—Co-operative Hall, Downing Street, Lyceum; 2-45, 6-30: Mrs. Groom. Sec. Mr. Hyde, 89, Exeter Street, Hyde Rd.
Collyhurst Rd., 2-30, 6-30: Mr. Crutchley & Mrs. Bilinge. Mon., 8, Discussion. Sec. Mr. Horrocks, 1, Marsh St., Kirby St., Ancoats.
Mexborough.—2-30, 6. Sec. Mr. Watson, 62, Orchard Terrace, Church St.
Middlesbrough.—Spiritual Hall, Newport Rd., Lyceum, 2; 10-45, 6-30: Mr. Creighton. Sec. Mr. Stirzaker, 101, Grange Rd., W.
Sidney St., at 10-30 and 6-30. Sec. Mr. T. Benyon.
Morley.—Mission Room, Church Street, 6: Mr. Parker. Sec. Mr. Bradbury, Britannia Rd., Bruntcliffe, near Leeds.
Nelson.—Bradley Road (back of Public Hall), at 2-30 and 6-30: Mr. Swindlehurst. Sec. Mr. Holland, 125, Colne Road, Burnley.
Newcastle-on-Tyne.—20, Nelson Street, at 6-30: Mr. Dawson. Mr. Sargent, 42, Grainger Street.
North Shields.—6, Camden St., Lyceum, 2-30; at 6-15: Mr. W. H. Robinson. Sec. Mr. Walker, 10, Wellington St., W.
41, Borough Road, 6-30: Mrs. White.
Northampton.—Oddfellows' Hall, Newland, at 2-30 and 6-30. Sec. Mr. T. Hutchinson, 17, Bull Head Lane.
Nottingham.—Morley House, Shakespeare St., 10-45, 6-30: Mr. Young. Sec. Mr. J. W. Burrell, 48, Gregory Boulevard.
Oldham.—Spiritual Temple, Joseph St., Union St., Lyceum 10, 2; 2-30, 6-30: Mr. J. C. Macdonald. Sec. Mr. Gibson, 41, Bowden St.
Openshaw.—Mechanics', Pottery Lane, Lyceum, 9-15 and 2; 10-30 and 6: Mr. Tetlow. Sec. Mr. J. Cox, 7, Fern Street.
Parkgate.—Bear Tree Rd. (near bottom), at 10-30, Lyceum; at 6-30. Sec. Mr. Roebuck, 60, Rawmarsh Hill, Rawmarsh.
Pendleton.—Co-operative Hall, at 2-30 and 6-30: Mr. G. Wright. Sec. Mr. Evans, 10, Augusta St.
Plymouth.—Notte St., at 11 and 6-30: Mr. Leeder, Clairvoyant.
Portsmouth.—Assembly Rooms, Clarendon St., Lake Rd., Landport, 6-30.
Ramsbottom.—10, Moore St., off Kenyon St., at 2-30, 6: Miss Schofield. Thursday, Circle, 7-30. Sec. Mr. J. Lea, 10, Moore St.
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Rochdale.—Regent Hall, 2-30 and 6: Mrs. Wade. Sec. Mr. Dearden. Michael St., 2-30 and 6: Mr. Mayoh. Tuesday, at 7-45, Circle.
28, Blackwater St., 2-30, 6. Wed., 7-30. Sec. Mr. Telford, 11, Drake St.
Salford.—48, Albion St., Windsor Bridge, 2-30 and 6-30: Mr. Evans. Wednesday, 7-45: Mr. L. Bone. Sec. Mr. T. Toft, 321, Liverpool Street, Seedley, Pendleton.
Scholes.—Mr. J. Rhodes, 2-30, 6. Silver St., 2-30, 6.
Saltash.—Mr. Williscroft's, 24, Fore St., at 6-30.
Sheffield.—Cocoa House, 175, Pond St., at 7. Sec. Mr. Hardy. Central Board School, Orchard Lane, 2-30 and 6-30. Sec. Mr. T. Widdowson, 340, London Road.
Skelmanthorpe.—Board School, 2-30 and 6.
Slaithwaite.—Laith Lane, 2-30, 6: Mr. Taylor. Sec. Mr. Meal, New St.
South Shields.—19, Cambridge St., Lyceum, 2-30; 11, 6: Mr. Murray. Sec. Mr. Graham, 18, Belle Vue Ter., Tyne Dock.
Sowerby Bridge.—Lyceum, Hollins Lane, 2-30 and 6-30: Mrs. Wallis. Sec. Miss Thorpe, Glenfield Place, Warley Clough.
Stonhouse.—Corpus Christi Chapel, at 11 and 6-30. Sec. Mr. C. Adams, 11, Parkfield Terrace, Plymouth.
Sunderland.—Centre House, High St., W., 2-15, Lyceum; 6-30: Mr. Wightman. Wed., 7-30. Sec. Mr. Wilson, 42, Exeter St., Pallion.
Monkwearmouth, 3, Ravensworth Ter., 6.
Tunstall.—13, Rathbone St., at 6-30. Sec. Mr. Pocklington.
Tyldesley.—Spiritual Institute, Elliot St., at 2-30 and 6. Sec. Mr. A. Flindle, 6, Darlington Street.
Walsall.—Exchange Rooms, High St., at 6-30. Sec. Mr. T. Lawton, 10, Rayne's Buildings, Stafford Street.
Westhoughton.—Wingates, 2-30 and 6-30: Miss Garside. Sec. Mr. J. Fletcher, 344, Chorley Rd.
West Pelton.—Co-operative Hall, 10-30, Lyceum; at 2 and 5-30: Mr. J. Campbell. Sec. Mr. T. Weddle, 7, Grange Villa.
West Vale.—Mechanics' Institute, 2-30, 6: Mr. A. D. Wilson. Sec. Mr. Berry, Greatland, near Halifax.
Whitworth.—Reform Club, Spring Cottages, 2-30 and 6.
Wibsey.—Hardy St., 2-30, 6: Miss Harrison. Sec. Mr. G. Saville, 17, Smiddles Lane, Manchester Road, Bradford.
Willington.—Albert Hall, 1-15, 6-30. Closed. Sec. Mr. Cook, 12, York St.
Wisbech.—Lecture Room, Public Hall, 6-45: Mr. Ward. Mr. Burkitt.
York.—7, Abbot St., Groves, 6-30: Mr. and Mrs. Atherley.

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FRIDAY, DECEMBER 7, 1888.

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THE ROSTRUM.

NOTE.—The following paper, by an esteemed contributor, Mr. Haughton, forms an appropriate supplement to the subject of "Buddhism" he so ably treated in our last number. In the present article the writer touches on a subject not dealt with by either "Sirius" or Massey, in their incisive reviews of "Esoteric Buddhism" and "The Perfect Way." It is, therefore, an additional suggestion for consideration to the earnest enquirer into such conditions of the life hereafter, as humanity is warranted in accepting, upon the testimony of those beings who are in its absolute experience. It is in this sense also—and this only—that we feel justified in urging upon mankind a full and candid investigation into the well-proven facts of spiritualism, and claiming that they are as much more reliable than the vague opinions of Western scientists, or Eastern mystics, as fact is more demonstrable than fancy.—Ed. T.W.

DEVACHAN.

To the Editor of "The Two Worlds."

I entirely agree in the wisdom of your resolve—as expressed in your late "note" bearing date November 2nd—to avoid "all vain controversies," and to attack none but frauds which attempt to prey on spiritualism, or the shams and false pretences put forth in its name, or that of any form of religious belief! Such I conceive to be the foolish attempts to introduce a kind of bastard Buddhism among the spiritualists of this country—call it Theosophy, or by any other name. I can conceive no course more certain to irretrievably damage our cause, and to disgust and alienate the English mind than this.

A new dogma has been started, that of "Multiplex Personality;" instead of the doctrine of the organic unity and simplicity of the soul—and, as resulting, the entire and absolute accountability of each one of us to God and the moral order of the universe. The idea that the soul can be split up into sections, and dealt with separately, leads straight to the dethronement of conscience, and to the confusion and overthrow of all moral order.

No Western or European metaphysician even discusses such an idea. It is the insane fancy of the Indian fakir, whose portrait may be found in my last letter, not drawn by myself but by a learned pundit, high in office among the Buddhists of Ceylon.

On the present occasion too, I will resort only to the highest authority—Mr. Sinnett, the author of "Esoteric Buddhism," and other works, all favourable to the system. According to him, man consists of seven different principles, "these elements of man are on very different planes," which can be severed from each other, and afterwards re-combined in

different proportions. But this will be best understood by an example which he himself gives; it is that of Devachan, which is the nearest approach to our idea of heaven which Buddhism affords.

Devachan is the state in which you are rewarded for your virtues. You are not treated as one, but as a multiplex being. Hence your good part is divorced from your bad and separately treated. Firstly, we are told, that "Devachan is not a life of responsibility." Let the reader pause upon that announcement—the reward of goodness is a suspension of the moral life. The moral life of the soul is placed in abeyance during its residence in Devachan. That period is of varying lengths, and is sometimes said to extend to enormous periods! The richer your "Karma" the longer you stay there, and the longer your moral nature is suspended. That which constitutes the delight, the dignity and worth of existence itself, which is the performance of duty with its unceasing claims, has no place in Devachan. It is a state of merely sensuous existence, of indolent self-enjoyment. It is described as "a rosy dream." There are no external realities. It is the very essence of Maya, or illusion.

We are moreover told, that "each soul is isolated" in Devachan, but "without any consciousness of isolation whatever." You have no real associates, or companions, in this state, but you have instead "their living image, and that image will never fly away."

Furthermore, we are told, that the soul in Devachan cannot "possibly be cognizant of what is going on on earth." It would mar its selfish epicurean enjoyment if it were aware of the sufferings or trials of those you loved, and who are left behind. Mr. Sinnett says, that if there were "such cognition, there would be no true happiness possible in the state after death." Therefore, the soul is to remain for ages self-centred, and intent solely on its own selfish enjoyment. Words cannot convey how utterly base such a conception is. If there be one truth more attested by spiritualism than another it is this—that all departed this life are cognizant of the state of those they have loved and left behind. This is the meaning of that beautiful doctrine of the Church—"the communion of saints"—that is, what in more general terms we should call communion of the good. So, too, Gerald Massey nobly says, in one of his poems—

"His chosen ones are caught up into heaven,
For larger vision of a suffering earth."

But Theosophy basely says, No, the good must enjoy their "rosy dreams" and indolent self-enjoyment, and forget all about earthly persons and interests.

Our re-incarnationist friends must however curb their ardour for a re-birth, for Mr. Sinnett assures us that Devachan "occupies the period between the death and the next physical re-birth," and that "while the stay there sometimes extends to enormous periods"—by which we may understand at least many thousands of years; yet that "re-birth in less than fifteen hundred years is spoken of as almost impossible." Let us here pause to admire the admirably precise knowledge of the unseen universe conveyed by this statement of the exact length of the shortest stay in the dreamy state of Devachan.

Just imagine the contrast—first, you enjoy a purely ethereal existence for untold ages, as a reward of your virtues, then you are plunged back into a low earthly existence to be punished for your faults—you have, first, a rosy dream of enormous length, then your next state is to be subject to the lowest material wants, and have to wage a daily fight for bread and cheese. This is going backwards, not forwards, which is the rule of God's universe.

Mr. Sinnett gives an instance of all this in the case of Lord Bacon. He supposes him rewarded for his good traits of character—especially for his scientific studies—by a long stay in Devachan. But then comes the *contre-coup*—he has to be punished for his crimes. Hence he conceives “he might reappear in his next re-incarnation as a greedy money-getter, perhaps as a new Shylock!” That is, Lord Bacon thousands of years hence may have to lie—

“Muling and puking in his nurse's arms,”

and have to study his A B C once more, and learn to walk, and go to school! A baser, or more idiotic imagination there surely never was.

And this is Theosophy—this is “Esoteric Buddhism,” and as such, commended to the British public!

Enough, and more than enough of such insane rubbish—the off-scourings of humanity. G. D. HAUGHTON.

SPIRITUALISM IN BIOGRAPHY;

OR, AN OLD STORY RE-READ IN THE LIGHT OF SPIRITUALISM.

NOTE.—Every one has read the “Pilgrim's Progress,” and every one knows that it was written by John Bunyan, the gipsy tinker's son—but every one *does not* know the history of that gipsy boy—and out of those that do, few—perhaps none—have read it in the light of modern spiritualism. The direct intervention of “Satan,” now proved to be a myth, or God, “whom no man hath seen at any time,”—these are the stereotyped phrases by which the cant of theology has attempted to account for a history, always esteemed as “supernatural,” and only now understood in the light of that modern revelation which shows how the divine scheme of eternal progress, and providential good, is outwrought by God's ministering spirits. Always bearing in mind the time, 1685, and the condition of the spirit world, which moves, acts, and progresses, foot by foot with this natural world; we may realize in the following sketch, drawn principally from *Great Thoughts*, how completely the world ever has been moved, and God's designs in human elevation been effected through those same angelic influences which we now know to be human spirits, and our own nearest and dearest ascended friends and kindred.—ED. T. W.

JOHN BUNYAN.

This year marked the bi-centenary of that glorious dreamer who has charmed the fancy of youth, guided the steps of manhood, and cheered the loneliness of age for two hundred years. As thought travels back to the ingle nook where our minds were quickened with their first wonder, two books of which we never grew weary present themselves to memory, the “Pilgrim's Progress” of Bunyan, and the “Robinson Crusoe” of Defoe. The author of the first of these—as much a miracle in himself and his life as in his immortal allegory—was born in the village of Elstow, a mile from Bedford, in the year 1628. He was of humble parentage, belonging, as he himself expressed it, to “a low and inconsiderable generation,” for his father was a tinker or worker in brass, and generally supposed to have been a gipsy. Some countenance is lent to this supposition by Bunyan's telling us on one occasion he was led to ask his father whether they were of the seed of Israel. The son was brought up to follow the paternal craft. His education, however, in the simplest branches, was not neglected; for his parents were careful to send him to school, where he acquired the arts of reading and writing. His boyhood was profane and godless. He describes himself as having few equals at his years “for cursing, swearing, lying, and blaspheming the name of God.” He was a ringleader in all juvenile mischief; a reckless dare-devil, throwing the wild energy of his nature into the practice of all boyish vices. Not without checks of conscience, however, which met him in the form of fearful dreams, in which evil spirits in monstrous forms appeared to him, threatening to drag him to the pit; with its flaming jaws belching out horrors, while a circle of fire began to close him round. Though neither a drunkard nor a libertine, he

was yet “a blasphemer, and injurious,” corrupting youth of less hardihood and energy, and counted by the neighbours as a vicious pest. Athletic sports and pastimes he followed with a passionate avidity; bell-ringing and dancing were his choice amusements, and it was his wont, especially, to “solace himself” with them on the Sabbath day. At an early age, led by love of adventure, he entered the army of the Parliament. Here he gathered illustrations for his “Holy War,” finding in Cavalier troopers and Roundhead officers, models for the mystic warriors who figure in the annals of beleaguered Mansoul. Here also he experienced a special providence well fitted to awaken within him some faith in Him, without whose ordination no bullet strikes, or chirping sparrow falls. At the siege of Leicester he had been ordered to a particular service. A comrade requested to be allowed to go in his place. Bunyan consented. The substitute was shot dead at his post, and the glorious dreamer spared.

Returning home from military service he entered, while yet a youth, into the married state. His wife brought with her as her only marriage portion the precious memory of a godly father, the advantage of a pious training, and two volumes of religion, which she prevailed on her husband to read with her. These created in him some desire to reform. From a profane blackguard he blossomed into a Pharisee. He went to church twice a-day, and was ready if he met a priest, though ever so indifferent a character, to lie down at his feet and worship him as the minister of God. At the same time, however, he spent his Sabbath afternoons in cursing among his godless compeers. But one day the parson preached on the desecration of the Lord's day, and it appeared to Bunyan as if he had prepared the sermon expressly to meet his case; so that when he went to the playground as usual, he thought his game interrupted by a voice from heaven, presenting to him the alternative of leaving his sins and being saved, or having them and being damned. For a little he stood stunned by the voice, but ultimately resolving that, perdition being inevitable, he might as well go to hell for many sins as few, he plunged anew into his course of godless pleasure. But standing on one occasion beside a neighbour's window, “playing the mad-man,” as was his custom, the woman of the house, herself an ungodly creature, came out and rebuked him as a corrupter of youth, and the most blasphemous wretch in the town. The shaft reached his heart. From that time he laid aside his profane vocabulary. In the course of time he was wondered at as a prodigy of piety. Proud of his godliness, he left off his sports, first becoming simply an onlooker at the ringing of the bells, then forsaking the scene altogether. In the same gradual way, though it cost him hard, he abandoned dancing, and thought that now “no man in England could please God better.” But the Pharisee was soon to be stripped of his poor cloak, and made a true penitent through protracted and fiery conflicts. Joining one day a little circle of poor women, as they sat at the door of their cottages conversing of their religious experiences, he was led to distrust his own state as knowing nothing of what they so sweetly described. He often afterwards frequented their society, but came away humbled and ashamed of his own perversions of scripture and self-sufficiency. After a time, he betook himself to prayer, and began to have totally new views of the scriptures.

With that vividness of conception which ever marked his nature, and projected all he thought into what he fancied he actually saw and heard, he saw, *in vision*, his poor female friends, from whom he had learned so much, up on a sunny and glorious mountain top, basking in radiant sunshine, whilst he himself shivered aloof amidst frost and snow. A wall girdled the happy region round, which he found could only be passed by a little doorway very strait and narrow. Through this, however, after long struggling, he was able to force his way, and sat down amongst the bright company,

much comforted and exceeding glad. His own biography, however, dwells long, and with thrilling energy, on the fierce and terrible conflicts of soul through which he still continued to pass. He struggled through prayers, tears, and agonizing fears, to determine the question of whether he was yet of "the elect," or "eternally lost." And ever as he fought this terrific battle within his own spirit, texts of scriptural comfort and encouragement would rise up before him with startling suddenness and irresistible power. Sometimes voices of wonderful sweetness seemed to speak these consoling texts; sometimes they seemed shouted in his ears, or inscribed in letters of fire on the wall, and at these sounds and sights, his drooping spirit would be so lifted up and inspired, that he felt as if he must "go and tell of God's love to the very crows that settled on the ploughed lands." But alas! these were not the only voices that seemed to sound in his ears. He repeatedly heard the words "Simon, Simon, Satan hath desired to have you," and this said so loudly that he turned his head to see who stood behind him, and once the words were shouted as if from half-a-mile off. Troops of blasphemous suggestions anon entered his mind; gloomy questions as to the being of God, doubts of the truth of the Scriptures, temptations to utter some horrible curse, to blaspheme the Holy Ghost, and worship the devil, till he began to think himself possessed, and in his agony would hold his mouth with his hand, lest it should open to utter the unpardonable blasphemy. This lasted for about a year, at the end of which time he began to be haunted with an inward suggestion to sell the Saviour. "Sell Him, sell Him," said a horrid voice; till, like patients in cases of optical derangement, who cannot look in any direction without seeing the fantastic shape which haunts them, he could not pick up a pin, or chop a stick, but the hateful whisper was in his ear. "Sell Him, sell Him." He was in the iron cage now. He was Judas; he was Cain; he was worse than all the great sinners of the Bible who had found mercy—David, Solomon, Manasseh, and Peter. At length, however, after months of agony, the tempest began to pass away; the thunder, as he says, got behind him, and only some small drops remained; with many a scripture text as his staff he had struggled through the deep waters, and now stood on dry ground. Thus was Bunyan educated for his great achievement. In his own experience we meet with the germ of those characters afterwards so fully developed, and so vigorously painted in the progress of his Pilgrim. Apollyon and Giant Despair; Mr. Legality and Lord Hategood; Mr. Talkative and Mrs. Timorous; Christian, and Great Heart, and the Three Shining Ones, marched through his spirit before they were ever flung upon the printed page. His mind was as a magic lantern, through which every form and figure moved and breathed, to be cast at last in awful terror, or in radiant beauty, on the canvas which has thrilled the world.

Bunyan's inner education for his task was now complete. The next thing to be settled was the time and place for utterance. These were to be found in the solitude and darkness of Bedford gaol. In the year 1653 he was introduced to the Rev. John Gifford, a Baptist minister, and within two years of his baptism he was called to preach. This he did with a fervour of conviction which stirred the hearts of thousands. "But," to use his own words, "the doctors and priests of the country did open against" him, and in 1660, five months after the Restoration, he was arrested as a holder of conventicles, which were then declared unlawful, and committed to Bedford gaol. There, for twelve years, he lay like a fettered eagle. The noble conduct of Bunyan's second wife in those years of his imprisonment has long placed her among our heroic women. Thrice did she present her petition to the judges; thrice did she receive the pity of Sir Matthew Hale, and endure the harshness of Mr. Justice Twisdon. In vain did she urge that she had "four small children that cannot help themselves, one of which is blind,

and we have nothing to live upon but the charity of good people." The judges could not help her, and she went disconsolate away. Every reader of Bunyan's works remembers his pathetic allusions to his blind child. "I found myself a man," he says, "encompassed with infirmities. The parting with my wife and poor children hath often been to me in this place as the pulling the flesh from the bones, and that not only because I am somewhat too fond of these great mercies, but also because I should have often brought to my mind the many hardships that my poor family was like to meet with, especially my poor blind child, who lay nearer my heart than all besides." But this great, brave man, so full of all gentleness and loving-kindness, after he had parted in his cell with his wife and children, in the hush which followed the evening prayer, had consolations and ecstasies which his persecutors could not taste. Let us look upon the picture drawn by a poet-preacher, whose voice is now silenced in death. "It is night-fall. They have had their evening worship. The blind child receives the fatherly benediction. The last good-night is said to the dear ones, and Bunyan is alone. His pen is in his hand, and his Bible on the table. A solitary lamp relieves the darkness. But there is fire in his eye and passion in his soul. He writes as if he has felt all the fulness of his story. The pen moves too slowly for the rush of feeling as he graves his own heart upon the page. There is beating over him a storm of inspiration; great thoughts are striking on his brain. Cloudy and shapeless in their earliest rise, they darken into the gigantic, or brighten into the beautiful, until at length he flings them into bold and burning words." It needs a greater pen than ours adequately to describe the power and genius of Bunyan's great creation, we therefore present our readers with the criticism of Lord Macaulay, where he says: "This wonderful book, while it obtains admiration from the most fastidious critics, is loved by those who are too simple to admire it. Doctor Johnson, all whose studies were desultory, and who hated, as he said, to read books through, made an exception in favour of the 'Pilgrim's Progress.' That work was one of the two or three which he wished longer." First published in 1678, this wonderful book ran through ten editions in seven years. It has since been printed in countless thousands, and has been translated into all the chief languages of the world, while through succeeding ages "young men and maidens, old men and children," will still rejoice to read it, and as they read—

Revere the man whose Pilgrim marks the road,
And guides the Progress of the soul to God.

Towards the end of the twelve years of Bunyan's confinement in Bedford gaol the rigour of his captivity was relaxed. He was in favour from the first with the jailor, who nearly lost his place for permitting him on one occasion to go as far as London. Years of stricter confinement followed, but at last he was often allowed to visit his family, and remain with them over night. A remarkable incident in connection with this indulgence is related. Bunyan had received the usual liberty, but at a very late hour felt resistlessly impressed with the propriety of returning to the prison. He arrived after the keeper had shut up for the night, much to the official's surprise. But his impatience at being untimely disturbed was changed to thankfulness, when, a little after, a messenger came from a neighbouring clerical magistrate to see that the prisoner was safe, and the custodian was able to produce him. "You may go out now when you will," said the gaoler; "for you know better than I can tell you when to come in again." His last year in gaol is memorable for his ordination in the room and to the church of his old minister and friend, Mr. Gifford. After his discharge from prison his popularity as a preacher widened rapidly. Crowds flocked to hear him. His place of worship had to be enlarged. On his frequent visits to London, when he delivered his week-day addresses, the large chapel in Southwark was invariably thronged with eager worshippers. His last illness

was superinduced by exposure to wet while engaged on an errand of kindly intercession on behalf of a youth who had offended his father. He had succeeded in his object, and was returning home by way of London, when he was caught in a drenching rain, and arrived in an exhausted condition at the house of his friend Mr. Strudwick, near Holborn Bridge. Here he was seized with fever, and after ten days' illness, he died in peace on the 31st of August, 1688, in the 60th year of his age. His last words were full of Christian hope. His remains were interred in Bunhill burying ground, where his tomb may still be seen. There his mouldering dust reposes, hard by the city's ceaseless roar, but his earthly work has followed him, and like his immortal spirit—the Pilgrim of his imagination—a dim, yet most faithful illustration of the inspired being that drew the visionary picture, still marches on, bearing in his train thousands who press upwards to the shining heights, where every Pilgrim finds his eternal goal in God and Heaven.

ANSWERS TO IMPORTANT QUESTIONS AND CORRESPONDENCE.

To the Editor of "The Two Worlds."

I beg to submit the following questions: (1) What would be the probable result if all ministers of religion were to follow the example of Dr. Barnardo of London? (2) Is it the province of pastors to minister to the wants of the needy poor, the oppressed, and the fallen?—Yours truly,

Bradford, Nov. 21st, 1888.

J. ARMITAGE.

To Question No. 1 we answer, ALL ministers of religion could not possibly follow the example of Dr. Barnardo, and establish homes and refuges for little street waifs and homeless children, seeing that many of the *working* clergy are worse paid than some day labourers, and though they are obliged to have a college education and appear like gentlemen, we could give abundance of instances in which overworked curates are scarcely able to provide necessary maintenance for their own wives and families. But these remarks apply to the "working clergy" only, not to those that live in palaces, deaneries, &c., &c., wear purple and fine linen, dine sumptuously every day, draw their five hundreds to five or ten thousands every year, and then come and appeal to the people to pay, when they want a new church built, or an old one repaired.

To answer Question 1 directly, however, we reply, if ministers (well paid ones, observe) were to disgorge half their wealth to feed and help the poor, miserable women need not stand in unsheltered streets waiting for some wretch to come along, buy them for the price of a night's lodging, and then murder them; houseless children need not crouch into dark corners as their only nightly refuge, and thousands of others need not "sin or starve!" Ministers of religion might be obliged to curtail expenses a little, and perhaps exchange Bishops' palaces for modest cottages, but then—they would get it all back again in "the sweet by-and-bye;" that is, if there's any truth in the parable of Dives and Lazarus.

As to Question 2 we can only say, if it is not the province of the pastor to feed God's sheep and feed his lambs, we don't know whose else it is, and so we think the said pastors will find when they come to give an account of their stewardship to Him who said, "Inasmuch as ye have not done it unto the least of these, ye have not done it unto me."

IN RE MAGNETISM AND PSYCHOLOGY.

To the Editor of "The Two Worlds."

In your issue No. 16, the last paragraph of the "Spiritual Gifts" says, "that without magnetism is given by the operator to the patient receiving it, no cure can be effected, and that which only affects the senses in a temporary way may be termed hypnotism, or electro-biology." Now, I have known Dr. Braid to cure serious diseases by hypnotism, when he had bioligised his patient to sleep; not by passes, but by the patient's gaze on an electro-plated snuff-box. This science of hypnotism is cure by the patients being placed in attitudes for, and which will produce, circulation

of blood to the diseased part, and thus remove disease, and renew nature, with its life-giving properties, by its quickening circulation. This, I hope, will give a better idea to the Editor on spiritual gifts in comparison as a remedial science on natural treatments.—With kindest regards, from yours faithfully,

W. HESKETH.

Moss Side, Nov. 20th, 1888.

To our correspondent's remarks we have only to refer back to the statements originally made, a part of which we herewith reiterate in brief. Ignoring all fresh terms to signify the two well-known states of MAGNETISM and PSYCHOLOGY, we claim that *both* are curative agents—in a measure; but that experience has shown, and the opinion of many eminent magnetic practitioners confirms the opinion, that psychology *acting alone*, may, and often does, produce a *temporary* alleviation of suffering, but generally fails to effect a radical cure. Magnetism, on the contrary, when it is *adapted* to the subject, and is combined with earnest and benevolent psychology, *does* very effectually and permanently cure many cases of disease, and that because it infuses into the diseased organism the LIFE PRINCIPLE itself, the true cause of health and the true source of cure.

Our friend's arguments do not affect our position one jot; but, to save the tedium of further reiteration, we refer those interested to our original article in the issue of Nov. 16th—No. 53 of *The Two Worlds*.

To the Editor of "The Two Worlds."

I enclose you an article that I wrote for the *Echo*. If you wish to put it in your valuable paper, *The Two Worlds*, I give you my complete consent. If you publish it, will you kindly allow it to be signed as it is now?—otherwise the many members of the society [Spiritual Science Society] will not know who wrote it.—I am, madam, your obedient servant,

CHARLES J. HANSON.

37, Ovington Square, London, S.W.,

November 20th, 1888.

We are most happy to give our friend's letter place, but do not feel justified in republishing his article, and that for the following reason: Whilst we regard magnetism and psychology as the most invaluable of agents in ministering to both physical and mental diseases, we do not hesitate now,—as on many former occasions—to point to the abuse that these tremendous potencies may become, when wielded by unprincipled or evil operators. In the practice of what the French experimenters are pleased to call "hypnotism," formerly known as "electro-biology"—we have published the evidences of how the operators compelled one of their subjects to *steal* and another to stab a stuffed mannikin in half-a-dozen places, under the command for the subject to *kill his mother*. Such experiments as these,—if they serve no other purpose, at least demonstrate fully the awful perils to which society is exposed, if such forces as magnetism and psychology are placed all too generally at the public command. It is true the evil disposed may study the art, and thus become adepts in magnetic practices. But it is some little safeguard to know that there must be a means of study, and preliminary work to do, before a student can become an expert. Our correspondent no doubt deemed he was doing the world a service by publishing the best methods of magnetizing, but in that respect, we kindly differ from him. The surgeon does not publish to the world *the exact spots in which vital parts lie, or how best to reach them*. Whilst we *know* the vast powers, both mental and physical, accruing from magnetic action, we would plead that all lovers of their kind should combine to determine that magnetism, like mediumship, shall be studied as a science, and its phenomena called into exercise by qualified practitioners, and employed for good and holy uses only.

HUMOROUS DESCRIPTION OF A RECENT MEETING OF SPIRITUALISTS IN LONDON.

TWO DRAKES.

Admiral Sir Francis Drake, of Armada celebrity, and Mr. W. O. Drake, the Spiritualist.—Both victors in pitched battles.

To the Editor of the "The Two Worlds."

I read the words below as I was passing in Paternoster Row recently. Said Sir Francis Drake, "We have the army of Spain before us, and mind, with the grace of God, to

wrestle a fall with them. God give us grace to depend upon him, so shall we not doubt of victory, for our cause is good.'

I transcribe these words to a valuable soldier in our spiritual campaign, and as pulpit, platform, stage, and press, are vehement in arousing attention to the exploits of the Drake of three hundred years ago, with his victories by cannon and sword, amid the din and clash of battle, with his smoke and "garments rolled in blood," I rejoice in a modern victor, entitled Drake, who, in the thought-realm, is ever "carrying the battle to the gate," and "wrestling a fall" with the enemies of truth. This scene was enacted at St. Peter's Schoolroom, Bayswater, on Wednesday night, the 14th November.

Through advertisements in *The Two Worlds* and *Medium*, a large number of persons were drawn together, and W. O. Drake took the lead. Though somewhat ample and circuitous in opening fire, the end proved he knew his path, and how to handle his weapons. Speakers alternated—Christian, Materialist, and Spiritualist. The sound of battle rang through the crowded hall, which the estimable chairman had often difficulty in quelling, even by many loud and persistent "rappings on the table" before him.

The modern Drake was gallantly supported by Captains Veitch, Lees, Rodgers, and others. On the part of these veterans there was never a moment's doubt on which side victory would fall, but when their foes stood up for a charge, one acknowledging he was "all over trembling;" and all united in confessing their "entire ignorance" of that they were repelling, using in place of argument such choice words as "Rot, shams, rubbish, humbug," &c. "What good is it?" "I cannot believe it," &c.; it was clear as noonday that with the keen logic of Veitch, the eloquence of Lees and others, and above all, the assurance (as with the first Drake) that "our cause is good," victory was doubly certain.

The old wooden ships of former days would not sink more rapidly when in conflict with our ironclads than did the frivolous, puerile, contemptible twaddle of these defenders of moribund superstition.

The victory for spiritualism was complete. The clergymen present were wisely silent; it is curious how brave they become when under the shadow of an Ashcroft or Cumberland. Away from these "Goliaths" they prefer "looking on." The battle raged till 11-30. An adjournment is arranged for a fortnight for Mr. Drake's reply.

The chair was ably filled by an American ex-consul, to whom a vote of thanks was accorded, and the meeting dispersed.

BEVAN HARRIS.

To the Editor of "The Two Worlds."

I am glad that you have spoken in this week's *Two Worlds* about the Fox Girls, and that you intend to say more in the next week's issue. I sent you two American papers last week, which have been sent to me from New York by a nephew of mine, who was present at those meetings. Although he is not a spiritualist, he was disgusted with the explanation they were trying to make the people believe; he says, you could see that it was a lot of lies that they were uttering. They could not look the audience in the face, and were hissed from off the platform at last. I should very much like to know how the *New York Herald* would explain that here, in my own house, with a family consisting of my wife, two young sons, and myself, raps, as from a sledge-hammer, are heard in the room, round our heads, and so on. I should like to know if it is Mrs. Kane's toe-joint. If so, she must play her too well. However, we are living witnesses that spiritualism is a fact, which nobody, who investigates it, in a proper way, can deny, and will find it as true as God's creation.—I remain, yours in truth and progress.

JOHN VANTIER.

St. Aubins, Jersey, 18th Nov., 1888.

God gives the children strength to sustain such burdens as He imposes, not such as they devise.—*Frederic R. Marvin.*

MATCHES.

A GIRL in the London streets,
A match girl, tattered and soiled,
A girl that one often meets,
A germ of humanity spoiled;
This is the girl I see,
When I see that box on the shelf;
Perhaps, if you listen to me,
You'll think you see her yourself.

This is her picture here:
Brown eyes, liquid and large,
With the look of a frightened deer,
Lest the officer take her in charge,
A poor little frame, half fed,
A frock with the pattern all ways,
An old shawl over her head—
'Twas her mother's in happier days.

Happiness never was hers;
Born to squalor and want,
Her place in this Universe
Was to live with the grim and gaunt.
Toiled she from morn till night,
Stood in the wind and rain;
Sorrow was hers by right,
And life brought infinite pain.

She had a brother—a child
Of five years old or so;
She was sister and mother, and spoiled
As mothers will spoil, you know.
She led him with unshod feet,
Or carried him, if he tired
And in all the crowded street
None pitied and none admired.

One night, one bitter cold night,
They sat on a step to rest;
King Frost was there in his might,
They, in their weakness, confessed.
She had wrapped the shawl round the child,
Though her throat to the storm was bared,
When the officer came she smiled—
A smile that the angels shared.

That's the box! They're just as they were
When they fell from her cold dead hand,
And I mean to keep them there,
Till—but you couldn't understand.
"What good are they now?" What good!
They'll be useful, I hope, some day;
If I could but stand where she stood,
They'd light me the rest of the way.

J. T. BURTON WOLLASTON in the "Argosy."

THE MISSING LINK IN LIFE OF THE LATE JOSEPH BARKER.

To the Editor of "The Two Worlds."

I READ your remarks on the life of the above gentleman, and I am much shocked that the spiritual part of his life should be so tampered with. I well remember going to hear "Joseph" deliver his lecture to the people of Huddersfield, upon his views of America, and his advice, and what he had seen, &c. I shall never forget the effect produced upon the audience when he told us of how he had been to see the spiritualist medium, particularly so, when he said, "That, if he ever felt the shake of his mother's hand it was through that medium." In conversation with friends after the lecture I said that "Joseph" had had a new birth, and the next we should hear of him would be that he had been truly converted to a belief in immortality, which a life of hard Biblical training and study had failed to produce upon a mind like Joseph Barker's.

These professing people seem to be so fond of the truth that they will bury it under a bushel or anywhere else, rather than let it be seen.

I enclose my card, and subscribe myself

A DWELLER UPON THE YORKSHIRE HILLS.

TRUTH is an immortal and an eternal thing.

THE virtue of prosperity is temperance; the virtue of adversity is fortitude.—*Bacon.*

To realize a happier condition of society, Truth must be our guide, Justice our method, and Courage our inspiration.

Our passions act as the winds which propel the vessel; our reason is the pilot that steers her. Without the winds she would not move; without the pilot she would be lost.

To be a gentleman does not depend upon the tailor or the toilet. Good manners count for more than good clothes.

OFFICE OF "THE TWO WORLDS,"

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The People's Popular Penny Spiritual Paper.

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

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THE TWO WORLDS.

Editor:

MRS. EMMA HARDINGE BRITTEN.

Sub-Editor and General Manager

E. W. WALLIS.

FRIDAY, DECEMBER 7, 1888.

THE CRUCIAL TEST OF TRUTH IN SPIRITUALISM.

THAT we are surrounded on every side, infilled through every fibre of being, and maintained in life only by the forces of an invisible universe, every rational thinker must acknowledge. That this invisible universe is animated by intelligences—some higher and some lower than earth—is an hypothesis that few could deny, whilst the continual stream of evidence that all history furnishes us concerning the occasional appearance and interposition of beings not of this earth, but still wearing the semblance, and coming in the speech, of humanity, has favoured, if not proved, the belief that the spirits of earth that have passed through the gates of death into the invisible universe, still hold their watch and ward over their friends, loves, and kindred left behind. This consoling and reasonable faith received an unexpected confirmation some forty years ago, when the preternatural disturbances, that seemed at first to be located in an humble cottage in Western New York, were translated into intelligent speech by the observers, who adopted the same method of signalling as that practised in ordinary telegraphy.

By arranging with the unseen knocker that sounds should stand for letters, words, and sentences, this means of communicating with the invisible universe was established. In following up the conclusions to be drawn from this procedure, the *sworn testimony* of the first observers and telegraphists show—first, that the invisible knocker heard, understood, and intelligently answered human speech; next, that his degree of intelligence surpassed that of any one else present, as he could, and did, tell names, ages, dates, and other questions put to him *correctly*, in every instance. Now, as many persons—some strangers to each other—conducted those questionings, and *all* were answered *correctly*, the replies showed an extra-mundane intelligence, not possessed by any human being but the most expert thought reader.

The sworn testimony of these early observers—*now lying on the writer's desk*—furthermore adds that the signals proceeded from *different places*, showing it could be no concealed springs at work, and were frequently sounded in long conversations—when *all the family* that tenanted the house were sent out of it—showing that the said sounds were not

to be attributed to any special persons. Since then, tens of thousands of rapping phenomena have occurred, and although, in the first instance, it seems probable that the house was charged with the force by which the sounds were made, especially as they were heard by a former tenant, still it was alleged, through those same signal sounds, that certain persons gave off the force necessary to produce such sounds; hence, that those persons were mediums between the visible and invisible worlds of humanity.

In these signals it was ever claimed that the invisible operators were the spirits of human beings only, and, except in rare and unproved instances, it has never appeared that other than human spirits can or do communicate with men. And now comes the one momentous question, How do we know that these signalings are from spirits, and why should they not be—as some allege—all contrivance or fraud?

The first so-called two "mediums" now affirm they were frauds, and ever have been; whilst numerous persons pretend to show how the knockings can be produced by mechanical contrivances.

In previous articles we have already shown that the pretended confession of the two first known mediums was the greatest fraud of their lives, whilst the fact that the sounds were produced before they tenanted the "haunted house," when they were sent out of it, and in places far distant from their persons, renders all further comment unnecessary.

The same may be said of the paltry and clumsy attempts to show how raps could be produced by mechanical contrivance. No one doubts *that*; but who has yet answered the question of what could be the aim of the thousands of persons whom the raps have followed, save to bring ruin on their worldly prospects, or discredit on their names? Setting all this and much more of similar conclusions aside, we point to the one crucial test, and the one alone which ever has or ever can prove a supermundane agency, and that is the INTELLIGENCE manifested. Tens of thousands of instances could be cited to show that the great bulk of the communications rendered by the modern spirit mediums never could have originated in their own minds. Where then could it have come from? Countless evidences can be shown that intelligence has been given, not in the minds of the sitters, and ONLY known to the *buried dead*. Prophecy of future events, and information unknown to any mortal, has been rendered—where did it come from? And let it ever be remembered that these remarks apply not only to the raps, tilting tables, or any mode of automatic communication—they apply to EVERY PHASE of spiritualism. Mr. George Wallcutt, of Columbus, Ohio, has in his possession over 2,000 testimonials from strangers whom he has never seen, to the effect that he has drawn and sent correct and graphic spirit likenesses of their deceased friends. What are these drawings worth unless they had been given by a stranger to total strangers? Nearly all the *professional* mediums—so much despised, so cruelly abused—have sat for total strangers; and it is upon the fact that these strangers have received information which it was simply impossible the medium could know—and which was often prophetic or unknown *at the time* to the enquirer, though afterwards proved correct—that millions of believers in spiritualism now exist. In one word, then, INTELLIGENCE—which can only proceed from supermundane sources—is the crucial proof, and the only proof, that an intelligent spirit world can and does communicate with mortals, and THIS IS ALL—enough, too, to prove that the ascended spirits of humanity are amongst us. All else may be simulated—is often so, for the world is full of wickedness, and ever will be so long as sinners can get whitewashed by the simple affirmation, "I believe; and lay all my sins upon the merits of my Saviour!" In the meantime, common sense, logic, and the experiences of the world over, must convince the rationalist that what he does not himself know, and yet is communicated by another, must

point to a source of intelligence *that does know*; and, therefore, an invisible intelligence being present, why should we deny the origin which it gives of itself?

As to the cant of priestcraft, that the intelligence we question of is the great Christian whipper-in and pew-rent agent—the devil—all we can say is, if the devil is the means of convincing the atheist of immortality and the existence of a God; if he has warned back the guilty from crime, comforted the bereaved with the assurance of angel presence, and encouraged the halting with the test facts of ten thousand beautiful forms of phenomena; if he has healed the sick and broken the captive's chains, then may we feel assured the devil has become an angel of light, and welcome his conversion. By his fruits shall ye know him. He is a devil no more, but a ministering angel. Finally, do not be ashamed of asking for—nay, demanding—tests, friends.

Having once obtained sure proof that an intelligence not of earth is manifesting through the phenomena claimed as spiritual, neither priest or recanter should shake your faith; and whilst you can afford to pity those who sell their own souls for the gewgaws of this world, you in your turn will be enabled to say, My faith is founded on KNOWLEDGE, and all the winds and waves of human opinion, theory, or perversity, can never prevail against it.

LONDON SPIRITUALIST FEDERATION.

SUCCESSFUL MEETINGS AT GOSWELL HALL.

THE inaugural meetings of the above federation took place in Goswell Hall, Goswell Road, London, and were well attended. The committee *pro tem.* to carry out the preliminary arrangements has certainly worked well, and the success which has attended their efforts must have been very encouraging to them. Ten o'clock, sharp, the doors were opened, and the provisional council met and held a meeting for the due carrying out of the proceedings, previous to the commencement of the conference. At 11 a.m., Mr. J. T. A. Davies, of Leyton, took the chair, and ably and impartially presided over the morning's deliberations. After singing "Father of all, in every age," an invocation was offered, and the chairman called upon Mr. Goddard, as Rec. Sec., to read an abstract of the minutes, in order to give all present an idea of what had been done. Minutes read.

The Chairman said that the time had come when the London spiritualists recognized that unity was strength, and that if spiritualism was to succeed, it was necessary that the above proverb should be put into a concrete form. This morning's meeting was the outcome of committee meetings which had been held for the purpose of arranging a basis of federation, and it was with pleasure he welcomed all present, and hoped that good would result from the meetings of to-day.

Mr. Towns moved, and Mr. Veitch seconded, the following motion, "That in the interests of London spiritualism, it is desirable to form a federation, and that it be called 'The London Spiritualist Confederation.'" Carried.

Mr. Swindin moved the following resolution, "That a council of twenty-one be elected, and that they continue in office until the Annual Conference, in June, 1889." Seconded by Mr. Cannon, and carried unanimously.

The Chairman then urged upon all present the necessity of electing a truly representative council, composed of spiritualists from all the districts of London, the only qualification being that each member of the council should be willing to sacrifice time and money, if need be, for the welfare of spiritualism.

The following council was then elected: Mr. J. Hoperoff, Mr. J. Veitch, Miss M. Gifford, Mr. B. Summers, Mr. Swindin, Miss Marsh, Mr. F. T. A. Davies, Mr. Goddard, Mr. Wortley, Mr. Younger, Mrs. Bell, Mr. Whitley, Mr. Long, Mr. Emms, Mr. Kenneys, Mr. Tomlin, Mr. Marsh, Mr. Downing, Mr. Darby, Mr. Towns, and Mr. Lees.

A discussion on "How best to spread the cause of spiritualism in London?" was opened by Mr. Long, who, in the course of his remarks, urged the great necessity of united action on the part of all spiritual workers and societies, which he maintained was the only means of making the federation a success. He then, in detail, laid before the meeting for consideration, the following plan of work: (1) to strengthen and sustain existing spiritualist societies; (2) to open up new centres of work, which, when started, shall by local effort be maintained; (3) that the federation shall form a list of competent speakers and mediums; (4) that the secretaries of the different societies shall meet periodically to allocate the different speakers and mediums for all meetings held; (5) to distribute explanatory literature; (6) to establish Lyceums; (7) by giving notice to clubs, mutual improvement societies, &c., that the federation are willing to supply lecturers for the purpose of explaining spiritualism, thus bringing our cause cheaply and effectively before the public; (8) an organised system of open-air work. In conclusion, he hoped that all true friends of the cause would join the federation and assist in the work.

Mr. Swindin said he considered what had been submitted was practical, and hoped that all would endeavour to carry it out.

Mr. Goddard said, if the ideas given by Mr. Long were put in practice, they would lead to great benefits to the spiritualist cause, and would be the means of showing our opponents that spiritualism was not dead, but very much alive.

AFTERNOON MEETING.

Opened by singing and an invocation by Mr. R. J. Lees. Mr. J. Veitch, as general secretary *pro tem.*, made his statement, in the course of which he said—The time for organization was ripe. Without combination we could not succeed, nor hope to make headway in the world. Individual effort should be encouraged. Where it was able to support itself, it should be assisted from the federation; but where it was found unable to cope with the exigencies of its position, the federation should do all in its power to keep it on the move. We must not forget that we are fighting an organized system which we consider wrong, and, therefore, must oppose it by organization. The history of our movement has shown that we have many times forgotten the old proverb, "God helps them that help themselves." We must not leave the material work to be done by our spirit friends. That must be done by ourselves. As human beings, we must execute our allotted tasks, and we shall receive, if we do so, greater assistance than heretofore from our friends who come from the great beyond. We have been browbeaten by those who opposed spiritualism. This must not be so in the future. The infancy and youth of our movement are now gone. We are entering man's estate, let us act as responsible individuals, and determine that the future shall be a great advance upon the past. Buffetings, storms of opposition, and misrepresentation, still our progress has not been what it should have been; and the object of the federation in one respect will be to endeavour to arouse spiritualists out of the cold, negative, merely scientific position into which many have fallen, into a true conception of the beauty and sublimity of its religious aspect. Spiritualism we want to become so strong that it shall be recognized as one of the factors in the moral, spiritual, and physical elevation of mankind, and this can only be done by federation, aided and assisted by individual help. Our aims as a federation are manifold. I would mention one. We want better and more systematic attention paid to the development of mediums. Mediumship is the bulwark of our cause, and this must receive a greater amount of attention than hitherto. Classes will be formed for instruction and development; and, under the guidance of our best mediums, we fully anticipate great results. We cannot expect that all will see their way to join us; but we must not be deterred on this account. There are sufficient of us

here who could with determined effort make the whole of London resound with the name of spiritualism. Let us sink our individual crotchets, and work together for the spreading of God's latest dispensation to mankind, fully believing that as we work together in love and harmony our efforts will not be in vain. I would say from the responses we have received to our appeals for assistance which the council *pro tem.* have put forward, that they augur well for our future success. We have made a beginning, and our object this afternoon will be to solidify ourselves for future work.

The meeting then began to consider the rules, &c. The following were submitted to the meeting and carried:—

1. That the federation be known as the "London Spiritualist Federation," and shall have for its objects the progress and advancement of spiritualism, and the formation of a common brotherhood for spiritualists of all ranks and classes.
2. That the federation consist of an unlimited number of members. That the government of the federation be vested in a council of twenty-one members, to be elected annually; and delegates sent by the affiliated societies in the proportion of one to fifty members, or part thereof. That a body of 100 spiritual workers be elected to assist the council in the general work of the federation. That the council shall elect their own officers, and fill vacancies that may occur.
3. To affiliate with the federation all spiritualist societies which, while maintaining their own independent action, shall join with the federation in placing before the public the truths and principles of spiritualism more prominently than has hitherto been done.
4. That the annual meeting of the federation be held on or about the 1st of June for the election of the executive council, and for the consideration of any other business.
5. That the minimum subscription of members be one shilling per annum. Subscriptions of larger amounts are solicited, and may be paid in monthly or quarterly instalments.
6. That affiliated societies shall pay one shilling per annum towards the working expenses of the federation.
7. That the work of the federation is to bring into a closer union all classes of individual workers and societies engaged in spreading a knowledge of spirit life and communion; to assist and develop the work of existing societies; to open up new centres of spiritual work; to establish Lyceums; to distribute explanatory literature, and to provide competent speakers for all meetings held.

Several amendments to some of the above resolutions were proposed; but those, after a most enjoyable meeting, were adopted. One desire above everything else was manifested throughout the conference, viz., to endeavour by every possible effort to put public and private spiritualism upon a sound and sure basis. The two meetings of the conference have exceeded the expectations of the council *pro tem.*; and success must be ours in the future. [A full report of the evening meeting in our next number.]

UNANSWERABLE TESTIMONY.

We deem it neither a strange or important item in the progress of any great religious reform, when unworthy subjects of the movement recant from causes peculiar to their own views. Nevertheless, we *do* deem it worth the while of any impartial investigator into new and untrodden paths of thought, to take note of the *actual facts* which even the experiences of the most unworthy supply. Thus, whilst the Press, the Pulpit, and all whose stereotyped crafts have been disturbed by modern spiritualism, are celebrating a JUBILEE over the fact that two of the earliest of the mediums, *i.e.*, the Fox sisters, have—under the influence of maudlin intoxication and the Catholic religion—recanted, and declared themselves to be impostors, performing all their rapping phenomena by the *great toe joint*!! and that *despite the fact that the said rappings have been heard in places*

far removed from the said Foxes' toe joints, it is satisfactory to show that unless abnormal INTELLIGENCE resides in great toe joints, the plea of these unhappy impostors is worse than inadmissible. It is a palpable and most flimsy falsehood.

The following account of a séance held in Newcastle-on-Tyne in 1882, only six years ago, with one of the recanting Foxes, a séance in which the names and witness of some of the most respectable residents of the city are given in full, and during which NAMES, MESSAGES, and CIRCUMSTANCES were rapped out which no human brain, unaided by spiritual perception could have divined, PROVE beyond all shadow of doubt, that the Foxes' assertion for a physical or mechanical origin of their rappings is, in itself, a deliberate and ill-concocted fraud.

It is true that these degraded women have long since been left behind by the respectable adherents of the cause of spiritualism, and are now simply worthless and irresponsible instruments in the hands of unscrupulous conspirators, still, the evidence that they have been spirit mediums and magnetic wires to the spiritual telegraph is overwhelming, and the following statement—published in the *Herald of Progress* in August, 1882—is one of those undeniable proofs.

SEANCE WITH MRS. KATE FOX JENCKEN.

SOME Newcastle friends had recently a private séance, with this celebrated medium, in London, by the kind permission of Mr. and Mrs. Braye. The sitting was held at their private residence, 44, Brompton Square, July 17th, 1882; as the hour of the meeting was 4 p.m., it was full daylight, though the window blind (a white cotton one) was pulled down about three-fourths of the way to lessen the glare of the sunlight. Seats were taken round the dining-room table in the following order: Mrs. Kate Fox Jencken, Mrs. Hammarbom, Mrs. Hunter, Mrs. Braye, Mr. H. Kersey, and Mr. W. Hunter; Mr. and Mrs. Hunter occupying the opposite ends of the table.

Raps were very soon heard both on the floor and on the table. Mr. Hunter enquired if any of his friends were present; raps in assent were given, and in reply to a request for the name, "Margaret" was spelled out. Mr. and Mrs. Hunter said they knew a Margaret, and asked for another name, when "Purves" was spelled out; this was recognized as perfectly correct; next a spirit calling himself George announced himself for Mr. Hunter; Mrs. Jencken's hand was controlled to write, with her left hand and backwards (*i.e.*, from right to left), so that to read the message one had to hold it like a transparency between themselves and the light; the message thus written was:—"Do not hide your gifts, do all the good you can, use your power, the day will come when you will feel honoured to be called our medium, George." Mr. Hunter here asked for the spirit's full name, whereupon the following message was rapped out on calling the alphabet, "Tell my dear parents that I live and love them still; tell them I am happy with my own dear friends, I will speak with my dear parents through your mediumship, George Henry ———." This was recognized by Mr. and Mrs. Hunter as from a nephew of theirs and the full name was correctly given; the names were spelled out slower than the message as if it were a more difficult task or greater effort at precision was made.

Here a brief conversation ensued, during which the raps were plainly heard in different parts; presently the medium's left hand was controlled to write again in a similar manner to previously; during which Mr. Hunter asked questions, which were answered by raps, and the medium occasionally talked as well. [The written message was one relative to indifferent matters not necessary to repeat.] By means of raps all were instructed to take hold of hands, Mr. Kersey was requested to hold with one hand a sheet of foolscap paper under the table, which being done, he presently stated that apparently some one else had taken hold of it as well, for it was being waved up and down, finally it was plucked out of his grasp; a pencil was then rapped for, which Mr. Kersey also held under the table, and this was taken from him in a similar manner; in a minute or two afterwards he

was told by the raps to get the paper from under the table. On doing so, the words "George Henry" (surname also given) were found written in pencil on what had previously been a perfectly clean sheet of paper. Considering the great amount of light prevailing, and that *all hands were on the table and holding each other*, it was asked that this might be repeated. A ready assent being given, the same process was gone through, excepting that previously to putting the fresh sheet of paper under the table, Mr. Hunter and Mr. Kersey each wrote their initials and the date on one corner of it, and then tore a piece of that corner off as a means of identification, and the piece so torn off was retained on the table before them all. On the sheet being taken from under the table, the words "George Henry" were found on it written in pencil; the piece that had been torn off was fitted to it and found to correspond exactly, thus proving that it was the same sheet of paper which Mr. Kersey handed under the table in clean condition, and that the writing thereon found subsequently was done by no mortal hand. Loud raps were heard both on the floor and table, and various questions were asked and answered by raps, Mrs. Jencken joining in the questions, thus showing that it was another mind than hers which was writing the message through her hand, it being practically impossible for anyone to speak on one subject and write on another at identically the same period of time, especially to write with the left hand and backwards, *i. e.*, from left to right. Subsequently two messages were rapped out to Mrs. Hammarbom, which purported to be from her children—Eliza Jane and Alfred. These messages Mrs. H—— feels assured, were indeed from her lost ones, as not only were the names correctly spelled out, but each message contained expressions characteristic of the senders. There were also allusions to messages sent through other mediums, which strengthened the case, as well as the fact that the very raps in each case conveyed an idea of the sender. Alfred also rapped out a message to Mr. Kersey. . . . It was a certainty that Mrs. Jencken could not, and had no means to know of the names and other particulars of the communicating spirit-friends of the sitters, neither did any of them know her when they were in this life, and *this was the first occasion that any of the four friends named above had seen Mrs. Jencken.*

Oh wonderful great-too joint! Physiologists, take note! The seat of intelligence is not in the brain, but in the great-toe joint!!

LYCEUM JOTTINGS.

THE THREE FAIRIES.

(To be recited by three little girls.)

FAITH.

I'm the fairy Faith, who for ages and ages
Sought to stay earthly sorrow and tears.
You'll find I have written on history's pages
All along through the millions of years;
I have whispered of hope when a dear one departed
Through the gateway of death open wide;
I have told of a land where the dear faithful hearted
Should meet o'er the dark rolling tide.

No longer ye need me—my mission is ended—
Something better is yours for to-day,
A truth that is brighter to you has descended
And I am too ancient to-day.

The temples I builded are crumbling low,
I'm too blind for the truth pressing nigh,
And though I must leave 'tis in joy that I go,
For knowledge is better than I.

HOPE.

I'm the fairy Hope, who has kept the world
From the darkness of utter despair.
When the midnight of falsehood was broadest unfurled
I whispered a message most fair.
I have stood by the tomb through the long weary years
And tried its deep mists to dispel.
In the home where had gathered sorrow and tears
Oft I came in my pity to dwell.

Keep me with you, I ever a blessing will be.
Ever list to the songs that I sing;
But one who is greater is following me
Who a far higher glory will bring.
O, welcome for ever, this angel divine,
Who the grandest of gifts will bestow;
Thrice blest is the home where she buildeth her shrine
And her presence is heaven below.

KNOWLEDGE.

I'm the fairy Knowledge, whose light sceptre waves
O'er all lands from ocean to ocean.
Mine is the power that blesses and saves
With a holy untiring devotion.
I come to save souls from their doubt and unrest,
To bind up the hearts that are broken;
I come as a loving—a heavenly guest
To bring to each dear one a token.
I come to bring temperance, justice and light
To the outcast, the fallen and lowly.
I come to wave higher the banner of right
And to scatter o'er earth blossoms holy.
I'm only a child, but when I have grown
To maturity's grandeur and beauty
No sadness or sorrow on earth will be known—
No discord or shirking from duty.
No jails will be built, and no wrongs will be done,
No dark awful gallows erected;
But life of diviner threads will be spun
And temples of learning perfected.
O friends, read the wonderful message I bear,
Rejoice that I came o'er the river,
And cherish with holiest, tenderest care
The bright fairy Knowledge for ever.

Emma Train, in "The Better Way."

CHRONICLE OF SOCIETARY WORK.

BIRMINGHAM. 92, Ashted Row.—Mrs. Roberts spoke about "The political, commercial, and religious contentions rife in the present day." Most of those present came several miles. A séance followed. Mrs. Elliott singled out strangers, and described four or five spirits to each, giving Christian and surnames, supplemented by psychometric descriptions of places and dates. Now, recognition in no way distresses Mrs. Elliott, she seems to work for the spirits' satisfaction. Many mediums present. A materializing séance will commence on New Year's Eve and subsequent Mondays. Sitters invited.

BLACKBURN.—Mr. J. Swindlehurst, of Preston. Afternoon: subjects were handed up by the audience, which Mr. Swindlehurst treated with his usual eloquence. Evening: "Spiritualism, in relation to the Drink Traffic," on which an exceptionally powerful address was given.—A. A.

BRADFORD. Otley Road.—Mr. Campion, of Kirkstall, in the afternoon, gave a part of his experience in searching after truth, and his conclusion that spiritualism is true. In the evening, he spoke on the word "Confusion," treating it from a Biblical, historical, and every-day point of view, in a masterly way, proving that now, as in the prophets' time, there is confusion in religion, and only as spiritualism spreads can order be evolved. Societies would do well to keep their eyes on Mr. Campion. I believe he has a great future in store in helping the cause of truth.—C. W.

BRADFORD. Ripley Street.—Miss Bott's control gave two good discourses. Afternoon, "In Adam all die, in Christ all are made alive;" evening, "Spiritual Gifts." Mrs. A. Marshall gave clairvoyance after each discourse. Forty-four descriptions, forty recognized. Good and appreciative audiences.—T. T.

BRADFORD. St. James's.—A good time with Mr. Hopwood and his guides, who officiated in place of Miss Harris, who failed to come.

BURNLEY. Tanner Street.—Miss Leo, of Halifax, kindly gave her services for the benefit of the building fund. Very good audiences. After each lecture a number of tests were given by two local mediums—Miss Craven and Mrs. Best; nearly all recognized.—J. H.

CLECKHEATON.—Mrs. Russell's guides gave two good discourses. Afternoon subject, "In my Father's house are many mansions, if it were not so, I would have told you." Evening subject, "What must I do to be saved?" Good clairvoyance at each service.—W. H. N.

COLNE.—Mrs. Wallis addressed good audiences. Subjects—afternoon, "Has Spiritualism a religious tendency?" Evening, "Salvation, is it attainable?" Clairvoyant descriptions at both services; mainly recognized.

COWMS. Lepton.—Mr. F. Hepworth in the afternoon took subjects from the audience, "Has Man Free Will?" "Is the Bible the cause of England's Greatness?" "Law and Order in the Spirit-world." Evening, "Faith and Facts," which were eloquently treated. Nine clairvoyant descriptions given, five recognized.—G. M.

CROMFORD AND HIGH PEAK.—"The Novelty of Truth" was the desired subject. Astronomy, anatomy, chemistry, geology, electricity, had all been novelties, but were now accepted facts. Steam, our best aid to commerce, was equally novel. Mesmerism, psychology, psychometry, clairvoyance, clairaudience, &c., were novel to those who stood aloof, but science of fact and proof, with every day's addition would compel even the slow moving Church and their believing flocks to accept and use them, and thank God for them. Crowded meeting. Evening: "Insanity, Obsession, and Mediumship" was selected. Questions followed both addresses.—W. W.

DARWEN.—Mrs. Craven's afternoon subject was "Upwards and Onwards." In the evening she answered questions sent up by the audience. Good attendance at each service.

DEWSBURY. November 26th.—Mr. Stansfield offered pertinent remarks anent the first article on "Amongst the Mediums," appearing in the *Dewsbury Reporter*. The letter sent by Mr. S. to the paper has been inserted, and, no doubt, will be of some service in contrasting true spiritualism with the base caricature that is found in the article in question. Sunday last Mr. Peel served us well, in the afternoon giving his experience, and in the evening his guides gave a powerful and intelligent discourse on "Modern Spiritualism."—W. S.

FELLING.—The guides of Mrs. Peters gave about thirty delineations of spirit friends, all to strangers, mostly all recognized. Much satisfaction.—G. L.

GLASGOW.—Sunday: owing to very bad weather there were small attendances morning and evening. Mr. John Griffin, in the evening, gave an interesting inspirational discourse.

HALIFAX.—Nov. 28: Mr. Hepworth kindly gave his services for the building fund. He delivered a good address, and gave some clear clairvoyant descriptions. Dec. 1: Miss Keeves spoke in the afternoon on five subjects from the audience. In the evening the guides selected their own subject, which was scientifically treated, and gave general satisfaction to good audiences. Also on Monday evening.

HECKMONDWICK.—The controls of Miss Harrison delivered two addresses. Evening, "Reform from that which is evil and turn to that which is good." Clairvoyance was given. Room full at night.—J. C.

HETTON.—Meeting at Mr. Richardson's. The members took part. A short address and a delineation. All well received.—J. T. C.

HUDDERSFIELD. Brook Street.—The inspirers of Mr. E. W. Wallis spoke splendidly to a fair audience in the afternoon, and a crowded audience at night. Five questions were most excellently dealt with at the evening's service, to the great satisfaction and edification of all.

HUDDERSFIELD. Kaye's Buildings.—Mrs. Crossley spoke to crowded audiences, on "Prayer" and "The Philosophy of Spiritualism," ending with successful clairvoyant delineations.—J. H.

LEEDS. Institute, 23, Cookridge Street.—Miss Walton's guides gave two good addresses. Afternoon subject, "The Good Samaritan." Evening, "Where are the Dead?" which was much appreciated by a large audience.—Mediums with vacant dates in the coming year might communicate with Mr. J. W. Hanson, 22, Milford Place, Kirkstall Road.

LEICESTER.—6-30. The guides of Mr. Barradale spoke on two subjects chosen by audience, viz., "After Darkness—Light," and "Our Father's care."—W. J. O.

LEIGH. High School.—Miss Garside lectured in the morning on "Man's Progression;" in the evening, "Spiritualism destroys Fear," to good and appreciative audiences, all being well pleased.—J. S.

LIVERPOOL. Daulby Hall.—Mrs. Hardinge Britten received a warm welcome back to her monthly engagement here last Sunday. In the evening, though the rain poured in torrents, there was a very large audience, who could hardly be restrained from loudly applauding the brilliant answers to questions from the audience. Truly these improvisations are wonderful proofs of true inspiration.—J. G. M.

LONDON. Cavendish Rooms, Mortimer Street.—Mr. T. H. Hunt gave an interesting lecture on "The Saviours of the World." He pointed out that though the Christian world regarded Christ as the only Saviour of mankind, people were beginning to recognize that we have saviours in our midst to-day. The reformers of religion, the advocates of temperance, the upholders of liberty, and thousands of people in every-day life whose untiring efforts in the cause of love and progress had won for them a crown of eternal beauty, which if not received on earth, would in the realms of immortality be placed upon their heads by the hands of justice, and be worn by them for evermore.—W. P.

LONDON. Winchester Hall, 33, High Street, Peckham.—Dec. 2: scant attendances, owing to federation meetings at Goswell Hall. Addresses were given by Mr. Humphries and Miss Blenman, at the morning and evening meetings respectively. By accident, reports for 25th Nov. meetings were not forwarded. Large audiences were present to hear two addresses by Mr. R. J. Lees.

LONDON. Horse Shoe Hall, 214, Old Kent Road, S.E.—Mr. Robert Harper occupied the platform on Sunday last. The opening meeting on Nov. 25, was attended by some 50 or 60 friends. Inaugural addresses were given by Mr. Bevan Harris, Mr. R. Harper, and Mr. J. A. Butcher. The hall is well situated, and will, we hope, become a useful centre for spiritualistic work.

LONDON. King's Cross: Copenhagen Hall, 184, Copenhagen St.—Morning: Mr. Rodgers opened with an excellent address on "Time," followed by discussion. Evening: Very small attendance, owing to federation meeting. Experiences were given of the "Truths of Spiritualism," by Messrs. McKenzie, Harris, Phillips, and Rea. Mr. Yeates in the chair. Friends, come and help the cause!—P. T. C.

MACCLESFIELD.—Mr. Walsh, of Blackburn, gave a very interesting discourse (in his normal condition), in the evening, describing how he saw the spirits, &c. He gave one or two clairvoyant delineations, psychometric delineations, &c., which were correct. This discourse was listened to by a large audience, and was much appreciated.—W. P.

MANCHESTER. Downing Street.—Mr. B. Plant's afternoon subject: "Why does Spiritualism Suffer from Theology and Science?" Evening subject: "Come, see a man who told me all I ever did!" A grand lecture from this subject, which was sent up by one of the audience. Several persons remarked that they never heard Mr. Plant so good before. Clairvoyant tests, eleven out of seventeen recognized.

MANCHESTER. Psychological Hall. Mr. Pearson, in the afternoon, took for his discourse, "Dreams and Dreaming;" evening, he explained in a clear manner "How to read character by the mouth." He invited persons out of the audience to the platform, so that he might demonstrate the truth of his statements, being successful in every instance. A solo by Mr. A. Smith was much appreciated.—J. H. H.

MEXBOROUGH.—Afternoon: The guides of Mr. G. Featherstone lectured ably on a subject chosen by the audience, "Seeing God has provided for the wants of man in nature, what is the use of prayer?" Well received. Evening subjects: "What is the difference between Wesleyanism and Spiritualism?" and "What is the condition of the spirit when the body sleepeth?" Gave great satisfaction to a good audience.

MIDDLESBROUGH. Newport Road.—10-45: Mr. Wyldes dealt with characteristic brilliancy with three subjects selected by the audience. 6-30: Graphic oration, "God, the Devil, and a Future Life." God was the personification of good; Devil, of "Do evil." The old Egyptian and Aryan students of nature found that the planetary aspect of Jupiter was beneficent: hence Jupiter, Jove, or Jehovah was honoured as supreme goodness, and wisdom. Satan produced disturbance and disaster, hence the etymology of "Satan," the adversary. Six character and psychometric delineations followed, all substantially recognized. A large audience. T. B. S.

MONKWEARMOUTH. 3, Ravensworth Terrace.—Mr. Dinsdale gave a grand address on "The Contradictions of the Bible." Mr. Buxton's

guides gave a few delineations, all recognized. Saturday week, William Hoey, 4 years old, passed on to higher life. A good muster of friends, in spite of stormy weather, followed his remains to the grave on Tuesday.—G. E.

NORTH SHIELDS. 41, Borough Road.—Mr. J. McKellar, presided. Mr. Forrester gave a soul-stirring address on "The Sublime Teachings of Spiritualism," which was well received. This gentleman is a noble and zealous worker in our glorious cause. A circle after was a great success. A humorous control enlivened us with his happy turn of mind. A number of descriptions were given and recognized.

NORTH SHIELDS. Camden Street.—Monday, Nov. 25th, Mrs. White, of Sunderland, gave a very successful clairvoyant séance. On Sunday evening, Mr. Wilson, of Boldon, gave an inspirational address on "The Duties of the Spirit-world," which was well received.

NEWCASTLE-ON-TYNE.—Alderman Barkas, F.G.S., delivered his monthly lecture to a good audience. Subject: "The Book of Nature, a Divine and Infallible Revelation." Whilst all books and all interpretations are subject to progressive revelations, the laws of nature are unchangeable and infallible. Everyone should endeavour to understand what they can of these laws, and develop the germs of intellect which, even if latent, are possessed by all. November 27th, a large number of members and friends sat down to an excellent tea provided by the ladies. A concert followed, in which the following ladies and gentlemen took part: Miss Allinson, Mr. Gilhespie, Mrs. Sargent, Mr. Coxon, Mrs. Chapman, Mr. Cole, Master Smith, Miss Effie Smith, and Miss Taylor. The proceedings of a very enjoyable evening closed with dancing.

NOTTINGHAM.—A grand discourse. Subject: "Canst thou by searching find out God?" In a most impressive manner the controls of Mrs. Barnes replied, God could only be known through the works of creation. Spirits and angels were exercised by this weighty question, but the more knowledge they attained the plainer was the truth of the above demonstrated, and as a personal being God had no existence.—J. W. B.

OLDHAM.—Dec. 1: The ladies' sewing class held a tea party, when 80 were present. Mr. Crutchley presided afterwards, and an interesting programme was gone through. £2 1s. 4d. was added to their funds. Dec. 2: Mr. W. Johnson gave a normal address in the afternoon, touching on Rev. — Ashcroft's visit. Evening, eight subjects were spoken on in grand style. Dec. 3: Mr. Wallis's inspirers delivered an effective reply to the showman.—J. S. G.

OLDHAM.—An interesting and entertaining meeting for impromptu speaking. The chairman wrote out the subjects, and a few blanks, each member having to pick one out of the hat and speak on the subject. These are a few of the subjects, which were well dealt with: "Is spiritualism a farce and a fraud?" "Of what use are mutual improvement classes?" "How to make such classes a success?" "The best way to develop mediumship?" "Is it possible to love thy neighbour as thyself?" All felt benefited.

OPENSHAW. Mechanics' Institute, Pottery Lane.—A rich treat with Mrs. Green. Morning subject, "Spirit Identity." It was clearly shown that if the peculiarities and characteristics of spirits did not indicate their identity, then, instead of heaven being home, it would be nothing but a land of strangers. Evening subject, "Man, the Immortal." Logical arguments in favour of immortality were advanced; the numerous recorded instances of spirit return, the probability—nay, surety—that those who did return would be our dearest friends, made up a series of arguments which must have shaken the most sceptical, strengthened the wavering, and given renewed incentive to labour, to all who heard them. An infant was afterwards named. Eleven clairvoyant descriptions were given during the day, and all but one recognized. Election of officers. The following were elected for next six months:—President, Mr. H. B. Boardman; vice-presidents, Messrs. Garbutt and Cox; corresponding secretary, Mr. Ainsworth; financial secretary, Mr. Farmer (re-elected); librarians, Messrs. T. Stewart and Hadleigh; committee, Messdames Garbutt, Boardman, Cox, Howard, Messrs. Boys, Taberner, Howard, Hadfield, Turner.

PENDLETON.—Mrs. Butterfield in the afternoon spoke on "The Only True Religion," which was interesting throughout, and to the point. Evening: The control gave a soul-stirring address, full of vigour and power, and, what was more important, full of truth, on "The Real and the Unreal." The control showed that, contrary to the prevalent opinions for ages, this was the shadowy land and the unreal, and the land of the spirits is the real and substantial.—J. E.

RAMSBOTTOM.—A pleasant day with Mrs. Venables, whose guides delivered addresses. Afternoon, on "The Cry of the Age"; evening subject, "Where are the So-called Dead?" which were attentively listened to; closing with psychometric readings, with great success.

RAWTENSTALL.—A pleasant day with the guides of Mr. Tetlow. Subject in the afternoon by the audience, "Spiritualism and Christianity, their Points of Agreement and Differences;" ably dealt with, to a good audience. Evening, two subjects, "Mesmerism, and its Wonderful Phenomena," and "What has Christianity done for the Masses?" which were given in a very clear and satisfactory manner to a crowded audience. Psychometry fairly good at both services.

ROCHDALE. Blackwater Street.—Miss Walker's guides spoke in the afternoon on "Man, in regard to evolution." In the evening, "Crime—its cause and cure" was discoursed upon, the contention being that there must be much that is radically wrong, or crime would not be so rampant. The painful condition of the murderer in the beyond was described. Criminals should be treated as sufferers from some dire disease. A more practical, everyday religion, a religion of love would tend to remove many causes of (and abolish) crime. Good attendances, and clairvoyance.—W. N.

SALFORD.—Nov. 28th: Mr. Pearson lectured, and pleased his hearers. Dec. 2nd: Through some misunderstanding with Mr. Taft, our friend Mr. Macdonald, in the afternoon, gave a good address from a subject chosen. In the evening, four subjects were sent up of great importance, and were dealt with in a manner that would rouse the thinking faculties of the sceptics. Many thought they had never heard Mr. Macdonald better.—T. T.

SCHOLES. Mission Meeting Room.—Afternoon, Miss Collins spoke well on "They are winging, they are winging;" evening, "Who are the people of God?" Miss Benn and Miss Priestley gave satisfactory

clairvoyance. They are all young mediums. This was their first time of speaking.—*J. R.*

SCHOLES. Silver Street.—Mr. E. Wainwright delivered two splendid addresses. Afternoon, "The Resurrection—how and when." The speaker maintained that the orthodox theory was out of the bounds of common sense, and proved by illustrations from the beautiful book "Nature" that the resurrection is going on daily. Evening subject, "Can he be a Christian who worships God through fear of the devil?" The speaker said that the theory of a personal God was fast losing its hold on the people. The true God was manifest in their nature. Eleven clairvoyant descriptions, ten recognized.—*T. M.*

SLAITHWAITE.—Mrs. Gregg addressed good audiences in her usually able manner, and did good work for the cause after the attack of Rev. —Ashcroft. Mr. Wallis replied on Saturday evening, and gave the opponents food for thought.

SOUTH SHIELDS. Cambridge Street.—Morning: Mr. J. Forster's controls gave a short address, after which they gave psychometric readings very successfully. Evening: Mr. Gray gave his experience in the investigation of spiritualism, which was both instructive and interesting.

SUNDERLAND. Centre House.—Mr. Stevenson, of Gateshead, gave a very interesting lecture on "The development of mediums, and the exposures of mediums owing to the conditions of the sitters," which seemed to give satisfaction to all. Sunday next, at 10-30, committee meeting. All are requested to attend.—*G. W.*

WESTHOUGHTON.—Two powerful discourses from Mr. John Pemberton's controls. Afternoon, on "Christianity; does it meet the requirements of the age?" They showed that Christianity, as it exists to-day, is a mixture of Paganism and Judaism, and does not meet the needs of the human mind, therefore man searches after something higher, and finds these things in science and the truths revealed in spiritualism. Evening subject, "The origin and destiny of the human soul." They showed the falsity of the Genesis story of man's origin, compared with the great theory of human advancement.—*J. P.*

WEST PELTON.—Nov. 25th: A very enjoyable day with Mrs. Peters. Her spirit guides described about fifty spirits, more than forty of them being recognized. For the two services there is great credit due to our lady friend, as she has given great satisfaction to the public here.

WIBSEY.—Mr. Boocock took for his subject "The Immortality of the Soul." In the evening he gave an address on "Speak gently, it is better far," from the hymn just sung. Good clairvoyant descriptions and psychometric delineations were given to many strangers.—*G. S.*

WISBECH. Public Hall.—Mr. D. Ward delivered an instructive address to a good audience, followed by clairvoyant descriptions and psychometric readings.—*J. P. B.*

RECEIVED LATE.—Foleshill. Mr. T. Dewis, of Bedworth, spoke in the morning under the influence of several spirits. Mrs. Nelson, of Northampton, who, with her husband is on a visit, under control spoke well to a crowded audience at night. Several spirits manifested, including her son. Monday, at a semi-private meeting, friends of sitters manifested. Mrs. Nelson also visited Bedworth and Coventry.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BACUP.—Second Lyceum Anniversary. Morning: the usual programme, including marching and calisthenics, gave great satisfaction. We had 26 visitors. We have 16 officers and 50 scholars, total, 66. Mr. Kitson, of Batley, spoke on the progress of the lyceum since its commencement. Mr. Ridehalgh presented each member with a copy of the Lyceum Prize Tale, entitled, "Seymour," for their assistance during his term of office as conductor. Afternoon: Mr. Kitson spoke on the advisability of sending children to the lyceum instead of an ordinary Sunday School, and in the evening his subject was "The Lyceum, what is it?" setting forth in masterly style its principles, and showing how the ideas had been conveyed by the lyceums in the spirit world to those on earth, and forcibly illustrated the permanency of early impressions, and recommended great care in the choice of lessons.—*J. T. S.*

CLACKHEATON.—Usual programme, including marching and calisthenics, very well done; recitations by scholars. The lyceum is making good progress. We shall have a Christmas tea and party to raise funds for an organ for the Lyceum and services, and shall be thankful for assistance from generous friends.—*C. H. Clough, Lyceum Secretary, Market-Square, Northgate.*

HALIFAX.—Dec. 1st: Our entertainment, consisting of songs, solos, recitations, and dialogues, by members, was a success, the amount taken at the door being £2 4s. 2d. The first part of the programme over, a very pleasing feature of the evening's entertainment took place, namely, the distribution of prizes for good attendance, punctuality, and good conduct. Mr. A. D. Wilson, who kindly consented to take the chair, presented the prizes, and made suitable remarks to the recipients. After the second part, a vote of thanks to Mr. Wilson concluded a pleasant evening's entertainment. On Sunday morning, those not entitled to a first prize were given one of Mr. Wilson's Lyceum prize tale books.

HECKMONDWIKE.—Usual programme. Reading, "The Burning of the Ship," by W. H. Chamberlain. Present—40 scholars, six officers, five visitors. We are making steady progress. More united efforts are needed to make a good success. We shall be glad to see as many friends as can make it convenient to be with us on Sunday morning at 10 a.m.

LEICESTER.—November 29th: A concert was given by officers and children, in aid of the funds. Programme: March and song by Lyceum children; recitations by Masters Young, Smith, Heggs, F. Clark, Moore, Sainsbury, Misses Lichfield and Cridland; pianoforte solo by Misses Taylor and Young; recitation, duet, and chorus, Mr. Young, Master Heggs, Miss Moore, and Lyceum children; song, Mr. Welburn; song, with banjo, Mr. Ogden; reading, Mr. Sainsbury; concluding with a humorous sketch entitled "The Lawyer's Clerk." Dec. 2nd, at 10-30: Present—5 officers, 21 children, 10 visitors. Usual programme, and instruction and practice in ambulance work.—*W. J. O.*

LONDON. Peckham, Winchester Hall, 33, High Street.—A more punctual and better attendance than last Sunday. Programme as usual, and recitations by the following:—Misses Emily Small, Sarah Waters, Mabel Edwards, Gertrude Swain, and Nellie Swain, and reading by Conductor. A very happy session. We wish more older friends would visit us, as it has a good effect on the members.—*W. T. C.*

MACCLESFIELD.—Present 44; conductor, Mr. Rogers; guardian, Mr. Bennison; usual programme and groups. The groups discussed "Cranial calisthenics," "Physiology," "New Testament," and "Easy reading." Last Wednesday and Thursday Mr. Wheeler, of Oldham, gave two phrenological lectures. Subjects, "Phrenology and self improvement," and "The truth and utility of Phrenology." These lectures were delivered in a masterly manner. Other Lyceums, if they take any interest in Phrenology, should engage Mr. Wheeler. We thank Mr. Burgess, our treasurer, for the present he made to the Lyceum, of one of the best Phrenological busts. We again ask members to be more punctual in their attendance.—*W. P.*

MANCHESTER. Downing Street.—Programme gone through; recitations by Master W. Taylor, Misses M. Lamb, James, Hyde, Paddock, J. Jones, B. Jones, Master A. Daniels and sister; dialogue by Miss M. Lamb and Miss McTaggart; benediction by Mr. J. Jones; present, 38 scholars. Afternoon, assembled at 2 p.m.; usual programme; present, 35 scholars.—*W. W. H.*

MANCHESTER. Psychological Hall.—Attendance good. Several Oldham friends paid us a visit, bringing with them some physiological diagrams. Mr. Sutcliffe, assisted by Mr. Thorpe, gave an interesting and instructive lecture on "The digestive organs," being highly appreciated by adults and children. A hearty vote of thanks to our friends was passed for their kindness, which concluded a very enjoyable session.

MIDDLESBROUGH.—Usual programme, gone through well. Prizes were given for reciting and good attendance to Martha Elstob, Benjamin Everit, Annie Clark, David King, Clara Everit, Albert Gibson, Lily Brown, Henry Everit, William Holmes. We are giving every scholar a hymn book and a Lyceum manual. Recitations, H. Everit, Amy Hubby. A very enjoyable session. Attendance: 56 children, 21 adults, and 6 visitors.—*W. S.*

NEWCASTLE-ON-TYNE.—Usual programme. Recitations and readings were given by Mary Perry, Maggie Oswald, Willie Robinson, Ada Ellison, Master Ward, Lottie Ellison, and Willie Moore. Marching, calisthenics and lessons. Miss Robinson presided at the piano. Attendance up to the usual standard.—*J. M.*

OLDHAM.—Dec. 2nd, Morning. Spent more time than usual in recitations and marching. Afternoon: after usual course we formed groups. Mr. McEntevy led the elder boys on "Phrenology," accompanied with chart and bust. Two or three young ladies were portioned off to each class, to assist by their presence and influence. "The Doctrine of Impressions" was treated by the Conductor to a class comprising ladies and gentlemen, in the ante-room. The interest was well maintained, and most earnest attention given, the whole class being loth to leave. The subject will be continued next Sunday at 11 o'clock prompt. While at Macclesfield, Mr. Hayes, an earnest worker, showed the writer a "Metronome" used to "mark time" in the absence of music. By arranging the pendulum it will "sound time," either quickly or slowly. The Lyceum there finds it of much value. It can be purchased for a nominal sum at any musical instrument dealer's. The children's tea party, to be held on New Year's Day, is anxiously anticipated by the Lyceum. Further notice later.—*W. H. W.*

RAWTENSTALL.—Mr. Cowpe conducted; the marching and calisthenics were well done. A good gathering; one visitor. Recitations by S. A. Moden, J. H. Moden, C. Riding, F. E. Riding, and R. B. Stansfield, all giving satisfaction. Next Sunday morning a class for young men and women commences at 9-30. Another step on the ladder of progress, hoping very shortly to have a staff of teachers for the Lyceum.

SOUTH SHIELDS.—Attendance good: 8 officers and 33 members. Usual programme. Recitations by B. Lowery, F. Pinkney, L. Pinkney, G. Forster, M. Berkshire, Ann Hunter, and S. Whitehead; these were performed in splendid style. The conductor told a story, which was very interesting.—*F. P.*

WESTHOUGHTON.—Dec. 2nd: We had several recitations by members; reading and a short address by conductor. We were pleased to have Mr. Pemberton, of Warrington, who conducted marching and calisthenics very gracefully. Miss Pemberton accompanied on the organ. A very enjoyable morning.—*W. C.*

PROSPECTIVE ARRANGEMENTS.

Mr. J. Hopercroft will visit Belper, December 9th and 10th; Darwen, 16th; Blackburn, 23rd; Middlesbrough, 30th and 31st. Letters should be addressed, from the 14th to 30th, c/o Mr. R. Simpson, Barker Lane, Ramsgrave, near Blackburn.

BRADFORD. Milton Rooms, Westgate.—Monday, December 17th, Mr. Rowling will lecture on Phrenology—subject, "Shams." Proceeds to the building fund.—*E. K.*

GLASGOW. Bannockburn Hall, 36, Main Street, Gorbals.—Mr. Wyldes, Sunday, 9th December. A large attendance is anticipated at both services.—*G. W. W.*

HECKMONDWIKE.—Saturday, December 15th, a miscellaneous entertainment will be given by the Batley Carr Lyceum friends. Tea will be provided at 6d. each. Entertainment, 2d. each. Come in large numbers and help to make a good success, as sympathy and support are much needed. A hearty welcome will be given to all.—*G. H. Clegg, Lyceum Secretary.*

Huddersfield. Brook Street.—Tea party and dramatical entertainment, December 26th. Particulars later.

IDLE. 2, Back Lane.—The committee of the above place intend holding a Christmas tree and sale of work and entertainment on December 22nd and 25th, the object being to raise funds for a new place, as the old one is far too small for their requirements, and they earnestly appeal to all friends for help to spread the cause of truth, and all friends who are desirous to help us, either in money or gifts of any kind for the tree, can do so by forwarding the same to Mr. T. Shelton, secretary, 4, Louisa Street, Idle, which will be thankfully received.

LONDON. Spiritualists' Federation.—Miss Marsh will give public séances Dec. 9 and 23, at 7 p.m., at 218, Jubilee Street, Mile End, in aid of the funds of the federation. Admission 1s.

LONDON. Special Notice to Spiritualists and Friends of Notting Hill.—On Sunday next the meetings will be held in Zephyr Hall, 9,

Bedford Gardens, Silver Street, Notting Hill Gate, instead of Victoria Hall, Archer Street. Morning, 11: inspirational address, healing by Mr. Goddard, sen., clairvoyance by local mediums. Evening, 7: address by Mr. Clack, clairvoyance by Mr. Matthews.—W. O. Drake, hon. sec.

LONDON. 357, Edgware Road, W.—Our new room being unfinished, there will be no meeting Dec. 9. Dec. 16, Mr. A. E. Waite will give a lecture on "Alchemy." As Mr. Waite is a well-known writer on occult and mystical subjects, we hope to see a large attendance.—F. W. Read, hon. sec.

MANCHESTER. Psychological Hall.—Entertainment, Saturday, Dec. 15th, for the harmonium fund. Commence 7-30. Admission 3d.

MIDDLESBROUGH.—Grand tea party, entertainment, tea, supper, and social gathering, on New Year's Night. Tickets, 1s. 6d., 1s., and 9d. See bills, on application. T. B. S., 101, Grange Road, W.

NEWCASTLE SPIRITUAL EVIDENCE SOCIETY.—The ladies have recommenced their weekly sewing meetings, in preparation for the sale of work to be held in February, and will be glad of the co-operation of friends wishing to assist, on Monday afternoon. An excellent tea is provided from 4 to 7.

NORTH EASTERN FEDERATION OF SPIRITUALISTS.—The Executive has engaged Mr. W. Victor Wyldes to lecture in the following towns, and requests all interested in the movement to assist the committee, and thereby contribute to the success of the meetings:—North Shields, December 12th and 13th; Ryhope, 18th; South Shields, 19th and 20th; Jarrow, 21st; Ashington (probably), 22nd.

NORTH SHIELDS.—Mr. Victor Wyldes will lecture on Wednesday and Thursday, Dec. 12th and 13th. Psychometrical experiments will follow each lecture. Meetings to commence at 8 p.m.

NORTH SHIELDS.—Coffee Supper and Social on Dec. 26th. Tickets, 9d. each. All friends in the district will be made welcome.

NOTTINGHAM.—Dec. 8th: Mr. Young, of Leicester. Friends will muster as strongly as possible, and bring their friends.

OPENSHAW. Mechanics' Institute, Pottery Lane.—The Old Folks' Annual Tea Party and Entertainment will take place on Christmas Eve, when we hope to meet our old friends once more. A good substantial tea will be provided, to be followed by a grand Ethiopian entertainment. Any friends desirous of assisting in this noble work will please communicate with the undersigned. Friends' tickets, 1s. each. Our Annual Tea Party and Ball on New Year's Eve. Full particulars later on.—G. T. Page, 14, Lord Street.

PENDLETON.—The Second Grand Miscellaneous Concert, in aid of the organ fund, will be given on Saturday, Dec. 22nd, consisting of songs, duets, negro ballads, stump orations, recitations, instrumental solos, &c. Mr. E. W. Wallis, chairman. We hope to have a good audience.

RAWTENSTALL.—Dec. 9th, 2-30: Service of song, "A Mother's Guide," given through Mr. Hodgeson's mediumship. 6-30: Miss Maudsley. Friends are asking for an extension of our premises, and something must be done if we are to accommodate all who wish to attend, and "Advance" is our motto.

SALFORD. 48, Albion Street, Windsor Bridge.—Bank Holiday, Dec. 26: the third annual tea party and concert (for adults only), tickets 1s. each, tea on the table at 6 o'clock, and concert 7-30. On New Year's Day, a children's tea party (for children only), tickets 4d. each, 5 o'clock tea on the table. Each child when leaving the room will be presented with a toy from a tree that will be decorated in the room. Our aim is to make the adults' tea party as great a success as possible, so that we may give to each child a good present.—T. Toft.

SUNDERLAND.—Monday, December 10, a grand evening concert, in aid of the harmonium fund. Reserved seats, 1s.; second seats, 6d. and 3d.

PASSING EVENTS.

LONDON. Bayswater.—The adjourned debate on "Spiritualism," in St. Peter's schoolroom, came off on Tuesday, 27th November. The chair was taken by Hon. T. Dame, ex U.S.A. Consul. Rev. C. M. Moore, B.A., vicar, Rev. E. L. Clapton, M.A., Rev. J. Cohen, M.A., Dr. Lamb, S. Rowe-Bennett, Esq. The platform was crowded with ladies who take great interest in parish work. A more complete victory for the party of "progress" could scarcely be desired. At this adjournment, spiritualists expected to find some "foemen worthy of their steel," as the clergy who on the former occasion were "mum," had promised to lead the onslaught. With the exception of the Rev. Vicar, who commenced the attack, but had gone only a few steps before he admitted "there was something in it"—(he did not tell us what, I presume he did not know)—with this exception, the rest of the speakers (though clothed in white about the neck) really were contemptible. I sometimes listen to street preachers, costermongers, and others, as I rush along, but I never yet heard such a pitiable array of silly, faltering, quibbling, uninformed verbosity offered as logic in my life. Of course the childish simplicity and vain conceit of ignorance was swept away like "chaff before the wind," by one who was "mighty in the Scriptures," and another who presented solid unanswerable facts in his own experience. The opponents of this "new religion" were "beaten all along the line."—BEVAN HARRIS.

Mr. Peel, of Skelmanthorpe, writes complaining that speakers have often disappointed them. The room had to be closed on November 4th. On November 18th, he says, "we paid a speaker 5s. and expenses to hear him deliver two discourses, which were a disgrace" and disgusted the audience. Again, on December 2nd, the speaker failed to appear and send an explanation of his absence, and again the room was closed, and people who travelled two or three miles were disappointed. The public are losing confidence. Had the speaker sent a substitute or notified the secretary in time to allow of another speaker being secured this would have been avoided. This treatment, he says, has nearly sapped the life out of the society.

For Rubber and Flexible Stamps address T. Neill, 68, Cross Bank Street, Oldham. (See advt. card.)

HOW TO HELP THE CAUSE.—A correspondent says: "We have much pleasure in informing you that your excellent paper has obtained a footing in Smethwick, Birmingham. Since its commencement a few of us have been subscribing, and by personal recommendation we have added to its admirers. We do hope that its circulation may increase, until it is known as the exponent of *true* spiritualism wherever the English tongue is spoken." These are generous words and works; our circulation would increase indeed if other readers were to emulate this example. Our grateful thanks are due to the many brave souls who are so earnestly aiding our work, for a clean, united, and active spiritualism, good for both worlds.

The *Darwen News* of Nov. 24th, gave a very good and lengthy report of lectures by Professor Magus to the Local Spiritualist Society. Professor Magus has open dates this winter for lectures. Secretaries should write to him at 8, Rose Mount, Keighley.

APPOINTMENTS.—Mr. T. H. Hunt is down for Darwen and Cavendish Rooms, London; and Mrs. Hellier is booked for both Beeston and Brighouse. We are not aware who has blundered, but speakers and secretaries alike would do well to exercise extreme care in booking dates to avoid errors and disappointment.

"The Leicester Society would be glad to arrange with societies in the Midlands for an interchange of local speakers, believing it would be of mutual advantage." Why not form a district federation?

Many congratulatory letters on the completion of our first volume have come to hand, among others Mr. A. Kitson writes—"The exposition of both the spiritual world and man's spiritual nature and powers has been ably maintained and lucidly set forth. But best of all, or I ought to say, to crown the whole, *personalities have been conspicuous by their absence.*"

CAVENDISH ROOMS.—These rooms have quite an historical association with our movement. Once more they are engaged for regular Sunday services. A few earnest spiritualists have determined to hold a series of meetings with Mr. Hunt, in the laudable desire to further the cause and encourage him to develop his mediumship. It is hoped that London friends will support the promoters of these meetings by their presence and financial co-operation. Mr. Hunt is open to give drawing-room lectures any week evening.

PASSED TO THE HIGHER LIFE.—Friday, Nov. 23rd, Annie, the youngest daughter of Mr. W. Quigly, librarian to our society. The interment took place at the Lancaster Cemetery, on Monday, Nov. 26th, the service being ably conducted by Mr. Swindlehurst. There was a good muster of friends, despite the coldness of the weather.

HALIFAX.—An old-time centre of spiritual activity, this town keeps well to the front. Crowded meetings fill the hall Sunday after Sunday, numbering about 400 or more. A building fund is been energetically raised, and it will not be long before Halifax has a temple devoted to spiritualism, if present indications are anything to judge by.

"Subscriber" would like to know of any spiritualists in Rochester or Chatham. He would be glad to meet with and aid any such. Address "Subscriber," care of *The Two Worlds*, 61, George Street, Cheetham Hill, Manchester.

It is reported that Mr. Edison has joined the New York Theosophical Society.

Mr. G. W. Walrond had an effective reply in the *Scottish Leader* to an editorial article on the Fox fiasco. He testified to phenomena witnessed in his own home, and declares that there is no doubt or delusion about the fact that manifestations occur in family circles all over the country. The newspapers should be used whenever opportunity occurs.

SPIRITUALISM NEW OR OLD?—There appears to be a tendency at present with a few people to depreciate mediumship, and to cry out for a "new" spiritualism, which seems to be spiritualism *without the spirits*. We submit that the phenomena are the bed-rock foundation of our movement; but the manifestations cannot occur without mediums of one sort or the other. The aim should therefore be, not to discountenance, discourage, and discount mediums and phenomena; but to encourage, educate, and elevate mediums and mediumship. We stand for spiritualism pure and simple, phenomenal and philosophical; for enlightened and pure mediumship; for the spiritualism which weds the *two worlds*, dries the mourner's tears, comforts the sad and weary, prompts the weak to reform, and works for human happiness *here*, and then happiness hereafter will be secure. Our banner bears the golden and gladdening motto, "Immortality and Brotherhood."

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A L O F A S

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