

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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June 6: Mr. Wallis affirmed "Spiritualism, True, Moral, and the Need of the Age." Mr. Grinstead denied.

GRINSTEAD AND WALLIS DEBATE.—Mr. J. B. Tetlow writes: "A neat little pamphlet of seventy pages has just been published, giving a full report of the speeches delivered by the above named gentlemen on 'Spiritualism.' Any person desirous of knowing something about spiritualism could not do better than expend 6d. upon this pamphlet, devote a few hours to its careful perusal, and make research into the references—especially of a biblical character—that are to be found therein. This pamphlet is a masterpiece of exposition and research. Unmistakably, Mr. Wallis is the better man; his knowledge is more extensive, ready at hand, and is forcibly and neatly applied. His logic is truer; and his sense of the truth and fitness of things higher than that of his opponent. Mr. Grinstead has made good use of a bad case, but relies too much upon single cases for proof of his position. One swallow does not make a summer, neither does the immorality or weakness of one individual prove that spiritualism is immoral in tendency. Mr. Grinstead can swallow the Bible, but he cannot or dare not face the facts attested by his fellowman of to-day. He is thoroughly beaten at all points. Spiritualists need not fear for their cause so long as they have so capable a champion as Mr. Wallis. Therefore, whoever wants an intellectual feast, and to see what our opponents can say of us at their best, why, buy the pamphlet published at 10, Petworth Street, Cheetham, and you will get enough for your money."

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SERVICES FOR SUNDAY, DECEMBER 8, 1889.

Accrington.—26, China St., Lyceum, 10-30; 2-30 and 6-30: Mrs. Best.
Ashington.—New Hall, at 5 p.m.
Bacup.—Meeting Room, Princess St., at 2-30 and 6-30: Mr. B. Plant.
Barrow-in-Furness.—82, Cavendish St., at 6-30.
Batley Carr.—Town St., Lyceum, 10 and 2; at 6-30.
Batley.—Wellington Street, at 2-30 and 6: Mr. Rowling.
Boston.—Conservative Club, Town St., 2-30 and 6: Mr. Peel.
Belper.—Jubilee Hall, at 10 and 2, Lyceum; at 10-30 and 6-30: Mrs. Wallis, and on Monday.
Bingley.—Wellington Street, 2-30 and 6: Mr. Lewis and Miss Capstick.
Birkenhead.—144, Price Street, 11, 6-30: Miss Jones. Thursdays, 7-30.
Bishop Auckland.—Mr. G. Dodd's, Gurney Villa, at 2 and 6-30.
Blackburn.—Art School, Paradise Street, at 9-30, Lyceum; at 2-30 and 6-30: Mr. T. H. Hunt.
Bolton.—Bridgeman Street Baths, at 2-30 and 6-30: Mr. Lomax.
Bradford.—Walton St., Hall Lane, Wakefield Rd., at 2-30 and 6: Mr. J. S. Schutt, and on Monday.
Otley Road, at 2-30 and 6: Mr. Campion.
Little Horton Lane, 1, Spicer St., 2-30 and 6: Mr. Armitage.
Milton Rooms, Westgate, 10, Lyceum; 2-30 and 6: Mr. Hopcroft, and on Monday.
St. James's Lyceum, near St. James's Market, Lyceum, at 10; at 2-30 and 6-30: Mrs. W. Stansfield.
Ripley Street, Manchester Road, at 11, 2-30, and 6-30: Mrs. Beardshall. Tuesday, at 8.
Bankfoot.—Bentley's Yard, at 2-30 and 6: Mrs. Bentley.
Birk Street, Leeds Road, at 2-30 and 6.
Bowling.—Harker St., 10-30, 2-30, and 6. Wednesday, at 7-30.
Norton Gate, Manchester Road, at 2-30 and 6.
6, Darton Street, at 10-30.
Brighouse.—Oddfellows' Hall, at 2-30 and 6: Mrs. Butterfield.
Burnley.—Hammerton St., Lyceum, at 9-30; at 2-30 and 6-30: Mr. G. Smith.
Trafalgar Street, at 2-30 and 6-30.
102, Padiham Rd., Developing Circles, Mondays, Thursdays, 7-30.
Burslem.—Colman's Rooms, Market, at 2-45 and 6-30.
Byker.—Back Wilfred Street, at 6-30: Mr. Wightman.
Churwell.—Low Fold, at 2-30 and 6: Mrs. Beanland.
Cleckheaton.—Oddfellows' Hall, Lyceum, 9-30; 2-30, 6: Mr. Parker.
Colem.—Uloth Hall, Lyceum, at 10; 2-30 and 6-30: Mr. Sutcliffe.
Cooms.—Asquith Buildings, 2-30 and 6: Mr. Bamforth.
Darwen.—Church Bank Street, Lyceum, at 9-30; at 11, Circle; at 2-30 and 6-30: Mr. A. D. Wilson.
Denholme.—6, Blue Hill, at 2-30 and 6: Mrs. Butler.
Deesbury.—Vulcan Rd., 2-30 and 6: Mrs. Mercer. Monday, Public Meeting, at 7-30.
Eccleashill.—Old Baptist Chapel, at 2-30 and 6-30: Mr. Marsden and Mrs. Webster.
Exeter.—Longbrook Street Chapel, at 2-45 and 6-45.
Felling.—Park Road, at 6-30: Mr. Westgarth.
Foleshall.—Edgewick, at 10-30, Lyceum; at 6-30.
Glasgow.—Bannockburn Hall, 86, Main St., 11-30, 6-30. Thursday, 8.
Halifax.—Winding Rd., 2-30; Mechanics' Hall, 6-30: Mrs. Craven, and on Monday, at Winding Rd.
Haswell Lane.—At Mr. Shields', at 6-30.
Heckmondwike.—Assembly Room, Thomas St., at 10-15, 2-30 and 6: Mrs. J. M. Smith. Social Meeting, Thursdays, at 7-30.
Hetton.—At Mr. J. Thompson's, Hetton, at 7: Local.
Heywood.—Argyle Buildings, Market St., at 2-30 and 6-15: Mrs. Stansfield.
Huddersfield.—3, Brook Street, at 2-30 and 6-30: Mrs. Gregg.
Institute, John St., off Buxton Rd., 2-30 and 6: Mrs. Connell.
Idle.—2, Back Lane, Lyceum, 2-30, 6: Mr. J. Smith.
Jarrow.—Mechanics' Hall, at 6-30.
Keighley.—Lyceum, East Parade, at 2-30 and 6: Mrs. Gott.
Assembly Room, Brunswick St., at 2-30 and 6: Mrs. Beanland, and on the 9th.
Lancaster.—Athenaeum, St. Leonard's Gate, at 10-30, Lyceum; at 2-30 and 6-30: Mr. Hepworth.
Leeds.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2-30 and 6-30: Mr. W. Wakefield.
Institute, 28, Cookridge St., at 2-30 and 6-30: Mr. Hopwood.
Leicester.—Silver Street, at 2-30, Lyceum; at 10-45 and 6-30: Mrs. Barnes.
Leigh.—Newton Street, at 2-30 and 6.
Liverpool.—Daulby Hall, Daulby St., London Rd., 11 and 6-30: Mrs. Green.
London.—Camberwell Rd., 102.—At 7. Wednesdays, at 8-30.
Canning Town.—27, Leslie Rd., at 6-30. Wednesday, at 7.
Olapham Junction.—295, Lavender Hill, Wandsworth Road, at 11, Quiet chats for earnest people; at 6-30; Lyceum, at 8. Wednesday, at 8. Saturday, at 7.
Edware Rd.—Carlyle Hall, Church St., at 7.
Euston Road, 195.—Monday, at 8, Séance, Mrs. Hawkins.
Forest Hill.—28, Devonshire Road, at 7: Mr. Long.
Holborn.—At Mr. Coffin's, 18, Kingsgate Street: Wednesday, at 8, Mrs. Hawkins.
Islington.—Wellington Hall, Upper St., at 7.
Kentish Town Rd.—Mr. Warren's, 245. Dawn of Day, Social Gathering, at 7-30. Tuesdays, at 7-30, Associates only. Thursdays, at 8, Open Meeting.
King's Cross.—253, Pentonville Hill (entrance King's Cross Road): 10-45 and 6-45, Mr. Veitch. Wednesday, 8-30, Social Meeting.
Marylebone.—24, Harcourt St., at 10-30 for 11, Mr. Goddard; at 8, Lyceum; at 7, Mr. Wallace. Monday, Music, songs, and dancing. Tuesday, at 8, Mr. Burns, Phrenology, with experiments. Mr. Dale, Friday evenings.
Mile End.—Assembly Rooms, Beaumont Street, at 7: Captain Pfouder, "Buddhism the Doctrine of Enlightenment."
Notting Hill Gate.—9, Bedford Gardens, Silver St., at 11, Service and Discussion; at 8, Choir; at 7. Choir Practice at 68, Cornwall Road, Bayswater, Fridays, at 8.

Peckham.—Winchester Hall, 88, High St., at 11 and at 6-30, Mrs. Stanley; at 8, Lyceum.
Stepney.—Mrs. Ayers', 45, Jubilee Street; at 7. Tuesday, at 8.
Stratford.—Workman's Hall, West Ham Lane, E., at 7: Open Meeting.
Longton.—Coffee Tavern, Stafford St., at 6-30.
Macclesfield.—Cumberland Street, Lyceum, at 10-30; at 2-30 and 6-30.
Manchester.—Temperance Hall, Tipping Street, Lyceum; at 2-45, 6-30: Mrs. Groom.
Oolylhurst Road, at 2-30 and 6-30: Local.
Mechborough.—Ridgills' Rooms, at 2-30 and 6: Mr. C. Shaw.
Middlesbrough.—Spiritual Hall, Newport Road, Lyceum, at 2; at 10-45 and 6-30.
Granville Rooms, Newport Road, at 10-30 and 6-30.
Morley.—Mission Room, Church St., at 2-30 and 6: Mrs. Jarvis.
Nelson.—Spiritual Rooms, Leeds Rd., 2-30 and 6-30: Mr. Bailey.
Newcastle-on-Tyne.—20, Nelson St., at 2-15, Lyceum; at 6-30.
St. Lawrence Glass Works, at Mr. Hetherington's: at 6-30.
North Shields.—6, Camden St., Lyceum, 2-30; at 6-15: Mr. J. G. Grey, on the 15th, and during the week.
41, Borough Rd., at 6-30: Mr. W. Davidson.
Northampton.—Oddfellows' Hall, Newland, at 2-30 and 6-30.
Nottingham.—Morley House, Shakespeare Street, Lyceum, at 2-30; at 10-45 and 6-30: Mr. W. V. Wyldes.
Oldham.—Temple, off Union St., Lyceum, at 9-45 and 2; at 2-30 and 6-30: Mr. J. Swindlehurst.
Openshaw.—Mechanics', Pottery Lane, Lyceum, at 9-15 and 2; at 10-30 and 6: Miss Walker.
Parkgate.—Bear Tree Rd., at 10-30, Lyceum; at 6-30.
Pendleton.—Cobden St. (close to the Co-op. Hall), Lyceum, at 9-30 and 1-30; at 2-45 and 6-30: Mr. J. B. Tetlow.
Plymouth.—Notte Street, at 11 and 6-30: Mr. Leeder, Clairvoyant.
Rawtenstall.—At 10-30, Lyceum; at 2-30 and 6.
Rochdale.—Regent Hall, 2-30 and 6: Miss Patefield. Wednesday, at 7-45, Public Circles.
Michael St., Lyceum, at 10 and 1-30; at 8 and 6-30. Tuesday, at 7-45, Circle.
Salford.—Spiritual Temple, Southport Street, Cross Lane, Lyceum, at 10 and 2; 8 and 6-30, Miss Gartside. Wednesday, at 7-45.
Saltash.—Mr. Williscroft's, 24, Fore Street, at 6-30.
Scholes.—At Mr. J. Rhodes', 88, New Brighton Street, at 2-30 and 6.
Sheffield.—Cocoa House, 175, Pond Street, at 7.
Central Board School, Orchard Lane, at 2-30 and 6-30.
Shipley.—Liberal Club, at 2-30 and 6: Mrs. Stair.
Skelmanthorpe.—Board School, 2-30 and 6.
Slaithwaite.—Laith Lane, at 2-30 and 6: Mr. Johnson.
South Shields.—19, Cambridge St., Lyceum, at 2-30; at 11 and 6: Mr. Lashbrooke. Wednesday, 7-30. Developing on Fridays, 7-30.
Sowerby Bridge.—Hollins Lane, Lyceum, at 10-30 and 2-15; at 6-30: Mr. E. W. Wallis.
Station Town.—14, Acolom Street, at 2 and 6.
Stockport.—Hall, 26, Wellington Road, South, at 2-30 and 6-30: Mr. Hurst. Members' Circle, Monday, at 7-30. Public Circle, Thursday, at 7-30.
Stockton.—21, Dovecot Street, at 6-30.
Stonehouse.—Corpus Christi Chapel, Union Place, at 11 and 6-30.
Sunderland.—Centre House, High St., W., 10-30, Committee; at 2-30, Lyceum; at 6-30: Mr. Scott and Mrs. Davison.
Monkwearmouth, 8, Ravensworth Terrace, at 6: Mr. Kempster.
Tunstall.—18, Rathbone Street, at 6-30.
Tyldesley.—Spiritual Institute, Elliot St., at 2-30 and 6.
Tyne Dock.—Exchange Buildings, at 11: Mr. Berkshire; Lyceum, at 2; at 6: Mr. Corry.
Walsall.—Exchange Rooms, High St., Lyceum, at 10; at 2-30 and 6-30.
Westhoughton.—Wingates, Lyceum, at 10-30; at 2-30 and 6-30.
West Palsen.—Co-operative Hall, Lyceum, at 10-30; at 2 and 5-30.
West Vale.—Green Lane, at 2-30 and 6: Mrs. Crossley.
Whitworth.—Reform Club, Spring Cottages, at 2-30 and 6: Mr. T. Postlethwaite.
Wibsey.—Hardy St., at 2-30 and 6: Mrs. Metcalf and Mr. Bloomfield.
Willington.—Albert Hall, at 6-30.
Wisbech.—Lecture Room, Public Hall, at 6-45: Various Speakers.
Woodhouse.—Talbot Buildings, Station Road, at 6-30.

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THE ROSTRUM.

THE COMMUNISTIC EMPLOYMENT OF LABOUR.

BY ROBERT HARPER, OF GLASGOW.

NOTE.—We presume our readers will not have forgotten the Rostrum article of No. 101, in which the veteran spiritualist lecturer and reformer, Robert Harper, put forth certain suggestive ideas concerning the "commonwealth of mankind."

This week we present a second paper by the same earnest writer, the title of which speaks for itself. Whether the ideas herein propounded may ever take practical form or not, we cannot venture to predicate. One thing is certain; every journal or magazine of the day is full of narratives, setting forth the wrongs and wretchedness of the poor; the miserable states in which they vegetate, rather than live, and the monstrous inequality of the conditions which divide the race into antagonising armies, under the separate leaderships of capital and labour.

That some amelioration *must* be found for the first bitter wrong, and grounds of mutual agreement, founded on principles of right and justice, for the second crying evil, are conclusions to which every thinking man and woman of the land has already drifted. What the true or ultimate panacea may be we may not at the present moment be able to discern. All we know is *that it must come*. Hence it is, that every attempt to solve the problem should receive consideration, and every suggestion which may turn to practical account is worthy of a place in such a journal as *The Two Worlds*. It is with these views that we call the attention of every thinking reader to Mr. Harper's paper.—[Ed. T. W.]

Royally scientific, the moral communism of Nature is our motto and chief inspiration. The key to the perennial youth of Nature is the scientific system of mutuality, which marks the whole arrangements of the physical universe. The thoughts of God are clearly not as our thoughts, for we wantonly corrode the working of our human community, national and international, with the sordid element of self-love. We see in our own microscopical personal aggrandisement the highest good obtainable.

The misery and ruin this idea has brought into human society, has been incalculable. The most wicked and abominable laws have been established for ages past, in the false idea that blessedness was alone to be found in being rich. The common lot of man is to be the sovereign worker-out of his own salvation—salvation from ignorance and selfishness—by the incorporation of the ideas of God into his social arrangements and political economy. Separateness of interest has been the bane of human society all down the ages.

Simply to detail the suffering in one single year in Britain, any time in this nineteenth century, so much vaunted for its progressive institutions, were to unfold a tale of heartbreak, of murderous commercial strife, and of deadly poverty, as the result of separate interests, which might well make the angels weep. All this is in a world full of wealth, with every facility for creating it, and with the most wonderful possibilities of mental and moral culture, that might

ripen the race into the full stature of real men and women, instead of the dwarfs mentally and morally, which the vast majority of us are to-day. Sentences like the foregoing might be multiplied almost endlessly; but the work we have in hand is how to cure the ills under which we suffer, and how to find the true panacea for all the misery that is in our midst.

Since the world began, there have been reformers who have taught new and high truths of many shapes, and relating to many subjects, but none have held a nobler truth than that of "Community of Interests" for mankind. This is the key-note to which the whole mighty oratorio of nature is set, and the one overtone which moulds into harmony the vast peal of the joy-bells of progress.

The community at large has rights which transcend the rights of the individual citizen; that is, the rights of the whole community stand first; those of the individual second. Nevertheless, the rights of the community being first vindicated, the rights of the citizen must follow, and are assured to him as the result.

William Ewart Gladstone is, doubtless, a great leader of men. He is assuredly the most consummate master of scientific leadership that modern times have produced. He is most truly the agent of progressive ideas; and whenever the ideas of the people shall have progressed to a point of practical unanimity, he is prepared to carry out the will of the people. The elementary signs of a coming revolution are all around us. There never was a time when the people were so well informed as to what their rights are. There never was a time when they were so easily organized for action as now. The whole air is filled with the cry of distressed and poverty-stricken people. The whole mental sphere of the people is tingling with the throbs of a revolution in preparation.

More than science is needed to carry out this coming revolution without bloodshed. There is such a robust perception of unjust sufferings, long endured, that some danger appears, lest the pent-up fury of the people should re-enact the "Terror" of France in '93. The story of the French horror is not only a lesson to the useless wealthy here, but is a complete history of Providential retribution for the wrongs of ages.

The might of the Lord God of Hosts is apt to express itself anon, through the savage passions of a populace, whose pent-up agonies have made it mad.

The social arrangements of the community are singularly defective to-day, and greatly need improvement; so that the stream of human moral instincts may be made to flow more freely and in greater volume.

Every one of the covered avenues of the Highest, in the sensations of the vast mass of conscious life within His universe, must be carried to the central consciousness under the electrical laws of the spiritual side of Nature. Thus also, on the outer side of Nature, there needs a *rapport* to be established as between the lowest grades of society and the central government. If that be not done, there can be no complete redress of grievances; no permanent mitigation of suffering from poverty, and no means of *preventing* crime, rather than punishing it.

The employment of all the people, regularly and constantly, at fairly equitable wages, is the only basic and permanent cure for poverty and crime. Whenever society shall reach practically that grand ideal, it will have solved most of the problems connected with social misery and degradation.

The scientific order of human life is, that every living soul should do something useful to the community. The

sum-total of latent energy constantly being wasted by non-employment, would add nearly fifty per cent to the National Income. Under the existing régime of competitive commerce, it is impossible that the whole of the workers of Britain can ever again be fully employed at any one time. The experience of many years past shows, that every winter at least, and not in winter alone, very many thousands of the people *must* be unemployed. We characterize this as wholly unnatural and morally criminal. Among the most basic rights of man, and probably the Divinest rights, are the right to life and to the pursuit of happiness. This pursuit of happiness implies the right to labour, in order to live; and to find the means of happiness. There is no blasphemy against human liberty more deadly or more sinful, than a state of society which denies the *right* to labour, and the opportunity to labour, to any one of its citizens.

The cruelty of the competitive system of society is here seen at its worst. There is no form of criminality more wicked than that which breeds and multiplies crime. The occupations of the burglar, pickpocket, and harlot are for the most part the product of poverty, and this again of non-employment.

The one practical idea of the present paper is to show how there may be created in every large town, and in every county, a mode of employment for the unemployed, through the town council, or the county council, wherever necessary.

These councils might manufacture their own costless money, of paper, stamping it with the sign manual of the council, and bearing on its face the rescript, "Receivable at par for all forms of local taxation, and for all commodities which this Council may have to sell." This money would be the most perfect and natural that could be created. It would have behind it, as a guarantee of safety, the whole rateable property within the area of the city, or the domain of the county council. It would supersede the necessity of holding a certain amount of gold by the local banks, which would use it instead of their own notes, paying no interest upon it. They would lend it out at interest. The whole wages of the people would be paid in it, for it would simply displace so much of the existing paper money which has only a part of its nominal value in gold behind it.

With this costless money the whole of the unemployed could be set to work at once, upon useful productive labour. Land could be purchased, contiguous to the city, of suitable quality, and all workers, who were adapted to that kind of work, could be employed under a system of scientific spade cultivation, by which two or even three crops a year could be produced.

Others, such as joiners, masons, &c., could be set to work to pull down and re-build the old rotten dwellings which abound in every large town, rebuilding them on scientific sanitary lines, so that, at the cheapest possible rent, the workers might get decent dwellings, in place of death-traps to live in. If there were among the unemployed any considerable numbers of skilled workers, such as tailors, boot-makers, or other trades not involving costly machinery, the councils might employ all these at their own trades, and at the current rates of wages, under competent supervision. The product of these workshops could be sold at *cost price* to the export merchants, who would be glad to get goods at five per cent or seven and a half per cent under ordinary rates, so that they might not be allowed to compete with home distribution. In this way the men of labour would not be pauperized for no fault of their own, as is the case at present, but would give full value for what they received, and the world would be enriched and not impoverished by their presence in it.

This is our notion of the introduction of the thin end of the wedge of *national* costless money, for the nationalization of the whole wealth and the whole industry of Britain. If any one sees a better way, we shall be pleased to hear of it, and will help the success of it all we can. Meanwhile God help the very poor to bear their sufferings without recourse to crime.

A PRAYER FOR SATAN.

ST. THOMAS AQUINAS, the great scholar and theologian of the Romish Church, died in the year 1274, and was canonized in 1323. There comes down to us a curious Latin poem, in which the saint is represented as wrestling all night in prayer for Satan. The following is a modern English version, in which Aquinas may be fairly said to represent the cry which is now going up from Christendom.

"O God!" he said, "it cannot be
The morning star, with endless moan,
Should lift his fading orbs to Thee—
And thou be happy on thy throne.
It were not kind; nay, Father, nay;
It were not just, O God, I say;
Pray, pray for Satan, Jesus, pray!

"How can thy kingdom ever come
While thy fair angels moan below?
All holy voices would be dumb,
All loving eyes would fill with woe
To think the lordliest peer of heaven,
The starry leader of the seven,
Could never, never be forgiven!

"Pray, pray for Satan, Jesus, pray!
O Word, that made thine angels speak,
Lord, let thy pitying tears have way.
Dear God, not man alone is weak!
What is created still must fall,
And fairest still we frailest call;
Will not Christ's blood avail for all?

"Pray, pray for Satan, Jesus, pray!
O Father! think upon thy child;
Turn from thine own bright world away
And look upon that dungeon wild.
O God! O Jesus! see how dark
That den of woe! O Saviour! mark
How angels weep! Now hark! hark!

"He will not, dare not, try it more;
Restore him to his throne again;
O open wide the dismal door
Which presses on the souls in pain;
So men and angels all will say—
Our God is good. O, day by day
Pray, pray for Satan, Jesus, pray!"

All night Aquinas knelt alone—
Alone with black and dreadful night,
Until before his pleading moan
The darkness ebb'd away in light.
Then rose the saint. "O God," said he,
"If darkness change to light with thee,
E'en Satan yet may angel be."

MURDER DISCOVERED THROUGH INVOLUNTARY MEDIUMSHIP:

AN AUTHENTIC NARRATIVE COMPILED BY THE LATE
BENJAMIN COLEMAN, ESQ.

*From Passages taken from an Inquest held in North Wales
on the Bodies of Mrs. Jane R. and Gilbert H., 1790.*

VISITING the romantic village of Waterford, on the Mohawk river, during my recent tour in America, I was particularly struck with the resemblance of the scenery to a memorable spot in North Wales, made memorable by the singular events I am about to relate to you, and in which I am sure you will share in my interest.

I have so often visited the scene alluded to in Wales, that its local traditions have become perfectly familiar to me. A peculiar and probably instinctive love of the imaginative induced me to seek, among a collection of remarkable trials to which I had access, for the legal details which attach to a legend, which render one of the river's little islands a scene of no less interest than superstitious terror. The descendants of the family most intimately connected with the tale I am about to relate, still inhabit the neighbouring village. They are persons of excellent repute, of great worth, and, as I am informed, they are morbidly sensitive on the subject of their relative's share in this tragedy, I shall suppress both the names, those of the chief actors, and the exact locality—all too celebrated in that district.

A lady, whom I shall call Mrs. R., having once visited the island with a party for pleasure, conceived the romantic idea of purchasing the ground and building a residence thereon. This she carried into execution, and being a widow of ample means and extensive benevolence, she caused a pleasant farm to be erected in immediate contiguity to her own residence, which she bestowed, free of rent, on a very poor family whom she had occasionally befriended. Mrs. R. was a woman of very eccentric and retired habits, and when she established herself in her new residence, she took with her neither domestic nor companion. The island could only be approached by means of a small row-boat, which she purchased, and gave, together with the occupancy of the farm, to the above-named poor family, in return for their attendance upon herself and farm stock, of which she only reserved a sufficiency for her own use, generously bestowing the rest on her protégés. The occupants of this farm were a man, his wife, and three young children. Their name is too well known to find a place in this short

sketch. I shall call him farmer Gilbert. This man had once, it was said, been a convict, and, having been favoured with a commutation of his sentence through the benevolent interference of Mrs. R., he was in every way bound to her service by ties of gratitude. This was evidenced in his zeal and devotion for her; himself, his wife, and children seemed only to exist for her benefit, and thus they lived for many years, happy and contented, and, although leading lives of almost hermit-like seclusion, they were often quoted in the surrounding villages as models of patriarchal virtue.

At length it happened that a distant relative of Mrs. R.'s went to the island to pay her a visit. She was absent when he arrived and her *factotum*, Gilbert, had informed him that Mrs. R. had gone to town the day before, and although she had given strict orders that he should be in attendance with his boat to row her home at a certain hour of the evening, she had not returned all night. As this, it seemed, was her first continuous absence from the island since she had taken up her residence there, the family appeared disturbed and anxious on her account; but when day after day passed away, and no tidings reached them of their mistress, the deepest sorrow and alarm was felt, both by themselves and the entire neighbourhood. The farmer applied to the magistrate for assistance to discover his beloved and absent lady; he simply enough stated that he had rowed her to the nearest village, and there parted with her. He believed it was her intention to go to a certain town for the purpose of depositing in a bank a large sum of money which she had retained in her home for years, but which some secret instinct, as she informed her friends, assured her she ought no longer to keep about her. Every effort was made to trace her farther progress, but without avail. The lady was known to have a nephew in the bank, and a letter was found in her desk from the young man, strongly recommending her to secure her property there, rather than retain it in her lonely and very unguarded seclusion. At first suspicion rested on this nephew, as the probability arose that he had enticed her into this step, with a view of possessing himself with her wealth by unfair means; but, after a time, the excellence of the young man's character quite dispelled these suspicions. But what served to involve the affair in a still darker mystery than ever, was the fact that the nephew swore before a bench of magistrates, that his aunt, Mrs. R., had positively entered the bank at twelve o'clock in the forenoon, in broad daylight, on the day of her disappearance, and after regarding him very earnestly for a few moments, during which he had remained in astonished silence, walked out again in the same unbroken stillness. The young man described her dress accurately, and the neighbours recognized in that description a new check gown which had only been sent home by the dressmaker on the previous night. The supposition, however, that the lady could have travelled several hundred miles between the hours of eight in the morning, when she parted with Gilbert, and twelve at noon, when her nephew so accurately described her appearance, at so great a distance from her home, was completely negatived by its impossibility in those stage-coach days, although several of the clerks engaged in the bank in question positively swore that on the morning of her disappearance, at the hour of twelve o'clock precisely, Mrs. R. had entered the bank, was generally seen and recognized by the clerks, who knew her well; was described by them as wearing the *identical check dress* mentioned by her nephew, and after looking round, as if in silent search for an absent person, departed as noiselessly as she came. The records of those days declare that these mysterious and contradictory statements caused everyone "to be much troubled in thought, and even divers preachers discoursed about the same, some thinking as to the probability of these appearances being supernatural, others denying it, on the ground that a spirit of a dead woman would never make its appearance in broad daylight, or habited in a *checked gown*, unless, indeed, it were a *winding sheet* of such a pattern."

Despite all the theories which were rife on the occasion, however, no clue was found by which the absent lady could be traced, and as week after week rolled on without any tidings, the lady's relatives began to think it was time to make some inquiries touching her property. But no sooner were these inquiries set on foot, than a new and totally unexpected claimant appeared for her island home—this was no other than the farmer Gilbert, who actually produced a large sum of money which he had saved up, as he declared, by long-years of economy, for the express purpose of purchasing

this property, his lady having promised him the chance so to do, whenever he could produce its net value.

Now, as the late Mrs. R.'s predilection for this man was perfectly understood, and he really offered a fair sum as the purchase money, it seemed unreasonable to object to his claim. Still there was something mysterious, if not suspicious, in the fact of this man, hitherto deemed so poor and abject, appearing thus suddenly possessed of so much wealth. The old idea of foul play was again revived, and after much deliberation, it was determined that the man should be arrested and detained, on suspicion of being concerned in his mistress's disappearance. From the moment of his arrest Gilbert appeared to be a changed man; his usually gloomy, sullen manner gave place to a perpetual restlessness and anxiety. He did not seem to entertain so much fear of his being in any position of danger, but he manifested a continual anxiety to be upon the island again. This anxiety, too, seemed to redouble between the hours of eight o'clock and twelve every forenoon. He would often earnestly beg permission to revisit his home at those times, as he had business there. He said it was his habit to "walk, dig, plough, or meditate, in certain spots of the island, and he knew he should go mad if he was not permitted once more to return at that particular time." At first his request was totally unheeded, but as he grew more pertinacious, its singularity attracted attention. The man was more closely watched at those hours than at others, and it then appeared that, from eight to twelve o'clock every day, he passed into what appeared to be a state of semi-consciousness. Sometimes he arose and traversed the cell, apparently searching for something; at other times he would sit muttering to himself, occasionally listening and appearing to reply to an invisible companion. Again, he would sigh, lament, and wring his hands, "with an air so woful no one liked to look upon him."

All this being duly reported, and commented on in a thousand ways, determined the authorities to humour him in his singular request, in the hope of gaining some further insight into the mystery. The chief feature of interest in this case, however, was the fact that he never presented or followed up this request at any other time than between the hours above named, and, when reminded of it afterward, he seemed unconscious of having made it, and earnestly entreated those around him to consider it only as the hallucination of an over-excited mind. One day, however, Gilbert in his semi-conscious or trance state, accompanied by a priest, the keeper of the prison, and two constables, set off to the mysterious island, at exactly half-past ten o'clock. The prisoner had been very urgent in his strange request that day, and seemed half frantic with delight when they informed him of his destination. The courage of his companions was a little damped as they proceeded, however, for the moment they entered the boat that was to row them to the deserted island, Gilbert made toward the end of it, and in action appeared to be cautiously handing in some invisible passenger along with them, at the same time he requested the gentlemen "to move a little and make way for the lady." As his eyes were fast closed, and he remained perfectly tranquil during the passage, they concluded that he was the subject of the usual trance.

Landed on the island, a fresh scene of mystery presented itself. Gilbert sprang to the shore, and, after renewing his pantomimical manifestations of handing "the lady" ashore, he hastily climbed up the rocks, until he reached a deep jungle of brushwood, from which he drew a spade and mattock; these he shouldered, and sped off to another remote jungle, where he commenced digging a grave. To the astonishment of his aghast companions, they perceived that the ground had evidently been loosened in this spot, and actually presented the same appearance as if a body had been recently removed from it. A hollow, very inartificially covered up, appeared; and, although there was a perfectly empty space, the unconscious digger descended therein—in action seemed to be struggling to raise a heavy load on his shoulder, with which he walked hastily away, carrying his spade and mattock in one hand, and holding the other above his shoulder, in the attitude of one who supports a huge burden. In three several spots on this island of terror did the somnambulist go through the same frightfully significant pantomime, and in each place the spectators marked the indisputable evidence that the ground selected had been recently used as a grave. At length, one of them suddenly exclaimed, by an impulse he could not account for, "It is just ten minutes to twelve." The sleeper started,

looked eagerly round, and then darted off with the speed of lightning to a still more remote glen than he had yet paused at. Here he renewed his labour, but with a very different result. The ground here seemed to be hollowed out deeper than in either of the other places; but the digger descended as before into the hollow. His companions, who stood a little way off, looking at his work with abated curiosity—after the fruitless results of his former labours—beheld him, to their horror and consternation, emerge from the bushes, carrying a ghastly corpse on his shoulders. The group were at first paralyzed by the appalling sight, but as the still sleeping digger passed before them they perceived that the body was that of a female, and was attired in clothes, through whose soil and corruption they could yet discover a faded *check pattern*. With shivering frames and chattering teeth the deeply-shocked witnesses of this scene followed their guide into many remote and tangled mazes, until he reached a similar copse to the one he had just quitted, when he deposited his dreadful burden on the earth; and, turning away from the body, he asked, in a deep and heart-rending tone, as if questioning the silent trees around him: "Will this satisfy you?" No audible response followed; yet the miserable man seemed to have received one, for, heaving a sigh which froze the very hearts of his listeners, he again proceeded to dig a grave; and, as it afterward appeared, in a spot which had not as yet been employed for that purpose.

Whether the observers of these foul proceedings were unable longer to remain silent witnesses of the scene we cannot tell; but the account proceeds to say that the constables awakened and arrested the farmer, as the murderer of the female whose body lay before them. It was possibly the shock of this sudden awakening, together with the involuntary discovery which the criminal found had become so evident by the sight of the murdered form at his side, which caused an instant rupture of a blood-vessel, and almost simultaneous death, thus cutting off all chance of any further elucidation of this death mystery.

It was from the details of an irregular county inquest held on the two bodies that the above facts have been gleaned. The main incidents of the story—especially the extraordinary discovery of the body of the murdered lady through the somnambulism or involuntary mediumship of her murderer—are literally true, and every account, however vague or traditional, confirms this particular. Village gossip and superstitious exaggeration have, however, enwrapped the other incidents of the tragedy in such thick clouds of doubt and obscurity, that we have been unable to present anything beyond the rough outline of the story. The relatives of the lady still live. A long Welsh inscription, in one of the oldest of old-fashioned mountain chapels of the district, still records her sad fate, and the miraculous discovery of her remains by her murderer; but whether "the dark lady in the checked gown" is still so active in traversing the country by electric telegraph, "or may be seen any day from 8 to 12" (hour changed from forenoon to evening) carefully seeking out new and more attractive spots for her last resting-place in the woods of the haunted island, I cannot vouch for on any other testimony than that of every inhabitant of every village for ten miles round in a circuit from the scene of the tragedy.

SPIRIT MATERIALIZATION AT SHIELDS.

On the principle that we are always ready to "look on the other side," we publish a conscientious and reliable informant's account of spiritual manifestations through the mediumship of a person of whom some hard things have been written and said. The circumstances, as detailed, and the writer's offer to give all the names of the sitters (an addition we do not care to occupy space with at present), prove conclusively enough the entire absence of any possibility of deception, and testify to the genuine character of the phenomena.

Mr. Oliver Simms, of Murton Colliery, writes, that he was recently invited, on a Sunday night, to visit a friend's house at Shields, where it was proposed by one of the parties present, to hold a circle. Mrs. Davison, a well-known medium, being present, it was decided to try for materialization. Mrs. Davison requested that the ladies present should search her clothing, but, as this was waived as unnecessary, she then asked that some of the party should tie her securely to her chair. Two persons present did this, so firmly, that it was represented as next to impossible that

she could move or get free. After the usual singing, our correspondent tells very graphically that one form after another came out of the cabinet, walked around, patted the sitters, and came in such numbers and variety that they did not keep count of them. The light was good and sufficient to see the time by the watch, and the séance lasted an hour and a half. At the close, strict examination was made of the knots and fastenings, all of which were found intact, and exactly as they had been, when secured by the two sitters who tied the medium.

Mr. Simms closes his account with the most positive assurances of the utter impossibility that the medium could have had the least chance of producing the wonderful manifestations observed, or that the slightest deception *could* have been practised. He also expresses his earnest desire that the spiritualists should be more generous and confiding, and endeavour "to raise each other up instead of continually attempting to drag each other down." On this point we quite agree with him, but if he means to apply this confiding spirit to dark circles and mediumship, we decline to confide ourselves, or ask any one else to confide in any extra-mundane or unusual phenomena that cannot bear the test of the most crucial investigation.

The medium in the above reported case, offered to be searched, and submitted to be so securely tied as to render her agency in the manifestations that ensued impossible. And was not such a course far more satisfactory than if she had evaded those tests? Common sense would dictate their propriety, and it is only by such means that the sitters could feel sure they were not imposed upon, and the medium entitled to their confidence. In phenomena of a so unusual and supermundane character as materialization, the investigators cannot be too cautious, or the medium too candid. The former can then be in a position to testify to the medium's honesty, and no truly honest medium ever has, or should resent any attempt to prove the truth.

It is in the face of full proof only, that mediums *can not* "be dragged down," and it is only thus that genuine mediums can be distinguished from the false.—[Ed. T. W.]

VARIOUS FORMS OF RELIGION.

THE SHERMANITES.

In Leed's valley, in the north-western part of Alabama, there is a colony of Shermanites. There are about one hundred families, and a happier more contented people cannot be found in the world. Their religious rites and ceremonies are peculiar. Who founded the society none of them seem to know, but it is very old, as the fathers and grandfathers of the present generation were Shermanites. They claim to follow the teachings of the New Testament in spirit and letter, and they believe that only Shermanites will inherit the kingdom of Heaven. They have churches and preachers, and worship in a manner similar to many other religious sects. One of their peculiar rites is the washing of feet. A foot-washing service is held once every month, at which the preacher washes the feet of every member of the church. The members then in turn wash the feet of the preacher and of each other. This service usually lasts all day, being interspersed with singing and praying.

Members of all other religious denominations they regard as heathens, and send missionaries among them instead of sending them to foreign lands. Shermanites never cut their hair or beard, claiming that Christ never patronised barber shops. In every home may be found ancient woodcuts representing Christ and his apostles as wearing long hair and beard. A Shermanite who falls from grace is lost for ever, and he must always live up to certain moral and business rules, which are very rigid. To pay all debts is part of their religion. No man can be saved, they say, who does not pay his neighbour what he owes him. They never charge one another interest on a loan, and no written acknowledgment of a debt is ever given. The word of a Shermanite is his bond, and it becomes his sacred duty for him to fulfil every promise made. They are an industrious people, because industry is a part of their creed.

The Shermanites are all small farmers, but most of them own their farms and some stock. Many of them are compelled to purchase a few supplies in this city every summer, for which they are unable to pay cash. Where their peculiar religion is known they have no trouble in obtaining all the credit they want. They give no notes or security of any kind, but merchants who have done business with them for

years have never lost a dollar due from a Shermanite customer. Their preachers accept no pay for preaching the gospel, working on their farms during the week, as hard as any member of the church. Divorce is something unknown among these people, and the women are all virtuous. Drunkenness is another vice unknown among the sect, as they follow to the letter the advice of the apostle, who said, "Be temperate in all things." Their homes are models of neatness and comfort, and the stranger is always welcome within their gates. It would be almost an insult to tender them payment for food, lodging, or any other favour shown a stranger. The Shermanites make few converts to their peculiar religion, but they lose no members, and seem happy and contented in holding their own.

One remarkable thing about them is that they will have nothing to do with courts and lawyers. A lawsuit in which a Shermanite was plaintiff cannot be found on the court records of this country. They never seek legal advice unless it is actually necessary. All their differences are settled by arbitration, mutual friends being the arbitrators, and the civil courts are never under any circumstances resorted to. They seek in every way possible to avoid jury duty or being summoned as witnesses in any cases. They take no part in politics, and a Shermanite was never known to hold an office of any kind. Some of them vote at every election, but they have no campaign clubs in their community, and every man is allowed to vote as he pleases. Many of them never vote at all.

The first settlers of this Shermanite colony came to Alabama from South Carolina and Georgia about forty-five years ago. The oldest of them say their ancestors came originally from England, but they are unable to say who was the founder of their society.

THE NEW MOON.

Did you see the new moon over your right shoulder? If so, you doubtless felt a little more assured of good fortune, although you scarcely allowed yourself to seriously entertain the thought. But if the crescent first appeared over your left shoulder, you experienced profound contempt for such childish superstitions. As is well known, the festival of the new moon was celebrated by several widely-separated nations, including the Jews. Yet most Christians probably are not aware of the prominence given to such observances in the Scriptures. There are numerous references to the first day of the month. In several passages the new moon and the Sabbaths are mentioned together, as requiring special religious ceremonies.

Secular labour was apparently forbidden on the recurrence of the new moon as well as on the Sabbath. Does not this matter deserve the attention of the good people who are seeking to enforce a more strict observance of the Sabbath? The Prophet Amos represents the oppressors of the poor as saying: "When will the new moon be gone, that we may sell corn; and the Sabbath, that we may set forth wheat?"

Many of the singular customs which have come down to us from remote antiquity, have no small significance. As the new moon is necessarily in conjunction with the sun, the earth receives the combined attraction of those bodies, and the results are manifested in the tides and other phenomena. Hence the importance of such occasions in the astro-religious festivals of old-time races.—*Golden Gate.*

"There was a commotion some time ago" (says the *Sun*) "among the conservatives of the powerful Asiatic kingdom of Siam. The King made an alarming innovation upon the ancient customs of the country by issuing an edict for the abolition of crouching, crawling, and prostration at his court. It is not now necessary for his ministers, attendants, or visitors to enter his presence on their knees, with their hands joined in the form of worship and their elbows on the floor. While the King read this edict the dignitaries of Bangkok were prostrate on the floor of his palace; but when he got through with it, he ordered them to rise, and, though they trembled when they tried to stand up in his presence and look at his royal face, his command was law. The aristocratic society of the country was especially disturbed by that part of the edict prohibiting superiors of every class from permitting inferiors of any class to lie prostrate or crawl in their presence, for the custom of doing so was of immemorial antiquity, an essential part of the social system, a deep religious symbol, and had been regarded as a political necessity. Under the circumstances it is no wonder that the conservatives of Siam were horror-struck by the edict of the King, which, however, is enforced upon all concerned."

SPIRITUALISM AND METHODISM.

It may be taken as a sign of the times that on Thursday, the 7th of November, a paper on "Spiritualism," was read by Mr. Sutcliffe before the Young Men's Literary Society, in Pitt Street Chapel, Pitt Street, Liverpool, the Rev. Mr. Smith occupying the chair. The paper from the standpoint of the spiritualist was excellent. First, setting forth the importance of investigating; second, the methods, from the lifting of a table to the materialising of the forms. The essayist, while disclaiming any practical knowledge of the phenomena, showed that he was well read in the literature of the movement.

The paper dealt at some length with the close analogy between the spirit manifestations recorded in the Bible and those claimed by the spiritualists to take place to-day. Mr. Sutcliffe made a very strong point by stating how strange it seemed that theologians and materialists should combine to oppose spiritualism, which furnished the only proof positive of immortality at the present time.

I also feel much pleasure in stating that the utmost courtesy was shown by the chairman and the audience to a number of the spiritualists who were present (by invitation), and who were invited to take part in the discussion which followed the reading of the paper, ten minutes being assigned to each speaker, three of the local spiritualists, Messrs. Morse, Jones, and Lamont, taking part. The Rev. chairman, when at the close, he replied to a vote of thanks, expressed the pleasure he felt at seeing the friends who were interested in spiritualism present, and expressed the interest he felt, especially in the remarks made by Mr. Morse, who replied to the chief speaker on the side of the opponents of spiritualism. It is a real pleasure to record, in this instance at least, the departure from the too common bigoted opposition to anything which savours of a free enquiry into matters which claim the closest attention of the best thinkers of the hour in which we live. Let us hope that the example set by the Pitt Street Literary Society will be followed by others.

JOHN LAMONT.

GRATEFUL ACKNOWLEDGMENT.

MRS. BRITTEN begs to acknowledge the receipt of five pounds from a noble-hearted and generous lady in London, in aid of the movement mooted at the late spiritual meetings in Manchester to procure better and more central accommodation than the place already occupied. Many deeply interested and earnest spiritualists would gladly aid this effort if their means would permit them. Those who can and will follow this dear lady's example are urgently invited to do so, and to communicate at once with the promoters of this effort, whose names and addresses can be learned by letters sent to the care of the Editor of *The Two Worlds*, The Lindens, Humphrey Street, Cheetham Hill, Manchester.

FINE RESULTS FROM A HOME CIRCLE.

A FEW months since we formed a circle here for development, and have had some very curious phenomena which I am free to admit I cannot understand; it certainly is from some occult force. It would take too much time and space to relate all the experiences we have had, but I will say that before we knew anything about spiritualism, Mrs. W—— has, on several occasions, seen apparitions of persons in the house and has called my attention to them, but I could see no one. I know she was wide-awake and perfectly rational. We also hear voices as of persons talking, the voices apparently coming up through the floor. We have no cellar, and no one can get under the house, but the voices are heard by all in the room, including children ranging from three to twelve years of age, and are so loud that the children hear them at their play. Now I do not offer an explanation for this and many more experiences I have had since forming our circle, but I mean to embrace every opportunity for finding out to my satisfaction what it all means. I was brought up a Methodist, and was taught to disbelieve any such thing as spirits returning to earth, and of course I am slow to believe that this is from departed ones. Mrs. W—— is a trance medium, and while in a trance condition she gives us intelligent communications which she declares she knows nothing about, and I am satisfied that this is so.

ELMER B. WARFEL.

Eaton, O., Sept. 28th, 1889.

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

FRIDAY, DECEMBER 6, 1889.

MR. FOSTER'S (OF PRESTON) CHALLENGE TO DR HARRISON, ON "THE UNREASONABLENESS OF UNBELIEF."

WE have much pleasure in calling attention to the following able letter, from so well-known and highly respected a veteran spiritualist as Mr. E. Foster. To thoroughly-experienced spiritualists this letter will offer no novelty, and present no arguments with which they are not familiar. To the bands of young new investigators constantly coming into our ranks, such a fair synopsis of the works and the workers as this letter gives, forms a complete volume in itself.

As to the clerical discourse that has called forth this letter, we confess our total inability to find anything in it—either in the shape of argument, logic, or even salient points to answer. Whatever there may be worth notice Mr. Foster has availed himself of, the reader will therefore have the full benefit of an excellent reply to a piece of very small clerical nothingness, the chief merit of which consists in the answer it has evoked.—Ed. T. W.

A CHALLENGE TO DR. HARRISON.

To the Editor of the "Preston Herald."

SIR,—As the pioneer of modern spiritualism in Preston, permit me to ask for a portion of your space to write a few words on its behalf. Forty years ago I and my friends—Messrs. George Donaldson, W. D. Thompson, &c., who subsequently became clergymen of the Church of England—would have hailed with more than ordinary pleasure, the advent to Preston of a man like Dr. Harrison. At the time indicated—if you will permit me to state—the late Joseph Barker, infidel lecturer, announced a course of lectures in Preston, the subjects of which were of so blasphemous a character that Mr. Donaldson called to ask me what should be done, or who could be engaged for the purpose of opposing him, and I told him there and then. We both went at once to secure the services of the "Champion of Christianity," there being no one in Preston sufficiently courageous to encounter the infidel, and after we had done so the subjects of the lectures were altogether changed, so that our intended opposition was rendered unnecessary.

Since then, however, to quote the language of M. Thiers, the ex-Premier of France, "I have become a spiritualist, and an impassioned one," therefore I cannot allow my principles to be assailed either by Mr. Harrison or anyone else, without protestation. I was present during the delivery of that gen-

tleman's lecture last Thursday night, on "Atheism," &c., and was pleased on the whole with what was then advanced. There was, however, one part, viz., his sneering allusion to spiritualism, which I desire to repel, because of its insulting character. Those who were present will doubtless remember both the words and the manner by which the Doctor endeavoured to draw a distinction between "Materialism and Spiritualism," the latter in his estimation being so supernal in its essence and origin that it must not on any account be associated with that "vile and contemptible thing called modern spiritualism." But if not, why not? I challenge the Doctor to answer. Permit me to tell him that in speaking contemptuously of modern spiritualism, which I did myself nearly twenty years ago, he is undermining his own system of so-called Christianity. For what has the latter done? Why, according to the late Dr. Channing, "its doctrine of the Trinity has made more infidels than any other doctrine." The lecturer himself admitted that "atheism was more widely spread" than many people imagined; that "there were a good many agnostics in the Church of England;" that "many who went regularly did not believe in God;" that "he had nearly two hundred letters on the very subject (God) from all sorts of men," parsons presumably included; and "that he had conversed with hundreds of others who told him their want of conviction on the subject of God." These, he continued, "were men who would like to believe, but who thought they could not," but why? I call upon the Doctor to answer. These "unbelievers," as the Doctor designated them, are what his church has made, and, indeed, no wonder, for to prove her utter incompetency to regenerate the world I need only quote the language of the present Bishop of Liverpool, viz., "Notwithstanding all the machinery we have now in operation, such for instance as churches, chapels, Sunday schools, and other evangelising agencies, vice and immorality are rapidly on the increase."

Demonstrative proof of man's continued existence in a spiritual world after so-called death is what atheists, agnostics, and "unbelievers" want, but this the Church—aye, and every other denomination—are incapable of furnishing. The question, "If a man die shall he live again?" can only be answered and demonstrative proof afforded by the sublime philosophy of spiritualism, and I challenge Dr. Harrison to controvert my statement. Has he "seen," "conversed" with, and "handled" materialized spirit forms? No, but I have, and shall do again. Has he seen and handled their "white robes" of matchless texture? No, but I have. Has he heard them speak, etc., in tones loud enough for hundreds to hear? No, but I have. If he would like to experience the same himself he shall be accommodated. Yes, sir, far cleverer men than Dr. Harrison have written and spoken against modern spiritualism, while "ignorant of their ignorance" concerning its phenomena, as I did in my literary encounter with the late William Howitt, the champion of spiritualism in England. These men, however, among whom may be mentioned the late Robt. Owen, the distinguished philanthropist, and his erudite son, Robt. Dale Owen (the Bradlaugh of his day, and whose letters in favour of atheism have never been equalled, much less surpassed by any in the English language), Professor Robert Hare, who, as a scientist, was the Faraday of America, and the most uncompromising atheist of his day; besides about twelve or fourteen millions of others in America, in less than half a century have all become spiritualists. While, to come nearer home, I may mention Dr. Chambers, Dr. Elliotson, Dr. Ashburner, Dr. Wm. Hitchman; his friend, Dr. George Sexton, who was for many years the most distinguished advocate of atheism in England, and whom the late Robert Owen predicted several years before that he (Dr. Sexton) would become a great advocate of modern spiritualism, which he did, as well as each and all above enumerated, and millions of others in England. I might also ask Dr. Harrison has he ever emulated the philanthropic conduct of one whom he calls his Master by making "the blind see, the lame walk, and the deaf hear?" He has not, but we have, simply by the "laying on of hands," and sometimes even without that powerful auxiliary. Among the scientists he mentioned he carefully avoided naming Professor Alfred Russell Wallace, who was also a confirmed atheist, William Crookes, F.R.S., and gold medallist, both of whom are spiritualists, with a multitude of others that my time and your space preclude me from mentioning.

Apologising for the length of this communication, I am, sir, etc.,

E. FOSTER.

Preston, Nov. 13th, 1889.

SPIRITUAL GIFTS, POWERS, AND PHENOMENA:

SOME FARTHER INSTANCES OF THE APPEARANCE OF THE
DOUBLE OR THE LIVING SPIRIT IN MAN.

As we propose (by the earnest desire of some of our readers) to renew the series of papers commenced in the first volume, on "Spiritual Gifts," we give an additional paper to one of late issue, on the mystery of "The Double."

A recent number of the "Revue Spirite" contains a highly interesting letter on the duplicate nature of the human body, which is extracted from the unpublished correspondence of the Countess of Sabran with the Chevalier of Boufflers (1778-1788), and which furnishes incontrovertible evidence that mediumship is not of yesterday, and that mediums existed at all times under slightly altered designations, such as witches, persons with familiar spirits, sorcerers, prophets, seers, magicians, dealers with the devil, saints, &c. Here is the letter:—

"I am going to relate to you, in accordance with the promise given to you some time ago, an interesting incident, in the expectation that a knowledge of it might, one of these days, preserve your nervous system from too violent a shock of surprise, in case of a similar occurrence happening to you.

"I do not know whether you are acquainted with M. Catuelan. Some six months ago, in the course of a conversation about Cagliostro, he was told of a man who possessed the secret of making both the dead and the living appear before him, were it even from the other end of the world. M. Catuelan had, some time ago, formed a close and intimate acquaintance with an English lady of rank, of whose presence and company he was extremely desirous. After a little enquiry, he discovered the whereabouts of the mysterious man, and on his first visit asked him to bring to him the lady in question, offering at the same time a liberal reward for his trouble. At first the sorcerer made all sorts of excuses; alleging that the police of Paris were on his tracks, that the matter was connected with great risks to his own life, and adding that nothing was more certain than the fact of having intercourse with the devil, and that he had almost taken an oath to have nothing more to do with evocations and so forth, but M. Catuelan would not listen to these excuses, and he persisted with his entreaties and promises until the sorcerer, at last yielding to his wishes, said to M. Catuelan, 'Sir, I consider it my duty to inform you in all earnestness before complying with your request that we expose ourselves to the greatest dangers in this experiment, but if you are prepared for all hazards, then follow me, and you shall see the person you covet so much to meet, with this condition, however, that you will not stay with her longer than a quarter of an hour; for after the lapse of that time I could not guarantee for either your or my safety.' M. Catuelan then followed the man of mystery through a series of dimly-lighted apartments until he arrived at the door of a small cabinet, which the sorcerer bade him to enter. 'Should your courage fail you,' added he in significant accents, 'and if the slightest trace of fear possesses you, it is still time to stop here, if, on the other hand, your mind is perfectly made up to go through with the hazardous experiment, take a hammer which you will find on the mantel-piece, give three knocks with it, and in less than five minutes will appear before you the lady you desire so much to see.' M. Catuelan entered the cabinet, knocked three times with the hammer, and waited, when all of a sudden the lady in question presented herself to him in the full reality of her lovely form and beauty. 'Ah, chevalier,' she said to him, 'how is it that you are in this country? This is a most agreeable surprise for me. Why did you not tell me of your visit in the last letter? How happy I feel!' The apparition was evidently under the impression that M. Catuelan had come across to England to see her.

"In the presence of this apparition, M. Catuelan cannot believe his own senses, he approaches nearer to the form, looks at her fixedly, takes her by the hand, wishing to make her understand his astonishment and his doubts. She reassures him, she persuades him that it is her real self, he believes her at last, and in his delight almost forgets that the quarter of an hour allowed for his interview by the necromancer is nearly elapsed. Before leaving the cabinet, however, he asked the lady for one more positive proof of her real presence, saying, 'Please give me that ring from your finger that I may afterwards be convinced that so much happiness was not all a dream.' She gave him the ring, and when he was on the point of leaving her, deep sobs and moans arrested his attention, and made his blood run cold;

he at last succeeds in tearing himself away from the enchanting apparition, and finds, lying on the floor of the adjoining cabinet, the apparently lifeless form of the sorcerer, his chest heaving as if he were choking. After a little while he recovered, however, when he told M. Catuelan that, if he had come a few moments later, it would have been all over with him, and he would have got himself into the greatest trouble. M. Catuelan excused himself, and, before leaving, entreated him to grant him a repetition of the same pleasure at some future time. The necromancer acceded to his request on condition that he would speak to no one about what he had seen in his house. M. Catuelan promised, but was unable to keep his word; for the very next morning he went to his friend Malesherbes to communicate to him the mysterious adventure of the previous night. Malesherbes thought at first that his friend had taken leave of his senses, but when he saw the actual ring of the English lady, he could doubt his word no longer. Shortly after this occurrence, when M. Catuelan wanted to obtain a second interview with the sorcerer, he found him gone, and was unable to obtain the slightest clue to his whereabouts, thus paying the just penalty of his unwarrantable indiscretion. He now felt curious to learn from the lady herself, what she was doing at the time of appearance to him in France.

"He wrote to her accordingly, without however letting her know the real motive of his inquiry. She answered him, that on that very day and hour mentioned in his letter, she had felt an irresistible desire to sleep, to which she was compelled at last to yield, that she dreamed she saw him, and conversed with him, and that on leaving her he asked her for her ring, which she gave to him, and finding that her ring was gone when she woke up from her sleep, she was greatly alarmed at missing the ring from her finger, and intended to write to him about the affair, at the time she received his letter."

Here ends the letter of Madame Sabran. Those who have studied the subject, and are familiar with the extensive literature of modern spiritualism, will easily recall to their minds instances illustrating the fact contained in the above letter. One of the most remarkable of these that I remember, is to be found in R. D. Owen's "Foot-falls on the Boundary of Another World," headed "Apparition at sea and rescue." A similar proof of the possibility of the spiritual body separating itself from the animal body and even materializing itself, under favourable conditions, at a distance from where the physical body lies entranced, may be found on page 449, of Dr. Brittan's work "Man and his Relations," where it is stated that Mr. E. V. Wilson, whilst asleep in his office at Toronto, "dreamed that he was in the city of Hamilton, some forty miles west of Toronto. After attending to some business, he proceeded in his dream to make a friendly call on Mrs. D——s. On arriving at the house, he rang the bell, and a servant came to the door, who informed him that her mistress had gone out, and would not return for an hour. The dreamer therefore left his name and compliments for Mrs. D., and started for home." This dream afterwards turned out a reality, as the curious reader will find by referring to the work here quoted.—G. W. Rohrer in the "Harbinger of Light."

THE NEW ENGLISH LYCEUM MANUAL.

MR. H. A. KERSEY, of Newcastle, the indefatigable and self-sacrificing friend and promoter of the Spiritual Lyceum in the North, has just issued a new, improved, and greatly enlarged children's edition of the Lyceum Manual, one which ought to be regarded by every spiritualistic society as a real boon to both old and young. Besides the noble recitations, the Lyceum service in full, and other appropriate matter, Mr. Kersey has gathered up, in combination with the original compilation by himself, Alfred Kitson, and Emma Hardinge Britten, nearly four hundred of the sweetest and most inspiring poems that this or any age can present. This work is worthy of a place on the shelves of every library. It will educate the ignorant, delight the educated, and appeal with the force of all that is beautiful and true, to every grade of religious thought, as well as to the intelligent spiritualist.*

We cannot better in urging this charming book upon the attention of all classes of readers, than append the following

* The English Lyceum Manual, a compendium specially adapted for practical use by all in the Lyceum. Third children's edition, crown 8vo. boards, 9d.; by post, 11d. Special terms to lyceums, 6s. per dozen, carriage extra. Published by H. A. Kersey, 8, Bigg Market, Newcastle-on-Tyne.

extracts from a private letter to the Editor, explanatory of his views, by Mr. H. A. Kersey. He says:—

You will see that it has been much added to, and improvements made in it. In some places more suitable poems as recitations have been inserted in place of former ones. . . . New and beautiful musical readings by friends Kitson and Wheeler, of Oldham, and many new songs both bright and cheering, added. Besides the noble and exalted teachings brought to us by the angel world, facts as well as morals and philosophy are insisted on, and I think one can hardly read it through without coming out a spiritualist at the other end. I don't know that I have been helped by the unseen friends in the matter; but I like to think I have, and have asked for their loving aid and guidance. I have searched through thousands of songs, hymns, poems, &c., in in order to get the *very best* possible for the work. I felt that only the best were good enough; doubtless there are many I have not been fortunate to hit upon which would have been excellent (but one cannot see and know everything). . . . I have put my heart and soul into the book, and must now leave it to God and the angels. The musical supplement will now be the next to be completed, and then I will undertake the officers' edition. Had I realized the labour necessary beforehand, I do not think I should have undertaken the task. Please read the *Preface*; I hope it has your endorsement. You see that I felt the responsibility of the task of compiling the best form of truth for the children; the slightest slip might mar or warp their lives for ages to come; but the thought that anything was better than creeds and dogmatic theology sustained me in spite of the ever-recurring sense of responsibility, which haunts me even yet.

To the above touching and truthful transcripts of Mr. Kersey's methods and purposes in this charming compilation we have nothing to add, save an earnest recommendation to societies and lyceums to see who can be foremost in the field to put this manual into requisition.—Ed. T. W.

IN RE SPIRIT PICTURES.

"WILL any spiritualist help me by selling or lending spirit drawings, prints, or photos, so that lantern slides can be made from them, which would enable me to continue my free spiritual entertainments, thereby helping to spread the cause?—JAMES MALBY, 8, Hanover Place, Regent's Park, London, N. W."—We gladly give our friend's request publicity in the hope that some fortunate possessor of the spirit pictures he requires, may assist him in his excellent purpose.—Ed. T. W.

A PICTURE OF A SCOTTISH SUNDAY.

A "VAGRANT" contributes an article on "Sunday—with a Difference" to a recent issue of the *World*. He sketches Sunday in France, Scotland, England. After dealing with France, he remarks on Scotland in the following vein: From France to Scotland—what a stride! what a change! Instead of the short, varied, accentuated mass, with its candles and choir, its many-coloured garments and shifting acts of devotion, we have the long, monotonous, droning service of the bare and unadorned kirk, where art is regarded as the hand-maiden of the Scarlet Woman, and ugliness is twin-sister to righteousness. Nasal hymns take the place of the brilliant voluntaries and antiphons of the elder Church. Long sermons, delivered in the broadest dialect, and dealing with abstract doctrines incomprehensible to the uninitiated listener, occupy the time which the Romish Church fills with brightness, variety, and colour, till it is like a piece of glittering mosaic. The two Churches preach the same fundamental truths; but the difference of method between them is as great as between them and Buddhism or Mohammedanism. Out of doors the changed style is even more conspicuous. Where France leaps and laughs in the sunshine, Scotland glooms and drones indoors. Where France frankly amuses herself, Scotland virtually does penance by the infinite dulness which she confounds with godliness.

LYCEUM JOTTINGS.

BEN HAZZARD'S GUESTS.

BEN HAZZARD's hut was smoky and cold,
Ben Hazzard, half blind, was black and old,
And he cobbled shoes for his scanty gold.
Sometimes he sighed for a larger store
Wherewith to bless the wandering poor;
For he was not wise in worldly lore—
The poor were the Lord's, he knew no more.
'Twas very little that Ben could do,
But he pegged his prayers in many a shoe,
And only himself and the dear Lord knew.
Meanwhile he must cobble with all his might,
Till, the Lord knew when, it would be all right—
For he worked by faith, and not by sight.
One night a cry from the window came—

Ben Hazzard was sleepy, and tired, and lame—
"Ben Hazzard, open," it seemed to say,
"Give shelter and food, I humbly pray."
Ben Hazzard lifted his woolly head
To listen. "'Tis awful cold," he said,
And his old bones shook in his ragged bed,
"But the wanderer must be comforted."
Out from his straw he painfully crept,
And over the frosty floor he stepped,
While under the door the snow-wreaths swept.
"Come in, in the name of the Lord," he cried,
As he opened the door, and held it wide.
A milk-white kitten was all he spied;
Trembling and crying there at his feet,
Ready to die in the bitter sleet.
Ben Hazzard, amazed, stared up and down;
The candles were out in all the town;
The stout house-doors were carefully shut,
Safe bolted were all but old Ben's hut.
"I thought that somebody called," he said;
"Some dream or other got into my head;
Come then, poor pussy, and share my bed."
But first he sought for a rusty cup,
And gave his guest a generous sup.
Then out from the storm, the wind, and the sleet
Puss joyfully lay at old Ben's feet.
Truly, it was a terrible storm,
Ben feared he should nevermore be warm.
But just as he began to be dozy,
And puss was purring soft and cosy,
A voice called faintly before his door:
"Ben Hazzard, Ben Hazzard, help, I implore!
Give drink and a crust from out your store."
Ben Hazzard opened his sleepy eyes,
And his full-moon face showed great surprise.
Out from his bed he stumbled again,
Teeth chattering with neuralgic pain,
Caught at the door in the frozen rain.
"Come in, in the name of the Lord," he said;
"With such as I have thou shalt be fed."
Only a little black dog he saw,
Whining and shaking a broken paw.
"Well, well," cried Ben Hazzard, "I must have dreamed,
But verily like a voice it seemed.
Poor creature," he added, with husky tone,
His feet so cold they seemed like stone,
"Thou shalt have the whole of my marrow bone."
He went to the cupboard, and took from the shelf
The bone he had saved for his very self;
Then, after binding the broken paw,
Half dead with cold, went back to his straw.
Under the ancient blue quilt he crept—
His conscience was white—again he slept;
But, again, a voice called, both loud and clear,
"Ben Hazzard! for the Lord's dear sake, come here!"
Once more he stood at the open door,
And looked abroad as he'd looked before;
This time full sure 'twas a voice he heard,
But all that he saw was a storm-tossed bird,
With weary pinion, and beaten crest,
And a blood-red stain on his snowy breast.
"Come in, in the name of the Lord," he said;
Tenderly raising the drooping head,
And tearing his tattered robe apart,
Laid the cold bird on his own warm heart.
The sunrise flashed on the snowy thatch
As an angel lifted the wooden latch.
Ben woke in a flood of golden light,
And knew the voice that had called all night,
And, steadfastly gazing without a word,
Beheld the messenger from the Lord.
He said to Ben, with a heavenly smile,
The three guests sleeping all the while,
"Thrice happy is he that blesteth the poor:
The humblest creature that sought thy door,
For the Lord's dear sake thou hast comforted."
"Nay, 'twas not so much," Ben humbly said,
With a rueful shake of his old gray head.
"Who giveth thee all of his scanty store,
In the Lord's dear name, can do no more;
Behold the Master, who waiteth for thee,
Saying, giving to them thou hast given to Me."
Then with Heaven's white light on his face—"Amen!
I come in the name of the Lord," said Ben.
"Frozen to death!" the watchman said,
When the old man he found, cold and stiff on his bed;
But the smile on his face was so strangely bright
That he wondered what old Ben had seen that night;
But the lips were silent, and never told
How he'd gone up higher to find his gold.

—Anna P. Marshall.

BEN ADAM had a golden coin one day,
Which he put out at interest to a Jew;
Year after year, awaiting him it lay,
Until the doubled coin two pieces grew,
And these two four—so on, till people said,
"How rich Ben Adam is!" and bowed the servile head.
Ben Selim had a golden coin that day,
Which to a stranger, asking alms, he gave,
Who went rejoicing on his unknown way.
Ben Selim died, too poor to own a grave,
But when his soul reached heaven, angels with pride
Showed him the wealth to which his coin had multiplied.

CHRONICLE OF SOCIETARY WORK.

ACORINGTON. 26, China Street.—In the absence of Miss Maudsley, Miss Hartley gave very nice addresses. Subjects: Afternoon, "Our Spiritual Homes"; evening, "The Second Coming of Christ." Instead of the usual reading at night, Miss Hartley sang a solo, in good style. Very good clairvoyance.—J. H.

BATLEY. Wellington St.—Mrs. Wade's guides gave very eloquent addresses on the dangers of the intoxicating cup, and warned young men and women to let it alone. It is high time that more mediums spoke on this, as it is one of the most dangerous enemies. I think all spiritualists ought to be total abstainers.—T. G.

BELPER. Jubilee Hall.—Mr. Victor Wyldes discoursed about "The Religion of the Future." Evening: Four subjects, chosen by the audience, were dealt with in masterly style, giving great satisfaction. Psychometrical descriptions were given as usual, with great success. Monday evening: Mr. Wyldes lectured on "Religion and Politics."

BINGLEY.—Mr. Armitage, speaker. The best day since our opening. Mr. Armitage is too well known as a good speaker to comment upon. His guides handled subjects from the audience in a masterly manner. We had a service, Tuesday, Nov. 26th, for the Mediums' Sick Fund. Miss Hartley gave phrenological delineations. Poor collection; so we are having another service next Wednesday (Dec. 4th) to help it up a little. Miss Cowler will speak. Particulars next week.—P. B.

BLACKBURN.—Mrs. Gregg's guides dealt with two important subjects—viz., "Reform," and "The Law of Peace, and Labour of Love." Clairvoyant descriptions were given by her controls. Those in the evening proved very correct, one being especially good, warning the recipient to inform his son John to be cautious, as danger was ahead.

BOLTON. Bridgeman Street Baths.—Afternoon: A meeting for election of officers. Evening: Mrs. Stansfield's guides spoke on "Walk in the Light." Nature does her work, and why not you? Even the vegetable kingdom and all plants therein turn themselves towards the sun, that they may bask in its rays. Man should at all times endeavour to catch some glimpse of the rays coming from the sun of Divine truth and walk in the light thereof.—J. P.

BRADFORD. Bentley's Yard.—A pleasant day with Mr. Louis's guides. Evening subject, "God is Wisdom, God is Love." Well treated. Miss Capstick was very successful with clairvoyant descriptions.—G. G.

BURNLEY. 102, Padiham Road.—Mrs. Heyes' guides discoursed on subjects from the audiences. Afternoon: "The Age of Revelation." Evening: "The Realm of Thought." Well treated, and gave great satisfaction. Clairvoyance and phrenology. Many strangers present, who said they should come again.—J. W.

BYKER. Back Wilfred Street.—Mr. Wightman's guides gave an elaborate address, on "Is Spiritualism a Religion?" followed by delineations, mostly recognized. Convincing proof of spirit return was given to a stranger; it was that of one who had been drowned at sea; age and name were given, and immediately recognized.—Mrs. Hogg, sec.

CLOCKHEATON. Oddfellows' Hall.—A good day with Mrs. Midgley's guides. Subjects: Afternoon, "Let every man be persuaded in his own mind." Evening, "Go out into the world and preach the gospel to all creatures," which was well received by a large audience.—W. H. N.

COLNE.—Miss Blake gave good discourses. Afternoon: "Why is Spiritualism Ridiculed?" The controls gave good practical advice. Evening: "Where have our loved ones gone?" Twenty-four clairvoyant descriptions given, seventeen recognized. Good audiences.

COWMS.—We were favoured with our esteemed friend, Mr. Hepworth. Afternoon subject: Christ's new commandment, "That ye love one another." He showed how the commandments are disobeyed by the people who profess to be guided by them. Evening subject: "What consolation has Spiritualism afforded to man in place of Christianity?" A few clairvoyant descriptions, all recognized.—G. B.

DARWEN.—Mr. Plant's guides gave good discourses. Subjects: Afternoon, "The Realm of Thought: Its causes and effects;" night, "What do we gain by being Spiritualists?" Clairvoyant descriptions very good.—T. H.

DENHOLME.—Afternoon: Miss Walton's guides gave an interesting discourse on "There is a land of pure delight." Evening subject, "Suffer little children to come unto me, for of such is the kingdom of heaven."—C. P.

DEWBURY. Vulcan Road.—Mr. H. Crossley did us good service. Afternoon subject: "The Word of God." Evening: "Spiritualism, its aims and objects." Clairvoyance after each.

EXETER.—The Rev. C. Ware spoke on "Human Life in God the Spirit." This was the natural sequel to last week's discourse, on "True conceptions of God." Paul said, "For in Him we live and move and have our being." It is one of man's first duties to obtain a knowledge of himself. In this the spiritual teaching is superior to the orthodox church, which gives no definite knowledge of man's future, and starts with that foul doctrine of total depravity. Instead of this Mr. Ware said there is a unity of Divine and human nature, and the human is rooted in the Divine in the same way as the plant is rooted in the parent soil, for the soul of man is an emanation from God, and as drops of water form a part of the ocean, so are the myriad souls of the universe a part of the infinite nature of the Divine substance. In some human beings only as a very small spark, in others as a candle light, and in others in a still greater degree, the human seeming to verge on the Divine, bursting forth with that great spiritual light that illumines the lives of all who come near them.—R. S.

FELLING.—Mr. Thoms dealt with "The Spirit of the Age," which gave general satisfaction. Our hall was crowded, thanks to our friend who has raised the ire here. Thursday, Nov. 28, Mr. Victor Wyldes lectured in the Royal Lecture Hall, High Felling, to upwards of 600 people. Mr. Thomas Wright presided. Subject: "Gospel and Consolations of Modern Spiritualism," which was highly applauded. Discussion invited, but not engaged in. One question came up which Mr. Wyldes soon disposed of. Several ministers attended.—[We could not tell last week from the writing whether Thoms or Sims was meant, it looked most like the latter.—E. W. W.]

HALIFAX.—A Red Letter Day. On Saturday a grand reception was given to Mr. Morse by the members and friends of the General Society, Mutual Improvement Class, and Lyceum. We had a grand

time. Tea party, entertainment, and lecture combined. All passed off satisfactorily. The musical part was well rendered by a quartet party, under the management of Mrs. Drake, leading singer. On Sunday morning Mr. Morse came amongst us as a lyceumist. We had a good attendance, and the marching and calisthenics were gone through in good style. We afterwards formed classes, and Mr. Morse once more became a scholar, and took his place in the adult class. Our subject was "Parasitism." Mr. Morse took part in the discussion, and made some good and interesting remarks. He also made a short but interesting address, which was well received by the children who, at times, were quite enthusiastic.—H. H.

HECKMONDWICK. Thomas Street.—Mr. J. Campion delivered discourses to moderate audiences.

HUDDERSFIELD. Brook Street.—The inspirers of Mr. Wallis have done splendidly well. Audiences not quite so good as usual. Question. were treated in the evening in most excellent style, evoking applause. The lyceum held a fairly successful session, very good attendance.—J. B.

LEICESTER.—Professor Timson lectured on "The Transcendental Faculties in Man" in an exhaustive manner, and was listened to with rapt attention by a deeply interested audience.

LIVERPOOL.—A most successful day with Mrs. Britten; notwithstanding the fact that she was very ill (suffering from a severe cold and exhaustion), and fulfilled her engagement with great difficulty. The morning service was fairly well attended. In the evening a crowded audience paid the closest attention to replies to six questions submitted by the audience. The controls (for Mrs. Britten claims to be inspired by spirits) exhibited a marvellous power of analysis when dealing with intricate questions bearing on the far-reaching problems of life and destiny. Among the subjects dealt with were "Elementals," "Animal Life in the Spirit World," "The Causes Leading up to the Outbreak of Modern Spiritualism," &c. The audience exhibited the deepest interest in the statements made by the speaker. Regret was expressed that the addresses could not have been reported.—Cor.

LONDON. Clapham Junction.—The writer read an experience of Dr. Nicholls in obtaining casts of spirit hands through the mediumship of W. Eglinton; afterwards, a paper on "The Resurrection." The audience have fallen away to a considerable extent. We hope a goodly number will muster on Sunday next at 6-30 sharp, when Mr. Ivor Macdonald or Mr. Ordee will give an address. Public circle (Wednesdays) at 8 p.m.; private circle (Saturdays) at 7 p.m.—D. M.

LONDON. Forest Hill. 28, Devonshire Rd.—Mr. Hopcroft gave an inspirational address and some successful delineations. The room was crowded, and every available place taken.—M. G.

LONDON. Marylebone. Harcourt Street.—Messrs. J. Burns, Shearing, Hunt, etc., made some remarks on an extract read from Colonel Ingersoll's lecture on "Breaking the Fetters."

LONDON. Mile End. Assembly Rooms, Beaumont Street.—The monthly meeting of the London Spiritualist Federation was held at this hall. Speeches were delivered by Mr. Drake, Mr. Wortly, Dr. Daly, and Mr. Cannon. The need for further and better organization was strongly urged by the speakers. A business meeting was held, and important matters were discussed. The next meeting of the Federation will be held at Notting Hill. Speakers: Mr. Emms, Mr. Butcher, Mrs. Bell, and Mr. Long.

LONDON. Notting Hill Gate. 9, Bedford Gardens, Silver Street.—Morning: We were agreeably surprised by the presence of Mr. Hopcroft, who gave an instructive address on "Inspiration," pointing out what grand material benefit man would reap by encouraging this spiritual gift, and also the mode of encouraging it. Mr. Drake also spoke. Several strangers present. Evening: Capt. Pfoundes lectured in great detail on "Buddhism," exposing some of the fallacies of some exponents. A good discussion took place. Chairman: Mr. H. N. Earl. Notices on behalf of Mrs. Cogman and Miss Lottie Fowler were given out.

LONDON. Peckham. Winchester Hall, High St.—The committee have decided to discontinue their meetings held at the rooms in Hill Street after Thursday, Dec. 5th, 1889. On Sunday last, a very instructive address from Mr. G. Leach, on "Phrenology and Spiritualism," was given at the morning meeting; Mr. Humphries addressing the friends at 6-30 p.m.

MONKWEARMOUTH. 3, Ravensworth Terrace.—Mr. Lashbrook gave a grand and instructive address on "Man, and the necessity of self-culture for a better home on high."

MANCHESTER. Psychological Hall.—Mr. Allanson's controls gave a couple of excellent discourses. Afternoon: "The Virtue of Religion." Evening: "The Immortality of Man," both subjects being dealt with in a most clear and logical manner.—J. H. H.

MACCLESFIELD.—Evening: An interesting and practical address by Mrs. Roger's controls. Subject: "Waking, Day is Breaking," showing the injustice done to poor working men and women by the rich and grabbing employers of labour in the sweating dens of our great cities, and, as a rule, by professing Christians. Thoughtful men and women are being impressed daily by the spirit world to speed the car of progress and reform, until tyranny and oppression shall not only be stamped out in our beloved country, but also in Ireland.—W. A.

MANCHESTER. Tipping St.—Afternoon: Mr. J. B. Tetlow's controls answered questions; and in the evening spoke on "Products of Thought." A very instructive lecture, given to a large audience, who seemed well pleased. He also gave several satisfactory psychological tests. A pleasant day.—W. H.

MANCHESTER. Geoffrey Street.—Tuesday. Invocation by Miss McMeekin. Mr. W. Lamb's controls answered questions. Miss Hodgson (under influence) sang several verses. Thursday, Nov. 27: Invocation by Mr. Macdonald. Mrs. Richardson sang a spiritual song (under influence) in Italian. Mr. Macdonald gave good advice to young mediums. Miss Hodgson and Mr. Herring (under influence) sang, the latter in French. A most enjoyable evening. Our circles as usual.

NELSON. Leeds Road.—A good day with Mr. Parker. Afternoon subject: "Spiritualism the need of the hour." An instructive discourse. Evening subject: "Spiritualism, ancient and modern," was remarkably given to a small audience. It is surprising, Mr. Editor, when we have good trance and inspirational speakers to elucidate the grand truths of spiritualism our phenomenologists are never present, but had we to announce Baalam's ass would speak and give clairvoyance the place would be filled.—F. H.

NEWCASTLE.—"Why do I believe in Modern Spiritualism?" was the apt title of Alderman Barkas's subject, to which a good and genial audience responded, including some medical men, who propounded a number of queries. A twenty-five years' budget, replete with marvellous records of every phase of manifestation, our valuable friend possesses; and but a very few of these marvels were related to-night. Great interest, however, was created. A résumé of the subject will be continued on December 22. Our society's sewing meetings are in full swing. The ladies (God bless them) are working like a hive of queen bees.—W. H. R.

NORTH SHIELDS. 41, Borough Road.—Messrs. Armstrong and Forrester, both indefatigable workers, took an active part in our meeting. The subject matter advanced by them was instructive and interesting. Mrs. Davison's guides were very successful with their clairvoyant descriptions. Many strangers present.—C. T.

NORTH SHIELDS. Camden Street.—Dec. 1: Mr. E. Ornsby delivered an address on "Spiritualism and Opposition," which was very ably dealt with.

NOTTINGHAM. Spiritualists' Society.—Morning gathering small, as usual. Evening attendance below average. Medium, Mrs. Barnes. Subjects dealt with: "Let us make man, &c." who was the "us?" "The word was made flesh." "Do you see any evolution in present-day social life?" "Resurrection and Day of Judgment." The replies were full of sound, vigorous thought. To the third question the reply was "No, not much; nor you, either." The control dwelt on the many evidences of the low spiritual moral state in which the masses still live, and said that the special work of spiritualists was to do what the creeds of past centuries had failed to accomplish, the awakening and developing of the spiritual life.—J. W. B.

OLDHAM. Mutual Improvement.—Nov. 28, Mr. Wallis's controls gave a very instructive lecture on "Are Amusements Devilish or Education and Recreation?" The old notion that man should not engage in recreation, especially on the Sunday, was dying out, and the new idea was that man should satisfy his rational requirements. Amusements were perfectly legitimate, and more beneficial than passing the time in idleness and in pulling long faces. The right or wrong of theatre-going depended on what motive the individual went with. So also of various forms of racing. Gambling and drinking were condemned. Athletic sports of all kinds were pleasant, exhilarating, and healthful. If there were more amusements and rational enjoyment people would have less ailing, and the world would be the better for it. Therefore, amusements enjoyed in a sensible manner were not devilish, but tended to recreate and educate the individual. The usual vote of thanks closed.

OLDHAM.—Mr. W. Johnson spoke on "Immortality: its people, punishments, and pursuits." The audience, though not large, were evidently thinkers. Six subjects were dealt with in the evening. After the address Mr. Johnson referred to the passing away of one of our friends in a touching manner.—J. S. G.

OPPENSHAW.—An interesting day. Mr. H. B. Boardman in the morning dealt with questions from those present. Evening subjects: "What Constitutes Sin?" and "Is God's Power Limited?" We are told by those who follow the edicts of the Church, it is a sin to deny the existence of Christ, also to neglect baptism. Sin is that which acts detrimentally to ourselves and others, and impedes progress. To personalize must be to limit the power of God. Election of officers postponed until the 15th, when all members are invited to attend.

PENDLETON.—Mr. Wheeler gave two very interesting lectures, the subjects being, "Natural and Divine Providence," and "Theosophy, Freethought, and Spiritualism." After the evening lectures, questions were asked for, and those sent up were ably dealt with. A hearty vote of thanks was accorded Mr. Wheeler for the excellent manner in which he had handled the subjects.—T. C.

RAWTENSTALL.—Afternoon: Mr. Swindlehurst gave a splendid scientific discourse on "The Evolution Theory in relation to the Immortality of the Soul," the beauty and logical reasoning of which cannot possibly be given without a verbatim report, and such discourses ought to be reported wherever possible. Evening: A funeral service in memory of our late financial secretary, Mr. Scholes. A very impressive service. Our late brother was 84 years of age, and one of the oldest spiritualists in the district, and as such was well known. He was a spiritualist not only in name, but his spiritualism was woven into his every-day life. To him it was not merely a plaything, but a fact, the knowledge of which made him a new man. "Old things had passed away, behold all things had become new." Hence, one of the first things he did after becoming a spiritualist was to send to the church schoolmaster of the school which his son attended, forbidding him teaching his son the catechism, as he would attend to his son's religious instruction. Here is a lesson for all spiritualists. He was a model husband and father; in fact, spiritualism to him was nothing if it would not make a man a better husband and a better father. He passed on true to the end, saying if it was good to live with, it was good to die with. He was a living embodiment of spiritualism, and is now with the host of spiritual beings who have loved ones on earth, and hence will, I doubt not, speak peace, comfort, and consolation to their weary hearts. Let all spiritualists live out spiritualism, and the world will see and learn of us.—W. P.

SALFORD.—Mr. Kelly's afternoon subject was "True Education from the Spirit," showing the difference between material education and spiritual. Evening subject, "The Influence of Modern Spiritualism on Human Thought and Progress" was clearly defined, showing what share man has in his own salvation. A good audience.

SHIPLEY.—Exceedingly instructive and interesting addresses by Mrs. Riley's guides. Afternoon subject: "Do spirits return to mankind, and in what way do they manifest?" Good attendance. Evening subject: "Are we not all ministering spirits sent forth to minister unto you?" Clairvoyance, intermixed with medical diagnosis of diseases and ailments of a number of persons in the audience, and giving recipes for the same. Room crowded at night.—C. G.

STOCKPORT.—Afternoon: Mr. Whittaker's controls spoke on "I am the way, the truth, and the life; no man cometh to the Father but by me." The Jews being a people who speak figuratively, orthodox Christians had misconstrued the meaning, and thus barred the way of progression. There still remained the desire, with some (though power was lacking), to drag to the stake or the wheel those who pro-

fessed to hold communion with the so-called dead. Evening: "Faith, Hope, and Charity." The Christians' faith was centred on the Nazarene, their hope was in the cross, and their charity to find fault with other denominations. The spiritualists' faith was in one another, their hope, that the time was not far distant when unity, concord, and love shall reign supreme, and their charity to lend a helping hand to those lower than themselves. Clairvoyance, mostly recognized.—J. A.

SOUTH SHIELDS. 19, Cambridge Street.—Nov. 27, Mr. J. Griffith's guides gave spirit descriptions, nearly all recognized. 29, Usual meetings. Dec. 1, evening: Mr. J. G. Grey's guides dealt with three subjects chosen from the audience, the principal one being "Man, who is he, where does he come from, and where does he go after death, so-called?" to a fair audience. Many expressed themselves highly satisfied with the manner in which the guides dealt with the subjects.—D. P.

SUNDERLAND. Avenue Theatre.—2-30: Mr. Moorhouse presided. In the absence of Mr. Condon, Mr. J. W. Mahony gave a very instructive lecture, "Is Spiritualism Scientific?" 6-30: Professor N. Morgan presided, and mentioned that Mr. Mahony had challenged the Rev. Showman to meet him in debate. That challenge had not been accepted, it was still open. Mr. Mahony said that the rev. gentleman was challenged about eleven years ago, to meet him at Heywood, but he declined. He had been challenged at Accrington and other places, still he refused to take up the challenge. He then replied to the Rev. Showman's accusations, closing by asking the audience not to take evidence of one who made a living out of his lectures, but to take evidence of those who had everything to lose, in a worldly sense, by throwing in their lot with spiritualism, which was received with loud applause.—G. W.

TYNE DOCK. Exchange Bldg.—Morning: Our president (Mr. Wilkinson) gave an address on "The Duty of Spiritualists." Discussion followed, and several members spoke. Evening: Mr. Stevenson's lecture—"From Calvinism to Spiritualism"—was given in grand style, and much appreciated by a large audience.—J. G.

WHITWORTH.—Trance addresses through Mrs. Green, which the audiences seemed to appreciate, this being Mrs. Green's first visit to Whitworth. She also gave very good clairvoyant descriptions. We intend to hold our annual tea party and entertainment on Dec. 14th, in the meeting room, Reform Club, Spring Cottages, Whitworth, when we shall be glad to see friends from the adjoining societies.—J. H.

WIBSEY.—Afternoon: Mrs. Hoyle's guides spoke on "Who are these arrayed in white?" And at night on "Is the labourer worth his hire?" Both subjects treated in a good manner—well worth hearing. Clairvoyance well given.

WIBSON.—The guides of Mrs. Yeeles dealt with "Why should not Christianity make us to live that we dread our grave as little as our bed?" in a masterly, elevating, and soul-stirring manner, to a crowded audience. Successful clairvoyant delineations. Several strangers came some miles.—W. U.

THE CHILDREN'S PROGRESSIVE LYCEUM

BINGLEY.—Opened by Mrs. Butler, and led by Miss Nellie Butler (age 15) very creditably. Marching and calisthenics gone through very well. Mr. Bradshaw gave the children a musical lesson. As we have some young sweet voices we expect to have a good choir, which is essential to spiritualism.—P. B.

BLACKBURN. Paradise Lane.—About sixty present. Invocation by the controls of Mr. G. H. Edwards. Classes as usual. Mr. T. Tyrrell continued his lesson on "Phrenology" to the seniors' class by special request. He delineated the characters of twelve scholars, describing their temperaments, and how to cultivate them. He also explained the mediumship of each one, and gave the class excellent advice regarding development of spiritual gifts. The juniors were taught by Mr. E. Campbell and Mr. G. H. Edwards. A number of prizes were distributed to Masters Noble, Stephenson, Arthur Bailey, and Misses M. A. Lord, Frances Hargreaves, and Holt, for their past services in connection with the children's entertainment, for singing, reciting, &c. (Very handsome books.) The conductor (E. Campbell) closed with a benediction.—E. C.

BRADFORD. St. James's.—The children's open sessions were pretty well attended. In the evening, the service of song, "Rest at Last," was given with marked success to a very large audience. It was so well appreciated that the Lyceum have been asked to give it again in the near future. Due announcement will be made. Mr. Clayton conducted the singing; the connective readings were given by Mr. J. H. Smith. The officers of the Lyceum take this opportunity of thanking the friends who so liberally came to help them.

BURNLEY.—Our monthly session was one of a lively character. Our numbers were small. The conditions were good. Recitations by Miss Hartley and Mr. Nuttall. Reading by Mr. Lighly. Closed with benediction. Mr. W. Mason, conductor.

HECKMONDWIKE.—We are making steady progress, and hope those who have been chosen as officers will exert themselves to make the lyceum a thorough success. Present 42, including 7 officers and 2 visitors. Usual programme gone through very creditably. A recitation was given by one of our youngest members, 4 years old—surely this will awaken others to a sense of their duty. The following officers have been elected for the coming quarter: Conductor, Mr. H. Ogram; assistant, Mr. T. Crowther; secretary, Mr. J. Burden; treasurer, Mr. J. Collins; guardian of groups, Miss S. Hirling; assistant, Mr. F. O. Ewart; leaders, Liberty group, Messrs. Kilburn and Ramsden; Beacon group, Miss Exley and G. Woolley; Lake group, Misses Crowther and Preston; Fountain group, Messrs. T. R. Ogram and A. Benson; musical director, Mr. A. Barker; captain of guards, Mr. J. Dutton; assistant, Mr. J. Benson. Mr. J. Kitson, Batley Carr, kindly came and put us in the way of the lyceum working, and the best means of making it successful.

LIVERPOOL. Daulby Hall.—Attendance: Officers, 11; children, 36; visitors, 18. Recitations by Maggie Love, Alfred Catlow, Harold Couper, Reginald Stretton, and David Dobba. A visitor (May Parkinson) recited "Somebody's Mother" in an admirable manner. Owing to being disappointed by the bunting manufacturer we were still without our banners. There was marked improvement in calisthenic exercises.

LONDON. Marylebone. 24, Harcourt Street, W.—Usual programme, including calisthenics and marches. Recitations by Ann Goddard, Minnie and Harry Towns, and Ettie Mason. Four groups

were formed. There will be a festive party during the Christmas week for the children. Members or attendants to the visitors' group will be admitted to same on payment of 9d. Tickets must be taken beforehand, as only a limited number will be issued.

MACCLESFIELD.—Morning: Only fair attendance. Only two of the youngest and two of the oldest gave recitations and readings. Afternoon: Open session. Good muster, and capital programme got through in a creditable manner.—W. A.

MANCHESTER. Psychological Hall.—Dec. 1: A very fair attendance. Programme as usual, gone through in good style. Formed groups, which closed a pleasant session.—A. S.

NOTTINGHAM.—84 present, and five visitors. The Lyceum having been turned into a gymnasium, several members have asked that their names be struck off the books. They came hoping to get spiritual food, but were disgusted with what was set before them. Calisthenics and marching may be well in their place, but one would think more good could be obtained from an afternoon on the spiritual philosophy. If our children will not be able to teach the truths of spiritualism to outsiders, they will be able to knock it into them, judging from their present training. If our leaders act in defiance to the rules laid down by the committee, can they expect obedience from those under their charge? Our Lyceum has been boasted of as Lyceum No. 1 (!). Which end do we count from? For a place of disorder and lack of interest we would take the prize. Ask your children what spiritualism is, and they can't tell you. Teach them; don't waste time on calisthenics. A knowledge of how to live this life that we may be happy in the next is infinitely more important than an hour's bodily exercise once a week. Lyceum commences at 2-30, not 2-50.—E. J. O.

NELSON.—At 10 a.m.: Hymn and invocation. Silver chain recitations from the Lyceum Manual, and marching and calisthenics were gone through. Present, 48.—W. W. G.

NEWCASTLE-ON-TYNE.—A good attendance, programme as usual. Marching and calisthenics show great improvement. Recitations were given by Misses M. and C. Davidson, and Master F. Davidson; readings by Misses H. and M. White, and Master W. Robinson; a pianoforte duet by Misses L. and A. Ellison. It has been suggested to the conductor that it would be very nice if Lyceum members would contribute some small article, and have a stall called the Lyceum stall at the coming bazaar, which I trust will be heartily done. Lessons from "Spiritualism for the Young."—M. J. G.

PENDLETON.—Morning: An excellent session. Brother Wheeler conducted the calisthenics and marching, which exercises thoroughly warmed us. Recitations by John Jackson, Ben Clarke, G. Ellis, Ben Worthington, E. Clarke, Emily Clarke, Lilly Clarke, and Dolly Mather. Readings by Elizabeth Tipton, Sarah Armstrong, Jane Fogg, and George Ellis. Mr. Wheeler gave a pithy address on "True Courage." He said there are two kinds of courage—one, as shown by the brave soldier on the field of battle, which is physical courage, but there was a higher test of courage, and that was moral courage. Spiritualists and lyceumists should cultivate a large amount of moral courage to withstand the scorn and ridicule of the outsider, who might point at them and say, "There goes a spirit!" We must, however, not be unfriendly to such, but practise the golden rule, to return good for evil. We should be like unto the bowman, who, with his arrows, aims at a target; so should each one have a target to aim at, an ideal to strive after and attain, that we may leave this world better for our having been brought into it. Mr. J. Crompton closed. Present: 11 officers, 43 scholars, two visitors. Afternoon: Invocation by Mr. J. Crompton. Devoted time to marching. Mr. Ellison closed. Present: 12 officers, 57 scholars, four visitors. Conductors, Messrs. Wheeler and Howarth.

SOUTH SHIELDS. 19, Cambridge Street.—Present, 30. Marching was well performed. Songs were rendered by two advanced scholars in a very encouraging style. Saturday, Nov. 30th, Mr. Willis of Hebburn Colliery, kindly gave a magic lantern entertainment for the benefit of our Lyceum. The Lyceumists desire to return sincere thanks to Mr. Willis for providing in such a pleasant manner for our entertainment. The children enjoyed it very much.—F. P.

SOWERBY BRIDGE.—Lyceum, 10-30 and 2-15. Both sessions led by Mr. Dixon. The usual monthly open session. There was a regular string of recitations from both boys and girls, and well given. Each one volunteered to give his share of enjoyment. Misses Jackson, Greenwood, Rowson, Holroyd, C. Greenwood, Dewhurst, Dodgeon, and Masters Howarth, Holroyd, Jackson, Rowson, and Leach. A solo and quartett. The best session of its kind we have had. Also a good attendance.—Sec.

PROSPECTIVE ARRANGEMENTS.

PLAN OF SPEAKERS FOR DECEMBER, 1889.

BELPER (Jubilee Hall): 8 and 9, Mrs. Wallis; 15, Mr. T. H. Hunt; 22, Local; 29, Local.—Hon. Sec., Mr. H. U. Smedley, Park Mount, Belper.

BRADFORD (Walton St.): 15, Mrs. Bennison; 22, Mrs. Beardshall; 29, Open.

LEICESTER: 8, Mrs. Barnes (at 8 and 6-30. Special collections for the Lyceum); 15, Mr. Hutchinson; 22, Professor Seymour; 29, Mrs. Barnes.

LONDON (King's Cross Society, 258, Pentonville Road, N., entrance King's Cross Road): 8, 10-45 and 6-45, Mr. Veitch; 15, 6-45, Capt. Pfoundes, "Spiritualism and Buddhism"; 22, 10-45, Capt. Pfoundes, "Eastern Philosophy"; 6-45, Mrs. Treadwell; 29, Mr. J. Burns.

SLAITHWAITE: 8, Mr. Johnson; 15, Mr. Hepworth; 22, Mrs. Crossley; 29, Miss Patefield.—Mr. John Meal, Sec.

BLACKBURN. Science and Art School, Paradise Lane.—Saturday, Dec. 14th, tea party and grand reception of Mr. J. J. Morse, the great trance orator. Tea at 5 o'clock prompt. Admission, 6d. each; to lecture and concert only, 8d. each. Also, on Monday evening, Mr. J. J. Morse will lecture on "Temperance." Time and place of meeting, see next week's issue.

BRADFORD. St. James' Lyceum, Lower Ernest Street.—A Christmas tree, tea, and miscellaneous entertainment, on Christmas Day. The opening ceremony will be conducted by Mr. Goldsbrough, at 2 o'clock. Admission to opening, 2d. Tea and entertainment: Adult-

9d., children half-price; after tea, 3d. A social party on Tuesday, Dec. 10, and also on Tuesday, Dec. 17. Admission, 2d.

BRADFORD. Kensington Hall.—Dec. 8th: Two lectures will be given by G. A. Wright, the well-known medium. 2-30: "The Life to come"; 6-30: Six subjects from the audience. Clairvoyance at the close. Friends are earnestly invited.

BURSLAM. Coleman's Assembly Room, Market Place.—Dec. 8th: Mrs. Houghton, of Birmingham, inspirational speaker, will deliver addresses at 2-45 and 6-30. Collections. Jan. 5th, 1890: Mrs. T. M. Smith, of Leeds, will deliver two addresses. Monday, Jan. 6th, we shall have a tea meeting. Tickets, 1/- each.—W. W.

LEEDS INSTITUTE.—Saturday, Dec. 14th: Phrenological lecture by Mr. W. Victor Wyldes, at 7-30 p.m. Addresses, Sunday, at 2-30 and 6 p.m. The evening address to be followed by psychometry. Also Monday, at 7-45 p.m., address, followed by psychometry. Admission free. Collection. All friends cordially invited.

LONDON. Notting Hill Gate. Zephyr Hall, 9, Bedford Gardens, Silver Street.—Tuesday, Dec. 10th, at 8 p.m., a social and dancing evening will be held at 68, Cornwall Road, Bayswater, for members of the choir only. Choir practice at the above address, Friday evenings, at 8. Helpers required, and those willing to help are requested to attend the practices. A social tea meeting in Zephyr Hall, on Sunday, 29th inst. Mediums and speakers invited. Tickets, 6d. each, of the secretary.

Mr. W. V. WYLDRES will be at Nottingham, December 8th.

NEWCASTLE.—Dec. 8th, at 6-30. Mr. J. S. Roberts, journalist, on "Hypnotism and Animal Magnetism, a historical study." Dec. 15th and 16th, Mrs. Hardinge Britten.

ROTHERHAM.—An effort is to be made to commence public work on January 5th. Mr. E. W. Wallis will deliver lectures. Particulars later.

ROYTON. Philharmonic Hall.—Dec. 15th: Mr. T. Postlethwaite will deliver two lectures. As this is a new place and a special effort, friends are earnestly requested to assist.

SALFORD.—Saturday, Dec. 7: The Collyhurst Dramatic Society will give an entertainment of recitations, songs, &c., concluding with a farce, entitled "The Lottery Ticket." Admission by programme: Adults 3d., children 1d. each. Doors open at 7, to commence at 7-30 p.m.

SOUTH LONDON SPIRITUALISTS' SOCIETY.—On and after Dec. 7th the address of the secretary (Mr. W. E. Long) will be 79, Bird-in-Bush Road, Peckham. Friends and Societies please note that the meetings are discontinued at the Hill Street rooms.

SOUTH SHIELDS.—Dec. 8, Mr. J. Lashbrooke. Wednesday, 11, Mr. Forster. 19 and 20, Mrs. Gregg. Would all friends who have received lists for the tea on Christmas Day for the poor people, kindly forward them to the committee on or before Tuesday, Dec. 10, as final arrangements must be made!

WOODHOUSE (near Sheffield).—On Christmas Day a public ham tea, at 5 p.m., will be held at Mr. G. Williams', Talbot Buildings, Station Road. Tickets, 9d.

A SALE OF WORK will be held in the Lyceum, Sowerby Bridge, on Wednesday, Dec. 11, at 8 o'clock, to be opened by Mr. Ringrose, of Halifax. A knife and fork tea at 4-30, tickets 1s. The sale will be continued on Thursday at 6 p.m., and Saturday at 3 o'clock. Various entertainments and sketches, &c., at intervals during the evenings. Admission: Season tickets, 1s. 6d.; Wednesday, 1s.; Thursday and Saturday, 6d. Proceeds towards extinguishing an old debt on the premises incurred in its erection some 15 or 16 years ago, and mainly for labour done. Earnest efforts are being made to clear this off. Any help will be thankfully acknowledge by the secretary for sewing committee, Mrs. Greenwood.

PASSING EVENTS AND COMMENTS.

VOLUME TWO.—Back numbers to complete set can be had on application. We are making arrangements to bind a large number of volumes at the same price as last year. Friends who desire to take advantage of this offer, are requested to send us their papers as soon as possible that we may give the binder a big parcel. They cannot be done at the price, viz., 2s., unless large numbers are done at once. [See advt. on back page.]

The North Shields Daily News, Nov. 20, prints in full some correspondence between the local spiritualists and Mr. Ashcroft, through Rev. Oliver, of North Shields, in regard to a debate on Spiritualism. The spiritualists were anxious for a full debate, and did all that could be done to insure its occurrence, and named Mr. E. W. Wallis as their representative, but Mr. Ashcroft, as usual, introduced outside issues and demanded that clairvoyant experiments should be made under certain conditions which he should define, and as he would not debate unless these terms were fulfilled the negotiations fell through. He *will not* debate, and uses his clairvoyant challenges as a means to enable him to boastfully challenge, and then *evade* the discussion. In view of the above stated facts Mr. Wallis desires to inform numerous correspondents that he will *not* allow any challenge in his name to be sent to Mr. Ashcroft, under any circumstances whatever.

PASSED TO THE HIGHER LIFE.—At 22, Stephenson Street, North Shields, on November 29th, Mr. William Young, aged 76 years. One whom we dearly loved, and who was ever ready to assist the loved cause of spiritualism. His heavy sufferings were borne with great patience. He was most carefully tended by a devoted son and two affectionate daughters, who were unremitting in their attentions. On the Sunday previous to his passing away, he had a beautiful vision of the spirit spheres, which brought him that peace which passeth all understanding. His mortal remains were laid to rest in Preston Cemetery, December 2nd. The service was purely spiritual, conducted by our esteemed friend Mr. J. G. Gray, at the express wish of our dear friend. A good number of friends assembled to pay their tribute of respect to our fellow-worker. We sympathise with the family in their bereavement, and they will be comforted by the assured conviction that their beloved father still lives and still loves.—H. A., junr. [A brave true soul has gone into life. Truly, he has his reward.—E. W. W.]

MRS. COGMAN'S HOUR OF NEED.—For years this worthy woman laboured hard to enable her husband—the most remarkable and successful developing medium of this country—to devote his time and energies to the cause, at a time when persecution was strong. Miss Keeses, Miss Young, Mrs. Gray, Mrs. Wallis, Mr. Morse, Mr. Wallis, Mr. Herne, and a number of others benefited by his powers and guidance. He carried on unaided, save by his good wife, a veritable "school of prophets," and contributed greatly to the growth of the cause. Surely, spiritualists, you will not let his widow want? We should like to suggest a central committee in London to receive subscriptions and organise a benefit to raise a fund sufficient to purchase an annuity, that she may be relieved from distress for the rest of her life! Why not? It should be done, must be done, and at once. There ought to be a Spiritualist National Fund for relieving worn out workers. There would be if spiritualists did their duty; if they were united and strong. It is time action was taken.

We have received 2/- from Mr. Percy Smyth, which has been forwarded to Mrs. Cogman. £100 at least should be raised and invested for her benefit.—E. W. W.

MISSION WORK.—The West Vale friends have been opening out the cause at Elland by successful meetings in the Town Hall, the last two Sundays. An effort is to be made at Royton, Dec. 15th, when Mr. T. Postlethwaite will lecture, and we hope will be well supported. A new society is likely to be formed and public meetings held in Rotherham, to be commenced Jan. 5th, when Mr. E. W. Wallis (by the kindness of Belper friends, who have foregone their claim on his services for that date) will deliver the opening address. We trust the coming winter will witness a large increase of mission work and an extension of the cause. We have by no means proclaimed our gospel to every creature, and should not rest until every person in the land has heard our message! The workers win!

We are much grieved to learn that Mr. Samuel Featherstone, of Parkgate, near Rotherham, an earnest spiritualist and useful medium, has met with a serious accident, having been crushed severely from head to foot while at his work. He has our sincere sympathy and hearty wishes for a speedy recovery.

CLAIRVOYANCE AT PENDLETON.—Mr. J. N. Bowmer, of Hayfield, requests us to publish the following letter: "On Sunday evening, October 27, Mrs. Bowmer and myself happened to be in Salford. Mr. Wallis was announced to speak at Cobden Street Rooms. Neither of us having heard this lady we decided to go. After the discourse upon 'True Religion,' Mrs. Wallis gave clairvoyant descriptions to eight persons, the seventh one being so remarkable to us, we deem it worthy of publication. The description was given to Mrs. Bowmer, as follows: 'With you I see a young gentleman, who appears to have been about eighteen years of age when he passed away; had a rather high forehead and prominent, prominent eyes, and very pointed chin. He appears to have died from physical exhaustion, not any particular disease; was backward in disposition, and had a strong objection to be pitied by anyone.' Mrs. Bowmer recognized the description to be that of her brother, which was quite correct. He was in his eighteenth year when he passed away, and died from physical exhaustion. The following incident will prove the truth of the last part of the description. On the evening before his death he was taken worse, his relations being summoned to his bedside. Mrs. Bowmer, his sister, ten years his senior, was much troubled. On observing this he asked for a stick, in broken accents, which, when given to him, he began to use somewhat freely upon her, considering his feebleness. Of course the precision of this description had its full effect, which no one could realize so much as those who knew him in the body."

HOW TO USE ASHCROFT TO ADVANCE THE CAUSE.—Mr. Wallis has published a hand bill (with space at the top for society announcements) entitled *The Ashcroft Challenges: Where does the Farce and Fraud come in?* It deals with the boastful challenges made by the showman, and exposes their folly. Also some "press opinions" on his "show" and methods, which he does not care to quote on his bills, together with some valuable testimony of a striking character to the truth of spiritualism by eminent men. The sheet is as large as a 4-page tract, and is most effective; and should be distributed by thousands wherever Ashcroft goes. They can be supplied at the rate of 7s. 9d. per 1,000, carriage, 1s. extra. *Specimen copies free on application.* Announcements of reply lecture can be printed on the top for 1s. 6d. per 1,000 additional, at two or three days' notice.

A NATIONAL CONFERENCE OF SPIRITUALIST SUGGESTED.—Mr. J. Potter, of 58, Westbourne Street, Leicester, writes: "I am pleased to see, according to 'Passing Events' in your valuable paper, that union, &c., 'is in the air,' and I hope in the near future will become a matter of fact. We, in Leicester, believe in unity, and think that if some plan could be promulgated whereby the spiritualists of this country could meet in conference annually (movable) an exchange of kindly greeting from one society to another through delegates, or exchange of speakers, &c., great results might follow. I write this, feeling that something ought to be done, and that soon." We agree with Mr. Potter. Who will co-operate to call such a conference?

WORKMAN'S DWELLINGS WANTED.—Mr. W. H. Robinson, writing in the *Newcastle Chronicle*, re Sir Edward Guinness's gift for the above-named object, says:—"Notwithstanding the many benevolent efforts—individual and collective—to minister to the very poor, cheap sanative and suitable abodes are still a pressing necessity. Undoubtedly the real difficulty will be to discover a local 'Guinness' with wealth and sympathy enough for so laudable an enterprise. May I respectfully suggest to his lordship the bishop and his noble coadjutors that as the poor care more for domestic comfort than 'churches,' that the £100,000 fund may be used in the so noble a Christian investment? I am reminded by an old axiom that 'church steeples were created as symbols of extinguishers.' An act of this kind would certainly extinguish a good many of the usual objections which the thoughtful poor entertain to the 'rich man's church.'"

SPECIAL NOTICE: OUR ANNUAL CENSUS.—The tables we published last year met with such general approval that we have decided to repeat them yearly. By this means we shall obtain and put on record an index to the state and growth of the movement. Spiritualist Societies will forward the interest of their cause, by sending to the office of *The Two Worlds* on or before the 13th day of December, 1889, clear answers to the following questions: (1) Name and address of society; (2) name and address of secretary; (3) number of members on the books; (4) seating capacity of hall; (5) average of attendance at Sunday evening meetings; (6) have you a Lyceum; (7) number of members on the roll; (8) name and address of secretary; (9) average of attendance; (10) how many local mediums; (11) how many private circles held in your vicinity.—[We have sent the above as a circular to all societies, whose addresses are to hand. Any secretary can have a circular on application, and trust they will oblige by an early reply.—E. W. W.]

LYCEUMISTS, TAKE NOTICE.—Regarding the statistics for our census, Mr. H. A. Kersey suggests, that "instead of asking number of members you should ask also for number of officers, and their average attendance, as well as that of the members. This will be better for you and the Lyceums as well. In order further to make these statistics of value, each Lyceum should be distinctly called on to say if they hold one or two sessions each Sunday, then in comparing them we can better ascertain their relative positions. Otherwise the attendance, where only one session is held, compares unfavourably with those where two are held."

SPECIAL NOTICE.—A perfect copy of No. 106 will be forwarded free, by return of post, to those who notify us that they have received the imperfect ones.

MR. W. CORSTORPHINE, of Glasgow, writes: "I was much struck on reading, in the *Two Worlds* of November 22nd, an account of a marvellous séance which took place at Newcastle. Now, while I have no good grounds for either doubting or believing the genuineness of these manifestations, or others of a similar character recorded in your interesting paper, I do wish to say that if the lady, through whose mediumship these marvels occur, could only be induced to come to Glasgow—where very many earnest investigators are crying for light, more light—I am certain that sitters and conditions could be obtained from or by which phenomena of a like character might reasonably be expected. In no district, city, or town is this phase of spiritualism more needed than in Glasgow; in short, there is great need for a course of phenomenal spiritualism, the philosophical has had a long innings, and though good and indispensable, must, if the cause of spiritualism is to grow, be but the handmaiden to the more powerful and convincing evidence of phenomena."

"REST AT LAST."—This service of song is winning high praise, and is much enjoyed. It was given to a large audience at Bradford (St. James's), last Sunday, and was so much appreciated, that it is to be repeated shortly, by special request. (See advt., page iii.)

A PROGRESSIVE LITERATURE DEPÔT has been opened by Mrs. Wallis, at 2, Victoria New Approach, Great Ducie Street, Strangeways, where all the *Alofas Preparations* can be obtained. Mr. J. J. Morse also sells all spiritual literature published in America and England (see his advt., front page, and write him for catalogue).

TO CORRESPONDENTS.—(J. Metcalf, Bradford.)—We regret to learn that you are subjected to misrepresentation. All we can do is to announce that you desire to contradict the rumours and reports which are in circulation, and declare they are untrue.

"A MOST REMARKABLE RECOVERY from a serious illness has taken place in my family, and I feel it my duty to express my sincere thanks to Mr. W. Goddard. Our little one, of 4½ months, was suffering from bronchitis, inflammation and closing of the lung vessels. His struggling for life was heart-breaking to witness. Given up by our able and much-esteemed family doctor, in deep distress of mind (for we all dearly love our little one) I asked Mr. Goddard to come and see him. He at once entered into our heartfelt grief, and I thank God he came to rescue the little lamb from the very grasp of death—death appeared as certain as the recovery is complete, and I will gladly give further particulars to anyone wishing it.—E. T. G."

The *Northern Daily Telegraph*, of December 2nd, says: "Quite a distinct feature of the modern novel is the extent to which the supernatural or ghostly element prevails in it. The surprising spread of Spiritualism and Theosophy amongst men of intellect has increased both the demand and the supply of this class of fiction. Indeed, the ghost story—including under that general title all supernatural or occult phenomena—has had its place in fiction completely rehabilitated in late years, and the belief in mysterious superhuman agency would seem to be gaining ground."

THEOSOPHISTS DENY THE POSSIBILITY OF SPIRIT COMMUNION.—Mr. G. R. S. Mead, of London, writing as a Theosophist in the *Cleekhton Guardian*, explains "the difference between communion with the 'souls of the dead,' as claimed by spiritualists, and the development of the psychic powers latent in man as studied by some members of the Theosophical Society; the possibility of the former, Theosophists deny. The latter is a scientific study of psychology."

MR. J. KITSON writes: "I perused the report of the debate between Messrs. Grinstead and Wallis with deep and burning interest. I was anxious to see how Mr. Grinstead would maintain the assertions he made at Dewsbury, and found, as expected, you did not leave him a leg to stand on. Nay, he frequently cuts the ground from under his own feet. Allow me to congratulate you on the able and learned manner in which you maintained all your propositions, and also the ability you displayed in advancing facts to refute his charges. I have no hesitation in saying it is the best and ablest of its kind I have ever seen. The report is a treasure for those who desire to possess a large amount of facts, logic, and biblical instances of spirit communion. I shall recommend it whenever and wherever occasion presents itself."

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Mrs. F. Taylor, Trance Speaker, 28, Council St., Vine St., Manchester.

Miss Jones, Clairvoyant and Speaker, 2, Benson Street, Liverpool.

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Mr. J. J. Morse, Trance Speaker, 16, Stanley St., Fairfield, Liverpool.

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