

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

No. 109.—VOL. III. [Registered as a Newspaper.] FRIDAY, DECEMBER 13, 1889.

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June 5: Mr. Grinstead affirmed "Spiritualism Worthless and Wicked." Mr. Wallis denied.

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 15, 1889.

Accrington.—26, China St., Lyceum, at 10-30; at 2-30 and 6-30: Mr. Walsh, and on Monday.

Ashington.—New Hall, at 5 p.m.

Bacup.—Meeting Room, Princess St., at 2-30 and 6-30: Mrs. Bailey.

Barrow-in-Furness.—82, Cavendish St., at 6-30.

Batley Carr.—Town St., Lyceum, 10 and 2; at 6-30: Mr. Armitage.

Batley.—Wellington Street, at 2-30 and 6: Mr. Newton.

Beecon.—Conservative Club, Town St., 2-30 and 6: Mrs. Dickenson.

Belper.—Jubilee Hall, at 10 and 2, Lyceum; at 10-30 and 6-30: Mr. T. H. Hunt.

Bingley.—Wellington Street, 2-30 and 6: Mr. Rowling.

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. J. J. Morse, and on Saturday and Monday.

Bolton.—Bridgeman Street Baths, at 2-30 and 6-30: Mrs. Horrocks.

Bradford.—Walton St., Hall Lane, Wakefield Rd., at 2-30 and 6: Mrs. Bennison.

Otley Road, at 2-30 and 6: Mrs. Stair.

Little Horton Lane, 1, Spicer St., 2-30 and 6: Mrs. Hellier.

Milton Rooms, Westgate, at 10, Lyceum; 2-30 and 6: Mrs. Wallis, and on Monday.

St. James's Lyceum, near St. James's Market, Lyceum, at 10; at 2-30 and 6-30: Mr. H. Crossley.

Ripley Street, Manchester Road, at 11, 2-30, and 6-30: Mr. Lewis and Miss Capetick. Tuesday, at 8.

Bankfoot.—Bentley's Yard, at 2-30 and 6: Mrs. Clough.

Birk Street, Leeds Road, at 2-30 and 6.

Bowling.—Harker St., 10-30, 2-30, and 6: Mrs. Bennison. 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. J. M. Smith.

Burnley.—Hammerton St., Lyceum, at 9-30; at 2-30 and 6-30: Mrs. Butterfield.

Trafalgar Street, at 2-30 and 6-30.

102, Padiham Rd., Developing Circles, Mondays, Thursdays, 7-30.

Burslem.—Colman's Rooms, Market, 2-45 and 6-30: Mr. J. B. Blundell.

Byker.—Back Wilfred Street, at 6-30: Mr. J. G. Grey.

Churwell.—Low Fold, at 2-30 and 6: Mrs. Murgatroyd.

Cleckheaton.—Oddfellows' Hall, Lyceum, 9-30; 2-30, 6: Mr. Bush.

Colne.—Oloth Hall, Lyceum, at 10; 2-30 and 6-30: Mr. B. Plant.

Cooms.—Asquith Buildings, at 2-30 and 6: Miss Patefield.

Darwen.—Church Bank Street, Lyceum, at 9-30; at 11, Circle; at 2-30 and 6-30: Mr. Campion.

Denholme.—6, Blue Hill, at 2-30 and 6: Mr. A. Smith.

Deesbury.—Vulcan Rd., 2-30 and 6. Monday, Public Meeting, at 7-30.

Eccleshill.—Old Baptist Chapel, at 2-30 and 6-30: Mrs. Jarvis.

Ezter.—Longbrook Street Chapel, at 2-45 and 6-45.

Felling.—Park Road, at 6-30: Mr. T. Wright.

Foleshall.—Edgewick, at 10-30, Lyceum; at 6-30.

Glasgow.—Bannockburn Hall, 36, Main St., 11-30, 6-30. Thursday, 8.

Halifax.—Winding Rd., at 2-30; Mechanics' Hall, at 6-30: Mr. and Mrs. Carr. Mrs. Carr 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: Mr. D. Milner. Social Meeting, Thursdays, at 7-30.

Hetton.—At Mr. J. Livingstone's, Hetton Downs, at 7: Local.

Heywood.—Argyle Buildings, Market St., 2-30, 6-15: Mr. Fillingham.

Huddersfield.—3, Brook Street, at 2-30 and 6-30: Mr. Wheeler.

Institute, John St., off Buxton Rd., 2-30 and 6: Mrs. Crossley.

Idle.—2, Back Lane, Lyceum, 2-30, 6: Miss Myers.

Jarrow.—Mechanics' Hall, 6-30: Mrs. Shipley, Mr. T. W. Henderson.

Keighley.—Lyceum, East Parade, at 2-30 and 6.

Assembly Room, Brunswick St., at 2-30 and 6: Mrs. Stansfield.

Lancaster.—Athenaeum, St. Leonard's Gate, at 10-30, Lyceum; at 2-30 and 6-30: Mr. G. Smith.

Leeds.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2-30 and 6-30: Mr. Hopwood.

Institute, 23, Oookridge St., at 2-30 and 6-30: Mr. Wyldes, 14th, 15th, and 16th.

Leicester.—Silver Street, at 2-30, Lyceum; at 10-45 and 6-30: Mr. Hutchinson.

Leigh.—Newton Street, at 2-30 and 6.

Liverpool.—Daulby Hall, Daulby St., London Rd., 11 and 6-30: Mr. E. W. Wallis.

London.—Bethnal Green.—7, Cyprus Street, Globe Road: Wednesdays, at 8 prompt, Mr. Vango.

Camberwell Rd., 102.—At 7. Wednesdays, at 8-30.

Canning Town.—27, Leslie Rd., at 6-30. Wednesday, at 7.

Olapham Junction.—295, Lavender Hill, Wandsworth Road, at 11, Quiet chats for earnest people; at 6-30; Lyceum, at 3. Wednesday, at 8. Saturday, at 7.

Edgware Rd.—Carlyle Hall, Church St., at 7. Closed till Jan. 5th.

Euston Road, 195.—Monday, at 8, Séance, Mrs. Hawkins.

Forest Hill.—23, 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, Dr. Daly, Clairvoyance; 6-45, Captain Pfoundes, "Spiritualism and Buddhism." Wednesday, 8-30, Social Meeting.

Marylebone.—24, Harcourt St., at 10-30 for 11, Mr. Goddard; at 3, Lyceum; at 7, Experience Meeting, Clairvoyance by Mr. Goddard. 22nd, Mr. Hopcroft. Monday, Music, songs, and dancing. Tuesday, at 8, Mr. Burns, Phrenology, with experiments. Mr. Dale, Friday evenings.

Mill End.—Assembly Rooms, Beaumont St., at 7: Mr. Rogers, "Startling Facts in Modern Spiritualism."

Notting Hill Gate.—9, Bedford Gardens, Silver St., at 11, Service and Discussion—Mr. Pursey, "Spiritual Gifts, Mind, and Matter;" at 3, Choir; at 7, Mr. J. A. Butcher, "Spiritualism." Choir Practice at 68, Cornwall Road, Bayswater, Fridays, at 8.

Peckham.—Winchester Hall, 33, High St., at 11, Captain Pfoundes; at 3, Lyceum; at 6-30, Mr. R. Wortley. Saturday (14th), Mrs. Spring, Members only, at 8-15. Monday, at 8-15, Mrs. Watkinson. Inquirers welcomed.

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

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

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. Craven.

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

Mechborough.—Ridgills' Rooms, at 2-30 and 6: Mr. S. Featherstone.

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

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

Morley.—Mission Room, Church St., at 2-30 and 6: Mr. Swindlehurst and on Monday.

Nelson.—Spiritual Rooms, Leeds Rd., 2-30 and 6-30: Mrs. Green.

Newcastle-on-Tyne.—20, Nelson St., at 2-15, Lyceum; at 6-30: Mr. Roberts.

St. Lawrence Glass Works, at Mr. Hetherington's: at 6-30.

North Shields.—6, Camden St., Lyceum, at 2-30; at 6-15: Mrs. Gregg, and during the week.

41, Borough Rd., at 6-30: Mr. Henry.

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: Mrs. Barnes.

Oldham.—Temple, off Union St., Lyceum, at 9-45 and 2; at 2-30 and 6-30: Mr. J. B. Tetlow.

Openshaw.—Mechanics', Pottery Lane, Lyceum, at 9-15 and 2; at 10-30 and 6: Mr. C. Taberner.

Parkgate.—Bear Tree Rd., at 10-30, Lyceum; at 6-30.

Pendleton.—Colnden St. (close to the Co-op. Hall), Lyceum, at 9-30 and 1-30; at 2-45 and 6-30: Miss Walker.

Plymouth.—Notte Street, at 11 and 6-30: Mr. Laeder, Clairvoyant.

Rawtenstall.—At 10-30, Lyceum; at 2-30 and 6: Mr. Z. Newall.

Rochdale.—Regent Hall, 2-30 and 6: Mr. J. S. Schutt. Wednesday, at 7-45, Public Circles.

Michael St., Lyceum, at 10 and 1-30; at 3 and 6-30. Tuesday, at 7-45, Circle.

Salford.—Spiritual Temple, Southport Street, Cross Lane, Lyceum, at 10 and 2; 3 and 6-30, Mr. Ormerod. Wednesday, at 7-45.

Saltash.—Mr. Williscroft's, 24, Fore Street, at 6-30.

Scholes.—At Mr. J. Rhodes', 33, 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: Mr. J. W. Bucock.

Skelmanthorpe.—Board School, 2-30 and 6.

Slaithwaite.—Laith Lane, at 2-30 and 6: Mr. Hepworth.

South Shields.—19, Cambridge St., Lyceum, at 2-30; at 11 and 6: Mr. W. Murray. Wednesday, 7-30. Developing on Fridays, 7-30.

Sowerby Bridge.—Hollins Lane, Lyceum, at 10-30 and 2-15; at 6-30: Mr. Ringrose.

Station Town.—14, Accolm Street, at 2 and 6.

Stockport.—Hall, 26, Wellington Road, South, at 2-30 and 6-30: Local. 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. Forrester.

Monkwearmouth, 3, Ravensworth Terrace, at 6.

Tunstall.—18, Rathbone Street, at 6-30.

Tyldesley.—Spiritual Institute, Elliot St., at 2-30 and 6.

Tyne Dock.—Exchange Buildings, at 11: Mr. Grice, "History;" at 2, Lyceum; at 6: Mr. Davidson. 18th, Mrs. Gregg.

Walsall.—Exchange Rooms, High St., Lyceum, at 10; at 2-30 and 6-30.

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

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

West Vale.—Green Lane, at 2-30 and 6: Miss Hartley.

Whitworth.—Reform Club, Spring Cottages, at 2-30 and 6: Mr. T. Postlethwaite.

Wibsey.—Hardy St., at 2-30 and 6: Mrs. Ellis and Mrs. Roberts.

Willington.—Albert Hall, at 6-30.

Wisbech.—Lecture Room, Public Hall, at 6-45: Service of Song.

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

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THE ROSTRUM.

EARLY INVESTIGATIONS IN SPIRITUALISM.

WE are so constantly in receipt of enquiries as to the best methods of commencing spiritual investigations, that we begin to think we have either written again and yet again on this subject all in vain, or that there must be a great many new readers of *The Two Worlds*, none of whom have seen the series of articles published in the first volume of this journal, entitled "From Matter to Spirit." In that volume, as in several of the second volume numbers, we have printed those directions for forming and conducting circles, given by good spirit friends to the Editor, and found available by thousands of persons who have perused and carefully observed them in the early days of the movement.

Those who take *The Two Worlds* regularly, will again find those directions repeated from time to time; nor do we realize any cause—after thirty years of experience in spirit mediumship—to alter them. As to the best means of investigating spiritualism generally, the American communities have adopted the following two methods: (1st) Of consulting reliable professional mediums; and (2nd) of holding circles at home. It is needless to say, that in this country, the gross insults that have been persistently directed against "professional" mediums, and the constant raid many of the writers in English spiritual journals have made upon them, have driven away all foreign mediums who had any respect for themselves, and so diminished the number of those who dared to encounter such treatment in England, that the chances of pursuing investigations through professional mediumship are few and far between.

To those who cannot avail themselves of the rare opportunities that yet remain, nothing is left but the alternative of holding circles at home. It follows, as a matter of course, that though the spirit friends and relatives of the sitters will naturally be the first to avail themselves of the telegraphy between the two worlds; still, when the gates are once open, it cannot be any matter of surprise to find the idle, the frivolous, and even the untruthful rushing in. Were not such spirits from time to time to intrude upon the circles where they can find admission, the modern system of communion would not represent a human spiritual world. Mortals may as well go into the public streets and not expect to encounter any passers by save their own friends, or their own special class, as hope to exclude wholly from an experimental, and as yet, ill understood, communion with the spirit world, all the roughs and scum of the earth who abound upon its surface—roughs and scum such as are manufactured into wickedness in our city streets and constantly sent to the spirit world through the gates of death. It may be urged that such possibilities render spirit communion too dangerous, or, at the least, too far open to deception and annoyance to become a desirable experiment. To this we reply, by no manner of means. The demons of the city streets are constantly hovering around the earth, to which their bad passions still attract them, whether mankind recognize the

fact or not. They are the authors of the thousand and one temptations to commit wrong which so often, so silently, and yet with such subtlety, beset the race; and it is only in the direct communion between the two worlds that spiritualism opens up, that humanity learns the tremendous lesson, that the curses of society return upon itself—and as long as that same society creates demons on earth, demons in the form of a cloud of earth-bound spirits will surround mankind and re-enact, through receptive and wholly unconscious natures, the darling vices which still bind them in the chains of evil to the earth they are popularly, but *erroneously*, supposed to have quitted.

At the spirit circle this startling fact is at once made known, in the intrusion of what is called "an undeveloped spirit."

Now, if "knowledge is power" in other directions, surely it is equally true in this contingency. The *real* characteristics of the intruder are soon made known, and if the circle will take the trouble to imitate a vast number of the American investigators, and talk *kindly* to the spirit; pray with him, and use the same means of reformatory persuasion that would be available in addressing evil-minded *mortals*, the result may be eminently good and progressive for the spirit, and no less satisfactory than instructive for the circle. In this mode of procedure thousands of spirits have been lifted up by kindly natured and merciful earthly teachers, and sped on the paths of progress that they might not have else attained to. This it is to "preach to the spirits in prison," and many fine mediums have devoted themselves and their medial powers to this noble work in America. At the *worst*, what harm, beyond temporary annoyance, can the intrusion of dark spirits on the circle be?

But there is something far more significant than this growing out of such visitations. First, it proves that *there is* a foreign spiritual agency present, and it need hardly be added, that it is only the one-sided and narrow-minded bigot who would deem that the gates of spirit life are only open to the bad, and not to the good. The same Jesus that appeared on the Mount of Transfiguration, in company with the spirits of Moses and Elias, was said to have been beset and tempted with the adverse power called "Satan," in the wilderness.

According to the book of Job, "amongst the sons of God came Satan also;" and the same Balaam that was accustomed to breathe *curse*s for hire, was found good enough by God's angels to become the mouthpiece for uttering *His* blessings. Let the sitters at every circle be themselves centred in good, and strong in truth, and no spirit of the darkest spheres can harm them, although they may do such spirits good, and help them to rise above their evil surroundings. Test, try, and prove every spirit. Treat every disembodied spirit as you would your human communicants, and your path is not only clear, but far clearer than in the case of those bigots that would fly with horror from the spirit circle; and yet, under the influence of invisible, silent, and unknown tempters from the realms of earth-bound spirits, would commit a hundred wrongs that they would have shrunk from, if openly requested to do so. "Knowledge is power," both in regard to action and *resistance* of evil.

Another result of the presence of undesired spirits at the circles, is the *correct and veritable knowledge* obtained of what spirit life really is. Go to clergymen and ask any of the best instructed of them to tell, *if they can*, what becomes of all the inhabitants of the slums, alleys, gaols, streets, homes, high and low, from the palace to the garret, inhabited by ten thousand various grades of character and positions in earth-life! If they answer at all, they will only tell of three

states; one, "Sleeping in the ground" until an unknown resurrection day sends them—millions of years hence—hunting for their vanished bodies. The second, an unimaginable hell of horrible and eternal torture; and the third, an equally unimaginable, and scarcely less horrible, heaven of eternal psalm singing. And after all, these states are only the clerical visionary's *ideas of what may be*. Of realities they know nothing; aye, and never will know, until they learn the truth—year in and year out—at the spirit circle, and hear, see, and understand, how constantly all grades of mind, vice, and virtue, find their appropriate spheres of continued life in the spirit land.

And still, it must be remembered, that it is not all earth-bound spirits that come to the circles, nor are all "earth-bound spirits" *bad* spirits. Millions of souls do not complete their missions on earth, and rejoice in the opportunity of coming back, to help forward their progress by instructive communications; becoming *mediums* for spirits too pure and exalted to work the telegraph themselves, and above all, in performing those striking, physical manifestations which—as we have ever been informed—require the aid of spirits nearer the earth than very high and sublimated intelligences.

Bring to the spirit circle patience, determination, reason, common sense, kindness, and charity, and investigators have nothing to fear. Their spirit friends are sure to be present, whether they can communicate through the medial force at hand or not. For the rest, a true knowledge of spirit-life, together with instruction, and oftentimes the highest and holiest inspirations, warning against evil and danger, and encouragement in all that is good and true, are the invariable results of long and faithful communion between mortals and spirits.

[We shall supplement this article by a few extracts in our Leader, from a portion of a paper sent by Mr. Walrond, formerly of Glasgow, now of Canada, on the same subject as that we have been dealing with above, but embodying some of the experiences of Judge Edmonds, of New York, and Alderman Barkas, of Newcastle, England.]

MR. AND MRS. DANIEL FARRAR.

ON Wednesday, the 16th of October, our old friend, Daniel Farrar, passed over to the "great majority," and is now what we call a departed spirit. He was full of years, being 84; his wife, about one year younger, passed on just three weeks before him. They had lived together about sixty years, an old, happy, and very respectable couple. He was one of the kindest and best men I ever knew. I suppose he missed his wife and so quickly followed her.

Mr. and Mrs. Farrar have for a few years past lived a retired life. Their faces are not so well known among the spiritualists of the last decade as they were twenty and thirty years ago, and now, they are both on the other side of life, and in the presence of their son George, who was a promising young man and much missed by his parents when he departed this life thirty odd years ago, and by his manifestations in the '50's and '60's is somewhat familiar to the older spiritualists of this vicinity. There were other children of that family who had died younger and years before, but the departure of the devoted young man, familiarly known as "Georgie" Farrar, opened their eyes to the weak consolation of the orthodox church for such a sorrow, and also opened their eyes hopefully to modern spiritualism, and they became not only pronounced spiritualists, but their house was open to the prominent mediums twenty-five and thirty years ago, and I have met in the early days of the "ism," some of the most respectable people in the city and country, and some of the best séances for spirit manifestations have been held in their parlours, and being held in a man's house of such social position, they made unpopularity respectable. I never shall forget the light I got in his presence and under his roof, or the people I met there seeking and finding this truth, and who now, with him, are over the river, and know better than they did when in the form, the truth of these things.

The secular notices of this gentleman's departure give the impression that he still was interested in orthodoxy, as he was *when he was a young man*. He certainly had taken no interest in it any more than I had, for the past forty years; found it was not based on truth, and had no consolation for a sensible, thoughtful man, for the sorrowful emergencies of life; and it is kind of mean in the secular papers to give such a false impression when they know

better. They did it at the funeral of the Rev. John Pierpont. So they did when Professor Hare departed. It is possible they were influenced by the sentiment in Pope's universal prayer.

Teach me to feel another's woe,
To hide the faults I see.

But I don't believe it; it was hypocrisy or policy in both ministers and the press.

Mr. Farrar had no fault to hide in being for so many years a pronounced spiritualist. The fact that the Rev. M. J. Savage officiated at his obsequies, opens the reader's eyes to press policy.

On the occasion of Mr. Farrar's departure it seems a fitting time to speak briefly of the early spiritual events to which I have referred in his connection, that did me and others so much good; first, because they are worthy of record; and second, for the sake of the millions of later comers into our camp, who did not know these old people when they were active spiritualists and in the prime of life; when such faces as Luther Parks, Professor Mapes, Judge Edmonds, Professor Hare, Dr. Hallock, Phineas E. Gay, Allen Putnam, Hon. Charles E. Jenkins, George W. Smith, Rev. Mr. Mumford, Epes Sargent, Dr. H. F. Gardner, and others; even at times, Professor Felton, of Harvard College; and once Rev. Theo. Parker were there.

JOHN WETHERBEE.

Boston, October, 1889.

[We cannot let this notice (so characteristic of its writer) pass, without adding from our own personal knowledge that braver, truer, or nobler workers in the cause of spiritualism than Mr. and Mrs. Farrar have never yet gilded its heterogeneous ranks. Their high social standing, unblemished reputation, and abundant hospitality was ever reflected in the most honourable light on the cause. The very best and most flourishing period of the Sunday meetings in Boston was when Mr. Farrar was president of the Grand Music Hall committee. With an ever liberal hand, open purse, and open doors, this admirable couple were foremost to uphold whatever was good and true in the spiritual ranks.

And now, when after SIXTY YEARS of happy married life, they were separated from each other for *only three weeks*, who can doubt that they have celebrated their DIAMOND WEDDING in the bright and glorious land of the hereafter. Truly may we say, "Of such is the kingdom of Heaven."—
ED. T. W.]

THE DIAMOND WEDDING.

Come, sit close by my side, my darling,
Sit up very close to-night;
Let me clasp your tremulous fingers
In mine, as tremulous quite.
Lay your silver head on my bosom,
As you did when 'twas shining gold—
Somehow I know no difference,
Though they say we are very old.

'Tis seventy-five years to-night, wife,
Since we knelt at the altar low,
And the good young minister of God
(He died long years ago)
Pronounced us one, that Christmas eve—
How short they've seemed to me,
The years—and yet I'm ninety-seven,
And you are ninety-three.

That night I placed on your finger
A band of purest gold;
And to-night I see it shining
On the withered hand I hold.
How it lightens up the memories
That o'er my vision come!
First of all are the merry children
That once made glad our home.

There was Benny—our darling Benny,
Our first-born pledge of bliss,
As beautiful a boy as ever
Felt a mother's loving kiss.
'Twas hard—as we watched him fading
Like a floweret day by day—
To feel that He who had lent him
Was calling him away.

Then came Lillie and Allie—twin cherubs,
Just spared from the courts of heaven—
To comfort our hearts for a moment—
God took as soon as he'd given.
We said that of all our number
We had two, our pride and stay—
Two noble boys, Fred and Harry—
But God thought the other way.

Far away, on the plains of Shiloh,
 Fred sleeps in an unknown grave:
 With his ship and noble sailors,
 Harry sank beneath the wave.
 O sit closer, darling, closer,
 Let me clasp your hand in mine—
 Alone we commenced life's journey,
 Alone we are left behind.

'Tis dark; the lamps should be lighted;
 And your hand has grown so cold—
 Has the fire gone out? how I shiver!
 But, then, we are very old.
 Hush, I hear sweet strains of music;
 Perhaps the guests have come.
 No—'tis the children's voices—
 I know them, every one.

On that Christmas eve they found them,
 Their hands together clasped;
 But they never knew that their children
 Had been their wedding guests.
 With her head upon his bosom,
 That had never ceased its love,
 They held their diamond wedding
 In the mansion house above.

"THE GREAT MYSTERY."

SUCH is the title of an article occupying six columns of a Canadian journal published at Brockville, under date of November 23rd, called *The Evening Recorder*. This journal recounts how a respectable farmer, residing at Clarendon, County Pontiac, Province of Quebec, named Mr. George Dagg, has, with his wife and a family of two little children, been fearfully persecuted by an invisible tormentor, who has smashed his windows, broken his crockery and some furniture, set fire to his house, burnt up some of his goods, strewed the premises with horrible filth, and finally talked with a voice in the presence of clergymen and immense crowds of people, and appeared in divers hideous animal and semi-human shapes to the children of the household.

The disturbances seemed to have commenced with the appearance on the farm of a little hired boy and girl, the latter called "Dinah." The boy was dismissed, although no evidence of complicity could be found against him. The girl, eleven years of age, was retained, the disturbances having been found far beyond any mortal power to produce; and it is through her spiritual sight and that of the Dagg's children—respectively five and three years old—that the invisible disturber has been seen and described.

The *Recorder* reports are so wild, weird, and incredible, that, for the present, we must limit them to a brief official report drawn up by a legal gentleman who visited the premises, remained there for several days, and was one out of a crowd of some three hundred people who spent one night in conversing with the tormentor. This report, drawn in the presence of Mr. W. E. Radsford, Justice of the Peace, and many others, is printed in the *Recorder*, and is as follows:—

REPORT.

To whom it may concern:

We, the undersigned, solemnly declare that the following curious proceedings, which began on the 15th day of September, 1889, and are still going on this 17th day of November, 1889, in the home of Mr. George Dagg, a farmer living seven miles from Shawville, Clarendon Township, Pontiac County, Province of Quebec, actually occurred as below described.

1st. That fires have broken out spontaneously through the house, as many as eight occurring on one day, six being in the house and two outside; that the window curtains were burned whilst on the windows, this happening in broad daylight, whilst the family and neighbours were in the house.

2nd. That stones were thrown by invisible hands through the windows, and as many as eight panes of glass being broken; that articles such as a water jug, milk pitcher, a wash basin, cream tub, butter tub, and other articles were thrown about the house by the same invisible agency, a jar of water being thrown in the face of Mrs. John Dagg, also one in the face of Mrs. George Dagg, whilst they were busy about their household duties, Mrs. George Dagg being alone in the house at the time it was thrown in her face; that a large dining table was thrown down; a mouth organ, which was lying on a small shelf, was heard distinctly to be played, and was seen to move across the room on to the floor. Immediately after, a rocking chair began rocking furiously; that a wash-board was sent flying down the stairs from the garret, no one being in the garret at the time; but when the child Dinah is present, a deep, gruff voice like that of an aged man has been heard at various times, both in the house and out doors, and when asked questions answered so as to be distinctly heard, showing that he is cognizant of all that has taken place, not only in Mr. Dagg's family, but also in the families in the surrounding neighbourhood; that he claims to be a disembodied being who died twenty years ago, aged eighty years; that he gave his name to Mr. George Dagg and Mr. Willie Dagg, forbidding them to tell it; that this intelligence is able to

make himself visible to Dinah, little Mary, and Johnnie, who have seen him under different forms at different times, at one time as a tall, thin man, with a cow's head, horns, tail, and cloven foot; at another time as a big, black dog; and, finally, as a man with a beautiful face and long, white hair, dressed in white, wearing a crown with stars in it.

Signed,—John Dagg, Portage du Fort, P.Q.

George Dagg,

William Edger, Radsford, P.Q.

William H. Dagg, Portage du Fort.

Arthur Smart,

Charles A. Dagg,

Bruno Morrow,

Benjamin Smart, Shawville, P.Q.

William J. Dagg,

Robert J. Peever, Cobden, Ont.

Robert H. Lockhart, Portage du Fort.

John Fulford,

George G. Hodgins, Shawville.

Richard E. Dagg,

George Blackwell, Haley's, Ont.

William Smart, Portage du Fort.

John J. Dagg;

The reporter, Mr. Woodcock, left the house about 10-30 on Sunday night, and the occurrences after he left are given on the authority of the Dagg, Miss Smart, Alex. and Benjamin Smart, and others of a very large crowd who stayed till morning.

The voice asked that two clergymen, Rev. Mr. Duot and Rev. Mr. Nailor, editor of the *Pontiac Advance*, be sent for; that these men thought the Dagg family were doing all these things themselves, and that he wanted them to come and be convinced that they were mistaken. These gentlemen being so far away were not sent for, but the Rev. Mr. Bell, a Baptist clergyman, consented to do so, and arrived shortly after eleven o'clock. As soon as he entered his name was called aloud by the voice, when Mr. Bell said that he would have nothing to do with evil spirits. The voice then called him a coward, and said that he had better do something else than preach, that he was better than the preacher, and that he (the preacher) was not genuine. Mr. Bell, who was visibly agitated, proposed that they have prayers. A chapter from the Bible was read by him, the voice accompanying him through it and occasionally going in advance of the clergyman. When they knelt to pray the voice responded. Mr. Bell prayed for the family, and finally exorcised the spirit, commanding him to depart, whereupon the spirit laughed and said it was all words. Mr. Bell left the house without directly speaking to the voice at any time.

After Mr. Bell had gone, and while the house was full of people, the voice cried out, "You don't believe that I am an angel because my voice is coarse, I will show you that I don't lie, but tell the truth," when instantly the voice changed to one of exquisite sweetness. When asked afterwards why he did not change his voice before, he replied that he was afraid if he did they would think it was Dinah. He then sang the following hymn, which he dictated afterwards, and was copied by Dinah:—

I am waiting, I am waiting,
 To call you, dear sinner;
 Come to the Saviour, come to Him now.
 Won't you receive Him just now, right now?
 Oh! list now, he is calling to-day.
 He is calling you to Jesus,
 Move! Come to Him now.
 Come to Him, dear brothers and sisters,
 Come to Him now.

This singing was kept up until the whole crowd was in a state of violent agitation, many of the women crying heartily. One o'clock was the hour fixed for his departure, but at that time the people had become so interested they begged of him to stay, and he consented to remain another hour, which he did. At the end of that hour they again urged him to stay until three o'clock, which he finally consented to do. At three o'clock he bade them all good-bye except Dinah, saying he would return at eleven o'clock the next morning and show himself to her, little Mary, and Johnnie.

Mr. Woodcock returned to Dagg's house on Monday morning to say good-bye to them before leaving for home, and relates that as he sat talking to the different persons in the room, the three children, who had been out in the yard, came rushing into the house, wild-eyed and fearfully excited. Little Mary cried out, "Oh! mamma, the beautiful man! he took little Johnnie and me in his arms, and oh, mamma, he went to heaven, and was all red." They rushed to the door, but nothing unusual was to be seen. On questioning the girls they both said it was a beautiful man, dressed in white with "pretty things" all over his clothes, with a gold thing on his head, and stars in it. They said he

had a lovely face and long white hair, that he stooped down and took little Mary and the baby (Johnnie) in his arms, and said Johnnie was a fine little fellow. Dinah said she distinctly saw him stoop and lift Mary and Johnnie in his arms, and heard him speak to Johnnie. Dinah said he spoke to her also, and said that man Woodcock thought he was not an angel, but he would show that he was, and then she said he went up to heaven. On being questioned, she said he seemed to go right up in the air and disappear. He was in a kind of fire, and this fire seemed to blaze up from his feet and surrounded him until he disappeared. No amount of questioning could shake their stories in the least. Whatever took place in the yard on that bright autumn morning, these children were undoubtedly all impressed with the same idea, that they had seen and talked to a being similar to the pictured representation of an angel with the crown and harp, and that he vanished into the air.

With this final transformation scene disappeared according to promise the mysterious disturber of this formerly peaceful home. Whether the visitation has ceased for good remains to be seen, but on a re-appearance Mr. Dagg agreed to at once notify Mr. Woodcock, when the little girl Dinah will be taken into Mr. Woodcock's family. So far no word has reached here of any further disturbance.

[For parallel cases to the above, consult Mrs. Hardinge Britten's "History of Modern American Spiritualism" and "Nineteenth Century Miracles," especially the latter work on Spiritualism in Germany.—Ed. T. W.]

SPIRITUALISM IN MANY LANDS.

ACCOUNT OF SOME OF THE SPIRITUALISM PREVALENT IN WESTERN INDIA.—COMPILED CHIEFLY FROM "GHOST WORSHIP" IN INDIA, BY JUDGE WALHOUSE, F.R.A.S.

BESIDES all sorts of wild superstitions relating to the various "Gods" worshipped in India amongst the natives, with various rites and ceremonies, the most popular and universally believed in are "Bhutas," or spirits of deceased ancestors. Any persons that have made a deep mark on their time, whether for talent, prowess in arms, much good, or much evil—anyone, in short, who has been a *power* in the land, is regarded as a "Bhuta," and invoked, placated, or even worshipped as such. Judge Walhouse, writing on this form of worship, says:—

"Besides numberless local Bhutas, there are some thirty especially feared in Canara, possessing temples and shrines in various parts of the province. Several are females. The most dreaded and malignant amongst them is Kalkatti, or the Stonecutter, reputed to be the spirit of Jackanachari, a famous stonemason and architect, who, between four and five centuries ago, built most of the exquisitely beautiful Jaina temples that exist in Canara. Much legend has gathered about him, but he undoubtedly lived, and must have been a craftsman of marvellous skill. The tradition runs that he and his wife, having quarrelled with their son respecting a temple then in process of building, they both committed suicide, and became Bhutas so malign and feared, that none dare attempt an exorcism when their presence is suspected. The next most dreaded Bhuta is *Panjurli*, i.e., pig-rider, whose origin is forgotten, but is probably the perturbed spirit of some one once notorious. *Guliga* is regarded as an aboriginal or earth-born demon, and has power during certain minutes on certain days to pass through the air and strike those he meets with a rod, thereby causing fits, paralysis, or even death. His glance also causes sickness, but the hours in which he can *take*, or injure, are limited. *Chamundi*, signifying mistress of death, is a female earth-spirit,* and when the Kolla ceremony is offered to her, a large pile of wood is kindled, and after it has become a heap of glowing embers, the Dhér, who represents and is possessed by her, dances and rolls upon them for some minutes without injury. *Munditaya* is the ghost of a Balala, or high casteman, who died by some accident, and is reputed very troublesome; sandal-wood powder and water, taken from the cot hung up to him, are however believed, when rubbed on, to cure snake bites without further remedy. Most Bhutas haunt large trees, and it is of this idea, I think, that a story is told regarding a large solitary Banian tree near a village. A demon was said to live in its branches, and none dared climb it. Some Mussulmans, however, laughed at the story, and one of them climbed up, but when he had got well up in the

branches the goblin was suddenly revealed to him in a monstrous and frightful shape, on seeing which he screeched, let go his hold, fell to the ground, and remained raving with terror for three days. His back was injured by the fall, and he became humpbacked, but lived to be ninety, and would often tell the story. The tree is now half dead, and limbs and branches often fall from it, but none will go near or pick them up. So in Denmark and Norway, the elf-people frequent large linden trees, and it is not held safe to break their branches, or go near them after dusk. The Dharmastal Temple; † situated in a wild forest track in Canara, is one of the most famous in all that part of the peninsula, and is the abode of seven or eight very powerful Bhutas, who are so dreaded that none will assume their names. In civil suits, when the evidence is balanced or hopelessly contradictory, it is very usual for one of the parties to offer to decide it by taking an oath as to the justice of his contention before one of the Dharmastal deities; this, when accepted and done with certain formalities, is always held satisfactory and decisive; for the litigants know well that no one would dare to risk abiding the vengeance of those terrible Bhutas by a false adjuration. With respect to assuming their names, it may be explained that it is very common to name children after any Bhuta who may be very popular at the time, probably with the idea that the compliment might induce him to regard the child and family with favour. I remember that a good many years ago a notorious and greatly dreaded Dacoit was hung in Trichinopoly, who after death became so fashionable a Bhut that for some time half the children born were named after him. I may perhaps mention two or three out of the instances of the belief in Bhutas that came before me officially as judge. In a trial for murder before the Sessions Court, the prisoner was charged with having intentionally caused the death of his younger brother, whom he struck down as they were ploughing. In defence the prisoner stated, through his vakil, or pleader, that the deceased, whilst at work in the field, was struck by the eye of a Bhut, of which he died; and his witnesses deposed that they had known similar instances. In another murder case the evidence of a material witness was objected to because he was well known to be under the curse of a Bhut, and in consequence a desperate man, whose statements could not be believed. Again, a Potél, or village head-man, was charged with having entered the death of a boy in his register as natural, when he had really committed suicide. In defence the Potél asserted that the boy had died from a blow by the village Bhuta, and named several instances. On being punished by the magistrate, he appealed to the Sessions Court, reasserted his plea, and desired to call witnesses to prove it. These men were far from unintelligent, and the vakils, or native pleaders, acute and well able to conduct a legal argument. But we can hardly ridicule them much, when we reflect that within the last few years a young farmer was sentenced to six months' imprisonment at Dorchester, for savagely beating an old woman because she 'hag-rode' him; another man in Somersetshire was charged with twice stabbing a woman who had 'overlooked' him, that he might break the spell with her blood; and there were four other convictions in Somersetshire and Devonshire alone, for assaults committed, or payment taken, on account of, or to cure, having been bewitched; and all the persons connected may presumably have been at school, and attended some church or chapel.

"Very often Bhutas become a sort of house spirits, such as are heard of in many popular mythologies, more or less mischievous, and delighting in Robin Goodfellow's pranks. Howlings and unearthly shrieks and noises that cannot be traced are attributed to them. Household utensils are thrown about, and stones flung by invisible hands, and pots and cooking vessels found filled with dirt. Women put away their best clothes carefully, and in the morning find them unaccountably on fire and smouldering away. All these are ascribed to the Bhuta, as well as what would now be called a kind of levitation, which is declared to be very frequent. Infants are missed from their cradles, and presently heard crying in the loft of the house, or on stacks of straw outside. Once riding through a village I found the people in great excitement at a prank played by a Bhuta two days before. A woman lying apart in her room, expecting her confinement, was suddenly missed, and could nowhere be found, till some

*Also called the tigress, and identified with the most cruel aspect of Parvati, the wife of Shiva.

† Round stones are sold at this temple, which are believed to carry the power of the Bhutas with them; they receive offerings, and can be invoked against any enemy, who will forthwith be visited by all sorts of misfortunes.

children heard her voice proceeding from a dry well in a field hard by. She was drawn up with considerable trouble, quite unhurt, and safely confined the same day. She said she found herself all at once at the bottom of the well, but could not in the least tell how she came there. The people insisted on showing me the well, which was about 100 yards from the house, large and square, one used for irrigation, but then dry, and from 20 to 25 feet deep. Roman Catholics are very numerous in Canara, but quite as subject to these demoniacal annoyances as the Hindus. One clerk of the Civil Court, a grave, elderly man, affirmed to me that when passing at evening along a lane near a Bhutastan, he encountered a dark, monstrous, shadowy shape, which grew larger and larger, on which he uttered some religious verses, when it gradually diminished and disappeared. Another story was the talk of the town and the parties concerned assured me of its truth. Two high native officials, both Roman Catholics, were sitting at noonday in the verandah of the house of one of them, when ashes and earth came pouring in quantities from the roof. The master of the house exclaimed the Bhuta was repeating his tricks, and, bringing a gun, fired it in the air to frighten the goblin away, when instantly as if in answer, a quantity of powder was exploded in the midst of the open yard before them, and immediately stones and pebbles were flung by invisible agency towards the house from without. These fell on the verandah, and then, my informant asseverated, went 'leaping like frogs' into the house, to the great amusement of the children who had assembled, and who would cry out, 'One more!' when another stone would instantly fall and go hopping in! This sort of Bhuta annoyance was declared to be not at all unfrequent. It is curious, anthropologically speaking, to observe how general this strange belief in a grotesque sort of goblin, rejoicing in a particular kind of odd, mischievous pranks, has been in widely separated countries and ages. In China such disturbances are common, and ascribed to 'kitchen-gods'; in Arabia and Egypt to the jinnee or genii, who, Mr. Lane says, are believed to throw stones and furniture about in houses. He also related that pious and learned Muslims, on locking the doors of their houses, store-rooms, and apartments when going out, habitually repeat, 'In the name of God, the Compassionate, the Merciful,' to secure their property during their absence from the mischief and depredations of the Jinn.

"Charms or amulets against the evil influence of Bhutas are—wearing the tooth or nail of a tiger on the neck or near the loins, or an iron ring set with pearls on the finger. In all ages and countries iron is sovereign against evil powers. A lime in the turban, or a figure of Hanuman, the monkey-god, engraved on any ornament, are also efficacious, especially on Sundays and Tuesday. But the most powerful remedy must have been when, in the days of the Rajahs of Coorg, a principality bordering on Canara, it was customary for the Amildars, or native heads of divisions, to issue notices and orders to the Bhutas, in the name of the Rajah, not to molest any particular individual, to quit any tree they haunted which was required to be felled, and to desist from any particular act or annoyance. It is stated that these behests of the Government were never disobeyed which, indeed, is not unlikely, as the last Coorg Rajah was not a man who understood being trifled with, either by man or demon. After his deposition, the native officials continued the same style of orders, in the name of the British Government, for some time before the authorities were aware of it!

"To conclude this subject, the idea is quite familiar that Bhutas may be perturbed ghosts, 'doomed for a certain term to walk the earth,' but longing to escape from their thralldom, and be laid to rest. For the repose of any such unhappy spirit the following ceremony is prescribed:—An image of Vishnu must be engraved on a gold plate, arrayed with a yellow cloth, and washed with water from a holy stream. Around this, placed in the centre, similar images of the other principal gods must be arranged, arrayed, and washed in like manner. Then a sacrifice of all manner of perfumes, and quantities of ghee and milk, must be offered, and all the funeral ceremonies in honour of the deceased gone through, and the funeral cakes offered anew in presence of the golden images of the gods. Next a banquet must be given to thirteen pure Brahmans, presenting each with a mattress, a horse, and a gold pot full of milk. Their united mantrams (i.e., incantations) will then release the soul from its unclean Bhuta state and remit it to salvation. But all this seems a device of later times, invented by the Brah-

mans to increase their influence and the authority of their gods over the low-caste deities. It would also be a costly ceremony, and I never heard of its having been actually performed. . . ."

[The above are but a few specimens of the wild and fantastic superstitions from which the reasonable and scientific details of spirit-land, given by its inhabitants and those who are in its very experience, have relieved mankind. And, yet, it is to the horrible and revolting thralldom of such beliefs and consequent practises, that the modern devotees of ancient Indian ghost-worship would again lead the race back! All we can say of such an effort is—from ancient superstitions and their modern re-hash—"Good Lord deliver us!"—Ed. T.W.]

QUESTION DEPARTMENT.

DEAR MADAM,—Will you kindly answer the following questions through your question column:—

1. "Can you explain how it is that spirits attach themselves to mediums as their guides, whom they never knew while in the physical form? When the mediums have relations in spirit life, one would have thought they would have taken more interest in the medium's welfare than a stranger."

ANSWER.

There are medium spirits in the other world as there are here, and it requires a medium spirit to be associated with a medium mortal before any direct intercommunion can be effected between the two worlds. The modern system of communion was adopted and devised by a council of scientific spirits, who carried with them from this earth germs of knowledge concerning electricity, magnetism, and occult forces. The attempts to communicate upon a scientific method are as yet only rudimental in the spheres, and are constantly broken by human ignorance of the conditions to be observed. Hence the communion primarily depends upon the agency of medium spirits, medium mortals, and such favourable conditions as will enable the battery between the two worlds to work. So the relations of the mortal may be unable to communicate themselves, or to find a medium spirit who can do so. Also medium spirits attach themselves to certain mediums on earth, sometimes to aid their own progression, and sometimes at the request of those who desire to promote the communion with earth, and help the world to the true knowledge of its hereafter.

2. "What is the name or number of spheres from which spirits have the power to control mediums?"

ANSWER.

From all the earth spheres; although the methods between the influences exerted by the very high and sublimated spirits, and those nearer the earth, are widely different. Pure and holy spirits most commonly communicate with mortals through inspiration, visions, or through the medium of spirits associated with mortals. Spirits of more advanced planets rarely communicate with earth, except through methods known only to true occultists.

3. "Is it of any benefit to a medium, either physically or spiritually, to allow the spirit to control them?"

4. "Is it of any benefit to the spirit's progress to have charge of a medium?"

ANSWER.

To both these questions we respond by asking another. If, as we claim, the revelations of spiritualism are calculated to exalt the race here and hereafter, are not both mediums and spirits doing the greatest possible amount of good when they become channels for such a communion? If mediumship is found to be injurious to the physique of the medium, common sense demands its discontinuance. If spirits are doing good by their communications, common sense suggests that this is a means by which they ensure their own progress.

5. "Can the spirits give up the charge of a medium when they choose?"

ANSWER.

Spirits are generally associated with mortal mediums for temporary uses. When these are accomplished they pass on to other spheres and employments, and their place is taken by some spirit to whom the communion with earth becomes a means of progress. In all cases the intercommunion between the two worlds, is deemed by good and wise spirits to be mutually beneficial both to spirits and mortals.

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THE TWO WORLDS.

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FRIDAY, DECEMBER 18, 1889.

JUDGE EDMONDS AND ALDERMAN BARKAS.

[Extracts from an article sent for publication in *The Two Worlds* by Mr. Walrond, of Glasgow, now in Ontario, Canada.]

CONTINUING his paper on the "Actualities of Spirit Presence and Communion in the Present Day," Mr. Walrond says:—

I propose as briefly as possible to refer to the investigations of Judge Edmonds, an eminent American lawyer. His name, not only among spiritualists but in the intellectual and legal world generally, is well known. Besides being a lawyer of eminence, he was a Judge of the Supreme Court, a member of the State Legislature, a President of the Senate, and an Inspector of Prisons.

When he first heard of the phenomena, he concluded it was a delusion and a snare; he was an out-and-out sceptic, a decided antagonist, so strong, that in a letter to the *New York Herald*, in 1853, he says: "I went into the investigation originally thinking it a deception, and intending to make public my exposure of it."

When we learn that his researches extended over a period of two years, we may rest assured that his conversion to the truth was not due to impulse, want of caution, or the absence of proper safeguards against imposition. Just listen to his own words: "It was in January, 1851, that I first began my investigations, and it was not until April, 1853, that I became a firm believer in the reality of spiritual intercourse. During this period I witnessed several hundred manifestations in various forms. I kept very careful and minute records of many of them. I did all this with as much minuteness and particularity as I had kept any record of a trial before me in court. In this way I recorded nearly 200 interviews, running through some 1600 pages of manuscript. I resorted to every expedient I could devise to detect imposture, and to guard against imposition and delusion. I laboured to prevent any undue bias of my judgment. I was, at times, critical and captious to an unreasonable extreme; I refused to yield, except to evidence that would leave no possible room for doubt or cavil. I was severely exacting in my demands."

The following are a few of his experiences. I give his own words in the first person. He says: "I was one of a party of nine persons who sat round a centre table on which a lamp was burning, and another lamp was burning on the mantel-piece. And then in plain sight of us all, that table was lifted up at least a foot from the floor, and shaken back-

ward and forward. Some of the party tried in vain to stop it. We all drew back from the table, and by the aid of these two burning lamps we saw the heavy mahogany table suspended in the air."

On another occasion, he says: ". . . I stood in a corner alone, where no one could reach my pocket. I felt a hand thrust into it, and found afterwards that six knots had been tied in my handkerchief. Subsequently a bass viol was put into my hand by some unseen power, and rested upon my foot and then played upon."

Judge Edmonds went into the field a determined sceptic, but after mature investigation he came out of it a thoroughly convinced spiritualist—indeed, he felt it a duty so strong, that he had no alternative but to give the world the result of his researches, besides the desire to extend to others the knowledge which he asserts he is convinced cannot but make them happier and better. The judge afterwards became a medium himself. His own daughter also became a medium for speaking foreign languages, of which she was totally ignorant. Foreigners have conversed with her in Spanish, French, Greek, Italian, Portuguese, Latin, Hungarian, Hindustani, and other languages.

We all know, or most of us know, that in this very hall (Glasgow) we had an instance of this phenomenon in the person of Mr. Hunt, whose guide conversed in Spanish with one of the members (myself, in fact), a language I have every reason to believe he (Mr. Hunt) has no knowledge of in his normal condition.

I could give far wider and more full accounts of Judge Edmonds's experiences; but our esteemed president (Mr. Robertson), in an able paper written and read by him recently, has treated in far greater detail this same subject. Judge Edmonds's wide-spread and deeply interesting experiences, covering over fifteen years of time, are published in special tract form also. No more extracts at present, therefore, are needed.

I will conclude by dealing briefly with the experiences of a scientific English gentleman still in the body—Alderman Barkas, of Newcastle-on-Tyne. I had the pleasure and honour last Sunday week of being present on the platform with the Alderman, when he gave a most eloquent and entertaining discourse on "The Mysteries of Nature."

Alderman Barkas is well known in the world of science as an eminent authority on most scientific and technical subjects. He is a fellow of the Royal Geological Society and other learned institutions. The alderman has been for thirty-five years and upwards an investigator of spiritualism. He, like his American cousin, Judge Edmonds, entered the arena a sceptic; but, after calm research, he joined the ranks, not only a decided believer, but one of its warmest and most zealous advocates and teachers. For many, many years past, he has both written and lectured on the subject, and for the past few weeks he has regularly contributed a leading article to the *Newcastle Weekly Leader*, a paper of large circulation in the north of England and adjacent counties. This fact in itself proves what an advance spiritualism has made, when the press will tolerate a series of weekly articles on the subject.

I may mention that Mr. Barkas informed me, in a conversation I had with him, that for thirty-four years or more he has kept a written account of the critical, painstaking, and earnest investigation of the phenomena and facts which during these many years came before his notice. The alderman is a most methodical man in everything he undertakes. He has cultivated the habit of noting everything down in black and white the moment it happens. The various slips of paper are all filed year by year in chronological order. It is from these records that he is now compiling the weekly articles in the *Leader*. So, you see, it is not a question of memory, but a matter of fact.

Mr. Barkas, during the course of his researches, attended many hundreds of sances, and witnessed thousands of various phenomenal facts, many of the phases being of the most inexplicable and unbelievable kind, but conclusive enough to him and the others who were witnesses of the same. I will give you an instance of the display of an unseen intelligence. His own words, perhaps, will be better:—

"There were present at a séance a Mr. McCulloch and his daughter, four gentlemen (unknown to each other), and myself. One of the gentlemen I took was Mr. George Dodds, now Mayor of Tynemouth. I said, 'Mr. Dodds, have you any questions to ask?' He replied, 'Ask how much money I paid into the Custom House to-day.' I made the inquiry of the agent moving the table, and requested a knock to be

given for each pound, and thirty-nine knocks were given; one for each shilling, and fifteen came; and one for each penny, and the table rose and knocked nine times. I said, 'The reply is £39 15s. 9d. Is that correct?' Mr. Dodds replied, 'I do not know. Here are the slips containing the various sums; add them up and see.' I added up the items, and the total was £39 15s. 9d. This result, it appears to me, could not be produced by collusion, coincidence, thought-reading. The answer was given by some one other than those in the circle, as the amount, according to Mr. Dodds's statement, was unknown to himself, and was not likely to be known to anyone else present."

On another occasion he took a slate. After carefully washing it on both sides, he laid it on the rug under his feet, which he put angularly across the slate. All hands were on the table. He requested the unseen power to write, and immediately the pencil began to move. A noise of writing was heard, and shortly the pencil fell. The slate was taken up, and on it was written, in large and legible characters, a name, which a gentleman present (a stranger to everyone) said was the name of his father.

Mr. Barkas has given illustrations of the materialization of human forms under various test conditions. Firstly, where the medium was concealed by a screen, and the figures, different in size and form, have emerged from behind the screen. Secondly, where the medium has during the whole séance been visibly present in the open room, and the materialized form has proceeded from the curtained recess. Thirdly, where the medium sat among the sitters where a curtain or screen recess was *not* used, and where the materialized forms grew up in the midst of the sitters from apparent nothingness, performed various actions in their presence, and then gradually vanished from their sight, and leaving not a trace of their previous presence. These forms were not intangible forms, appealing to the eye only; but were forms cognizable to all the senses, and were observed by all the sitters who were present at the séance. The facts are not given on the single statement of Alderman Barkas, but were, and can be, corroborated by the other sitters, many of whom occupy prominent positions in Newcastle and neighbourhood.

While in Newcastle, I had the privilege of seeing a number of slates with the original spirit writing on them. The writing, I learnt, was produced without the medium handling the slates from beginning to end, the slates being held by the sitters; in one case, four were journalists, representing the Newcastle papers. These four gentlemen signed their names on the slate testifying to the genuineness of the phenomena. The slates are framed, and are hung in the Cordwainers Hall, and available for inspection by the public.

Mr. Walrond concludes his able paper by reiterating the value of the testimony he has cited. We desire to add to this that in one of *The Two Worlds* leaflets, headed, "Who are the Spiritualists?" we give scores of illustrious names whose recorded testimony is just as striking as any Mr. Walrond has cited; and again, in the Editor's published volumes of "Modern American Spiritualism," and "Nineteenth Century Miracles, or, SPIRITS AND THEIR WORK IN EVERY COUNTRY OF THE EARTH," there are thousands of even more wonderful phenomenal cases recorded than those touched upon in this article. These cases are attested by living witnesses of character, high standing, learning, and unquestionable veracity. What remains then to offer to the sceptic but our records; to the bigoted reviler, but silent contempt; and to all and sundry, who would try with the puny arm of humanity to stamp out the work of God and His ministering angels, except the reminder, that, "it is hard to fight against the living God."

NOTICE TO CORRESPONDENTS.

Mr. Joseph Clayton, Mr. L. Bernard, J. G., and some others, writing from their own several standpoints, in defence of the doctrine of Re-incarnation, are courteously reminded of the repeated announcements made in this paper, that its columns would not be open for vain and useless discussions, especially on subjects radically opposed to the object for which this journal was established, namely, the promulgation of the FACTS and philosophy of spiritualism.

Reforms, which would tend to benefit mankind, or exposure of shams and pretences, that would tend to injure it, are also legitimate subjects for consideration, but to open up these columns to useless discussions on vague theories and opinions for which the propounders cannot offer the slightest proof, is contrary to the plan of the paper, and has again

and again been so stated. If it were necessary to point out how completely the doctrines of the re-incarnationists teach *annihilation*, nothing more or less (besides the immense flood of writing that has been poured out on the subject of late), one of the letters just received by the editor (addressed to an imaginary Mr. Editor, by the way), is from a Mr. Joseph Clayton, of Bradford, and in an attack on Mr. Thos. Everitt for endorsing the Editor's views on Re-incarnation, this writer says:—

Mr. Everitt does not understand re-incarnation. He thinks evidently that the doctrine teaches re-incarnation of the same conscious man who has previously lived. It teaches nothing of the kind. It teaches that the immortal spiritual ego is incarnated in another and different personality, which may possess a constitution, mentality, and spiritual aspiration quite different to the former incarnation. Consciousness belongs to the condition of the physical brain and not to the incarnated spirit.

We do not quote the above sentences out of a vast deal more of the same kind of assertion, either to contradict or comment upon; but simply to show in plain and definite terms the impassable lines of demarcation between such teachings and those of the spirits of the higher world, concerning the nature of the soul and its immortality. We should as soon think of filling up our over-crowded space with the exposition of Atheism, Materialism, or Secularism, as with the teachings above quoted. We might, indeed, prefer the former, where *death would at least end all*, were we at liberty to open our columns to all and sundry OPINIONS to the exclusion of the FACTS of spiritualism. These, however, being the objects for which alone this journal is published, we must beg our correspondents to remember this as one of our *facts* in future, and not give themselves the trouble of sending, or the Editor the disagreeable task of refusing to publish, letters on vague theories and utterly unproved views of the life hereafter.—Ed., T. W.

JOAN OF ARC'S CHOSEN MEDIUM.

THE following paragraph, given in the "Paris day by day" correspondence of the London *Telegraph* of the 5th inst., will be read with interest by spiritualists, and become all the more reasonably credible from the fact (well-known to the Editor) of many of the best dramatic authors, actors, and actresses being highly mediumistic persons—"the players," in especial, often represent themselves to be consciously inspired, and have not unfrequently recognized the influence of the historical characters whom they had been personating. If Madame Bernhardt's high expectations are fulfilled, the dramatic world may look for one of the most remarkable and striking delineations that has ever yet graced the "mimic boards."

The *Telegraph* writer says: "Madame Sarah Bernhardt has definitely announced her intention to play the rôle of Joan of Arc in the drama of M. Jules Barbier. The *tragédienne* says that the part of the peasant girl of Domrémy often tempted her, and she read up nearly everything that has been written about Joan, including Schiller's *Jungfrau von Orleans*, from which M. Barbier has sought inspiration. Madame Bernhardt, by the way, in conversation with a "lady-interviewer," who asked her if she believed in the supernatural, replied decidedly in the affirmative. During her first visit to New York she said that she suddenly awoke in her bed in an hotel, trembling with fear. She had been dreaming that her son was bitten by mad dogs. Next day she telegraphed to Maurice Bernhardt, and he actually returned an answer to the effect that he had been bitten by two mad dogs, which had been afterwards killed. The *tragédienne* says that she could multiply instances of dream-visions of this kind, and her personal experience justifies her in believing in the 'mysterious messages' delivered to Joan of Arc."

FOREIGN SPIRITUAL FRAGMENTS.

"Gather them up."

SPIRITUALISM IN FRANCE.

UNTIL quite recently the attitude of the newspaper press, both religious and infidel, towards spiritualism in Great Britain, the United States, the Australian Colonies, and Continental Europe, was one of blind, bigoted hostility. The phenomena were ridiculed by anonymous writers who were profoundly and pitifully ignorant of the whole subject; and every person professing his belief in the possibility of intercommunication between incarnate and

disincarnate spirits was looked upon as deserving of confinement in a lunatic asylum. Now, however, some of the more enlightened journalists on both sides of the Atlantic are beginning to acknowledge with respect to spiritualism that "there is something in it," and that its manifestations rest upon a body of evidence too strong and too solid to be gainsaid. As an illustration of the change which is coming over the minds of men of letters on this subject, let us take a recent article in *Le Temps*. It occupies upwards of a column and a half in space, and it is awarded the honour of the largest type. That journal, we may remind our readers, is one of the most seriously written of the Parisian broadsheets, and occupies much the same rank in France that the *Times* does in England. The writer of the article is Hugues Le Roux, who frankly declares that he is no spiritualist, but narrates the following facts as being within his own knowledge. He was intimate with one Cahagnet, a master mason, who was also a clairvoyant, living at Argenteuil, near Paris. Cahagnet was very intimate with a young sculptor, who was then studying in Rome, and to whom he addressed the following letter, the exactitude of which is vouched for by M. Le Roux:—

"My dear friend,—I am far from, and yet near you. My mind seeks you out many times a day. At this moment I am by your side. Continue your labours, and be not discouraged. You have worked well this winter. That little shepherd returning from the fountain will make you a name in the world; and the group you will execute hereafter will most assuredly cause you to triumph. The agony of a mother, with her children around her—what an essentially melodramatic subject! It needs all the elevation of your heart, and the truth of your emotions, to produce such a work of art as I see there."

The sculptor was stupified when he received this letter. He had just returned from a journey, and the only work in his studio was the young shepherd so accurately described by Cahagnet. Years passed away, and the letter was gradually forgotten. Then a heavy bereavement befel the sculptor. His wife lay at the point of death, and her two little children flung themselves in an agony of grief upon the body of their beloved mother. Even in the midst of his anguish the spirit of the artist was strong within him, and he saw in that group a touching subject for the sculptor. He was haunted by it, indeed; and executed it as a labour of love, and as a memorial of affection after the death of his wife, and it gained the medal of honour in the Paris Salon. Nor was it until the death of his friend Cahagnet that the sculptor examined the letters of his departed correspondent, and found the one containing this remarkable prevision. At the present moment, M. Le Roux tells us, the artist is one of the most celebrated members of his profession in France.

The writer goes on to relate the narrative which follows, just as it was communicated to him by a friend, formerly a Minister of State, and wholly unconnected with spiritualism.

This gentleman was travelling in the old days from Paris to Amiens, in a diligence. He fell into conversation with a fellow passenger, belonging, like himself, to the latter city, and she mentioned that her husband had gone to the West Indies to receive some property that had been bequeathed to him. The coach passengers stopped for the night at an inn midway between the two cities; and in the middle of the night the lady rushed out of her chamber in terrible affright, declaring that her husband was dead, that he had come to the foot of her bed, and had said to her, "Adieu! you will not see me again," and had disappeared. Next morning, at breakfast, her travelling companion endeavoured to disabuse her mind of what he regarded as a mere hallucination, resulting, in all probability, from nightmare; and he induced the lady to promise him that she would let him know when her husband returned, in order that he (the ex-minister) might call and pay his respects to both. Two months afterwards, the gentleman received from the lady the tidings of her husband's death. He had departed this life on the very day, and at the very hour of his apparition to his wife.—*Harbinger of Light*.

LYCEUM JOTTINGS.

A BAD BOY'S MERRY CHRISTMAS.

"KEEP a merry Christmas," said the grocery man to the bad boy, "and here's a Christmas present, a cake of soap for you; and another, a

beet for your father," and the grocery man handed the boy a cake of red soap, and picked a large red beet out of a basket as a present for the boy's papa.

"Well, I dunno," said the boy, as he looked sad. "I don't care for this insult on my own account, for I am tuff and can stand it, but sending this emblem to pa will break him up. You may think it is smart to thus call my pa dead beat, but if you could go to his bedside now, and see him, as he tears what little hair he has got, and groans, you would not do it, but I will take it to him," and the boy wiped his eye on his coat-sleeve and started to go.

"Hold on," said the grocery man, as he snatched the beet from the boy. "I was only joking with you. What ails your pa? Is he sick?"

"No, he isn't exactly sick, but he is mad," said the boy, as he put the soap in his pocket and sat down on a keg of Malaga grapes, and began digging them out of the sawdust and eating them. "You see, pa has been buying Christmas presents for three days, and getting them together, and last night he gave me a list of the places where they were to go, and I got my chum to come with me to deliver them. Seems as though something always happens to me when I try to do anything right. Just as we were going by the windy corner at the courthouse, and my chum was wheeling the handcart, I looked at the list to see which packages went to the minister's, and the wind took the list and blew it into the air clear to the dome of the courthouse, and then it sailed away over the lake.

"Well, I didn't know what to do. Pa had gone out somewhere to spend the evening, and I knew I couldn't find him, so we concluded to deliver the presents promiscuously. I knew all the places they were to go to, and I thought it wouldn't make so very much difference if they did get mixed, so we went around with them, and then went home and went to bed. This morning I got up early to see what was in my sock, and I heard pa and ma having a quarrel. It seems that pa had intended to give ma a sealskin cloak, but she found a pair of red corsets in her stocking, about five sizes too small, and she was giving pa fits. Pa explained that he had bought the corsets for the young woman who sings in the choir, so she could lace them up tight and make her voice smaller, so she could reach the highest notes. He was going to do that for a joke. While he was explaining it to ma, the man who cleans off snow from the minister's sidewalk rang the bell, and handed the girl a package for pa, and he opened it and found it was a pack of cards and a lot of poker chips, with a note from the minister to pa giving him old-hundred for sending a minister of the gospel a present of such tools of the devil. The minister said he was prepared for insults in this world, but that was something he could not stand, and he wouldn't be responsible for his actions when he met pa.

"Pa called me in and asked why I didn't leave those poker chips and cards at the club, and then I had to tell him about the wind blowing the list where it listeth, and how we did the best we could without it. Pa wanted to die, and I guess he wanted me and my chum to die also, but the bell rang for breakfast, and we went down to the dining-room. Ma was mad, and poured out the coffee as though she wished it was pizen, and pa tried to swallow something, and couldn't, and I tried to pray, because I thought pa would break my back after breakfast. While we were at the table a note came from the choir singer thanking pa and ma for the sealskin cloak, and saying that it filled a long felt want or something, and that it was so appropriate and so thoughtful in them to so kindly remember a poor girl who had nothing but her voice with which to pull through a cold world. She said she hoped that the consciousness of having done a kindly action would cause them a very merry Christmas. Well, when pa read that letter to ma, I thought I would die. Pa acted as though he could slip through one of the holes in the cane-seated chair, though he couldn't, of course, and ma, she just leaned right back and blatted. I felt awful at the mistake, but when I went to say I didn't mean to mix things up, pa took up the carving knife and looked green in the eyes, like a cat that is scared in a dark room, and I shut right up, and kept on eating my sausage.

"We hadn't got fairly on to pancakes before the bell rung and the old maid with the gold specs, that lives next door, came in and threw a package down on the breakfast table and said she would have pa arrested for defamation of character. Then she went out. Ma tried to get her to stay to breakfast, but she glared at ma as though she would bite. Pa opened the package and it was a pair of his old pants, an undershirt, and drawers. Pa turned pale when he saw them, and asked me where I had left the bottle of tooth powder and the cologne. I told him to the best of my recollection at the office of the Associated Charities. Pa glared too. He said in a hoarse voice, just as he expected. He had intended the pants and underclothes to be given to the poor, and I had ruined him by giving them to the old maid. Pa asked me in a voice becoming hoarser every minute, what I thought old maids wanted of gentlemen's underclothing, or tramps and beggars of tooth powder and cologne?

"I couldn't tell, and pa groaned and went away with—a look at me! My! Ma had her old ulster on, intending, I believe, to go and snatch that sealskin cloak from the choir singer, when the bell rung, and the minister came in. Pa began to apologize, when the reverend stopped him, saying, 'Not a word, sir! I can subdue my feelings as far as cards are concerned, but when a man sends to my wife a jumping-jack, a treatise on—Every woman her own dancing master, and a pair of tights, such as female minstrels wear in theatres. Oh, Jehosaphat! I tell you, sir, friendship ceases, and I must have *gora*.' The minister began to pull his coat off. Pa tried to explain that the tights were intended for a young fellow who swings clubs in the gymnasium, and that I—yes, wretched I—had done it all, mixed everything up: and so, I left; whilst pa went to bed and ma fainted. I want to go somewhere till next new year. Do you know of any quiet place where a fellow could go and be safe?" And the bad boy looked appealingly at the grocery man.

"Go to the morgue! you little fiend," said the grocery man; and the boy went out feeling that accidents were liable to happen in the best regulated families, and for his part he wished he were a tom cat, then he could snooze and wink by the fire all day, and go out on the loose all night.

—New York Puck.

CHRONICLE OF SOCIETARY WORK.

ABERDEEN.—Our friends will perhaps have missed our usual report. We still exist as an association, though we have deemed it advisable for various reasons to divide our forces during the next few months, and endeavour to develop our mediums in the private home circle. Both sections are making satisfactory progress, and when we unite again we trust to be able to open our doors to a much greater portion of the public than we have hitherto deemed it prudent to admit, and to submit phenomena of a truth-convincing character.

ACCRINGTON. 26, China Street.—A good day with Mrs. Best, who gave a large number of clairvoyant descriptions, which were in most cases recognized. She also warned some of the audience of what would happen to them if not careful. Good audiences.

BINGLEY.—Mr. Lewis spoke very creditably, subject taken from the reading of Mr. E. Foster's letter in *The Two Worlds*. Miss Capstick's clairvoyance good. Miss Cowling spoke last Wednesday, for the benefit of Medium Sick Fund, subject: "Blessed are the Peacemakers." Collection, 5s. 4d.—P. B.

BLACKBURN. Science and Art School, Paradise Lane.—The services were conducted by the control of Mr. T. H. Hunt, who in the afternoon dealt with questions sent up by persons in the audience—"Is the theory of eternal punishment of souls consistent with the unbounded love of God?" "The philosophy of healing and planetary influences." A fair attendance. His evening subject, "The Birth of the Spirit," proved to be a serviceable one. He cited many difficult problems relating to spirit life. At the close of each address the poetic control composed and narrated poems on Sympathy, Home, and Predestination.

BOLTON. Bridgeman Street Baths.—Afternoon, Mr. Lomax spoke about "Sympathy." Evening subject, "The Great Unknown." How immensely our idea of the Great Unknown is enlarged when we reflect upon the order, silent majesty, and the reign of universal law in all we see around us, and as our conceptions of a Divine Ruler of the universe increase in brightness, may we ever be found searching into the chambers of wisdom, and whilst meditating upon the vast and glorious power therein contained, may we never forget that as we strive to unfold for ourselves some of the beauties existing in God's works we shall create around us a spiritual atmosphere which will give a lustre and brightness to our spirit here and hereafter.—J. P.

BRADFORD. Bentley Yard, Bankfoot.—The guides of Mrs. Bentley gave excellent discourses. Psychometry after each service. Many are being gradually led to embrace the truth, showing that in this corner of the vineyard a good work is being done, and success attending our humble efforts.—Z. S.

BRADFORD. Kensington Hall.—The inspirers of Mr. G. A. Wright gave elevating orations to crowded audiences. Afternoon: "Life to come" was treated in a rational and philosophical manner, proving, by the facts brought forward, that no one can reasonably deny immortality. Evening: Subjects were taken from the audience of a diverse nature. One alluded to "Reform." The speaker advocated in telling language the abolition of capital punishment, bloodshed, and murder. Purifying the bodies, bringing out and using the gifts that God has endowed humanity with; the study of phrenology and kindred subjects; living the life that now is, in such a way, that all may enjoy the grander life beyond the grave. Clairvoyance was given with marked success.

BRIGHTON.—Dec. 1st: A good day with Mrs. Connell, whose guides spoke well to good audiences on "What is God? and What is Hell?" and also on "A Free Christianity in a Free Country." Clairvoyance very good. Monday, Dec. 2nd, Mr. E. W. Wallis lectured ably on "Man's Place and Woman's Work," for the society's benefit. Dec. 8th, Mrs. Butterfield's guides delivered a very intelligent lecture on "The Rise and Fall of what the world has called Religion." The evening subject, "The Miracle of Life," was ably dealt with. The hall was filled, and everybody seemed to go home with a smile on their face and well satisfied.—J. H.

BURNLEY. Hammerton Street.—Mr. G. Smith gave us good lectures. Afternoon: "How do Spirits control Mediums?" Evening: "The Coming of the Soul," which was well given to a good audience.—W. M.

BURNLEY. Trafalgar Street.—Afternoon: Mrs. Shulver gave a short address on "Trouble," followed by clairvoyance. The evening was taken up with phrenology and psychometry, when some good delineations were given. Will any local mediums, who are willing to occupy our platform for expenses and small honorarium, please address the secretary, W. R. Chisham, 33, Berkeley Street?

BURNLEY. 102, Padiham Road.—The guides of Mrs. Heyes, our local medium, gave excellent addresses on subjects chosen by the audiences. Afternoon: "Creation." Evening: "Unity," followed by clairvoyance. On Monday evening her guides discoursed splendidly on "Inequality of the Age and Equalization," which delighted the audience. Phrenology and clairvoyance followed, all recognized.—J. W.

BURSLAM. Coleman's Rooms.—Afternoon: The guides of Mrs. Houghton gave a very interesting discourse upon "Thy will be done." Mrs. Walker presided, and read, as a lesson, "Is Spiritualism a Religion?" Evening subject, "Prejudice," showing how the press, and church, and public opinion have been against spiritualism. Both subjects treated in a good manner, and much appreciated.

BYKER. Back Wilfred St.—In the absence of Mr. Wightman, Mr. Armstrong—ever ready and willing—recounted some of his experiences, which were very interesting. Mr. Ashton also spoke on "Spiritualism." A pleasant and instructive evening.—Mrs. Hogg.

CLACKHEATON. Oddfellows' Hall.—A good day with the guides of Mr. Parker. In the afternoon they gave a good discourse on "Light, more light!" Evening subject, "Spiritualism of the Bible, and Spiritualism of the Nineteenth Century," which was well received by a good audience.—W. H. N.

COLNE.—Mr. Sutcliffe gave two addresses. Afternoon: "The Aims of Spiritualism." Evening: "Why does Spiritualism denounce Creeds and Dogmas?" Clairvoyance after each address; 17 given, 12 recognized. Fair audiences.—J. W. C.

COWM.—Dec. 8: We were favoured by our friend Mr. Bamforth, who is always ready and willing to assist us. Afternoon subject: "What is our Relationship to God?" Night subject: "Divine Inspiration," which was very good.

DARWEN.—The guides of Mr. A. D. Wilson gave very instructive discourses, which were listened to with much interest, his afternoon subject being "Angel Ministry." Evening subject, "The spiritualists' philosophy of the life beyond."—T. H.

EXETER.—Rev. C. Ware, chairman. Mr. Page lectured on "The harmony between man's physical and spiritual nature," which was instructive and interesting, pointing out the unalterable and fixed laws of nature which govern all things, and clearly explaining the connecting links between each and all. Finishing by appealing to the audience to cultivate proper modes of living, fresh air, exercise, plenty of water, and vegetarian dietary, which will bring about greater harmony between our material and spiritual natures. Mrs. Hellier gave some very successful clairvoyant and psychometrical delineations.—R. S.

FELLING.—Mr. Westgarth's guides spoke on "What shall we do to be saved?" to a large audience. His discourse was highly applauded. We hope it will not be long before he pays us another visit. On Dec. 15th, we shall have Mr. Thomas Wright, of Felling, an old spiritualist, formerly a Methodist local preacher. We hope to have a good company to welcome him.

GLASGOW.—Friday, December 6th: A soirée and ball held to give a social welcome to Mr. J. J. Morse, and to spend a pleasant evening in songs, music, and recitations, which were charmingly rendered by Messrs. Anderson, T. Wilsun, J. Robertson, and W. Corstorphine; also Misses Guy and A. and L. Griffin, and friends. Mr. Morse gave a recitation and a short address. Mr. J. Robertson filled the chair with such success as to give pleasure to all assembled. Dancing concluded a well-spent evening. Sunday, Dec. 8th. Morning: Mr. J. Robertson, chairman. Mr. Morse's guides discoursed on "Religious Infidelity." In a very argumentative and logical address he gave sufficient evidence to prove that infidelity was that which is opposed to truth, and that orthodoxy proclaiming man to be totally depraved, and that all his virtues and most noble endeavours were only as filthy rags, and unworthy in the sight of God; that the world was made out of nothing; and man made perfect; eternal punishment, and salvation by faith, were false to reason and truth, therefore religious infidelity. Evening subject, "The Two Gods, and their Work." He first pictured the God of Moses, as given in the Bible, as being cruel, vindictive, and unjust; that his whole work was a failure; and man, believing in such a God, would imitate his imperfections. The second God was the God of Nature, as developed and expressed in man. This God began by eating the berries off the trees, and grows to perfection, as he in course of time obtains knowledge and wisdom in its application. Man is the only God man will ever see, for the energy and force of God the Father is ever manifesting through man and Nature, unfolding and progressing through all eternity.—J. G.

HALIFAX.—Mr. J. J. Morse received a warm welcome back to his old friends, who turned out in large numbers to listen to his controls. The Mechanics' Hall was the scene of his Sunday labours, two excellent meetings being held, that in the evening being very largely attended. The subjects were—"Reformatory Spiritualism" and "Eden, old and new," both eliciting the warmest encomiums from all present. A crowded audience attended at Winding Road on Monday evening, when the controls of Mr. Morse answered a wide variety of questions in a most admirable and lucid manner.

HEYWOOD.—Mrs. Stansfield's subjects were—afternoon, "The Evils of Intemperance;" evening, "The True Light." Both were well dealt with. Good clairvoyance after each. Mr. Knight, of Bolton, ably presided, and gave a short account of how he became a spiritualist.

HUDDERSFIELD. Brook Street.—Mrs. Gregg has done well. Only a moderate audience in the afternoon. At night, a large one. Good addresses and fairly successful tests of clairvoyance. The Lyceum held a very successful session; the readings, marching, and exercises were well gone through, several recitations were very fairly rendered.—J. B.

IDLE.—Officers elected for the first six months in 1890: President, Mr. T. Murgatroyd, 10, Highdale Terrace; secretary, Mr. T. Shelton, 9, Highdale Terrace; treasurer and corresponding secretary for speakers, Mr. G. T. Stewart, 121, Undercliffe Street, Bradford.

JARROW. Mechanics' Hall.—Mr. J. Clare gave an exhaustive historical resume of religious teachings, pointing out most forcibly the difficulty seekers after truth experience, owing to the multiplicity of sects, all, of course, claiming a monopoly of divine truth.

LIVERPOOL.—Mrs. Green rendered most acceptable service Sunday and Monday. The latter evening quite a numerous audience attended. The address was on "Spiritual Experiences," followed by clairvoyance. A very cordial expression of thanks was accorded to Mrs. Green at the close.—Cor. [Please send reports to Mr. Wallis.]

LONDON. Marylebone. Harcourt Street.—Mr. Battell gave a very interesting biographical sketch of the earliest days of the great seer, Andrew J. Davis. Mr. Wallace followed, with excellent remarks on the mediums mentioned in the Bible. Poor old "David" received a decent thrashing.—C. I. H.

LONDON. Mile End. Assembly Rooms, Beaumont Street.—Capt. Pfoundes lectured upon "Buddhism—the doctrine of enlightenment." A most interesting lecture. He showed that Buddhism was a direct appeal to common sense, disclaiming all inspiration from a personal God. There were many points upon which Spiritualism and Buddhism were in perfect agreement—both teaching that it was impossible to escape from the consequences of any act, good or evil. Buddhists refused to dogmatize upon any subject whatever, recognizing liberty and respect of opinion as a fundamental principle of their ethical system.—C.

LONDON. Peckham. Winchester Hall.—Mrs. Stanley very efficiently occupied our platform. Only a small assembly at the morning gathering, but an improved attendance were delighted by the splendid manner in which five subjects (selected by the audience) were dealt with. We beg to remind our friends that the sances on Saturdays and Mondays, are now held at Winchester Hall.

LONDON. Notting Hill Gate. Zephyr Hall, 9, Bedford Gardens, Silver Street.—Morning: Mr. Pursey read a most interesting paper, on "Spiritual Gifts—Mind and Matter," obtained through the mediumship of his wife. Great interest was taken by those present, inasmuch, that questions are invited, to put to the guides, and it is requested that those having questions to put will do so without delay. Evening: A good lecture from Mr. W. E. Walker, on "The Facts and Principles of Spiritualism." A very good attendance, and a vast amount of interest was shown. Several questions were readily answered. A solo was sung by

one of the choir. Our worthy speaker gave some clairvoyance, which, in two cases, was readily acknowledged to be quite true. Notices on behalf of Mrs. Cogman and Miss Lottie Fowler were given out, which we hope will result in donations being sent direct, or through the medium of *The Two Worlds*. Choir practice (see Prospectives). Help is wanted, and anyone wishing to render their services are requested to kindly attend this practice—they will be welcomed. Members and friends are kindly requested to forward their subscriptions, or any donations, to help onward the cause, as we want to present a good statement of accounts at the annual meeting.—Percy Smyth, hon. sec., K. and N. H. S. A., 68, Cornwall Road, Bayswater.

MACCLESFIELD.—A day of remembrance with our esteemed and respected friend, Mrs. Britten. Subject, afternoon: "The Present Religious Crisis." Evening: Six subjects, chosen by the audience, all dealt with in a clear, plain, and masterly manner, showing the present systems of the church to be a farce and a fraud, relating many awful and startling facts, one of which I will quote: "That with our Christianity costing us nearly nine millions of money, the rich grow richer and the poor poorer. In London alone there are 300 churches, costing £20,000, but with an average attendance of ten; and thousands perishing and dying for want of bread. A disgrace to our so-called Christianity and civilization."—W. A.

MANCHESTER. Psychological Hall.—A very good day with our local medium. Afternoon: A brief description of the spirit world was given; also remedies were given to several persons for ailments, which, if followed out, we have no doubt will prove beneficial. Evening: "Who are the Blasphemers?" Our orthodox friends would have that spiritualists are, because they refuse to accept the creeds and dogmas as taught by them. Solo and chorus by Mr. A. Smith and choir.—J. H. H.

MANCHESTER. Tipping Street.—Owing to sickness Mrs. Groom was unable to attend, but Mrs. Alderson kindly helped us in the afternoon, and gave her experience as a spiritualist; she also dwelt a great deal upon temperance. In the evening Prof. Alderson gave his experience, which was very interesting, and spoke briefly on "Phrenology," afterwards describing the capabilities of a lady and gentleman. Saturday, Dec. 14, at 3 p.m., Prof. Alderson will give an entertainment to the children, consisting of a lantern lecture and examination of heads. Admission 1d. At 7-30, a lecture to adults on "Phrenology," and examination of heads. Admission free. Collection to defray expenses.—W. H., cor. sec.

MONKWEARMOUTH. 3, Ravensworth Terrace.—Mr. Kempster gave a grand address, the subject chosen by the audience—"Advice to young spiritualists."—G. E.

NELSON. Leeds Road.—Mr. Bailey gave good addresses afternoon and evening to fair audiences. Clairvoyance at the close of each service by Miss Cowgill.

NORTH SHIELDS. 41, Borough Road.—Mr. W. Davidson's guides gave an excellent address on "The spirits of the dead, where are they?" which was greatly appreciated by an intelligent audience. A few clairvoyant descriptions were fully recognized, and an impromptu poem was charmingly given.—C. T.

NOTTINGHAM. Morley Hall, Shakespeare Street.—Mr. Wyldes was with us. We had a conversational hour in the morning for the interchange of ideas. Evening, Mr. Wyldes undertook "The defence of Bible mediums." Quoting chapter and verse, he gave instances of the exercise of spiritual gifts in biblical days, and then gave the parallel in modern times. The discourse was a most powerful one, bristling with logic and softened by some good touches of humour, which were evidently appreciated. The speaker first supposed a case in the present day and the manner in which it would be received, and then quoted its ancient precedent. For instance, Suppose, said he, Her Majesty the Queen said she would like to retain Mr. Wyldes as her private seer (a rather unlikely supposition) to communicate on occult matters, she would be voted as insane. Yet we read that David kept one "Gad the seer" for his private services, and if it was superstition in the present day, then, by Gad, it must also have been superstition. Mr. Wyldes will do good by this lecture, especially in new fields.—J. W. B.

OLDHAM.—Mr. J. Swindlehurst gave instructive addresses on "Where are the Dead?" and "Spiritualism and its Exposers." After defining the word expose, which was to lay bare not only the flaws but also the best parts, he said we had nothing to fear from such exposure. The opponents of spiritualism, however, were not agreed; legerdemain, Satan, and unexplained laws of nature being given many times in one lecture to account for the phenomena. There was not one of these objections which agreed with the other.—J. S. G.

OLDHAM. Mutual Improvement Association.—The members partook of a pleasant tea, after which a sociable entertainment, consisting of readings, recitations, and short addresses, all much enjoyed. Mr. R. Fitton gave a very appropriate address on the valuable information and grand teachings with which we are surrounded, and it required us to put it into practice, and to put our shoulder to the wheel, and be determined from now to push on more than ever under the banner of truth.

OPKNSHAW.—Mr. C. Taberner assisted us over a difficulty in conducting our service in the morning. Subjects from those present—"Heaven and Hell: where are they?" and "The Drink Traffic," were well handled, denying the theories set up by the Church, and pointing out the dangers of the intoxicating cup. In the evening Mrs. Walker dealt with the subject, "Philosophy of Life." The audience, though not large, paid marked attention to the many evidences of the low and pitiable state of the masses, pointing out the importance of man awakening to his responsibilities, and showing that life is worth living. At the close of the address three children were named, after which successful clairvoyance brought our service to a close.—J. G.

PENDLETON.—Afternoon: The guides of Mr. Tetlow ably discoursed on "Mesmerism, Witchcraft, and Spiritualism." Evening: A vigorous address on "Unity, Organization, and Brotherhood." Psychometry at the close of each address. Very poor audiences, which is perhaps accounted for through the bad weather and the streets being in darkness, owing to the strike of gasmen. We hope friends will come in large numbers next Sunday, and let us have a good day with Miss Walker. The room will be nicely heated. We need your presence as well as your support.—H. J. D.

SALFORD. Southport Street.—Mr. T. Allanson's afternoon subject was "The Christianity of the Past." Many historical facts were stated

and well dealt with by the controls. Evening subject, "Blind superstition to obey." The lecture was rich, and seemed to delight the audience. December 7th, an entertainment was given by the Collyhurst Dramatic Society. The performance was very good; it is a great pity there were not more to hear it.—D. J. C.

SHIPLEY. Liberal Club.—A successful day. The guides of Mrs. Stair delivered highly instructive addresses. A fair audience in the afternoon, subject: "Angel Whisperings." Evening subject, "The Old, Old Story," listened to with rapt attention. After each address subjects taken from the audience, from which poems were recited, gave the utmost satisfaction. Room full at night.—Charles Gomersall, secretary, 16, Alma Street, Windhill, Shipley.

SOUTH SHIELDS. 19, Cambridge Street.—Dec. 4: Mr. Gilbertson gave some good advice. A very interesting meeting. 6th, Mrs. Walker gave some striking proofs to two non-spiritualists. 8th, morning: Circle. Evening: Mr. J. Lashbrook spoke a word or two to our opponents in a very eloquent style.—D. P.

STOCKPORT.—Afternoon: Mr. Hurst's controls spoke on "Man's Inhumanity," showing that right along the path of time man has always shown inhuman feeling towards his fellow man; ever ready to crush the fallen one with the iron heel of malice, not caring who is trampled under foot so long as he marched on triumphantly. Psychometry. Evening subject: "Life and Death." There was no such thing as death, for once the spark of life commenced to burn it must burn for ever, but its brilliancy depended upon its possessor; and each kind action performed or word spoken added to its glow and beauty. Meeting closed by singing from the names of flowers given by audience.

SUNDERLAND. Centre House, Silksworth Road.—Mr. Moorhouse presided. Mr. Scott gave a very interesting lecture. Subject: "The Christians' objections to Spiritualism." Mrs. Davison gave a large number of clairvoyant delineations, all recognized but two. Every one seemed greatly pleased with the lecture and delineations.—G. W.

TYNE DOCK.—Morning service: Mr. Berkshire gave an interesting paper on "History," after which followed the debate by members. Evening service: Mr. Corry gave a grand discourse on "Mr. Gladstone." Listened to by a large audience.—J. G.

WHITWORTH.—Addresses through Mr. Postlethwaite. A few psychometric delineations were given in the afternoon, and clairvoyance after the evening address, which was very good.—J. H.

WINSEY. Hardy Street.—A good day with the guides of Mr. Bloomfield. Afternoon subject, "Gross darkness covers the earth; darkness covers its people." At night he took a subject from the audience—"The Philosophy of Death," which he dealt with very well. A good audience. Mrs. Metcalf gave clairvoyance afternoon and night, twenty-one given, fifteen recognized.

WISBECH.—We held our monthly open meeting, for the members of the society to give their experiences as spiritualists. Mr. Weaver spoke on "Prayer." Mr. Leggett urged all to investigate for themselves. Mrs. Whitehead and Mr. Neeve took part.—W. U.

WROTHAM.—Batley: Mr. Rowling spoke eloquently against the drinking customs of the land.

THE CHILDREN'S PROGRESSIVE LYCEUM

BLACKBURN. Paradise Lane.—Good attendance. Invocation by Mr. E. Campbell. The senior and junior classes combined were instructed in geology, dealing chiefly with the sea and its various elements, eight of which are found in the British Channel, bromide being the chief constituent. Referring to deep seas, the Pacific was deepest. We urgently desire that our teachers and officers will turn up better. Friends, we ask you to help us.—E. C.

BURNLEY. Hammerton Street.—Attendance small on account of the weather. Marching and calisthenics well done, led by W. Dean. Mr. B. Hargreaves played the organ, invocation by the guides of Mr. T. Grimshaw.—A. J. W.

CLACKHURTON.—Lessons from Mr. Kitson's book. Marching and calisthenics led by the boys, viz.: Messrs. J. T. Nuttall, F. Blackburn, R. Hodgson. A gentleman called and asked to see the children go through their exercises, he having a desire to see how spiritualists' schools are conducted. He afterwards spoke highly and appreciated the manner of our teachings. He has been a Salvation Army member of late; we hope he has received spiritual light. Recitations by Misses A. Audsley and A. Hodgson. Closing prayer by W. Hodgson. Scholars 29, officers 4, visitors 1.—W. H.

LEICESTER.—Dec. 1, children 37, officers 6, visitors 8. A good session, practices, &c., for the 8th, when we had Mrs. Barnes to deliver two addresses in aid of the Lyceum funds, which at best have been below par for some months, although our Lyceum bids fair to continue in its increase of membership.

LIVERPOOL. Daulby Hall.—Very wet day. Attendance: officers 11, children 35, visitors 15. Recitations by Maggie Sandham, Katie Russell, Maggie Love, Joseph Catlow, Reginald Stretton, Alfred Catlow. The banners were used for the first time, and had a very pleasing effect. We are looking forward to the advent of Manuals.—"Mas."

LONDON. Marylebone. 24, Harcourt Street, W.—Usual programme and good attendance. Recitals and readings by Lizzie Mason, Willie White, Anne Goddard, Harry Towns, Martha Cobb, and Mr. Collings. The children's ten and festive party will be held on Saturday, Dec. 28th next. Those in the habit of attending the visitors' group can have tickets at 9d. each, by applying beforehand. Any assistance will be reciprocated.—C. W.

MANCHESTER. Psychological Hall.—Attendance fair. Usual programme performed in good style. Recitations were given very nicely by Masters Roston and W. Ashworth. Groups were formed for lessons in astronomy, &c., which completed our morning's work.—T. T.

NELSON.—At 10 a.m., we held our open session, opening with hymn and invocation, by Mr. Bailey's guides, followed by a c. recitation, marching and calisthenics. Recitations were also given by the children. Present: Scholars 60, visitors 6.—W. W. G.

NOTTINGHAM.—Thirty-six present, and three visitors. Recitations by Bertha Constantine, Annie Hewitt, Agnes Burrell, and George Burrell. After chain march and calisthenics we formed groups. Liberty group, minus leader, members, and subjects. What is to be done? Suggestions thankfully received by the aforesaid group.

NEWCASTLE-ON-TYNE.—A good attendance. Programme as usual. Marching and calisthenics well gone through. Recitations by Misses C. and L. Cairns, A. Ellison, E. Hunter, and Master G. Dobison. J. Godfrey also contributed a humorous reading, and H. White a piano-forte solo, which was pleasingly rendered. Lessons were taken from "Spiritualism for the Young."—M. J. G.

OLDHAM. Spiritual Temple.—Dec. 8: Attendance fair. Conductor, Mr. Meekin. Recitations by Miss Horseman, Miss A. Entwistle, and Mr. Frank Shaw. Readings by Misses Drinkwater, Ashworth, and Hamblett. Marching and calisthenics were excellently gone through, being led by Miss Horseman and Miss Saxon. Afternoon: Fair attendance. Chain recitations well done. Recitations by the lyceumists. Beautiful instructions from the new manual, which we highly recommend.—H. S.

PENDLETON.—Morning: invocation, Mr. Ellison. Present: six officers, 30 scholars. The whole session devoted to marching and calisthenics. Miss Barrow closed with a most impressive prayer. Afternoon: invocation, Mr. Ellison. Present: seven officers, 46 scholars. Reading by Edward Clarke. Recitations by Lilly Clarke, Emily Clarke, Dolly Mather, John Jackson and Ben Clarke. Marching. Mr. Grimes expressed the pleasure it gave him to see the progress the Lyceum has made during the past month, the whole of which time he has been away from home, through illness. Mr. Ellison questioned the Lyceum re the remarks he made on the signs of the Zodiac, which he further explained, also the effects which the planets have upon us.—H. J. D.

SOUTH SHIELDS. 19, Cambridge Street.—Attendance 46. Usual sessions. Marching and calisthenics show great improvement. Recitation by Miss E. Thompson, and reading, entitled, "The Angel Guardian-ship," was given by Miss H. Thompson. We are making steady progress, and the whole programme was performed very creditably.—F. P.

SOWERBY BRIDGE.—Mr. Dixon led both sessions. Calisthenics, conductor, Mr. Rowson. After the usual programme the morning was taken up with classes. A pleasant conversation was carried on in Liberty Group, on "Selfishness," arising from Mr. Kitson's definition of that vice in his "Spiritualism for the Young." In the afternoon Mr. Wallis addressed the Lyceum: subject, "Some Strange Trinities," which was very interesting. A few friends were present. Attendance fair.

PROSPECTIVE ARRANGEMENTS.

ACORINGTON AND CHURCH. 26, China St.—Dec. 15th, Mr. Walsh, at 2-30, "Moral Courage and Spiritual Beauty." At 6-30, "Are the Visits of Angels few and far between?" Clairvoyant descriptions. Collections. On Monday, 16th, at 8 p.m., "Revelations of the Soul." The lecture will be illustrated by the medium's powers of psychometry, &c. Admission 3d.

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, 3d. each. Also, on Monday evening, Mr. J. J. Morse will lecture on "Temperance." A cordial invitation.

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

BURSLAK. Coleman's Room.—Jan. 5, 1899, Mrs. M. Smith. Jan. 6, a tea meeting will be held, and Mrs. Smith will deliver an address.

CLOCKHATON.—A Christmas tea party, on Saturday, 21st Dec. Tickets, adults, 9d., children, 6d. We give all friends around a hearty invitation. There will be songs, recitations, and dialogues by the scholars.

FELLING-ON-TYNE.—Christmas Eve (Dec. 24) annual tea and concert. Tea at 6 p.m. adults 9d., children 4d. We trust we shall have a good company, as we are about to purchase a place of our own, capable of seating nearly 600 persons, and hope the spiritualists in the surrounding districts will assist us in this undertaking.—J. Dobson, 12, Elswick Street, Gateshead.

HECKMONDWICK.—Annual Christmas tree and entertainment in the Society's rooms, Thomas Street, Thursday, Dec. 26th. Tea at 4-30 p.m. The first part of the entertainment will be given by the Lyceum scholars, and the second by the members of the Amateur Society, consisting of songs, solos, duets, and a temperance drama, in three parts, entitled, "Fast Life," by permission of the author, Mr. William Walton, and the publishers, Messrs. Abel Heywood & Son. Tickets for tea and entertainment, 1/-; after tea, 3d., commence at 7-30 p.m. Proceeds in aid of funds, &c. Sunday, Dec. 22nd, a service of song will be rendered, "Rest at Last," by the members of our choir. Service at 6 p.m. Will all friends please note this and be in time, as it disturbs the meeting when they come late.—J. C.

HUDDERSFIELD. Brook St.—Tea party and entertainment, Thursday, the 26th inst. Tickets, 9d. each; children half-price. After tea, admission by programme only, 4d. The entertainment will consist of pianoforte solos, comic and sentimental songs, recitations, dialogue and comic dramatic sketch, with appropriate scenery. Mr. Hepworth, humorist (Leeds), is specially engaged.

IDLE.—Christmas Eve. A miscellaneous entertainment and coffee supper will be given by the children and friends of the above Lyceum. Entertainment at 8, coffee supper afterwards. Tickets, 6d. and 3d. We hope friends in the district will rally round us.

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.—A few spiritualist friends are wanted to join a Physical Circle. For particulars, apply to Mr. J. J. Vango, 321, Bethnal Green Road, N.E.

LONDON. Zephyr Hall, 9, Bedford Gardens, Silver Street, Notting Hill Gate.—Sunday, 15th, Morning at 11, service and discussion, paper by Mr. Pursey on "Spiritual Gifts—Mind and Matter." Evening at 7, service, lecture on "Spiritualism," Mr. J. A. Butcher. Choir practice

every Friday evening at 68, Cornwall Road, Bayswater, at 8 o'clock. Social Tea Meeting (Dec. 29) Sunday. Mediums and speakers' services are requested. We hope the members will make this occasion a great success. Tickets 1s. each, and children 6d., of the secretary. At 7 p.m. Mr. Ivor Macdonnell will lecture on "The Birth of Christ." Our annual general meeting will be held on one of the last evenings of this year, and the committee for the new year will be elected, and important measures discussed. Any members wishing to put forward beneficial proposals ought to take this opportunity. Further details to be obtained of the Secretary.

MACCLESFIELD.—Christmas Day Annual Tea Meeting and Entertainment. A varied programme will be rendered, including songs, recitations, musical farce, "See-Saw" (by desire), and two dramas or representations. Tea on the tables at 5 p.m. prompt. Tickets, 1/- each. Lyceumists, 6d. each.—W. P.

MANCHESTER. Geoffrey St. Hall, off Shakespeare Street.—Circles. Sundays, 10-30 a.m., and Tuesdays at 8 p.m., for the public. Thursdays, spiritualists only, at 8 p.m. Admission 2d. each.

MORLEY.—Dec. 14th: A public tea at 5 p.m. Mr. Swindlehurst will be present. Tickets, 6d. and 4d. Sunday, 15th: Mr. Swindlehurst will discourse at 2-30 and 6 p.m. And on Monday, at 7-30 p.m., at the Co-operative Hall, Morley, on "The Peers, the People, and Home Rule." Tickets, 4d. and 2d. Tea will be provided on Sunday for friends from a distance.—J. Lawton, cor. sec.

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

NOTTINGHAM.—Boxing Day, Dec. 26th: Annual tea party and social evening, in aid of the funds, in the large hall, Social Guild, Parliament Street. Tickets 1s., children 9d. Admission to entertainment and dancing after tea, 6d. Contributions of money or eatables will be thankfully received by Messrs. Smith or Burrell.

OLDHAM.—Annual tea party and entertainment, Dec. 25th. Tea at 4-30. Tickets, 8d. each; under 10, 4d. After tea, 3d.

ROXTON. 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.

SOUTH SHIELDS. 19, Cambridge Street.—Treat to Poor Children and the Aged Poor. The Spiritual and Investigating Society intend giving a tea to 500 poor children and 100 aged poor people on Christmas Day. Those desiring to assist in this philanthropic work are requested to communicate with the following gentlemen: Mr. Jos. James, president, 47, Shortridge Street; Mr. Holland, secretary, 19, Cambridge Street; Mr. John Foster, treasurer, 88, Stevenson Street; Mr. Pinkney, 27, Cambridge Street; Mr. Pescod, Pan Bank, West Holborn, South Shields.

TYNE DOCK.—Dec. 15th, 11 a.m., Mr. Grice on "History." 6 p.m., Mr. Davidson. Wednesday, 18th, 8 p.m., Mrs. Gregg will be with us. On Christmas Day we intend to have a tea and concert.

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.

PASSING EVENTS AND COMMENTS.

(Compiled by E. W. WALLIS.)

NOTICE. MRS. BRITTEN'S SERIOUS INDISPOSITION.—At a medical consultation, called to examine a severe throat difficulty under which Mrs. Britten has been labouring for some time, it was decided that the most perfect rest from all platform work will be necessary for several weeks. Mrs. Britten expresses her regret at being obliged to disappoint the societies by whom she has been engaged, this month, and perhaps next, but as her throat difficulty has been greatly aggravated by undue exertion, so she has done her utmost for the present to serve the cause through platform work. Mrs. Britten will communicate with the societies personally by letter, but gives this general notice to prevent future disappointment.

MRS. COGMAN'S RELIEF FUND.—Miss Young desires us to print the following statement: "Acknowledged to November 30, £6 10s. 6d.; E. H. B., £1; Mr. Currell, 2s. 6d.; Mr. Waters, 2s. 6d.; Mr. W. Blackledge, 2s. 6d.; T. Rose, 2s.; Kircaldy, 2s. 6d.; G., 5s.; Mr. J. Answorth, 5s.; total, £8 12s. 6d. [We have received since last week, 5s. from Mrs. Bowman, Glasgow, and 1s. from "A Friend."—E. W. W.]

A LYCEUM MONTHLY MAGAZINE.—We have received a circular from Mr. W. H. Wheeler, announcing that he will publish, on January 1st, 1899, No. 1 of a "Spiritualists' Lyceum Magazine," for the exposition of the principles and teachings adopted in the Lyceum. We wish him success in his enterprise.

PASSED ON.—At Haworth Colliery. The first son of James and Anne Wilson, born September 18th, passed to spirit life November 30th. He was a great sufferer from birth. We all feel his loss very much. Mr. Joseph Hall promised to conduct the interment, but did not come. The chairman of the Felling Society (Mr. J. W.—) kindly officiated instead.—A FELLING SPIRITUALIST.

"THE TWO WORLDS" IN LONDON.—We have lately received from London quite a number of complaints of the difficulty met with in endeavouring to procure *The Two Worlds*. One esteemed correspondent writes: "I regret to notice at the spiritualists' meetings that it is not on sale. Why do not the secretaries or committees help you?" Why, indeed! We do not know, but we hope our London friends will attend to this. It is possible to obtain copies, *on sale or return*, from either John Heywood or E. W. Allen. Will the secretaries, or some one else, undertake to push the sale of *The Two Worlds* at the Sunday services, and report to us if they find any difficulty in getting copies? Heywood and Allen have them on Thursday afternoon before 4 o'clock, and every wholesale dealer should have them on Friday morning. To make the reports and announcements of service to the work in London, the workers there should see that the paper is extensively circulated. We do our utmost to help societies. Will members and officers alike help us in return?

"THE TWO WORLDS" THROUGH THE TRADE.—We learn from various sources that Newsagents find great difficulty in getting *The Two Worlds* from wholesale dealers, or profess to do so. Will our friends kindly keep pegging away at them to *make them* get it? Send us the name of the wholesale agent who says he "does not know it," or "cannot get it," and we "will know the reason why." Now is the time when *The Two Worlds* should sell well, if it were properly shown and pushed. We cannot afford large sums in advertisements to make it known. We must, therefore, look to our sympathisers everywhere to aid our work. No Sunday services should be held without *The Two Worlds* being offered for sale. Take it regularly, and get your friends to take it too.

THE SIGNS OF THE TIMES.—Spiritualism is receiving recognition, and its philosophy is being adopted on all sides. Ministers preach its thought, but do not acknowledge the "well" they draw from. Its facts are being used by novelists, and the public read with avidity the accounts of strange phenomena.

The spirit of reform is abroad. The churches are moving into line, and engaging in practical work for "the masses." Doctrinal points are being softened down, explained away, and the leaven of liberal and spiritual thought is leavening the whole. Practical work for human happiness, culture, and comfort, *this side the grave*, is the new rallying cry.

JUSTIFIED BY THE BIBLE.—General Booth defies anyone to point out any authorized doing of the Salvation Army not justified from the Bible. They have 2,700 societies and 8,000 officers, for the most part self-supporting, and the annual income is not less than £800,000. When will spiritualists support their cause to anything like the same extent?

It is possible to justify almost anything from the Bible. The Slave-holder, the Polygamist, the Celibate, the Teetotaler, the Drinker, the advocate of capital punishment and its foe alike, the shedder of blood and the man of peace, the Quaker and the Ritualist, the believer in hell and endless torment, the Universalist, the Trinitarian and the Unitarian, the believer in "conditional immortality" and the advocate of "natural immortality," the Baptist and the sprinkler, the denier of spiritual manifestations and the believer in spiritual phenomena, all seek support from, and can quote endlessly, texts of the Bible to justify their most divergent and antagonistic ideas and doings. Where then, are its infallible "standards?" Who shall decide? "Come let us reason together," and "let each one be fully persuaded in his own mind."

MR. T. H. OVERTON, of Jarrow, writes: "Perhaps it may interest you to know that your paper is placed in our Mechanics' Institute reading room every week." [We trust our friends in every town will follow this good example.]

MR. J. J. MORSE IN LONDON.—The Kensington and Notting Hill Spiritualist Association gave an opportunity to the London spiritualists of hearing and welcoming Mr. Morse, on his return from America, on Wednesday, the 4th inst., in the Victoria Hall, Archer Street, Bayswater, W. This most worthy lecturer delivered an eloquent and intellectual trance oration in an exceedingly fine manner, preceded by a heart-stirring invocation. The subject, "The Relation of Spiritualism to the Liberal Thought of To-day," was treated so well that the most profound attention was paid. It was a great treat, full of beneficial thoughts. Unfortunately the weather was exceedingly cold, and kept a number of his friends from attending. Mr. E. Dawson Rogers, chairman, introduced the speaker, giving a short but concise sketch of his life, and had infinite pleasure in greeting him once again in the great metropolis. The choir gave a surprisingly harmonizing effect, two anthems being rendered in good style. A pretty and well sung solo was given by Mr. J. Wisbey, from the "Creation." The meeting was very harmonious and enjoyable. We were pleased to notice among those present the secretary of the London Spiritual Alliance, and the Rev. and Mrs. Haweis. The lecturer spoke in kindly and appreciative terms of the choir, and also of our young and indefatigable secretary.

Mrs. HUDSON, of Pudsey, writes expressing her gratitude to Mrs. Metcalf, of Bradford, for benefit derived from her treatment. She had tried several medical men to no purpose, but is now feeling quite well.

During the past fifty years the pulpit has echoed the press, the rostrum and the stage, and the echo has generally come so far in the rear that it has sounded very much like the sigh of autumn winds in an unfrequented grave yard.—A. B. FRENCH.

A Correspondent asks: "Can you help a poor fellow out of the following difficulty: I have been reading about the flood and Noah's ark, and am much perplexed when I consider the dimensions given in the inspired book. If you could instruct me how to read the account given so that I could believe it, you would confer a great boon on me, as I much wish to believe all that is true. Is it necessary that I should be inspired before I am capable of understanding this wonderful account of this happy family, consisting of 3,266 beasts, 175,000 birds, 1,300 reptiles, and about 2,000,000 insects, shut up in the space given, 550ft. long, 91ft. 8in. wide, and 50ft. high?" [We are not good at conundrums, and "give it up."—E. W. W.]

THE NOTTINGHAM LYCEUM REPORT OF LAST WEEK.—[Mr. J. J. Ashworth writes complaining of the criticism made by the Lyceum reporter last week. We thought at the time the complaints should have been made to the conductors, personally, but as it was an "official" report we allowed it to be published. In the same way we think Mr. Ashworth should talk to the reporter, but as we published the one side we give as much of the other as we have room for.] "I fully admit that a little more than the proper amount of time has, of late, been given to 'calisthenics,' but there was no intention to continue doing so. We have a most remarkable old gentleman (over 80), active, energetic, and enthusiastic, Sergeant Twohy, whose profession has been the teaching of swimming, gymnastics, and military drill. He has had the honour of training most of our greatest officers, both of the army and navy.

He is deeply interested in the Lyceum, and offered his services, free. Knowing he might be removed, at any time, and anxious to obtain as much benefit as possible from his great experience, we have, perhaps, overstepped the line, and given, on one or two occasions, more time than we could spare, yet we have the fact that by far the greater majority of the members have appeared satisfied. All who saw the exercises yesterday will agree, I think, that our time has not been wasted. I have yet to see that those who so strongly object to the calisthenics are so much more anxious for 'spiritual food,' than are those who believe in the necessity of the development of the body as well as the mind. I have no fear but if our members were questioned, by the side of other Lyceums, as to the teachings of spiritualism, they would not take a back seat."—J. J. Ashworth, conductor.

We have received a good number of replies from secretaries in response to our request for statistics for our annual census, but there are some who have not supplied us with the desired particulars. We shall be thankful if they will do so *at once*. See *Passing Even's* last week for questions.

THE CHURCH OF THE SPIRIT: A SIGN OF THE TIMES.—For some time past the *Religio Philosophical Journal* has opened its columns to a discussion as to the desirability of union amongst thoughtful, earnest, and philosophical spiritualists. Many letters have been published, all indicating the growing desire for some method of rational, united, and organized action. We are pleased to note that in America as here this is rapidly becoming the question of the hour. Spiritualism is passing through a transition, and spiritualists are arousing to a sense of their responsibilities, out of which will grow the Church of the Spirit for the uplifting of humanity.

MAGGIE FOX RECANTS HER CONFESSION.—American papers contain accounts of an interview with Maggie Fox, in which she says her charges were false, in every particular; being in want, she was induced to confess herself a fraud, and to charge other mediums with imposture. She is reported to have said, "Would to God I could undo the injustice I did the cause of spiritualism." We do not attach much importance to this recantation, because we knew the confession was false; her mediumship and that of her sisters was too well tested years ago for her false swearing to have any weight with well-informed people; but we are curious to see what the English papers will say *now*. They gladly swallowed the bait when she foreswore herself, and talked glibly of fraud, etc. Will they be as eager to publish her recantation, now she wishes to put herself straight with the public? Not they!

ANOTHER NEW HALL.—The Walsall spiritualists have decided to build a hall for themselves, the foundation stones of which are to be laid on Monday next at 2 p.m. We congratulate our friends on their enterprise, and wish them success.

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.]

NOTICE TO AGENTS.—A secretary asks, "Are we compelled to take 25 or 50 copies of *The Two Worlds*? Why may we not have 35, 40, or intervening numbers?" So you may—any number you require, from 10 to 1,000. We shall be glad to increase your order, if only by one copy weekly. If our friends would try to get one new customer each week to become a regular reader, we should soon materially increase our circulation. Please try it. Terms to societies at the rate of 9d. per dozen.

A PLEA FOR UNION AND PROGRESS.—The following, which appeared in a recent *Religio-Philosophical Journal*, is so wise that we commend it to the thoughtful consideration of all lovers of the cause: "What will bring the 8,000,000 spiritualists in America into one compact body, whose energies of thought and will shall not be dissipated, and whose power for good shall be resistless? A step toward this would seem to be the concentration of thought and desire upon one object, and this object a very simple and attainable one—namely, the development and protection of mediumship, with conventions to secure the discussion and arranging of a universal platform. With this platform adopted in every town and village where spiritualists are found, a little band of even only three or four earnest, sensible, big-hearted men and women could be formed who would agree to give their united sympathy and aid to any developed mediums among them; to prevent them from misusing or overtaxing their gift; to throw around them the safeguards of their mental, moral, and social support; to assist cautiously in the development of any new mediumship that may appear; to restrain young mediums from going before the public before their powers are well defined and strong. If such little bands could be formed all over the country, with one common aim, they would be the nucleus for strong organizations in countless places where none now exist.

OUR CHRISTMAS NUMBER, besides containing a Christmas Eve story (and a true one) of thrilling interest, will give the statistics of the societies throughout the kingdom, the names and addresses of the secretaries of societies, of lyceums, of mediums and speakers; also advice to investigators; and will be a valuable number for reference as well as for distribution. We shall be happy to receive orders for additional copies.

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.

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