

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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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.

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SERVICES FOR SUNDAY, FEBRUARY 9, 1890

Accrington.—26, China St., Lyceum, at 10-30; at 2-30 and 6-30.
Ashington.—New Hall, at 5 p.m.
Bacup.—Meeting Room, Princess St., 2-30 and 6-30: Mrs. Wallis.
Barrow-in-Furness.—82, Cavendish St., at 6-30.
Batley Carr.—Town St., Lyceum, 10 and 2; 6-30: Mrs. Ingham.
Bailey.—Wellington Street, at 2-30 and 6: Miss Harrison.
Beeston.—Conservative Club, Town St., 2-30 and 6: Mrs. W. Stansfield.
Belper.—Jubilee Hall, at 10 and 2, Lyceum; at 10-30 and 6-30: Mr. Morse, and on Monday.
Bingley.—Wellington Street, 2-30 and 6: Mrs. Jarvis.
Birkenhead.—144, Price St., at 6-30. Thursday, at 7-30.
Birmingham.—Oozells Street Board School, at 6-30.
 Smethwick.—43, Hume Street, at 6-30: Mrs. Haughton. Wed., 8.
Bishop Auckland.—Temperance Hall, Gurney Villa, at 2 and 6-30.
Blackburn.—Old Grammar School (opposite St. Peter's Church), at 9-30, Lyceum; at 2-30 and 6-30: Mr. J. B. Tetlow.
Bolton.—Bridgeman Street Baths, at 2-30 and 6-30: Mrs. Rogers.
Bradford.—Walton St., Hall Lane, Wakefield Road, at 2-30 and 6: Mr. Fillingham.
 Otley Road, at 2-30 and 6: Mrs. Craven.
 Little Horton Lane, 1, Spicer St., 2-30 and 6: Miss Patefield.
 Milton Rooms, Westgate, 10, Lyceum; 2-30 and 6: Mr. Rowling.
 St. James's Lyceum, near St. James's Market, Lyceum, at 10; at 2-30 and 6-30: Mr. Parker.
 Ripley Street, Manchester Road, at 11, 2-30, and 6-30: Service of Song. Miss Bruce. Tuesday, at 8.
 Bankfoot.—Bentley's Yard, 2-30, 6: Mrs. Clough.
 Birk Street, Leeds Road, at 2-30 and 6.
 Bowling.—Harker St., 10-30, 2-30, 6: Mr. Whitehead. Wed., 7-30.
 Norton Gate, Manchester Road, at 2-30 and 6: Mrs. Metcalf and Mr. Bloomfield.
Brighouse.—Oddfellows' Hall, at 2-30 and 6: Mrs. Bailey.
Burnley.—Hammerton St., Lyceum, 9-30; 2-30, 6-30.
 Trafalgar Street, at 2-30 and 6-30: Mrs. Clegg.
 102, Padiham Rd., Developing Circles, Mondays, Thursdays, 7-30.
Burslem.—Colman's Rooms, Market, 2-45 and 6-30: Mr. Jackson.
Byker.—Back Wilfred Street, at 6-30: Mr. J. Clare.
Churwell.—Low Fold, at 2-30 and 6.
Cleckheaton.—Oddfellows' Hall, Lyceum, 9-30; 2-30, 6.
Colne.—Oloth Hall, Lyceum, at 10; 2-30 and 6-30: Mr. Swindlehurst.
Cowms.—Asquith Buildings, at 2-30 and 6: Mr. Hepworth.
Darwen.—Ch'rch Bank St., Lyceum, 9-30; 11, Circle; 2-30, 6-30: Mr. Plant.
Denholme.—6, Blue Hill, at 2-30 and 6.
Dewsbury.—Vulcan Rd., 2-30 and 6: Mr. Armitage.
Eccleshill.—Old Baptist Chapel, at 2-30 and 6-30: Mr. Campion.
Exeter.—Longbrook St. Chapel, at 10-45 and 6-45: Mrs. Hellier.
Felling.—Park Road, at 6-30: Mr. W. Westgarth.
Foleshill.—Edgewick, at 10-30, Lyceum; at 6-30.
Glasgow.—Bannockburn Hall, 36, Main St., 11-30, 6-30. Thursday, 8.
Halifax.—Winding Rd., 2-30, 6: Mr. G. Smith, and on Monday, 7-30.
Haswell Lane.—At Mr. Shields', at 6-30.
Heckmondwike.—Assembly Room, Thomas Street, at 10, 2-30 and 6. 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. J.W. Sutcliffe.
Huddersfield.—3, Brook Street, at 2-30 and 6-30: Mrs. Britten.
 Institute, John St., off Buxton Rd., 2-30 and 6: Mrs. Berry.
Idle.—2, Back Lane, Lyceum, at 2-30 and 6: Mr. T. Espley.
Jarrow.—Mechanics' Hall, at 6-30.
Keighley.—Lyceum, East Parade, at 2-30 and 6.
 Assembly Room, Brunswick St., at 2-30 and 6: Miss Walton.
Lancaster.—Athenaeum, St. Leonard's Gate, at 10-30, Lyceum; at 2-30 and 6-30: Mrs. Green.
Leeds.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2-30 and 6-30: Mr. Peel.
 Institute, 23, Cookridge St., at 2-30 and 6-30: Mrs. Butler.
Leicester.—Silver St., 2-30, Lyceum; 10-45 and 6-30: Mrs. Barnes.
Leigh.—Newton Street, at 2-30 and 6.
Liverpool.—Daulby Hall, Daulby St., London Rd., Lyceum, at 2-30; at 11 and 6-30: Mr. E. W. Wallis, and on Monday.
London.—Bethnal Green.—7, Cyprus Street, Globe Road: Wednesdays, at 8 prompt, Mr. Vango.
 Camberwell Rd., 102.—At 7. Wednesdays, at 8-30.
 Canning Town.—2, Bradley Street, Becton Road, at 7. Thursday, Private Séance.
Clapham 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: Mr. Wm. McKenzie, "Phrenology." Heads examined.
Euston Road, 195.—Monday, at 8, Séance, Mrs. Hawkins.
Forest Hill.—23, Devonshire Road, at 7.
Holborn.—Mr. Coffin's, 13, Kingsgate St.: Wed., 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): at 10-45, Mr. A. M. Rodger, "Oliver Cromwell;" at 3-30, Bible Class; at 6-45, Mr. Drake. Tuesday, at 8-30, Developing Circle. Wednesday, at 8-30, Social Meeting.
Marylebone.—24, Harcourt St., at 10-30 for 11, Addresses and Clairvoyance; at 3, Lyceum; at 7, Mr. U. W. Goddard, "Unity." Monday, Music, songs, and dancing. Tuesdays, 11 to 6, attendance is given to answer questions in Physical and Psychological problems. Wednesday, at 8, Séance. Mr. Dale, Friday evenings.
Mill End.—Assembly Rooms, Beaumont St., at 7: Miss Marsh.
Notting Hill.—124, Portobello Road: Tuesdays, at 8, Mr. Towns.
Notting Hill Gate.—9, Bedford Gardens, Silver St., at 11, Mr. Hopcroft; on "Mediumship;" at 3, Lyceum; at 7, Mr. A. M.

Rodger. Choir Practice at 68, Cornwall Rd., Bayswater, Thursdays, at 8.
Peckham.—Winchester Hall, 33, High Street, at 11-15, Mr. W. E. Walker; at 3, Lyceum; at 6-30, Mrs. Stanley, Address; at 8-15, Members' Circle, Mr. W. E. Walker, Trance and Clairvoyant.
Stepney.—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday, at 8.
Stratford.—Workman's Hall, West Ham Lane, E., at 7: Miss Keeves. Lyceum at 3.
Longton.—Coffee Tavern, Stafford St., at 6-30: Mr. J. Macdonald, and on Monday.
Macclesfield.—Cumberland Street, Lyceum, at 10-30; at 2-30 and 6-30.
Manchester.—Temperance Hall, Tipping Street, Lyceum; at 2-45, 6-30: Miss Walker.
 Collyhurst Road, at 2-30 and 6-30: Mrs. Smith.
Mexborough.—Ridgills' Rooms, at 2-30 and 6.
Middlesbrough.—Spiritual Hall, Newport Road, Lyceum, at 2; at 10-45 and 6-30.
 Granville Rooms, Newport Road, at 10-30 and 6-30.
Morley.—Mission Room, Church St., at 2-30 and 6: Mr. H. Crossley.
Nelson.—Spiritual Rooms, Leeds Rd., 2-30 and 6-30.
Newcastle-on-Tyne.—20, Nelson St., 2-15, Lyceum; at 6-30, Mr. W. V. Wyldes, and on Monday.
North Shields.—6, Camden St., Lyceum, 2-30; 6-15: Mr. R. Grice.
 41, Borough Rd., at 6-30: Mr. W. Henry.
Northampton.—Lodge Room, Temperance Hall, at 2-30 and 6-30: Mr. Veitch.
Nottingham.—Morley House, Shakespeare Street, Lyceum, at 2-30; at 10-45 and 6-30: Mrs. Groom.
Oldham.—Temple, off Union St., Lyceum, at 9-45 and 2; at 2-30 and 6-30: Mrs. Gregg.
Openshaw.—Mechanics', Pottery Lane, Lyceum, at 9-15 and 2; at 10-30 and 6.
Parkgate.—Bear Tree Rd., 10-30, Lyceum; 6-30: Mr. S. Featherstone.
Pendleton.—Cobden St. (close to the Co-op. Hall), Lyceum, at 9-30 and 1-30; at 2-45 and 6-30: Mrs. Stansfield.
Plymouth.—Notte Street, at 11 and 6-30: Mr. Leeder, Clairvoyant.
Rawtenstall.—At 10-30, Lyceum; at 2-30 and 6: Mrs. Best.
Rochdale.—Regent Hall, at 2-30 and 6: Mr. Newell. Wednesday, at 7-30, Public Circles.
 Michael St., Lyceum, 10 and 1-30; 3, 6-30. Tuesday, 7-45, Circle.
Salford.—Spiritual Temple, Southport Street, Cross Lane, Lyceum, at 10 and 2; 3 and 6-30, Mr. Jos. Moorey. Wednesday, at 7-45.
Saltash.—Mr. Willscroft's, 24, Fore Street, at 6-30.
Scholes.—Mr. J. Rhodes', 33, New Brighton St., 2-30, 6: Mrs. Wrightson.
Sheffield.—Cocoa House, 175, Pond Street, at 7.
 Central Board School, Orchard Lane, at 2-30 and 6-30.
Shipley.—Liberal Club, at 2-30 and 6: Mrs. Hargreaves.
Skelmanthorpe.—Board School, 2-30 and 6.
Slaithwaite.—Laith Lane, at 2-30 and 6: Mr. Johnson. Anniversary.
South Shields.—19, Cambridge St., Lyceum, at 2-30; at 11 and 6: Mr. J. G. Grey. Wed., at 7-30. Developing on Fridays, at 7-30.
Sowerby Bridge.—Hollins Lane, Lyceum, at 10-30 and 2-15; at 6-30: Mr. A. D. Wilson.
Station Town.—14, Acolom Street, at 2 and 6.
Stockport.—Hall, 26, Wellington Rd., South, 2-30, 6-30: Mr. Runacre. Members' Circle, Mon., 7-30. Public Circle, Thursday, 7-30.
Stockton.—21, Dovecot Street, at 6-30.
Stonehouse.—Corpus Christi Chapel, Union Place, at 11 and 6-30.
Sunderland.—Centre House, High St., W., 10-30, Committee; at 2-30, Lyceum; at 6-30: Mr. McKeller.
Monkwearmouth.—3, Ravensworth Terrace, at 6: Mr. Forrester.
Tunstall.—13, Rathbone Street, at 6-30.
Tyldesley.—Spiritual Institute, Elliot St., at 2-30 and 6.
Tyne Dock.—Exchange Buildings, at 11, Mr. Corry, "Reincarnation;" at 2-30, Lyceum; at 6: Mr. Kempster.
Walsall.—Exchange Rooms, High St., Lyceum, at 10; at 2-30 and 6-30.
Westhoughton.—Wingates, Lyceum, at 10-30; at 2-30 and 6-30.
West Pelton.—Co-operative Hall, Lyceum, at 10-30; at 2 and 6-30.
West Vale.—Green Lane, at 2-30 and 6.
Whitworth.—Reform Club, Spring Cottages, 2-30 and 6: Mrs. Stair.
Wibsey.—Hardy St., at 2-30 and 6: Mesdames Ellis and Roberts.
Willington.—Albert Hall, at 6-30.
Wisbech.—Lecture Room, Public Hall, at 11 and 6-45: Mr. Oswin.
Woodhouse.—Talbot Buildings, Station Road, at 6-30.
Yeadon.—Town Side, at 2-30 and 6: Mr. Hopwood.

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THE ROSTRUM.

THREE LEAVES IN THE HISTORY OF CHRISTIAN CIVILIZATION.

No. 1.

It is a constant theme of self-glorifying congratulation among orthodox ministers, to cite the marvellous progress in arts, sciences, and material prosperity wherever the Christian religion holds leading sway, and especially what a wonderful lever Christianity has been in lifting woman to her present high position out of the degradation and bondage that was her lot under pagan rule.

England and America are the two Christian nations *par excellence*, and here woman should shine in undimmed lustre in her elevated position; and not alone, surely, in the homes where plenty rules, but in the humblest dwellings of those having equal heritage in the kingdom of the humble Nazarene. In a recent report, Mrs. L. M. Barry, one of fifty men and women workers sent abroad by the Scripps Newspaper League to examine into the status of working people abroad, thus writes of the condition of women workers in England:—

"From Birmingham I went fifteen miles to Dudley, or what is known as the Black Country, and it is rightly named, both in the appearance and condition of its people; a blacker, more dreary life could not be conceived. It is the property of Lord Dudley. The ill-fated Johnstown of Pennsylvania, did not present a more pitiful appearance after its fearful disaster than does this landed property of a lord—land robbed of its God-given treasures, and gone to swell the coffers of those who fail to be thankful for the gift. Homes—no, that is not the proper name—the broken, tumble-down, unsafe hovels in which the poor people live, are a mockery on the sacred name of home. The country is divided into little hamlets. A description of one of these will suffice for all.

"Thibbett's Gardens is a miserable, grimy, dirty patch, with little hovels built along its one foul-smelling street, over which all sewage matter from roof and kitchen has cut little ditches. At the back of every dwelling, and included as a part of the rent, is a forge with fireplace sufficient for one or more anvils. Here the women and children of this poverty-stricken locality stand day after day, until months roll into years, and years into a lifetime, swinging hammer and tongs, welding into every nail and every link of chain, their health and happiness. The doleful sound of hammer and anvil used by the mothers, is welded into nerve and fibre of the unborn babe, and after its birth it is lulled to sleep by the same mournful cadence, as its little body rests on the big bellows, or swings in the rude cradle that hangs from the rafters. Nails, such as are used in the bottoms of ships, hobnails for heels and soles of shoes, and chains of different sizes, are made by these women, some of whom are over sixty years old.

"The iron rod is brought from the factories in coils, and the women have to straighten it out preparatory to using. They get one hundred and twelve pounds at one batch. They are allowed eight pounds for waste, and must be accountable for the balance.

"Chainmakers, by working steadily, make eighteen pence per day. The rent of a house of two rooms, with forge and two anvils, is 2s. 9d. per week. One good woman, of whom the clergyman, who accompanied us, spoke very highly, said, she had lived in one house and worked at one forge for seventeen years, and in that time no repairs had been made except such as were paid for out of her own earnings. The husbands and fathers of these chain and nail making women are miners, working for such a miserable pittance that it is absolutely necessary for the mother, wife and daughter to live this cruel life.

"Stepping into smoky, dreary London, we see full as much misery of another description, for in one was the hopelessness of work, unremunerative toil, while in the other was the despairing cry of the unemployed. London has 196,000 paupers, and many of them would gladly take work if it could be had."

Let the reader, holding this horrible picture of human misery and degradation, step into, say, Exeter Hall, thronged with well-to-do people of this highly-favoured Christian land, and listen to the glib-tongued elocutionary periods of sleek-faced ministers, telling what the Lord has done for their nation's glory and profit; how he has blessed them with overflowing abundance of all good things, in their homes and churches, and in all their surroundings. And now, cast eyes on the heartrending degradation and slavish condition of their tortured sisters in that near-by disgraceful blot on their Christian civilization, the "black country!" Not a thought given to the direful wrong inflicted on these women and children, doomed from the cradle to lives of hopeless, pitiless drudgery, with not one gleam of sunny recreation or healthful rest in all that terrible round of ceaseless toil to the grave, that a titled idler, with a robber's clutch on the land, may live in luxury on the toll levied on their earnings.

Is it not the veriest mockery to prate of being followers of the Great Teacher whose whole mission on earth was to proclaim the Brotherhood of man and Fatherhood of God, and whose doctrine of religion was simply doing good? What of the uplifting power of England's Christianity in elevating woman out of the deep slough of cruel bondage in pagan lands? Can any heathen country show womanhood more degraded, more cruelly enslaved, in more of pitiless suffering, more of absolutely hopeless misery? . . . *Religio-Philosophical Journal.*

No. 2.

CHOICE SPECIMEN OF MODERN CHRISTIAN PREACHING.

THE REV. JOHN M'NEILL IN NEWCASTLE.

A vast congregation assembled, at the end of last year, in the Town Hall of Newcastle, to hear the Rev. John M'Neill, of Regent Square Presbyterian Church, London. There were mayors and ex-mayors, councillors and justices of the peace, ministers, and members of all denominations, occupying the whole available accommodation in this, the largest place of meeting in the city. The assemblage would number about 3,000 people, and the occasion of this gathering was to hear the famous preacher; but the purpose of his coming was to help the Rev. Robert Stewart, M.A., in his efforts to clear off the remaining debt upon the Durham Road Presbyterian Church, Gateshead. The congregation having built a new church years ago, and paid off £5,000 of the cost, a decision was come to by the minister and his congregation to clear off the remainder in two years. Mr. Stewart took as his obligation £1,000, and the church the remaining £1,600. The minister hit upon the happy idea of bringing the "Scotch Spurgeon" on his first visit to Newcastle; and fortunate it was that he took the precaution of making it a ticket meeting, for otherwise there would have been a

terrible crowd, as thousands of applications had to be refused. The meeting had been singing hymns for half-an-hour before the opening of the proceedings, and thereafter the service was conducted by Mr. M'Neill. He had come to the years of manhood before studying for the ministry, and his ordination took place in Edinburgh only three years ago. The preacher who thus early received a call from the leading Presbyterian Church in England is thirty-five years of age, and his West country birth is quite distinguishable from his accent. His reading of the 15th Chap. of the 1st Corinthians was elucidated by a running commentary, in which his use of everyday speech seemed to give quite a forcible interpretation. "Trot out the corpse," "Of the dirt, dirty," and such like phrases caused a ripple of amusement in the hall. He made a good-humoured appeal for the collection after he was through with his discourse, remarking by the way that he thought the new church set off that part of the town, and it needed setting off. Then he asked the people if they could now get through as much coughing as would do for the next forty minutes. He preached from the 21st chapter of John's Gospel: "After these things, Jesus showed himself again." The preacher commenced with, "What is inspiration? I don't know, and you can't tell me, so we had better let it drop. I went four years to the divinity hall, and they did not tell me. If they knew, it wasn't fair, for I paid for it. The writing of this 21st chapter of John was an illustration. Why was this gospel written four times? We have a saying that a good story is none the worse of being twice told. I don't believe it. It is worse the second time; it is utterly mangled the third time, and its own father would not know it the fourth time. There are people on the earth who can't tell a thing as it happened, they must touch it up here and there. Why did the apostles run that risk? I have a great sympathy with the professor who said, in regard to the harmoniousness and squareness of the different narratives, that he was tired of making four men agree who never differed. Each storyteller told it from his own point of view, and John's was the essential, of that man that worked in the carpenter's shop at Nazareth. The last link of my chain is this—it is not wasted on you like those cockneys amongst whom I am compelled to live—that with which all connected with His divinity stands or falls—the resurrection from the dead. Everything depended upon that last and most stupendous of the miracles. 'After these things Jesus showed himself again.' I quite know there are people here very likely who say, 'Oh, well, preacher, it seems to have been a great affair to more Johns than one.' I quite believe it; you are not troubled about the resurrection, oh, no! but it would be a good thing for you if you were. You are born with a big faith, and a wide throat to bolt the whole creed, but digest none of it." Referring to Simon Peter, the preacher said he was better with the oar than the sword; but Christ made no mistake in the rough, bluff, rude, headstrong Simon Peter, the fisherman, to be first of all a disciple, and then an apostle of His great cause. "The Lord send to His church in Newcastle a good score of Simon Peters, clerical and lay! I don't think you have got them—they are desperately scarce. The Church is overloaded with deck hamper of awfully wise men, who find fault when you propose to speak, and when they speak themselves can do nothing but move amendments 'to the foregoing resolution.' They are not only in Presbyterianism, mind you, although it has a kind of genius to produce them—they are all around. We are fairly paralyzed by Mr. Calmsough, Mr. Worldly Wiseman. A glorious thing was prudence; but look here, you cautious young fellows, and fellows not so young, who go about and say, 'I am not a talking man; I am not a prominent man; I do things in a quiet way.' Yes, very qu-i-et way, indeed. Three grains of Simon Peter at his worst would be the making of you. The great day may prove your pretence—your white-faced shivering cowardice. There are far too many men, to use a railway illustration, ready with the brake. There is no motive power in the brake, is there? It is all very well when shooting down a hill; but when you have to bring a dead, damned world up to Christ at the mercy seat, brakes off, and 120lb. to the square inch, we need divine power, and Simon Peter is the man for it. I have no objection to the applause; Simon Peter deserves it, although it is late. Commentators, please note. Now I think I will let him go." Waiting for the second coming of Christ was the next lesson from the texts. "I don't know," he said, "anything with greater leverage to lift up this sodden, sunken, plodding, humdrum life of ours than that Christ is coming back—

"A little time, but oh, how long it seems—
My Jesus, come!
Surpass the rapture of my sweetest dreams,
And take me home."

At the conclusion of the sermon Mr. M'Neill stopped the applause, and told them to make it in the jingle of the coin for the collection. The service was closed with a doxology and benediction.

The collection, we are informed by the secretary (Mr. McQueen), amounted to £105 15s. 9d.

[NOTE BY ED. T. W.—The spiritualists are often reproached for what is called "lack of reverence" for the Bible and sacred subjects. When they indulge in such "cheap John," or clown and harlequin talk as the above, they may well merit pious people's rebukes.]

AS A CONTRAST BY AN INFIDEL

to the above we beg most earnestly to call attention to the contrast which the following paragraph affords—first to the *Christian* scenes of poverty, and *the means* by which royal pomp, aristocratic show, and mercantile princedom, is coined out of the blood and bones of the poor, and next to the balderdash talked by a Christian revivalist, to worm out money for Christian purposes, with the teachings of a NOBLE INFIDEL, one, who does not believe in any theology but that of doing good, we say "read, mark, learn, and inwardly digest," the following:—

No. 3.

COLONEL ROBERT INGERSOLL ON CRIME.

"Colonel Robert Ingersoll, America's famous lawyer and orator, better known perhaps as the advocate of 'free thought,' delivered an address last month, to a crowded audience of the New York Bar Association. His discourse, which was entitled 'Crimes against Criminals,' proved to be an extremely eloquent plea for a more human treatment of criminals. They should be treated, he urged, as beings mentally deformed. Even the worst of criminals should not be prisoners in the ordinary sense of the word, but should be sequestered, in order that, like lunatics, they might be kept from doing harm to themselves or the community at large. The others were capable of being reformed, and they could be cured by kindness. While in prison they should be put to useful work, for which they should be paid wages, receivable on regaining their liberty. Then when they left prison they would be in a position to resume the battle of life free from the temptations to return to crime to which such unhappy beings were now exposed. The orator, in concluding a stirring speech, claimed that the CHIEF CAUSE OF CRIME WAS POVERTY, and that one of the principal causes of poverty was the bad land system, which, by putting the land into the hands of a comparatively few people, and creating a privileged class, lessened the number of homes."—*Manchester Guardian*.

THE MYSTERY OF THE POSTERN GATE.

CHAPTER VI.

WE closed the last chapter with the expression of Constance Kalozy's secret determination, uttered to no one but herself, but still registered as her fixed purpose, that she would neither rest by day or night until she had solved *the mystery of that postern gate*. And what then was the mystery to which Constance, so practically devoted to the cares of her poor household, and so constantly engaged in ministering to their comfort, was resolved to devote herself? To explain this we must ask the reader to picture to himself once more the dried-up moat, the old drawbridge that crossed it, now used only as a foot-way to the great central gate, and the mass of embattled stone buildings that stretched away on either side. On the right the dilapidation was complete. On the left still remained what had once been a splendid hall and suite of rooms, now dismantled and bare, and these led into the court-yard with ruins, ruins on every side, in every variety of picturesque, fallen, and ivy-covered dilapidation. Crossing one angle of this court-yard the explorer arrived at an opposite section of buildings, some portion of which were in tolerable repair. A narrow pathway ran along one side of the court, and led to an entrance once devoted to domestic purposes, but now more frequently used by the family, than the gloomy passage and halls of the front part of the castle. Passing through this second entrance, and pursuing the path, which at each step became more difficult and overgrown with brambles and weeds, the explorer arrived at a curious indenture of the outer walls forming a sort of square angle, on one side of which was a low, heavily-clamped postern door. The

place was difficult to find, and without the purpose of visiting it, the angle and the door within it might have escaped notice, by nine out of ten pilgrims traversing the walls. Within the castle, the various passages and turnings that terminated in this gate were as many and complicated as if the builder had designed them for a maze. Constance remembered that her first visit to the castle was at this postern gate. Still, the obscurity of the passages, and their intricate windings, would have deterred her from ever trying to seek it, had she not been again and again summoned to the spot by an unmistakable signal from without. This consisted in nine low but distinct knocks, given in *three threes*, just as her father had instructed her to give when first visiting her uncle.

From her earliest residence in that house, through a period of several months these signal knocks were continually being sounded on the postern gate. They never came unless Constance was alone, and they were repeated, until, following the sounds, they guided her to the door. Unlike any other of the castle fastenings, the latch and bolts which secured the inside were new and easily opened, —but when the young portress with eager haste would unfasten the gate, not a living creature was to be seen. In vain Constance had searched the bushes, brambles, and every nook and corner where the invisible disturber might be hidden. All her efforts to discover the source of these signal knocks were to no purpose. Nothing, in short, afforded her the least clue to their source. The fact that the knocks were in *threes*, thus singularly duplicating the instructions her dead father had given her, seemed to imply that they were produced by an *intelligent* agent, and not an accidental one, and though Constance was as little tinged with superstition as any young person of her age and time, she could not shake off the impression that these sounds emanated from some occult power. She had heard (and who in any age or country has not?) of invisible beings knocking for re-admission into the homes and scenes of earth they had once inhabited, of “airy voices that syllabled men’s names,” and forms that reflected the images of those the world called *dead*. What so probable, she thought, as that some former dweller of this ancient castle might be drawn hither by the mysterious links of earthly love or memory—perhaps even her own early struggles and crushed aspirations might have won the protecting care and guidance of the spirits of just men made perfect and free from the trammels of earth. Such speculations as these had filled the mind of the fair chatelaine until she had almost persuaded herself they were realities, and she had even grown to love as she listened to those mystic knockings, and determined within herself some day she would summon courage to speak to them, and see if she could not obtain some signal response.

There was still another subject of interest connected with that postern gate. From the very first time when she herself had knocked upon it, and her grim Uncle Paul had opened and shut it, she had noticed faint sounds as of a sweet-toned bell chiming. Since she had grown to be so familiar with this postern, and had so often opened and closed it in answer to the invisible knocker, she had proved to her satisfaction that those bell-like detonations were either attached to, or communicated with, the gate. They never failed to sound, and that too in varying numbers, for she had counted as many as eight, nine, and one occasion twelve concussions.

The fact that some number of sounds attended the shutting as well as the opening of the door convinced her that there were springs connected somewhere with an invisible bell or clock, the machinery of which was operated upon by the movement of the gate. It was whilst she was one day curiously searching around the walls, and in and out nooks that abounded in the passages leading to this gate, that Constance discovered in a dark angle or turn in the passage leading to the postern a very indistinct and faded representation of a large clock, some seven feet high by three across. At first the explorer thought it was a real clock, and jumped to the conclusion that she had discovered the secret of the chiming sounds, but on examining this object, by the aid of a lamp, more closely, she found the clock was simply a painting—dial plate, hands, and all, being apparently a portion of the solid wall. As an offset to this opinion, and as if still more to deepen her perplexity, Constance was at last convinced that the hands on the dial *did move*, and although they were not raised by a hair’s depth from the wall, some unknown cause *did move*

them, and, so far, prove their connexion with the postern gate as to invariably point to the same number on the dial as had sounded at the gates, and thus it was that Constance Kalozy had determined that she would neither rest day or night until she had found a clue to the entire mystery. Her only difficulty at present was, that the sounds of the bell and the motion of the clock-hands were clearly mechanical, but, as to the knockings, no reasoning could ever resolve them into any other source than that of being caused by some *intelligent* operator. So deeply infatuated had the lonely girl become with this little problem of hers, that she had trained the only poor pensioner her humble means would allow her to help, to come for his weekly dole to that postern gate. The road to the castle did not terminate there, but led on, over the hills beyond, to another small mountain town. On one occasion, during a pelting storm, Constance, on returning home, was attracted by the sound of a violin, which her finely organized ear at once detected as being touched by a master hand. Looking around for the performer she was shocked to perceive in him an aged, blind man, led by a little dog, at the end of a string. To invite the poor wanderer in, and give both the dog and his master such fare as her larder afforded, was the immediate impulse of the tender-hearted Constance, especially when she remembered how the father of her own beloved Rudolph, Herr Müller, was blind also, and how she had heard of his long rambles, guided only by his faithful little dog. Of course, she had to hear the blind man’s story, and learn how he had seen better days, and at one time played in the orchestra of the Prague theatre. Having the misfortune to lose his sight in a fire, which consumed his dwelling and all he possessed, he had been given a shelter in the house of his only son, but, as this son was a very poor and ill-paid post-office clerk, and had a sick wife and large family, the good old violinist thought it no degradation to wander off sometimes to distant towns and villages where his relationship to his son would not be known, and support himself on his way by the exercise of his art. Constance did not learn all this on the first interview; but her delight at hearing the sweet and artistic sounds produced by the aged musician, was only to be equalled by her sympathy for his helplessness and patience. In time she invited her new friend, as she termed him, to visit the castle once a week. On these occasions the generous Constance, well-pleased Baron Fritz, the poor, peevish mother, and the delighted children were the auditors. Old Anna, the cleaner, was always to be seen lurking in the background; and when the blind musician struck up one of the merry Bohemian dance tunes, that set Franz and Ella spinning round the vast hall with very shouts of glee, old Anna, seizing the great watch-dog by his fore paws, would make him join her in grotesque gambols to the joyous rhythm, and Constance, like an embodied sylph, would spin round and round before the flying children. Even poor little Nix, the patient mongrel guide of the blind musician, would drop his basket at his master’s feet and join the graceful dancers, capering around them with obvious but subdued enjoyment of the pleasant scene.

It might have been difficult to say which of this strangely assorted party most keenly rejoiced in these weekly gatherings. The hearty welcome, and still heartier meal, no less than the generous *douceur* which always closed his visit, sent the old musician away full of renewed life and thankfulness, sentiments amply shared by his four-footed friend, and not less surely felt by the lonely dwellers of the castle.

Removed now from the gossip of the town, and their newly-acquired rank drawing the inevitable line of caste between themselves and their former familiars, the poor family were even more desolate and alone in their baronial state, than when they dwelt in the humble cottage as mere shopkeepers.

And this poor blind pensioner it was that Constance had instructed to come each week to the postern-gate, and by a signal knock of his own, and a strain from his delightful violin, Constance felt as if such a summons from the world of which she was a part would do something, at least, to break the spell of mystery that connected itself with that postern-gate.

We have said that the new Baron (our Fritz of old) had taken a strange delight in frequenting the tower chamber, in which there was good reason to suppose the former lord of the castle had spent the principal part of his time, and from whence, popular rumour alleged, those sights and sounds had been witnessed by the neighbouring foresters,

which had stamped the place with the evil name of "The Wizard's Tower."

It was on a certain summer evening that Constance, who had not visited this weird spot for nearly a week, now deemed it her duty in her capacity of housekeeper and "maid of all work," to ascend the stairs, broom and duster in hand, for the purpose of—what good housewives call—"putting things to rights." Old Anna had finished her day's work and gone home. Fritz, after consultation with his dear confidante and sister, had resolved to make another visit to Prague, and once more consult with Herr Müller on the unaccountable silence of Rudolph, who had now been absent for nearly the appointed two years. Fritz had promised his sister not to remain away more than three or four days, although she affectionately urged him to make the most of his brief season of respite from his incessant garden and field work, and stay if he felt disposed for at least a week. Taking advantage then of the "master's" absence, Constance, "on household cares intent," ventured with eyes somewhat more distended than usual, and a sort of awe-struck look on her beautiful sad face, to peer into the wizard's retreat, with a view of plying her task if all was well within. All was well, and indeed the scene was such an inviting one, that the timid visitor not only boldly advanced into the chamber, but actually seated herself in the chair (the best one in the house) which Constance, in her thoughtful care, had provided for her brother.

Without looking round the room, she fixed her eyes with a sentiment of deep and restful enjoyment on the grand gothic window, through which she could look out upon the vast ranges of forest, the towering hills sloping down to rich meadows and peaceful valleys, all illumined by the gold and crimson hues of the brilliant setting sun. How long she sat contemplating this lovely landscape she never knew. It was only when the lustrous skies assumed deeper lines of crimson and purple, and the fading light began to curtain the face of Nature with a veil of glittering mist and thickening shadow, that Constance started from her dreamy reverie and began to recollect herself and the purpose that had brought her there. She was on the point of rising to quit the tower, and defer her work till the next day, when her eyes fell on an open portfolio on the table, on which lay a bundle of papers, apparently in MS., inscribed on the outside leaf in a bold, clear hand, with the words—

CONFESSIONS OF A LOST SOUL.

For the space of nearly five minutes Constance stood, with eyes fixed and a motionless form, gazing on this inscription. What thoughts passed through her mind, or what unseen but potential influences shaped her purposes, may never be known; enough that she suddenly rose, turned from the table, and left the room, carefully closing the door behind her. For the next two hours the faithful and unselfish Constance devoted herself to preparing and serving the evening meal for her mother and the children. When this service was rendered, she tenderly assisted the mother to her room, smoothed her pillow, folded the clothes carefully around her, saw the children each to their little nests, and with loving caresses bade her three charges good night. She then proceeded to trim two lamps, one she lighted, the other she kept in reserve; and then, with a firm step and undaunted mien, she made her way up the steep tower steps, seated herself again in her brother's chair, and, placing her lamps in position, took up the roll of MS. from the portfolio, and commenced to read—

"THE CONFESSIONS OF A LOST SOUL."

(To be continued.)

WHOSE IS THE HAND?

An infant spirit clothed in human kind
Asleep unconscious on its mother's breast,
Mysterious offspring of two lives combined,
By guardian angels tenderly caressed:
And yet it seems that oft the demon pain
Would break the thread and send thee home again.
Whose is the hand that holds the chastening rod?
It cannot be that curses come from God.

The Lord is good; our Father kind and true
Loves with a fulness of which none can tell:
Could we more lofty climb the landscape view
Our souls would cry, "He doeth all things well."
'Tis ours to work, Thy laws we must obey,
And each one do his duty day by day:
Ours is the hand that makes the angels weep,
For if corruption's sown so shall we reap.

We know not what we do. Father, forgive!
Guard by Thy power and lead us in the right,
That we may know ourselves and always live
With Nature as our guide and God our light;
From height to height and higher still to rise,
Till truth triumphant lives and error dies;
And over all Thy glorious sun shall shine
With healing in its beams, the Hand Divine.

Life is not all in this frail casket clay;
Eternal numbers never ending roll;
We are not then the creatures of a day,
For thou can'st never die, immortal soul.
On that bright shore, when free from earthly care,
With joyous yearning still that we may share
With those we leave behind; expectant band
Journeying together to the better land.

For they can visit yet this lower sphere,
And talk with us of days long since gone by,
Of loved ones anchored safe, and words of cheer,
Of death abolished and of heaven drawn nigh.
The veil is rent, the gate is open wide,
A mighty throng they come from yonder side;
And shouts of glorious victory rend the air,
The hand of God is here and God is there.

—J. P. Dudley, Sheffield.

MR. SIMS REEVES A SPIRITUALIST.

THAT Mr. Sims Reeves should be a spiritualist will surprise no one who is acquainted with the fact that numbers of distinguished vocalists, actors, and artists are firm believers in spiritualism; that the impressionable artistic temperament is favourable to spiritual or magnetic influx; and that not a few gifted persons of this kind are conscious of, and grateful for, the power and strength they receive from friends and controls in the unseen world.

Mr. Sims Reeves has recently published his "Life and Recollections, written by Himself," the ninth edition of which now lies before us. The third chapter is headed "An Astral Double," and relates how he became acquainted with a young man named Wellington Manning, a clerk in a merchant's office, and the possessor of so fine a voice that he recommended him to cultivate it for the stage, and predicted for him a brilliant future. But Manning had a strong presentiment that he should die young, and mentioned that his father, grandfather, and indeed all the elder sons in the family had died at the same hour, on the same day of the month, nearly at seven p.m., on the first of March. Mr. Reeves procured for him an engagement at Drury Lane, where he was to appear as Belcore in *L'Elisir d'Amore*. The two men parted at the stage door of the theatre, after the final rehearsal of the opera, and thus the narrative proceeds:—

"Two hours later I drove across Westminster Bridge on my way to Drury Lane. My carriage was bowling at a good pace down Parliament Street, when the friend who was with me, touching my arm, said 'There goes Wellington Manning!' I looked in the same direction indicated, and there before us, closely wrapped up and walking quickly, I saw that young friend. As I was lowering the window to ask Manning if he would accept a lift to the theatre, the Abbey clock struck seven. I just looked at my watch to time it, and opened the carriage door. But nowhere could we see Manning. This was the more strange, as at that particular place, there was no entrance or narrow way into which he disappeared. Turning to the coachman, I said, 'Did you see Mr. Manning?' 'Yes, sir, but he went all of a second, directly I saw him, and I don't know where he got to.' The pitiless wind caused me to close the door abruptly, forgetting all but the intense cold, which would not be forgotten.

"Some little thing or another is always wanted on a first night, and having made two or three calls to repair these omissions, we arrived at the stage entrance of old Drury. 'Send for the understudy, Lucraft, at once,' the manager was saying as I entered and passed through the narrow hall. He met me and said, 'Poor Manning has just died suddenly.' 'What!' I cried, horror stricken, 'Manning dead?' 'Yes, he died at home half an hour ago.' 'Exactly at seven o'clock, sir,' said the messenger who had brought the sad news. 'I heard the clock in St. John's Wood Barracks strike, just as he expired.'

"And I suddenly recollected that this was the first day of March!"

If Mr. Sims Reeves had been the only one to see the apparition, it might have been set down as an ocular illusion, or as a mental hallucination, by those who deny the possi-

bility of such appearances; but such a theory is completely knocked on the head by the fact that the wraith was observed not only by the two occupants of the carriage, but by the coachman on the box; all three of them credible witnesses, it may be fairly presumed.

SPIRITUAL FRAGMENTS.

"Gather them up."

LETTER FROM MONTREAL, CANADA.

[GLAD TIDINGS from our esteemed Scotch friend and fellow worker, Mr. G. Walrond, of Glasgow.]

To the Editor of the "*Religio-Philosophical Journal*."

Since the arrival of Mr. George Walrond, a trance lecturer and clairvoyant from Great Britain, the interest in spiritualism here has considerably increased. Many new faces greet us at the Temple, among whom are a number of sceptics and investigators. The subjects chosen by the guides of Mr. Walrond have been most appropriate, and have riveted the attention of the audience on each occasion.

Last evening the subject was "The Aspects of Spiritualism." The discourse was replete throughout with good sound argument, and delivered as it was with impressiveness and earnestness, it had a marked effect on the audience.

Many questions put, at the end of the lecture, were answered by the guides in a satisfactory and convincing manner. Four complete descriptions of spirits concluded the service. Christian and surnames were given in full, and the spirits fully identified by the persons concerned. Those who have been favoured with a private séance with Mr. Walrond testify to the remarkable faculties which are displayed by the controls through his organism. During an experience of more than twenty-five years in spiritualism, I have never received more convincing proofs of spirit return than I have through the mediumship of Mr. Walrond.

FRED Y. C. HILL, Pres.

MYSTERIOUSLY CURED.

JACOB C. ZABRISKIE, for over six years a paralytic, suddenly recovered the use of his limbs on the night before Thanksgiving Day, and is now practically a well man. Zabriskie was for twenty years in the employ of the Manhattan Gas Company, and for many years superintendent of their works in New York. He went up to St. Louis and built the Laclede Gas Works, and was superintendent up to about six years ago. In 1882 he was in Jersey City, when he was stricken with paralysis, first in his left arm, and then it extended to the left leg, and he was brought home perfectly helpless. He has been bedridden ever since, the family subsisting on the proceeds of a little confectionery store kept by his wife. On the night before Thanksgiving Day he says he had a dream that he had recovered, and he woke up. He was surprised to find that he could move his hands and feet. He got out of bed and procured a drink of water without arousing anybody. In the morning he thought it was all a dream, but found this was not the case, as he could move his hand and foot. He got out of bed and walked about the house. Naturally he walked with some difficulty, but gradually regained strength, and when seen lately by your correspondent he was in full vigour of health, and is arranging to get back to business in the spring. Dr. J. K. Bauduy, the famous physician, examined Zabriskie a week before the recovery, and pronounced his case hopeless. A week later he saw the man, and says he is well. The doctor, however, can give no opinion as to the cause of the recovery.—*N. Y. Herald*.

DR. MCGLYNN AROUSED.

REPORT comes from New York that, apropos of the refusal by the Roman Catholic authorities of permission to inter the body of one of Dr. McGlynn's adherents in a Catholic cemetery, and prompted by the suit of the dead man's family to compel such permission, Dr. McGlynn, at the Anti-Popery meeting in Cooper Institute, said: "Shall we be denied the right to call ourselves Christians? Shall even dead bodies be denied what poor services can be given them? The body has no spiritual character, and it matters little what honours shall be paid it, though we may treat reverentially what was once the shrine of the spirit. Can the refusal of the authorities to bury John McGuire's body

in Calvary hurt his soul? I should rather take my chances with John McGuire than with nine-tenths of the people who have the costliest monuments in Calvary, or with one or the other archbishops under the high altar of the marble cathedral. I do not know that I have taken a lively interest in the case which has come up in the courts the last week. It really makes little difference where John McGuire's body is buried." The doctor charged his friends not to make any disturbance about the burial of his remains in case of his death.

A REMARKABLE incident is reported by the *Warrnambool Standard*, Australia, in connection with the death of Mr. Hugh Murray, who was accidentally drowned in the Merri River recently. On the night he disappeared his wife was attracted by a noise in the room, and thinking it was her husband she called out, "Is that you, Hugh?" but received no answer. Just then the clock struck three, and when the prolonged absence of her husband began to cause uneasiness, Mrs. Murray had a presentiment that something had happened to him at that hour. When the body was recovered, it was found that the watch in his pocket had stopped at a minute or two past three o'clock, and it was accordingly presumed that he must have fallen into the water at the hour named.

THE authorities at Jicin, in North Bohemia, alarmed at the spread of spiritualism, have just issued a notice that henceforth all spiritualistic gatherings are prohibited. The notice says that not only are such gatherings against the law, but that they give rise to ill-feeling and quarrelling amongst the inhabitants of the town.—*Argus*, October 30th, 1889.

"SISTERS OF MERCY."

THE *Kölnische Zeitung* reports a shocking case of cruelty practised by the nuns of the Franciscan convent at Schönbrunn. Last March a girl of sixteen was placed by her mother in the school as a boarder. The child, though not absolutely silly, was rather weak-minded, and her parents hoped that intercourse with other children of her own age might improve her mental faculties. No sooner was the unfortunate girl left unprotected than the nuns began a brutal and systematic course of ill-treatment. For the slightest fault she was strapped down on a bed and whipped unmercifully with a riding whip till the blood flowed. Another favourite mode of punishment was to dash jugs of ice-cold water over the unfortunate victim whenever she cried to go home, or expressed a desire for other food than the hard crusts and pieces left from the sisters' table that were thrust at her. When, at the end of July, the mother arrived at Schönbrunn to take the girl away for her holidays, she was horrified at the change in the child's appearance; five months ago she had been the picture of health, and now she was reduced to a walking skeleton covered with bruises. A doctor at Munich, after an examination, declared that she must have been half starved and beaten with some blunt instrument, there being hardly a square inch of the girl's body that was not bruised black and blue. The case has just been brought before the police courts at Munich, and has created great excitement in that city. The sisters pleaded that they were forced to resort to the measures they had adopted by the girl's obstinacy and bad habits, and that they had a perfect right to use whatever means of punishment they thought fit in their own convent towards the pupils entrusted to their care. "Out of consideration to their calling," the magistrate stated that he would make the punishment as lenient as possible. Sister Beatrix, the superior, was sentenced to pay a fine of £5 or ten days' imprisonment, Sister Ursula £2 or three days' imprisonment, and Sister Nothburga a fine of £1 or two days' imprisonment. The nuns were loudly hooted on leaving the court.

Before any parent or guardian entrusts a young female into the power of these "Sisters of Mercy," it would be well that they should carefully study the nature of "Life in a Convent," through the revelations of *Maria Monk*. Also would it not be well that the remarkable book above named should be translated into every language, especially for the benefit of magistrates who let off flogging nuns easily, on account of their sacred profession! Instead of punishing them all the more severely because such a sacred profession was mocked and disgraced in their barbarous brutality.—*Ed. T. W.*

OFFICE OF "THE TWO WORLDS,"
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The People's Popular Penny Spiritual Paper.

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

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FRIDAY, FEBRUARY 7, 1890.

ANOTHER EXAMPLE OF TRUST IN GOD'S PROVIDENCE UNDER THE MOST STUPENDOUS DIFFICULTIES.

IN RE HENRY STANLEY.

THE *Standard's* correspondent at Zanzibar has sent home an account of the dinner given to Mr. Stanley and his lieutenant by the officers of Her Majesty's ship *Turquoise*, on December 11. In his reply, Mr. Stanley narrated in his simple eloquent way some of the most thrilling experiences he has recently undergone. He said: "I have been thinking, as I sat at table this evening, of what was taking place at this very time a year ago. We were all in the woods, and about four miles from a river which I knew existed there, and I was doing my best to cheer our people on by telling them it was there, that the sun told me so, and the fort was not far from it. I sent a party of one hundred and fifty to search for food, of which we had very little. We had then sixty-six in the camp unable to move, so I selected ten of the remaining healthy men to form a garrison in charge of Mr. Bonny, and started the others out foraging. On the second, third, and fourth days, we found work to interest us. A woman was brought in, a prisoner, and a man—a little pot-bellied dwarf of a fellow—and, from information received, I knew for certain our locality. When the days numbered five, six, seven, and still no news of the foraging party, we were in such straits that the least crumb that falls from this table would have been eagerly fought for. On the evening of the seventh day I parted with the last bit of food to Mr. Bonny, and said, 'This you will serve out with the utmost economy until I return, which will be in ten days at the most. If I am not here in that time, then you will know that your and my last hour has come. The food must be given to the ten men only, as they are necessary to form the nucleus of the expedition. For those sixty-six men who are sick and dying I have nothing, and can do nothing. You must look upon them as dead, for they are practically dead. I will push on, and if the foraging party are safe I may return with food for the sick, and we may win victory yet.' When the morning of the eighth day came, I said, 'They cannot be far off; I'll find them and bring them in. Meanwhile, our fate is in the hands of God.'

"We set off in search of them, leaving Mr. Bonny in charge. On our way we passed the dead bodies of fifty-six of our men, bloated and distended, in the sun. This was the first time I had been in the rear column. We pushed on that day, and at night rested in the jungle. The camp was in silent despair, and no one could suggest hope. But at early dawn we were startled by the sound of the foraging

party advancing towards us, and they were bearing in their arms bunches of bananas and plantains. You should have heard the jubilant shout that went up, and we knew that those sixty-six doomed men were reprieved. That is just a year ago, the 9th, 10th, 11th, 12th, 13th, 14th of December; and you people were feasting and drinking as you are to-night, little thinking of the sore plight of your friends in the heart of Africa. I will tell you another story. I know that deep down in the heart of man—no matter what he may pretend—there is the conviction that there are things more wonderful and great than are dreamed of in man's philosophy. We looked across that dark river in the forest beyond, and wondered whence help could come. I sat near the river, endeavouring to cheer the men, and had said to one of my officers, 'Moses brought water out of the rock at Horeb; Elisha was fed by ravens at the Brook Cherith; the Children of Israel were fed with manna in the Wilderness; and even so God will minister unto us.' Almost at that instant there was the sound of wind, the whirr of wings, and a fine fat guinea-fowl fell near my feet, and was promptly seized by my little terrier Vic. That was a happy incident, inspiring us with new hope. I remember on the 17th of August, 1888, news reached me through Mr. Bonny that Major Barttelot, commanding the rear column, had been killed. We sat discussing what we should do and endeavouring to calm the fears of our followers. As to Mr. Jephson and his three hundred Zanzibaris, we were confused and perplexed, both Stairs and myself wondering where the column had got to. We decided, however, to push on and hope for the best, and for the help from Tippoo Tib which we were expecting. Now, on that very day Mr. Jameson died. He had travelled five hundred miles in a canoe, and at Bangala he breathed his last from jaundice and fever. Poor Stairs, there, was sitting beside me, wounded and sick, and many of our followers were in a bad way. We pushed on and arrived at Banalya, where I saw the sad relics which speak of disaster and death. On the day following Mr. Jephson walked into the arms of the rebels. After so many misfortunes, so many perils, everything seemingly against us, and no hope possible from any quarter, here we are, safe once more, and on the east side of 'the Dark Continent.' What can be more wonderful than this? I sometimes feel angry with myself that I am unable to find words to express all that is in my mind, but at least you will have learned from what I have said something of the dangers and perils through which we have been safely brought. Officers and sailors, I thank you sincerely for the hearty reception you have given me."

We gladly give expression to the true, cheering, and even practical opinions concerning the influence and support of a higher and better world than that of mortal man's, so manifest in the thrilling adventures of Henry Stanley, in the midst of dangers, trials, and difficulties which unaided wisdom could never steer its way through. In narrating such scenes and problems as the above, Mr. Stanley never fails to refer the guiding influence of his wonderful and phenomenal career to higher and wiser sources of intelligence than his own, and none can mistake his desire to impress upon his readers the fact, that it is obedience to these silent but ever present monitions that has enabled him to pursue his terrible experiences through dangers and trials almost unparalleled in security and comparative success. It may be said, how can those who have to make their way through life in far less trying circumstances, but still in tribulation and much temptation, be sure that they are guided by wise though invisible protectors, and choose the path that their Heavenly Father designs them to tread? To this we answer, that in every human conscience is a still small voice that is never silent, an impulse which ever dictates to us what is right and what is wrong. Heed this: We are ever on the side of, and under the protection of, God the good, and even if obedience to this silent monitor should lead us to Calvary—What of that? Calvary, under such leading, would prove to be the footstool of Paradise. There is yet another aspect of these revelations which we would commend to general attention. "Truth is stranger than fiction." Were the above adventures narrated in a "novel" they would be pronounced as exaggerated and fabulous. Proved in real life they are by no means sufficiently appreciated, or their solemn lessons realized.

It is the destiny of many women to be submerged in floods of sorrow, but few are drowned in them.—*Mdm. de Deffand*.

SPECIAL NOTICE.

THE annual meeting of the officers, directors, and shareholders of THE TWO WORLDS PUBLISHING COMPANY LIMITED took place on Monday evening, the 3rd inst., at the Downing Street Co-operative Hall Assembly Room, Manchester. We have had no present opportunity of preparing the report of the meeting in question, but propose to do so and publish the same in our next issue. Parties interested will please to send in their orders for extra copies in time beforehand.

MORE CANADIAN MYSTERIES.

The Toronto *Mail* of the 10th inst. contained an article entitled "Two Canadian Ghosts," treating the whole matter as a huge joke; and thinking that it was not all unlikely that the reverend gentleman who narrated the affair might be a target for scoffers and would-be wise men to poke fun at, I concluded to write to him and obtain his version of the affair. This I did, and in due time received his answer, with permission to publish, if necessary. I inclose copy of the letter I received from Rev. Henry Hartley.—PERCY WOODCOCK.

REV. MR. HARTLEY'S LETTER TO PERCY WOODCOCK.

"I have just been put in receipt of your esteemed missive, and hasten at once to respond. I presume you are thoroughly posted as to the circumstances of the case in question, as they have been fully reported in the various St. John papers, and, therefore, I will be as concise as possible. You will have learned from a perusal of the Toronto *Globe*, of Friday, Dec. 6th, 1889, that I have recently published a volume of "Classical Translations"; and, perhaps, you will also have seen in the *Progress* of our city that the matter in question has been editorially dealt with in a manner not favourable to me, or the clergy in general of our church communion, and you may at once recognise me as a minister in good standing of the Methodist church, and, therefore, not likely to encourage a belief unless I had been well assured, in my innermost consciousness, that such belief had been well and properly established by proofs the most relevant and tangible.

"A widow, named Mary Jane Jackson, a native of Hantsport, N.S., and a Methodist, has been living in St. John, a little over nineteen months. Her husband, John Thomas Jackson, a native also of Hantsport, a Baptist, died in Hantsport early in 1888. The widow had been living quietly in a cosy little cottage on Haffield Street, until, as she informed me, a comparatively recent date, when she alleges she saw her husband's apparition. This statement has also been confirmed by several other persons, who have assured me that they also have seen the same. It appears that the woman Jackson, prior to seeing me, had sought the ministerial aid of another Methodist clergyman, and was about to go to a clergyman of the Roman church when she called on me.

"Quite discrediting her statement, I repaired to the house on Sunday, November 24th, at 1-5 p.m., immediately at the close of my 11 a.m. service, and leaving a very large concourse of people on the streets, not one of whom could be induced to enter the house, I unlocked the door and entered. I remained for some minutes in one of the rooms of the house, and was about to retire, convinced in mind that the woman was labouring under a great delusion; but after reflection I resolved to visit every apartment in the house, and on entering a bedroom—it was the one facing the street—I saw the form of a man on the bed, covered with a sheet. The man appeared to be about thirty-eight years of age, and was of a very dark complexion. The face was clean shaven, save the upper lip, which wore a moustache. I reached out my hand to grasp or rather to feel the object, but it was impervious to touch. In a moment—in the twinkling of an eye—I saw a man sitting in a chair about three yards from the bed, and he was the same, evidently, as the one I had seen on the bed, and he was dressed in black clothing. On attempting to touch him, this form also vanished, and on retracing my steps I was followed by the apparition, or rather, it walked by my side. I opened the door of another room, and the apparition stepped into it and remained standing. I then closed my eyes, and began to offer an extemporaneous prayer, in a voice sufficiently loud to be heard by those who were standing in the street. At the conclusion of my prayer I opened my eyes, and lo! the apparition had vanished. I then proceeded to search every room in the house, and not seeing anything more, left the building, locked the door, and

meeting Mrs. Jackson on the sidewalk, related the particulars to her.

"The matter having got to the public, at my request a number of gentlemen representing the press, the coroner of that portion of the city, John E. Bergman, M.D. of Edinburgh University, my wife, an official of my church, and others, repaired to the house, at noon the next day, but no manifestations then took place. Between 11 p.m. and 1-30 a.m. of the following day, however, under the escort of five constables commanded by Sergeant Henry Kilpatrick, we again went to the house. On this occasion we left five persons in the room, viz., Mr. William Everett, shorthand writer and sub-editor of the St. John *Telegraph*; Dan J. McIntyre, the precentor of my choir; Edward Mussenden, a school teacher; Mr. Berry, sub-editor on the staff of the *Daily Sun*; and Charles J. Brown, of St. John. All others were excluded from the apartment, the one in which I had seen the apparition. On three several occasions we were called in, and on each occasion we saw clearly and distinctly that the bed clothes had been seriously disturbed, each of the five persons declaring that on oath they would say that no one touched the bed, and of the five two swore they saw a man get into the bed, and a third affirmed that he saw a supernatural light. The other two said that while they had not seen any thing, they knew that the bed clothes had been disturbed while no mortal hands were touching them.

"This, in brief, is a true statement of the affair as witnessed by myself alone in the first instance, and by other prominent witnesses in the second.—Yours sincerely,

St. John, N. B.

HENRY HARTLEY."

THE POSTMASTER GENERAL'S PREMONITION

THE death, by his own hand, of a prominent lawyer, Franklin B. Gowen, of Philadelphia, created a sensation in public and political circles the week before last, and as he carried a heavy life insurance an attempt has been made to show that he was murdered. He was an old time friend of Postmaster General Wanamaker, and the intimacy between the two gentlemen was of the closest description, both in their business and social relations. In the company of some of his associates, on the 16th Jan., Mr. Wanamaker told the following story of a premonition he had of Mr. Gowen's death:—

"On Friday evening, as I was seated in my library, I felt a queer sensation come over me. It made me feel much distressed and very uncomfortable. It was as though I had a premonition of some impending disaster. At the same time it flashed across me that my old friend Mr. Gowen was coming to visit Washington. I did not connect the two ideas together at the time, but I could not get rid of the impression that something serious was going to happen. My daughter-in-law wanted to go over to the White House that evening to make a call, and asked me to accompany her. This unaccountable sensation I was experiencing, however, induced me to request to be excused, and I told her that I was feeling too uneasy and distressed to be able to go with her. The next morning, as I was dressing, the thought of Gowen again came into my head, and the same uneasy feeling recurred. I said to myself: 'Oh, Gowen, you did not come to see me this time,' referring to his custom of calling on me whenever he came to the city. The work of the day chased my apprehension away, but you can imagine my feelings when I heard that same afternoon that poor Gowen had killed himself. I believe that he came over here with the express intention of making away with himself, desiring to give as little trouble as possible to his family and to have his remains cared for by myself, who was his only friend in this city." Mr. Wanamaker went to Philadelphia to attend the funeral.

PROPHECIES FOR 1890.

BY NUNQUAM.

I DON'T do much in the prophecy line—it isn't wise to prophesy unless you know—but if our sporting gent, good old "Galliard," will excuse me, I will just give you "the office" as to the probabilities of the present year:—

Several people will grumble at the weather.
The weather will most likely "get straight" with them in the long run, though.

The Punch-and-Judy papers will teach their grandmothers to suck eggs.

Several rich men will make slaves of themselves.

Several old soukors will make beasts of themselves.

Several M.P.'s and county magistrates will make fools of themselves.

Some few people will show their wisdom.

Many Poor-law Guardians, City Fathers, and that kind of conceited cattle will show their want of it.
 Much quack medicine will be taken with confidence.
 Much good advice will be rejected for want of it.
 Many small rogues will be cast in prison.
 Many great ones will be cast in bronze.
 And many misguided people will expect things in general to be better in 1890 than they were in 1889.

—*Manchester Sunday Chronicle.*

SPIRITUALIST CONVERSAZIONE.

REPORTED BY THE *Daily Telegraph* OF JAN. 22, 1890.

LAST night, under the presidency of Mr. Alaric Watts, the "London Spiritualistic Alliance" met, to the number of some two hundred, to hear Mr. J. J. Morse lecture in St. James's Hall. This society, now five years old, is an outcome of the old "British National," that was wont to witness miracles, or rather "phenomena," in Great Russell Street. Mr. Morse's subject was "The Status of American Spiritualism as Seen During a Four Years' Visit." He gave the names of the most eminent "mediums" in practice; he spoke of the various classes of "mediums," including such as those who can "delineate the characters of the departed for two hours at a time to an audience of 2,000 people"; he mentioned social circles in which "happy hours of converse with friends gone before" were frequently indulged in, but, putting honestly the question to himself as to why these conversations were not made public, stated that the people he alluded to "were not willing to bear their share of public investigation, and preferred domestic spiritualism." Having lauded past spiritualistic teachers, he asked himself "why the quality of the lectures now delivered did not equal that of many of former years?" and replied that the people "require phenomena, facts, and tests," a tendency he deprecated quite as strongly as did an earlier speaker on the subject in criticising those who came under the category of "seeking after a sign." He asserted that "thoughtful spiritualism well stands aghast at the suggestion of test," and was sincerely vigorous in his antagonism to "Christian Science, Occultism, and the like." In answer to one of a series of questions put, the lecturer gave as the standard of the system "that the soul can have rational and intelligible power of communication after death." At half-past ten the meeting resolved itself into what was described as its "usual conversational form." Eminent "esoteric Buddhists" present said the spiritualists were only "knocking at the gate," and didn't know much about the matter. Eminent spiritualists replied that "esoteric Buddhists" were "not properly in touch with the Infinite," and objected to Occultism as an erroneous formula, and such were the things that occurred and the ideas put forward.

We have much pleasure in announcing that we can find a more worthy report of Mr. Morse's address than the above, in a pamphlet just published with the speech, which was greatly admired, given in full.

Modern travel and investigation have confirmed various assertions made by ancient explorers, which for long had been regarded as fabulous. Mr. Stanley's discovery of a race of dwarfs in Central Africa is the most recent confirmation of early geographical records. It is an odd circumstance that the most diminutive of the human race are the most cruel, vindictive, and intractable—as, for instance, the Andamanese and the Fuegians. The Central African pigmies, whose existence Mr. Stanley has revealed, are no exception to the rule. Scientists have been much exercised by the discovery of these dwarfs, and are eager for further information.

The amount of British contributions to foreign missions is estimated at £1,334,000—and a few odd hundreds—but hang the coppers, as the gentleman who was caught burgling remarked. "Over a million and a quarter of British sovereigns!" or, speaking roughly, about a shilling for each man, woman, and child in this country. I wonder where it all comes from, and where it all goes to? Perhaps that last is a question it would be better not to ask. Well, then, I wonder who contributed the six or seven shillings that should have come out of my pocket? Because I didn't give anything, as I am carefully hoarding my little savings to buy a missionary to go and convert the grossly benighted Guardians of the Poor, who seem to require a missionary more than any black savages do.—MONT THOMAS in the *Manchester Sunday Chronicle.*

LYCEUM JOTTINGS

MY CAT.

His name is Thomas Tobias, and of course we call him Tom, although some people call him Kitty; but he never takes any notice of anything so common as that. He is a Maltese, with the little white breastpin under his chin, which shows that he belongs to the very first families, even if his majestic tread and proud manner did not tell that fact plainly.

One day we squeezed him into a market-basket very much against his will, and, after a long struggle, found he weighed twelve pounds. He can trot down stairs so heavily that you would think a child was falling down, and again he will move about so softly that even the mice cannot hear him. No rats or mice stay in our house very long, as Tom is a splendid hunter, and keeps them moving about to escape his claws. Sometimes they get into the flour-bin, and then Tom takes a position at the door, and will not leave until he has caught them, and he always succeeds. I have known of his sitting for four hours, just waiting for a mouse to stick his nose out.

We think that the dear old fellow understands everything we say to him, and he and I have long conversations, which amuse the rest of the family very much. If you ever noticed a cat's way of crying or asking for things, you know that they can tell what they want as well as dogs can. Tom will stand in front of me, his great yellow eyes fixed on my face, and give a loud wail. I ask him what he wants, and he starts for a bedroom on the ground floor. I follow him, he looking back to see if I'm coming, and he goes to the washstand, sits down, and looks up at the bowl. That means he is thirsty, and I give him a drink. Then he goes off to take a nap.

Sometimes we hear wails out on the piazza, then a grey paw is stuck through the shutters of the low window, and two great eyes look pleadingly in. When the door is opened, he runs in and gives a peculiar loud purr as he comes. That is for thanks. His manners are perfect, as he was well brought up, and he is very polite. If you say, "Good morning, Tom," he sits down and holds out his right paw with much grace and condescension.

No other cat is allowed on our premises, and Tom is master of the whole square, even the dogs keeping at a respectful distance. It is very funny to see a strange dog when he first catches sight of Tom peacefully lying on the porch or walk. The dog seems to say to himself, "Dear me! What fun! That cat doesn't hear me, and I'll just give her a good shaking." He gives one delighted bark, and Tom opens his eyes, flattens his ears back to his head, and rises until he looks three times his usual size. The dog stares at him, barks again, and remembers an errand on the next street. I have seen them come close enough to get their ears boxed, but they were puppies, too young to know any better.

In winter Tom is very glad to stay in the house, and in the morning I hear him in the hall, asking to come into my room. If I let him in, he jumps on the bed and paws at the covers to get inside. At the table Tom is a model. He sometimes has a chair drawn up for him, and he always feels the dignity of the position, never thinking of such a thing as putting his paws on the cloth or touching anything, only rubbing his head against my arm once in a while to show me he is there. When he is on the floor, and gets very hungry, he stands on his hind legs, and lays his fore paw on my shoulder to attract my attention.

The best part of his education is that he was taught to come when whistled for instead of being called, as most cats are. He is sitting at the writing-table at my elbow, looking out of the window with great interest. Now he is biting the end of my pen, and I think it is time for me to stop.

Tom sends his love to all the young folks, and would be very glad to shake hands with them if they were here.—J. K., in *N. Y. Tribune.*

ELEGY ON THE PRINTING OFFICE TOWEL.

BY AN EDITOR.

Scene—Compositor's Den.

WHEN I think of the towel, the old-fashioned towel,
 That used to hang up by the printing house door,
 I think that nobody in these days of shoddy
 Can hammer out iron to wear as it wore.
 The tramp who abused it,
 The devil who used it,
 The comp who got at it when those two were gone,
 The make-up, the foreman,
 The editor, poor man,
 Each rubbed some grime off while they rubbed a heap on.
 In, over, and under,
 'Twas blacker than thunder,
 'Twas harder than poverty,
 Rougher than sin;
 From the roller suspended,
 It never was bended,
 And it flapped on the wall like a banner of tin.
 It grew thicker and rougher,
 And harder and tougher,
 And daily put on a more inkier hue,
 Until one windy morning,
 Without any warning,
 It fell to the floor,
 And was broken in two.

CHORUS.

Oh, the towel! the towel! The old-fashioned towel! &c.

There is nothing which bars the doors of hearts so soon and so fast as rudeness and gruffness, and there is nothing that throws them so wide open as kindness and suavity of manner.—*Rev. Wm. Leacock.*

CHRONICLE OF SOCIETARY WORK.

BATLEY.—We were sorry to hear that Mrs. Berry's husband was too ill for her to leave home, and hope he will soon be well again. We secured Mrs. Clough, of Cleckheaton, better known as Miss Cooper, and had a real good day. Both discourses and clairvoyances seemed to give satisfaction.—J. P.

BOLTON.—Bridgeman Street Baths.—Miss Walker's afternoon subject was "Man in Heaven and his occupation." Evening subject, "Progress after Death," showing how the law of progression at work in the evolutionary changes taking place in nature, was only a type of what must be in the spirit world, and that the law of chance is eternal. We hope to listen to her again before long. The hall was crowded to overflowing at night, and the clairvoyance gave great satisfaction.—J. P.

BRADFORD. Bentley Yard, Bankfoot.—10-30, circle, a happy time. Glad to see so many young mediums coming forward who will be able to unfurl the banner ere long. If we get the children to work, the parents will be compelled to search for themselves. Afternoon, Mrs. Jarvis gave an encouraging and instructive address. After the meeting, the father of three little children controlled a medium, and claimed his partner and family; a most heart-rending scene followed, one of the children called out, "I wish my dada was here," when he replied, "I am here, my child," and begged of his wife to search into spiritualism. Every face showed that even the stout-hearted man was moved with deep emotion. Evening service very good.—G. G.

BURNLEY. Trafalgar Street.—Monday, Jan. 27th: Mr. Taylor's guides gave a nice address on "God," followed by some clairvoyance. Feb. 2nd: Mr. T. Grimshaw gave good addresses, afternoon on "The laws of nature." The evening address on "After death and the spirit spheres," was particularly interesting, being given by a control who was killed in battle some 600 years ago, and giving a description of his progression in the spirit world. We want to hear Mr. Grimshaw again shortly, as his addresses give great satisfaction.

BYKER.—Mr. Murray gave a very interesting address on "Experience in Mediumship," followed by delineations of character and clairvoyant descriptions, mostly recognized.—Mrs. Hogg.

CLECKHEATON. Oddfellows' Hall.—We had a good substitute in the guides of Mr. and Mrs. Marshall, in place of Mrs. Bentley, owing to a misarrangement. Afternoon: Mr. Marshall's subject was "How to make Spiritualism a more practical religion," which was very good. Evening, "His experience of how he became a Spiritualist" was well received. Mrs. Marshall gave excellent clairvoyance at each service.

COLNE.—Mr. Lomax gave good discourses. Afternoon, "The flickering of the lights." Evening, "The messengers of God, or God's messengers." Clairvoyance after each address, 12 given, 9 recognized. Good audiences.—J. W. C. Mr. Mellor, the secretary, has removed to 26, West St.

DENHOLME.—Afternoon, Mrs. Woolley gave her experience, and related a few startling facts which occurred during her investigation, followed by good clairvoyance. Evening, the controls described 21 spirit forms of friends in the audience, 19 fully recognized, which gave great satisfaction.

DEWSBURY. Vulcan Road.—A good day with Mrs. Hoyle, of Liversedge. I am glad to see so much improvement. She has excellent guides. I am anxious to see some of our local speakers following in her footsteps. Afternoon, "Be charitable in all things." Evening, "What good is Spiritualism to humanity?" Clairvoyance at each service. Good attendances.—J. R.

EXETER. Longbrook Chapel.—Mr. Parr's subject was "A common sense view of man as a progressive being." Out of the mass of contradictory creeds and teachings man by natural progression is finding the relationship which exists between this and the spirit world, and by the exertion of his naturally inquiring mind is developing in accordance with that divine immortal spark which animates him. And if this is admitted, there can be no doubt that this living force will go with and inspire him in his progression for ever.—R. S.

FELLING. Park Road.—Mr. G. Wilson's subject was "Mesmerism, Clairvoyance, and Spirit Control," which he handled in a masterly style to a good audience. P.S.—I am very sorry that in the article headed "Remarkable Result of Ashcroft's Exhibitions" Mr. Robinson stated that in the purchase of the chapel the money was all paid, which is not the case, only a part of it is paid. Please state this in your next issue.—J. D.

GLASGOW.—Sunday morning: Mr. David Duguid lectured, under control of the "Cardinal," who unfolded the tale of his crimes in the earth-life, and his passage through Hell to Heaven. The lecture led to an interesting discussion upon objectivity v. subjectivity in the spirit-world. In the evening, Mr. Robertson (the president) prefaced his discourse by reading an abstract from Massey's "In Memoriam," and also a fine poem (by unknown author) from "The Arabula" of A. J. Davis. Then followed a dignified address upon the "Mission and Value of Spiritualism." The lecture was natural and powerful, plenty of "go" in it, and was thoroughly well received.—R. H.

HALIFAX.—Monday, January 27th: Mr. Swindlehurst. Subject, "Poverty, its Cause and Cure." The subject was elaborately treated, showing the real causes of poverty to be competition in trade and the labour market, drink, and land monopoly; and picturing the glorious future that is not far distant if we will only work unanimously in the right direction to remove the fetters which bind us. The room was about full, and all seemed thoroughly well satisfied. Feb. 2nd: Mr. J. B. Tetlow. Afternoon subject, "Re-incarnation," which was powerfully dealt with, and attentively followed by a full audience. Evening subject, "Law and Use of Prayer." The guides of this esteemed medium have an excellent and interesting method of illustrating their arguments. Prayer is the heart's sincere desire, whether uttered in words or in silent thoughts. They urged all spiritualists to pray more frequently from the heart, with a sincere desire to better themselves and others; then they will advance the cause to a higher plane of spirituality. Both subjects were taken from the lessons read by our esteemed chairman, Mr. Jagger; there was, therefore, no time for pre-meditation, and yet they were eloquently dealt with, and thoroughly appreciated by a crowded audience. Successful psychometric delineations at each service.—B. D. [Please condense your reports; they occupy more than the twelve lines we can place at your disposal.—E. W. W.]

HECKMONDWIKE. Thomas Street.—Miss Harrison delivered good discourses to large audiences, closing with good clairvoyance.—J. C.

HAYWOOD.—Owing to sickness, Mr. E. Kelly was not with us, but his place was ably filled by Mrs. A. Horrocks, one of our members. She spoke on "The Utility of Prayer," and on "It is more blessed to give than receive." Both addresses were given with great vigour and earnestness to the satisfaction of all. Our supper and entertainment came off on Tuesday, the 28th. About 60 persons sat down, and so spent a very pleasant evening, interspersed with songs and recitations. We are glad to say the proceeds cleared off the debt on our harmonium. We return sincere thanks to all friends who so kindly assisted us.

HUDDERSFIELD. Brook Street.—Our esteemed friend Mr. J. J. Morse has again done magnificent service to our cause, he really excelled even his previous efforts. Splendid audience at night. The subjects were "Conditional Morality" and "Spiritualism in relation to Religious Thought." Both were extraordinary specimens of fine reasoning and splendid oratory. Mr. Morse gave a poem by Miss Lizzie Doten at each service in capital style and effectiveness.—J. B.

LEEDS. Psychological Hall.—Mrs. Dickenson's guides gave good and interesting lectures afternoon and evening, one of the subjects being "Faith, Hope, and Charity," taking charity for their aim, and showing what a vast amount of good can be done by it, not only of this world's substance, but by charitably working and advice, and by so doing gain harmony with our fellow-men, combined with spiritual strength to spread the real truth of our noble cause and our God. Mrs. Dickenson gave some excellent clairvoyant tests. Very fair audiences. We are all trying to work the society up, and hope friends will assist by trying to attend our services as often as possible.—H. A. A.

LIVERPOOL.—A very happy day was spent with our friend Mrs. Britten. Pleasure and delight were universally expressed that the health of the good lady permitted her to come again among us. May she long be spared, as indeed we can ill afford to lose such able and eloquent exponents of our cause. Morning subject, "The Progress of Religious Ideas." Evening, answers to questions from the audience. Monday: the concert, which was very kindly given by the members of the Cooper family in aid of a fund for the cleaning of our hall, passed off very successfully indeed. It was without doubt the best concert we ever had; the attendance was grand, the hall being crowded almost to excess. I am sure we are very grateful to this family for their kind and generous efforts in endeavouring to make our society as successful and popular as they can.—Cor. sec. Another correspondent writes: "Mrs. Hardinge Britten received a warm welcome back to the Rostrum after her two months' silence, from severe indisposition. The audiences were fine, especially in the evening, and the powerful lecture in the morning, and questions answered at night, were received with high laudations and enthusiasm."

LONDON. Peckham, Winchester Hall.—Mr. Walker, of Edmonton, having written to say he had by mistake accepted our invite for Sunday last, we held in the morning a spiritual service sustained by our members, and it proved a helpful uplifting meeting. Evening, our audience (somewhat slow in arriving), comprised many strangers, and these could not have had a better opportunity to commence an acquaintance with spiritualism, as the address of the controls of Mrs. Treadwell was one which appealed direct to the heart and soul of any earnest minded person, and was most attentively followed. To many, the subject of "Death and the Resurrection" must have assumed a new form, and one certainly strange after the orthodox acceptance of the great beyond. The usual séance for members was held after the service.—W. E. Long, Hon. Sec., 79, Bird in Bush Road, S.E.

LONDON. 295, Lavender Hill, Clapham Junction, S.W.—Mr. Yates, of Brixton, gave an address upon "The Descent and Ascent of Man," endeavouring to prove that man had descended from a higher to a lower condition of things. It produced a lively discussion afterwards. We have now established ourselves upon what I hope will prove a working basis, and would be exceedingly glad to receive the addresses of any clairvoyants or speakers, normal or abnormal, who will take the evenings for their travelling expenses. Please address to "Daffydd Morganwg," 1c, Victoria Dwellings, Battersea, S.W.

LONDON. Holloway. Tufnell Park Hotel.—Saturday, February 1, Captain Pfoundes gave a very interesting lecture on "Theosophy," showing that there is no truth in it. Amongst those present were Masons, B. A.'s, M. A.'s, and M. D.'s, and three well-known spiritualists (Dr. Young, Mr. Watmore, the secretary of the society, and Mr. W. Wallace, the pioneer medium). After the lecture the discussion ran very high. Theosophy was stated to be a branch of spiritualism. Towards the close the pioneer was invited to give his opinion, and he stated he had made a study of spiritualism for over thirty-six years, and found it in all its branches to be founded on facts, but he could not find one fact in theosophy. He thought he was a soul, but the theosophist split the soul into seven parts, and annihilated some of them at death, and the others soon followed. He thought a spirit photograph disproved their theory. He then detailed how he obtained a photograph of a sister after she had been dead twenty years. Murmurs of dissent were heard, and the veteran medium drew from his pocket a photograph and said: "Mr. Chairman, some persons present discredit my statement. Here is a spirit picture I photographed myself; one fact is worth more than any amount of argument." The picture was handed round the room for inspection, and no more dissensions were heard. The meeting broke up at a late hour, the captain and the pioneer walking away together.

LONDON. Marylebone. 24, Harcourt Street.—Mr. Wortley gave a short stirring address. Mr. Hopcroft followed with a trance address, both being evidently appreciated.

LONDON. Mile End. Assembly Rooms, Beaumont Street.—Mr. Emms delivered an excellent address upon "Faith Healing," which he showed was simply effected by the direction upon the afflicted part of a subtle fluid possessed by all. The rise of the science of animal magnetism was briefly traced, and the opposition of the medical faculty commented upon. In conclusion, the speaker impressed upon all the necessity of paying more attention to this and kindred subjects, as it would be the means of preventing a great deal of disease.—C.

LONDON. Notting Hill Gate. Zephyr Hall, 9, Bedford Gardens, Silver Street.—Morning: Mr. Portman's guides gave a capital address on "Spirit Communion," which was listened to with apparently very

great interest. Evening: Mr. W. E. Walker engaged the attention of a fair audience on "What is Death?" Several good and correct clairvoyant descriptions were afterwards given. We wish particularly to call attention to the morning address on "Spirit Communion."

LONGTON.—At the Coffee Tavern, on Jan. 26, Miss Bates delivered a good address on a series of ten questions, which were nicely handled. On Feb. 2, the same speaker discoursed on "Spirit, Mind and Matter," in a fairly creditable manner.—H. S.

MACOLESFIELD.—Our respected brother, Mr. Walsh, gave two addresses; afternoon subject, "The Vow of Promise," in which the control pressed us to keep our vows and promises and work more in harmony with the spirit world to bring about the redemption of man and woman from tyranny, oppression and crime. Evening subject, "The Evidential Value of Modern Spiritualism," which was given in a fair manner, considering Mr. Walsh seemed to be fatigued and heavily worked of late, urging us to do our duty as spiritualists, and help to remove the evil influences of priestcraft, creeds and dogmatic teachings, and bring about a more spiritual state of things.—W. A.

MANCHESTER. Tipping Street.—Mr. Henry Boardman, of Openshaw, took for his subject in the afternoon, "I know that my Redeemer lives." He said that man's redeemer is man, that no one can redeem another, man must save himself. In the evening Mr. Boardman answered questions very satisfactorily. A very pleasant day.—W. H.

MANCHESTER. Geoffrey Street, Shakespeare Street, Stockport Road.—January 28th: Invocation, Miss McMeekin. Mr. Pearson's control, "Little Star," gave clairvoyance; also Mr. J. Lamb and Mr. Mather. Mr. W. Lamb answered questions, and benediction. January 30th: Invocation, Mrs. Richardson. Miss McMeekin asked a blessing. Mr. W. Lamb answered questions; J. Lamb, clairvoyance; and "Cato" magnetised. Benediction.—W. H.

MANCHESTER. Psychological Hall.—Our local medium took for afternoon subject "The Science of Life," urging all to use their utmost endeavours to so harmonise their conditions that each function will be enabled to operate in its full capacity, to the benefit of all. Evening: "Death, and its Advantages." The terrors of our orthodox friends being entirely swept away, in reference to death, and replaced by the more rational teachings advanced by spiritualism, through the aid of spirit friends, showing the advantages of an ever-progressive state. Solo, with chorus, by Mr. A. Smith and choir, well rendered as usual.

MONKWEARMOUTH, 3, Ravensworth Terrace.—At 6-30, Mr. Lashbrooke spoke on "Father and Mother God" to a large audience. The subject was handled in a scientific and intellectual manner, and was very much appreciated.—G. E.

NELSON. Leeds Road.—Mr. T. H. Hunt's afternoon subject was, "The Aims and Objects of Spiritualism. Evening subject, "The Nature and Destiny of Man." Both dealt with in a masterly manner. Poems at each service, which were a treat for anyone to hear. Fair audiences.—J. W.

NORTHAMPTON (Oddfellows' Hall), Newland.—January 26th: The guides of our local medium, Mrs. Brown, gave short addresses, which were appreciated by a rather small audience, owing to the inclemency of the weather. This was the last meeting at the above hall, having removed to the lodge room, Temperance Hall, Newland, where we held our first meeting on the evening of Sunday, Feb. 2nd, when the guides of our local medium, Mrs. Walker, gave two addresses in very good style to a fair audience, appreciated by all.—W. F. W.

NEWCASTLE.—"Incomprehensible Physical Forms" was the theme of Alderman Barkas's lecture, which was listened to with respectful attention. The annual meeting of this advancing society was held Jan. 29th, at which the members were well represented. Mr. H. A. Kersey, president, filled the chair. Each department of the year's work was scrutinized, the experimental, educational, and philanthropic claiming the most earnest consideration. During 1889 the society has enlarged its borders, and the committee have discovered that Sunday religious services can only be maintained satisfactorily by the best available talent. In no case here will either the spiritual or secularist public leave their homes to listen to "mediocrity," and experience has often proved that where such has occurred grievous dissatisfaction has ensued. The lyceum, book-lending, visiting, and circulation of literature departments have been well tended. Fresh plans and resolutions for 1890 were mooted. The executive are as follows: president, Mr. H. A. Kersey; vice-presidents, Messrs. Walter Kerr, J. Hunter, Edmund Riccalton, B. Harris; cor. sec., Mr. W. H. Robinson; rec. sec., Mr. R. Ellison; fin. sec., Mr. T. W. Henderson; treasurer, Mrs. Hammarbom; librarian, Mr. J. Oliver; committee—Messrs. T. Moore, R. Cairns, G. Wilson, W. Morris, Mesdames Robinson, Moore, Mellon, G. Wilson; auditors, Messrs. R. Ellison and J. B. Mellon. Thirteen persons were appointed as trustees to the society for ensuing three years, ending 1893. They were as follows: the president, treasurer, and corresponding secretary, with Messrs. Moses Martin, W. C. Brown, D. Godfrey, J. B. Mellon, J. Hunter, T. W. Henderson, E. Riccalton, T. Moore, Mesdames Martin and Sedgely. The proceedings were admirably wound up by an elegant repast, kindly presented by the lady workers, after which singing, conundrums, and recitations landed each into the early hours.—W. H. R.

NORTH SHIELDS. 41, Borough Road.—Mr. J. McKellar opened with prayer, and made some excellent remarks. Mrs. Davison's guides devoted the rest of the evening to clairvoyant descriptions, in which they were successful.—C. T.

NORTH SHIELDS. Camden Street.—Owing to the illness of Mr. Ornsby, Mr. T. A. Kempster lectured; subject (chosen by the audience), "Inspiration, its mode of Operation," which was ably dealt with.

NOTTINGHAM. The gospel of spiritualism was well put forth by the guides of Mrs. Barnes. As usual, but few were present in the morning. A good evening audience. The chairman (Mr. Yates) read from John's Revelation. The address was vigorous—full of plain, spiritual truths. It is astonishing to many, how completely this vision bears out the teachings of spiritualism. One striking feature the guides alluded to—"the Tree of Life was on both sides of the river," signifying the hope beyond the river of death.—J. W. B.

OLDHAM. Spiritual Temple.—Mr. Johnson, of Hyde, at 2-30, lectured on subjects from the audience, all of which were well appreciated. At 6-30, subject, "The Religion of Common-sense," which he dealt with in a most practical manner. Saturday, Feb. 1st, 1890: The young

ladies held their entertainment for the depreciation of the debt on the building. It was composed of songs, recitations, dialogue, Italian band, pianoforte solo, &c., all of which were well rendered and well supported. Great credit is due to the young ladies for their efforts.

OLDHAM. Mutual Improvement.—Mr. Savage gave an interesting lecture on "Pompeii and its recent excavations." History records that the volcano Vesuvius, some 18 centuries ago, threw out ashes, stones and boiling liquid with tremendous force, burying two entire cities, Herculaneum and Pompeii. It is said to have turned day into night and night into day, deluging land and sea and burying all the inhabitants therein. He related many of the ideas and superstitions prevalent at that time; also the grand architecture of the buildings which the people seem to have made their special study. He spoke of the excavations and the discoveries that have been made whenever they could secure capital to work with. We spent a pleasant evening. The usual vote of thanks closed the proceedings.—N. S.

OPENSRAW.—Morning, Mr. G. Featherstone lectured on "True Socialism," and pointed out that it must be based upon the principle of love of humanity. Evening, "Spiritualism, the Bible, and the End" was dealt with in a plain and straightforward manner, but I think if the lectures were condensed they would be more satisfactory.—J. D.

PARKGATE.—Mr. Campion's afternoon subject was: "War, and peace and good will towards men," which was ably dealt with. In the evening he related "How and why he became a spiritualist." He referred to his experiences during his 20 years' work as a Methodist preacher, and showed how he first got drawn into the spiritual ranks, and that he had seen more truth in his one year and ten months' work as a spiritualist than in his 20 years as a preacher of orthodoxy, for he did not seem to feel that peace and contentment which some bible believers say they feel. He had had tests so correct from friends that he had known when upon earth that he could not gainsay the facts. Tests that were known to no one but this friend in the spirit and himself, thus proving spiritualism to be true. He came out as a public worker in the cause of truth and progress.—J. C. [Please write on one side of the paper only].

PENDLETON.—Mr. W. H. Wheelergave two eloquent lectures from the following subjects, "The pitfalls of spiritualism" and "Sheep and goats." The evening lecture was a most excellent discourse, followed by an invitation for questions from the audience; several bearing on the lecture were answered in an eloquent manner, causing great applause and satisfaction to the large audience who had listened with rapt attention throughout.—T. C.

RAWTENSTALL.—Two very pleasant services with Miss Garside. Afternoon, "Friends never leave us." Clairvoyance good. Miss Garside has a very dignified manner of conducting her services, which calls forth the fine feelings of her hearers, and promises to be a very useful advocate of the cause.

SALFORD.—Mr. Buckley failed to attend, but Mr. Jos. Moorey, the rising medium, obliged us by lecturing on "What must I do to be saved?" showing the origin of the so-called Christ, and treated the subject as if being discussed in a mutual improvement class, pro and con. He gave a minister's answer, to "believe on the Lord Jesus Christ, and thou shalt be saved," and then a spiritualist's reply, showing man had to be his own saviour. A treat to all. Very good psychometric tests and clairvoyance, all but one recognized. Mr. Moorey next Sunday. Friends, please come in large numbers, and have a good day.—D. J. C.

SCHOLES.—Afternoon, Mrs. Bentley took for her subject, "Where is God and where shall we find Him?" Evening, the controls gave their experiences in spirit life; she also gave delineations, all recognized.

SHIPLEY. Liberal Club.—The guides of Mr. Boocock gave an instructive and interesting address in the afternoon, subject "The Second Coming of Christ." Evening, three subjects, taken from the audience, were handled very ably and listened to by good and attentive audiences. Good clairvoyance and psychometry after each address.—C. G.

SOUTH SHIELDS. 19, Cambridge Street.—29th: The guides of Mr. Griffiths gave clairvoyant descriptions and some instructive advice. Ten persons present. 31st: Developing circle; good work accomplished. Sunday evening: The guides of Mr. J. G. Grey took the subject, "Is Spiritualism adapted for the benefit of humanity?" from the audience, showing the benefit to be derived from spiritualism, dealing with the phenomenal aspects in a very instructive manner.—D. P.

STOCKPORT.—Splendid lecture on "Phrenology," by Mr. Burns, on Saturday night. Sunday afternoon a conference of spiritualists was held, and Sunday evening six subjects were dealt with by Mr. Burns to a large audience.—J. A.

SUNDERLAND. Centre House, Silksworth Row.—Mr. Moorhouse presided. Mr. Thoms gave a very interesting lecture to a large and attentive audience.—G. W.

TYNE DOCK.—Wednesday, 29th: Mr. Henry was very successful in giving clairvoyant descriptions, most of which were recognized. Sunday morning, Feb. 2nd: Mr. Corry gave his second discourse on "Re-incarnation," which was well received. Evening: Mr. Grice. Subject: "Atheism an unphilosophical system of thought." A good company present, and the lecture was listened to with great attention.—J. G.

WHITWORTH.—Afternoon subjects, "Some Experiences of the Control in Earth and Spirit Life," and "Did Moses Write the Five First Books of the Bible?" Evening, "If God Made all Things and Pronounced them Good, Whence Came Evil?" Also "Re-incarnation" considered, with some very strong remarks against it.—J. H.

WIBSEY.—A good day with the guides of Mr. Milner. Afternoon subject, "Suffer little children," &c. Evening subject, "Death," which was ably treated. A good audience at night was well satisfied. Clairvoyance at each service, nearly all recognized. He also gave psychometry in a good manner.

WISBECH.—The guides of Mrs. Yeeles spoke on "Creeds" at some length, showing the various kinds of creeds. A very instructive and interesting discourse. Madame Miller, of South Shields, kindly gave her services and sang two of her solos, "The Better Land," and "Pray for us," in her usual grand style, and appreciated by all. We had an audience of between 700 and 800 people. The tea is proposed for Monday, February 17th. Ticket for tea 6d. Concert 3d.—W. U. H.

YEAPON.—Afternoon, Miss Hartley lectured on "The Spiritual World and Our Children There," assuring parents present that their children could progress hereafter. Evening, "Spiritualism True or

False?" which was attentively followed by the audience. Clairvoyance followed both addresses. The people of Yeaton are beginning to philosophize.—A. C.

RECEIVED LATE.—Bradford (Norton Gate): Mrs. Whiteoak's guides lectured acceptably, and gave 38 recognized clairvoyant descriptions. A large audience.—Sowerby Bridge: Mr. P. Lee gave an intellectual feast on "The Incompatibility of Science with Christian Belief," comparing the facts of science with the fallacies of the Bible. A profound discourse.—Birmingham (Oozells Street): Mrs. Groom lectured on the benefits of spiritualism in this life and hereafter. The earth is the testing house, and we ought to help our brethren physically and spiritually, and show that we can commune with our spirit friends, who, after death, will continue to progress. Poems and twenty-five recognized spirit descriptions were given. Monthly social, Feb. 3rd., Messrs. Russell, Rudder, Jennings, Misses Russell and Groom and others took part.—Leicester Lyceum: Jan. 26th, Mrs. Yeeles addressed the children. Feb. 2nd, a good muster. Singing practice for service of song.—[Reports should reach us by the first post on Tuesday.] Too late: Accrington and St. James's, Bradford.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BRADFORD.—A lyceum was opened in connection with Otley Road Society on Feb. 2nd. It commences at 10-30. [We wish our friends success.]

BRIGHTHOUSE.—Invocation by Mr. Blackburn; attendance very good; marching and calisthenics excellent. Mr. Marshall, whose services seem to have given satisfaction, again visited us. Other societies would do well to have a few visits from him, and I am sure he would be only too glad to help them. Closed as usual.—J. H.

BURNLEY. Hammerton Street.—Our monthly session was a great success, as the young men are coming forward remarkably well. Messrs. T. Chadwick, J. Nuttal, and G. Bird; Misses J. Woodward, S. A. Broadley, Z. Woodward, S. J. Wrathall, recited well. Song by Mr. Hanforth, accompanied by R. Hanforth. Mr. W. P. Spencer played the organ for marching. Addresses by Messrs. Lightly and Mason. Good attendance.—A. J. W.

CLECKHEATON.—Present: 32 scholars, 3 officers, 1 visitor. Invocation by Mrs. Thornton. Read out of the Manual.

HECKMONDWIKE.—Attendance, 39 scholars, 6 officers. Prayer by Mr. H. Ogram. Recitation by W. Fox. Marching and calisthenics well done, conducted by Mr. T. Crowther. Singing practice for Service of Song was a credit to the children, who went through it without a mistake. This Lyceum is progressing splendidly, and nothing shall be left undone to help it on. The Service of Song (entitled "Ministering Spirits") and tea will be held Feb. 8th. Adults, 6d.; children, 3d. After tea, 2d.; children, 1d. Miss Lobley is expected to read the Service. All friends are invited.—B. K.

HUDDERSFIELD. Brook Street.—Attendance excellent. Marching reading and recitations very good. Groups were not formed, as we were privileged with Mr. Morse's presence, and he gave an exceedingly interesting address.—J. B.

HUDDERSFIELD. John Street.—A well attended session. Lesson to Liberty group on "Protoplasm, the physical basis of life." Lesson enforced "the need of clear and consistent ideas and a more definite spiritual philosophy."—S. A.

LIVERPOOL. Daulby Hall.—Attendance: Leaders 9, children 48, visitors 21. The largest number we have had. Recitations by Eva Love, Maude Chiswell, Maggie Love, Ethel Chiswell, David Dobb, and Reginald Stretton. Friends who intend contributing to the Sale of Work, will very much oblige by forwarding their favours to Miss Florence Morse, 16, Stanley Street, Fairfield, Liverpool, as soon as convenient.—Mas.

LONDON. Notting Hill Gate.—Afternoon: 15 present. Musical readings, chain recitations, etc., were gone through, and great interest was shown; the calisthenics were heartily enjoyed and entered into vigorously.—P. S.

LONDON. Peckham.—Here we trust the spirited effort of Mr. W. H. Wheeler, of Oldham, in providing a journal for our children's work, will be a great success, and as much depends on the manner in which it is introduced to the public notice, we trust every meeting place will endeavour to push the sale, so as to secure its permanent "stay amongst us." On Sunday we sold what copies we had, and purchasers seemed pleased with them.—W. E. L.

LONDON. 24, Harcourt Street, Marylebone.—Conducted in usual manner. Improvement in calisthenics. Four groups formed, including visitors' group. Good recitations fairly delivered by Lizzie and Hetty Mason, Julia Clayton, and M. J. and Willie M. White. Thirty present, including visitors. Children, be punctual.—C. W.

MACCLESFIELD.—A good session, forty-one being present. Readings were given by Messrs. Hayes and Pimblott. Miss Dickens sang "Let the beautiful gates ajar" very sweetly. The young lady's voice commands the attention of the lyceum, and thus makes us more harmonious. Miss Ruth Henshaw recited "Grandmamma's Stocking," in a pleasing manner. She is a little girl about five years old, but the mode in which she recited would have been no discredit to a person three times her age. Calisthenics were led by Mr. Bennison.—W. P. [Complaints of want of punctuality should be made at home, not through our columns.]

MANCHESTER. Progressive Lyceum.—Sunday, February 2nd: Attendance 10 officers and 26 scholars. Invocation by Mr. J. Jones. M.r., s. and g.c.r.'s as usual. Recitations by George Maslin, Gertrude Maslin, F. Bell Longstaffe, and W. Taylor. Marching and calisthenics. We formed classes for the first time. The botany class for girls was taken by Miss Harper, the phrenology class by Mr. H. Hart, and the infants by Master A. Brown. Closing benediction by Mr. Hart.

MANCHESTER. Psychological Hall.—Upwards of 60 present. Exercises performed in fair style. Recitations were well given by several children. Groups formed concluded a pleasant morning.—T. T.

NEWCASTLE. 20, Nelson Street.—A good attendance. Programme as usual. Marching and calisthenics well gone through. Instead of the children reciting we had a leaders' Sunday, and Mr. Moore recited; Miss Black sang, and Miss Sewell gave a select reading, also Miss Robson. Lessons from "Spiritualism from the Young."

NOTTINGHAM.—Present 38. Recitations given by Olive Robson and

Eveline Constantine; songs by Bertha Constantine and Annie Clayton. We had a musical afternoon in practising songs. It has been decided to spend one Sunday every month for this purpose. The members have been asked to give their views as to holding the session in the morning instead of the afternoon. A committee meeting will be held to consider it.—E. J. Overbury, Secretary.

OLDHAM.—Morning, good attendance, conducted by Mr. William Meekin, assisted by Mr. N. Spencer. Recitations gone through very well. Musical readings by the Lyceumists; Mr. Barker, musical director. Afternoon, fair attendance, conducted by Mr. W. Meekin. The Lyceum Magazine is going very fairly.—T. T.

PENDLETON.—Morning: present 11 officers, 40 scholars, 3 visitors. Invocation by Mr. Ellison, chain recitations, musical reading, recitations by Rebecca Poole (2), Joseph Heason (2), George Ellis, Jane Fogg, Elizabeth Tipton, Miss A. Barrow, and Mr. W. H. Wheeler. Duets by Ben Clarke and George Ellis; Elizabeth Tipton and Jane Fogg. Marching and calisthenics. Mr. W. H. Wheeler gave a short instructive address on "Healthy Habits." Messrs. Ellison and Grimes also spoke a few words of encouragement to the members. Miss Barrow closed with prayer. Conductor, Mr. Ellison.—H. J. D.

SALFORD.—Morning: Present, 19 scholars, 6 officers, 4 visitors. Afternoon: 26 scholars, 7 officers, 6 visitors. Marching and calisthenics. A short address by Mr. Arlott. Lesson for next Sunday will be on "Truth." Conducted by Mr. Joseph Moorey.—M. J. B.

SOUTH SHIELDS. 19, Cambridge Street.—A good attendance of scholars, 1 visitor. The usual course was a little altered, as the recitations were selected for the anniversary, which is to take place as soon as possible, and we hope it will be as great a success as our last one, when the children gave their recitations in a pleasing manner to all. M. r., s.-c. r., &c., gone through. Closing hymn and invocation by conductor.—F. P.

SOWERBY BRIDGE.—Open sessions. Morning, led by Miss Sutcliffe. Afternoon, Mrs. Greenwood. Recitations were given by Polly Dodgeon, Emma Jackson, Annie Maud Holroyd, and Ernest Howarth. Mr. Lees gave a reading—"A man's man for a' that," and Mrs. Greenwood a solo—"Beautiful Life. A visitor—Miss Midgley—gave a good rendering of "Nail your colours to the mast." We were very pleased at her readiness to help. I wish all lyceumists would cultivate the same spirit. The order was not so good as usual. A fair attendance.—Cor.

PROSPECTIVE ARRANGEMENTS.

BRADFORD, 1, Spicer Street, Little Horton.—All letters and communications must be addressed to Allan Whitfield, White Lane, Bankfoot, Bradford, who has been appointed secretary.

BRADFORD. Walton Street.—Lyceum tea party on Feb. 21st, at 6 p.m. A good programme. Tickets, 9d.

BURNLEY, Trafalgar Street.—Saturday, February 8th, at 5-30: We are opening our new organ. There will be a potato-pie supper and entertainment. The opening services will be continued on Sunday, with Mrs. Clegg as medium.—W. R. C.

COWMS.—A tea and miscellaneous entertainment on Saturday, Feb. 8th, in Lepton Board School, consisting of songs, duets, recitations, and dialogues, &c., including dancing, assisted by our Heckmondwike friends. Tea about 4-30. Tickets 8d. All are invited.—G. B.

DEWSBURY.—Speakers: 16, Mr. Bamforth; 23, Mr. Fillingham.

HALIFAX.—Shrove Tuesday, Feb. 18. A splendid tea and entertainment. Tea at 5 o'clock prompt. Entertainment to commence at 7-30. Tickets for tea and entertainment, 10d.; entertainment only, 2d. Children, half-price. Preliminary announcement.—Sale of work at Easter for the building fund.

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

LEEDS. Psychological Hall.—Sunday, Feb. 16: We shall have a service of song, entitled "Marching Onward." President, Mr. Craven. Reader, Mrs. Atkinson. A chorus of voices. We hope all friends will try and make it convenient to come.—H. A. A.

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

LONDON. Kensington and Notting Hill Association, Zephyr Hall, 9, Bedford Gardens, Silver Street.—Mr. W. Whitley, in the above hall on Sunday, Feb. 23rd, at 7 p.m. He will lecture on "Theosophy and Occult Buddhism." Collection. Questions will be allowed by the chairman. Enquirers should attend, as the lecturer is well versed.

NEWCASTLE.—Feb. 9th, Mr. Victor Wyldes, 10-45, 6-30. Lectures, impromptu poetry, and psychometry, and on Monday.

NORTH SHIELDS. Camden Street.—Feb. 17 and 18, sale of work; 19, coffee supper and social; 26th, Mr. J. J. Morse on "Where are the dead?"—T. P.

NORTH SHIELDS.—On Feb. 17th and 18th, we intend to hold a sale of work, and we ask the kind co-operation of all friends. The sale will be opened by Captain Ranton. Admission 3d. A coffee supper and social on Wednesday 19th, at 7 p.m. Tickets 9d. each.

OLDHAM.—The Mutual Improvement Class intend to hold a tea-party and entertainment, on Feb. 15th. Tickets, 8d. and 4d. All the proceeds to be devoted towards defraying the expense on the building. The second anniversary of the Lyceum will be held on the 23rd of Feb.,

when Mrs. Groom, of Birmingham, will be the speaker. Recitations, songs, and solos will be rendered by the Lyceumists. All cordially invited.—T. T.

Mr. W. Palmer, normal speaker, has some open dates. 17, Prospect Hill, Rawtenstall.

PROFESSOR BLACKBURN, D.M., will lecture at the Church Institute, Bradford, on Feb. 17th and rest of week. Monday, "Psychometry;" Tuesday, lecture to men only; Wednesday, to ladies only; Friday, love, courtship, and marriage; Saturday, chromo-mentalism and color cure; Thursday, no lecture.

SLAITHWAITE.—Feb. 8th, a grand miscellaneous entertainment consisting of glees, songs, recitations and a dialogue entitled "A very awkward mistake," (by kind permission of Abel Heywood and Sons); also a farce entitled "The Biter Bit." Mr. J. F. Hepworth (of Leeds), comic, will assist. Accompanist, Mrs. R. France. Commence at 7. Tickets 6d. Proceeds to the Society's fund.

SMETHWICK. 43, Hume Street.—At 6-30. Speakers: Feb. 9, Mrs. Haughton; 16, Mr. Smith; 23, Mr. Findlay. Wednesdays at 8.

SOUTH SHIELDS. Cambridge Street.—Feb. 9th: Flower service. Recitations and readings on flowers will be given. All members and friends are requested to kindly bring flowers.

WESTHOUGHTON. Spiritual Hall.—Saturday, Feb. 15th, a vegetarian dinner will be served in the above hall. Tickets, males 9d., females 7d., children 4d. Dinner at 6 p.m. Application for tickets must be made on or before Wednesday, Feb. 12th, to Mr. Thomas Thomasson, 10, Chorley Road, as only a limited number can be accommodated.—J. P.

PASSING EVENTS AND COMMENTS.

(Compiled by E. W. WALLIS.)

TO CONTRIBUTORS AND CORRESPONDENTS.—Six poems received—marked severally "To a faded leaf," "Eva," "To my friend," "To my brother," "Anchor of faith," and "Hope's anchor"—kindly declined, not suitable to our columns.—Mr. Robinson's account of a materialization crowded out by reports, &c.; in next week if possible.—Mr. Walker (High Peak), Astra, J. K. Little, A. B., and several others, as soon as possible.—"Good enough," and a long four-column essay on "Providence," should be sent to a Christian or orthodox paper.

A STRIKING PROPHECY OF DEATH.—Mrs. A. James, of 26, Waterloo Place, York Road, Leeds, writes: "I am an entire stranger to spiritualism, never having been among spiritualists nor in a spiritual hall in my life previous to January 19, 1890. On that day, I went in the evening to the Leeds Psychological Hall, and the medium was Mrs. James M. Smith, of Beeston Hill, Leeds. Mrs. Smith was very good, both in her service and after remarks. During the description of surroundings, the lady—who is an utter stranger to me, never having seen me in her life before—gave me a wonderful test. She described to me a daughter of mine, who, she said, was lying very ill in a hospital. This I admitted was perfectly true. She then said that she would never get better, and that we could only do our best for her, as she was not long for this world. I should just like to say that my daughter passed away on Jan. 22, just three days after Mrs. Smith had told me, and was interred on Jan. 26. I was very thankful to the lady, as it prepared me for the coming sorrow, and I feel that credit ought to be given where credit is due."

No. 2 of "THE SPIRITUALISTS' LYCEUM MAGAZINE," published and edited by Mr. W. H. Wheeler, of Oldham, has reached us. It is excellently printed; and well got up. Mr. Wheeler is earnest and energetic, and puts much enthusiasm into his work. On the whole, the magazine is likely to be useful and find favour. We think it is "too old," and the space devoted to "reviews" could be better employed, as the weekly journals supply the want in that direction. We notice Mr. Wheeler promises to cater for the children more in future issues, and we wish him success in his endeavours.

A CURIOUS LETTER reached us a few days ago, it ran thus—"Where so much misery could be alleviated by the vast amount of gold wasted by the rich in gambling on the racecourse, why could not some of it be got by such kind friends as belong to your order? Those chosen few who have the gift of clairvoyance could thus help the poor. My master made thousands in Manchester in this way. He said it was a fair contract, theirs to lay the odds and he to take. I am poor and old, the strength gone from my left arm. I take the liberty to ask you to try for help in this way." That letter is a moral curiosity. The mixed motives apparent in its specious pleadings are illustrations of how the gambling spirit blunts the keen edge of honour and rectitude. At first we were indignant, but on re-reading the letter, sympathy for the poor broken down and paralysed old man took the place of resentment. Poverty and pain drive men to almost any method for subsistence. The alluring prospect of raising the wind by "good luck" without toil is exceptionally tempting under such circumstances. The desire to do good to others mixed with the hope of benefit for self gives a touch of benevolence to the dream. But what about the harm done in the winning of bets? What of the ruined lives of the lads, the blighted prospects of the young men, the misery of broken-hearted sweethearts, and worse still, of the wives of the confirmed gambler? We see nothing fair in the transaction, but a great deal of wrong and harm; of greed, of deceit, of besting, of craft and cunning, preying upon ignorance, credulity, and cupidity. Suppose a clairvoyant knew that a certain horse would win a race, that knowledge would give him an unfair advantage over those who did not know, and he would simply profit by their ignorance. We may be told that in trade the greenhorn is continually spoiled by the knowing ones, but that does not make the practice right either in commerce or on the turf. A fair contract consists in giving honest work for fair wage, either as teacher, trader, producer, manufacturer, or entertainer. Those who work to educate, provide for, or amuse their fellows are entitled to fair remuneration. But the gambler aims to become rich without work. He does not add to the wealth of the community. He sets no ennobling example, but degenerates into a human vampire, a moral cannibal, who thrives on the weakness and wickedness of his fellows. His psychological

atmosphere is poisonous, his insidious influence the more dangerous because it appeals to the selfishness and avariciousness of others. The end does not justify the means. The desire to use the gold in helping the poor does not relieve the winner from responsibility. He has given no equivalent. No good can come from money acquired in such fashion. It is cursed with contamination. It brings no blessing, but has clinging to it the miasma of the unholy passions, the theft, the fraud, the drunkenness, vice and villainy, the disappointment and despair which inevitably exist in conjunction with the turf. Hence we are strongly opposed to raffles, lotteries, draws, betting, and all such demoralizing schemes. A letter from America reached us about the same time. The writer said, that before he became a spiritualist, he had purchased some fruit in Manchester, for which he tendered a florin and received sixpence too much change, which he kept. But since he reached America he has become a spiritualist, and its philosophy has taught him the law of right as he never understood it before. He enclosed eight penny stamps, requesting us to give them to some one in need, presumably desiring in this way to compensate for the wrong done years before. This is the effect of the spiritual philosophy. Do right, the highest right; compensate for wrongs done, do it now and here. Better honest poverty than dishonest wealth. We sent the eight stamps to the poor old man, and may the pure purpose of the repentant writer who sent them, be a blessing to them both.

LONDON SPIRITUALISTS' FEDERATION.—At a meeting of delegates from the various societies held on Thursday last, at King's Cross Society's Rooms, it was arranged to hold a meeting on Friday, April 11th, at Beaumont Street Assembly Rooms, Mile End, when Mrs. Annie Besant will deliver an address on "Spiritualism," from a Theosophical standpoint. We secured the first vacant date this talented lady could give us, and we hope to see a large attendance at Mile End on this occasion. With a view to bring the Society's Sunday meetings more prominently before the public, the council have made a cash grant to affiliated societies, with a supply of leaflets for house to house distribution. It may interest our friends to know that during the past half-year the Federation have distributed over 20,000 leaflets in the metropolis, besides many hundred copies of our papers, etc. There will be a meeting of the Societies on Thursday, 27th Feb., when we trust all London meeting places will send a delegate to the King's Cross Society's Rooms, 253, Pentonville Road, at 8-30 prompt. In future all communications should be addressed to Mr. Utber W. Goddard, 295, Lavender Hill, S.W., who has taken over the duties of hon. secretary in place of Mr. W. E. Long, resigned.

OBITUARY.—Passed recently to the higher life, at Newcastle-on-Tyne, Mrs. Isabella Young (sister to the celebrated Dr. F. R. Lees), born at Meanwood, Yorkshire, in the year 1818. She was thus in her 72nd year, and during the last twenty years was an exemplary spiritualist, and a constant attender upon the Sunday and week-night religious services. Our beloved sister's spiritual characteristics may be denominated as follows: unobtrusive and retiring in her nature, yet in private a most cautious and earnest investigator. The duties of life were sustained by well-arranged method, and all her arrangements indicated supreme artistic ability. "In memory's vast image chamber" precious to surviving friends will live remembrances of her affability, sincerity, and continuous kindness. During the transition a holy resignation and peace lent a charm to the death scene.—W. H. R.

"Death is the close of life's alarms,
The watch-light on the shore;
The clasping in immortal arms
Of loved ones gone before."

A CHEERY SIGN OF THE TIMES. UNITY IN HUMANITARIAN WORK.—"Mr. H. C. Burdett is making an interesting experiment with a view to better the condition of the poor of London. An association has been formed, under the chairmanship of Mr. Burdett, entitled 'The North Kensington Friendly Workers Amongst the Poor,' for the purpose of bringing all workers among the poor into co-operation, ensuring prompt measures for the relief of every varying need and phase of distress, and further to make sure that no children grow up paupers. Mr. Burdett's district contains about 18,000 inhabitants. Personal acquaintance with the conditions under which the poor have to live in London and elsewhere, and a knowledge of what has been done in the United States and on the Continent, induced him to attempt this new scheme, provided he could secure the co-operation of every religious and charitable agency which is working within the selected boundary. In this he has succeeded, and the list of members of the Executive Council contains the names of Church of England, Roman Catholic, and Nonconformist clergymen. Surely this is a great step in the right direction."—Daily Graphic.

RE THAT CONVERT.—At the last moment a letter from Mr. Hodson arrived expressing surprise at Mr. Dixon's letter of last week, and re-affirming his statement that Mr. Dixon said "That whatever conclusions he came to he would never oppose spiritualism any more." He says, "Mr. Dixon never had communications through the media as uncles and brothers that spoke to him, but Mr. Dixon did admit that Mrs. E. did control Mr. Kemp and substantiate the fact that she controlled the media referred to." Here the matter must rest. Patient, unbiassed, and careful investigation in the truth-seeking frame of mind is what we recommend to Mr. Dixon and other enquirers.

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