

THE TWO WORLDS

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THE ROSTRUM.

WHO AND WHAT ARE THE PEOPLE'S RELIGIOUS TEACHERS?

(Review of a speech made by the Rev. A. Parker, in the Cloth Hall, Colne, Dec. 11th, 1887.)

SUCCEEDING the utterly unfounded assertions made by Mr. Parker at the place and time noted above, extracts of which were given in our last issue—come the following passages, in the report printed in the *Colne and Nelson Times*:—

“Leaving out of consideration a little toy called the Planchette, there were two other means whereby communications were made, the first of these being the table. The circle is formed, the table moves; a spirit was supposed to control its movements. Now they might call for and obtain, according to the theory, the spirit of the most truthful man the world had ever known, one who in the earth state would have scorned a falsehood, and one who if asked a question which he could not answer would have faithfully acknowledged his inability. But the case was different now. The spirit told them he could answer and they put him to the test. Now it was a positive fact that they could make that table or the spirit say just whatever they pleased. Let them ask the spirit what name he had when in the earth state, and he would answer ‘Dick, Tom, or Harry,’ as the case might be, and at the same time they might be positively sure that the individual was never known by either of these names. Further than this they might summon the spirit of a deceased cat or dead monkey, and the replies which they would receive, would be as reasonable and profound, as though Socrates himself were the presiding spirit. Those who had tried table turning would be able to verify that statement for themselves. For the benefit, however, of those who had no knowledge of the occult art a few cases might be cited. For the purpose of testing the truth of table rapping three gentlemen of the United States were invited to a circle, one being a Congregationalist, another a Baptist, and a third a Universalist. In answer to the Congregationalist the presiding spirit replied that his views concerning the future state of rewards and punishments were absolutely correct, and that the proper mode of baptism was by sprinkling. This querist then withdrew and the Baptist was introduced. In answer to his questions the same views concerning eternity were given; but the proper mode of baptism was by immersion. Next came the Universalist, and the same spirit utterly repudiated the idea of future retribution, and displayed a total indifference to the question of baptism in any form.

On another occasion a gentleman attended a circle and asked his own age: the reply was given first 31, and on being questioned again the answer was 25. His own departed mother was recalled, and she in answer to the various questions said she was a Presbyterian, Episcopalian, Baptist, Methodist, Unitarian, in fact, anything or nothing. At another circle at the close of a public performance, loud raps being heard, the alphabet was taken and the substance of the communication was that one of the company with the medium should return to the saloon for some oysters. Another spirit rapped out his own name as a *miserable humbug*, and assured the audience that in the highest of all the spheres the spirits lived on pork and beans. Other instances of the same class might be adduced, but sufficient had been brought forward for the present purpose, and if anyone doubted the accuracy of the statement, he might obtain corroborative evidence by having a trial of table-turning for himself. Not only will one spirit contradict the other, but the same spirit will contradict himself. The communications will take their form from the people who compose the circles. For example, let as many circles be formed of Mahomedans, Buddhists, Hindoos, and Infidels, and let the spirit, say of Alexander the Great, be called to communicate with each of them, the communication will be in entire harmony with the prevailing opinion of the circle, and yet, if he had been asked when he had gone round and contradicted himself, the spirit would plainly have said that he had never changed his opinion.”

As it is the spirit-rapping phase of *mendacity* that the Rev. Mr. Parker specially refers to, so it is to the above monstrous and wholly unproved assertions that we must direct special attention.

This man says, in the first place, that besides “the Planchette there were two other means whereby communications were made, the first being the table.” The other the reverend gentleman does not deign to inform us of. Once more we will supplement his shortcomings, and add—there are not only one other means of spirit communion, but all the following: trance communications given orally to enquirers; *writings*—some, as in the case of the Fox family, the late Mrs. Marshall, of London, and hundreds of other mediums, executed from left to right of a page, from the bottom to the top of a page, in scraps here and there, and then filled up; also, letters and communications given in the ordinary way; others—as in the case of Mrs. Everitt, known to and honoured by hundreds of European spiritualists—writings executed under the most crucial test conditions directly by spirits themselves, sometimes signed by the names of spirit friends, sometimes unsigned—written occasionally in Greek, Latin, Hebrew, Sanscrit, and other languages unknown to the medium, sometimes in English.

Mrs. Everitt's experiences in England are again duplicated by the hundreds, aye, by the thousands, amongst the Continental and especially the American mediums.

Judge Edmonds in his letters on spiritual phenomena, published in tract form, mentions ten different languages, including Indian dialects, in which spirit mediums wholly uneducated were influenced in his presence to write and speak. Then there are *pantomimic* mediums, who represent spirit peculiarities, appearance, dress, their modes of death and incidents in their lives by admirable pantomimic action. *Seeing mediums*, who describe spirits; many of these latter media are to be found in this country as well as all over the world. *Impressional mediums*, who hear voices and receive by inspiration, names, dates, and other test-facts of spirit identity. An endless variety of *drawing* and *painting mediums*; some who, like Anderson, Walcutt, Rogers, and others, are influenced to draw portraits of spirits; others, like Mrs. Wm. Wilkinson, Miss Houghton, and Mrs. Howitt Watts, of London, who have drawn allegorical pictures only; others who execute the most wonderful spirit scenes, flowers, &c., with correspondential meanings attached. There are a great number and variety of trance-speaking, seeing, and describing mediums; a large number also who have been influenced to play, sing, or dance. There are vision seers and prophets, besides the vast range of physical, materializing, fire-test, levitating, rapping, tipping, the Parker *bête-noir*—*table mediums*, and different kinds of healers. And all these by their thousands have made historical marks in different portions of the world, wholly independent of each other. Mr. Parker, with his contemptible talk about dead cats and monkeys, Toms, Dicks, Harrys, and idiotic spirits who give any names and profess any sect, forgets to give one single name or one single authority for any of his assertions. For all that is alleged above, we *do* give names—aye, and such authorities as Mr. Parker dare not vilify by name. In England *some* of our historical authorities—that is, those who have testified in books, tracts, and pamphlets, to all the above mediumistic powers, together with the full names and addresses of witnesses, from monarchs to peasants—are Professors Crookes, Wallace, and Varley, Drs. Ashburner, Elliotson, Dixon, and others, Professor and Mrs. De Morgan, Professor and Mrs. Gregory, “M. A. Oxon,” Thos. Shorter, Enmore Jones, and Wm. Wilkinson, Esqrs., Mary and Wm. Howitt, Mr. and Mrs. S. C. Hall, Robert Chambers, Thackeray, Bulwer, Morell Theobald, the Countess of Caithness, and many others.

Of the foreign and American celebrities who have written voluminous histories of the movement, our space forbids the attempt to number them up.

Besides a large number of published tracts, pamphlets, magazine and journalistic articles, the Editor of this paper has recently published a large 600 page volume, “Nineteenth Century Miracles, or, Spirits and their Work in every Country of the Earth,” a book which not only gives accounts of every phase of power mentioned above, but publishes over a thousand names in full, of the honoured and honourable witnesses of various lands who have heretofore and still do testify to the crucial tests and conditions under which their evidences have been obtained.

We will not sully our pages by again going over the imbecile statements quoted above, but we would earnestly commend this proposition to the thoughtful reader.

At the last religious census taken in America amongst the various denominations, the spiritualists numbered eight millions, fairly well ascertained, and two millions as *possibly* belonging to the belief.

No authoritative statements are made of the numbers of European spiritualists, but by inferences gathered from Australia, India, and Europe, the number of papers published, the attendance at public meetings, and the literary contributions gathered up for the Editor's last work, we cannot place the number of spiritualists, independently of the American census, at less than some five millions. And

whilst this would be considered by other writers of the cause, such as Judges Edmonds, Cross, and Carter; Epes Sargent, Hudson Tuttle, Professors Denton and Gunning, Hon. A. A. Aksakof, &c., &c., as a decided under-statement of numbers, it is enough for our purpose, and enables us to ask, in the name of reason and common sense, how from ten to fifteen millions of persons, many of them men and women of the highest distinction in art, science, and learning, could be convinced of any cause which could bring no other evidence of its truth than the insane and ribald trash this Mr. Parker has allowed to appear in the paragraph quoted above, and that without one single name given to attest a statement made only on *his own authority*?

Well might such a preacher assume that the listeners he thus insulted were indeed a *flock*, and that his principal business there was to *shear* them of their common sense!

We are happy to be able to spare our readers the infliction of more than one additional example of this teacher's Christian *love, truth, and honesty*. It is this:—“It was, however, an ominous fact that spirits failed when they were most needed. In the Crimean and American wars, how many thousands of our fellow creatures were exposed to peril. Here was a case where spiritualism could have established its claim, and thus for ever have silenced all opposition. The spirit circles were besieged by those who had friends and relations in the war, but to all the appeal was in vain, and the spirits alike showed their indifference to and ignorance of those whose interests they had been supposed to guard.” We have no information concerning the results of the spirit circles that were *besieged* during the Crimean war, but we have ample information concerning the action of spirit friends during the American war, and once again we have to apply the term “utterly false” to the above paragraph.

Presuming that a *reverend* must nominally, if not in fact, believe in God, and finding that neither war itself, slavery, death, captivity, nor any of the horrors that war brings, are prevented or ameliorated by God, no “reverend” could surely expect the spirits of human beings to do more than their God—hence war and all its attendant evils could not be prevented by spirits; but as to their foreknowledge of such a war and its results, as to the kindness, love, and pity manifested by spirit friends, the comfort they brought; the tidings by which they sustained and cheered the sufferers of that terrible American war, why our journals no less than our literature is so full of it that Mr. Parker, in the item quoted, supplies the last link in the chain to show that he has been talking about a subject of which he positively knows nothing at all. Surely, surely, this gentleman has some friends who might kindly advise him not to get upon any rostrum again to preach “anti-spiritual” lectures until he has spent at least three months in studying up the literature of the movement, even if he cannot get admission to any respectable private circle with a reliable and fully-developed medium. There are “spiritualists and spiritualists,” just as there are “preachers and preachers”—Canon Farrar and the Rev. A. Parker to wit.

Meantime, let us say, for the information of Mr. Parker's much-abused listeners—if this should meet the eye of any one such—that of all scenes in which our spirit friends have been most active and efficient, during the forty years of the spiritualistic dispensation, the American war was the most striking, and will be the longest remembered. The spirits, through the mediumship of the Editor of this paper, spoke and published a well-known prophecy of the American war long before it happened. Many other mediums did the same, though the one above alluded to has been the most widely circulated. The progress and coming events of the war were the constant theme of warning and prophecy at thousands of circles. Colonel Higginson, of Worcester, Massachusetts,

raised two regiments from his own town. The first having all fallen he raised a second, declaring he would have none but spiritualists, because their religion and constant means of intercourse with loving spirit friends made his men so cheerful, courageous, and fearless of death, that they were known and marked as the best men of the armies. Passing over testimony enough to fill a volume of the same kind as the above, we will beg our readers to turn to the 484th page of "Nineteenth Century Miracles," where they will find the wonderful record of that chain of links by which the spirits moved the heart and mind of the good and martyred Abraham Lincoln to issue the famous Emancipation Proclamation, giving liberty to six millions of slaves. Every line of that celebrated document was first tilted out through those dreadful tables which Mr. Parker so cruelly libels, and all the attendant incidents are not only detailed in the historical record of a spiritualist, but also in the minds of hundreds of persons acquainted with the history of the American war. We fear, in fine, that Mr. Parker has either been unfortunate in his associates and gleaned his information from a professional showman, who makes his living by caricaturing the most popular thing of the day—i.e., spiritualism—or else he has unfortunately "rushed in where angels fear to tread," and undertaken to enlighten others on matters of which he proves to be pitifully ignorant himself. We have written thus much not to benefit Mr. Parker, by any means. What he has spoken he has spoken, and now that we *know*, beyond a peradventure, that "every idle word spoken will come into judgment," we can well afford to be more sorry than angry with our accuser; but for the sake of truth, justice, and it may be the enlightenment of one single listener who honestly believed Mr. Parker, because a Christian minister said it; for such have we written, and shall continue so to write, under the inspiration of the Editor's life-long motto—

"THE TRUTH AGAINST THE WORLD."

STRANGE PROCEEDINGS IN A NOTTINGHAM WORKSHOP.

SPIRITS, ANGELS, OR DEMONS—WHICH?

THE following narrative, or rather a compilation of the salient points thereof, was published in the *Nottinghamshire Weekly Express*, of October 14th last, and is sent for republication in *The Two Worlds* by a correspondent, who was fully cognizant of all the facts of the case, and who concludes his letter with the question which prefaces the narrative, viz.; "Spirits, Angels, or Demons—which?" To this we answer in brief. 1. SPIRITS of workmen, who wished to convince the associates they had left behind of the facts of spiritual existence. 2. ANGELS in embryo; who, through the love of use and good, will be perfected angels in "the sweet by and bye." 3. DEMONS, in the opinion of all those who do their thinking through those preachers whose *craft* is disturbed by the prevalence of spiritualism, and whose pews are emptied by spiritualists' Sunday services. However, here are some of the items from the paper in question:—

"The following narrative of circumstances that have actually taken place in a shoemaker's workshop will no doubt prove interesting to a considerable class of your readers, and show what extraordinary things can happen in our midst.

"It is now four years since I first went to work in the shop in question, and perhaps three since the occurrences which I am about to relate began their course. The shop was situated in a private back-yard, and I worked along with the master and his son, a young man whom I shall call Frank, and who afterwards became my sole companion. At this time I began to find that temporary losses of things occurred oftener than could be accounted for. How could I

hide my own knife under the stove, throw it into the water, or conceal it in a dark corner behind a vacant bench? And though I might put my eye-glass in a wrong box on my bench, it was a different thing to scratch about the centre with a diamond, as I found done for me one day. There was a succession of such petty mischiefs at brief intervals while I was away from the shop, and the question of their origin began naturally to grow interesting. In the meantime Frank declared that he had caught my complaint, and was annoyed himself in the same way. Then with him too, the case grew unaccountable. Two useful files were broken, and a new one was spirited away and seen no more. Another article, after a protracted absence of three weeks, tranquilly awaited him after dinner one day, on the top of a stool which he frequently sat upon. He declared, not unnaturally, that he should grow superstitious about the shop. The shop door was locked during the dinner hour as well as at night, and there was no possibility of any trespasser entering the yard by the back door. Everyone who could be suspected denied the charge, and there remained nobody to be held responsible for these occurrences but that prince of mischief, whose shoulders have to bear such a miscellaneous burden—in short, the devil.

"Perhaps for a period of two years things had proceeded in this course, and then a new act in the drama had opened; Frank had married, and succeeded to his father's business. There was a total change of population on the premises, it being now limited to himself and his young wife, with a servant girl. Now, at last, we might expect security from unauthorized visitors; but no such thing. Strange to say, the unaccountable freaks grew more pronounced than ever; but matters did not proceed with uniformity. Various things having strangely departed, as strangely returned; and shortly after midsummer the mysterious agent, whoever he might be, broke out into a rampant jubilee of tricks, mischiefs, and crazes.

"Up to this period I had scarcely ever thought of the spiritualists, and their peculiar opinions about the performances of spirits with material objects. Several circumstances, however, having recalled them to mind, I began to think that what so many people believed must be true.

"I must explain that we worked for the most part standing. Our benches were situated against the window, each bench separate, with a little space between. From mine the tools now began to move, often before my face. They put themselves in the window and out of the window, even putting themselves in my coat pockets, hanging a couple of yards off. But achievements on a larger scale began to be performed before my arrival in the morning and during the dinner-hour. At one time a monstrous necklace, grotesque and grim, was formed of above a dozen tools, mostly sharp, awls, knives, &c., which were tied at equal distances on a piece of twine, suspended by both ends over the fireplace. Then my bench, one time after another, was nearly cleared of tools, which were sometimes found so cunningly hidden as to suggest the idea that some things had been made to pass through the substance of others. Once a number were tied in a bundle, and effectually concealed a while by being hung under the ceiling almost over my head. Some were stuck in the wall outside the window; four or five hung half-way up the house side. A number were found strung together in the yard, where also I discovered, under a heap of rubbish, one of Frank's newly-cleaned boots, strangely spirited away from the kitchen mantelpiece. Frank had a share—though a more moderate one—of the same kind of fun; and I should not omit to mention that various articles, chiefly joiners' tools, were by some mysterious agency introduced at different times into the shop.

"One day I found my bench overturned, all the tools in a heap on the floor, the contents of a little tool box emptied

amongst them, the box itself hung high up on the wall, a couple of hammers stuck upright in depressions in the bottom of the bench legs, and on the back of the bench was nailed a piece of cardboard box, on which, round a red star, was printed, 'The sprite, the wonder of his age.' I had also one working knife hacked into a saw, another ground thick and flat on the edge, and in a fortnight made sharp again. Scraping knives, bits of sheet steel, were punched through like graters. Hammer heads, two of mine and one of Frank's, were taken off and ridiculously put on the wrong way. A sharp knife was stuck in the ceiling, nine feet high, and when I broke the point off I found it one afternoon driven to the hilt, apparently at a single lunge, through an elm board 7-8ths of an inch thick. An old working cap was suspended over the mantelpiece by a lady's long fine auburn hair, adroitly tied to a ragged edge. My bench at different times was partially pulled to pieces, and parts belonging to it hidden away, and it once took us both a quarter of an hour to rectify the rocking-horse condition to which it had been reduced in the dinner hour by all its joints being loosened. There was an endless variety in the tricks. Sticks were frequently thrown in at the window, and even pieces of brick and bone were found upon the floor, and there were mysterious knockings heard. Rivets and tacks, long and short, brass and iron, that should be kept carefully separate, were mixed together on both benches, and when sorted with pains, were mixed again. Ink was repeatedly diluted so as to stain leather brown instead of black, and a pint and a half belonging to Frank having disappeared, was reduced to half a pint when in a day or two the bottle was found.

"This mysterious mischief-lover, be it said to his credit, did not always hinder work, but on some occasions actually helped it. One day after dinner, for example, I found that seven inches of strong sewing at a man's boot had been done for me in my absence, besides some advances made with another.

"At length there was a remarkable alteration. Manipulations of solid bodies almost ceased, and writing took their place. Benches, boards, stools, and leather now grew eloquent with inscriptions in chalk. Some of the writing was of the cramped, zigzag, forked-lightning character which I remember having seen printed some years ago as examples of the writing obtained at spiritual séances. The words, of which no living writer would acknowledge the authorship, were such as 'Friends,' 'Friendly,' 'Love Tricks,' 'Faith, Hope, Charity,' 'Be Holy and Virtuous,' &c. For Frank there were frequently a number of hieroglyphics as obscure as ever puzzled an Egyptologist, and such writing as 'Still I love thee,' 'Do not swear' (a very appropriate admonition). The hieroglyphics sometimes made their appearance on my own bench; but quite as mysterious was the voluntary announcement, 'I am Usanbra et ne Cairo.' When this curious address had been puzzled over a few days there appeared in plainer English, 'Good-bye (*sic*), I'm off to Cairo.' This, as announcing a cessation of 'Usanbra's' habitual proceedings was welcome enough. His promised departure, however, was not sudden. He wrote for me next day, 'Remember me, I start at two for Cairo;' 'Don't speak ill of me, I'm leaving you for a long time.' He again returned to restore two valuable pairs of punches which Frank had been lamenting over for weeks past, but he now earnestly declared that he would rather have lost the tools than that the former practices should be recommenced. After all, I found it but the introduction of a fresh novelty. Chalk pictures, redolent of Egypt, now suddenly put in an appearance, and obelisks, pyramids, sphinxes, crocodiles, the well of Abu Klea, &c., arose spontaneously. Frank was so delighted with the first of the series that he ran downstairs for a card and made a careful copy before the chalk was rubbed out, and then fastened it on the wall. This also

proved a new departure. 'Usanbra' liked the flattery of imitation. Not contented now with drawing merely, he added, 'Copy this,' and we did so once or twice. However, I had something else to do, and I soon disobeyed. This led to nothing else than threats. 'Copy, or I know what,' 'Beware,' was now the language employed. Whether, however, 'Usanbra' were from above or below, or the regions between, I would not submit to the proposed slavery, though I was very sure that he had the power, and most likely the will, to take vengeance. Frank urged me to comply, but, notwithstanding, I set him at defiance. There was plenty of writing about when we entered the shop of a morning. On my bench, 'Cheer, boys, cheer.' On Frank's, 'Bow-wow-wow,' and 'Usanbra's compliments, and how are you, young sphinx?' 'Will you meet me in Cairo?' After, this, however, there was a languishment. Some of our tools did vanish awhile. On entering the shop one night, simultaneously with Frank, a sharp explosion took place against the closed window. I was struck on the leg and he on the head; but nothing could be found that had caused the explosion.

"With this explosion I will conclude these mysteries of 'Usanbra.' The details with which I have occupied so much of your space are certainly not public matters; they are mere incidents of private life; but I submit that it is no despicable part of knowledge to know of what unique experiences some private lives are made, or to find there are more things in heaven and earth than we dream of in our philosophy."

To this curious narrative we have simply to add, that if the subjects of this harassing persecution had followed the same course as that pursued by hundreds of Americans in similar circumstances, viz., to have held quiet and orderly circles, summoned their tormentors to attend, and treated them as if they had been—as they truly were—the spirits of idle and mischievous human beings; remonstrated with them, and endeavoured by kind advice and good counsel to elevate them to higher and nobler purposes, they would have helped them to progress, and changed them from vexatious tormentors, into useful friends and pilgrims on the highways of progressive spirit life.

GIVE HIM A LIFT.

GIVE him a lift! Don't kneel in prayer,
Nor moralize with his despair;
The man is down, and his great need
Is ready help—not prayer and creed.

'Tis time when the wounds are washed and healed,
That Christly motives be revealed;
But now, whatever the spirit may be,
Mere words are but mockery.

One grain of aid just now is more
To him than tombs of saintly lore!
Pray, if you must, in your full heart;
But give him a lift—give him a start.

The world is full of good advice,
Of prayer, and praise, and preaching nice;
But the generous souls who aid mankind,
Are scarce as gold, and hard to find.

Give like a Christian—speak in deeds,
A noble life's the best of creeds;
And he shall wear a royal crown,
Who gives 'em a lift when they are down.

THE grandest natures are the calmest. Restlessness is the symbol of weakness not yet outgrown.

NEVER listen to calumnies, because if they are untrue you run the risk of being deceived, and if they be true, of hating persons not worth thinking about.—*Montesquieu*.

THE monument erected by the citizens of Nevada in memory of "Hank" Monk, the famous stage-driver, will bear this legend: "Hank Monk—the whitest, biggest hearted and best known stage-driver of the West; who was kind to all and thought ill of none. He lived in a strange era and was a hero; and the wheels of his coach are now ringing on golden streets."

ONLY A DOG.

It was only a dog, old Rip, that did it—
But tell me, if you can,
Was there not something in the deed,
Flashing out like the soul of a man?
They lived in the little house down there
By the Jerusalem road,
Rip, and old Lincoln his master—
Good pluck that day they showed!

Just off the ledge—the Black Rock ledge—
Making out from the hill you see,
A wreck lay tumbling before the gale,
With the sharp rocks under her lee.
Filled with emigrants, laden with wine,
She lay, and no help seemed nigh,
When down came Lincoln with Rip, his dog,
The fight of the waters to spy.

Master and dog took in the scene,
As they peered through the scattering brine;
And Rip spoke plainer than human speech
In his quick and anxious whine.
“In, in, good dog!” old Lincoln cried;
But the surf flung him back on the shore;
“In, in, good dog!” and Rip, with a leap
Dashed in through the spray and the roar.

Buffeted, beaten and bruised, he strove—
Strove 'gainst the mounting surge:
From every plunge of the huddling waves,
O see the brave fellow emerge!
On he toiled till the wreck he neared;—
Look, they have thrown him a line;
Tied to a stick, a moment it floats,
And then, brave Rip, it is thine!

Back to the beach with the hurrying tide,
And holding the stick in his teeth,
See him tossed on over billow, through vale—
Billow and foam-circled wreath.
“Bless you, good fellow!” old Lincoln cries,
With a tear in his honest grey eye;
And all the people on the hill beyond,
Joined in the welcoming cry.

Every soul on the wreck was saved,
How, you may easily guess—
All by a dog, and only a dog,
Immortal nevertheless!
For when we find in the world to come,
We have given to Death the slip,
Where will the love, or the justice be,
If there we don't find old Rip?

PASSAGE OF MATTER THROUGH MATTER.

WE read in the *Moniteur Spirite* (Paris) of August 16th, the following, under a photographic illustration of the experiment: “On the first of May the medium Slade, having been thrown into a trance by spirit Owasso, announced that a fakir Indian would lend his assistance for the production of the phenomenon of matter passing through matter, and this for the benefit of meritorious spiritualists by way of encouragement.

“Mr. B. then came forward with a cord about four metres long, and also two wooden rings turned out of one piece of timber, and two smaller copper rings. These rings were all strung upon the cord, the ends of which were tied together by a knot. The cord was now covered over with a handkerchief. Messrs. Slade, Home, Engineer B., and Mr. Hochstein were seated around a table, with their hands placed thereon, those of the medium and Mr. H. being placed on the extremities of the cord. After waiting about two minutes a noise announced that one of the two wooden rings had been removed, and we discovered the formation of knots and twists in the cord that did not exist before.”—*Hochstein, 9, Brederode Street.*

THE lightsome countenance of a friend giveth such an inward decking to the house where it lodgeth, as proudest palaces have cause to envy the gilding.—*Sir Philip Sidney.*

A SMALL CONGREGATION.—On Sunday morning, December 11th, the congregation at St. Mildred's, Bread Street (City), mustered one solitary individual. This, says the *City Press*, is somewhat less than usual, as on occasions two individuals assemble for the purpose of worshipping in the sacred edifice.

GHOSTLAND:

RESEARCHES IN THE REALM OF THE OCCULT.

“THE DOUBLE GOER,” OR, “THE FLYING SOUL.”

(Continued from p. 103.)

I HAVE said that the Brotherhood with whom I was now associated through Professor Marx's introduction, did not (as a society) profess to believe in the continued existence of the soul after death, or practise any direct communion with disembodied spirits, at least not with such as they considered to maintain a conscious and permanent individuality. Their doctrines concerning the existence of spectral appearances, &c., it would be needless to enter into fully, the light and knowledge opened up to mankind by the revealments of “Modern Spiritualism,” having completely dispelled all the unproved theories on the subject of so-called supernaturalism. It is enough to say that ever since the practices of Mesmer had become familiar to them, the “Berlin Brotherhood” had delighted in pursuing mesmeric experiments in support of their favourite theory, which was, that the embodied soul of man could appear, make sounds and disturbances, in places distant from the form; that at times when these soul essences were dissipated suddenly, as in the action of violent death, they adhered to earthly things and places, and for a time, could maintain a sort of vague, shadowy existence, which at length melted away in space, to be taken up from the grand reservoir of spirit in other souls. Now the brothers insisted, that these living soul essences, which they called the *double goer*, and more frequently the “atmospheric spirit,” by its occasional appearance, both before and after the death of individuals, covered the whole ground of spectres, ghosts, apparitions, and hauntings.

The fact that the “atmospheric spirit” seemed to linger round the earth after the death of the body, and could be seen, heard, and felt, did not militate against their theory that immortality was a fiction, and that the soul died with the body. “It was *merely* the atmospheric spirit,” they said, “a shadowy remnant of the soul, which had ever been seen or manifested in the realm of ghostland, and this was not a permanent intelligent existence, but only a temporary relic of the broken organism, like the perfume which lingers about the spot where the flower has been.” By repeated experiments with their magnetic subjects, they found that they could send the “double” or “atmospheric spirit” abroad in the somnambulist sleep, and that it could be seen, heard, and felt like the spectres that were claimed to have been manifested in tales of the supernatural.

On one occasion the Berlin Society having thrown me into a profound sleep by the aid of vital magnetism, and certain vapours, they directed my “atmospheric spirit” to proceed, in company with two other subjects, to a certain castle in Bohemia, where friends of theirs resided, and then and there to make disturbances, by throwing stones, moving ponderable bodies, shrieking, groaning, and tramping heavily, &c., &c. I here state emphatically, and upon the honour of one devoted only to the interests of truth, that these disturbances were made by the spirits of myself and two other yet living beings, a girl and a boy, who were subjects of the society; and though we, in our own individualities, remembered nothing whatever of our performance, we were shortly afterwards shown a long and startling newspaper account of the hauntings in the castle of Baron von L——, of which we were the authors.

In a work devoted to the relation of occult facts, I have myself in my library at this very moment, an account of the “manifestations,” as they were termed, which occurred on three several occasions, at a certain castle in Bohemia. The writer attributes these disturbances to disembodied spirits, but in the particular case in question, I insist that the atmospheric spirits of the Berlin Brotherhood were the

authors of the facts recorded. As the experiments of these grave gentlemen were neither pursued in fun or mischief, but solely with a view to evolve the *rationale* of a psychological science, I must confess that they followed out their experiments without remorse or consideration for the feelings of others; and as we were all bound by the most solemn oaths of secrecy, there was little or no chance that a solution to any of the mysteries that originated in our circle could escape from its charmed precincts. I am now writing at a period of many years after the occurrences I allude to; there will be no impropriety, therefore, in my recalling, to any who may chance to retain a recollection of the event, the scandal that prevailed about fifty years ago, in a town in Russia, concerning a nobleman much given to the study of occult arts, who was alleged to have put to death a young country girl, whom he had subjected for some months to his magical experiments, and that for the purpose of proving whether her "atmospheric spirit," violently thrust out of the body in the vigour of vitality, could not continue hovering around the scene of death, and make manifestations palpable to the senses of sight and sound. The popular rumour concerning this barbarous sacrifice was, that the nobleman in question had carried off the unhappy peasant girl, and after having perilled her immortal soul by his magical arts, that he had ruthlessly destroyed her body for fear she should betray him.

Certain it was that the gentlemen in question was charged with murder, tried, and *acquitted*, just as it was supposed any other powerful noble in his place would have been. The results however were, that strange and horrible disturbances took place in his castle. The affrighted domestics alleged that the spirit of the victim held possession of her destroyer's dwelling, and night after night her wild shrieks and blood-stained form, flying through gallery and corridor, "made night hideous," and startled the surrounding peasantry from slumber. Rumor added that the ghost, spectre, or "atmospheric spirit," whatever it might be, was not laid for years, and that the adept who had resorted to such terrible methods of gratifying his insatiate thirst for occult knowledge paid a tremendous penalty for what he had sought. Tortured with the horrible phantom he had evoked, his mind succumbed, and became a mere wreck. At the time when I commenced my experiences with the Brotherhood, this man, who had once been an honored member of their society, was confined as a hopeless lunatic, whilst his castle and estates were abandoned by his heir to the possession of the dread haunter, and the destructive spirit of neglect and dilapidation.

It was by the command of my associates that I one night visited, in the magnetic sleep, the cell of the lunatic; and being charged by the power of the Brothers with their combined magnetic force, I threw it on the maniac, and by this means, whilst his suffering body slumbered tranquilly, I returned to our "sanctuary" with his living spirit, and from the records of that night's proceedings, I extract the following minutes of what transpired. He whose office I am not permitted by my *honor* to name, I shall call "Grand Master," and he thus questioned what was always called on these occasions the "flying soul" of the maniac:—

G. M. Did you kill the body of A. M.? Answer truly.

F. S. I did.

G. M. For what purpose, and how?

F. S. To ascertain if the atmospheric spirit, being full of life, could remain with me. I killed her by a sudden blow, so as to let all the life out at once, and I drew out the spirit from the form by mesmeric passes.

G. M. Did you see that spirit pass?

F. S. I did.

G. M. How did it look?

F. S. Exactly like the body, only it wore an aspect of horror and appeal terrible to behold.

G. M. Did the spirit stay with you, and how long? Did it obey you, and act intelligently, or did it act a merely automatic part?

F. S. Mortals, know that *there is no death!* I did not kill A. M. I only broke up the temple in which her soul dwelt. THAT SOUL IS IMMORTAL, AND CANNOT DIE. I found this out the moment after it had left the body, for it looked upon me, spoke to me, and reproached me. O God of heaven, saints and angels, pity me! It spoke to me as intelligently, but far, far more potentially than ever it had done in earthly being. It was not dead. It could not die; it never will die, and so it told me at once; but ah me, miserable! when I sank down aghast, and struck with ineffable horror, as the spirit approached me, into a deep swoon, I entered the land of immortal souls. There I saw many people whom I had thought dead, but who were all still living. There, too, I saw the still living and radiantly glorious soul of my old pastor, Michael H——. Sternly, but sorrowfully, he told me I had committed a great and irreparable crime; that all crime was unpardonable, and could only be wiped out by personal, and not by vicarious atonement, as he had falsely taught whilst on earth; that my only means of atonement was suffering, and that *in kind*, or in connection with my dreadful crime: that, as the poor victim would be engaged during the term of her earthly life (broken short by my act) in working it out in an earthly sphere, so her magnetism, actually attracted, as I had deemed, to the spot where her life had been taken, would continue to haunt me, and repeat in vision the last dread act of murder until her life essence should melt away, and her spirit become free to quit the earth, and progress, as she would do, to higher spheres. Sometimes (this stern teacher informed me) I should see the real living soul of my victim, and then it would be as a pitying angel striving to help me; but still oftener I should see only the "spectre," and this would always appear as in the death moment, an avenging form, partly conjured up from my own memory, and partly from the magnetic aura of my victim, and always taking the shape and circumstances of my dreadful crime. Mortals, there is much more to tell you of the awful realms beyond the grave, and the solemn connection between life and death, but more I dare not speak. Human beings will soon learn it for themselves; for the souls of the immortals are preparing to bridge over the gulf of death, and men and spirits will yet cross and recross it. Meantime ye are the blind leading the blind; deceiving yourselves with a vain philosophy, and deceiving all to whom ye teach it. THERE IS NO DEATH! I must be gone. Hark, I am called!

[We have especial pleasure in calling attention to the above most solemn and important communication. It comes from one who was incapable of recording a falsehood, and its unflinching testimony to the fact of the soul's immortality and the maintenance of a conscious and intelligent individuality after death—testimony too, rendered by one of the most profound occult initiates of the age—forms a timely commentary on the wild and fantastic theories of those self-styled "occultists," who stigmatize the wise, powerful, and intelligent communicating spirits of humanity, as "shells," "spooks," emanations, &c., &c., at the same time that they hesitate not, under the title of "Theosophists," to claim for themselves communion with the highest and most supernal of intelligences.—Ed. T. W.]

WITHOUT devotion to home, there can be no devotion to country.—*Wellington.*

Good men, you know, pay all the taxes of bad men. Virtuous men pay the State bills of dissipated men. Patriotic men pay all the war bills of unpatriotic men. Citizens that stay at home pay the expenses of politicians that go racketing about the country and do nothing but mischief.—*Henry Ward Beecher.*

THE MAGIC MIRROR.

LADY ELEANOR CAMPBELL, widow of the great marshal and diplomatist, John, Earl of Stair, in her girlhood had the misfortune to be united to James, Viscount Primrose, of Chesterfield, who died in 1706, a man of dissipated habits and intolerable temper, who treated her so barbarously that there were times when she had every reason to feel that her life was in peril. One morning she was dressing herself before her mirror, near an open window, when she saw the viscount suddenly appear in the room behind her with a drawn rapier in his hand. He had softly opened the door, and in the mirror she could see that his face, set white and savage, indicated that he had nothing less than murder in his mind. She threw herself out of the window into the street, and half-dressed as she was, fled to Lord Primrose's mother, who had been Mary Scott, of Thirlstane, and received protection; but no attempt was made to bring about a reconciliation, and, though they had four children, she never lived with him again, and soon after he went abroad. During his absence there came to Edinburgh a certain foreign conjuror, who, among other occult powers, professed to be able to inform those present of the movements of the absent, however far they might be apart; and the young viscountess was prompted by curiosity to go with a lady friend to the abode of the wise man, in the Canongate, wearing over their heads, by way of disguise, the tartan plaid then worn by women of the humbler classes. After describing the individual in whose movements she was interested, and expressing a desire to know what he was then about, the conjuror led her before a large mirror, in which a number of colours and forms rapidly assumed the appearance of a church, with a marriage party before the altar, and in the shadowy bridegroom she instantly recognised her absent husband! She gazed upon the delineations as if turned to stone, while the ceremonial of the marriage seemed to proceed, and the clergyman to be on the point of bidding the bride and bridegroom join hands, when suddenly a gentleman, in whose face she recognized a brother of her own, came forward and paused. His face assumed an expression of wrath; drawing his sword, he rushed upon the bridegroom, who also drew to defend himself; the whole phantasmagoria then became tumultuous and indistinct, and faded completely away. When the viscountess reached home she wrote a minute narrative of the event, noting the day and hour. This narrative she sealed up in presence of several witnesses, and deposited it in a cabinet. Soon after this her brother, Colonel John Campbell, returned from his travels abroad. She asked him if he heard aught of the viscount in his wanderings. He answered: "I wish I may never again hear the name of that detestable personage mentioned." On being questioned, he confessed to "having met his lordship under very strange circumstances." While spending some time at Rotterdam he made the acquaintance of a wealthy merchant who had a very beautiful daughter, and only child, who, he informed him, was on the eve of her marriage with a Scottish gentleman, and he was invited to the wedding, as a countryman of the bridegroom. He went accordingly, and though a little too late for the commencement of the ceremony, was yet in time to save an innocent girl from becoming the victim of his own brother-in-law, Viscount Primrose. Though the deserted wife had proved her willingness to believe in the magic mirror, by having committed to writing what she had seen, yet she was so astonished at her brother's tidings that she nearly fainted. She asked her brother on what day the circumstance took place, and having been informed, she gave him her key, and desired him to bring to her the sealed paper. On its being opened, it was then found that at the very moment when she had seen the roughly interrupted nuptial ceremony it had actually been in progress.

The above story appeared in "Old and New Edinburgh," and although it seems incredible enough, it is so well attested by many celebrated historical personages, that it would be difficult to discredit its accuracy.

PROFESSOR DYE'S EXPERIMENT IN PSYCHOGRAPHY.

Among the best known figures on the streets of Chicago is Professor Nathan Dye, an old resident and life-long teacher of music. He is counted among his acquaintances as a man of critical judgment, with the courage of his convictions. He is counted among spiritualists as entirely sceptical of mediumistic claims until they have been demonstrated as valid.

Several weeks ago Professor Dye bought two slates, a sheet of drawing paper and a pencil. At his own house he put the paper and a bit of the lead from the pencil between the slates, then sewed the frames together at the corners and tied a string around the closed slates, lengthwise and across. With this outfit he went to the Bang Sisters on Walnut Street to see what he could get. On arriving he secured a sitting with one of the sisters, and after wrapping his slates in his handkerchief suspended them from the chandelier in the centre of the room. Seating himself at the table with the medium, several feet from the slates and facing them, he awaited results. After a time he got this message on another slate held by the medium, under quite good test conditions: "We've made a break (beginning), take the slates home with you and bring them again." At the second sitting under the same conditions no results were had, and the Professor once more took his slates home. A third trial resulted only in getting the following message on the medium's slate under conditions similar to the first experiment: "We are using all our forces to give you a picture. Bring the slates again," and signed by his son Byron and his first wife.

At the fourth séance, which occurred on the 29th Nov., Professor Dye suspended his slates from the chandelier as in the preceding sittings, and seated himself at the table in view of them. Soon there was written on another slate, put under the table: "Will take us about twenty minutes." At the expiration of the time Professor Dye removed his slates from their hanging position, and without opening them left the house. He had previously promised to bring them to the Journal office to be opened. On the next day he appeared in the editorial rooms and, still sceptical, offered to wager something that there was nothing inside. Receiving his assurance that they had never been from under his control, nor in the hands of the medium, nor out of his sight while on the premises of the medium, and that the fastenings were exactly as made by him before beginning the experiments, the slates were separated. Upon the sheet of paper was found the following message written with pencil:—

"My Dear Friend: I have at last accomplished the one great desire, and am happy in its consummation, to prove to you that we can do this work without the aid of mortal hands. Never doubt this great truth, for it is a reality, and this little pencil, moved by the power of spirit, proves with its testimony the everlasting progress of the soul.—Yours in Spirit, Belle."

Above this on the sheet and in the centre was a crude drawing of a female head and under it the initials B. W. A. In the upper right hand corner was a well executed drawing of a sprig of forget-me-nots, and under it the words, "Brother Byron." In the opposite corner was a bunch of roses equally well drawn.

Mr. Byron Dye passed to spirit life about four years ago. His father feels that the experiments as above briefly told demonstrate beyond all doubt in his mind that spirits can write on slates under such conditions as to preclude all shadow of suspicion or deception.—*R. P. Journal, Chicago.*

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PROPOSITION FOR ANOTHER YEAR OF JUBILEE.

THE year "of grace" 1887 will long be held memorable in British annals, as recording the fact that the wealthiest sovereign that probably ever ruled the land, has exercised that rule for a period of fifty years. Also, that these fifty years have been passed in a career of almost unprecedented prosperity, and that a family of nine princes and princesses—born to the sovereign in question—have been dutifully received by the people with open arms, and magnificently dowered, each out of the people's earnings. These are items of history which have necessarily contributed to make the past year of jubilee a *golden* one, in every sense of the word; that is to say, as far as it could apply to those who had gold to display, or gold to spend.

The wealth poured into the treasuries of the various exhibitions, ceremonial *fêtes*, and jubilee gatherings; the money blown off in illuminations and fireworks, and expended in presents to royalty and rich dresses, must have amounted to unheard-of sums, and amply testify to the fact of the enormous wealth existing *somewhere* in British coffers. All this is highly creditable to the wealthy classes of the land, and cannot fail to impress other nations with a very exalted opinion of the extent of that wealth.

But there is still another side to the picture, and one which should induce those who have the best interests of *every part*, as well as one part, of the community at heart, to question whether the time has not come when a second jubilee might be held with advantage, and that for the *wealth-producing*, rather than the wealth-enjoying, classes.

There lies upon the writer's desk at this moment a pamphlet entitled "Outcast London." True, it was written some three or four years ago, but the conditions it refers to, we absolutely assert, from positive knowledge, have not been changed one iota since the pamphlet was written. How should they be? Have not the people been too busy in getting up the Jubilee of Wealth to attend to such perfectly inappropriate subjects as this pamphlet treats of? Take, for example, the following statements drawn from the pamphlet in question:—

In the neighbourhood of Old Ford, in 147 consecutive houses, mostly inhabited by the working class, there were 212 families. But the lair of a wild beast is a comfortable and healthy spot in comparison with these pestilential human rookeries, in which thousands are crowded together amidst horrors that recall the experience of the middle passage of the slave ship. To get into them, one has to penetrate courts reeking with poisonous gases, arising from accumulations of sewerage and refuse oftentimes flowing beneath the feet. One is obliged to enter courts where the rays of the sun never come, and which a breath of air never visits. One has to climb rotten staircases, to grope his way along dark and filthy passages swarming with vermin. The poor creatures who sleep under railway arches and in carts and casks, are to be envied by these. Very many of the rooms are only eight feet square. The ceilings and walls are black with accretions of filth, which exudes through cracks overhead and is running down the walls.

Windows are half stuffed with rags, or covered with boards, to keep out wind and rain. From the attics are views of the roofs and ledges of lower tenements, and putrefying dead cats or birds; and it is over these that the sickly air finds its way into the higher rooms. Of furniture there is next to nothing. In every one of these rooms is a family, and oftentimes there are two. In one cellar were found a father, mother, and three children. In another room was a man ill with smallpox, his wife just recovering from sickness, and children running about half naked, and otherwise clothed with dirt. Seven persons living in one underground kitchen, and a dead child in the same room. A father, mother, and six children, two ill with scarlet fever, in another; nine brothers and sisters, from twenty-nine years of age downwards, live, eat, and sleep together; in another a mother turns her children into the street in the early evening, because she lets her room until long after midnight.

Matters are made worse in many cases by the unhealthy occupations of those who reside in these vile tenements. "You are choked, as you enter, by the air, laden with particles of the superfluous fur pulled from the skins of rabbits, rats, dogs, and other animals in their preparation for the furrier." In another place you are greeted with the smell of drying match-boxes, with other sickly odours. In another, with the fragrance of stale fish or vegetables, unsold the day before and kept over night. Rooms of this description are many of them beyond the means of many who wander about all day, picking up such a living as they can, and taking refuge at night in one of the common lodging-houses that abound.

Of the public lodging-houses.—Long rows of beds stretch on each side of the sleeping rooms, sometimes sixty and eighty in each room. Both sexes are allowed to huddle together in them indiscriminately. Hundreds who cannot scrape together the two-pence necessary to secure a bed in these sleeping-rooms, collect on the stairs and landings, where they may often be found in the early morning.

The child-misery is especially appalling. And the account says "there are men and women who live and die, day by day, in their wretched rooms, enduring hunger and cold, and waiting without hope or a single ray of comfort, until God curtains their staring eyes with the merciful film of death."

If this were the portraiture of one or two classes of labourers in one city only, it would still be a disgrace to our boasted civilization. But this is not all, as the statistics of labour wages in every city of Christian civilization will show. Whether in Birmingham, Liverpool, Manchester, or London, whether in Italy, Spain, Great Britain, or Ireland, it is the same story everywhere. Among what has been only too justly entitled "The white slaves of Cradley Heath," near Birmingham, several thousand women work at chain making, and the utmost that the hardest labourers amongst them can earn is from fourpence to fivepence a day, whilst their children, in filthy rags which it would be a mockery to call clothes, herd together, half starved and utterly neglected, in hovels that the sporting gentleman would consider a wretched shelter even for his hounds. In a recent issue of *Truth* it is said:—

The "Ruby" match-boxes of Bryant and May cost the company 2½d. per 144 boxes. The women who make them have to find paste, hemp, and firing for drying purposes. They can gain, if skilful, three farthings per hour. If they work eight hours per diem, they would realise the handsome salary of 3s. per week! The company pays its shareholders 20 per cent dividend.

Piles of similar statistics are at the service of any enterprising company who might deem it worth while to get up a jubilee for classes of whom the above form scarcely one per cent of representation—meantime we are gravely assured by those "Boards," or *Guardians* of the Poor (?) whom our own Charles Dickens has immortalised in his "Oliver Twist,"—that "Pauperism is largely on the decrease." "And surely," Boards and Guardians triumphantly cry, "this is a sign of the times, and proves how charmingly the condition of the lower classes is thriving in this most beneficent Victorian era!" That there may just possibly be *another reason* why the statistics of workhouse pauperism may have diminished of late, is darkly hinted at by a writer in a recent issue of the *Newcastle Evening Chronicle* on the question of *why don't*

the starving unemployed go to the workhouse? This writer says:—

To receive one small iota of relief provided by the Guardians, there is, first of all, the visit to the relief office, where, after being threatened with pains and penalties if you make a wrong statement, the whole of your past life is wormed out of you, and you are dismissed for inquiries. You are at last (if you do not die of starvation in the meanwhile) told to appear before the Board, to be again examined and harangued on the evils of daring to trouble the ratepayers; and you are offered the hospitality of "the House"; your home is to be dispersed, the child is to be torn from its mother's breast, the children are to be set asunder, husband and wife parted with the brand of pauperism on their foreheads, to suffer without the comfort of each other all the cruelties, threats, bad food, and the many other insults that officialism inflicts upon the Workhouse poor. Can you wonder, sir, that honest men and women shrink from these places—that they prefer the gaol to the Workhouse, the dark waters of the Tyne, "the streets," and the suicide's grave? Time would fail me to tell of the many instances of this. But yesterday an old woman was found dead in a ditch rather than go back to the Workhouse. I will conclude by asking "Why do people prefer to go naked, cold, wet and dripping, foot sore and hungry, hiding their rags and despair by day, hunted by the police at night, rather than go to the Workhouse?"—Yours, &c.,
Benwell.

Of course, it may be questioned, and that with some reason, what kind of a *jubilee* do we intend to propose for armies of "miserables" such as, if gathered together from any of the great cities of Christendom, would present a picture that would turn the very soul of every beholder sick with shame and sympathy! Gracious Heaven! what a procession would be formed from the purlieus of Bethnal Green, Old Ford, Whitechapel and Stepney alone! The skies would darken at such a sight; the pitying angels would water the path of the tramp with tears; the earth would groan beneath such a load of misery, and the heathens whom we spend millions to convert would raise a cry of shame that would re-echo through the wide world.

And all this is not existing unknown to, or unpitied by the rich. Thousands of kind hands are stretched forth to help. Charity, alms, and wealth poured out like water, are annually dispensed by the benevolent; the Queen herself has devised a noble and philanthropic work for the benefit of the poor, out of the splendid gifts bestowed upon her, and her daughters are ever ready to contribute of their means and influence to undertakings of charity.

But alas! alas! it is not charity or alms that is demanded. Poverty has grown to be a monster that the widest philanthropy can no longer reach. It is JUSTICE that is wanted. Fresh air, sweet homes, decent clothing,—a fair day's wage for a fair day's work, and something over to provide the workers against the rainy day of sickness and old age. The pamphlet from which we have quoted is issued and got up by the London Congregational Society, but again, alas!—is it not too late! too late! For a thousand years the most civilized peoples of the world have deferred to the power, teaching, and influences, of the Christian pulpit, and if from thence had been preached in the ears of the rich, the strong, and the powerful, only THE ONE commandment of the Master, that "ye love one another"; only the judgment day taught by Jesus—"whom have ye fed, and whom have ye clothed," &c., &c.—and only the tremendous warning that "the wrong done to the least of God's creatures, was a wrong done to all"—in a word, if the Church called *Christian*, had preached Christ, and used its enormous moral power to enforce JUSTICE, LOVE, GOODNESS, and PERSONAL RESPONSIBILITY, instead of savage creeds, dogmas, and mysteries, never invented by the founder of Christianity, we should have had to-day justice to all instead of charity; love to all instead of the hideous doctrine of eternal hate; and personal goodness instead of an excuse for sins of omission and commission, in the doctrine of *vicarious atonement*.

Spiritualists! if after one hundred years of preaching the doctrine of good works, and personal responsibility, you cannot by precept and example make the civilized world more just, humane, and CHRIST LIKE, than Christianity has succeeded in doing in eighteen hundred years, confess with your bitter opponent, the reverend itinerant showman, that spiritualism is all "a farce and a fraud."

ALDERMAN BARKAS ON THE LAST HALF CENTURY.

ALDERMAN BARKAS delivered a new year's lecture to a crowded audience in the Cordwainers' Hall, Nelson Street, Newcastle-on-Tyne, the subject being "Thoughts respecting the transformation in Science and Theology during the last half century." Mr. Harris presided. Alderman Barkas pointed out in the first instance that time was relative—it was a measured portion of eternity. Human beings ought to measure time by thoughts and by heart throbs rather than by hours. Some men at twenty were older intellectually than others at seventy, while some men at seventy were young in point of intelligence. Between the time of Christ and that of Copernicus, 1,500 years, there was little progress in science and practical opinion in theology. Then theories in science and theology were stated, and the teachings of great masters vitalised human thought, and introduced life where there had practically been death—and the intellectual, moral, and spiritual world had been vitalised. Knowledge was cumulative; and the past half century had been the brightest the world had ever known. Men had learned to lay aside suspicion and dogmatic authority, and as the result of free-minded independence and thought, science and theology had progressed more within the last fifty years than in the previous 500 years, and in support of this view, he alluded to the strides made in astronomy, geology, biology, chemistry, mechanism, and electricity, giving brief and familiar illustrations of each section. He also said that, notwithstanding the learned disquisitions of the Deists of the last century, freedom in theological thought was more universal than fifty years ago. The ideas concerning eternal punishment, the fall of man, original sin, the deluge, and the standing still of the sun at the command of Joshua, were now all doubted in many orthodox churches. The lecturer then briefly sketched his recollections of opinions fifty years ago, and compared them with the opinions of such teachers as Spurgeon, Dallinger, Rogers, and the writers in the *Christian World*. All these facts showed that transformations came at their appropriate times. Many truths lay germinating for centuries, the human mind not being ripe for their reception. The greatest of all truths, the demonstration of another world, lay long dormant. The tiny "raps" amongst the Fox family, and similar "raps" at different periods of the world, had thrilled the world. All our knowledge rested upon the balance of probabilities, and theories respecting the origin of what were called spiritual phenomena were merely the balance of probabilities, as was the theory of luminous ether. There was more evidence of spiritualism than there was of luminous ether, and yet many scientists accepted the latter and rejected the former. In conclusion, the lecturer recommended his hearers to remember and give proper investigation to every subject, not only spiritualism, and after facts had been accumulated to form their inferences, and not to be led by mere superstition and impulse. A hearty vote of thanks was accorded to Alderman Barkas at the close, a suggestion being made that he should be urged to give lectures at least on one Sunday in every month.—*Newcastle Daily Leader*.

You get more than the value of whatever you give in exchange for learning.—*Dr. Johnson*.

ONE of the most disgusting signs of the coming winter season is the array of dead larks and other small birds that poulterers hang in grim trophies outside their shops. The heedless slaughter of these little songsters is most deplorable. At one shop of quite moderate dimensions we recently counted nearly three hundred of their dead bodies.

ANOTHER cause of regret is the threatened revival of the fashion of wearing dead birds mashed into all kinds of unnatural shapes upon ladies' hats and bonnets. How much prettier and more really artistic were the little bows of ribbons clustered together that were so much in vogue awhile back.

THERE can be no greater offence on the score of good taste—even putting humanity aside—than to see the little mangled bodies of our feathered friends, staring with their glassy eyes from the headgear of our wives and sisters. Let us hope the leaders of fashion will set their faces against this barbarous system. Kindness to animals is all very well, but to be in the fashion—or, rather, not to be out of the fashion—is a thousandfold more important a matter with nine Englishwomen out of ten.

PASSING EVENTS.

A reception *séance* will be held weekly at 61, George Street, Cheetham Hill, Manchester, by Mr. and Mrs. E. W. Wallis, to commence punctually at 8-15, on January 13th.

The movement is spreading with encouraging rapidity and gaining in strength every week. We learn that the Halifax Society is in a prosperous condition, although a new society has recently been formed at West Vale, which has taken a part of the audience from the Halifax meetings. The membership is increasing, and many private circles are being held in the town, which are doing a large amount of good.

MANCHESTER.—The Committee and Society desire to express their gratitude to Mr. and Mrs. Hill and family and all the ladies and gentlemen who took part in the late bazaar, for their assiduous labours and unselfish endeavours to make it a success, and rejoice to announce that the net proceeds are £35 12s. towards the building fund. The hope is expressed that before long a spiritual temple will be erected in Manchester which will be an ornament to the city. "So mote it be." Unity, good-will, and enthusiasm can do it. Work all together; above all, work one and all.

Mr. Crutchley, of Miles Platting, writes: "I visited Mrs. Hall, of Gateshead, at her request, to be present at her Sunday evening circle and New Year's tea party, and was glad to be the recipient of the hospitality of Mr. and Mrs. Hall, and the many congenial friends of her circle. It gives me great pleasure to testify to the good and glorious work done by Mrs. Hall to every enquirer that comes to her house; it seemed to me none were refused. One wonderful phenomenon which constantly occurs is, that when people are paying her a visit, there come three knocks on the table to tell them there is some one coming, and the servant is sent to have the door open for them to enter. In my case, when about 100 yards away, her guide, Annie, told them where I was, and sent the servant to meet me, which she did, and recognized me in the street. Whilst having tea, a lady informed me of a spirit who had troubled them in a dreadful manner for over twenty years. About five weeks ago, as the mother and daughter lay in bed, the spirit came to the foot of the bed, and the daughter rose up in bed and asked rather sharply what it wanted; the spirit form trying to answer she buried herself in the bedclothes with fright. The next morning she told her mother about a medium (Mrs. Hall), being able to lay spirits, and paid a visit to her accordingly. Mrs. Hall went to the house, and was at once controlled by her guide Annie, who stated that the spirit was in earthly life the first wife of the father of the family. Just prior to passing away she requested her husband to give to her sister a green silk dress, and some money which was folded inside the dress, which he promised but failed to do; ever since they have been haunted by her, owing to his unfaithfulness. But since the spirit has been able to explain the cause of its presence, through Mrs. Hall, it is now content, and has not re-appeared. The family have now realized the grand truth of its teachings. This is only one instance of many which ought to be reported."

DIABETES CURED.—On Monday, January 2nd, I was introduced to a little boy four years and a half old, who looked the picture of health, ruddy-cheeked, bright-eyed, and happy. "This is the little boy who was cured," said his father. "Tell me all about it," I replied. "Well, since he was three months old he has been under the doctor more or less until last August. You would hardly believe it to see him now, but he was wasted to a skeleton. He could not walk upstairs. Many and many a day's work I have lost, and sleepless nights have we spent watching him. The doctor gave us very little hope, all we could get from him was 'Please goodness I shall be able to pull him through.' His mother abandoned hope; I always believed he would be cured, but gave him up one day last year." "But what was the matter with him?" I enquired. "A Blackpool doctor gave us a prescription for diabetes; the poor little fellow would drink, drink, drink all day long, as much as four quarts of milk a day sometimes. It seemed to give him ease for a time. He could scarcely eat anything. I used to take him out, and he went away to Blackpool and other places by the doctor's orders. Mr. George Wright, one day under spirit control, although he had never seen the child, described all his symptoms, and declared that he could be cured by magnetic treatment. Mr. Boys, of Seedley Range, having heard of the child, proffered his services to magnetize him, and continued to do so every day for about a month. He ordered us to stop giving any medicine when he commenced, and we obeyed his instructions. After the first month Mr. Boys called three or four times a week for a second month, and since then he has called at intervals, but for weeks past has not touched the lad, and the result you see. Last August he was as near death's door as a child could be without passing through, and now (aye, for weeks past) he is as well as could be wished, thanks to the spirit friends and Mr. Boys." I turned away, thinking how dull and deaf and blind the world is. Here in our midst a miracle had been wrought as great as those reported in Scripture, yet men heed not, scoff and sneer as did the Sadducees of old, the while they profess to believe in the reality of similar deeds in bygone times. Some day they will awake—perhaps.—E. W. Wallis.

INSANITY CURED.—Our foes declare that spiritualism causes insanity, which we deny. The fact is, spiritualism prevents insanity when rightly understood, and in many instances remarkable cures of insanity have been effected by spirit aid. While residing in Glasgow, a gentleman called upon me, desiring advice in respect to his son-in-law, who was suffering from monomania, or softening of the brain. He had become so deranged that by advice of the doctor he had been sent to an asylum. After staying there some weeks he was allowed out under the care of a keeper, but was little, if any, better. I went to see him, and my spirit friends gave a diagnosis of his condition and the causes which had brought them about. He was not a spiritualist, and so far as I know is not at the present time. His friends were advised to obtain the services of a good magnetizer. They asked Mr. D. Younger to visit them, and shortly afterwards, the patient, accompanied by his wife, went to London to be treated by Mr. Younger. Since his return to the north he has been

"himself again." He is now thoroughly restored to health, and is in better condition, mentally and physically, than he ever remembers being before. It is some months since he was cured, and he continues to improve; no indication of a relapse. The above named facts give an answer to those who ask "What is the good of it?"—E. W. Wallis.

GONE HOME.—On Monday, Jan. 2nd, along with other friends and relatives, we followed to the grave the casket which had contained for twenty-two years the spirit of Jane Dewar, the eldest daughter of Mr. and Mrs. John Dewar, devoted spiritualists. The streets were crowded with pleasure seekers, but we also were full of cheer, for we had the satisfaction of knowing that to a patient sufferer promotion had come at last; and the realization of those joys of which for months previously she had caught some glimpses. Several miles from Glasgow, in the little country village of Shettleston, where everything was peaceful, we laid the body away. The snow, which had fallen heavily, adorned the scene, making a picture of great beauty and tranquillity. We did not need to say—"Oh, for the touch of a vanished hand, and the sound of a voice that is still!"—for we know that even as her own life had been brightened by the ministrations of spirit friends, so would she come back in due season and make her presence felt in the family circle. On Friday, 30th ultimo, only a few hours before the final separation, she said "I have seen Carl and Jacob (two of the spirit-inspirers of Mr. David Anderson, with whom she had long been on familiar terms), and now I am ready to go." And so, with the vision opened, she stepped into the Father's higher home, waited on and cheered by many faithful spirit friends. Mr. David Anderson, who had been most unwearied in his attention to the gentle sufferer, under the influence of his guides, conducted the services, showing in eloquent terms the worth to the world of this spiritual revelation, which had not only been such a solace and help to her who had passed away, but to the parents and family left behind.—J. R.

[We extend our deepest sympathy to the parents and friends of our esteemed sister who has gone before. We remember her patience and fortitude, and the gentleness and care of her loving parents. She is better now. Trial times are valuable, in that they soften our hearts and set our warmer and gentler feelings free. We are apt to become hard and stern, and unsympathetic, but sorrow melts us down, and touches the spirit to purer moods, and brings out the sweeter strains of love, patience, and helpfulness; thus, even our pains are sanctified, and under the providence of the All-Father lead us unto "the Spirit," and unite us closer in love.—E. W. W.]

While ministerial mountebanks stump the country declaring spiritualism to be immoral, and leading spiritualists given over to gross immorality—assertions for which they cannot offer a shadow of proof—(hence their own conduct is reprehensible and immoral) the newspapers continually furnish evidences of the vicious and criminal conduct of members of "the cloth." The last few days supply three instances; one of obtaining money under false pretences; the other of striking a station-master and using abusive language, because the official ordered the ejection of the Rev. (?) from the waiting-room, where he was smoking, and refused to discontinue; and last, a Cumberland clergyman being summoned to appear in court on the charge of indecently assaulting his maid servant, was apparently too cowardly to face the consequences, and shot himself dead. If we adopted the style of Christian opponents, we should say the conduct of these men evidenced the demoralizing influence of Christianity, and with some degree of truth.

SELF-SACRIFICE FOR SPIRITUALISM.—To become a spiritualist entails loss and self-denial upon everyone. Loss of friends, of business, of position, and oftentimes of means. Self-respect is saved, and the consciousness of rectitude sustains the avowed and ardent spiritualist, who is also encouraged and stimulated by angel sympathy. Workers for spiritualism, whether as secretaries, chairmen, or door-keepers, invariably do a large amount of work, stimulated by the love of the cause and the desire to do good, and frequently put their hands into their pockets to foot the bill of expenses, and do it bravely and willingly. All honour to them for it! Every movement that makes its mark is promoted by just such earnest, zealous, and whole-souled workers. We have many such in spiritualism everywhere, and we say God speed them.

Condensed reports received late. Huddersfield. Kaye's Buildings: Mrs. Craven lectured to crowded audiences; Mrs. Crossley on Monday. Sunderland: Mr. Westgarth gave an eloquent lecture, much appreciated; full hall; Lyceum, good meeting. South Shields: Cambridge Street, Mr. Lashbrook lectured to large audiences. He never spoke better. A new society formed in Keighley, called the Religious-Philosophical Society, at the Albion Hall, Market Street. Mr. Coward, speaker, at 6 p.m. List of speakers next week.

During the cold weather it is advisable to wear warm woollen garments. Nothing better can be found than the goods made by Mr. Pemberton, of Blackburn, advertised in our last page. Give him a trial. Mr. Hopcroft writes that the jacket made by Mr. Pemberton for Mrs. Hopcroft is "first-class and no medium," and orders socks and stockings. Mr. Pemberton is an earnest spiritualist. We are glad to recommend his goods. Look over our advertising columns, and deal with our friends.

Mr. Wyldes writes:—"Although a proposed engagement by Yorkshire District Committee has fallen through owing to a mistake with regard to dates, I fully intend to fulfil my engagements outside the jurisdiction of the said committee."

Housewives will find the Derby goods of Mr. Adshead truly "the cream of creams." They will make their work light and their furniture bright.

Lovers of the "cup that cheers" should get their tea from Mr. Parker. (See Advt.) Mr. Harwood makes good blankets, we know, because we have tried them.

CHRONICLE OF SOCIETARY WORK.

BACUP.—Mr. Joseph Moorey, of Salford, gave two trance addresses, and by the manner in which he was listened to appeared to give general satisfaction; after the addresses, he gave a great number of clairvoyant delineations, nearly all of which were recognized.—*A. H.*

BARROW-IN-FURNESS.—The guides of Mr. Proctor spoke on the occult laws known only to the few, the knowledge of which requires to be attained by the many ere they can be saved from ten thousand snares to which they are at the present subject, through conditions that are surrounding them and penetrating their everyday life.—*J. K.*

BLACKBURN.—The annual tea party and concert was held Jan. 2nd, when 600 persons were present to tea. The concert was a great success, everything passed off pleasantly and without a hitch of any kind. A long and first-class programme was gone through in a creditable manner. Several songs from Mr. Wallis's new book of songs and solos were sung, and gave great satisfaction. An amateur nigger troupe make some excellent fun in good style. Our meetings are well attended, and the cause is being kept alive. Strong efforts are being made to raise a building fund to erect a hall of our own.—*Cor.*

BELPER.—On Sunday evening, January 8th, our platform was occupied by Mr. Adshead, who read "A Spiritualist's Reply to the Rev. T. Crossland's Sermon on Spiritualism, the Ancient and Modern Witchcraft." The reply clearly shows up the weakness of the rev. gentleman's argument, as well as the uncharitable spirit that pervades the whole sermon, and sets forth spiritualism in its true light.—*Cor.*

BERMONDSEY.—Mr. Robson's controls gave a short discourse on a subject selected by the audience, "What Use is Spiritualism?" then questions were invited, and replies given; after which twelve clairvoyant descriptions were given, eight of which were recognized. We had a good attendance.

BISHOP AUCKLAND.—Mr. J. T. McKellar gave one of his intensely interesting and instructive discourses "From the Methodist Pulpit to the Spiritual Platform." In the evening the subject was "Nature and its Ultimate Destiny," which was ably given and much appreciated by the audience. We are glad that some speakers have given us a helping hand in time of need, and would thank others if they would take the same step.—*H. Walker, 46, Adelaide Street, New Shildon.*

BRADFORD. Addison Street.—Afternoon: Mrs. Whiteok gave an account of her experience "How I became a Medium," which was very interesting, followed by clairvoyance. The evening discourse was a good one, teaching one and all how to live good and honest lives. Twenty-two clairvoyant descriptions were given, eighteen of which were recognized.—*J. H. Smith, Sec.*

BURNLEY.—Miss Sumner, who is an excellent medium, gave two discourses. In the afternoon her lecture was followed by nine descriptions, which were nearly all recognized either at the time or later. Evening: We were crowded to excess, many persons having to be turned away. After a beautiful invocation, which affected the audience deeply, she went among the people and gave several touching descriptions. In three instances she gave names, and in one case stated the profession of the spirit. Another reverend is following in the wake of the Rev. Ashcroft, and promises to explain slate writing, blood writing, &c. He says on his placards that spiritualism is no longer true. If true at all it is true for all time, and his statement is as stupid as his pretensions are misleading. In spite of all opposition the cause is progressing.—*W. M.*

COLNE.—Mr. E. W. Wallis delivered two stirring lectures here on Sunday to moderately large audiences. The effects of the recent visit of Mr. Ashcroft are manifest in the determination of the local friends to form a society (the meetings hitherto have been managed by Burnley workers), and everywhere there is a strong desire to obtain information and investigate. Mr. Ashcroft retired discredited; the people were disgusted with his tactics, and would have broken his lantern but for the generous interference of Mr. Lees, who endeavoured to restore order. The following testimonials to Mr. Lees' healing have been supplied; others are promised, but in some of the best cases the patients are afraid of the persecution which would follow a public avowal. Much good has been done in this direction. "Ellen Sugden, Essex Street, Colne, testifies that she was troubled with swellings in the body and indigestion of long standing, and after a few passes from Mr. R. J. Lees she was entirely relieved from the swelling, and can eat almost anything without feeling the least inconvenience." "Mrs. Greenwood, Selden Street, suffered for a long time from acute pains in the head. Been under medical treatment but no better; visited Mr. Lees twice, who laid his hand upon her head, and made a few passes on each occasion. She is now completely free from pain, and has been ever since. She was treated about three weeks since."

CROMFORD AND HIGH PEAK.—Morning discourse on "Whatsoever thy hand findeth to do, do it with all thy might." In the evening, "Light, more light," was the means of producing good matter. Both meetings well attended.—*Cor.*

DEWSBURY.—Mrs. Menmuir met with large congregations, the evening meeting being crowded to excess. The subjects treated upon by the guides were "Spiritualism, a Delusion," and "Man is his Own Evil, Man is his Own Devil," from which subjects much practical teaching was deduced, as was evidenced by the close attention and thoughtful inquiries of many strangers to spiritual work. Mrs. Menmuir gave great satisfaction in the description of gifts and talents possessed by many persons, and also by descriptions of those "not lost, but gone before." The noble exhortations to those having God-given talents lying dormant were well appreciated, and seemed to impress many with the fact that the spirit world was nearer than they had hitherto regarded it. On Monday evening a week-night meeting was begun, when Miss Caswell, of Dewsbury, gave some very good clairvoyant descriptions to a number of strangers, the results of which give great promise of future help to our movement.—*W. S.*

EXETER.—The president, Mr. Wm. Shepherd, read from the Bible; after which Mr. F. Parr delivered an instructive discourse upon Revelations, chap. vii., verses 13-14. The committee beg to intimate that on Friday, January 31st inst., they intend holding their annual anniversary tea and entertainment, when the presence and help of all

friends is cordially invited. Local friends and societies please note. Tickets, ninepence; ladies, sixpence; children, threepence.—*Assist. Sec.*

FELLING.—The guides of Mr. J. G. Gray gave a very soul-stirring address, subject, "Watchman, What of the Night?" which was listened to very attentively by a good audience. After the lecture he gave two poems, which were well received.—*G. Laws, Cor. Sec.*

GLASGOW.—The election of officers for 1888 took place with the following results:—president, Mr. James Robertson (re-elected); vice-presidents, Messrs. J. Griffin and Corstorphin; treasurer, Mr. Findlay; secretary, Mr. A. Drummond; corresponding secretary, Mr. G. W. Walrond; librarian, Mr. Kane; bookstall keeper, Mr. Wilson; organist, Mr. F. Griffin; committee, Messrs. Bowman, Dewar, Gemmell, Harkness, MacKellar, MacDowall, Macfarlane, Jno. Robertson, and Russell. The accounts for the past year were read and passed.—*G. W. Walrond, C.S.*

HALIFAX.—Mrs. Groom disappointed us, being unable to fill her engagement through illness. Mrs. Crossley kindly consented to officiate, and gave two instructive lectures, followed by successful clairvoyance. The room was crowded to excess at night. Officers for the coming half-year: President, Mr. Culpan; Vice-President, Mr. Feugill; Treasurer, Mr. Jagger; Corresponding Secretary, Mr. Feugill; Financial Secretary, Mr. Ashworth; Committee, Mr. Appleyard, Mr. Cox, Mr. Greenwood, Mr. Hall, Mr. Houldsworth, and Mr. Lee.

HECKMONDWIKE.—Mr. Bush, in his normal state, gave two discourses. Afternoon—questions were answered from the audience. The evening subject was "Physical, Mental, and Moral Development," which was dealt with in a masterly manner, dealing with spiritualism from a physiological standpoint.—*G. D.*

HUDDERSFIELD. Brook Street.—Mr. F. Hepworth has given capital addresses to large and intelligent audiences. In the afternoon he spoke upon subjects handed from the audience, speaking clearly and well upon "Astrology," and "What Benefits does Spiritualism Confer over Orthodoxy?" In the evening his guides treated the audience to a magnificent address upon two of the subjects sent up in the afternoon, which were combined under the title of "Redemption."—*J.B.*

LIVERPOOL.—The annual tea party and concert took place in Daulby Hall, on Tuesday, January 3rd, being quite a success. Fourteen tables were provided by the ladies, thus giving the funds the benefit of the entire proceeds of the sale of tickets. On Wednesday evening a substantial tea, followed by an excellent concert and entertainment, was given to about 220 aged poor of the district, a parcel of tea and sugar being given to each on retiring. This treat to the poor is one of the pleasantest reunions of the year at Daulby Hall, and is the freewill gift of one of the members of the society, whose heart is large and his nature liberal. This is the third year the treat has been given to the "old folks," and its failure would be quite a disappointment to many. On Sunday the platform was occupied by Mr. Schutt, whose controls delivered telling discourses. The subject in the evening being "Spirit Control," was ably dealt with, Re-incarnation coming in for a considerable share of attention.—*Cor.*

LEICESTER.—Mr. Young, under the influence of his spirit guides, gave an interesting discourse on "The Old Year and the New," exhorting us to take a retrospect of our thoughts and deeds in the past year, for by those deeds we were weaving a garment to wear when we pass into spirit life. Many had experienced bereavement and affliction, but he asked us to take comfort, for it was God's wisdom we should pass through these trials to prepare us for the change we must all experience. All sorrow sustained in our travels thitherward will enhance our pleasure when we enter into our spirit home. Mr. Young also read a stanza by Gerald Massey: "This world is full of beauty, As other worlds above; And if man did his duty, It would be full of love."

LANCASTER.—The spiritualists of Lancaster desire to record "a red letter-day" in their up-hill work of establishing their cause in the conservative town of Lancaster, Sunday, January 8th, being the occasion when Mrs. Hardinge Britten delivered two lectures in the large hall of the Athenaeum building, the audiences at each service, notwithstanding a fee being taken at the doors, being very large and composed of many of the most respectable and prominent citizens of the place. The lectures were listened to with breathless interest, the chair being most acceptably occupied by Councillor Molyneux. Warm votes of thanks were passed, both to the chairman and lecturer, at the close of the evening's services. The spiritualists of Lancaster, who have been mainly indebted to their able and zealous trance-medium, Mr. Beard, for their Sunday services, now feel that this noble worker will be more warmly appreciated than ever, and that their cause has received an impetus, last Sunday, that will greatly contribute to their future success.—*Cor.*

LONDON NORTH. Wellington Hall.—Mr. Hopcroft addressed the meeting on "Consciousness in the After Life," which subject was chosen by one of the audience. He said consciousness in the future would be the same as it is in the present. We must guard against the thought that passing over would produce so great a change as some imagined. Men should realize heaven was within us here, and would be hereafter. Professor Wallace, a teacher of science, has put it on record that one séance gave him more light than twenty years of scientific study. The guides showed that mediums, in and out of the body, often do not get good results because of the conditions which obtain in both worlds. Several clairvoyant descriptions followed, the names of spirit friends being given, which were acknowledged to be correct. We expect Mr. Hopcroft again in a fortnight.—*W. P.*

LONDON SOUTH. Peckham.—Mr. MacDonnell gave an address on "Faith Healing." No matter how absurd a notion may be, if put forward it is sure to find some supporters. Faith Healing, he contended, was only found in the ranks of those who believed in the orthodox faith (though Protestantism denied the continuance of miracles), but wonders as great were to be found in the ranks of the spiritualists. He reviewed the different theories criticising each in turn, and held the spiritualist's one to be most logical. Officers for half-year: President, Mr. I. Humphries; vice-presidents, Messrs. J. Cartwright, T. Parker, J. T. Dales; treasurer, Mr. F. Melton; hon. secretary, Mr. W. E. Long; assistant secretary, Mr. P. Bridges; and a committee of eight members. First anniversary services Sunday, January 22nd. The President at 11 a.m. Evening service, Miss E. Young.—*Cor.*

MACCLESFIELD.—On Sunday, Jan. 8th, fair audiences assembled to listen to Mrs. Wallis. The subject in the afternoon was "Man: his

Spiritual Nature and Gifts;" that in the evening, "The Light of the New Dispensation." Two most eloquent and masterly discourses were given; everyone expressed themselves delighted. At the close of each service some good clairvoyant descriptions were given. On Jan. 4th, we held our annual tea party and concert, which proved a great success in every way.—*L. R.*

MANCHESTER.—Bazaar: The net proceeds, after paying all expenses, were £35 12s., which amount has been handed to the Secretary of the Building Fund. We thank all friends for their kind assistance and sympathy in the undertaking.—*G. Hill, President, 92, Brunswick St.*

MARYLEBONE.—Morning, Mr. Hawkins held his first healing séance, and magnetized six patients. Mr. Goddard exercised his clairvoyant gifts, much to the satisfaction of a gentleman present, describing his spirit-child, also the delicate state of his wife's health, she being 400 miles away, whereupon the gentleman acknowledged the accuracy of the statements made, and in a few encouraging remarks expressed himself much gratified at being present. Mr. Burns closed with the benediction. Evening—mediums, Mrs. Hawkins and Mr. Goddard. Very good attendance; conditions very harmonious.—*Cor.*

MEXBOROUGH.—An enjoyable time with the guides of Mr. S. Featherstone. Afternoon on "What advantage has the spiritualist more than the orthodox concerning the life beyond?" Evening: "Man's true bible and how must he read it"—a very beautiful discourse, the guides acquitting themselves creditably, everyone was deeply interested. Mrs. Eyre gave 15 clairvoyant descriptions, 10 recognized. She related the circumstances of a spiritualist funeral at Parkgate. When she told the dying words of the little boy tears rolled down many a face.

MIDDLESBOROUGH.—Mr. W. Victor Wyldes gave a grand and graphic lecture on "Why do not the Creeds of Christendom satisfy the needs of the Human Heart, and has Spiritualism anything better to offer?" This was chosen by almost unanimous vote of an unusually large and intensely interested audience. Mr. Wyldes gave several psychometric tests, all acknowledged as strikingly true in every detail. At Cleveland Hall, Mr. Wyldes spoke in the evening on "Heaven, where is it?" Psychometric tests again, which were all correct.—*J. C.*

MILES PLATTING.—Afternoon: The controls of Mrs. Smith spoke on "What do we lack in Spiritualism?" pointing out love and sympathy as being the main essentials required. In the evening, "Life and Labour in the Spiritual World" was discoursed upon, showing that labour consisted in assisting lower ones to progress—Upward and Onward being their motto. Both subjects were ably dealt with. After each discourse our friend went amongst the audience and delineated a large number of characters correctly, also a little clairvoyance was given.

NEWCASTLE.—Mr. W. C. Robson addressed a large audience, his subject was "The Coming Revolution, and how its effects might be mitigated" which the lecturer thought was inevitable. The social problems now disturbing the peace of the world must be solved (not necessarily by the sword), but we, being forewarned, might be forearmed, and he argued that spiritualism by its grand truths and religious bearing (if accepted), would be equal to the heavy strain that might snap asunder cables of inferior (and merely human manufacture) and effect a more permanent settlement between capital and labour than parliaments, armies, or navies. The Universal Fatherhood of God and brotherhood of man obtaining complete recognition would eradicate all social evils that now or ever would exist. Love was the keynote of the music that would destroy the dull monotony of the bass discord of selfishness and all self-seeking. A vote of thanks to the chairman, Mr. Elijah Copeland, and the lecturer brought a very pleasant and profitable meeting to a close. Mr. R. J. Lees is successfully prosecuting his beneficent work on "Healing" to multitudes who flock to him.—*B. H.*

NEWCASTLE-ON-TYNE.—At the annual soirée held last week (provided by the ladies of the N.C. Spiritual Evidence Society), they exemplified their thoughtful appreciation of the devoted and assiduous attention of our Bro. Edmund Riccalton, in his endeavour (not only on festive but all other occasions) to promote the happiness of all, by presenting him with a beautifully-chased silver pen and pencil.

NORTH SHIELDS.—Mr. Murray, of Gateshead, who has for some time been absent from us, occupied the platform in a very creditable manner. A short and homely discourse in "Spiritualism" won the sympathy of the audience; followed by clairvoyance. Mr. Murray's clairvoyant powers are good, his descriptions were given in a very clear and gentle manner, all but two being recognized instantly. The members' quarterly meeting was held at the close; much business occupied them till a late hour.—*H. Taylor, Cor. Sec., 41, Borough Road.*

NOTTINGHAM.—Deprived of the ministrations of the controls of Mrs. Barnes, through illness, we were left to our own resources. The chairman read the leading article in *The Two Worlds*, his remarks on the latter part, referring to prize fighting, led to a most interesting control of Bro. Finch by the ex-pugilist and revivalist "Bendigo." His characteristic and earnest remarks were eagerly listened to. The same medium was then beautifully controlled for an impromptu poetical and musical address; altogether we had a delightful morning. To our surprise, Mrs. Barnes was present at night; and her spirit friends delivered an instructive and spiritual address on "The Secret of Successful Prayer." Bro. Finch expressed surprise at the wonderful power that had given such an address through the lips of one, whom he thought was going to the higher life three days ago.—*J. W. Burrell.*

OLDHAM.—Mr. J. C. Macdonald answered questions in the afternoon with great ability, and in the evening five subjects were sent up, which were dealt with in a very satisfactory manner. Clairvoyant descriptions were also given. The attendance was very fair. Mr. Macdonald will give a phrenological lecture on Tuesday, Jan. 17th, at 7-30, to be followed by public examinations, at 6d. each. A collection will be made, and the entire proceeds devoted to the reduction of the debt.—*J. S. Gibson.*

OPENSHAW.—Dec. 31: Our annual tea party and ball was a great success, kind friends from Pendleton, Manchester, Oldham, and Miles Plating, paying us a visit. Sunday, January 1: Our friend Mr. J. C. McDonald delivered two very impressive lectures to fair audiences. January 8: Mr. A. D. Wilson was controlled by Henry Ward Beecher, and gave a very interesting account of his religious ideas both here and on the spiritual side of existence. Evening, the controls spoke on "Deeds not Creeds," after which a few words were spoken by Dr. McLean respecting his ideas of mind-cure.—*J. Cox, Cor. Sec.*

PLYMOUTH.—Mr. Leeder occupied the platform in the evening, when his controls took for their subject, "The Limit of Human Knowledge." The discourse was very interesting, and at its close he gave several clairvoyant descriptions, most of them being recognized.—*S. L. H.*

RAWTENSTALL.—Mr. Postlethwaite missed the train, and did not arrive until late. Miss Mawdsley, our local medium, kindly came forward, and gave us a grand discourse on "How to form a Lyceum." In the evening Mr. Postlethwaite was with us, and made up for his absence by a splendid discourse on "The Realm of the Invisibles," after which he gave six clairvoyant descriptions, all recognized.

ROCHDALE. Blackwater Street.—Mr. Barlow and Mrs. Robinson, local members, spoke to moderate audiences. In the afternoon Mr. Barlow's observations bore chiefly on the element of selfishness in relation to spiritualism and spiritualists. Mrs. Robinson tendered suitable advice, from a spiritual standpoint. At Regent Hall the platform was occupied by Mr. J. T. Tetlow, of Oldham.

ROCHDALE. Michael Street.—We had Miss Hollows with us, and in the afternoon her subject was "In my Father's house are many mansions." In the evening she spoke on "True Happiness." Her guides handled the subject in a clear manner, and were listened to with marked attention.—*J. Barlow.*

SALFORD.—On Wednesday Mr. Pearson spoke about the different planets we were born under, and how they affected us. On Sunday afternoon the same speaker gave a normal address on the Scriptural "Ten Talents." In the evening his guides gave a short but valuable discourse on "First Experience of Life in the Spiritual World," and concluded with a description of the various phases of mediumship. Both discourses were highly appreciated by intelligent audiences.—*T. T.*

SHEFFIELD.—The annual public tea was held on January 4th, in the Central Board School, when over seventy sat down to an excellent tea, followed by a very enjoyable entertainment of songs, readings, and recitations. January 8: Mr. Walter Inman's guides delivered two beautiful addresses; in the afternoon on "Spiritualism," in the evening he spoke on the bright and cheering prospects for the future if we only live wisely and make the conditions suitable. He afterwards gave clairvoyant descriptions, most of them being recognized.—*T. W.*

SLAITHWAITE.—On Saturday last the first annual tea meeting of this society was held in the meeting room, when upwards of 130 sat down to a really enjoyable tea. After tea an entertainment, consisting of songs, recitations, dialogues, readings, &c., by the members of the Lyceum, was given, Mr. W. Johnson, of Hyde, occupying the chair. Everyone seemed to enjoy themselves, and what with the singing of Miss Bamford and Miss Hemingway, the recitations of the little ones, and the first-class reading of Mr. Tom Bamford and others, the company were loth to depart even at a late hour. On Sunday a profitable and pleasant day was spent with the guides of Mr. W. Johnson, who spoke from a number of subjects chosen by the audience. The cause here is making headway, and the increasing number of listeners on the Sunday is leading the committee to look out for more accommodation.—*Cor.*

SOUTH SHIELDS. 4, Lee Street.—Mrs. Yeeles' guides gave clairvoyant descriptions to a very good audience, all recognized. January 8: Mrs. Yeeles' guides occupied the platform; the addresses were listened to with great attention, and seemed to be much appreciated by a very large audience.—*Cor.*

TYLDESLEY.—For the first service in this year we had our good friend, Mr. Mayoh. Afternoon he gave a very enlightening discourse on "Spiritualism." Evening, a grand address on "The New Year," which was well received by a crowded audience. Our local medium, Mrs. Mills, gave a few clairvoyant descriptions. As the audience seemed in no hurry to disperse, a circle was held to show how to investigate spiritualism at home.—*G. A. Woolley.*

WEST PELTON. December 24th.—An enjoyable day; notwithstanding the cold weather we had a good attendance. Mr. J. G. Gray performed his duty ably. The Christmas tree and meetings have been a success. We wish to express our heartfelt thanks to the ladies and friends who have assisted.—*T. W.*

WEST VALE.—Large audiences came to hear Mr. Tetlow, who spoke from subjects chosen by the audience; though the subjects were varied and strange they were handled in a masterly manner, which the people thoroughly enjoyed. This was one of the best days we have had since we opened our place; at the close of each service Mr. Tetlow gave psychometrical tests to several persons who were highly satisfied.—*T. B., Sec.*

WIBSEY.—The guides of Miss Harrison took for their subject, "They have not understood what God hath in store for those who love him." She gave some profitable advice. Thirteen clairvoyant descriptions were given, all being recognized. In the evening she took for her subject, "What the Lord giveth no man can take away," followed by fourteen clairvoyant descriptions, all but two being recognized.—*G. S.*

THE CHILDREN'S PROGRESSIVE LYCEUM.

BRADFORD. Addison Street.—Hymn and invocation. Silver and golden chain recitations. Marching and forming into two groups, one group under Mr. J. H. Smith, with a Physiological lesson on "Secretion." Group two led by Mr. J. Jackson, with a lesson from gift. Closing hymn.—*J. H. Smith, Cor.*

BURNLEY.—Opened with hymn and prayer, by Mr. Grimshaw, who afterwards gave a short address. We had a small attendance; closed with hymn and invocation.—*W. Mason.*

MILES PLATTING.—Fair attendance. Programme: opening hymn, silver and golden chain recitations, marching, and calisthenics, the latter being exceedingly well done; closing with hymn.—*J. H. H.*

OPENSHAW.—Morning: Conductor, Mr. Charles Stewart. Hymn, invocation. A few recitations and readings were given, followed by marching and calisthenics. Afternoon: Conductor, Mr. H. Boardman. Hymn, invocation. Recitations and readings by the children, marching and calisthenics; all well done. Election of officers: Conductor, Mr. Charles Stewart; assistant, Mr. H. Boardman; musical director, Mr. Frost; guardian of groups, Mr. Packer; secretary, Mr. Reuben Royle.

SERVICES FOR SUNDAY, JANUARY 15, 1888.

Ashington Colliery.—At 5 p.m.
Bacup.—Meeting Room, at 2-30 and 6-30 : Mrs. Wallis, and Monday.
Barrow-in-Furness.—82, Cavendish St., at 6-30 : Local. J. Kellett, sec.
Batley Carr.—Town St., Lyceum, at 10 and 2 ; 6-30 : Mr. Hepworth.
Batley.—Wellington St., at 2-30 and 6.
Beeston.—Temperance Hall, at 2-30 and 6 : Miss Hartley.
Belper.—Jubilee Hall, 10-30 and 2, Lyceum ; at 6-30 : Mrs. Gregg.
Bingley.—Intelligence Hall, at 2-30 and 6.
Birmingham.—Oozells Street Schools, at 11 and 6-30.
Bishop Auckland.—Temperance Hall, Gurney Villa, 6-15 : Mr. Eales.
Blackburn.—Exchange Hall, at 9-30, Lyceum ; at 2-30 and 6-30 : Mrs. Britten.
Bradford.—Spiritualist Church, Walton St., Hall Lane, Wakefield Rd., at 2-30 and 6 : Mr. and Mrs. Carr.
 Spiritual Rooms, Otley Rd., at 2-30 and 6.
 Little Horton Lane, 1, Spicer St., at 2-30 and 6 : Mrs. Connell.
 Milton Rooms, Westgate, at 2-30 and 6.
 Upper Addison St., Hall Lane, Lyceum, at 9-45 ; 2-30 and 6-30 : Mrs. Butler and Mrs. Hargreaves.
 Bowling.—Spiritual Tabernacle, Harker St., at 2-30 and 6 : Mrs. Smith.
Burnley.—Tanner St., Lyceum, 9-30 ; 2-30 and 6-30 : Mrs. Butterfield.
Burslem.—15, Stanley St., Middleport, at 6-30.
Byker Bank.—Mr. Hedley's School, Elizabeth St., at 6-30.
Cardiff.—12, Mandeville St., Canton, at 7, Developing ; Tuesday, 7-30.
Chesterton.—Spiritualists' Hall, Castle St., at 6-30 : Local Mediums.
Colne.—Free Trade Hall, at 2-30 and 6-30 : Mr. R. J. Lees.
Cowms.—Lepton Board School, at 2-30 and 6.
Darwen.—Church Bank St., 11, Circle ; 2-30 & 6-30 : Mr. Postlethwaite.
Deesbury.—Vulcan Rd., at 2-30 and 6.
Exeter.—The Mint, at 10-45 and 6-45 : Mr. F. Parr.
Facit.—At 2-30 and 6 : Mr. Plant.
Felling.—Park Rd., at 6-30 : Mr. C. Campbell.
Foleshill.—Edgwick, at 10-30, Lyceum ; at 6-30 : Local Mediums.
Glasgow.—15, Kirk St., Gorbals, at 11-30 and 6-30.
Gravesend.—36, Queen St., at 6 : Mrs. Graham.
Halifax.—1, Winding Rd., at 2-30 and 6-30 : Mrs. Green, and on Monday, at 7-30.
Hanley.—Mrs. Dutson's, 41, Mollart St., at 6-30. Wednesday, at 7-30.
Heckmondwike.—Church St., at 2-30 and 6 : Miss Harrison.
Helton.—Co-operative Hall, Caroline St., at 2 and 6 : Local.
Heywood.—Argyle Buildings, at 2-30 and 6-15.
Huddersfield.—3, Brook St., at 2-30 and 6-30 : Miss Wilson.
 Kaye's Buildings, Corporation St., at 2-30 and 6 : Mrs. Connell.
Idle.—2, Back Lane, Lyceum at 2-30 and 6 : Mr. Holdsworth.
Keighley.—Lyceum, East Parade, at 2-30 and 6.
 Co-operative Assembly Room, Brunswick St., at 2-30 and 6 : Miss Harris and Mrs. Grimshaw.
Lancaster.—Athenæum, St. Leonard's Gate, 2-30 and 6-30.
Leeds.—Psychological Hall, Grove House Lane, back of Brunswick Ter., at 2-30 and 6-30 : Mrs. Ingham.
 Spiritual Institute, 23, Cookridge St., 2-30 and 6-30 : Mr. Espley.
Leicester.—Silver St., at 11 and 6-30 : Mr. C. W. Young. At 3, Healing ; Thursday, at 8.
Liverpool.—Daulby Hall, Daulby St., London Rd., at 11 and 6-30 : Mr. Tetlow. At 3, Discussion.
London.—Bermondsey.—Mr. Haggard's, 82, Alscot Rd., at 7 : Mrs. Spring, Trance and Clairvoyance ; Mrs. Spring's Development Circle, Wednesdays, at 8, one lady wanted.
Camden Town.—143, Kentish Town Rd., Tuesday, at 8 : Mr. Towns.
Holborn.—Mr. Coffin's, 13, Kingsgate St. Wednesday, at 8.
 15, Southampton Row, Thursday, at 8 : Miss Godfrey.
Islington.—Wellington Hall, Upper St., at 6-30 : Mr. Wortley.
 Tuesday, 7-30, Members. 19, Prebend St., Essex Rd.
Kentish Town Road.—Mr. Warren's, No. 245, at 7, Séance.
 Tuesday, 8, Mrs. Hawkins ; Thursday, 8, Séance, Mrs. Spring.
Marylebone Association.—24, Harcourt St., 11 : Mr. Hawkins, Healing ; at 7 : Mr. Hoperoff. Saturday (14th), at 8, Mrs. Hawkins, séance.—Four minutes walk from Edgware Road Station, Metropolitan Railway.
New North Road.—74, Nicholas St., Tuesdays and Saturdays, at 8, Mrs. Cannon, Clairvoyance, personal messages.
Notting Hill.—33, Kensington Park Rd., at 7 : Mr. Hoperoff.
 Monday, at 8 : Mrs. Wilkins, Trance, Test, Clairvoyance.
 Tuesday, 8 : Physical Séance. Thursday, 8 : Development.
Peckham.—Winchester Hall, 33, High St., at 11 : Mr. Goddard (of Penge) ; at 7 : Open Meeting ; Lyceum, at 2-30.
 99, Hill St., Peckham : Wednesday, at 8, Séance, Mrs. Spring ; Thursday, at 8, Members Meeting ; Friday, at 8, Members Developing Circle ; Saturday, at 8, Reading Room.
Penge, S.E.—Goddard's, 93, Maple Rd., at 7.
Poplar, E.—9, Kerby St., at 7-30.
Regent Hotel.—31, Marylebone Rd., at 7.
Stepney.—Mrs. Ayers', 45, Jubilee St., Commercial Rd., at 7.
 Tuesday, at 8. Mediums and Spiritualists specially invited.
Walworth.—102, Camberwell Rd., at 7, Meeting : Thursday, at 8.
Lowestoft.—Daybreak Villa, Prince's St., Beccles Rd., at 2-30 and 6-30.
Macclesfield.—Free Church, Paradise St., at 2-30 and 6-30 : Mr. Boardman.
 62, Fence St., at 2-30 and 6-30.
Manchester.—Co-operative Assembly Rooms, Downing St., London Rd., at 10-30 and 6-30 :
Mexborough.—At 2-30 and 6.
Middlesbrough.—Cleveland Hall, Newport Rd., at 10-30 and 6-30 : Mrs. Wade.
 Temperance Hall, Baxter St., at 10-30 and 6-30.
Miles Platting.—William St., Varley St., 2-30 and 6-30 : Miss Hollows.
Morley.—Mission Room, Church St., at 6 : Mrs. Craven.
Nelson.—Victoria Hall, at 2-30 and 6-30 : Mrs. Yarwood.
Newcastle-on-Tyne.—20, Nelson St., at 2-30, Lyceum ; at 11 and 6-30 : Mr. Wyldes.
North Shields.—6, Camden St., Lyceum, at 2-30 ; at 11 and 6-15.

Nottingham.—Morley House, Shakespeare St., at 10-45 and 6-30.
Oldham.—Spiritual Temple, Joseph St., Union St., at 2-30 and 6 : Mr. E. W. Wallis.
Openshaw.—Mechanics' Institute, Pottery Lane, Lyceum at 2 ; at 10-30 and 6 : Mrs. Groom.
Oswaldtwistle.—3, Heys, Stone Bridge Lane, 2-30 and 6-30.
Parkgate.—Bear Tree Rd. (near bottom), at 10-30, Lyceum ; and 6-30.
Pendleton.—Co-operative Hall, at 2-30 and 6-30 : Mr. Macdonald.
Plymouth.—Notte St., 6-30 : Mr. Burt, Trance, Mr. Leeder, Clairvoyant.
 Spiritual Temple, Union Place, Stonehouse, at 11.
 Sailors' Welcome, Union Place, Stonehouse, at 3 : Miss Bond.
Portsmouth.—Assembly Rooms, Clarendon St., Lake Rd., Landport, 6-30.
Rawtenstall.—At 10-30, members ; at 2-30 and 6.
Rochdale.—Regent Hall, at 2-30 and 6. Thursday, at 7-45.
 Michael St., at 2-30 and 6. Tuesday, at 7-45, Circle.
 28, Blackwater St., at 2-30 and 6. Wednesday, at 7-30.
Salford.—48, Albion St., Windsor Bridge, 2-30 and 6-30 : Mr. Clark.
 Wednesday, at 7-45.
Saltash.—Mr. Williscroft's, 24, Fore St., at 6-30.
Sheffield.—Cocoa House, 175, Pond St., at 6-30.
 Central Board School, Orchard Lane, 2-30 and 6-30 : Mr. Inman.
Slaithwaite.—Laith Lane, at 2-30 and 6 : Miss Caswell.
South Shields.—19, Cambridge St., Lyceum, 2-30 ; at 11 and 6-30 : Mr. Murray.
 Progressive Society, 4, Lee St., Lyceum, at 2-30 ; at 11 and 6.
Soverby Bridge.—Lyceum, Hollins Lane, at 2-30 and 6-30 : Mr. Swindlehurst.
Sunderland.—Back Williamson Ter., at 2-15, Lyceum ; at 11 and 6-30.
 Wednesday, at 7-30, Clairvoyance.
 Monkwearmouth, 3, Ravensworth Ter., at 6.
Tunstall.—13, Rathbone St., at 6-30.
Tyldesley.—206, Elliot St., at 2-30 and 6.
Walsall.—Exchange Rooms, High St., at 6-30.
Westhoughton.—Spiritual Hall, Wingates, at 2-30 and 6-30 : Mr. J. Pilkington. Thursday, at 7-30.
West Pelton.—Co-operative Hall, at 10-30, Lyceum ; at 2 and 5-30.
West Vale.—Mechanics' Institute, at 2-30 and 6 : Mr. Armitage.
Wibsey.—Hardy St., at 2-30 and 6 : Miss Wilson.
Wisbech.—Lecture Room, Public Hall, at 6-45 : Local.

TO CORRESPONDENTS AND CONTRIBUTORS.

A CORRESPONDENT from Oldham, who signs no name, writes to say, that in the issue of December 3rd, there is an article in reference to a Dr. McLean being one of the first to cure disease by the laying on of hands. This writer goes on to say, that he or she has been curing by this method for the last 30 years—citing a number of case—but especially desiring that the names of the cured be not mentioned, as they are Priests (Catholics, we presume). To this correspondent we would kindly beg first, that he or she will re-read the article referred to re Dr. McLean, when, it will be seen, that no such claim as the above was ever made. The words are, that Dr. McLean claims (for himself) "to be the discoverer of the new healing art of mind cure." As to the cure by *laying on of hands*, there is no authoritative date as to when it was first practised. In all probability it commenced about seven or eight thousand years ago with the Egyptian Magians, and has been going on steadily in use ever since till now. As to recording cures without the names of the cured and good witnesses to boot, that may do very well for advertisements or handbills put forth on the authority of the advertiser, but not for a journal which essays to print nothing but well-proven truths. And finally, our correspondent from Oldham, and all other places, will be pleased to observe now, and henceforth, that no unsigned or anonymous letters of any kind will receive attention, or the least notice.

SPIRITUALIST, LIVERPOOL.—Your letter is very kind and, no doubt, just ; but is of too personal a character for our columns. Sorry to decline it, but we must keep all personalities, that are not essential as testimony, in subservience to principles.

J. W. B., NORTH SHIELDS.—Very sorry to be obliged to decline the review on the subject of "Christ's Mission to Earth—His Divinity, Birth, Death, &c., &c." These are controversial subjects, only suitable for the columns of journals specially devoted to the interests of Christianity. When Christian ministers wage war against us we know how to stand on the defensive. As for the doctrines which they have divided up into more than a thousand different sectarian opinions, we might well cry woe to the hapless journalist who should venture to stir a pool troubled with the theological mind of eighteen centuries.

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