

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

No. 57.—VOL. II.

FRIDAY, DECEMBER 14, 1888.

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ALOFAS

SERVICES FOR SUNDAY, DECEMBER 16, 1888.

- Ashington Colliery.**—At 5 p.m. Sec. Mrs. J. Robinson, 45, Third Row.
Bacup.—Meeting Room, 2-30 and 6-30: Mr. Plant. Sec. 137, Hartley Terrace, Lee Mill.
Barrow-in-Furness.—82, Cavendish St., 6-30. Sec. Mr. Holden, 1, Holker St.
Batley Carr.—Town St., Lyceum, at 10 and 2; at 6: Miss Keeves. Sec. Mr. J. Armitage, Stonefield House, Hangingheaton.
Batley.—Wellington St., 2-30, 6. Sec. Mr. J. Grayson, Caledonia Rd.
Beeston.—Conservative Club, Town St., 2-30 and 6: Mr. Boocock. Sec. Mr. J. Robinson, 32, Danube Terrace, Gelderd Rd., Leeds.
Belper.—Jubilee Hall, 10, 2, Lyceum; 10-30 and 6-30: Mr. E. W. Wallis. Sec. Mr. H. U. Smedley, Park Mount.
Bingley.—Oddfellows' Hall (ante-room), 2-30 and 6: Mrs. Mercer.
Birmingham.—Ladies' College, Ashted Rd., 6-45. Séance, Wednesday, 8. Materialization Circle, New Year's Eve and following Mondays. Sec. Mr. A. Cotterell. Board School, Oozells St., 2-30 & 6.
Bishop Auckland.—Temperance Hall, Gurney Villa, at 2 and 6. Sec. Mr. E. Thompson, 3, Sun Street, St. Andrews' Place.
Blackburn.—Exchange Hall, 9-30, Lyceum; 2-30, 6-30: Mr. Tetlow. Sec. Mr. Robinson, 124, Whalley Range.
Bradford.—Walton St., Hall Lane, Wakefield Rd., 2-30, 6: Mrs. Carr. Sec. Mr. Poppleson, 20, Bengal St.
 Otley Rd., 2-30, 6: Mr. Blackburn, and on Monday. Sec. Mr. M. Marchbank, 129, Undercliffe St.
 Little Horton Lane, 1, Spicer St., 2-30 and 6: Mr. & Mrs. Carr. Sec. Mr. M. Jackson, 35, Gaythorne Road.
 Milton Rooms, Westgate, 10, Lyceum; 2-30, 6: Mrs. Wade. Sec. Mr. E. Kemp, 52, Silk Street, Manningham.
 St. James's Lyceum, near St. James's Market, Lyceum, 10; 2-30, 6: Mrs. Riley. Sec. Mr. Smith, 227, Leeds Rd.
 Ripley St., Manchester Rd., 2-30, 6: Local. Sec. Mr. Tomlinson, 5, Kaye Street, Manchester Rd.
 Birk St., Leeds Rd., 2-30, 6. Sec. Miss Hargreaves, 607, Leeds Rd.
 Bowling.—Harker St., 10-30, 2-30, 6: Mr. Thresh. Wednesdays, 7-35. Sec. Mr. J. Bedford, c/o Mrs. Peel, 141, College Rd.
 Horton.—55, Crowther St., 2-30, 6. 21, Rooley St., Bankfoot, 6.
Brighouse.—Spiritual Room, Commercial St., 2-30 and 6: Mrs. Russell. Sec. Mr. D. Robinson, Francis St., Bridge End, Raistrick.
Burnley.—Tanner St., Lyceum, 9-30; 2-30, 6-30: Mrs. Butterfield. Sec. Mr. Cottam, 7, Warwick Mount.
 102, Padigham Rd., Wed., Healing. Tuesday & Thursday, 8, Circle.
Burslem.—15, Stanley St., Middleport, at 6-30.
Byker.—Back Wilfred Street, 6-30. Sec. Mr. M. Douglas.
Cleckheaton.—Oddfellows' Hall, 2-30 and 6: Mrs. Connell. Sec. Mr. W. W. H. Nuttall, 19, Victoria Street, Moor End.
Colne.—Cloth Hall Buildings, Lyceum, 10; at 2-30 and 6-30: Mr. A. D. Wilson. Sec. Mr. E. Christian, End St.
Coosms.—Lepton Board School, 2-30 and 6: Mrs. Dickenson. Sec. Mr. G. Mellor, Spring Grove, Penay Bridge, Lepton.
Darwen.—Church Bank St., 11, Circle; 2-30, 6-30: Mr. J. Hopcroft. Sec. Mr. G. W. Bell, 30, Marsh Terrace.
Dewsbury.—Vulcan Road, 2-30 and 6: Mrs. Midgley. Hon. Sec. Mr. Stansfield, 7, Warwick Mount, Batley.
Eccleshill.—Old Baptist Chapel, 2-30, 6-30: Mr. J. Smith.
Exeter.—Longbrook St. Chapel, 2-45, 6-45. O.S. Mr. Hopkins, Market St.
Felling.—Park Road, 6-30: Local Medium. Sec. Mr. Lawes, Crow Hall Lane, High Felling.
Foleshill.—Edgwick, at 10-30, Lyceum; at 6-30: Local Mediums.
Glasgow.—Bannockburn Hall, 36, Main St., 11-30, Mr. Walrond; 6-30, Mr. Finlay. Sec. Mr. A. Drummond, 80, Gallowgate.
Halifax.—1, Winding Road, at 2-30 and 6-30: Mr. Postlethwaite. Sec. Mr. Feugill, 12, Bracken Hill, Pellon.
Heckmondwike.—Assembly Room, Thomas St., at 10-30, 2-30 and 6: Mr. Rowling. Sec. Mr. J. Collins, Northgate.
Hetton.—At Mr. Richardson's, at 6: Local Medium. Sec. Mr. J. T. Charlton, 29, Dean Street, Hetton Downs.
Heywood.—Argyle Buildings, 2-30 and 6-15. Sec. Mr. E. H. Duckworth, 88, Longford Street.
Huddersfield.—3, Brook St., at 2-30 and 6-30: Mr. Hepworth. Sec. Mr. J. Briggs, Lockwood Road, Folly Hall.
 Kaye's Buildings, Corporation Street, 2-30 and 6: Local. Sec. Mr. J. Hewing, 20, Somerset Terrace, Lockwood Road.
Idle.—2, Back Lane, Lyceum, 2-30, 6: Mr. Champion. Sec. Mr. T. Shelton, 4, Louisa St.
Keighley.—Lyceum, East Parade, 2-30 and 6: Mr. Bush. Sec. Mr. J. Roberts, 3, Bronte Street, off Bradford Road.
 Co-operative Assembly Room, Brunswick Street, 2-30 and 6: Mr. Peel. Sec. Mr. A. Scott, 157, West Lane.
Lancaster.—Athenæum, St. Leonard's Gate, at 10-30, Lyceum; 2-30 and 6-30: Miss Musgrave. Sec. Mr. Ball, 17, Shaw Street.
Leeds.—Grove House Lane, back of Brunswick Ter., at 2-30 and 6-30: Mr. C. A. Holmes. Sec. Mr. Atkinson, 3, Recorder St., Beckett St. Institute, 23, Cookridge St., 2-30, 6-30: Mrs. Gregg. Sec. Mr. J. W. Hanson, 22, Milford Place, Kirkstall Rd.
Leicester.—Silver St., 10-30, Lyceum; 3, Healing; 6-30. Cor. Sec. Mr. Young, 5, Dannett St.
Leigh.—Railway Rd., 10-30 and 6: Mr. Gregory. Sec. Mr. J. Stirrup, Bradshawgate, Newton St., 2-30 and 6.
Liverpool.—Daulby Hall, Daulby St., London Rd., 11, 6-30: Mrs. Green; Discussion, at 3. Sec. Mr. Russell, Daulby Hall.
London.—Baker St., 18, at 7: Mr. A. E. Waite, "Alchemy."
 Bermondsey.—214, Old Kent Rd., S.E. (Horse Shoe Hall), 7: Mr. R. J. Lees. Sec. Mr. Long.
 Camberwell Rd., 102.—6-30. Thursday, 8.
Camden Town.—143, Kentish Town Rd., Tuesday, at 8: Mr. Towns.
Canning Town.—125, Barking Rd., at 7. Mr. Goddard.
Dalston.—21, Brougham Rd., Wednesday, 8, Mr. Paine, Clairvoyance.
Euston Road. 195.—Monday, 8, Séance, Mrs. Hawkins.
Hampstead.—Warwick House, Southend Green: Developing, Tuesdays, 7-30, Mrs. Spring.
Holborn.—Mr. Coffin's, 13, Kingsgate St. Wednesday, at 8.
Islington.—309, Essex Road, N., 6-30: Open meeting. Wed., 7-30, Mrs. Wilkinson.
Islington.—Wellington Hall, Upper St., 7. Tuesday, 8.
Kentish Town Rd.—Mr. Warren's, 245, Thurs., 8, Séance, Mrs. Spring.
King's Cross.—184, Copenhagen St., corner of Pembroke St., 10-45: Enquiry Meeting; 6-45: Miss Marsh. Sec. Mr. W. H. Smith, 19, Offord Road, Barnsbury, N.
Marylebone.—24, Harcourt St., 11, Mr. Hawkins, Healing; 7: Mr. Matthews. Tuesday, Mrs. Wilkins, 8, Séance. Saturday, Mrs. Hawkins, 8, Séance. Sec. Mr. Tomlin, 21, Capland St., N. W. Mortimer Street, 51.—Cavendish Rooms, 7: Mr. T. Hunt, "The Use and Abuse of Mediumship."
New Cross Rd. 475.—7. Thursday, 8.
New North Road.—74, Nicholas St., Tuesdays, at 8, Mrs. Cannon, Clairvoyance, personal messages.
North Kensington.—The Cottage, 57, St. Mark's Rd., Thursday, 8: Mrs. Wilkins, Trance and Clairvoyance.
Notting Hill Gate.—9, Bedford Gardens, Silver St., 11: Healing, Mr. Goddard, sen.; at 3, Séance, Mr. Goddard, jun.; 7, Miss Blenheim.
Peckham.—Winchester Hall, 93, High St., 11, Mr. R. J. Lees; 2-30, Lyceum; 7, Mr. W. O. Drake. 99, Hill St., Wednesday, 8, Séance. Saturday, 8, Seance. Sec. Mr. Long.
Peckham.—132, Queen's Rd., 11: Free Healing Service. Wed. 2 to 5.
Stepney.—Mrs. Ayers', 45, Jubilee St., 7. Tuesday, 8.
Stratford.—Workman's Hall, West Ham Lane, E., 7. Sec. M. A. Bewley, 3, Arnold Villas, Capworth Villas, Leyton, Essex.
Lowestoft.—Daybreak Villa, Prince's St., Beccles Rd., at 2-30 and 6-30.
Macclesfield.—Free Church, Paradise Street, at 2-30 & 6-30. Mrs. Wallis. Sec. Mr. S. Hayes, 20, Brook Street.
Manchester.—Co-operative Hall, Downing Street, Lyceum; 2-45, 6-30: Miss Walker. Sec. Mr. Hyde, 89, Exeter Street, Hyde Rd.
 Collyhurst Rd., 2-30, 6-30: Mr. G. Wright. Mon., 8, Discussion. Sec. Mr. Horrocks, 1, Marsh St., Kirby St., Ancoats.
Mexborough.—2-30, 6. Sec. Mr. Watson, 62, Orchard Terrace, Church St.
Middlesbrough.—Spiritual Hall, Newport Rd., Lyceum, 2; 10-45, Local. 6-30: Mr. Horobin. Sec. Mr. Stirzaker, 101, Grange Rd., W. Sidney St., at 10-30 and 6-30. Sec. Mr. T. Benyon.
Morley.—Mission Room, Church Street, 6: Mr. Newton. Sec. Mr. Bradbury, Britannia Rd., Bruntcliffe, near Leeds.
Nelson.—Public Hall, Leeds Rd., at 2-30 and 6-30: Local. Sec. Mr. Holland, 125, Colne Road, Burnley.
Newcastle-on-Tyne.—20, Nelson Street, at 6-30: Mrs. Britten. Mr. Sargent, 42, Grainger Street.
North Shields.—6, Camden St., Lyceum, 2-30; at 6-15: Mr. Murray. Sec. Mr. Walker, 10, Wellington St., W. 41, Borough Road, 6-30: Mr. W. Davidson.
Northampton.—Oddfellows' Hall, Newland, at 2-30 and 6-30. Sec. Mr. T. Hutchinson, 17, Bull Head Lane.
Nottingham.—Morley House, Shakespeare St., 10-45, 6-30: Mrs. Barnes. Sec. Mr. J. W. Burrell, 48, Gregory Boulevard.
Oldham.—Spiritual Temple, Joseph St., Union St., Lyceum 10, 2; 2-30, 6-30: Mrs. Craven. Sec. Mr. Gibson, 41, Bowden St.
Openshaw.—Mechanics', Pottery Lane, Lyceum, 9-15 and 2; 10-30 and 6: Mr. Carline. Sec. Mr. Page, 14, Lord Street.
Parkgate.—Bear Tree Rd. (near bottom), at 10-30, Lyceum; at 6-30. Sec. Mr. Roebuck, 60, Rawmarsh Hill, Rawmarsh.
Pendleton.—Co-operative Hall, at 2-30 and 6-30: Mr. Pemberton. Sec. Mr. Evans, 10, Augusta St.
Plymouth.—Notte St., at 11 and 6-30: Mr. Leeder, Clairvoyant.
Portsmouth.—Assembly Rooms, Clarendon St., Lake Rd., Landport, 6-30.
Ramsbottom.—10, Moore St., off Kenyon St., at 2-30, 6: Miss Garside. Thursday, Circle, 7-30. Sec. Mr. J. Lea, 10, Moore St.
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 28, Blackwater St., 2-30, 6. Wed., 7-30. Sec. Mr. Telford, 11, Drake St.
Salford.—48, Albion St., Windsor Bridge, 2-30 and 6-30: Mrs. Stansfield. Wednesday, 7-45: Mr. Clark. Sec. Mr. T. Toft, 321, Liverpool Street, Seedley, Pendleton.
Scholes.—Mr. J. Rhodes, 2-30, 6. Silver St., 2-30, 6.
Saltash.—Mr. Williscroft's, 24, Fore St., at 6-30.
Sheffield.—Cocoa House, 175, Pond St., at 7. Sec. Mr. Hardy.
 Central Board School, Orchard Lane, 2-30 and 6-30. Sec. Mr. T. Widdowson, 340, London Road.
Skelmanthorpe.—Board School, 2-30 and 6. Miss Wilson.
Slaithwaite.—Laith Lane, 2-30, 6: Open. Sec. Mr. Meal, New St.
South Shields.—19, Cambridge St., Lyceum, 2-30; 11, Mr. Grice. 6: Mr. Wilson. Sec. Mr. Graham, 18, Belle Vue Ter., Tyne Dock.
Sowerby Bridge.—Lyceum, Hollins Lane, 2-30 and 6-30: Mr. Ringrose. Sec. Miss Thorpe, Glenfield Place, Warley Clough.
Stonehouse.—Corpus Christi Chapel, at 11 and 6-30. Sec. Mr. C. Adams, 11, Parkfield Terrace, Plymouth.
Sunderland.—Centre House, High St., W., 2-15, Lyceum; 2-30 & 6-30: Mr. W. V. Wyldes, and on Monday at 7-30. Wed., 7-30. Sec. Mr. J. Ainsley, 43, Dame Dorothy St., Monkwearmouth.
 Monkwearmouth, 3, Ravensworth Ter., 6. Mr. Kempster.
Tunstall.—13, Rathbone St., at 6-30. Sec. Mr. Pocklington.
Tyldesley.—Spiritual Institute, Elliot St., at 2-30 and 6. Sec. Mr. A. Flindale, 6, Darlington Street.
Walsall.—Exchange Rooms, High St., at 6-30. Sec. Mr. T. Lawton.
Westhoughton.—Wingates, 2-30 and 6-30: Mr. T. Allison. Sec. Mr. J. Fletcher, 344, Chorley Rd.
West Pelton.—Co-operative Hall, 10-30, Lyceum; at 2 and 5-30. Sec. Mr. T. Weddle, 7, Grange Villa.
West Vale.—Mechanics' Institute, 2-30, 6: Mrs. Bailey. Sec. Mr. Berry.
Whitworth.—Reform Club, Spring Cottages, 2-30 and 6.
Wibsey.—Hardy St., 2-30, 6: Mr. Armitage. Sec. Mr. G. Saville, 17, Smiddles Lane, Manchester Road, Bradford.
Willington.—Albert Hall, 1-15, 6-30. Closed. Sec. Mr. Cook, 12, York St.
Wisbech.—Lecture Room, Public Hall, 6-45. Mr. Burkitt.
York.—7, Abbot St., Groves, 6-30: Mr. and Mrs. Atharley.

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FRIDAY, DECEMBER 14, 1888.

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THE ROSTRUM.

NATURAL THEOLOGY.

(Abstract of an address given to the students of the Glasgow University in Bute Hall, Nov. 14th, by Professor Max Müller.)

PROFESSOR MAX MÜLLER commenced by saying—"The nineteenth century had witnessed progress in every department of human knowledge except religion. While everything else had changed, it had been said, with a certain kind of pride, that religion had remained unchanged. The reason for this Professor Max Müller could not fathom, and asked, Why should there be progress in everything else, only not in religion? The usual answer—that religion was a divine and miraculous revelation, and therefore cannot be improved, was neither true nor honest. Those who used that argument forgot that they were really contradicting themselves. They held the Old as well as the New Testament to have been divinely revealed, and yet they would not deny that the New Testament represented a decided progress as compared with the Old. There was nothing in the idea of revelation that excluded progress, for whatever definition of revelation we might adopt, it must always represent a communication between the divine on one side and the human on the other.

"*Revelation must be progressive.*—Let them recognize that the divine element in revelation is immutable, yet the human element, the recipient, must always be liable to the accidents and infirmities of human nature. The human element could never be eliminated in any religion unless we claimed infallibility, not only for the founder of a religion and his disciples, but for a whole succession of the successors and vicars of Christ. We know more of the sun than our forefathers; though the same sun shone on them which shines on us; and if astronomy had benefited by its telescopes, which had strengthened the powers of the human eye, theology also ought not to despise whatever could strengthen the far-sightedness of human reason in its endeavours to gain a truer and purer idea of the divine. A veil would always remain. No astronomer ventured to look at the sun without darkening his lens, and man would always look at what is beyond through a glass darkly. But as in every other pursuit, so in religion also, we want more and more of light; call it life, or growth, or development, or progress; we do not want mere rest, stagnation, or death.

"Then came what was to many the most interesting part of Professor Max Müller's lecture. He had, he said, accepted the invitation of the Glasgow University to deliver that course because he saw in the invitation a splendid opportunity for summing up the whole work of his life. What that work

had been he then proceeded to indicate in an autobiographical chapter of great charm. He told how he began his studies as a classical scholar at Leipsic in 1841, and of his being tempted away by philosophy; of how he was a Hegelian in those days, and was anon attracted by Schelling's lectures; of how he had presumed to argue with Schopenhauer, and was impelled to the work in which his life had been spent by a remark of Schelling's concerning mythology; of his visit to Paris to copy the MSS. of the Vedas and their voluminous commentaries; and of his arrival in London, and the commencement of his well-known career as a translator of the sacred books of the East.

"*The Work of Three Fingers.*—The students listened eagerly to this chapter from Professor Max Müller's life, and there came a burst of deafening cheers when he, holding up three fingers on his right hand, said: 'And I am not ashamed to say that during all that time, as ever since, I maintained myself by these three fingers.' In the light of his life's labours he addressed himself, he declared in conclusion, to that course of lectures on natural theology; and he wanted, if possible, to show how the road which leads from the science of language to the science of mythology and to the science of thought was the only safe road by which to approach the science of religion. When Professor Max Müller resumed his lecture on Friday afternoon, there was, as at the first lecture, a very large audience, in spite of the weather of the wildest description. The Professor seems to have thought he would have an audience of about fifty, but instead it has numbered nearer a thousand. The second lecture was chiefly devoted to a survey of definitions of religion, but in his opening sentences he pointed out that "as the science of religion was a physical science, its glory was that it was built upon facts. Where were those facts found? In language, mythology, sacred books, and laws and customs."

[Professor Max Müller it seems cannot read *between the lines*, and remember that there have been other facts than those of science in the world—in short, a power not originating with man nor subject to man, yet one which up to this very day has demonstrated beyond peradventure the existence of a spirit country full of intelligent, wise, powerful inhabitants—a spiritual universe as boundless as the material—all teeming with spirit being, and of logical necessity all stretching away higher and higher until it culminates in the supreme centre he, Professor Müller, so vaguely calls God. Thus God, immortality, and the ever upward tendency to the supremacy of good is now abroad, and can be demonstrated in ten thousand ways by that world-wide movement the very existence of which the great Oxford professor ignores, or does not even deign to mention, whilst he flounders about in the following learned, but abstruse verbiage, in the attempt to define what religion is, or might be.] He says:

"What is religion? That seemed a very easy question to answer, and yet there was anything but agreement of opinion of what constituted religion. There was need of a careful definition, for religion might be so defined as not to include Buddhism." Professor Max Müller then entered into a very careful analysis of the etymological definition of the word, and afterwards gave an equally thorough exposi-

tion of the historical definition of the word. In this connection he showed how the word *religio* in Latin came in course of time to be applied to the inward feeling of reverence for the gods, and to the forms by which that feeling was outwardly manifested.

In his lecture, on Monday afternoon, the Professor dealt with the dogmatic definitions of religion. "They were," he remarked, "the opinions of theologians and philosophers, and there was usually something dictatorial in them. Moreover, they were often contradictory to each other. Religion was said by some to be knowledge, by others ignorance; to be desire, and freedom from all desire; to be silent contemplation, and active worship of God. The poet said that poetry was his religion, the artist that art was his. They could not contest the right of anyone to define religion, but what criteria had they for testing the truth of dogmatic definitions of religion? Some were too narrow, others too wide; some meant too little, others too much. They should be careful in the choice of their own terminology, and learn to distinguish between religion and theology. By religion was meant the subject; by theology the science of that subject. The lecturer then passed on to quote some definitions of religion, including Seneca's, 'To know God and imitate Him.' All definitions of religion, however, leave out the most important part, the object is undefined. If the object of religion can be left undefined by simply calling it God, they might as well leave nature undefined in the study of physical science. Nearly all definitions of religion take the object of religion for granted. If they called that object God, did that tell them what was meant by God? To Schleiermacher religion was a kind of music pervading all our sentiments and acts; to Hegel religion was perfect freedom; and to Fichte religion was knowledge. It was difficult to understand how men should have arrived at such different and contradictory definitions of religion, but there was no reason for despair. He believed that the science of thought, based on the science of language, had a solution for them all. So long as man stood face to face with God, he might feel only dependent; but when he discovered the Omnipresence around him, that feeling was changed into one of trust and love, and he began to understand the liberty of the children of God."

It does, indeed, seem a pity that a mind so comprehensive, so well-stored with intellectual lore, and withal one who commences by pleading so nobly and grandly for progress in religion, as in all phases of human thought and action, should be obliged to close with telling only what religion *is not*, and to sum it up only in the one word, God. Here is the existence of God the Spirit, a spiritual universe, the immortality of the soul, and the everlasting reign of good absolutely PROVED, and, yet, the power is either *beneath* or *above* the great Professor's notice. Truly, truly, the kingdom of heaven is as a little child, and it is not the earthly wise or the great in their own conceit that are the first to find it.

SPIRITUAL GIFTS.

CLAIRAUDIENCE AND PREMONITIONS.

THE following instance of clairaudience, although it illustrates a gift professed by nearly every medium of the new dispensation, is specially selected, because it renders reliable testimony from a source outside of the spiritual ranks. The writer was the late Rev. Joseph Waterhouse, of Melbourne, Australia, a highly esteemed missionary preacher of remarkable power and eloquence—in fact, an inspired man. Mr. Waterhouse passed away about seven or eight years ago, and previous to his death the following paper, written by him, appeared in the *Wesleyan Spectator*, from which it is now copied:—

THE DEAD AND THE LIVING.

"The morning before his death, the Ven. Archdeacon Innes wrote and gave the Rev. J. W. Arnold, a memo., of

which the following is a copy, viz.: 'A few nights after poor Lissiman's death, I was in the house alone, and his room rattled so that I ran up to see what it was. I looked into the dark room and *saw nothing*, so I said, with a laugh to myself "It must be poor old Lissiman. What do you want?" then I had an answer, *not audible, but such as possibly a spirit can convey*, "Never mind, you'll follow me soon." It was singular; I never told anyone. Mr. Lissiman died a month before the Archdeacon, and the latter expired less than twenty-four hours after writing this singular memo.'

"I believe all the above; I will give three instances in which the dead have appeared to me, the living. In the year 1872, one Sunday night, I was returning to Beechworth from preaching at Stanley. I was met in the road by some one who had died, and I was told in a manner '*not audible, but such as possibly a spirit can convey*' that I was to return to Fiji and preach the gospel there. Who it was I knew not, but I felt a presence, and got off my horse to promise obedience to the God of the mysterious messenger. The following night I was informed by telegram of the sudden death at Sydney, on the night aforesaid, of the Rev. S. Rabone; and I then became assured that it was the spirit of the deceased Mr. Rabone that communicated the message. More than two years previously he had said to me, 'We shall be wanting you for another term of service in Fiji.' My reply was, 'When you speak, I will go.' And thus I was told by my deceased friend to again return to Fiji. Many will smile, some will criticise; but I believe the dead spoke to the living.

"In Ballarat, in 1873, another dead one spoke to me, the living. I awoke between two or three in the morning, and in a way '*not audible, but such as possibly a spirit can convey*,' I was informed by one whom I could not recognize, but who had died prematurely of a complaint unusual for one of his years (and which fact I then and there had from himself), that he had gone to heaven. He told me the name of some who were in heaven, and when I asked him if a certain person was in heaven, he replied in the affirmative, and mentioned the names of others also whom he had seen to be there. It seemed as though I were conversing some time with him. I slept more. In the morning I told my wife to prepare her mind to receive news of the death of somebody, as I was sure some dead person had been talking to me, the living. At ten o'clock a telegram came from Beechworth, announcing the sudden death of Mr. W. B. Scarborough, on the previous evening, who had died in the manner named to me in the night. I had no idea of his illness, and was much taken by surprise, but the communication tallied with the felt presence; and, strange to say, the parties we spoke of were those well known to us both. He and I had worked heartily together at Stanley and Beechworth, and it was of our mutual acquaintances that we spoke. My readers may cavil, but I believe the dead spoke to the living.

"The third instance I give took place at Navuloa, Fiji. This time I knew the dead speaker, but he looked younger than he was when I left Melbourne. He wanted to see revival services amongst the Fijians, and I seemed to go with him and show him how I conducted the services, and appeared as much at home as he did when conducting similar services amongst his countrymen. In the morning I spoke of my mysterious visitant, feared he was dead, but would write to him by next mail. I entered into the college, and told the students that I feared from the presence of a certain revival minister with me during the night that he was dead. In due course the mail steamer arrived, and the first newspaper I opened gave an account of the sudden affliction and death of Rev. W. D. Lelean! The philosopher will say it was a coincidence, but I believe the dead spoke to the living; and I am the better man for the visits of these three dead men to me, the living.

"Another dead one, no longer amongst the dead, but amongst the living, has often spoken to me—Jesus being

'dead, yet speaketh' to me, and I am what I am as the result of His voice—'not audibly, but such as possibly a spirit can convey.'

"I believe the testimony of Archdeacon Innes.

"JOSEPH WATERHOUSE."

STRANGE EVIDENCES OF PREMONITION.

In Gilchrist's "Life of Blake," the celebrated artist and mystic of Newcastle, occurs the following instance of premonition:—

"When Blake was fourteen, the drawing school of Mr. Pars in the Strand was exchanged for the shop of engraver Basire, in Great Queen Street, Lincoln's Inn Fields. There had been an intention of apprenticing Blake to Ryland, an artist of genuine talent, who had been well educated in his craft; a pupil of Ravenet and Boucher, whose stipple manner he was the first to introduce into England. With a view of securing the teaching of so skilled a hand, Blake was taken by his father to Ryland; but the negotiation failed. The boy himself raised an unexpected scruple. The sequel shows it to have been a singular instance—if not of absolute *second sight*—at all events of natural intuition and power of forecasting the future, such as is often the endowment of temperaments like his. 'Father,' said the strange boy, after the two had left Ryland's studio, 'I do not like the man's face; it looks as if he will live to be hanged!'

"Appearances were at that time utterly against the probability of such an event. Ryland was at the zenith of his reputation; engraver to the King, whose portrait he had engraved, receiving for his work an annual pension of £200. An accomplished and agreeable man, he was the friend of the poet Churchill, and others of distinguished rank in letters and society. His manners and personal appearance were peculiarly prepossessing, winning the confidence of those who knew or casually met him. But, twelve years after this interview, the unfortunate artist got into embarrassments, committed a forgery on the East India Company—and the *prophecy* was actually fulfilled."

In the same volume, the author gives a brief account of Mr. John Varley, whose marvellous skill as an astrologer procured him a wide reputation, and was universally acknowledged. This gentleman was a great friend of Blake's, and in his last years, as an aged man, cast the nativity of the Editor's lately-deceased mother. The nativity was verified in every particular, even to the year, month, and hour of her departure from earth, three years since.—[Ed. T. W.] Gilchrist says:—

"John Varley, one of the founders of the New School for Water-Colour Painting, a landscape designer of much delicacy and grace, was otherwise a remarkable man, of very pronounced character and eccentricities; a professional astrologer, and a sincere one; practising judicial astrology as an art, and taking his regular fees of those who consulted him. He was author of more than one memorable nativity and prediction; memorable, that is, for having come true in the sequel, and many strange stories are told on this head; such as that of Collins, the artist, whose death came—to the day—as the stars appointed. One man, to avoid his fate, lay in bed the whole day on which an accident had been foretold by Varley. Thinking himself safe by the evening, he came downstairs, stumbled over a coal scuttle, sprained his ankle, and fulfilled the prediction. Scriven, the engraver, was wont to declare that certain facts of a personal nature, which could only be known to himself, were nevertheless confided to his ear by Varley in every particular.

"Varley cast the nativities of (the famous animal painter) James Ward's children. So many of his predictions came true, that their father, a man of strong though peculiar religious opinions—for he, too, was 'a character'—began to think the whole affair a sinful forestalling of God's will, and destroyed the nativities."

Surely, surely! "there are more things in heaven and earth than we dream of in our philosophy!"

SPIRITUALISM IN THE BEECHER FAMILY.

BY ALBERT MORTON.

THE comments of Mrs. Holloway, in relation to the declining days of Mrs. Harriet Beecher Stowe, wherein she says, "Mrs. Stowe has stood on the outer portals of earth-life, peering, with the innocent curiosity of a child, into the shadowy outlines of that country from which no one has come back to tell us of its charms or its desolation," show a singular ignorance of the condition and belief of the inspired writer of "Uncle Tom's Cabin," a work which undoubtedly had a remarkable influence in hastening the enfranchisement of four millions of human beings from the bondage of slavery. Instead of peering with childish curiosity into a shadowy country, Mrs. Stowe has for many years seen the beauties of the Summerland with the eyes of faith, and has realized the sweet communion with the loved ones who have preceded her to that beautiful home. Mrs. Stowe has repeatedly stated she was but the instrument of higher powers in the production of her masterpiece, and her testimony as to her belief in the communion with spirits, has been published to the world.

The American Liberal Tract Society (of which I was secretary until my removal to California), published, in 1870, a tract entitled, "The Ministration of Departed Spirits," written by Mrs. Stowe, in which she portrays the beauties of angelic ministrations. Not only is Mrs. Stowe a spiritualist, but her husband, Prof. Stowe, an eminent divine, was a firm spiritualist and an excellent medium. The declining days of Prof. Stowe were cheered by "The Ministration of Departed Spirits," through the instrumentality of his own mediumship.

It is a powerful argument in favour of the elevating agency of spiritualism that many of the most prominent and unselfish workers in the anti-slavery cause were ardent spiritualists. All have gone to the "shadowy country," but they come back to work, with undiminished zeal, for—

"The cause that lacks assistance,
For the wrong that needs resistance,
For the future in the distance,
And the good that they can do."

Henry Ward Beecher was also a believer in the communion with spirits, employing a clairvoyant in his family when medical help was needed, and frankly avowing his belief *in private*; but, like his friend Horace Greeley, policy led them to hide their lights under a bushel. Perhaps the light of their memories would shine brighter now if they had had "the courage of their convictions," and lived up to the teachings they had received from the higher world.

An incident occurred in Mr. Beecher's church while I was staying in New York, which I do not remember having seen printed in the *Golden Gate*. The statement was made in my presence by one of the circle, Mrs. Eleanor Kirke, a prominent writer for the press, and a noble, fearless woman, who has done much efficient work for the elevation of society. The reporter's table was immediately in front of Mr. Beecher, and among them were several mediums—including Mr. Beecher; the effect of the combination was to form a strong spiritual battery, in which condition the spirits improved the opportunity to produce raps. Finally, the signals of approval grew so strong, when the speaker pleased his invisible hearers, as to create considerable curiosity and excitement in the minds of the listeners, and the "spirit circle" was broken up by the removal of the reporters to other locations in the church. The stale "toe-joint snapping" of Dr. Mahan, which was proven fallacious many years ago, but has recently been revived by the sensational reports of interviews with poor, broken-down Margaret and Kate Fox, would hardly afford a reasonable explanation of the manifestations in Beecher's church.

The Rev. Charles Beecher, a spiritualist who has lectured for spiritual societies, is the author of a voluminous book on "Spiritual Manifestations," chiefly devoted to proving the identity of modern and biblical spiritual phenomena. Mrs.

Isabella Beecher-Hooker is also a firm believer in spiritualism, and has recently lectured upon the subject in Boston.

From this it will be seen that several members of the Beecher family, like Mrs. Stowe, have "peered into the shadowy outlines of that country," and, being remarkably well endowed with perceptive and reasoning faculties, have arrived at the conclusion that the loved ones have come back—a conclusion concurred in by very many of the brightest and foremost intellects in the world.—*Golden Gate.*

MULLIGAN'S GOSPEL.

I'VE a rare bit of news for you, Mary Malone,
And truth, 'tis the strangest that ever was known.
You remember, I told you a twelvemonth ago
How a soul came from heaven to Poverty Row.
If an angel had troubled the waters that bore
Such little white craft to our turbulent shore
No mortal could tell; but that innocent child
Came into the tenement craggy and wild
Like a dove without wings—nestling, downy, and tender,
With eyes veiling pictures of paradise splendour,
Over to Mulligan's.

It is strange to our eyes, but perhaps you have seen
A vine clasp its tendrils of delicate green
Round a desolate rock; or, a lily grow white
With its roots in the tarn, or its face in the light.
So this little one came, but it never seemed right—
There were children enough, heaven knows, in that Babel,
Cadets for the gaols from the bold whisky rabble,
Choked out from the love that is heaven's own light,
Rank sons of the soil cropping out for a fight,
Over to Mulligan's.

There was many a banquet at Mulligan Hall,
When the revellers feasted on nothing at all;
And a king at the board giving knighthood of pains,
And orders of crosses and clanking of chains.
Tim held as a law the most perfect in life
The strong tie that bound him to Nora, his wife;
But, blinded by drink, when his passion ran high,
He beat her, of course, with a passion inhuman,
And she such a poor, patient bit of a woman!
Well for her, a soft voice answered low to her cries,
And her sun never set in the baby's blue eyes,
Over to Mulligan's.

It was twelve months or more from the time she was born,
As I sat at my window one sunshiny morn—
"Just come over," the voice of Tim Mulligan said,
"I believe in my soul that my baby is dead!"
He had held a wild revel late into the night,
And the wee, frightened dove plumed her pinions for flight.
This the man saw at last, with a sudden dismay—
"God forgive me," he cried, "sure, she'd niver be stayin'
Wid the cursin' and drink, when my lips should be prayin'!"
And the priest came and went, little dreaming that day
How the priesthood of angels was winning its way
Over to Mulligan's.

Then the sweetest, the saddest, the tenderest sight,
Lay the child like a fair sculptured vision of light—
Hands closed over daisies, fringed lids over tears
That never would fall through life's sorrowful years—
"Ah mavoureen!" mourned Tim, "it's for iver I'll think
That the saints took yez home from the demon of drink;
An' mayhap"—here he shivered decanter and bowl—
"She will see me, up there wid the Mother of Jesus,
An' sind down the grace that from sin iver frees us!"
So the leaven that spread from one beautiful soul
Through that turmoil of misery leavened the whole,
Over to Mulligan's.

Now, a thing the most wonderful, Mary Malone,
And truth, 'tis the strangest that ever was known;
Mr. Mulligan met me to-day on the street,
And he looks like a man from his head to his feet;
Though his clothes are but coarse, they are comely and trim,
And no man dares to say, "Here's a health to you, Tim."
He will soon rent a cottage and live like the best,
And the gossips do say, with wise lifting of fingers,
It is all for sweet charity's sake that he lingers
In the Row, where God's peace settled down in his breast,
When a soft, weary wing fluttered home, from the nest
Over to Mulligan's.

It is a wondrous power given to some women that they should become, as it were, angels sent from heaven, lent to the earth awhile, in order to fill men's minds with worthy thoughts and to lead them in the heavenly way. The Roman Catholic Church holds that the age of miracles hath never passed; which I do also believe. Saints there are among us still, who daily work miracles—turning earthly clay into the jasper and precious marble of heaven.—*Besant.*

THE LATEST AMERICAN INVENTION—OR HORROR.

COMPRESSED CORPSES.

A PITTSBURG physician, named Cooper, has applied for a patent on a process to preserve human bodies by compression, caused by a curious combination of steel presses and hot rollers. He excludes all the moisture, and reduces a full-grown body to the size of 12 by 15 inches, rendering it as hard and imperishable as marble.

He has made several experiments with perfect success. The doctor, and others who have investigated the process, thinks it will supersede cremation, as bodies thus preserved are not only not offensive but can be made to assume various ornamental shapes and kept as constant reminders of the departed.

The doctor has on his centre table the remains of a child, pressed into the shape of a cross. It is highly ornamental, is perfectly odourless, and would be taken for the purest marble by one who did not know what it was.

The doctor proposes to place a large number of specimens of animals preserved in this way on exhibition in a few days. A company will be formed to push the invention.

N.B.—Should this notable corpse company be inaugurated and its methods come into vogue, how peculiar will be the sensations of any lady who, for example, making a morning call on a friend, should be gently cautioned after this fashion: "Please don't set your reticule on that slab" (apparently a marble one), "it might scratch it, you know; that's my grandfather in a compressed state." Then to the young hopeful of the family: "Oh, Johnny! you little nuisance, you! don't put lighted matches on that mantelpiece; don't you know its your Aunt Jane?" A five o'clock tea is announced, and as the footman goes round with wafer cakes on an elegant salver, the lady of the house says: "Pray try those wafers, I'm sure you'll like their flavour. Those plates are my twins (died of the measles, you know), and that salver" (*récherché*, is it not?) "was my first husband." "Oh! Johnny, you awful boy! If you haven't gone and lighted up those two candles, when you know that the pair of candelabra are your Uncle and Aunt Jackson!" (Rest of the explanations lost, as the visitor is carried out fainting.)

SPECIAL NOTICE.—READERS, ATTENTION!

WE are very happy to announce that amongst the competitions sent in for Mr. Younger's prize, on the subject of "Christianity and Spiritualism, their lines of divergence and agreement," we have received one which we may justly claim to be the **FINEST PIECE OF WRITING** on these subjects EVER ISSUED FROM THE SPIRITUAL PRESS. We shall make no compromise in these expressions, even to those of our readers—if any such may be found—who may differ from us. Differ some may, but to answer, or deny the grand and irresistible arguments our essayist presents, will be found impossible.

We give this notice to prepare our readers to be ready themselves to study this **SPLENDID ESSAY**, and also to secure as many additional copies as possible for the benefit of their friends and neighbours. We intend also, if possible, to popularize this production by printing it in pamphlet form for world-wide distribution. Any readers desirous to aid in this missionary work can do so effectually by taking a number of copies, thus helping to cover the expense of publication, and distributing spiritual light to an age that much needs it. We beg to add that this admirable prize essay will be published in our next issue—No. 53—THE CHRISTMAS NUMBER. In addition to the essay, will be published, also, Part the First of a Christmas story by the Editor, and "The Angel's Story," a Christmas legend of exceeding beauty.

Order extra numbers in time!

ADMINISTERING to the sufferings of humanity is worship of God.

CORRESPONDENCE.

To the Editor of "The Two Worlds."

At the present moment, while so much capital is being made by our opponents out of the recent Fox fiasco, it behoves every true spiritualist to be up and doing. Quite apart from professional and public mediumship, there has been and still is in the sanctity of the private family circle indisputable testimony of spirit power, communion, slate writing, clairvoyance, materialization of spirit forms, hands, &c., spirit photographs, and a variety of other phenomena of a nature, such as to startle the world of thought, were not its thinkers either fools, bigots, or slaves—remembering the words of Professor Blackie, who says, "He who cannot reason is a fool; he that will not reason is a bigot; and he that dares not reason is a slave."

As drowning men clutch at straws, so is struggling Christianity to-day grasping at the confession of a couple of demoralized women, whose minds have become diseased, as thousands of human minds have become in all ages. How many great and learned divines of every creed have lost their heads, and denounced the very gospel they preached? On this subject the press is as silent as it is on phenomenal facts beyond dispute.

I had the pleasure of examining to-day, in a private family in Edinburgh, a volume of spirit-writings and messages from spirits. Names, dates, places, and other information contained in these writings have been over and over again corroborated. Many of the messages also contained religious advice and information of a very high order. As I have been promised copies of some of the writings, I hope to be able to furnish your readers at an early date with some remarkable instances of spirit power. In the meantime, let one and all give, in as succinct a manner as possible, an account of any "facts" that have come under personal notice.

I may say that I have in my own house, without the assistance of any professional or public medium, witnessed phenomena sufficient to convince the most hard-brained sceptic in the world, were he possessed of any reasoning power at all, based on the experience of his physical senses.

—Yours truly,

Glasgow, 28th November, 1888. G. W. WALROND.

THE FOX CONFESSIONS.

To the Editor of "The Two Worlds."

With regard to this affair I would suggest to spiritualists a question, when attention is called to it by opponents. It is this: Suppose the Fox Sisters were to recant a second time, and repudiate their present statements, would that demonstrate the truth of the spiritual theory? They will find their antagonists in a fix; they will refuse to give any definite answer. The reason is obvious. If recantation No. 1 proves anything, recantation No. 2 does the same. For myself I think No. 2 is possible. I have been led to the idea of this question by another I have sometimes put with some effect in another case, viz., when antagonists remind you of, and gloat over, the failings of avowed spiritualists. The question put was this. Ought a principle to be condemned for the misconduct of its professed adherents? If they happen to be people who think at all, they see the trap at once and begin to flounder. If they should hastily answer in the affirmative, I am ready, especially if they should happen to be Christians, to give some of my experiences of Christians, apparently very earnest and very zealous, for whom I have worked, to say nothing of the historical monsters who have held high positions in the Church.

SUNLIT.

[Our correspondents must kindly remember we are answerable for all that is printed in these columns. No letter can be inserted, therefore, that is not accompanied by the writer's name and address. This need not be printed

unless desired, and a *nom de plume* as above will suffice. But the name and address *must* be sent to the Editor in guarantee of good faith. No anonymous letters will receive notice.]

The following revival of testimony, from the grand spiritual old guard and one of the most eminent lawyers of the age to boot, Judge Edmonds, may not be an inappropriate close to the foregoing. The medium, on the occasion referred to, was the *recanter*, Margaret Fox:—

"For three hours I there witnessed physical manifestations which demonstrated to me beyond all doubt that they were not produced by mortal hands, and were governed by an intelligence out of and beyond those present. It is vain for anyone to say we were deceived. I knew that I was not, and so did every one of that large party. So it is vain to say that mediums did it, for they were actually more frightened at what occurred than we were, who were spectators, and essayed in vain to stop it. Then it was that the chair ran back and forth on the floor, the bell was rung *over our heads*, and one of the party was forcibly torn by an invisible power from my grasp, in spite alike of his strength and mine. Through one of the mediums we were told, 'Go to the front door, and let them in;' and when the door was opened, an unexpected addition to the party, not one of whom was known to the medium, was found ascending the steps, but had not reached the bell. As I stood in a corner, where no one could reach my pocket, I felt a hand thrust into it, and found afterwards that six knots had been tied in my handkerchief. A bass-viol was put into my hand, and rested on my foot, and then was played upon. A violin was placed in my other hand, and likewise played upon. Another violin was hung around my neck by one of its strings, and I was struck frequently with a fiddle-bow. My head was repeatedly touched, and a chair pulled out from under me. I felt on one of my arms what seemed to be the grip of an iron hand. I felt distinctly the thumb and fingers, the palm of the hand, and the ball of the thumb; and it held me fast by a power which I struggled to escape from in vain. With my other hand I felt all around the spot where the pressure was, and satisfied myself that it was no earthly hand that was thus holding me fast, nor, indeed, could it be. No earthly hand could thus hold me; for I was as powerless in that grip as a fly would be in the grasp of my hand. And it continued with me until I had tried every means I could devise to get rid of it, and not until I thoroughly felt how powerless I was, did it leave me."

ARTICLES MOVED.—"I have seen a chair run across a room, backward and forward, with no mortal hand touching it. I have seen tables rise from the floor and suspended in the air; I have seen them move when not touched; I have known a small bell fly around the room over our heads; I have known a table at which I was sitting turn upside-down, then carried over my head, and put against the back of the sofa, and then replaced. I have seen a table lifted from the floor when four able-bodied men were exerting their strength to hold it down; I have seen small articles in the room fly through the air and fall at the place designed for them, and sometimes so rapidly that the motion was invisible, and all that we could see was that the object had changed its location. Signed, JUDGE EDMONDS."—*Letters from Judge Edmonds.*

CHARACTER is very much like cloth in one respect. If white, it can be dyed black; but once blackened it cannot be dyed white.

HE alone is happy and great who needs neither to obey nor to command in order to distinguish himself.—*Goethe.*

NAUGHT'S had, all's spent, where our desire is got without content.

WITHOUT the rich heart, wealth is an ugly beggar.—*Emerson.*

THE garment of purity gives to humanity an angel's grace.

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THE TWO WORLDS.

Editor:

MRS. EMMA HARDINGE BRITTEN.

Sub-Editor and General Manager

E. W. WALLIS.

FRIDAY, DECEMBER 14, 1888.

WHAT IS—AND WHAT MIGHT HAVE BEEN!

In the London *Daily Telegraph* of last year (the famous year of Jubilee) was given a curious calculation, showing how, on taking an average of some seventy London churches, the attendance at evening services, rarely exceeded the magnificent number of ten persons! Commenting on the obvious decline of church-going in the great metropolis of the world, sometimes, and not unaptly, called the "Modern Babylon"—Dr. Parker, of the City Temple, and a few other popular preachers, have given it as their opinion that this decline proceeds from the evident decadence of eloquence, capacity, —or shall we say—*attractiveness*, or *sensationalism* in the preachers. Some of the more shrewd commentators on the signs of the times have gone so far as to suggest that it is the absence of good music which causes the lack of piety, and others, that it is the absence of that brimstonish flavour, which is evidently so great a source of attraction in the discourses of the great apostle of brimstone and fire doctrines—Spurgeon.

Be the cause what it may, the effect is universally known and freely enough commented on; and yet, how do the clerical lamentations evoked by these popular derelictions cohere with the following remarkable piece of statistical information taken from the *Manchester Evening News* of about one year ago?

"FIFTY YEARS' CHURCH WORK.—In re-opening, after complete restoration, the ancient parish church of Clifford Chambers, near Stratford-on-Avon, the Bishop of Gloucester and Bristol gave an interesting retrospect of fifty years of church work in England. His lordship mentioned that since Queen Victoria ascended the Throne no less than 2,000 new churches had been raised in this country, and 8,000 works of restoration had been carried out, entailing altogether an expenditure of thirty millions sterling."

Ten thousand churches built, or put into repair, and thirty millions of pounds expended in doing so! Truly a glorious record for the Churchmen for whose behoof principally this thirty millions sterling has been disbursed. But oh! what a still more glorious record it would have been if those 10,000 churches had been turned into labour bureaux, where wretched working women, who could not else earn a living, might have been employed in various industries, on a large scale, by day; registered to supply those requiring service,

so that they need not be obliged to *sin or starve*;—besides being so sheltered by night, that they need not have lurked in lanes and dark corners, or sold themselves—perhaps to their murderers—to procure the pennies that would pay for a night's lodging.

What a glorious record that fifty years might have shown, if instead of spending over thirty millions of money in restoring buildings—generally a quarter or more empty, unless there is fine music to lure people in—that money had been spent in building up decent and cheap lodging-houses for miserably ill-paid labour, and sending out industrial armies to the vast waste lands of the Colonies to dig, build, cultivate, lay out, and found, by preliminary and intelligent labour, new cities, villages, homes, and means to live humanly and decently for the starving millions, whose blood, bones, and sweat, have coined much of the thirty millions spent on restoring the churches they are too forlorn and ragged to enter. In the face of the dreadful crimes that fill our journals, and disgrace our age, we ask, what have these 10,000 churches done to make the world better? In the continual unveiling of the horrible and loathsome conditions in which the poor live, and the miserable toil; in the age when want, woe, pauperism, and crime stalk abroad unchecked, and flourish as never before, in the increased ratio of the population—we wonder how any Lord Bishop dare to boast of the 10,000 silent, empty houses, closed all the week against millions of the outcast and homeless, and opened for about half-a-dozen hours only for the behoof of the very few who have leisure and good clothes enough to visit them.

As to the thirty millions of money—oh, shame! shame! to boast of putting it into useless bricks and mortar, whilst at least a million human beings are starving for want of bread—sinning to pay for miserable shelter, and festering in rags disgraceful to a civilized age and country!

Since it would appear that the principal use of these 10,000 churches is to get the people there to hear the Bible read and expounded—let us suggest a very fitting Bible, theme, and one most appropriate to the present time, for study. When a certain young man came to Jesus, and—having boasted that he had kept the commandments all his life—he asked what more he ought to do to inherit the kingdom of heaven, Jesus answered him—"Sell all thou hast and give to the poor." When those who, Sabbath by Sabbath, read out this commandment, will put it in practice, we shall have some hope that the thirty millions sterling aforesaid, will bear good interest in the Bank of Heaven.

LONDON SPIRITUALIST FEDERATION.

SUCCESSFUL TEA AND PUBLIC MEETINGS AT GOSWELL HALL,
SUNDAY, DECEMBER 2ND, 1888.

We had a most enjoyable tea meeting, at which 130 sat down to tea, and passed off to the satisfaction of all. The evening meeting of the Federation commenced punctually at 6-30 p.m., when Mr. J. Veitch took the chair, and gave out the hymn "The world hath felt a quickening breath." Mr. R. J. Lees offered an impressive invocation. The hall was quite full, several sitting on the edge of the platform.

The chairman (Mr. J. Veitch) said: Friends, we meet to-night for the purpose of commemorating no anniversary connected with spiritualism, but for the purpose of inaugurating an era in spiritualism which shall be the means of more firmly cementing our forces. The time has come, when we, as spiritualists, holding a common faith, should be united, and show a determined front to those who oppose us. Let us put on one side our speculative ideas for one great purpose—that of furthering the belief of the Fatherhood of God, and the knowledge of spirit communion. The time has come when spiritualists must no longer be browbeaten as we have been in the past. For forty years spiritualism has stood before the world as a modern system of thought. We do

not to-day stand here for the purpose of expressing any new ideas to mankind, nor are we in the world to destroy man's noble beliefs, or to give any opinions which will have a bad effect upon his moral life, but for the purpose of proving the grandest and purest ideas that man has ever held. As human beings, we naturally hope that the friendships formed to-day will be continued to-morrow; that the friends who have journeyed with us through this world will be with us in the land beyond the grave. We want this hope taken out of the realm of belief and placed in that of knowledge. We want religion—true religion, and not theology. We have now arrived at a period when man's spiritual nature should be developed alongside of his material existence. We want men to understand their dual natures, and that the progress of the spirit is brought about by work, not belief. We want this proved. In spiritualism it has been accomplished. Why is it we have not progressed as we ought to have done? Because we have faced the world as individuals, as units. Like a number of loose sticks, which taken up one by one have been easily broken, we have been unable to individually hold our ground. We must be bound into a bundle, like the sheaf of wheat, and then we can conquer. Whilst we fight for combination, we do not oppose individualism. We wish to assist all those who desire to forward the cause of spiritualism, whether they be individuals or societies. Man is personally responsible to his God for his life here on earth, and his duty is to make use of all opportunities for progress. When we survey our past existence from spirit-land, we shall feel sorry that we failed to take advantage of the means presented now for the furthering of God's truth. Let us then unite in one grand effort for helping on God's latest dispensation, and we shall have no cause for remorse when we reach our spirit homes, nor carry with us vain regrets for wasted time and lost opportunities.

The first speaker—Mr. Everitt—after a very interesting and appropriate address, concluded by saying: It is true, I am an old spiritualist, having been interested in this subject from its first introduction into this country, more than a score of years ago. When Daniel Home came amongst us I was one of his friends. From that time up to the present I have had no reason to doubt that I am a man independent of this physical organization. I say, I have no reason to doubt, but I have many reasons to believe, and to know that I shall continue to live after leaving my mortal frame. Allow me, Mr. Chairman, to congratulate you, and those constituting the committee, for having so far organized an institution which, I trust, will be in the hands of our Heavenly Father and his angel messengers. I pray that it will prove a blessing to the metropolis and humanity at large; that it will be the means of lifting the dark clouds which hang over the human mind respecting the hereafter, and that it will dispel those doubts and fears in reference to their future existence. May God speed the work! Mr. Everitt proceeding, after giving an account of two or three remarkable materialization séances at which he was present, said: After revolving these two or three instances over in your mind, the only conclusion to be arrived at, is that man continues to live, and that the glorious teachings of spiritualism are true. We, as spiritualists, are not persons of faith merely, but of knowledge and experience.

Mr. R. J. Lees said: The Chairman has truly remarked that spiritualism is no new revelation. It is God's old revelation. It was the same 1900 years ago as it is to-day. It only varies in degree, but not in kind. Whatever God is—and it is beyond my feeble comprehension—I hold him to be perfect. We are told in the Old Book "I am God, I change not." Therefore if God does not change, his revelation does not change. It simply increases in power, as man's material power becomes greater. If angels appeared to Abraham on the plains of Mamre, why should it not again

happen to-day? Yes, the truth of God's revelation is rising to-day, it is coming up in His own good time.

Truth crushed to earth shall rise again
The eternal years of God are here;
But Error, wounded, writhes with pain,
And dies among her worshippers.

We are fighting a winning battle, for we have Truth on our side.

We are here to-night, friends, to mark an epoch in spiritualism. We just sit down in sight of the loved ones, in hearing of their music and song, and say we will form into an army, and will go hand-in-hand and face our enemies in one solid front. We will not go on in easy traces, as we have been doing, single-handed. Let us march along in one great choir, and send back the refrain of the angels' glorious song throughout the world. As our minds go back to that memorable Sunday spent by our soldiers fighting on the field of Waterloo, we remember how Wellington, mounted on his charger standing under a tree, mourned for the battle almost lost. The English ranks were thinning and swaying to and fro, annihilation seemed inevitable. Just then, over the top of the hills, at the back of the French army, was seen another army approaching. The English took this as a re-inforcement for the French, and the last spark of hope died out. On and on, closer and closer they came, until a voice exclaimed, "Cheer up, lads, it is Blucher." The English took heart, the Prussian army came sweeping down. The French were between the two forces. Confusion seized their ranks, and turning, they fled from the field, only just in time to escape annihilation. Friends, we have fought hard; our ranks have swayed backward and forward; and the battle seemed almost lost. But look! look up there! The hosts of heaven are coming down; our foes are between the two armies of angels and men! One more effort, and we have won. Hark! from the angel hosts comes the cry:—

Hold the fort! for we are coming,
Angels signal still;
Wave the answer back to heaven,
By God's help we will.

Mr. Wortley: For the objects we have in view, I have, among others, volunteered my services. I have often thanked God for having placed His glorious truth within my reach. It has cheered my whole life, and robbed death of all its terrors. It is our duty, friends, to spread this knowledge, and give to others some of the comforts which we enjoy from its acceptance. In order to do this we must combine, and the object of this Federation is so to present spiritualism, that its spread will be more rapid in the future than in the past.

Mr. J. Hopcroft: Anyone at this meeting, where such enthusiasm and unanimity exists, could not fail to find something to say. What is the use of this Federation? What are its advantages? First of all we wish, as spiritual workers, to strenuously put forward that truth which, through fact and knowledge, we have experienced. Our northern friends have recognized the necessity of federation, and have put it into a practical form. It is necessary for the promulgation of our faith, that we should solidify our forces, and present a complete front to the world. This organization has not been started to monetarily benefit the workers of it, as from my experience I can testify to their sacrificing efforts in arranging for the meetings of to-day. Of all places, London should be the centre of spiritualism, and its influence should be felt there more than anywhere else; but such is not the case. London is behindhand; but we are going to try to alter this. Let us endeavour to do our part and we shall succeed. Our disintegrated forces must be united, and we shall then be able to obtain speakers from the north, east, south, and west, who will present the philosophy of our cause before the world, in a more complete and satisfactory manner than has hitherto been done. By combination, you will be able to give more magnetic power to our mediums, and they will be able to more clearly demonstrate the truth of spirit communion than at present. Progress in this

matter must be attained, and our attention will have to be turned to the development of mediums. There is no reason why spiritual gifts should not be as plentiful—aye, even more so—than it is recorded they were 1,800 years ago.

Mr. Long spoke on the work of the Federation, detailing many things required to be done. These, he said, could not be done by individuals, but only by organization. We wanted no clique, no potentate who should direct how this was to be done, but a federation represented by a responsible council who should endeavour to carry out the work, and who were responsible for the good and efficient conduct to the members of the federation for their stewardship; they should annually render an account, and it was then to be seen if they had done good service or not. He urged upon all the necessity of joining, and thus strengthening the cause in London.

Mr. Bevan Harris, of Newcastle, gave some very interesting experiences, and urged upon all to take up actively and earnestly the work of advancing the cause of spiritualism. Though only a spiritualist of a few years standing, he felt it was his duty to take his place alongside of older spiritualists and work for unity, harmony, and love, feeling that if this were truly cultivated on earth, it would give a bountiful harvest in the spirit world. His experience in the public work of spiritualism had taught him that determination was sure to succeed. Men wanted a better and brighter belief than the theological heaven and hell, and spiritualism supplied it. House to house visitation, tract distribution, &c., he recommended as useful. In conclusion, he wished every possible success to the London Spiritualist Federation.

The meeting, which was very enthusiastic, broke up at 9-30 p.m. London friends, we would appeal to all to make the London organization successful, and to endeavour to help forward the grandest movement ever given to man. It is in our hands. Let us unite, and we shall win. The secretary of the London Spiritualist Federation is Mr. J. Veitch, 44, Coleman Road, Peckham, S.E., who will be pleased to receive donations and subscriptions towards its work.

[NOTE.—At the last opportunity, just before going to press, we receive the above greatly-condensed transcript of a meeting at which the brave and eloquent words of the speakers could only be very imperfectly reported.

All that we can now add is that every member of that Federation was, and is, evidently in deep and thorough earnest; and if a self-sacrificing and devoted spirit, and a true and noble cause to labour for, can command the support of God and his angels, the work of the London Federation of Spiritualists will be blessed with a rich and glorious harvest, for the benefit of humanity. —Ed. T. W.]

PRISON LITERATURE.

[NOTE.—We lately called attention to a specimen of prison literature, and the good that is claimed to result to the unfortunate inmates of these hapless abodes, by promoting educational improvement. We have just received another cheering evidence of moral progress, resulting from the same methods of intellectual treatment, and one which we feel assured all philanthropic readers will peruse with interest.—Ed. T. W.]

“We have received a most interesting product of convict labour. It is in the shape of a little book of a hundred or more pages, grouping together a number of papers and reports regarding the singular experiment in prison management which has been in progress for some years at Elmira Reformatory. It is printed by the prisoners themselves. Comparatively little seems to be known by the general public regarding the Elmira system. Only such convicts are sent there as have never been in State prison before. They are sentenced to an indefinite term, subject to the discretion of the board of managers, but cannot be detained longer than the maximum period for which they might have been im-

prisoned under the law. If, for example, a man has been convicted of burglary he may be kept in Elmira for ten years, but no longer, because that is the maximum sentence under the law. But if the superintendent, Mr. Brockway—who is practically the head of the institution—believes from his record there that he will lead an honest life on emerging, he may be discharged at any time over one year.

“To obtain his release he must get a perfect record in three branches—for good conduct, zeal and efficiency as a workman, and proficiency and diligence as a scholar. In this latter field is found the distinguishing characteristic of the Elmira system. It is, in fact, a school for convicts, and the results are surprising. On the average, it is said, 60 per cent of convicts released from other prisons find their way back, but thus far 80 per cent of the discharges from the Elmira Reformatory during the eight years the experiment has been continued are believed to be permanent reformations. Every improvement has been introduced, not inconsistent with proper discipline, looking to the health and well-being of convicts. Strenuous efforts have also been made to surround them with cheerful and elevating influences.

“The Elmira system proceeds upon the principle that a thorough and lasting reform can only be obtained through a decided change in the character of the convict. At Elmira the convict is not invited to read. He is compelled to study and to work over his books as he does over his bench in the workshop, because it is only by making a perfect record as a scholar as well as in the other two branches that he can shorten his sentence. The schools are held in the evening after the eight hours of labour required in the shops have been performed.

“The experience of those engaged in this work is directly against the theory that intellectual development only increases the capacity of the criminal for wickedness. They find, on the other hand, that even the so-called intelligent criminal seems mentally deficient as soon as he passes out of the groove in which he has been accustomed to exercise his cunning. He takes narrow and distorted views of life. The process of intellectual culture which is carried on in this institution, we believe, broadens the convict's mind until he is lifted out of this narrow groove and is able to see the wisdom of good morals. The experiment is unique, and may have a most important influence upon the future of penal science.”—*New York Tribune*.

LYCEUM JOTTINGS.

UNCLE NATE'S FUNERAL.

'Twas not at all like those you see of ordinary men;
'Twas such as never could occur, excepting now and then;
For Uncle Nate had studied hard upon it—night and day,
And planned it all, while yet alive, in his own peculiar way.
“I've managed other men's remains,” he said, with quiet tone,
“And now I'll make a first-class try to regulate my own.”
And so, a month before his death, he wrote the details down,
For friends to print, when he was dead, and mail throughout the town

The paper said: “I've figured close, and done the best I knew,
To have a good, large funeral, when this short life was through;
I've thought about it night and day, and brooded o'er the same,
Until it almost seemed a task to wait until it came,
Especially as my good wife has wandered on ahead,
And all the children we possessed have many years been dead.
And now I'll tell you what I want my friends and foes to do—
I'm sorry that I can't be here to push th' arrangement through.

“I do not want to hire a hearse, with crape around it thrown;
I'm social like, and am not used to riding round alone.
Bring my old waggon, into which the children used to climb,
Until I've taken on a drive full twenty at a time;
And I would like to have them come upon my burial day,
And ride with me, and talk to me, and sing along the way.
“I want my friend the minister—the best of preacher folks,
With whom I've argued, prayed, and wept, and swapped a thousand
jokes—

To talk a sermon to the friends, and make it sweet, but strong;
And, recollect, I don't believe in speeches over long.
And tell him, notwithstanding all his eloquence and worth,
“I won't be the first time I have slept when he was holding forth.
I'd like two texts, and one shall be by Bible covers pressed,
And one from outside, that shall read, ‘He did his level best.’

"And any one I've given help—to comfort or to save—
Just bring a flower, or sprig of green, and throw it in the grave.
Please have a pleasant, social, time round the subscriber's bier,
And no one but my enemies must shed a single tear.
You simply say, 'Old Uncle Nate, whatever may befall,
Is having, probably, to-day the best time of us all!
He's shaking hands, two at a time, with several hundred friends,
And giving us who stay behind good gilt-edged recommends!'"

They tried to follow all the rules that Uncle Nate laid down;
When he was dead they came to him from every house in town.
The children did their best to sing, but could not quite be heard;
The parson had a sermon there, but did not speak a word.
Of course, they buried him in flowers, and kissed him as he lay,
For not a soul in all that town but he had helped some way;
But when they tried to mould his mound without the tears' sweet
leaven,
There rose loud sobs that Uncle Nate could almost hear in heaven.
—*Harpers' Weekly.*

CHRONICLE OF SOCIETARY WORK.

BACUP.—Mr. E. W. Wallis lectured to good audiences, crowded at night, dealing with questions in the usual eloquent and instructive style.

BIRMINGHAM. 92, Ashted Row.—An address, by Miss Power, on the words "I believe in the Communion of Saints," was followed by Mrs. Elliott's remarkably lucid clairvoyance. In many instances she gave both names to the same member of the audience.—*Cor.*

BLACKBURN.—Mrs. Gregg addressed crowded audiences. Many strangers were present and good tests were given.—*A. A.*

BRADFORD. Ripley Street.—The controls of Mrs. Russell spoke well, and gave encouraging advice. Afternoon: "Clothed with Humanity." Evening: "Freedom." Very good clairvoyance after each address; 40 descriptions, 36 recognized. Very crowded audiences, many having to go away disappointed.—*T. T.*

CLECKHEATON.—Mrs. Dickenson's guides gave two splendid discourses. Afternoon subject: "Where are the dead?" Evening: "Concerning spiritual gifts I would not have you ignorant." It was Mrs. Dickenson's first visit, but we hope not the last. She has left an impression which will not be easily erased. Successful clairvoyance at each service. Hall full.—*W. H. N.*

COLNE.—As Mrs. Beanland did not appear, three of our own young mediums officiated for the first time. We had a grand day. Mr. Croasdale gave two splendid lectures; afternoon, on "Christianity;" evening, "He that humbles himself shall be exalted, he that exalteth himself shall be abased." Miss Manley gave 34 clairvoyant descriptions, 30 recognized. Miss Rushton gave the closing invocations. Good audiences.—*J. W. C.*

COWMS. Lepton.—Mrs. Scott's first visit to Cowms gave great satisfaction. The guides spoke on "What does spiritualism teach?" Evening: "Man's inhumanity to man makes countless thousands mourn." 13 clairvoyant descriptions, 10 recognized.—*G. M.*

CROMFORD AND HIGH PEAK.—Morning's discourse on "Our future Homes." It was pointed out that each individuality was the product of its progress during earth life. As death cleared the sensitive faculties, all found their future home to be equal to the psychological daily record of the past. The misshapen stones could not be re-dressed, but others more beautifully carved would draw the mind to higher things. Evening: "By whom do we inherit the Kingdom of Heaven." A gradual progress had raised man to higher ideals. No one could act for another, however much he loved him, as each act was self-registered. As the Kingdom of Heaven was merely the ideal of each, all gained that Kingdom by their spiritual birth. Questions followed, and both meetings were crowded.—*W. Walker.*

DARWEN.—Afternoon: In the absence of Mr. Hunt, addresses were given by our President, Mr. Harwood; and in the evening by Mr. J. Walsh, of Blackburn. Subjects, "Live to do good" and "What we teach, and why we teach it," "The Good Life," "Universal Brotherhood," "Spiritual Goodness," and "Progression" were dealt with exhaustively, and listened to by orderly and intelligent audiences. Clairvoyance apart from thought reading was fully explained. I think some of our engaged speakers do not recognise the utmost importance to the general public, of keeping their appointments. At a time when we are so much opposed in our endeavours to spread the truth, I think societies have a right to expect that whoever is engaged should stick to their engagement whatever else they have in view, exclusive of sickness and other unavoidable causes.

DEWSBURY.—December 3rd. Mr. Stansfield spoke on various subjects, such as the "Development of Our Gifts," "The Study of Ourselves," "The Evidences of the Healing Powers Implanted within Us," several instances of their successful application being given. He made strong appeals to his auditors to devote their time, talents, and lives to the work of up-lifting their less fortunate fellows.—December 9th. Mr. Armitage delighted friends by the manner in which he handled subjects from the audience. Many strangers took great interest in forwarding questions on "Comparative Bible and Spiritualistic Morals," "The Divinity of Christ," "How may a Truthseeker arrive at a true solution of Spiritualism?" &c. A number could not be dealt with for want of time. The continuing articles in the *Dewsbury Reporter*, and the fact of our having advertised in that paper, largely conduced to the increased interest shown in the asking of questions.—*W. S.*

ECCLESHILL.—Owing to a misunderstanding of above address, Mrs. Mercer arrived too late for afternoon service. In the evening her guide spoke upon "Where are the White Robed Throng?" pointing out the fallacy of believing (whatever may have been your conduct) that the blood of Jesus would absolve you and place you amongst the white-robed ones. Ye must live the life, for whatever ye sow that also shall ye reap. The discourse was listened to attentively by a small audience. 13 clairvoyant descriptions, 10 recognized.—*W. B.*

EXETER. Longbrook Chapel.—6-30, Mr. W. Shepherd presided. Mr. Edwards gave a practical address on "The Work of the Angels,"

and recounted many instances from the earliest times to the present, where the angels had acted as messengers to man. He pointed out that if we wished for angel communications we must strive to be fit to receive them, and if we would but have faith predominating, then the angels would work in and through us. The address was listened to with deep attention.—*Cor. Sec.*

FELLING.—In the absence of Mr. Campbell, through sickness, the guides of Mr. Gray gave a splendid address on "Man, Spirit, and Angel," which was exceedingly well handled, giving entire satisfaction. The hall was comfortably full.—*G. L.*

GLASGOW.—Mr. W. V. Wyldes has concluded a most successful series of three lectures, to crowded audiences, under the control of his spirit guides. On Thursday, spiritualism in general was treated, with special reference to the "Fox fiasco." Sunday morning, the question, chosen by the audience, "Is it in the power of any person to communicate with the spirit world?" was replied to in a most lucid and practical manner. The spirit guide particularly referred to the laws governing entranced mediumship, which does not necessarily imply the total subjection of a normal capacity. There were different degrees of entrancement. The mind of the medium is not always obscured, though at times consciousness is swept entirely away. The query, "How is it the spirit world does not communicate oftener?" was satisfactorily replied to. Evening subject, by the audience, "What is the difference between the life of a Mortal and that of a Spirit?" was ably discussed, and met with marked approval. Prophetically speaking, the guide said, spiritualism will be the death-blow to religious prejudice, bigotry, and superstition; to all shams and humbugs. Spiritualism evolves the truth only, leading the world on to eternal progress. Mr. Wyldes is a most powerful medium.—*G. W. W.*

HALIFAX. Mechanics' Hall.—The above beautiful and commodious building, having been specially engaged for Mrs. Hardinge Britten last Sunday, was crowded with large and eager audiences, who listened with the most profound interest to the eloquent addresses of the speaker. At night, every available seat in the large hall, gallery, and platform, was occupied, and the six subjects sent up by the audience, were so dealt with, as to excite astonishment and interest in every instance. We all think Mrs. Britten more powerful and eloquent than ever, since her long illness. Dec. 6th: Mrs. Gregg gave her valuable services towards the building fund. The Thursday evening services are discontinued. Dec. 10th: Mr. Collins Briggs gave a good practical address, and Mrs. Briggs gave eleven descriptions, ten recognized.

HECKMONDWIKE. Church Street.—Mr. Bush delivered two excellent addresses. Afternoon: "Why I became a Spiritualist." Evening: "Inspiration." Subjects well handled. Fair attendance.—*J. C.*

HUDDERSFIELD. Brook Street.—Miss Wilson addressed crowded audiences, giving earnest addresses and good clairvoyance. Out of ten descriptions eight were recognized.—*J. B.*

HUDDERSFIELD. Kaye's Buildings.—Mr. Johnson devoted the afternoon to questions on "Spiritualism, Religion, and Reform." Evening subject: "The Religion of the Future," which was very good. We also had Professor Hutchinson, who kindly consented to take the chair, Mr. Johnson having to catch an early train. Mr. Hutchinson gave a thrilling experience, "How and why he became a spiritualist." Everybody thoroughly enjoyed it. He will generously give us a Ventriloquial entertainment on Saturday evening, which will be amusing to our Lyceum children. Secretaries would do well to enquire after Mr. Hutchinson when he is in their district.—*J. H.*

LANCASTER.—A good day with Mr. G. Smith, of Colne, who spoke on subjects from the audience, afternoon and evening, and dealt with them in a very instructive and satisfactory manner. Afternoon subject: "Christianity: past, present, and future." Evening: "The origin of evil." Fair audiences.—*J. B.*

LEICESTER.—Mrs. Barnes, of Nottingham, under control, delivered two lectures. Afternoon subject: "The Day after Death." Evening: "Is spiritualism true, or the Bible false?"—*W. J. O.*

LEIGH.—Morning: Private circle. Evening: "An hour after death." Afterwards clairvoyance, surroundings being well recognized. Miss Jones, of Liverpool, officiated as medium.—*J. S.*

LONDON. 125, Barking Road, Canning Town.—Invocation by Mr. Cannon; a reading, by the Chairman, "Mission of the True Spiritualist;" good harmony. A very successful and intellectual meeting. We much regret to report a small audience.

LONDON. Cavendish Rooms.—Mr. T. H. Hunt was welcomed by a large and respectable audience. The discourse on "Angelic Occupations" was full of profound thought, while the arguments were logical and to the point. Mr. T. H. Hunt's lectures are characterised by original thought and expressive sentiment, which is far more instructive and elevating than the continual reiteration of orthodox imperfections. We want more builders and less iconoclasts. As Mr. Hunt's inspirers said, "a man who could pull down the Tower of London, may not be able to build a mud hut." As Mr. Hunt has taken Cavendish Rooms on his own responsibility, we hope London spiritualists will rally round and encourage him. Success always commands success.—*J. P.*

LONDON. 309, Essex Road.—Very good attendance. Mr. Mathews gave a good address, followed by clairvoyance, all recognized.

LONDON. 475, New Cross Road.—A poor attendance, owing to no medium being present. We are greatly in want of a few mediums to help us on Sunday evenings, and should be very pleased to hear from some willing to offer their services.—*A. L.*

LONDON. Winchester Hall, Peckham.—Mr. R. Harper's morning address on "Clairvoyance" was indeed a treat, and to investigators and spiritualists afforded much food for thoughtful consideration. No adequate expression of Mr. Harper's conclusions could be given in the space at disposal. Some thoroughly pertinent questions were submitted and well answered. Evening: Mr. Harper related some telling experiences in spiritualistic investigation extending over thirty years, which were listened to with marked attention. Such experience meetings arouse curiosity, and tend to provoke an earnest desire to know more "of these things."

LONDON. Zephyr Hall, 9, Bedford Gardens, Notting Hill Gate.—Morning: about 35 persons took great interest in the services, several short addresses being given by members and visitors. A resolution was

unanimously passed, approving our affiliation with the London Federation of Spiritualists. Mr. W. O. Drake was elected to represent this branch at the meetings when necessary. Evening: Mr. Clack addressed a crowded audience. Subject: "God's goodness as exemplified in the teachings of spiritualism." Several friends promised weekly subscriptions to aid the work here.—*W. O. Drake.*

LONDON. Horse Shoe Hall, 214, Old Kent Road.—Mr. Iver Macdonnell's address on "Spiritualism—a Science," was much enjoyed. Some personal experiences were given, and appropriate remarks to sceptics present. We hope local spiritualists will assist us in our new sphere of work; at present the "labourers are few," but we hope this will soon be remedied, and a thoroughly firm and lasting centre of spiritual activity be established in this busy thoroughfare.—*W. E. L.*

LONDON. King's Cross, 184, Copenhagen Street.—Concert on behalf of "harmonium fund." Very small attendance. Songs, recitations, and readings by members. Friends who did not attend lost a treat. Mr. Rogers kindly resided. Mr. Flockton, pianist. [All friends who have had tickets to sell, kindly return what they have not sold to W. H. Smith, sec.] Sunday morning, 10-45, opened by Mr. Tindley; discussion followed. Evening, 6-45, Mr. Rogers gave an eloquent address on "The Interpretation of Handwriting on the wall by Daniel," after which, Mr. Goddard, of Notting Hill, favoured us with clairvoyant descriptions, nearly all recognized.

LONDON. Marylebone.—Morning: Small attendance, but very harmonious. Mr. Hawkins employed his healing power. A friend present gave a short address. The Brothers Towns exercised their trance and clairvoyant gifts to great advantage. Evening: Mr. J. Veitch spoke to a fair and attentive audience, on "Some of the Evidences of Spiritualism," wherein the speaker gave several instances of spirit presence as witnessed by himself. He also declared that in all great reforms, whether religious or scientific, the early pioneers had to suffer persecution, yet their names live in the hearts of humanity, while their enemies have died in oblivion.—*Cor.*

MACCLESFIELD.—Miss Pimblott's guides spoke on a subject chosen by the audience, "What is truth, and where is it?" If a person followed a belief, when all the world, so to speak, was against him, there was some truth in that belief. It is just as monstrous to say that Christianity, as taught to-day, is the teaching of Christ, as to say that God is responsible for everything man does wrong. The truth is found in the little child as it grows to maturity. The truth always is found in your hearts. Full attendance.—*W. P.*

MANCHESTER. Psychological Hall.—Afternoon: Mr. Crutchley delivered an interesting discourse, showing the many advantages of spiritualism over other forms of religious teaching. The controls of Mrs. Billinge described a large number of spirit surroundings, many being recognized. Evening: Our local medium gave a grand discourse on "Spiritualism, Social, Political, and Religious," expounding very ably the grandeur of its principles in allowing every individual freedom of thought and action. A solo was also sung by Mr. A. Smith. A good day with our several friends, we hope to have many more of a similar kind.—*J. H. H.*

MIDDLESBROUGH.—6-30. An able address by Mr. Creighton on "Spiritual Science." While there were, unfortunately, pretenders, who gave force to Huxley's epigram, the fact remained impregnable, that in a "circle" constructed on scientific and harmonious principles, with positive and negative sitters alternately, the spiritual telegraph was as workable as the copper and zinc battery of science. The honest sceptic was the friend to fact and the foe to fraud, and welcomed by reasonable spiritualists as an investigator.

MONKWEARMOUTH.—6-30: Mr. Hoey's guides gave a grand address on "A God of love, and a God of kindness." A few delineations were given, mostly recognized.—*G. E.*

NEWCASTLE-ON-TYNE.—We were disappointed by the speaker we had announced being unable to attend, but the platform was ably occupied by Messrs. George Wilson and H. A. Kersey.—*P. S.*

NORTHAMPTON.—Mr. Lees, of London, spoke for us. Afternoon subject: "Proof of Immortality." Evening: "Spirit homes." Both discourses were truly grand.—*T. H.*

NORTH SHIELDS. 41, Borough Road.—Mr. G. Forrester presided, and made some excellent remarks on "The mysterious and subtle power of sympathy," which produced a joyful feeling. The guides of Mrs. White successfully described a large number of spirit friends, mostly all recognized. A great amount of good has been done here by this lady's ministrations.—*C. T.*

NORTH SHIELDS. Camden Street.—Mr. W. H. Robinson, of Newcastle, gave an excellent address on "Spiritualism," which was full of suggestive thought both for spiritualists and investigators.

NOTTINGHAM. Morley Hall.—Mr. Young, of Leicester, and Mrs. Barnes exchanged places. Subjects—"After darkness, light" and "God's Revelation to Man." Both addresses were spiritual, earnest, and progressive, full of deep thought, and calculated to have a permanent effect on an audience. Our first exchange has proved very satisfactory. There was a hearty and sympathetic influence in the evening meeting, from which good cannot fail to come. Mr. Young is to be congratulated on his *début* on a strange platform.—*J. W. B.*

OLDHAM.—Mr. J. C. Macdonald took the subject "Is spiritualism in harmony with the laws of chemistry?" in the afternoon; evening, subjects from the audience. Two good lectures.—*J. S. G.*

OLDHAM. Mutual Improvement.—Dec. 6th: Mr. J. T. Standish read a paper on "Psychometry," giving some of his own experience, also a few of Mrs. Buchanan's tests. He claimed that it enabled them to trace the whole character of a person better than phrenology, and that it proved the truth of immortality. The members differed, and much discussion was aroused.—*N. S.*

OPENSRAW. Mechanics' Institute.—Mr. J. B. Tetlow gave two excellent discourses, the hall being nicely filled at night. The psychometrical tests given at both services were astounding to many strangers, who evidently got good material supplied them for earnest thought and investigation.—*G. T. P.*

PRNDLETON.—Mr. G. Wright's controls answered questions sent up by the audience in the afternoon, "Did Adam die?" "Spiritualism and

its foes;" and in the evening gave an argumentative address on "The dying creed," which was attentively listened to by a fairly good audience. Clairvoyance followed.—*J. E.*

RAMSBOTTOM.—Miss Schofield's guides gave two good addresses. The room was crowded in the afternoon; in the evening very few attended. Clairvoyance was successful.—*J. L.*

RAWTENSTALL.—A service of song, entitled "A Mother's Guide," connective readings by Thos. Hodson, of Haslingden, through whose instrumentality it was written, was rendered in a most effective and interesting manner to a good and appreciative audience. We are always ready to listen to the grand old man, the Egyptian. Evening: Miss Mawdsley's lecture on "The True Garden of Eden" was attentively listened to by a good audience.—*J. O.*

ROCHDALE. Blackwater St.—Mr. T. Postlethwaite's afternoon subject was "Miracles—Man made Myths," in reply to the Rev. P. Bonney. A verbatim report would alone do it justice; arguments, analogies, and inevitable conclusions, were the order of the discourse. Evening subject, "Who was God speaking to when he said 'Let us make man in our own image?'" This proved to be one of the finest lectures we ever heard; a veritable argosy laden with golden thoughts, expressed in choice language and well-rounded sentences. Mr. Postlethwaite has won a wide reputation as a popular exponent of the truth of spiritualism.

ROCHDALE. Regent Hall.—Mrs. Venables and Miss Cropper officiated, Mrs. Wade unable to attend through sickness.—*G. T. D.*

SCHOLES. Silver St.—Mr. Morrey's control spoke well on "Unity." Evening: Mr. Wainwright, on "True Religion." The control said that true religion was the practice in man's life of justice, benevolence, and holiness. Mrs. Wainwright gave 20 clairvoyant descriptions, 16 recognized.—*T. M.*

SKELMANTHORPE.—2-30: Mr. J. Champion spoke fluently on the question "Do spirits really return?" The audience listened with rapt attention as he gave proof upon proof in support of his contention, that spirit return is a fact. In the evening he spoke from the subject "Grievance, spoiling, violence, strife, and contention," which was much appreciated by a very large audience.

SLAITHWAITE.—A grand day with Mr. Taylor, of Batley, whose guides spoke in the afternoon on "The Philosophy of Death," and at night on "The Philosophy of Spiritualism." Both subjects were ably dealt with. Clairvoyant descriptions were given at each meeting, nearly all recognized. Very good audiences.

SOUTH SHIELDS. Cambridge Street.—Morning: as the speaker did not come, members took part in the service. Evening service, the controls of Mr. Murray gave an address on the development of mediumship, after which the ceremony of naming the infant of Mr. and Mrs. Walton was performed.

SOVERBY BRIDGE.—The afternoon was taken up by the Lyceum, and Mrs. Wallis gave an address to the children, full of practical suggestions on life. The control said life was as we made it, and urged all to let truth be the guiding star, to act truly and honestly to themselves, and then they would be so to other people. Evening subject, "The Word and Works of God." The views given were clear and concise. It would be impossible to give a good report, for words fail us to depict it as forcibly as it was on Sunday evening. We hope the day is dawning when we shall have more mediums so able to tackle such profound subjects.

SUNDERLAND.—Mr. Wightman's guide gave a short address on "Mediumship," after which he gave delineations, mostly recognized.

WALSALL. Exchange Rooms, High Street.—In the evening, Mr. Smyth, of Birmingham, spoke on "Religious Unbelief: its Cause and Cure." The lecture was listened to with much attention by the audience.—*A. B. M.*

WESTHOUGHTON.—The controls of Miss Gartside gave two instructive addresses. In the afternoon they showed the absurdity of the old doctrine of "Predestination," but at the same time believed God ordained that man should work out his individuality on earth, and so prepare for eternal progress hereafter. The evening's address was equally good. Good clairvoyance at each service.—*J. P.*

WIBSKY.—Miss Harrison spoke on "Be ye also ready," &c., which was a good feast for hungry souls. Evening subject: "The harvest is great, but the labourers are few," which was well treated. She gave 52 clairvoyant descriptions during the day, nearly all recognized.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BURNLEY.—Lessons on good subjects. We have decided to have a Mutual Improvement Class, which will be opened shortly. Progress is still our motto. Number present: Scholars 80, leaders 10, visitors 4. A good session, full of harmony.—*W. M.*

CLECKHEATON.—Mr. Ambler, of Bradford, conducted through the usual programme, which was well done. Good progress is being made. Recitations by Misses C. and A. Denham, Masters H. Walker, and R. Hodgson, and Mr. Ambler. Attendance: 26 scholars, 4 officers, and 1 visitor. Friends should send their children to the Lyceum, where they will be welcome. The choir from Walton Street, Bradford, will kindly help at our tea and entertainment on Christmas day. All are invited.—*C. H. C.* [Please write on one side of the paper only.—*E. W. W.*]

HECKMONDWIKK.—Usual programme. Prize dialogue No. 1, by two males and two females. The marching and calisthenic exercises gone through very well.—*G. H. C.*

LEICESTER.—10-30, Mr. F. S. Sainsbury conducting. Present: 26 children, 6 officers, 3 visitors. Usual programme, including singing lesson and lesson on ambulance.

LONDON. Peckham, Winchester Hall, December 4th.—The usual monthly children's entertainment was well attended, 50 or 60 present. Mr. F. Vaughan's "Magic" lantern lecture was much enjoyed. Dec. 9th, lyceum as usual, good attendance. In the unavoidable absence of the conductor, Mr. W. E. Long presided. Interesting recitations were given. Marching and calisthenics were well done and thoroughly enjoyed. With the laudable desire of helping themselves the children have been collecting "only a penny" from sympathetic friends, with a view to assist in the purchase of necessary books, &c., and to-day a first instalment of 16s. 8d. was handed in. Our lyceum is growing, new faces appearing almost weekly, which is encouraging.

MANCHESTER. Assembly Room, Downing Street.—The day was devoted to an open session of the Lyceum. Morning: Usual programme. Recitations by Master W. Taylor, the Misses Paddock, Jane Hyde, S. J. Jones, B. Jones, A. Daniels, Masling, and Master W. Lamb; reading by Mr. Dugdale; duet by Miss and Master Masling; marching and calisthenics. Mrs. Groom praised the children and their teachers, especially Mr. Hart, who led the marching with a concertina. Scholars present 31, and about 40 visitors. Great praise is due to Mr. Jones for his efforts to make the day a success; also to Mr. Dugdale in teaching the marching and calisthenics in so short a time. Everyone seemed delighted. We heartily thank Miss Harper for her services at the organ. Afternoon: The children were arranged on the platform. Mrs. Groom's address was on "What are the possibilities of children in the spirit world?" a very interesting and sensible address; all seemed pleased—especially with the clairvoyance, as ten out of eleven were recognized. Miss Masling and her brother sang, the Lyceum joining in chorus. Master W. Taylor, W. Lamb, and others recited. Evening: Mrs. Groom's subject, "Spiritualism—a lamp to Heaven," was well handled by the control, and seemed to give every satisfaction to a crowded hall of intelligent people. The clairvoyance was very successful; eleven out of thirteen descriptions were recognized. Masters W. Taylor, W. Lamb, Miss Masling, Misses Lamb, Masling, McTaggart, J. Hyde, S. J. Jones, and others recited and sang. Miss B. Jones was much appreciated for her recitation "The Alphabet." Several hymns were well sung by the children in chorus. It was a day that will ever be remembered. The committee thank all who took part in the day's proceedings.—W. W. H.

MANCHESTER. Psychological Hall.—Dec. 9th: An excellent attendance this morning, 64 being present. Our programme was gone through exceedingly well, so far as time would permit. We wish to impress upon all the necessity of punctuality; our time being so limited, we have to cut our programme much shorter than it otherwise would be, on account of it being so late when many put in an appearance. We earnestly hope all will make a special effort to meet at ten o'clock.

MACCLE-FIELD.—Morning: Present, 40. Programme as usual. We devoted a good deal of time to learning some new exercises in calisthenics, so were not able to divide into groups. Afternoon: Present, 40. The responses were good. Groups for about half an hour. A discussion took place in the first group on phrenology.—W. P.

MIDDLESBROUGH.—Usual programme. The conductor asked the children some questions on "How to obtain health?" Willie Roeder, Alex. Holmes, and Ernest Brown gave interesting answers. We added twelve new names to our books, and are progressing very favourably. A profitable session. Attendance—60 children, 18 adults.—W. S.

NEWCASTLE-ON-TYNE.—Usual programme; followed by a duet by Harriet Ross and Meggie Davison. Recitation by George Wilson. Humorous recitation by Lizzie Thompson. Song by Tom White, and prize dialogue by Misses Meggie and Tissie Graham. Marching and first series of calisthenics well performed. Groups and lessons as usual.

OLDHAM.—We intend devoting half-an-hour every Sunday morning to recitations, and hope our Lyceumists will work hard in order that the supply may be continuous and regular. The following took a prominent part in the morning:—Misses Horseman, Ashton, Saxon, Halkyard, M. A. Gould, A. Entwistle, also Masters E. Foster, H. Diggle, and Arthur Wood. The "Cranial Calisthenics" were again performed. "Hats off" seems to be a necessary condition! We have procured a "Lyceum Pledge Book," and shall commence a "Temperance Campaign" on Sunday next.—W. H. H.

RAWTENSTALL.—10-30, Mr. Coupe conducted through the usual programme. Recitations by Margaret Ormerod, Fred Lupton, and John Stansfield. Visitors, 4.—J. O.

SOUTH SHIELDS.—Usual programme. Attendance, 7 officers, 40 children. Committing a verse to memory followed. The marching and calisthenics were very satisfactory. Recitations by Ann Wilkinson, Ellen Walker, Bocket Lowery, and George Forster; reading by Miss Skinner. Closed by conductor.—P. P.

PROSPECTIVE ARRANGEMENTS.

Mrs. Wallis has January 6th, 1889, at liberty, her only Sunday disengaged until July 21st.

Mr. J. Hoperoff will visit Darwen, 16th; Blackburn, 23rd; Middlesbrough, 30th and 31st. Letters should be addressed from the 14th to 20th, c/o Mr. R. Simpson, Barker Lane, Ramsgrave, near Blackburn.

Mr. T. H. Hunt has just published a poetical work, entitled "A Dream of Creation." In paper wrappers, price 4d. in cloth, 1s. It can be had from him at 38, South Street, Marylebone, London, W.

Mr. J. Veitch, secretary of London Spiritualist Federation, will be in the North from March 3rd till March 24th (both dates inclusive). Societies desiring his services on Sundays or week-days should write him at 44, Coleman Road, Peckham, London, S.E.

The words of a Service of Song, entitled "Ministering Spirits," written and arranged by Miss Ashworth, of Stacksteads, will shortly be published, price 2d. per copy, in neat paper wrappers. Societies taking 50 copies can have them for 6/-. Order at once of Mr. E. W. Wallis. The words are copied from the Spiritual Songs and Solos, published by Janson, Blackburn; the music will be found in the *Spiritual Harp*. The author has been a bed ridden invalid for nearly twenty years. The story is very interesting and pathetic—quite spiritualistic, and will be a welcome addition to our literature. Subscriptions should be forwarded to Mr. Wallis, who is the publisher.

BACUP.—Service of Song, entitled "Frozen to Death, Dec. 30th, at 2-30 and 6-30.

EXETER. Longbrook Chapel.—Social tea, Dec. 31st. Tea on the table at 7-30. A hearty welcome to all.

GLASGOW.—Dec. 16th, Mr. Alex. Duguid at both services. He can be addressed till Dec. 20th—c/o Mr. Robertson, 19, Carlton Place.

GLASGOW.—A monster tea party and social gathering at Bannockburn Hall, 36, Main Street S. S., on Thursday, the 20th December, at 7-30 p.m. The scholars have a capital programme to entertain the visitors with. Programme (including admission to tea), adults, 9d.; and scholars, 6d.; small children, 3d. each. We hope members and friends will muster in big numbers.—G. W. W.

HECKMONDWIKE.—Saturday, December 15th, a miscellaneous entertainment will be given by the Batley Carr Lyceum friends. Tea will be provided at 6d. each. Entertainment, 2d. each.

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

LONDON. 18, Baker Street, W.—We have secured a nice room as above, a great improvement upon 357, Edgware Road. Dec. 16th, at 7, Mr. A. E. Waite will lecture on "Higher Possibilities of Evolution in the light of Alchemical Research."

LONDON. Canning Town, 41, Trinity Street, Beckton Road, E.—6th monthly ticket sale on Sunday, December 16th. Mrs. Wilkinson (of Islington), medium. Tickets, 6d. each, of members, or H. Copley, secretary, M.P.A.

LONDON SPIRITUALIST FEDERATION.—Mr. J. Veitch, 44, Coleman Road, Peckham, has been elected secretary of the above federation, and would be pleased to receive any donations or subscriptions on behalf of its objects.

LONDON.—The Busy Bee Society intend to store up the honey of human kindness, each bee pledging itself to its utmost never to apply its sting in the shape of unkind words. They will encourage one another to industry. The bees, advisedly changed in name from Progressive Associates, have already received a stock of honey in the shape of a donation from a friend at St. Martins-le-Grand, also 12 stamps from Epworth, and 5s. through Mrs. Tomlin. The curious, who are not "drones," may call at 126, Seymour Place, Marylebone Road, London, or send to the secretary a stamped envelope.

MANCHESTER. Assembly Rooms.—Monday, December 17th, Mr. Johnson will lecture in the Temperance Hall, Tipping Street, at 7-30, in aid of the lyceum. Christmas-Day, Mrs. Britten will lecture at 6 p.m. in the Assembly Room, Downing Street. A Christmas Night Oration. New Year's Day, tea party and entertainment in the Assembly Rooms. Tea at 5 p.m. prompt. Tickets, 1s. Children under Twelve, 5d.

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

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

NEWCASTLE-ON-TYNE.—Dec. 16th, Mrs. Britten will lecture, at 11, on "The Holy Ghost, and the Unpardonable Sin." At 6-30, on six relevant subjects from the audience. Admission, 3d. Monday, 17th at 7-30, on "Thought Reading, Inspiration, and Spirit Control", etc.

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

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

NORTH SHIELDS.—Coffee Supper and Social on Dec. 26th. At 6 p.m. Tickets 9d. each. All friends in the district will be made welcome.

NOTTINGHAM. Morley House.—Christmas Day, a sale of work and tea, in aid of the funds. The evening will be pleasantly divided with games, songs, dancing, &c. The Ladies' Committee will be glad of help. Tickets, 9d. and 6d.

OLDHAM.—Mrs. Wallis will give her services and lecture on "The Education Question," on Thursday, Dec. 20th. Chair to be taken at 7-30, by Mr. C. Thorpe. Collection in aid of improvement. Annual tea party, on Tuesday, Dec. 25th. Tea on the tables at 4-30. Tickets, 1s.; children under 12, 6d. (Sandwich tea). A sale of work will be opened at 3 o'clock, by Mrs. Wallis.

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

PENDLETON.—The Second Grand Miscellaneous Concert, in aid of the organ fund, will be given on Saturday, Dec. 22nd, consisting of songs, duets, negro ballads, stump orations, recitations, instrumental solos, &c. Mr. E. W. Wallis, chairman. We hope to have a good audience. Dec. 23rd, Mrs. Wallis.

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

SLAITHWAITE. Liberal Hall.—Tuesday, Dec. 18th, Mr. E. W. Wallis will lecture at 7-30, on "Spiritualism defined and defended against its foes," following Mr. Ashcroft.

SOUTH SHIELDS.—Christmas Day, tea and concert.

We understand that Mr. Holdsworth, of Keighley, will be prevented, by business, from lecturing on Sundays in future.

Mr. H. J. Bowens, 3, Gloucester Cottages, The Rushett, Long Ditton, near Kingston, Surrey, sends his name for the Mediums' list. He is a trance speaker, late of Bradford. We should like to see a public work spring up in Kingston and Surbiton.

PASSING EVENTS.

TO CORRESPONDENTS.—We are in receipt of an immense number of letters on various subjects of interest to the writers, many of whom request that their communications "shall appear in the next issue of our paper." This is a requisition that we can seldom comply with, the matter selected in advance for each number being such as is deemed the most urgent by the Editor, and each correspondent having to wait their turn for appearance in our small paper and crowded columns. For the Christmas and New Year's numbers, we must kindly beg all correspondents to forbear from pressing fresh matter upon us. The notices of meetings and other holiday articles absorbing all the space at our disposal.

We have received answers from the majority of societies to the questions submitted to them in our issue of November 23rd; but there are a good number (notably London meeting places) from whom we wish to hear at once to make the list complete.

The list of the names of societies, together with the statistics supplied in answer to our questions, will appear in our issue for December 28th, and we must ask our correspondents to kindly refrain from sending in their usual weekly reports for that number to make room for it. Being Christmas week, the reports would reach us on Christmas Day, and the holidays will make it impossible to print them if sent.

Leicester friends, in advertising their Sunday services in the local paper, take the opportunity of advertising the spiritualist journals. We thank them for their kind reciprocal action. Other societies might do much to help the cause by devoting a line or two in the same way.

We are pleased to notice the success of the local mediums at Colne and other places. We are always glad to hear of the increase of the number of workers. The more workers there are the more work there will be done, and the more there will be to do. There is room for all and to spare.

Speakers would do well to read and heed the latter part of the Darwin report. We entirely agree with the remarks made.

MR. MASKELYNE'S DELUSION.—It appears from the *Sunday Chronicle's* report of an interview with the celebrated conjuror that Mr. Maskelyne cherishes the delusion, like others in the show business, that he is demolishing spiritualism. Well, let him go on with his killing. It is not half dead yet, and by the time he has done with breath it will be considerably stronger than he is. He will require a resurrection first. Mr. Tetlow had a good letter in reply, and pointed to the great increase in the public work of spiritualism which has taken place these last ten years.

When will Mr. Maskelyne accept and win the £1,000 challenge which was offered to him years ago, but declined by him on the ground that he "could not do it under the conditions—he would require a ton weight of machinery?" He admitted, when challenged, that there were phenomena he could not understand or imitate. Simulation is not duplication. The counterfeit is not valuable currency, and Mr. Maskelyne in dealing with spiritualism is a counterfeit only, although he says he "never met a medium he could not overmatch at his own game."

Mr. Maskelyne, in reply to J. B. in the *Sunday Chronicle* suggests that "When he feels the influence coming on he should at once run a steel bonnet pin through the bridge of his nose. This would doubtless relieve his brain, and check the influence, which, if allowed to go unchecked, will most likely get him into trouble or a straight waistcoat." Mediums will now know what to do. Drive out the spirit world with a "bonnet pin." Spiritual science can be investigated with a "bonnet pin," and the whole subject settled. Surely never was such a foolish suggestion uttered by a presumably intelligent man. It is but another proof of his entire inability to deal with the subject.

MR. G. SMITH AT BLACKBURN.—An ungenerous and, as it turns out, an untrue criticism was made by a Mr. Jas. Pemberton, of Lancaster, and published in the *Northern Daily Telegraph*, upon lectures given by Mr. Smith inspirationally in Blackburn. A forcible reply by Mr. Smith was published in the same paper. The lecturer seems to have been badly treated, as is the common fate of spiritualists.

SOWERBY BRIDGE.—Wednesday, December 5th, a very nice sale of work was opened, the object of which is to reduce the debt on the premises. The room had been tastefully decorated, the stalls were packed with fancy and useful articles. The friends have only been about three months in getting this sale together, and are to be congratulated on the successful issue and the harmony which has prevailed. A large audience assembled at the opening, presided over by Mr. A. D. Wilson (our revered friend and chairman, Mr. Jos. Sutcliffe, being unable to attend). After a solo by Miss Haigh, the secretary, Mrs. Greenwood, gave up what donations had been received, and spoke of the efforts of the ladies to make the sale a success. Mrs. H. Robinson rendered a solo, and Mr. Wilson, in introducing Miss Keeves, said he was pleased to hear of the efforts put forth, and hoped their anticipations would be realised. It was not as easy for them to get up a bazaar as it was for more popular places of worship; but he believed there was less antipathy being manifested as the years went on. A more humanitarian view prevailed, and a tendency to recognise the good in all religions. It was true spiritualists dissented from some of the opinions held dear by other denominations, yet there was much that was common between them. Their opponents, or perhaps he should say their Christian friends, believed in God, in immortality, and in the grand fact that human beings were visited with the effects of good and evil deeds done here. Spiritualists believed in all these, only they claimed to have higher and nobler conceptions of these revelations. He hoped that those who could not see with them would

extend charity and good-will. Miss Keeves then rose to perform her part of the ceremony. In a neat little speech she spoke of the harmonious feeling there was apparent, and complimented the ladies on the attractive appearance of the stalls. She hoped at the close of the sale they would be able to shake hands with themselves, knowing that each had done their duty and were justly rewarded. She then declared the sale open. The following is a list of the stalls: No. 1, Refreshment, tastefully decorated, the prettiest stall in the room, was presided over by Mesdames Copley, Jas. Robinson, Gaukroger, and Miss Broadbent, materially assisted by a kind friend not connected with the place—Mrs. J. Blackburn. Stalls 2 and 3, Mothers' Stall, well-stocked with a quantity of useful drapery articles, presided over by Mesdames Wm. Robinson, Howarth, Broadbent, Whitehead, Sutcliffe, T. Thorpe, H. Robinson, Hartly, Linney, Kershaw, Nutton, Bottomly, Dewhurst, H. Greenwood, P. Sutcliffe, Hanson, and Haigh. Nos. 4 and 5, Young Ladies' Stall, were devoted entirely to fancy work, and great credit must be given to the young people for their judicious selection of articles, and for the way in which they have worked, especially Miss Haigh, who has acted as secretary and treasurer for them. The following ladies helped: Misses Haigh, A. Walker, R. Rowson, Booth, Sutcliffe, Crompton, E. Walker, Copley, Howarth, L. Rowson, Hil, and Mrs. Rushworth. No. 6, Children's Stall, was attended by several of the bigger scholars, and presided over by Mrs. Shepley. The articles were all given for this stall. There was a curiosity room in charge of Mr. Walter Copley, who exhibited some beautiful specimens in natural history and ferns, old crockery, old coins, a fossilized plant, and a bat's nest, two good microscopes, a magnificent kaleidoscope, and one or two bits of old Sowerby Bridge. During the evening entertainments were given. Nursery rhymes by the children, waxworks by the young people, Mr. H. Hey, a showman, "Merlin," a capital sketch was given by the young ladies, Miss Thorpe and Miss Denton made two fine gipsies. The sale was open three days. Wednesday's proceeds were £49 3s. 8½d. Thursday's £24 3s. 5d. Saturday's £43 2s. 3½d., making a grand total of £116 9s. 5d. Our treasurer, Mrs. Nutton, is worthy of praise for the manner in which she has performed her arduous task of keeping accounts straight.

SPIRITUALISM AND SANITY.—Once again the fact of a man being a spiritualist has been alleged as proof of insanity, but in this instance, the case of Major Owen, the verdict has been on the side of justice. If the evidence is trustworthy, Major Owen appears to have had some peculiar ideas and practices, which do not commend themselves to sensible spiritualists any more than do the practices of cranky Christians to their fellows. Folly and fanaticism are not proofs of insanity, or there are vast numbers of amiable people now at large who would be incarcerated in asylums, and they are not all spiritualists either.

Mr. Bevan Harris sent a report of the London Federation meetings to the *Christian World*, but the editor refused to publish it, although he flaunted the ridiculous "toe-joint" story before his readers! We have so much the less to thank Christians for. Mr. Harris hopes to hear one of the spiritual orators at Dr. Parker's City Temple. It is possible, of course, but not very probable. Henry George and the Land Question may be tolerated; but the line will be drawn at Spiritualism if we are not mistaken.

Mr. Stansfield writes: "Our friend Mr. J. Armitage has been highly honoured in Dewsbury by the presentation of his portrait in oil by the members of the branch of Power-loom Turners' Association, of which he has been secretary for 18 years, and from which he has just retired. A grand tea party and entertainment was given in the Albert Hall, on Saturday the 8th. Splendid eulogiums were passed upon the earnestness with which he had discharged his duty, and long life and health was the united wish of those so long associated with him."

HORRORS AND ETHICS.—An interesting correspondence under the above title has been carried on in the *Northern Daily Telegraph*, in which Mr. Campion and Mr. Kitson have taken part. We shall refer to their out-spoken letters next week.

London spiritualists are evidently in earnest, and the federation meetings gave evidence of more good feeling and unanimity than we have witnessed for years. We recognise among the names of those who compose the Council, the names of many faithful and earnest workers, who will know how to be patient and plodding, and by work, win for the truth a recognition and place it has never had.

SOWERBY BRIDGE.—The Sale of Work Committee desire to thankfully acknowledge two antimacassars macrama from Mrs. Blackburn, Town Hall Hotel, Elland, per Mrs. Howarth. As will be seen from the report elsewhere, a great success rewarded the efforts of the friends, which is all the more creditable as they received but very little outside assistance.

BLACKBURN has become quite a stronghold of spiritualism, the society continues successful meetings, in a room capable of accommodating about 600 people, which is frequently too small on Sunday evenings. Active and strenuous efforts are being made to raise a building fund. The Lyceum is one of the largest and most energetically conducted in the country.

One of our readers says: "For weeks past I have been puzzled as to what was most suitable for Christmas presents. Happening to see an advertisement about Parker's Ceylon Tea at 2s. per lb. in *The Two Worlds*, I sent for a parcel, which I received done up in nice little packets of ½lb., ¼lb., and 1lb. each. And it certainly is the best tea at the price I ever tasted."—(See Advt.)

D. D. HOME: HIS LIFE AND MISSION.—In these days when spiritualism is the butt for every conceited conjuror and know-it-all windbag, it is advisable that every spiritualist should possess the above-named book, wherein unimpeachable testimony to the phenomena will be found, and confutations of the many slanders against its hero. (See advt.)

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