

THE TWO WORLDS

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THE ROSTRUM.

THE BIBLE AND SCIENCE.

(Abstract of a Lecture delivered at the Oldham Road Spiritualist's Rooms, Rochdale, by Mr. T. Postlethwaite.)

In dealing with the above subject, Mr. Postlethwaite's "spirit controls" said: Many people were very reticent with regard to speaking about the Bible, and had not courage sufficient to give their thoughts on the book. The time was fast approaching when popular ideas on the subject would be changed. Many were waiting for the popular idea, the popular veto. It had been claimed that the Bible was an inspired book; this idea the controls did not care so much about, the question being simply this, Is it true? The scientific propositions brought forward during the last fifty years were very much opposed to ideas based on what the Scriptures contained. Pointing out what were mere fallacies, the creation theory was cited as the first to be touched upon. In this was involved the absurd proposition, that something was created out of nothing; and that at one time there existed an infinite vacuum, whereas science asserts the eternity of matter, which is to say of the universe. Continuing, the controls said: In the Bible you have no idea of a true system of the universe as laid down by Copernicus, whose views were opposed to the Scriptural rendering of the account of the creation. Bruno entertained similar views, and he was branded as a blasphemer, considered a heretic, and was burnt at the stake, simply because he could not accept the idea of the Mosaic cosmogony. And yet there are to-day those who contend that the Bible and science are in perfect harmony! But is there a minister in Christendom who will dare to teach that man existed 200,000 years ere becoming a speaking animal? Is there a minister prepared to teach that man spoke a perfect language in pre-historic times, rather than a series of inarticulate sounds? Was not language born? Had it not a childhood? Do science and the Bible agree on this point? Let any minister answer. Ministers themselves are beginning to repudiate Biblical statements. You hear of Canon Freemantle modifying theology, endeavouring to create one on broader lines, and rejecting the many fallacies the Bible contains. You must not forget there have been several bibles. The Pagan world had its bibles and its inspiration; yea, had also its prophets, sages, and seers. All bibles, however, must be measured alike by the standard of truth. It would be interesting to know how Biblical scholars are going to reconcile the Immaculate

Conception with the known laws of human physiology. Can human ingenuity make these two agree? We think that to bring this about, nothing less than a miracle would suffice. Does not Christianity rest upon the supposed truth of the Immaculate Conception? If so, can a "true Christian" accept of scientific definitions, or believe in physiological *savants*? Then you have the physical resurrection of Christ, as another scientific fact—which is like the rest of Biblical fallacies. Bishop Moorhouse lays down the proposition that it is absurd to suppose a physical resurrection ever took place, contending that the spiritual theory is the only solution of the question. Of what use is the Bible then, to either the Christian or the Materialist? It is of no value to them. The spiritualist alone knows how to appreciate its contents. But why, say some Christians, would you rob us of God and immortality with your speculative science? We say, true science does not rob humanity of God, nor of immortality. Come to the Bible of Nature, with its plenary inspiration! There you have a Bible which makes no mistakes; a book needing no revisions. There can never be a revision of the true book of God. No human hands can desecrate those pages, which are ever radiant with words of living light; a mighty revelation to all true scientists. It is on the basis of a true science, that a true religion can alone be established. True science stands aloof from all priestly pretensions. She will deal with her adversaries one by one; those who have been the locusts and vampires must pay the penalty. Immortality, the heritage of humanity, is not the gift of priests, nor is it within their power to blight the eternal future of the race. No Bible can be complete unless it gives to man the real bread of life. From Jewish manna, intelligent beings turn with disgust. The foot of the mind can no longer wear the Chinese shoe of error; it prefers to be shod in the sandal of truth ere attempting to cross the sandy desert of difficulties, trials, and tribulation, to reach at last the perennial spring, from whence flow the waters of life.

THE NEMESIS OF THE PULPIT.—"You don't know what plague has fallen on the practitioners of theology? I will tell you, then. It is *Spiritualism*. Whilst some are crying out against it as a delusion of the devil, and some are laughing at it as an hysteric folly, and some are getting angry with it as a mere trick of interested or mischievous persons, Spiritualism is quietly undermining the traditional ideas of the future state which have been, and are still, accepted—not merely in those who believe in it, but in the general sentiment of the community—to a larger extent than most good people seem to be aware of." . . . "The Spiritualists have been roughly handled by theologians at different times. And the Nemesis of the pulpit comes with such a crack of old beliefs that the roar of it is heard in all the ministers' studies of Christendom! Sir, you cannot have people of cultivation, of pure character, sensible enough in common things, large-hearted women, grave judges, shrewd business men, men of science, professing to be in communication with the spiritual world, and keeping up constant intercourse with it, without its gradually reacting on the whole conception of that other life."—O. W. HOLMES, *Prof. at the Breakfast Table.*

CHRISTIAN PUGILISM, OR ANTI-DANCING PIETY—WHICH?

WE are quite aware that the question which heads this article may seem to be a strange one, but in still following up the enquiry as to "*What and who are the people's religious teachers?*" we come across two more examples, which will not inaptly serve to answer the above demand. Now, as heretofore, we claim that all which involves the temporal interests of the people, inevitably affects their conditions of life hereafter—hence, all temporal interests are fit and legitimate subjects of consideration in *The Two Worlds*, and hence, we call attention to two newspaper reports, the first of which is taken from the *Liverpool Weekly Mercury*, of December 24th, 1887, and reads as follows:—"Speaking at a tea party at Blackpool on Tuesday, the Rev. R. S. Stoney, of Wrea Green, said there was something to be admired in the propensity for pugilism, and he never saw one little fellow pummelling another without seeing in the action a realisation of the song 'Britons never shall be slaves.' A very remarkable fight took place on Monday between the champions of England and America—the most remarkable fistic encounter which had taken place for many years, only equalled by that which took place twenty-seven years ago between Heenan and Sayers. The American and the Englishman came from the same stock, and neither wished to give in; and so, after the most gigantic struggle witnessed for many a day, and after fighting 106 rounds, the fight between Smith and Kilrain was declared a draw. He felt proud of that. He felt proud of men who, in these degenerate days, could stand up and fight for their countries, and pummel each other until no one could say which was the better man."

Now the text-book of the gentleman who delights in seeing little boys pummelling each other, and feels proud of two brutes who, for over a hundred times, strive to beat each other into jelly—expressly declares *Thou shalt not kill!*—What prize-fighting, boxing, and bruising means—except to teach men how best to conquer each other by force, or in other words, to kill by blows instead of swords—we know not. The above solemn words are not all that this reverend gentleman's text-book says, however. In another portion thereof it is stated by the very "Master" whom he is ordained to represent, that "all law and all commandments are to be fulfilled," in the one word LOVE—nay, more; so divinely opposed was this gentleman's Master to violence that he strictly charged *His* followers not even to *resist evil*;—to those *who would smite on the one cheek to turn the other, and to those who would take away your coat to give your cloak also*. Does this conform to the reverend gentleman's delight in seeing *little ones* in the shocking act of striving to kick, bruise, and injure each other? Does this minister imagine for one instant that the hearts of these fighting little ones are full of that love which is the central doctrine of his Master? Does he understand that prize-fighting was instituted as a relic of barbarism, to teach men, instead of fighting with wild beasts in an amphitheatre, to make wild beasts of themselves, and by commencing with the tender children at school, to inaugurate the religion of force, in a country nominally dominated by the religion of peace and love?

This minister is "proud" of the idea that "Britons never will be slaves!" Is he ignorant of the fact that at least ten millions of the population of this country ARE SLAVES? Slaves of poverty, over-work, hunger and cold from no work, and all the gaunt line of cruel taskmasters engendered by want and misery? Is he ignorant of the fact that, whilst he is *proud* of the savage pugilism which may prevent Britons from being the slaves of other nations, he is virtually encouraging that barbarous rule of force, which underlies all slavery—namely, the subjection of the weak to the strong? Once

again; we would propose to send missionaries—not to the heathen, for we know any number of such who would be horror-struck rather than "proud" of seeing their little children pummelling each other—but to the Christians who rejoice that an American prize-fighter—the disgrace of his own country—has come hither to teach a new interpretation of the great commandment "that ye love one another."

If our readers shrink with disgust and humiliation from this latest commentary on the English delegation to America, to endeavour to substitute reasonable arbitration for legalized murder between nations, let them turn to a notable example of Christianity on the other side of the dividing line between piety and cant. We give the following extract from a letter printed in the *Manchester Guardian* of January 3rd: "The Rev. Lewis Price, the rector of Pakefield, has, the *Eastern Daily Press* says, had the presumption to address the following letter to the Mayor of Lowestoft:—'Dear Mr. Mayor,—It is with deep regret, for several reasons, I see you are going to give a ball on January 6, and be the first mayor to introduce such an entertainment. I regret it, and feel surprised when I remember the long and serious illness you lately had, which was intended to work together for your present and eternal good. If it had had its intended effect a ball would not have been thought of. I regret it when I think of your Christian profession, which requires you to 'come out' of the world and 'be separate and touch not the unclean thing,' and live for God and the best and eternal interests of the people. I regret it because there is no Scriptural precedent or authority for such an entertainment. You never heard of Moses or the Prophets or Christ or his Apostles giving a ball.' . . ."

Mr. Price's last allegation is quite true. We find no record that any of the personages named above gave balls, but on the other hand, we *do* find, and that in the Bible, which the Rev. Price says, "is the law of Christians," in the 6th chapter of the 2nd book of Samuel how King David—"the man after God's own heart"—not only *danced before the Ark with all his might*—but that he performed this *pas seul* of his in such very scant clothing, that even in those barbarous old days one of his wives was thoroughly ashamed of him.

Now if the Rev. Price chooses to insist that the book which records the laws and customs of thousands of years ago is still to be the law of Christians to-day, the poor berated Mayor of Lowestoft has decidedly the best of the case, and can cite Bible authority for dancing, on much more conclusive grounds than Mr. Price can quote the negation of a lack of balls given by Moses or the Apostles. There is, however, still another charge which we have to bring against this pious gentleman. If he is going to undertake a crusade against dancing, why does he not go to the fountain head of the offence at once? In other words, why attack the Mayor of Lowestoft instead of the Lord Mayor of London, whose civic balls may surely be sufficient warranty for country Mayors to follow such an eminent example.

And again, if the gentleman feels that no man has the right to get over a fit of illness unless he instantly relinquishes the sin of dancing, why does he not send his warnings to the highest in the land?

We think we have heard of "State balls," in which Princes and Princesses, Lords and Ladies, are led out to take part in the fearful iniquity of the dance. Is that a sin in a country Mayor which is a civic virtue in a Lord Mayor, or does sin diminish in atrocity, as the grade of rank in the sinner mounts higher and higher? Or perhaps the Rev. Price has heard enough of that prince of dramatic sinners, Shakespeare, to remember the famous quotation:—

"That in the captain's but a cholerick word,
Which in the soldier is rank blasphemy."

Still, these newspaper reports of reverend doings and sayings make it extremely difficult for the people to determine *what*, as well as *who*, their religious teachers are. Here

is a reverend Ashcroft making a mint of money by exhibiting caricatures of princes, nobles, ladies, and gentlemen, because they love to converse with their dear fathers, mothers, and friends when they are blessed spirits, just the same as they did when they were poor mortals.

Here is a Colne minister following in the Ashcroft wake, and declaring Professor Alfred Russell Wallace's statement, that a spirit can and does appear in a bodily form, as "the worst fraud that was ever attempted, even by the wicked spiritualists." Here is the Rev. Stoney upholding the act of two little children pummelling each other, and proud of the spectacle of two human brutes fighting over a hundred rounds; and last, not least, is the Rev. Price, lashing kings, queens, princes, nobles, and lord mayors, over the shoulders of the poor Mayor of Lowestoft, for the sin of the harmless, graceful, and time-honoured amusement of dancing! Well may we say with Elijah of old, "Choose ye this day whom ye will serve," Christians; the reverend friend of prize-fighters and pugilists, or the anti-dancing minister of Pakefield! To aid your decision, and strike a balance between the two, we may point to the Rev. Price's concluding words, by which you will perceive the dancers will at least have the benefit of prayer, for those words are:—"We will make the matter the subject of prayer at our meetings, and pray God to deliver you and the people of Lowestoft from the cursed ball.—Yours faithfully, L. Price.—Pakefield Rectory, December 28, 1887."

REMARKABLE PHENOMENA.

"THERE has occurred in my presence several times at the Berry séances a remarkable phenomenon, in which an etherealization passed into materialization in full view of the audience. This did not take place at the door, but near the corner of the cabinet, where there was no possible place for any one to pass in or out.

"Twice I have had my seat so near that I could almost touch the form as it reached the floor. I am able, therefore, from the position I then held, to state that this manifestation commenced above the cabinet and descended entirely outside and in front of it, in such a way as to leave no doubt of its character.

"I lately attended one of the Berry séances, where I found a very pleasant and harmonious circle. Early in the séance A. came to me, and afterwards Brother George, both strong and able to talk fluently. Two forms came up simultaneously outside of the cabinet, one on each side of the room, both of whom went to a gentleman and conversed for some minutes.

"Then came something I had never before witnessed. On the top of the cabinet at the left-hand corner was seen a faint white light, which slowly increased and developed until it appeared to be a beautiful piece of white lace moved by unseen hands, now gathered up, now falling over the edge in undulating folds, and finally floating slowly, softly down, gradually assuming the human form draped in lace, but all so ethereal that the dark curtains of the cabinet could be seen through it. Down it floated, gradually becoming more dense, until it reached the floor and glided perhaps eight feet from the cabinet, when it paused before me, saying, 'Auntie,' and Bertha, as solid a human form apparently as myself, led me toward the cabinet and talked for several minutes.

"It was altogether the most beautiful manifestation it has ever been my privilege to witness, and throughout the whole séance, the room was light enough for me to distinguish every person there.

"E. A. BRACKETT."

—*Banner of Light, Boston.*

SONGS OF THE PEOPLE.

THE WANDERER'S REST.

From Lizzie Doten's "Poems of Progress."

A WOMAN, with weary heart and hand,
Wasted and worn by the rude world's strife,
Prayed for the peace of a better land
And the mansions fair in the higher life;
She prayed at night in the churchyard, lone,
Resting her head on a cold, white stone.

All that long day, in the public street,
She had played on her harp, and patiently sung
Till the cold wind palsied her weary feet,
And chilled the words on her faltering tongue;
And but one penny to meet her need,
Had the cold world spared from its careless greed.

Oh, the mocking words of "home, sweet home,"
That she sang for that paltry, pitiful fee!
She, who thus lonely, was doomed to roam,
Whilst never a home on earth had she;
But often the lips must perform a part
That is foreign and false to the aching heart.

At night, by her sorrowful longings led,
She had turned from the dwellings of man away,
And sought the place of the peaceful dead,
In silence and darkness alone to pray;
While her harp, as it sighed in the wintry air,
Seemed to echo the tone of her sad heart's prayer.

Her cheeks were white as the drifting snow,
And her eyes were fixed in a dull despair,
As if the chilling tide of her woe
Had swelled from her heart and frozen there.
She lifted her hand to the wintry sky,
And prayed in anguish, "Lord, let me die."

And soft and clear to her quickened sense,
A vision of heavenly beauty came;
Her spirit thrilled with a joy intense,
And her heart grew warm with a heavenly flame.
Sweet voices were singing, "No longer roam,
But haste to the joys of thy home, sweet home."

The stars looked down from the wintry sky
In solemn beauty, far off and clear;
But the vision that greeted her eager eye
Was unto her spirit both warm and near.
Again those voices poured forth the lay,
"To thine home, sweet home, come, haste away!"

She raised her head, and her thin hand swept
With a full accord o'er the old harp strings,
Waking the echoes that round her slept
Like the swan which in dying so sweetly sings,
As she answers the angels, "No more I'll roam,
Lo, I come, I come to my home, sweet home."

The watchman, who went on his lonely round,
Felt his stout heart thrill with a sense of dread,
When he heard that strange and unearthly sound
Ringing out from the homes of the silent dead;
He listened, and breathed a fervent prayer,
For the rest of the dreamless sleepers there.

The watchman, who went on his lonely round,
Remembered that sound at break of day,
And he turned aside to the hallowed ground
Where the dead in their dreamless slumbers lay;
And there he found, by the cold white stone,
The lifeless form whence the soul had flown.

With pale lips parted, and eyes upraised,
And the hands to her harpstrings frozen cold;
His warm blood chilled in his veins as he gazed,
And he thought of the tale which no lips had told.
"Great God," he cried, "is our faith a lie
That thus unheeded thy children die?"

Then an angel's voice to his soul replied,
"Loss ever walks hand in hand with gain,
Life has its sunny and shady side,
Its major, as well as its minor strain;
And she, who thus lonely, was doomed to roam,
Now rests at peace in her home, sweet home."

The pilgrims of earth in their homeward way,
Full often in danger and doubt must stand;
But out of the darkness shall come the day,
And strength and healing from God's right hand;
And the scales of life, as they rise and fall,
Full measures of justice shall mete to all.

BEAUTIFUL thoughts are the flowers of the mind.

Resolve to perform what you ought; perform without fail what you resolve.—*Franklin.*

Whichever of us has done what is best and noblest for all times, he is the superior.—*Socrates.*

A good word is an easy obligation; but not to speak ill requires only our silence, which costs us nothing.

He who thinks he can't win is quite sure to be right about it, for he has already lost.

HISTORICAL SKETCHES.

MORE WONDERFUL NARRATIVES OF TALKING SPIRITS.

As a corollary to the history of "Hinzemann," the talking house-spirit of Hudemühlen, and to show how lucidly the supernaturalism of past ages becomes resolved into pure naturalism, in the light of modern spiritualism, we offer the following two narrations, both being simply representative of many others of a similar nature.

The first was given on the honour and indisputable authority of Mr. S. C. Hall, and was received by him *first hand* from the family in whose experience it occurred, and for whose unimpeachable veracity he himself and a host of the most eminent witnesses vouch. Our only regret is that in presenting this case we are strictly forbidden to give the name or address of the parties concerned, although both are well-known to the Editor.

Mr. S. C. Hall, repeating, as nearly as possible, the words of the lady who communicated the strange history to him, says she gave the following account of

GASPAR.

"About the year 1820 we were residing in France, having removed thither from Suffolk. Our family consisted of my father, mother, sister, a young brother, and myself. Our house was in a lonely spot, with a broad beach around it, and with no other dwelling in its vicinity.

"One evening my father saw, seated on a rock a few yards from his own door, a figure enveloped in a large cloak. Approaching him, my father bid him 'good evening'; but, receiving no reply, he turned to enter the house. Before doing so, however, he looked back, and, to his surprise, could see no one. On returning to the rock where the figure had seemed seated, and searching all around it, he could discover no trace of the appearance, although there was not the slightest shelter near where anyone could have sought concealment.

"On entering the sitting-room, he said, 'Children, I have seen a ghost!' at which we all heartily laughed.

"That night, however, and for several succeeding nights, we heard strange noises in various parts of the house—sometimes resembling moans, sometimes sounding like scratches against the window, and as if a number of persons were scrambling over the roof.

"After some days the noises made their way into our bedroom, where my sister and myself (she twenty and I eighteen) slept together. We alarmed the house, but received only reproaches, our parents believing that we were affected by silly fancies. The noises in our room were usually knocks, sometimes repeated twenty times in a minute, sometimes with the space of a minute between each.

"At length our parents also heard both the knockings and noises, and were fain to admit that it was no imagination.

"One night, during the usual knockings, it occurred to me to say, aloud, 'If you are a spirit, knock six times.' Immediately I heard six knocks, very distinctly given, and no more.

"As time passed on, the noises became so familiar as to lose all terrifying effect; and so matters passed for several weeks.

"But the most remarkable part of my story remains to be told. Besides the knocking, we began to hear what seemed a human voice. The first time this startling phenomenon occurred, the voice was heard to join in one of the domestic songs of the family, while my sister was at the piano. You may imagine our astonishment. But we were not long left in doubt as to whether our imaginations had deceived us. After a time, the voice began to speak to us clearly and

intelligibly, joining from time to time in the conversation. The tones were low, slow, and solemn, but quite distinct; the language was uniformly French.

"The spirit—for such we called it—gave his name as Gaspar, but remained silent whenever we made inquiry touching his history. Nor did he ever assign any motive for his communications with us. We received the impression that he was a Spaniard; but I cannot recall any certain reason for such belief. He always called the family by their Christian names. Occasionally he would repeat to us lines of poetry. He never spoke on subjects of a religious nature, but seemed desirous to impress upon us the wisdom of virtue and harmony at home. Once, when my sister and myself had some slight dispute, we heard the voice saying, 'M—— is wrong; S—— is right.' From the time he first declared himself he was continually giving us advice, and always for good.

"On one occasion my father was extremely desirous to recover some valuable papers which he feared might have been lost. Gaspar told him exactly where they were, in our old house in Suffolk; and there, in the very place he designated, they were found.

"The matter went on in this manner for more than three years. Every member of the family, including the servants, had heard the voice. The presence of the spirit was always a pleasure to us all. We came to regard him as our companion and protector. One day he said, 'I shall not be with you again for some months.' And, accordingly, for several months his visits intermitted. When, one evening at the end of that time, we again heard the well-known voice, 'I am with you again!' we hailed his return with joy.

"At the times the voice was heard, we never saw any appearance; but one evening my brother said, 'Gaspar, I should like to see you;' to which the voice replied, 'You shall see me. I will meet you if you go to the furthest side of the square.' He went, and returned presently, saying, 'I have seen Gaspar. He was in a large cloak, with a broad brimmed hat. I looked under the hat, and he smiled upon me.' 'Yes,' said the voice, joining in, 'that was I.'

"But the manner of his final departure was more touching, even, than his kindness while he stayed. We returned to Suffolk; and there, as in France, for several weeks after our arrival, Gaspar continued to converse with us, as usual. One day, however, he said, 'I am about to leave you altogether. Harm would come to you if I were to be with you here in this country, where your communications with me would be misunderstood and misinterpreted.'

"From that time, concluded the lady, in a tone of deep sadness, "we never heard the voice of Gaspar again!"

These are the facts as I had them. Explanation or opinion I pretend not to add. In attestation of the story as related to me, I affix my name.

S. C. HALL.

BILL DOLE.

The following narrative is one widely known in America, and thoroughly investigated, both by the Editor, and hundreds of persons residing in the vicinity of the scenes described. It is on the subject of the life, times, and doings of Bill Dole, a spirit, and we are furnished with numerous affidavits from the parties who have conversed with his invisible ghostship by the hour together. We have visited the scene of the hauntings, too, and though the parties in whose house the marvels occurred have moved away, numerous residents of Logansport still bear their testimony to the facts, which we must sum up as follows:—

It was soon after the first commencement of the disturbances at Hydesville that a family, German by birth, residing at Logansport, were annoyed by singular and unaccountable noises and erratic movements of their furniture. A sound too was often heard, like the whining of a small animal, or low

whisperings. The family were religiously disposed persons, and at no time were favourable to the idea of spirit communion.

Greatly disliking publicity, and repelled from every attempt to communicate with their invisible tormentor, they endured these hauntings for some time without mentioning their occurrence, until, as the newspaper accounts, of which there were many published, relate, they were startled with distinctly audible vocal sounds.

At first their names only were called, then connected sentences were spoken, and finally an invisible personage established himself in the family, conversing with them as freely as any mortal inmate could do, and though annoying them greatly in respect to his supermundane character and ubiquitous presence, yet manifesting all the predilections and characteristics of a regular member of the family. His own account of himself was that he had been in earth-life a tailor by trade, his name "Bill Dole."

Some accounts represent him as having been a well known resident of Logansport, who died under the influence of delirium tremens; but the most authentic history of his exit from the mortal sphere, represents it as occurring through suicide by drowning.

He affirmed that he had dwelt some time in the spirit world, but found his position there so contrary to his inclinations, that he had resolved not to stay; and finding from some power in and about that family that he was unable to define, that he could make himself at home amongst them, he had resolved to take up his residence and "there he meant to stay," and *did stay*, for a period extending over upwards of two years.

Bill Dole's adventures in his self-elected home would occupy volumes. He retained in his singular spiritual speech the expressions of a very profane and ill-educated man, interlarding his conversation with rude oaths and profane remarks, besides manifesting extreme self-will, and when thwarted, propensities to violence, and mischief. He would knock, pound, stamp his feet, run about the house with a great clatter, and "knock things around generally." He manifested a great contempt for orthodox religion, and on one occasion, when a venerable clergyman, who frequently conversed and remonstrated with the spirit, offered up a fervent prayer in his behalf, Bill Dole called out, in hearing of the minister and all assembled, "Well, I don't feel a mite better for that."

On two or three occasions he accompanied the family to church, where his remarks were clearly heard by the whole congregation, who affirm that he pronounced the sermon preached at him, "all bosh!"

On other occasions he was heard to vociferate "Amen!" and "Good for you, old fellow!" (meaning the clergyman) with great unction.

Generally, however, during religious service, at church or "to hum," as he called the house he favoured with his presence, he contented himself with making tremendous poundings, always giving two knocks for "Amen," or else calling out the Christian names of the lady or her niece, who were supposed to be the mediums.

At times the cloth and every article necessary for a meal was laid suddenly, whilst the family were absent from the dining-room for the space of a minute or two. Bill would sometimes carry heavy loads about for them, and when in a good humour, perform many little kindly offices. He was especially fond of the children; would guard and watch over them with wonderful power, and obvious affection; indeed, their mother complained that Bill spoiled them, as he would get for them whatever they asked of him.

On one occasion, when the mother was preparing their lunch to take to school, Bill, in his usual authoritative way, desired that they should have some jam spread over their bread.

This they had asked him to procure for them, but the mother refused, alleging it was not good for them. Bill swore they should have it, and during the recess in school time kept his word, by dropping down a pot of jam before them.

On several occasions when a young girl to whom Bill seemed especially to attach himself was indisposed, he would demand, with no gentle oaths, that she should not be sent out in the rain, or made to exercise herself in household work. On one occasion, when her throat was tied up with a severe cold, Bill lifted her into the house from the garden, carried out a basket, and gathered all the fruit and vegetables he could lay hands on; then bringing it swiftly into the house, he set it on the hearth, lifted up the cover of a large saucepan, and tumbled the things he had gathered indiscriminately into the boiling water. At times he would attend when visitors were present, horrify them by moving things around without any visible agency, and scare them almost into fits by taking part in their conversation, and reminding them that he was the Bill Dole they had formerly known when he lived among them. On one occasion a lady, making a visit to the distressed family, incautiously expressed her disgust that a wretch of the well-known bad character of Bill Dole should, as report alleged, come back to make spiritual manifestations.

She openly expressed her belief that it must be some trick of the neighbours, which would ultimately be discovered. Whilst speaking, the family became extremely uneasy, judging from the kicks and poundings on a bureau in the apartment that the subject of the visitor's unfavourable criticisms was himself listening to them. Nor were they mistaken. In a few minutes the voice of the spirit was heard in clear and distinct tones, saluting the visitor as "my dear," and asking affectionately after her little boy Arthur, "whom you know, my precious one," the mischievous imp added, "I am the real father of, though you do try to hide it by abusing me."

The gambols, and sometimes the mischief enacted by this monstrous persecutor, were beyond all description; and though he always yielded to the remonstrances of kindness or gentle entreaty, opposition only seemed to convert him into a fiend. The little ones of the family dearly loved Bill Dole, and some witnesses of the scene informed the writer they had seen the children visibly carried, lifted, danced, and jumped about by their invisible attendant.

Mrs. L——, or "mother," as Bill called his hostess, had a log-house at some distance from her home, which was occupied by a tenant from whom it was impossible to obtain the rent. Bill, who became familiar with all the family affairs, and volunteered his advice on all occasions, offered to clear them out, if "the mother" would take him along to pay them a visit. This being agreed to, the landlady called on her tenants, together with her invisible ally.

The house had two doors at opposite sides of the building. On these Bill kept up alternate successions of raps, which had no sooner summoned the inmates to one door, than the blows were exchanged for the other; and in this way he kept up a distracting noise, varying the performance by projecting missiles down the chimney, and dislodging portions of the roof.

The harassed inmates, at last comprehending that the "ghost of Bill Dole" had made a dead set against them, consented to vacate the premises, much to the delight of the injured owner.

Bill Dole spent his time in this way, performing services for the family, and especially for the children, with all the rough fidelity of a household demon.

It seemed that the attachment he conceived for his entertainers might have become mutual, but the weird reputation which "Bill Dole's ghost" brought on the household, the influx of marvel seekers, and the scandal that the circumstances entailed upon them, at last so wearied the

family that they positively refused to communicate with the spirit any longer; changed their household and all their plans of life, until they finally succeeded in driving their unwelcome visitor from them.

The voice ceased, and even the loud knockings and erratic movements of furniture were discontinued. Bill Dole was driven away, and his weird voice and mystic presence at last passed from human observance, but not from memory. There are still hundreds of persons in Logansport who remember to have heard him converse, and can contribute items of hearsay evidence to this brief notice, which would, if published, swell the narrative to the full extent of a volume.

CORRESPONDENCE.

MEDIUMS AND MEDIUMSHIP.

To the Editor of "The Two Worlds."

As a medium, I should like to offer a few remarks on the above subject, being of opinion that there is a considerable amount of misapprehension thereupon. Many people believe that a medium has nothing to do for the purpose of developing mediumship, but to sit in circles and give themselves up to the use of the spirits. This is a fatal mistake. I find many mediums who are ruined by circle sitting; that instead of developing them, it is a process of deterioration. What they want is to sit alone, court nature, seek solitude, to abstract themselves from the world and its affairs; to daily live out their best impressions, and unfold their mental powers by reading and study. The mediums who demand this method of treatment are chiefly inspirational and trance speaking mediums. To unfold these gifts of their highest capability demands time and labour. Time is the stuff of which life is composed; labour is the product thereof. Men, as a rule, are willing to pay for talent, and to recognise the labour performed. Mediumship is talent, an organic gift, a condition of man's being. Why should it be treated as a something of so sacred a nature that it should be counted a disgrace to set a price upon its exercise? If mediumship is an agency of man's improvement upon earth; and as all improvements in mechanism, &c., always receive more or less of financial recognition, why should not the medium also receive recognition in proportion to his or her worth? You cannot have any improvement in the mechanical world without there is somebody with brains to do the work. You cannot have any manifestation of mediumship unless some person has got an organism by which it can be exhibited. If you pay for one, why not the other? Are you afraid if you do it will be the basis of a new ecclesiasticism? I do not see why paying a medium a fee for the exercise of a gift should lead to any such result. In building up an organisation of spiritualists I do not see why it is needful to fall into the errors of the past. Mediums are the servants of the spirits, the raw materials by which the woof and web of spirit thought is woven upon the earth plane. Spiritualism as a propaganda cannot exist without mediums. In the construction of a polity for the purpose of propagating spiritualism as a movement, is it an absolute necessity that mediums should be pushed into the position that parsons and priests now occupy? We answer, *No*. The professors of a college are not its executive body, but a college could not exist without them.

The professors do the necessary work by which the institution is maintained, but they are in subjection to the authority and influence of the executive. Who will say that colleges are not useful institutions? Here we see education and organisation going hand in hand, producing beneficial results. Could not the spiritualists make these existing institutions models by which to build up a powerful fabric

for the welfare of humanity? In this fabric let the mediums have their own place as mediums, having no influence or power to assert what their fee shall be; but to accept such as they and the executive body shall agree upon.—Yours truly,

JAMES B. TETLOW.

Rochdale.

To the Editor of "The Two Worlds."

I experienced genuine pleasure when reading the paragraph under the title of "A Modern School of Prophets."

The time was never more opportune for the consideration of this subject than now, and I believe that the angel world is prompting the spirit of inquiry and research anent the purer and higher development of media, so that the "Two Worlds" may be joined in a more perfect form than has yet been experienced in modern times.

The world of thought is progressing rapidly in secular education; a stupendous spirit of inquiry is abroad amongst all classes; and if we as participators in the new dispensation believe it worthy of acceptance by the whole world, how necessary it is for us to have our best armour on to prove ourselves worthy of our holy cause! The most effectual way to do this is for all who are blessed with spiritual gifts, especially our public workers, to surround themselves with such conditions that the highest possibilities spiritually may be reached.

When I say the angel world is prompting inquiry for better conditions, I speak with knowledge. A few kindred spirits of my acquaintance some time ago engaged a room, *exclusively* setting it apart for the development of spiritual gifts and angel communion. It is not only set apart but specially dedicated to a particular guardian; scientific knowledge, to some extent, is called in to assist; such as electro-magnetism, &c., &c., and so much are we impressed with the necessity and possibility of high spiritual attainments that the project will be prayerfully persevered in; and even now, though few sessions have passed over, the spirit of God is moving mightily.

I am fully persuaded that it is not enough for us simply to sit down and wait for any and every influence that may come. As our interior souls can only be reached through *material* conditions, surely it is worth an effort to acquire some knowledge of the forces of nature surrounding us. All admit that high intelligences require advanced conditions, and if these conditions are given, they are ever ready to impart knowledge and wisdom to us as individuals, and then to all humanity. I believe that the knowledge of communication between the Two Worlds is becoming more understood, and that what has satisfied us in the past will not satisfy in the future; hence, that it is now our duty to open up such conditions as will enable our spirit inspirers to give through suitable instruments, grander truths and nobler precepts than have as yet reached the world. Special conditions can be given to the special workers in our new religion, through the establishment of a school where those most suited to be "interpreters" of heaven-born instructions could be prepared physically, mentally, and spiritually, so that when called to public work there would be less of apparent contradictions, more continuity of thought, and more respect won by our opponents than we now command. All honour to our humble and sincere mediums in the past; they have done a work which those with more pretension refused, but *progress* is our watchword, and this in mediumship, as in all things else. I would suggest, madam, that you give your readers the extract from "Art Magic" bearing on this very question. The hints and the necessities given and pointed out in that chapter are admirable, and it would be difficult to improve upon them. By so doing, you will place before your readers a basis from which a "modern school of

prophets" could be discussed. I see many difficulties in the way, but a way there is, and resting with us as spiritualists. I am quite prepared to give such an institution my moral and material support, as far as circumstances will allow. I await with interest to see other communications on this question.

IMRI.

To the Editor of "The Two Worlds."

Having noticed in your columns many recent references to the advisability of establishing a school for mediums, allow me to add my quota to the appeal already made. Such a school, formed for the purpose of giving suitable and high-class education to our mediums as such, would certainly prove not only beneficial to speakers, clairvoyants, psychometrists, &c., but would be most valuable, as incorporating with and for the movement a large additional number of mediums and speakers of knowledge and ability. It would, therefore, be well deserving the warm support of all spiritualists; and, leading as its primary object to a true development of spiritual gifts, it would do a mighty work for the promotion and growth of modern spiritualism.

Oldham.

W. H. WHEELER.

REFORMED PENITENTS *versus* CHURCH OF ENGLAND "MISERABLE SINNERS."

THE following article cut from the columns of the *London Daily Telegraph*, together with the editor's remarks, speaks for itself, and speaks volumes:

"Have boys a right to go to church?" was the curious question tried before Mr. Justice Stephen on Wednesday. Some young persons, we fear, would prefer to ask whether they had not a right to stay away. The question arose out of the proximity of the Church of St. Matthew, near Southampton, to the Hants County Reformatory, where there are eighty or ninety boys going through a process of reformation. For some time they had enjoyed the privilege of attending Divine service at this the nearest church, when a short while ago the churchwardens objected to their attendance. These officials assert that they have a discretionary right to exclude persons who are not parishioners, and they object to the intrusion of a large number of boys 'clad in common corduroys,' stating also that their presence 'did not conduce to the purity of the atmosphere nor to the comfort of those present.' They also said that the church could not conveniently hold them. The managers of the reformatory contended that the boys were parishioners, as they lived in the parish; that they were well-behaved in church—this, indeed, is not denied—and that they, the managers, were willing to give £600 for the enlargement, if necessary, of the church. This offer was declined, the churchwardens still asserting their right, but Mr. Justice Stephen has given judgment against them. When we consider that these boys are supposed to be repentant, and are being led into a new life, their exclusion from Divine service seems odd, if we regard the preaching and prayer from the point of view of a missionary bent on the salvation of souls. It might, indeed, be said with fairness that the eighty lads required religion more than the three or four hundred unoffending and unconvicted parishioners. No doubt there were difficulties for fastidious folk. Hotspur's fop complained of bodies coming 'between the wind and his nobility'; and common corduroy, if it smells strong, tends, as we see, to destroy common Christianity. Yet do not working men in all parts of England wear corduroy, and are they to be excluded because they are not in broadcloth? When we think of the words of the Liturgy, the anomaly seems greater. Charles Lamb was once induced by a friend to attend a Methodist 'experience' meeting. It is the custom at these gatherings for each person present

to rise, and, alluding to his sins, to state his present religious condition. The friend spoke with great fervour and self-abasement, and finally Lamb himself was called upon to address the meeting. He rose and stuttered out, 'I have nothing to say as to myself, but I can quite c-c-confirm what my friend has said as to his being a m-m-miserable sinner.' The remark was not well received, and the good people of St. Matthew are equally irate with those who literally accept their liturgical confession, and actually plant little offenders beside them. For when they confess every Sunday that they are 'miserable sinners' they do not mean it—or, at least, they see a great distinction between sinners in broadcloth and sinners in corduroy. We rejoice, however, that the law has stepped in to give the poor little penitent offenders their religious rights. Shut up in the reformatory all the week, the Sunday march to church and back is doubtless a treat, and they have nowhere else to go. Let us hope that, if St. Matthew's refuses them, St. Peter will eventually let them in, not shutting them out of heaven because they once wore corduroy breeches. Cherubs do not want such articles of attire."

If it be true that "there is more joy in Heaven over one sinner that repenteth, than over ninety and nine just persons," then the poor little Reform School penitents—although shut out of the Church—have evidently more chance of entering Heaven than some of that refined congregation who have no need of repentance; unless indeed—as seems likely—they are the "miserable sinners" they proclaim themselves to be.

THE VACCINATION TYRANNY.

WE regret to find that the following item, sent for publication some weeks ago, has been overlooked in the press of other matter. The whole subject needs not only ventilation, but that universal spirit of resistance, which it seems is the only means of protection from laws that have become tyrannical abuse, now open to the people.

We hear much of the noble sentiment implied in the phrase "Britons never shall be slaves." Whether any worse slavery can be practised than that of the magistrates of this boasted free land insisting upon infusing poison into the veins of our innocent and helpless little ones, we are at a loss to find out. A starving mother who should poison her starving baby with a view of sending it to a more humane country than that in which "misérables" are allowed to perish with hunger, would certainly be hanged for her act, and yet doctors, with the sanction—aye, and command—of the legal authorities, are bound to go from house to house and put poison into the bodies of little children, by Act of Parliament! A poison, too, that often leaves diseases in its track, worse than death itself.

Yes, in truth, "Britons never shall be slaves," except in their own country, as the following item, cut from a Manchester paper of last year, proves: "*Prosecution of an Anti-Vaccinator*.—At Heywood, yesterday, Enos Ellis, auctioneer and valuer, Blackburn, and formerly of Heywood, was summoned for disobeying a magisterial order to vaccinate one of his children. He had conscientious objections, and although ordered some little time since to have the operation performed he declined, and removed out of the town. The Bench imposed a fine of 20s. and costs, and granted a distress order for the payment of the fine and the costs in the previous case."

HIDE your own troubles, but watch to help others out of theirs.

THERE is only one cure for the evils which newly-acquired freedom produces, and that cure is freedom. If men are to wait for liberty till they become wise and good in slavery, they may indeed wait for ever.—*Lord Macaulay*.

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SPIRITUAL GIFTS—THEIR USE, AND MODES OF CULTURE.

By way of affording the widest possible opportunities for the expression of opinion on the above important subject, we publish in this number three letters, which must stand as representatives of above twenty more, nearly all following out the same line of thought, but for which—whilst we are sincerely thankful to the writers—we should vainly seek at present to find space. In fact, those we have now printed illustrate in general terms the nature of the existing demand, although they throw but little light on the vexed questions of the how, and whence, we may expect to derive the supply so much needed. On the main themes which form the title of this paper, we may assuredly say that we not only agree with our various correspondents in deeming it most essential that some measures should be resorted to, in order to improve the tone of our platform oration, clairvoyance, and other spiritual gifts, but we insist that a wide demand exists for the assistance of such circles or other places of resort, open to enquirers, as would furnish the means of obtaining tests of spirit-presence and spiritual instruction for the development of medial powers.

All persons desirous of informing themselves on the stupendous possibilities of spirit-communion, are not always situated so as to be able to form circles at home, or with friends.

Solitary meditation is not *always* advisable, and in some instances may prove both mentally and physically injurious.

Where then can enquiry and research be conducted in this country, wherein professional mediumship has been written down as little less than infamous, and family circles must always be so *strictly private* as to make its members shrink with horror from the idea of admitting a stranger or, as the phrase goes, an "outsider" within its precincts? Besides this, might it not be worth the while of some of our earnest platform mediums to enquire what are the best conditions for public service? To the apprehension of the present writer, and the noble spirit friends who have guided and controlled her own ministry for the last twenty-seven years, spiritualism consists *à priori* in the test phenomena of all kinds, physical and mental, which prove that spirits

communicate; and secondly, in such inspired and trance utterances as teach the doctrines and philosophy of spirit life. The former—that is, all manner of phenomenal phases, belong to the circle-room, and small well conducted gatherings. The religious and philosophical utterances apply to the public rostrum; but say *some at least* of the teaching spirits, the *two* phases of power very seldom accompany each other with good effect, and even in the few rare cases of clairvoyance or test mediumship that can be exhibited in the heterogeneous influences of public assemblies, it is hardly ever found that the general feeling of anxiety, curiosity, antagonism, and restless expectancy that pervades the crowd waiting for "tests," permits of clear and well-defined spirit control, much less of those oratorical excellences which move the multitude and proceed from a totally different character of spirit control. We might be enabled to devise many means of cultivating spiritual gifts in different and special directions. We have but little hope of so far infracting what we already know of spiritual influences as to be able to advise how to obtain the several gifts at once, and therefore, with due acknowledgment of the merely experimental conditions of our knowledge, or rather of our ignorance of how best to work the spiritual telegraph, we would suggest that which the abundant experiences of American mediums have proved to be the better way, namely, to devote physical mediumistic powers, and especially all those by which direct tests of spirit presence can be given, to the use of enquirers in the spirit circle, whilst the trance and inspirational speakers, by cultivating their powers of oratory, by study and mastery of the topics of good and use prevailing in their day and hour, should not fail to polish and improve the instruments designed by teaching spirits to make music in the ears of those people already spiritually starved on theological husks.

As for the question of fair and just compensation for any and every service rendered, the Editor's views on this subject have many times before been freely and fully expressed. There is nothing to add on such a subject but to let justice, honesty, and common sense prevail in place of pharisaical cant and superstitious fanaticism. Mr. James Tetlow's letter in this issue is quite to the point, and it would be useless to add aught to what every one of ordinary intelligence knows already.

In obedience to more than one correspondent on this subject, we close by promising that next week's issue shall contain an extract from the celebrated work, "Art Magic," in which the views of the author on the formation of "a school of the prophets" shall be presented.

Those views are not the Editor's, and in some respects differ from the Editor's opinions, but they fall from the pen of one of the world's rarest "adepts," and as such, will be found of equal interest and value.

[In compliance with the expressed wish of a large number of persons who have failed to procure a copy of the above-named work, "Art Magic," the republication of which, except in this paper, is prohibited by the author, we now commence to fulfil the promise made in the prospectus of *The Two Worlds* as follows: "From time to time will be given extracts from those scarce and much sought for works, "Art Magic" and "Ghostland," by special permission of the author. The first of these extracts will be found below; other important extracts on Occultism and Magic will follow as opportunity permits.—Ed. T. W.]

ART MAGIC.

THE CONSTITUTION OF THE SOLAR UNIVERSE.

THE Solar Universe, of which the earth is a part, consists of MATTER, FORCE and SPIRIT.

MATTER is an aggregation of minute, indestructible atoms, existing in the four states known as solid, fluid,

gaseous and ethereal. The general attributes which distinguish matter in the three first conditions, are indestructibility, extension, divisibility, impenetrability, and inertia. . . . There are many other definitions applicable to matter, but the general properties enumerated above will sufficiently explain its nature for our present purpose.

Ether is matter in so rare and sublimated a condition that its divisibility into particles is no longer possible to man in his present stage of scientific attainment. It far transcends the rarefaction of the finest of gases, and filling up every space of the solar universe explored by man, not occupied by particled matter, may with propriety be called unparticled matter.

FORCE is the life principle of being. It is the second of the grand Trinity of elements which constitute existence, and ranks, therefore, next to matter, which it permeates, vitalizes, and moves. It is motion *per se*, and though matter is never exhibited without it, Force, as we shall hereafter prove, can exist without a *material* body for its exhibition.

Its attributes are dual, and should be named ATTRACTION and REPULSION.

The vast and extended orbits of planetary bodies are marked out and regulated by FORCE, with its dual attributes, now attracting the revolving satellite to the centre, now forcing it off into a relative point of distance, but always maintaining it in a given path or orbit between the oscillations of its contending motions.

Force is the unresting life which charges every atom of matter, and fits inorganic masses to become organic. It is Electricity in the air; Magnetism in the earth; Galvanism between different metallic particles—cohesion, disintegration, gravitation, centripetal and centrifugal forms of motion; LIFE in plants, animals, and men, *the aural, astral, or magnetic body of spirits*.

SPIRIT is the one primordial, uncreated, eternal, infinite Alpha and Omega of Being. It may have subsisted independent of Force and Matter, evolving both from its own incomprehensible but illimitable perfection; but Force and Matter could never have originated Spirit, as its one sole attribute comprehends and embraces all others, must antedate, govern, and surpass all others, and is itself the cause of all effects. That attribute is WILL.

As there are but two attributes of Force, namely attraction and repulsion, yet many varieties of modes in which attraction and repulsion are perceived, so, whilst there is but one attribute of Spirit, namely WILL, there are many subordinate principles emanating from Will. Such are Love, Wisdom, Use, Beauty, Intelligence, Skill, etc., etc. The most marked and distinctive procedures are, however, nine; namely, Love, Wisdom, and Power; Creation, Preservation, and Progress; Life, Death, and Regeneration.

In Matter, Force, and Spirit, then, is the grand Trinity of Being, which constitutes the solar universe and its inhabitants.

Reasoning from analogy, and still more, founding upon the assertions of wise teaching angels and the vague shadows of antique beliefs, founded in a spiritual enlightenment far in advance of the present, we have authority for supposing that the astral and all other universes included in the illimitable fields of being, may have proceeded from and include the same primordial Trinity of elements, and that SPIRIT, FORCE, and MATTER form that stupendous Ego, the totality of which, to finite beings, is vaguely called God, the separated units of which include Astral and Solar Systems, Suns, Satellites, Worlds, Spirits, Men, Animate and Inanimate Things, and Atoms.

THE SCHEME OF THE SOLAR UNIVERSE.

All human beliefs that are derived from oral, traditional, monumental, or sacerdotal sources, incline to ascribe the origin of man to a purer and more spiritualized cause than that of human generation.

The favourite and widely diffused idea of the ancients, that man incurred the penalty of mortal birth and the discipline of a mortal existence by disobedience, pervades so universally the foundations of all religious systems, that it demands from philosophy some more rational explanation than the contemptuous stigma of "myth." Whence comes myth, and can it any more explain the origin of ideas than a shadow can account for form without a substance? We can accept nothing, learn nothing, hope for nothing from modern theology; for it teaches no philosophy, owns allegiance to no science, and is amenable to no requirements of reason or justice. And yet even she cherishes, in her

usual materialistic way, the dogmas of original sin and the fall of man from a state of primeval innocence.

Who can render account of these opinions? And since time cannot quench them, nor the devotees of classical lore and antique philosophy blot them out from "the wisdom of the ages," why not seek to harmonize them with those glimpses of an inner and higher life with which all human records are so mysteriously illuminated?

The Fall of Man is but the shadow of a still diviner truth, the substance of which is—THE FALL OF SPIRIT. All existence originates in Spirit. As the curious mechanism of the clock, the ship, the steam-engine, are all creations first of the mechanical mind, in which their several parts are contained ere they can become reduced to a material expression, so the clockwork of the sidereal heavens, the worlds which sail through the oceans of space, and the mechanism of every organized form, from the rounding of a dewdrop to the complicated structure of a man, must have had their origin in mind. Since mind is but an attribute of Will, and Will is Spirit, we cannot escape from the conclusion that the creation of the physical universe is but the expression of a spiritual idea. The creation of a physical man is no more, no less. The human race is the external expression of a spiritual idea, because ideas must originate with spirit ere they can be expressed in matter. The watch, the ship, the steam-engine are as much genuine creations of the soul *before* as after they are modelled out in matter. Should they never be thus incarnated, they have been, and are, and ever will remain, in the imperishable realm of spiritual entities.

Matter creates nothing. It is only the mould which Spirit uses to externalize its ideas for the sake of external uses.

The things which will appear as new inventions, the methods of science which will take their places as new discoveries on earth in ages yet unborn, are all in imperishable existence now and ever have been in the eternal realms of spirit. Can man be exempt from this universal law of procedure?

Man, who is the microcosm of being, the conservator of all forms of force, all varieties of matter—can he be the sole exception to the all-embracing order of Divine procedure? Only in the superstitious and unscientific belief of the bigot, or the scarcely less unreasonable blindness of materialism. Man was a spirit ere he was born into matter.

In the primordial conditions of planetary life, creatures so finely organized as man could not be sustained, hence long ages of preparatory growth were essential to fit this or any earth for his reception.

When matter had been sufficiently laborated by the successive births and destructions of millions of generations of organized beings in the vegetable and animal kingdoms, the earth awaited the advent of a still higher and nobler creature than any that had yet appeared; one who should in its perfection and microcosmic powers finish the work of creation, cap the climax of animated being, and close up the succession of mortal forms by the introduction of an immortal being. The earth called for man, and he came. He was already an immortal existence, a spirit; not a perfected, self-conscious, individualized entity, but a bright luminous emanation of the Divine mind. He was the Divine idea in the shape of the man that should be. Angelic in essence, spiritual in substance, he lived in a paradise appropriate to him, pure and innocent, but still wholly lacking in those elements of love, wisdom, and power which can be perfected alone through incarnation in a material body, and progress through probationary states.

That man existed as a pure spiritual being, a sinless paradisaical unit, previous to his incarnation in a material body, is not only the opinion of those sages of antiquity who studied from the original books of life, rather than from records made and altered to suit the purposes of successive generations of interested priests, but it is the witness of the human spirit itself ere it became bent and perverted by theological myths, or its memories were dimmed by time and the more vivid impressions of mortal experiences. In every primordial condition of the human family the belief in a fall or descent of the spirit from heaven to earth, from purity to transgression, is an unquenchable element in man's nature. Belief it can scarcely be called; it is a memory growing fainter and fainter as it recedes from its source, but still an indestructible link of connection in that chain of destiny which has finally incarnated the soul in a mortal body.

CHRONICLE OF SOCIETARY WORK.

BACUP.—Mrs. Wallis addressed good audiences. Afternoon: "The Use of Spiritualism for this Life"; evening: "Death and the After Life." On Monday an interesting lecture was given (to women only); subject, "Woman, her Nature and Needs."—*Cor.*

BEESTON.—Tea-party, Saturday, 14th inst. I am glad to say it was a success, thanks to the friends from Batley and Morley. We had 99 persons to the tea, and the money taken was £2 18s. 6d. The following programme was gone through: Opening hymn, chairman's address, recitations by Misses Rhodes, Smith, Branmer, and Sunderland, Mrs. Dickenson and Mrs. Shaw, and Messrs. E. Robinson, Littlewood, and A. Robinson. Songs by J. Stephenson, Littlewood, and Mrs. Dickenson. Duets by S. Branmer and M. E. Rhodes, E. Robinson and J. Stephenson. Altogether we had a very enjoyable evening. On Sunday we were disappointed of our speaker, owing to her mother being taken ill. We had Mr. Bastow and Mrs. Robinson from Leeds, who did excellently, both afternoon and night.—*J. S.*

BERMONDSEY.—Mrs. Spring's controls gave a short address, "Life in Spirit World," concluding with clairvoyant descriptions; all recognized. Mrs. Spring's development circle on Wednesday is now complete.

BISHOP AUCKLAND.—Mr. J. Eales's guides gave a very interesting and instructive discourse on the "Immortality of the Human Soul, and Man's Relation to the Spirit World," which, no doubt, will leave a good impression on his hearers.—*H. Walker.*

BLACKBURN.—Mrs. Britten delivered two powerful addresses, Mr. R. Wolstenholme presiding. In the afternoon she named, with beautiful and appropriate prayer and excellent remarks, two infants, Annie Kate Robinson and Minnie Birtwistle, to both she added names of spiritual significance. The subject upon which she afterwards addressed the meeting was "Man, know thyself." The speaker, with wonderful eloquence, power, and precision, traced the history of the progression of life from the remotest night of time up to the period when man began to assume human characteristics and responsibilities; she showed how the harmony of evolution had been repeatedly jarred and broken by man's ignorance of himself; and how, instead of studying his own nature, he had gone for instruction to priests of that church, which from its foundation, had banned and persecuted all bold truth-seekers. She concluded by expressing her conviction of a near future of unlimited intercourse with a higher world, and mental and moral progression. In the evening she lectured in a masterly manner upon seven subjects selected by the audience. Especially interesting was her historical account of the cooking of the New Testament, given in answer to a question as to its authenticity; and also her history of the discovery of the wonders of animal magnetism. Many strangers were present, and the discourses were listened to with profound attention.—*A. A.*

BRADFORD. Milton Rooms.—Mr. C. A. Holmes gave two very interesting and instructive addresses. Subjects, "Spiritual Gifts," and "The Coming of God," and by the manner in which he was listened to seemed to give great satisfaction. Mr. Goldsborough has kindly offered to take off our hands all unsold copies of *The Two Worlds* for three months.—*E. K.*

BURNLEY.—Mrs. Butterfield gave two trance addresses to very good audiences, afternoon and evening. Great attention was evinced, and all were highly delighted with her guides.—*R. H.*

CROMFORD AND HIGH PEAK.—"Behold, how joyful a thing it is for brethren to dwell together in unity" was our morning subject. It was dealt with in harmony to existing conditions, when class differences in all nations were never greater. Millions of men, without personal enmity, were ready trained, and would, puppet-like, obey the command to cut and slay their fellow men, who never in word or deed wronged them. The pulpit was the foundation of this, and the sooner truth and right asserted itself the sooner would the desired unity be gained. In the evening a comparison was desired between creeds and spirit teachings, and truly one was given. Answers to questions and poems followed.—*W. Walker.*

DARWEN.—The guides of Mr. Postlethwaite gave two discourses: afternoon subject, "Woman, her Place and Power," evening, "Psychometry," after which psychometrical readings were given.—*E. Lord.*

EXETER.—Mr. Wm. Sheppard presided and read from the Bible. Mr. F. Parr delivered an address on the words "Mortals, the Angels Speak." The anniversary tea and entertainment will be held on Tuesday, the 31st instant.—*Assist. Sec.*

EDGEWICK, FOLESHILL.—On Sunday morning, Mr. Thos. Davis, a trance medium, of Bedworth, delivered a fine lecture upon the words, "Thou shalt guide me with thy counsel, and receive me to glory," (Ps. 73). The control called attention to the marked difference of some of David's utterances rising to sublime inspirational mediumship, and falling to a low vicious desire to tyrannize, to exercise diabolical vengeance, to punish and utterly ruin those whom he considered his enemies, that his God would punish and show them neither pity nor forgiveness, but root out the remembrance of them from the earth. The control stated that he had seen him (David), and instead of being the "man after God's own heart," he had had to cry for mercy many years to expiate the plunder, tyranny, butchery, and voluptuous villany he had practised during his earth life. He pointed out that while David prayed God to curse his enemies, Jesus prayed his Father to forgive them for "they know not what they do." In conclusion he urged the wisdom of following the loving Nazarene and avoiding the footsteps of David. In the evening Miss Carpenter, of Coventry, under control, gave the wholesome advice of living a noble life of purity and love as the only way to Heaven.—*Wm. Lloyd.*

FELLING.—The guides of Mr. C. Campbell gave us a very excellent address on "The Philosophy of Death," which was listened to amid breathless silence by a good audience, the place being full. After the public meeting we held a séance attended by a good many strangers belonging to other places of worship, all going away satisfied.—*G. L.*

GLASGOW.—Morning, Mr. Macdowall in the chair; read the leading article in *The Two Worlds*, viz., "Proposition for Another Year of Jubilee." This gave rise to a very able discussion on "The Poor, and how to elevate them." Messrs. Robertson, Griffin, Dewar, Corstorphin, Harkness, and others forcibly advocated the interests of the poor; all were agreed that intemperance, and the want of a thorough practical knowledge of the benefits of thrift and household economy were at the root of much of the poverty existing in our midst. The fact of the bulk

of the capital being in the hands of too few people was strongly condemned. The competitive system, with its consequent low prices, no doubt, has acted with great disadvantage to the working community; but this is a question, taken conjointly with that of capital, which is puzzling to most people. We had, however, a most excellent diffusion of noble thoughts on the "Poor and Poverty." Evening, Mr. Corstorphin in the chair; read one of Dr. Peebles' gems, from "Immortality," viz.—"Standard Bearer's" (Mr. E. W. Wallis's spirit guide) experience of his existence in the spirit world. After which the guides of Mr. David Anderson gave a most eloquent discourse on the "Duties of Man on Earth," dealing chiefly with the duties of man to man. Society was most graphically delineated as one gigantic battlefield, in which selfishness was the prevailing element; the contending parties fighting man to man for supremacy—it was simply every man for himself. The guides strongly advocated the principle taught by Jesus, and by Confucius long before Jesus, of "Doing unto others as we should wish others would do unto us." The discourse was listened to with rapt attention by an audience which filled the hall. The Annual Burns Soirée takes place on the 26th inst., Mr. James Robertson in the chair. Spiritualism in Glasgow on the whole is in a very healthy and promising condition. Our three local mediums, Messrs. Duguid, D. Anderson, and Ritchie, each contribute largely to the propagation of spiritualistic knowledge, while we have some earnest workers and speakers in the persons of Messrs. Robertson, Gemmell, Corstorphin, Griffin, Macdowall, Findlay, and others.—*Geo. W. Walrond, Cor. Sec.*

HALIFAX.—The services were conducted by Mrs. Green, who addressed large audiences afternoon and evening. No doubt impressions were made that will be of a lasting and grateful character, not only to outsiders but to spiritualists themselves, stimulating them to more determined action. I consider Mrs. Green, since first I heard her, has made as great a progress in the hands of her spirit guides as any medium I know, and will, I believe, in the near future, be of incalculable service to our glorious cause, which has a brilliant future, and will defy the united forces of negations to arrest its progress.—*J. C.*

HEYWOOD.—Jan. 8th: Mrs. Horrocks, a local medium, officiated. The afternoon was devoted to clairvoyance and tests, with very good results. In the evening her controls spoke on the "Physical Aspects of Man," in a good and instructive address, followed by clairvoyant descriptions of a very striking and successful character, given to strangers. Jan. 15th: Mr. Mayoh's controls in the afternoon took for their subject, "Speak Gently," applying them to the spiritualists and their advocacy of their cause in its widest sense. The subject for the evening's discourse was "Is man a free agent, or is he a creature of circumstance?" a very fine and eloquent address.

HUDDERSFIELD. Brook Street.—Miss Wilson has made a very favourable impression to-day—giving two most earnest and impressive addresses; concluding with remarkably good and clear clairvoyance. A crowded audience assembled at night, and every one was delighted, a result gratifying to all.—*J. B.*

HUDDERSFIELD. Kaye's Buildings.—Tea and entertainment, Sat., 14th inst., when 225 sat down to tea, which was heartily appreciated. After tea a miscellaneous entertainment, consisting of readings, recitations, songs, &c. Those who took part were Miss Cocker, the three Miss Buckleys, Misses Bryden, Sykes, and Noble, and Mr. Whitely. Messrs. Dearsley and Marshall played a magnificent concertina duet, and gave an imitation of church bells, which gave great pleasure. Mrs. Connell and Mrs. Crossley addressed the meeting. We ended an enjoyable time with a hearty vote of thanks to all. I feel sure it will be long remembered in Huddersfield. On Sunday Mrs. Connell addressed two crowded meetings. Subject, afternoon, "The five loaves and the two fishes," meaning truth, love, equality, light, knowledge; the two fishes meaning materialization and clairvoyance. The last she demonstrated in wonderful style. Evening subject, "The two landlords, heavenly and earthly" ending with good clairvoyance.—*J. H.*

LANCASTER.—Through the recent visit of Mrs. E. H. Britten, which was so great a success, we had a good day with our local medium, Mr. H. Baird, who spoke with renewed strength. We never heard him to better advantage or to so good an audience of new enquirers. Afternoon subject being "Is Spiritualism Progressive?" evening "God is Love."

LONDON, SOUTH. Winchester Hall.—Mr. Goddard, of Penge, gave an able paper on "Spiritualism, what does it teach?" which was received with much satisfaction. We had an open meeting in the evening to give friends an opportunity of publicly setting forth the reasons "why they become spiritualists." The meeting was fairly attended, much evidence being adduced of personal experience and research, the accounts varying from table tilting to fully materialized forms, and other remarkable incidents of tests and phenomena. The meeting was prolonged to a late hour, and was highly interesting. We hope to have another such meeting shortly, as time only permitted 8 or 9 persons to speak. Anniversary services Sunday next.—*W. E. Long.*

MACCLESFIELD.—Our esteemed friend, Mr. H. B. Boardman, of Openshaw, paid us a visit. In the evening his controls gave a fine address on the subject, "Gold or Dross." Morning and afternoon we held our Lyceum with most encouraging results; indeed, Mr. Boardman congratulated us upon the rapid progress made since he opened it some six weeks ago. A large number of recitations were given at both sessions, and all the exercises were gone through very satisfactorily. A great variety of thought was shown in the children's answers to the question "What is Heaven?" which proved very interesting.—*C. R.*

MANCHESTER.—Mr. J. S. Schutt occupied our platform, and in the morning answered several questions to the satisfaction of all. The evening subject was, "Lord, what is man?" Mr. Schutt asked theology and science the question, but neither could give a satisfactory answer. The scientist gave the best account of the two, and spiritualism finished it by proving that man is a spiritual being. A large audience.—*W. H.*

MEXBOROUGH.—In consequence of the illness of our friend, Samuel Featherstone, his brother George had to occupy the platform at Parkgate. Nevertheless we had a very nice day. In the afternoon Mr. C. Scourfield gave an address in the way of an experience, and Mr. W. Adshad read a piece out of the *Medium*. In the evening he also read an essay on Spiritualism as taught in the New Testament, followed by an address and reading, "From Over the Tomb." Thus the day passed on very well, in the absence of a spirit medium. We are wishful to correspond with mediums who can come for expenses.—*W. Warren.*

MIDDLESBOROUGH.—Mrs. Wade, of Keighley, gave a grand address on "Where are the Dead?" followed by capital clairvoyance. Evening, in Cleveland Hall, Mrs. Wade gave an emphatic and effective address on "Spiritualism, what new thing has it taught us," to a large audience. This is the first time that our sister has been with us, but we hope it will not be long before she is able to visit us again. On January 2nd, the Annual Tea Party and Entertainment, which was a grand success, took place, followed by the Yearly Meeting, when the following were chosen officers for the next six months: Mr. McSkimming, President; Mr. Stirzaker, Vice-President; Mr. Shirley, Treasurer; Mr. Clayton, Financial Secretary; Mrs. Corby, Librarian. Committee: Messrs. Brown, Horsfall, Holmes, and Kenwin; Mesdames Gibson, Clark, Shirley and Colpitts; and Mr. John Corby, Cor. Secretary, to whom all communications must be addressed. Twenty-two new members, and two others on trial, have joined since the Rev. Ashcroft was here two months ago. Instead of putting spiritualism down he is helping to build it up.—*J. Corby, 43, Jamieson Street.*

MILES PLATTING.—The controls of Miss Hollows gave two splendid discourses. Afternoon, "Angels and their Mission," their purpose being the enlightenment and benefit of mankind. Evening, "Cause and Cure of Crime, Poverty and Disease," uncleanness, intemperance, and the inequality of men being the cause of a great deal of suffering. If man understood himself, and regarded Nature's laws, he would be able to eradicate the above.—*J. H. H.*

MORLEY.—Our platform was occupied by Mrs. Craven, who gave an interesting and instructive discourse on "Education," showing that the present system of "cramming" in our public schools was very injurious to children, and that our infants ought to have older teachers. In the evening, questions were asked and answered very successfully to a crowded congregation. We hope that Mrs. Craven may soon be able to visit us again. Mr. H. B. Bradbury presided in the afternoon, and Mr. Barraclough in the evening.—*J. B. L.*

NEWCASTLE-ON-TYNE.—Mr. Wyldes (by his guides) delivered a most eloquent, spiritual, and practically stimulating address in the morning of Sunday last, and in the evening, to a crowded audience (many having to go away), illustrated the marvellous phenomenon of psychometry, to the delight and satisfaction of all. A great number of articles were handed to him, and from each and all an entirely satisfactory retrospect of events in the lives of the owners was deduced, and which were acknowledged by every one. Such a wonderful proof of "spirit gift" should convince all assembled at least of spirit existence.—*B. H.*

NORTHAMPTON.—A meeting of some of the principal spiritualists of the town was held in the Oddfellows' Hall, Newland, for the purpose of forming a society. Mr. Cowood occupied the chair, and was elected president and treasurer, with Mr. Cheshire, vice president, and Mr. Hutchinson, secretary. A committee consisting of the following ladies and gentlemen was appointed: Mrs. Cowood, Mrs. Peacock, Mr. Wright, Mr. H. Beeby, Mr. Peacock, Mr. Walker, and Mr. W. Trolley. It was unanimously agreed that the society should be called the Northampton Spiritual Evidence Society, and should have for its objects the collection of well-authenticated facts affecting spiritualism, should offer facilities to investigators, and by various means induce inquiry into spiritualism, and a number of rules for the guidance of members were passed.

NORTH SHIELDS. 6, Camden Street.—Mr. Jos. Wilkinson, of South Shields, kindly occupied the platform, though suffering severely from the effects of a cold. His subject, rather an unusual one, "Joan of Arc," was delivered in a clear and sympathetic manner, winning the attention of the audience, and making an impression of the responsible position every individual holds, their duties in paying attention to the requests from the spirit world, though it may make their pilgrimage here very rugged, yet they have the sweet consolation that all good deeds are recorded in the great book of life, which can never be erased, and the fruits of their labours will spring up in all their loveliness before them on the entrance to the summer land.—*Henry Taylor.*

NOTTINGHAM.—Two good meetings, the latter well attended. Much good spiritual advice given through the mediumship of Mrs. Barnes. A gentleman addressed the meeting at night, and related some convincing experiences of his own, proving the life of the spirit, and the reality of communion between the two worlds. We hear of much interest being shown in the town, and hope to be able to shortly announce the opening of our new meeting place, which we trust will enable us to show a goodly muster to the world.—*J. W. Burrell, Sec.*

OLDHAM.—Mr. E. W. Wallis gave a very instructive address from the subject chosen by the audience, "Planetary and Elementary Spirits." In the afternoon and in the evening the subject was on "Mediums, Spirits, and the Future of Spiritualism." Mediumship was regarded as the corner-stone of spiritualism, for though there could be a grand spiritual philosophy without mediums, it would lack the proof which mediumship gave. Many mediums made the mistake of expecting the spirits to do all for them without any effort on their part. Spiritualism has now got to the point when it will be let alone by its opponents, and will be expected to show why it should have the attention of thoughtful people. It has got to revolutionize the age religiously, socially, and politically.—*J. S. Gibson.*

OPENSHEAW.—Deprived of the administration of the controls of our dear sister, Mrs. Groom, through illness, we were left to our own resources. Mr. C. Taberner ably came to the rescue, and his controls gave us two grand discourses. Morning, "Life, its Uses;" evening, "Pure Religion," to good audiences. Both subjects were well received. The control changed during the singing, and gave some clairvoyant delineations. Morning, seven given, six recognized; evening, eleven were given. Mr. Page presided. After the meeting the auditors gave their report, which was highly satisfactory.

PLYMOUTH.—An interesting discourse from the guides of Mr. Burt; subject, a line from a hymn we had sung, "The Morning Light is Breaking." Speaking on the different men who had been the light of their particular sect in religion, the control brought forward very forcibly the fact of spiritualism being another great light in this century. Mr. Leeder gave some clairvoyant descriptions of spirits, describing their characteristics whilst on the earth, and the disease from which they died, very minutely and with great success.—*S. L. H.*

RAWTENSTALL.—An enjoyable time was spent with the guides of James Pilkington on Sunday. In the afternoon the subject was "Who is to Blame?" and in the evening "The Miracles of Christ." There

was a large gathering on Thursday night at the usual meeting of the Sunnyside Baptist Young Men's Mutual Improvement Class, when an essay "Why am I a Spiritualist?" was read by Mr. W. Palmer, a former teacher and local preacher of the above place. The Rev. J. H. Jenkins, presided. The essayist stated that he changed his views after duly investigating the subject at his own home and without the assistance of any spiritualist. A lively discussion followed, the meeting being open to all. The members of the class abstained from taking part in the debate, which was left entirely in the hands of outsiders. Mr. T. Tomlinson, Mr. Watts, and Mr. Oldfield were the opponents of the lecturer, who was defended by Mr. John Barnes.—*J. A. Warwick.*

ROCHDALE. Michael Street.—Mrs. Crossley occupied our platform. The guide discoursed upon "Spiritualism." She was listened to with great attention, by a large and a good audience. The guide also spoke on spirit spheres, and gave about 16 descriptions of spirit friends, 14 being recognized.—*J. Barlow.*

ROCHDALE.—Mr. W. Johnson occupied the platform at the Blackwater Street room, Mr. Peter Lee presiding. It is some time since Mr. Johnson spoke here on Sundays, and several old spiritualists turned in; they were once more delighted with the forcible logic and arguments of his control. The afternoon was devoted to questions, the answers teeming with useful information on "What is Spiritualism?" "Why are we allowed to sin, and then be punished for so doing?" "Like attracting like," "How is it a demoniacal spirit can control a medium who is in a higher sphere than itself?" and one or two additional questions. The philosophy of spiritualism was ably set forth in reply to these queries, and orthodox ideas with reference to sin met with scathing criticism. It was clearly shown that sin is a violation of the law of one's being, and that rectification can alone come through suffering, which is not eternal. Three subjects were chosen in the evening, one being "What is animal magnetism?" This question was well treated, the arguments adduced being lucid and highly satisfactory. Dealing with "The birth and progress of the planet, earth," the latest ideas of evolution on the subject were advanced, and the audience was much pleased with the general information imparted. Replying to a verse in Scripture, commencing "Man giveth up the ghost," and concluding with the query, "Where is he?" it was asserted that the question was one the Church dare not touch, and biblical absurdities on the point were referred to. Spiritualism alone could answer the question, seeing it demonstrates the fact of immortality—discloses the bridge between "the two worlds," and the possibility of a true spirit communion. At the close a remark was heard "When we can get such addresses from 'free' mediums, there will be some room to talk about ceasing to pay for the services of speakers."

SALFORD.—We had Mr. Clark, of Morecambe, an earnest worker in the cause. In the afternoon three subjects were sent up and ably dealt with. At night the subject was "God and Nature, their relationship one to the other." Mr. Clark explained in a very able manner that spirit and matter were the life-giving principle of everything that existed in the universe, and that existed throughout all ages, thereby proving spirit and matter to be inseparable.—*T. Toft.*

SLAITHWAITE.—Owing to Miss Caswell not turning up, Mr. John Sutcliffe kindly officiated in the afternoon. For the lesson he read the leading article in *The Two Worlds*, and for the address, a lecture by Mrs. Tappan, entitled "Bread." In the evening Mr. Westerby, of Huddersfield, kindly came forward and gave a nice address on "In my Father's house are many mansions." He also gave a number of clairvoyant descriptions, most of which were recognized. Seeing this was the first time Mr. Westerby occupied a public platform, he did remarkably well; what seemed to be a disappointment turned out well.—*Cor.*

SOUTH SHIELDS, Cambridge Street.—Jan. 11th, Mr. J. Wilkinson presided, and addressed the meeting. After which Mrs. Walker gave fifteen clairvoyant descriptions, all recognized. Sunday, at eleven, Mr. Wilkinson presided. Mr. Murray spoke on *mediumship* very ably. Mediumship, he said, is not gained in a moment, but entirely depends on organism and purity. He implored all to throw off everything that would retard their progress. Well appreciated, he gave descriptions of spirit friends, six recognized. Evening, at six, Mr. R. Grice presided. Mr. Murray spoke on "Our Homes Over There" in an eloquent manner. He said our homes over there were just what we made them. If we wished to have a beautiful home we would have to be all that is noble and god-like, and we would thus be building our homes of purity and happiness. Mr. Davidson sang a beautiful solo, and addressed the meeting in a spirited manner. Mr. Murray gave ten descriptions of spirit friends, eight recognized. It was one of the most successful meetings we have had, and received a spiritual blessing.

STONEHOUSE. Sailors' Welcome.—The meeting, at 3-0 p.m., on January 8th, was well attended. Mr. W. Gregory sang a solo, "Hark, my Soul," and the controls of Miss L. A. Bond delivered an address on "Spiritual Gifts." Referring to the deeds which have been performed by men in past ages, they proceeded to show that these were not what they were said to be—miracles, but the unfoldment of the powers which men possess; and urged all to press forward and unfold their gifts, that the weak and suffering may be benefited thereby. January 15th, our meeting was a successful one. Mr. W. Gregory's solo, "Where are the Reapers?" was heartily appreciated. The lesson was selected from "Spirit-Teachings," by "M. A. Oxon," and dealt with man's duty to God, his neighbour, and himself. The controls of Miss Bond discoursed on "What must we do to be saved?" dealing with the varied ideas concerning salvation, and especially that so commonly taught in this country, the fallacy of which they pointed out; they showed that many evils existed from which men may well desire to be saved, but it was of no use looking to others to save them, they must be up and doing, fighting against all temptation and sin, and so save themselves from that state of misery into which they must otherwise pass.

SUNDERLAND.—January 11th. A grand night with Mrs. Peters, of the Felling, whose delineations and tests are wonderful; the audience was highly satisfied, and some are wishing that she may soon come again. The number recognized was 24. Sunday, January 15th, we had Mr. Weightman, from Newcastle; his delineations were as good as ever, 18 were recognized at the time. We had a thorough atheist among us, but he said he was satisfied at last with the proof he received and would investigate for himself. We had a splendid audience.—*G. W.*

TYLDESLEY.—We received a visit from our friend Mr. P. Bradshaw of Warrington. In the afternoon a discourse on "Does the so-called Christianity supply the wants of the present age?" which was dealt with in an able manner. In the evening he spoke on "Faith and Facts." Both meetings were closed with successful clairvoyance.—*G. A. Woolley.*

WARDLEY.—Physical phenomena, Jan. 14th. Having had a sitting with Mr. Campbell, of Houghton-le-Spring, under test conditions, the medium was thoroughly searched by an orthodox friend and the first undersigned. Our meeting consisted of sixteen sitters, including medium, who sat with joined hands in the circle. The following results were realised: The floating and beating of tamborines and tinkling of bells, the sitters being patted with the same, and also a materialized hand being felt, the table with the instruments being two yards from the medium, two orthodox friends testifying to the genuineness of the phenomena. We testify to the correctness of the above: John Sanderson, John Thirlway, Joseph Watson, Robert Atkinson, Henry Thompson, Baker Sharp. We are doing good work in this village of Wardley.

WIBSEY.—Our platform was occupied by Mr. Lewis and Miss Capstick instead of Miss Wilson, who could not be here, owing to a misunderstanding. Mr. Lewis spoke on "Spiritualism and Spiritualists." Miss Capstick gave fourteen clairvoyant descriptions; nine recognized. In the evening Mr. Lewis spoke on "The Science of Mind." After dwelling on the above subject at some length he gave way to Miss Capstick, who gave nine clairvoyant descriptions; six recognized. She also gave descriptions of seven spirit guides.—*Geo. Saville.*

WEST VALE.—Mr. Armitage occupied our platform. Fairly good audiences. Subjects were sent up from the audience, afternoon and evening, which the controls answered in a very good way, and were listened to with marked attention. We think we are making headway in this locality by the number that come from time to time to listen to our speakers. We have opened our Lyceum, and have about 20 scholars to begin with. We hope all who are interested will help us.

LATE REPORTS.—Marylebone: Healing by Mr. Hawkins; Mr. Goddard, clairvoyant. Colne, Mrs. Best, speaker. Belper, Mrs. Gregg; good meeting. Dewsbury, Miss Musgrave; full houses. Otley Road, Mr. Hopwood; large audiences. South Shields, Lee Street, Mrs. Yeeles; good tests. Secretaries will oblige by sending off on Monday, so as to reach this office on Tuesday morning.

THE CHILDREN'S PROGRESSIVE LYCEUM.

HALIFAX.—The senior scholars have undertaken to work the Lyceum separate from the society, and will hold an entertainment on Saturday, 28th January, 1888. Tickets for admission will be: adults, 4d.; children, 2d. It is hoped there will be a large attendance.—*E. W.*

MILES PLATTING.—This morning we had a good attendance, the weather being favourable. Went through usual programme, making very fair progress with marching and calisthenics.—*W. Crutchley.*

OPENSHAW.—Morning, conductor, Mr. Stewart, hymn, invocation, Mr. J. Dugdale; musical reading, silver and chain recitations; golden readings and recitations were then given by Miss B. Packer, Mr. Stewart, and the Misses A. H. Cox, and followed by marching and calisthenics. Afternoon, conductor, Mr. Stewart, hymn, invocation, Mr. Frost; anniversary marching song, golden chain recitation, readings, followed by marching and calisthenics, groups. Liberty group, led by Mr. Davies, on geology; Mr. Packer, physic; Mr. Parker, physiology; Mr. T. Stewart, astronomy; Miss Chesterton, botany; Misses Morris, Mather, and Wild, physiology. Attendance, morning, 30; afternoon, 64.

SOUTH SHIELDS.—Opening hymn. The conductor gave an earnest invocation hymn. S. C. Recitation, then Nature's Revelation Hymn, followed by recitations from Master F. V. Pinkney, "Little acts of Kindness," Miss Wilkinson, "Never put off;" Master Connor, "My Mother;" Master Lowrie, "The burial of Sir John Moore;" Miss Thompson, "New Year;" Master L. V. Pinkney, "Help others;" Miss Whitehead, "Speak gently," Miss Whitehead, "Do good;" and Miss Thompson; closing hymn and invocation by the worthy conductor, Mr. J. James. Miss Hall presided at the harmonium.

SUNDERLAND.—Present, 17 children and four officers. Opened with hymn and invocation. Programme: Silver and golden chain recitation; reading, Master John Warren; song, Miss C. Warren; recitations, Masters T. Dinsdale and J. A. Hall; marching and calisthenics; closed with hymn and prayer.—*A. Dinsdale.*

WEST PELTON.—Our Lyceum is closed for a few weeks, owing to the hall being too cold for the children. We have no means of heating.

A Newcastle correspondent writes: "I heartily endorse the letter of 'Believer' in his expression of a felt want of access to *proof* of spiritual phenomena. Although through the kindness of our excellent president (Mr. George Wilson), I have no personal complaint to make, being at an early stage of my inquiry admitted a member of his home circle, all are not thus privileged; and provision should be made to satisfy this need. I have felt this want frequently during our summer campaign out of doors, as well as observed it in our hall after the platform addresses; many have listened to the words, heard the facts spoken about, and there, in too many cases, it has ended. They would have willingly 'reached hither the hand,' but no 'form' was presented for their touch, and so they thought it was all nonsense, and we 'did no more than others.' There is a leakage in our movement here that requires prompt attention. If methodism with its class-room is stationary, how can it be expected that spiritualism without its séance room can resist the tide of materialism and corruption that prevails everywhere? The séance room (more than any class-room I ever attended) is the place where faith in immortality is obtained if anywhere on this earth. I know committees don't always see this, and some spiritualists even say to introduce strangers to a circle is a 'fatal mistake,' as they spoil the conditions (true, no doubt, often); but I think, sometimes, conditions had better be a little deprecated if thereby a soul can be saved. I think we are unwise in being so exacting and conservative in the preservation of our home enjoyments, so that rather than admit a 'stranger who might prove an angel unawares,' we quietly let them remain in 'perdition.' I am glad this subject has come into the *T. W.*, as I trust it will be ventilated and the remedy brought into use, as I am sure there must be a 'more excellent way' within reach than that of allowing a 'believer' for five years to remain unable to give 'full proof of his ministry.'"

PASSING EVENTS.

The son of Mr. Dowsing, the well-known medium, of Framlingham, appears to have inherited somewhat of his father's sensitiveness. He is residing in Cornwall, and at an entertainment given in Truro, in aid of the widow and orphans of a Mr. Roberts, who was killed a few days before, Mr. F. T. Dowsing gave an exhibition of thought-reading, of which a local paper says: "A break was made in the programme for a thought-reading séance by Mr. Felix T. Dowsing; it was most successful. A committee, of which the Mayor was chairman, was appointed by the audience to see that there was no collusion between Mr. Dowsing and the 'medium.' Mr. Dowsing first asked a gentleman from the audience to think of some one in the hall, write his or her name upon a piece of paper, and enclose it in an envelope. He then, blindfolded, took the person's hand and at once proceeded to the person whose name was afterwards read by the Mayor. A pin was hidden in the hat of a lady, and was in the course of a short time found by Mr. Dowsing, who was out of the room when the hiding took place. A number of articles were collected and concealed, which Mr. Dowsing found almost immediately, and distributed to the proper owners. The reading of the number of a gentleman's watch was, perhaps, one of the most successful experiments. The number was written on paper, and placed in a sealed envelope, and almost instantly the thought reader gave the number. The séance closed with a murder scene. While Mr. Dowsing was out of the room, four persons formed a tableau and then dispersed among the audience. On entering the hall, Mr. Dowsing, having hold of a person's hand, with unusual alacrity fetched all the four individuals upon the stage, and placed them each in their proper position so as to re-form the tableau. This was loudly applauded and was very successful. The principal feature of the séance was this, that Mr. Dowsing was in no way led or guided by the mediums, whom he dragged after him, in almost every case, in his hurry to interpret their thoughts." £18 was cleared for the poor widow and family.

Manchester Society of Spiritualists. A happy evening with Mr. and Mrs. Hill and family will be held in the Co-operative Hall, Downing Street, on Monday, February 6th, 1888. Tea on the table at six o'clock prompt. Several local mediums are expected to be present, and will take part in the evening's proceedings. Tickets one shilling each, children under twelve years half-price, may be had from any of the committee. Tickets are strictly limited, therefore an early application for the same will save disappointment.

BENEFIT FOR MRS. SPRING.—On Thursday evening, January 26th, Mr. Burns will give a phrenological séance at Mr. Warren's, 245, Kentish Town Road, at 8 o'clock, delineations 1s. each. This will be a favourable opportunity of getting delineations, and of rendering Mrs. Spring well-deserved support in her work. Perhaps a similar meeting could be got up in another part of London.

WEST PELTON.—Services in the Co-operative Hall, on Sunday, Jan. 22nd, at 2 and 5-30 p.m. Mr. J. Campbell, of Houghton-le-Spring, will occupy the platform.

Mrs. E. H. Britten will occupy the platform, Milton Rooms, Bradford, on Sunday, January 22nd.—Afternoon, subject: "The living word, or the Bible of humanity." Evening, six subjects, to be chosen by the audience, on religion, reform, or spiritualism.—*E. Kemp, Sec.*

Mr. S. Cowling, of 48, Spencer Street, Keighley, is now the secretary of the Spiritual Brotherhood Lyceum, East Parade, to whom all communications should be sent in future.

South London Spiritualists' Society, Winchester Hall, Peckham. First anniversary services will be held on Sunday, January 22nd. Special addresses will be delivered at the morning service by the president, Mr. J. Humphries; evening service by Miss Young. All friends heartily welcomed.

A correspondent writes to the *South Wales Daily News*: I have just been informed by the Rev. W. J. Davies, Calvinistic Methodist minister, of Lower House, near Trevecca, who was in a state of great excitement, that he and his family have been considerably troubled nightly during the present week by phenomena startling and inexplicable, which have taken place at his residence. Each night before the family retire to rest the chairs in the house and other movable objects are observed to suddenly leave their usual places, and hop in all directions. The coal, which is kept in a bucket close to the fire, is thrown all over the place, and the voice of human beings is heard at intervals upstairs. But when search is made nothing can be found to account for the singular and unnatural circumstance. The theory given by Mr. Davies is that the visitor must be a spirit, as no human being could possibly effect an escape through the doors, which are all locked, when search is made. So alarmed have the family become, as well as the residents in the immediate vicinity of Mr. Davies's residence, that two police-constables were told off to remain at the house one night, but without any desirable result.—*Manchester Evening News*, January 13th, 1888.

ANSWERS TO CORRESPONDENCE.

W. W. C. writes to say that, at the Christmas Tea Party a person, a non-member, took upon himself the duty of treasurer, in the absence of the proper official, and collected the *whole* receipts, about £8 10s. 0d., and has absconded. He asks what he is liable to? Is it wise to prosecute, if he can be found? We are unable to say what penalty he is liable to—if caught and prosecuted,—"great are the uncertainties of the law." How does it happen that the committee allowed such a man to gather up the funds? We should be disposed to advise our friends to put up with the loss and let it be a warning for the future, to know to whom they entrust their business.

SERVICES FOR SUNDAY, JANUARY 22, 1888.

Ashington Colliery.—At 5 p.m.
Bacup.—Meeting Room, at 2-30 and 6-30 : Miss Hollows.
Barrow-in-Furness.—82, Cavendish St., at 6-30 : Local. J. Kellett, sec.
Batley Carr.—Town St., Lyceum, at 10 and 2 ; 6-30 : Mr. Armitage.
Batley.—Wellington St., at 2-30 and 6.
Beeston.—Temperance Hall, at 2-30 and 6 : Miss Hartley.
Belper.—Jubilee Hall, 10 and 2, Lyceum ; at 6-30.
Bingley.—Intelligence Hall, at 2-30 and 6.
Birmingham.—Oozells Street Schools, at 11 and 6-30.
 Ladies' College, Ashted Rd.—A Healing Séance every Friday from 7 p.m.
Bishop Auckland.—Temperance Hall, Gurney Villa, 6-15 : Mr. Hills.
Blackburn.—Exchange Hall, at 9-30, Lyceum ; at 2-30 and 6-30.
Bradford.—Spiritualist Church, Walton St., Hall Lane, Wakefield Rd., at 2-30 and 6 : Miss Harrison.
 Spiritual Rooms, Otley Rd., at 2-30 and 6 : Mr. Parker.
 Little Horton Lane, 1, Spicer St., at 2-30 and 6.
 Milton Rooms, Westgate, at 2-30 and 6 : Mrs. Britten.
 Upper Addison St., Hall Lane, Lyceum, at 9-45 ; 2-30 and 6-30 : Mrs. Craven.
 Bowling.—Spiritual Tabernacle, Harker St., at 2-30 and 6 : Miss Capstick.
Burnley.—Tanner St., Lyceum, 9-30 ; 2-30 and 6-30.
Burslem.—15, Stanley St., Middleport, at 6-30.
Byker Bank.—Mr. Hedley's School, Elizabeth St., at 6-30.
Cardiff.—12, Mandeville St., Canton, at 7, Developing ; Tuesday, 7-30.
Chester.—Spiritualists' Hall, Castle St., at 6-30 : Local Mediums.
Colne.—Free Trade Hall, at 2-30 and 6-30.
Cowms.—Lepton Board School, at 2-30 and 6 : Mr. Hepworth.
Darwen.—Church Bank St., 11, Circle ; 2-30 & 6-30 : Mr. Swindlehurst.
Dewsbury.—Vulcan Rd., at 2-30 and 6 : Mr. Hopwood.
Exeter.—The Mint, at 10-45 and 6-45 : Mr. F. Parr.
Facit.—At 2-30 and 6 : Mr. Plant.
Felling.—Park Rd., at 6-30 : Mr. W. Walker, of North Shields.
Foleshill.—Edgwick, at 10-30, Lyceum ; at 6-30 : Local Mediums.
Glasgow.—15, Kirk St., Gorbals, at 11-30 and 6-30.
Gravesend.—36, Queen St., at 6 : Mrs. Graham.
Halifax.—1, Winding Rd., at 2-30 and 6-30 : Mrs. Gregg, and on Monday, at 7-30.
Hanley.—Mrs. Dutton's, 41, Mollart St., at 6-30. Wednesday, at 7-30.
Heckmondwike.—Church St., at 2-30 and 6 : Mrs. Slater and Friend.
Helton.—Co-operative Hall, Caroline St., at 2 and 6 : Local.
Heywood.—Argyle Buildings, at 2-30 and 6-15 : Miss Schofield.
Huddersfield.—3, Brook St., at 2-30 and 6-30 : Mr. Johnson.
 Kaye's Buildings, Corporation St., at 2-30 and 6 : Mrs. Riley.
Idle.—2, Back Lane, Lyceum at 2-30 and 6 : Miss Pickles.
Keighley.—Lyceum, East Parade, at 2-30 and 6.
 Co-operative Assembly Room, Brunswick St., at 2-30 and 6 : Mr. and Mrs. Carr.
 Albion Hall, at 2-30 Discussion ; at 6 : Councillor Craven.
Lancaster.—Athenæum, St. Leonard's Gate, 2-30 and 6-30.
Leeds.—Psychological Hall, Grove House Lane, back of Brunswick Ter., at 2-30 and 6-30 : Miss Wilson.
 Spiritual Institute, 23, Cookridge St., at 2-30 and 6-30 : Local.
Leicester.—Silver St., at 11 and 6-30. At 3, Healing ; Thursday, at 8.
Liverpool.—Daulby Hall, Daulby St., London Rd., at 11 and 6-30 : Mrs. Wallis. At 3, Discussion.
London.—*Bermondsey.*—Mr. Haggard's, 82, Alscot Rd., at 7 : Mr. Robson, Trance and Clairvoyance.
Camden Town.—143, Kentish Town Rd., Tuesday, at 8 : Mr. Towns.
Holborn.—Mr. Coffin's, 13, Kingsgate St. Wednesday, at 8.
Islington.—Wellington Hall, Upper St., at 6-30 : Mr. Hoperoft.
 Tuesday, 7-30, Members. 19, Prebend St., Essex Rd.
Kentish Town Road.—Mr. Warren's, No. 245, at 7, Séance.
 Thursday, at 8, Mr. Burns, for Mrs. Spring's Benefit.
Marylebone Association.—24, Harcourt St., 11 : Mr. Hawkins, Healing ; at 7, Open Meeting. Thursday (25th), Mr. Hoperoft, at 8. Saturday (21st), at 8, Mrs. Hawkins, Séance.
 Four minutes walk from Edgware Road Station, Metropolitan Railway.
New North Road.—74, Nicholas St., Tuesdays and Saturdays, at 8, Mrs. Cannon, Clairvoyance, personal messages.
Notting Hill.—33, Kensington Park Rd., at 7. Monday, at 8 : Mrs. Wilkins, Trance, Test, Clairvoyance. Tuesday, at 8 : Physical Séance. Thursday, at 8 : Development.
Peckham.—Winchester Hall, 33, High St., 11 : Mr. J. Humphries ; at 7 : Miss Young ; Lyceum, at 2-30.
 99, Hill St., Peckham : Wednesday, at 8, Séance, Mr. Webster ; Thursday, at 8, Members Meeting ; Friday, at 8, Members Developing Circle ; Saturday, at 8-15, Séance, Mrs. Wilkins.
Penge, S.E.—Goddard's, 93, Maple Rd., at 7.
Poplar, E.—9, Kerby St., at 7-30.
Regent Hotel.—31, Marylebone Rd., at 7.
Stepney.—Mrs. Ayers', 45, Jubilee St., Commercial Rd., at 7. Tuesday, at 8. Mediums and Spiritualists specially invited.
Walworth.—102, Camberwell Rd., at 7, Meeting : Thursday, at 8.
Lowestoft.—Daybreak Villa, Prince's St., Beccles Rd., at 2-30 and 6-30.
Macclesfield.—Free Church, Paradise St., at 2-30 and 6-30.
 62, Fence St., at 2-30 and 6-30.
Manchester.—Co-operative Assembly Rooms, Downing St., London Rd., at 10-30 and 6-30 : Mr. Tetlow.
Mezborough.—At 2-30 and 6.
Middlesbrough.—Cleveland Hall, Newport Rd., at 10-30 and 6-30 : Mr. Ashman.
 Temperance Hall, Baxter St., at 10-30 and 6-30.
Miles Platting.—William St., Varley St., at 2-30 and 6-30 : Mrs. Doxey.
Morley.—Mission Room, Church St., at 6.
Nelson.—Victoria Hall, at 2-30 and 6-30 : Mr. E. Bush.
Newcastle-on-Tyne.—20, Nelson St., at 2-30, Lyceum ; at 11 and 6-45 : Mr. Wyldes.
North Shields.—6, Camden St., Lyceum, at 2-30 ; at 11 and 6-15 : Mr. T. H. Hunt.

Northampton.—Oddfellows' Hall, Newland, at 2-30 and 6-30 : Mr. J. C. Macdonald.
Nottingham.—Morley House, Shakespeare St., at 10-45 and 6-30.
Oldham.—Spiritual Temple, Joseph St., Union St., at 2-30 and 6 : Mrs. Butterfield.
Openshaw.—Mechanics' Institute, Pottery Lane, Lyceum at 2 ; at 10-30 and 6 : Mr. G. Wright, Trance and Clairvoyant.
Oswaldtwistle.—3, Heys, Stone Bridge Lane, at 2-30 and 6-30 : Mr. Pemberton.
Parkgate.—Bear Tree Rd. (near bottom), at 10-30, Lyceum ; and 6-30.
Pendleton.—Co-operative Hall, at 2-30 and 6-30 : Mr. T. Postlethwaite.
Plymouth.—Notte St., 6-30 : Mr. Leeder, Clairvoyant.
 Spiritual Temple, Union Place, Stonehouse, at 11.
 Sailors' Welcome, Union Place, Stonehouse, at 3 : Miss Bond.
Portsmouth.—Assembly Rooms, Clarendon St., Lake Rd., Landport, 6-30.
Rawtenstall.—At 10-30, members ; at 2-30 and 6 : Mr. Newell.
Rochdale.—Regent Hall, at 2-30 and 6 : Mr. Plant. Thursday, at 7-45.
 Michael St., at 2-30 and 6. Tuesday, at 7-45, Circle.
 23, Blackwater St., 2-30 and 6 : Mr. Schutt. Wednesday, at 7-30.
Salford.—48, Albion St., Windsor Bridge, 2-30 and 6-30 : Mr. Mayoh. Wednesday, at 7-45, Mr. Pearson.
Salts.—Mr. Williscroft's, 24, Fore St., at 6-30.
Sheffield.—Cocoa House, 175, Pond St., at 6-30.
 Central Board School, Orchard Lane, at 2-30 and 6-30.
Slaithwaite.—Laith Lane, at 2-30 and 6.
South Shields.—19, Cambridge St., Lyceum, 2-30 ; at 11 and 6-30 : Mr. E. W. Wallis.
 Progressive Society, 4, Lee St., Lyceum, 2-30 ; at 11 & 6 : Mr. Scott.
Sowerby Bridge.—Lyceum, Hollins Lane, at 2-30 and 6-30 : Mrs. Green.
Sunderland.—Back Williamson Ter., at 2-15, Lyceum ; at 11 and 6-30. Wednesday, at 7-30, Clairvoyance.
 Monkwearmouth, 3, Ravensworth Ter., at 6.
Tunstall.—13, Rathbone St., at 6-30.
Tyldesley.—206, Elliot St., at 2-30 and 6 : Mr. P. Gregory.
Walsall.—Exchange Rooms, High St., at 6-30.
Westhoughton.—Spiritual Hall, Wingates, at 2-30 and 6-30 : Mr. J. Pilkington. Thursday, at 7-30.
West Pelton.—Co-operative Hall, at 10-30, Lyceum ; at 2 and 5-30 : Mr. J. Campbell.
West Vale.—Mechanics' Institute, at 2-30 and 6 : Mr. Walsh.
Wibsey.—Hardy St., at 2-30 and 6 : Miss Harris.
Widbeck.—Lecture Room, Public Hall, at 6-45 : Local.

PROSPECTIVE ARRANGEMENTS.

YORKSHIRE DISTRICT SPIRITUALISTS' COMMITTEE.

PLAN OF SPEAKERS FOR FEBRUARY, 1888.

Corresponding Secretary, Mr. J. WHITEHEAD, 21, Airedale Sq., Bradford.
 BATLEY CARR : Town St., 6 p.m.—5, Mr. Parker ; 12, Miss Wilson ; 19, Mr. Armitage ; 26, Mrs. Ingham ; March 1, J. C. Macdonald.—Mr. J. Armitage, Sec., Stonefield House, Hanging Heaton, Dewsbury.
 BEESTON : Temperance Hall, 2-30 and 6—5, Mr. Holdsworth ; 12, Mrs. Connell ; 19, Miss Hartley ; 26, Miss Cowling.—Mr. Jas. Robinson, Sec., Woods Terrace, Beeston, Leeds.
 BOWLING : Spiritual Tabernacle, Harker St., 2-30 and 6—5, Mrs. Jarvis ; 12, Mrs. Hargreaves and Mr. Thresh ; 19, Miss Harris ; 23, Mr. J. C. Macdonald ; 26, Miss Tetley.—Mr. H. Smith, Sec., 1, Barkerend Fold, Barkerend Rd., Bradford.
 HALIFAX : Spiritualist Institution, 1, Winding Road, 2-30 and 6, and Monday evenings 7-30—5, Miss Wilson ; 12, Mr. Armitage ; 19, Mr. Hepworth ; 26, Mr. Bush ; 27, Mr. J. C. Macdonald.—Mr. S. Jagger, Claremount, Halifax.
 HECKMONDWIKE : Church St., 2-30 and 6—5, Mrs. Beanland ; 12, Mr. Crowther ; 19 and 20, Mr. Wallis ; 26, Messrs. Moulson and Riley ; 28, Mr. J. C. Macdonald.—Mr. C. H. Clough, Sec., Butts Row, Gomersal, near Leeds.
 KEIGHLEY : Co-operative Assembly Rooms, Brunswick St., 2-30 and 6—5, Mrs. Crossly ; 12, Mrs. Craven ; 19, Miss Patefield ; 26, Mr. Armitage.—Mr. J. Wilkinson, Sec., 17, Campbell St., Keighley.
 LEEDS : Psychological Hall, Grove House Lane, Brunswick Terrace, 2-30 and 6-30—5, Mr. Armitage ; 12, Open ; 19, Mr. C. A. Holmes ; 26, Mr. J. C. Macdonald.—Mr. H. Midgley, Sec., 22, Stanley View, Armley.
 LEEDS : Spiritual Institute, 23, Cookridge St., 2-30 and 6-30—5, Miss Cowling ; 12, Miss Pickles ; 19, Mr. Parker ; 20, Mr. J. C. Macdonald ; 26, Mr. J. Smith.—Mr. J. W. Turton, Sec., 23, Glasshouse St.
 LITTLE HORTON LANE : Spiritual Temple, 1, Spicer St., 10-30 and 6—5, Mrs. Dickenson ; 12, Miss Hartley ; 19, Miss Walton ; 21, Mr. J. C. Macdonald ; 26, Miss Wilson.—Mr. J. Parker, Sec., 681, Little Horton Lane.
 MORLEY : Spiritual Mission Room, Church St., 2-30 and 6—5, Mr. C. A. Holmes ; 12, Mr. Peel ; 19, Mr. J. C. Macdonald ; 26, Open ; March 4, Tea and Entertainment.—Mr. H. Bradbury, Sec., 13, Scotchman Lane, Bruntcliffe, near Leeds.
 OTLEY ROAD : Spiritual Meeting Rooms, Otley Rd., Bradford, 2-30 and 6—5, Misses Patefield and Parker ; 12, Mrs. Ingham ; 19, Mr. J. Smith ; 22, Mr. J. C. Macdonald ; 26, Mr. Peel ; 29, Mr. J. C. Macdonald.
 WEST VALE (near Halifax) : Mechanics' Institute, 2-30 and 6—5, Mr. A. D. Wilson ; 12, Mr. J. C. Macdonald ; 19, Miss Wilson ; 26, Mrs. Craven.—Mr. T. Berry, Sec., Greetland, Halifax.
 WIBSEY : Hardy St., 2-30 and 6—5, Mrs. Ingham ; 12, Miss Harrison ; 19, Mrs. Riley ; 26, Miss Walton.—Mr. George Saville, Sec., 17, Smidles's Lane, Manchester Rd., Bradford.

Meetings of the Yorkshire District Committee will be held at Scott's Dining Rooms, East Parade, Leeds Rd., Bradford.

BRADFORD : Spiritualist Church, Walton St., Hall Lane, at 2-30 and 6—5 and 6, Mrs. Riley and Mr. Moulson ; 12, Mr. Holmes ; 19, Mrs. Wade ; 26, Mrs. Yarwood.—T. J. Poppleston, 20, Bengal Street Ripley Street.

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