

# THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

No. 18.—VOL. I.

FRIDAY, MARCH 16, 1888.

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## SERVICES FOR SUNDAY, MARCH 18, 1888.

*Ashington Colliery.*—At 5 p.m.  
*Bacup.*—Meeting Room, at 2-30 and 6-30 : Mr. G. Wright.  
*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. Bradbury.  
*Batley.*—Wellington St., at 2-30 and 6.  
*Beeston.*—Temperance Hall, at 2-30 and 6 : Miss Hartley.  
*Belper.*—Jubilee Hall, at 10 and 2, Lyceum ; at 10-30 and 6-30.  
*Bingley.*—Intelligence Hall, at 10-30 and 6-30 : Mr. Hepworth.  
*Birmingham.*—Oozells Street Schools, at 11 and 6-30.  
 Ladies' College, Ashted Rd.—Healing Séance every Friday at 7 p.m.  
*Bishop Auckland.*—Temperance Hall, Gurney Villa, at 6 : Mr. McKellar.  
*Blackburn.*—Exchange Hall, 9-30, Lyceum ; 2-30 and 6-30.  
*Bradford.*—Spiritualist Church, Walton St., Hall Lane, Wakefield Rd., at 2-30 and 6 : Mr. and Mrs. Carr.  
 Spiritual Rooms, Otley Rd., at 2-30 and 6 : Miss Wilson.  
 Little Horton Lane, 1, Spicer St., at 2-30 and 6 : Miss Harrison.  
 Milton Rooms, Westgate, at 2-30 and 6 : Mr. Tetlow.  
 Upper Addison St., Hall Lane, Lyceum, at 9-45 ; 2-30 and 6-30 : Mrs. Smith.  
 Ripley St., Manchester Rd., at 2-30 and 6.  
 Birk St., Leeds Rd., at 2-30 and 6 : Mr. J. Lee.  
 Bowling.—Spiritual Tabernacle, Harker St., 2-30, 6 : Mr. Parker.  
*Burnley.*—Tanner St., Lyceum, 9-30 ; 2-30 and 6-30 : Mrs. Green.  
*Burslem.*—15, Stanley St., Middleport, at 6-30.  
*Byker Bank.*—Mr. Hedley's School, Elizabeth St., at 6-30.  
*Cardiff.*—12, Mandeville St., Canton, at 7, Developing ; Tuesday, 7-30.  
*Chesterton.*—Spiritualists' Hall, Castle St., at 6-30 : Local Mediums.  
*Colne.*—Free Trade Hall, 2-30 and 6-30 : Messrs. Veitch and Hopcroft.  
*Cowms.*—Lepton Board School, at 2-30 and 6 : Miss Cowling.  
*Darwen.*—Church Bank St., 11, Circle ; 2-30 and 6-30.  
*Dewsbury.*—Vulcan Rd., at 2-30 and 6 : Mr. Armitage.  
*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. Westgarth.  
*Foleshill.*—Edgwick, at 10-30, Lyceum ; at 6-30 : Local Mediums.  
*Glasgow.*—15, Kirk St., Gorbals, at 11-30 and 6-30 : Mr. Walrond.  
*Gravesend.*—36, Queen St., at 6 : Mrs. Graham.  
*Halifax.*—1, Winding Rd., 2-30 and 6-30 : Mrs. Yeeles ; Monday, 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. Yarwood.  
*Helton.*—Miners' Old Hall, Lyceum at 2 ; at 6.  
*Heywood.*—Argyle Buildings, at 2-30 and 6-15 : Miss Gartside.  
*Huddersfield.*—3, Brook St., at 2-30 and 6-30 : Mrs. Groom.  
 Kaye's Buildings, Corporation St., at 2-30 and 6.  
*Idle.*—2, Back Lane, Lyceum, at 2-30 and 6 : Miss Hartley.  
*Keighley.*—Lyceum, East Parade, at 2-30 and 6.  
 Co-operative Assembly Room, Brunswick St., 2-30, 6 : Miss Harris.  
 Albion Hall, at 6 : Messrs. J. Blackburn and Spedding.  
*Lancaster.*—Athenæum, St. Leonard's Gate, at 10-30, Discussion ; 2-30 and 6-30 : Mr. Swindlehurst.  
*Leeds.*—Psychological Hall, Grove House Lane, back of Brunswick Ter., at 2-30 and 6-30 : Mrs. Wallis.  
 Institute, 23, Cookridge St., at 2-30 and 6-30 : Mrs. Ingham.  
*Leicester.*—Silver St., 11, 6-30 : A Lady ; 3, Healing ; Thursday, 8.  
*Leigh.*—Spiritual Hall, Newton St., at 2-30 and 6.  
*Liverpool.*—Daulby Hall, Daulby St., London Rd., at 11 and 6-30 : Mr. E. W. Wallis ; at 3, Discussion.  
*London.*—Bermondsey.—Mr. Haggard's, 82, Alscot Rd., at 7 : Mr. Paine, Clairvoyant.  
*Camden Town.*—143, Kentish Town Rd., Tuesday, at 8 : Mr. Towns.  
*Dalston.*—21, Brougham Rd., Tuesday, 8 : Mr. Paine, Clairvoyance.  
*Holborn.*—Mr. Coffin's, 13, Kingsgate St. Wednesday, at 8.  
*Islington.*—Wellington Hall, Upper St., at 6-30 : Mrs. Wilkinson, Psychometry. Tuesday, 7-30, Members.  
*Kentish Town Road.*—Mr. Warren's, No. 245, at 7, Séance.  
*Marylebone Association.*—24, Harcourt St., at 11, Mr. Hawkins, Healing, Mr. Goddard, Clairvoyant ; at 7, Mr. McKenzie, "The Utility of Spiritualism." Saturday, Mrs. Hawkins ; 8, Séance. Four minutes from Edgware Rd. Station, Metropolitan Railway.  
*New North Road.*—74, Nicholas St., Tuesdays and Saturdays, at 8, Mrs. Cannon, Clairvoyance, personal messages.  
*North Kensington.*—The Cottage, 57, St. Mark's Rd., Thursday, 8 : Mrs. Wilkins, Trance and Clairvoyance.  
*Notting Hill.*—33, Kensington Park Rd., at 7. Monday, at 8 : Tuesday, at 8 : Physical Séance, Thursday, at 8 : Development.  
*Paddington.*—1, Lydford Rd., St. Peter's Park, Wednesday, at 8, Developing : Mr. R. Holmes, Medium.  
*Peckham.*—Winchester Hall, 33, High St., Mr. W. C. Stokes, Mediumship, 11 ; Lyceum, 2-30 ; 7 : Mr. J. MacDonnell, "Our Future Existence."  
 99, Hill St., Wednesday, at 8, Séance, Mrs. Wilkins ; Thursday, at 8, Members' Meeting ; Saturday, at 8, Healing Circle.  
*Regent Hotel.*—31, Marylebone Rd., at 7.  
*Shepherds Bush.*—3, Haydn Park Rd., at 11, Healing ; at 7, Séance. Tuesday, Development ; Thursday, Séance : Mr. Jos. Hagon.  
*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.  
*Manchester.*—Co-operative Hall, Downing St., at 10-30 and 6-30 : Mr. Johnson.  
*Mexborough.*—At 2-30 and 6.  
*Middlesbrough.*—Spiritual Hall (late Free Library), Newport Rd., at 10-30 and 6-30 : Mr. Schutt.  
 Sidney St., at 10-30 and 6-30.  
*Miles Platting.*—William St., Varley St., 2-30 and 6-30 : Mrs. Doxey.  
*Morley.*—Mission Room, Church St., at 6 : Mr. Peel.  
*Nelson.*—Victoria Hall, at 2-30 and 6-30 : Mr. C. A. Holmes.  
*Newcastle-on-Tyne.*—20, Nelson St., at 2-30, Lyceum ; at 11 and 6-45 : Mr. T. Dawson, "Faith and Facts of Spiritualism."

*North Shields.*—6, Camden St., Lyceum, at 2-30 ; at 11 and 6-15.  
*Northampton.*—Oddfellows' Hall, Newland, at 2-30 and 6-30.  
*Nottingham.*—Morley House, Shakespeare St., at 10-45 and 6-30 : Mr. Burns.  
*Oldham.*—Spiritual Temple, Joseph St., Union St., Lyceum 10 and 2 ; at 3 and 6-30 : Mrs. Butterfield.  
*Openshaw.*—Mechanics', Pottery Lane, Lyceum at 2 ; at 10-30 and 6 : Messrs. H. Boardman and C. Taberner.  
*Oswaldtwistle.*—3, Heys, Stone Bridge Lane, 2-30 and 6-30 : Mr. Walsh.  
*Parkgate.*—Bear Tree Rd. (near bottom), at 10-30, Lyceum ; and 6-30.  
*Pendleton.*—Co-operative Hall, at 2-30 and 6-30.  
*Plymouth.*—Notte St., at 6-30 : Mr. Leeder, Clairvoyant.  
 Spiritual Temple, Union Place, Stonehouse, at 11 and 6-30.  
*Portsmouth.*—Assembly Rooms, Clarendon St., Lake Rd., Landport, 6-30.  
*Rawtenstall.*—At 10-30, members ; at 2-30 and 6 : Mr. Postlethwaite.  
*Rochdale.*—Regent Hall, at 2-30 and 6. Thursday, at 7-45.  
 Michael St., at 2-30 and 6. Tuesday, at 7-45, Circle.  
 28, Blackwater St., at 2-30 and 6 : Local. Wednesday, 7-30.  
*Salford.*—48, Albion St., Windsor Bridge, at 2-30 and 6-30 : Miss Blake. Wednesday, at 7-45 : Mr. Pearson.  
*Saltash.*—Mr. Williscroft's, 24, Fore St., at 6-30.  
*Sheffield.*—Cocoa House, 175, Pond St., at 2-30 and 6-30.  
 Central Board School, Orchard Lane, at 2-30 and 6-30.  
*Skelmanthorpe.*—Board School, at 2-30 and 6 : Mrs. Craven.  
*Slaithwaite.*—Laith Lane, 2-30, 6 : Mrs. Beanland.  
*South Shields.*—19, Cambridge St., Lyceum, 2-30 ; at 11 and 6-30 : Mr. Lashbrook.  
 Progressive Society, 4, Lee St., Lyceum, 2-30 ; at 11 and 6.  
*Sowerby Bridge.*—Lyceum, Hollins Lane, at 6-30 : Mr. J. C. Macdonald.  
*Sunderland.*—Back Williamson Ter., at 2-15, Lyceum ; at 6-30 : Mr. Weightman. Wednesday, at 7-30.  
 Monkwearmouth, 3, Ravensworth Ter., at 2-30 and 6.  
*Tunstall.*—13, Rathbone St., at 6-30.  
*Tyldesley.*—Liberal Club, Elliot St., at 2-30 and 6.  
*Walsall.*—Exchange Rooms, High St., at 6-30.  
*Westhoughton.*—Wingates, at 2-30 and 6-30 : Miss Walker.  
*West Pelton.*—Co-operative Hall, at 10-30, Lyceum ; at 2 and 5-30 : Mr. J. G. Gray.  
*West Vale.*—Mechanics' Institute, at 2-30 and 6 : Mrs. Gregg.  
*Wibsey.*—Hardy St., at 2-30 and 6 : Mrs. Clough.  
*Wisbech.*—Lecture Room, Public Hall, at 6-45 : Local.

## PROSPECTIVE ARRANGEMENTS.

## PLAN OF SPEAKERS FOR APRIL, 1888.

**BRADFORD** :—Spiritual Lyceum, Addison Street : Lyceum, 9-45 a.m. ; services, 2-30 and 6-30, and Monday evenings at 8. 1, Mr. Peel ; 8, Miss Harris ; 15, Mr. Hopwood ; 22, Mrs. Smith ; 29, Miss Wilson. J. H. Smith, secretary, 227, Leeds Road.

**BATLEY CARR.**—A Tea and Sale of Work will be held on Easter Monday and Tuesday for the benefit of the proposed new building. Friends wishing to give us help in the work, either in goods or money, are requested to send the same to Mrs. Armitage, Stonefield House, Hangingheaton, or to the secretary, Mr. Martin Booth, Thornhill, near Dewsbury.

**BRADFORD.** Spiritual Lyceum, Addison Street.—On Tuesday, Mar. 20th, at 7-30, there will be a Pie Supper, afterwards music and dancing. Master of ceremony, Mr. B. Illingworth, assisted by Mr. Hoyle. Supper, 6d. each ; entertainment, 2d.—*J. H. Smith, Sec.*

**NOTTINGHAM.**—Sunday next, 18th, Mr. Jas. Burns will give as morning lecture "Anatomical Phrenology." Evening, written questions relating to Spiritualism will be answered. Phrenological séance, with examinations, on Saturday, 17th, at Mrs. Ashworth's, The Café, Hyson Green. Admission, 1s. each.—*J. W. B.*

**OLDHAM.** Spiritual Temple, Union Street.—There will be a Sale of Work on Good Friday, Mar. 30th, which will be opened at 4 o'clock, to be followed by a Tea Party and Concert. Tea on the tables at 4-30. Tickets 8d. each ; children under twelve, 4d. each. Proceeds towards the reduction of the debt. Visitors will be heartily welcome.

**PENDLETON.**—We hold our annual Tea, Concert, and Ball on Easter Monday, in the Town Hall, Pendleton, when we hope all who can make it convenient will rally and support us. See particulars and bills at the various societies.

**RAWTENSTALL.**—Monday, March 19th, Mr. E. W. Wallis will deliver a lecture in reply to Rev. T. Ashcroft, in the Co-operative Hall. Doors open at 7-30. Mr. Ashcroft or Rev. Jenkins are offered equal time if they will come forward.

**SOWERBY BRIDGE.** Spiritual Lyceum, Hollins Lane.—Entertainment and Spiritual Instruction Combined. On Saturday, March 17th, a Dramatic Sketch, in five scenes, by A. D. Wilson, entitled "The Condemned Reformer," will be performed in the above place. The piece will be illustrative of the Prosecution and Martyrdom Reformers had to endure in bygone times ; also, of the beauty and utility of Spirit Ministry. Admission by programme, 6d.

**WESTHOUGHTON.** Spiritual Hall.—We intend holding a social Tea Party on Friday, March 30th. Tea on the tables at 5 o'clock, to which we give all a cordial invitation to come. Tickets—Males 8d., females 6d., Children 4d.—*James Pilkington, Sec.*

**WEST PELTON** Spiritual Association, Co-operative Hall.—On March 18th, at 2 and 5-30 p.m., Mr. J. G. Gray, of Gateshead, will deliver discourses. We shall hold a public Tea and Entertainment on Saturday, March 31st.—*Thos. Weddle, 7, Grange Villa, West Pelton.*

A little girl writes from Newcastle ;—"I hope you will encourage the Lyceum. I like ours very much." [We were pleased to receive her letter, and think it will cheer the leaders to know that their labours are appreciated. We have deep sympathy with the Lyceum work, and are of opinion that it is second to none in importance. It gives us pleasure to chronicle the determination of friends in Glasgow and Leicester to join in the good work, and we trust success will reward their endeavours.]



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## THE ROSTRUM.

### THE GODS OF MEN.

*Abstract of Two Lectures delivered in Milton Rooms, Bradford, January, 1888, by J. C. MACDONALD.*

IN the afternoon, the guiding intelligences of the speaker discoursed upon the subject of "The Gods of Men *versus* the God in Man." It was said in the time at their disposal it would be utterly impossible to deal with such a comprehensive theme, so as to review the career of the God-idea embodied in the various religions of ancient times; they contented themselves by signalling out, therefore, the Egyptian, Indian, and Christian beliefs for notice. In language full of glowing eloquence, they alluded to the venerable Trinity of Egypt, hoary with the frosts of a mighty antiquity, long ere the Christian Trinity was fashioned in the Museum of Alexandria. The Trinity of Egypt embodied a cardinal truth, representing the Sun fructifying the receptive Earth, and clothing it with the lovely mantle of colours and forms which delights our sense of beauty, and builds up the realm of Nature. This Trinity—namely, "Osiris, Isis, and Horus," in the hands of a crafty priesthood became the means whereby the Egyptian mind was enslaved in the fetters of superstition. Its allegorical and symbolical meaning was lost sight of, excepting by those whose chief aim was to substitute error for *truth*. "Osiris, Isis, and Horus" are still worshipped to-day by this highly-intellectual nation of ours; the only difference being—Osiris becomes the father God; Isis, the Virgin Mary; and Horus, the Christ son. The superstitions of Egypt were paralleled in those of the dark middle ages; for priestcraft has ever invested God with man's own attributes;—human passions and human virtues have ever been prominent characteristics of the Divinity. As man developed, his ideal of a noble character far transcended that of his ancestors; and of necessity he was compelled to endow that God whom he worshipped with still more exalted attributes. The God-idea, therefore, in bygone days is only a true reflex of the intellectual, moral, and spiritual development of man. It is our privilege to live in an age which endeavours to discover God in Nature, in ourselves, and in the universe. Modern science, wedded to philosophic inquiry, is daily furnishing evidence that Matter may after all be only different modes of Force, and the day is rapidly approaching when the scientist will be compelled to admit that Force is an attribute of Spirit. True, the scientist of to-day is so enamoured of the realm of matter which he is investigating, that his vision is partially dimmed. The day will come when he will see more clearly, and discover that the dictum of a Tyndall and a Darwin were only the result of imperfect knowledge, and not all as authoritative as truth itself.

In the evening, to a crowded house, Mr. Macdonald lectured upon the old, old story, "The World's True Redeemer." Not content with following the stereotyped expressions of other thinkers, the guides struck out quite an original method of dealing with their subject. Their opening remarks would to many scarcely seem in harmony with their subject, but in very few sentences it became apparent that they were to deal with this noble theme in the only way in which it could be truly demonstrated.

Ignorance, it was claimed, was the only real enemy of mankind; Knowledge the only saviour. The guides referred to the prayer recently promulgated by the Archbishop of York in order to supplicate Deity to remove the epidemic of smallpox, while admitting that it was one of those visitations intended to bring back man to the arms of his God. Such an assertion as this in an age of scientific attainment, the speaker urged, was an insult to the common sense of mankind. A more complete knowledge of Nature's laws, a readier obedience to her mandates, added to an intimate acquaintance with the laws of physiology and the responsibility of heredity, would in a few generations produce men and women with physical frames well calculated to fulfil their life duties, and build up organisms capable of resisting epidemics, and fortified against the power of disease. The speaker drew a vivid picture between the days when children of tender years were compelled to breathe the vitiated atmosphere of the factory and workroom, and the School Board system of our own time, contending that the Education Act contained within it the germs which in time would develop into an age of health and knowledge, and revolutionize the institutions of the land. Closely associated with epidemics was the question of sanitary arrangements; the huddling together of human beings in seething masses, involving a speedy settlement of the land question. Man's true Redeemer was KNOWLEDGE practically applied to the burning questions of his day, not in that dreamy sentiment which inverts the telescope of time and regards the heroes of antiquity as the "world's saviours." All honour to those who in any age laboured to advance the race, but our mission is to extend the boundaries of human knowledge, to lead the van of progress and to usher in the golden millennium foretold by prophet, bard, and seer, when Knowledge shall cover the earth as the waters do the sea.

Mr. Macdonald's discourses were evidently well received and highly appreciated.

SERPENTS CHANGED INTO RODS.—The Egyptian cobra is unlike the Asiatic species, wanting the curious spectacle-like mark that distinguishes the latter. It is of a somewhat dark and greenish hue, marked with brown, and attaining the length of from three to five feet. The Egyptian conjurors know how to render this serpent stiff and immovable by pressing the nape of the neck with the finger, and thus throwing it into a sort of catalepsy. The serpent is thus apparently converted into a rod or stick. Traces of this stick occur in Scripture, and it affords a striking illustration of the passage where Pharaoh's wise men cast down their rods, which were turned into serpents, but were devoured by the serpent of Aaron.—*World of Wonders.*

## HISTORICAL SKETCHES.

### ORIGIN OF THE FIRST DARK CIRCLES IN MODERN SPIRITUALISM.

THE following narrative is compiled chiefly from the Editor's well-known work, "The History of Modern American Spiritualism," although it will be found by reference to the original much condensed:—

#### JONATHAN KOONS'S SPIRIT-HOUSE.

Millfield Township, Athens County, Ohio, is a rough, stony district, intersected by pine woods and barren hills. In one of the wildest portions of this region, swept by the tempestuous blasts that moan through the hills, which are upheaved on every side as if the whole district had been formed by the throes of earthquakes, stands the scattered collection of farms called "Dover village." In 1850 this place was only accessible by an unfrequented stage-road of seventy-two miles, from the capital city, Columbus. The action of storm and tempest was marked on the blasted pines, uprooted trees, and huge boulders that strewed this wild road. These indications become more and more marked as the traveller reaches the scene of the marvels which have procured for this region such a weird celebrity.

In Millfield Township are two lonely farm-houses, some two or three miles apart, once respectively owned by Mr. Jonathan Koons and Mr. John Tippie. Both were well-to-do farmers, maintaining large and industrious families, from infants in arms to full-grown boys and girls. They bore the character of good, honest, and respectable men, wholly incapable of practising any deception or imposture. On the farm of each might have been seen a rough, unpretending-looking log house, strongly built, and composed of a single room about fifteen feet by twelve. These rooms stood at some distance from the family dwellings, and being placed on open ground, unconnected with any other building or a single object that could afford a chance of concealment, they were well calculated to offer opportunities for the searching scrutiny to which they have been subjected. The buildings were erected by Messrs. Koons and Tippie, under the direction of what claimed to be the spirits of human beings, as circle rooms, and fitted up with instruments, &c., from written plans and diagrams drawn out by the spirits with their own hands.

In each room was a "spirit machine," which consisted of a somewhat complex arrangement of zinc and copper, serving the purpose, as the spirits alleged, of collecting and focalizing the magnetic aura used in the manifestations. This novel battery was placed upon a long wooden table, by the side of several instruments, provided according to direction, and consisting of a harp, guitar, violin, accordion, tambourine, triangle, several bells, a tin trumpet, and a variety of toys.

Two drums were slung up on a high frame, and a round table was so placed as to come in contact with the square wooden one supporting the instruments.

The mediums usually sat in a semicircle about the round table, and the visitors were accommodated, to the number of twenty or more, on benches at the back of the first circle.

As both rooms were built on the same plan, and the manifestations in each were conducted in a similar manner, it will only be necessary to speak of Koons's spirit room, which was the first designed, and where the circles were originally organized. The phenomena consisted of performances on the various instruments, writing and drawing, loud knockings, shaking of the log houses, beating of the drums, and conversations with those present, all of which were accomplished by the spirits themselves.

The room was darkened, or illuminated only by spirit lights, which at times were brilliant enough to reveal flitting forms and hands of various sizes, which were made more apparent by being steeped in a weak solution of phosphorus, prepared and placed on the table, by the desire of the spirits.

In this way these hands were rendered distinctly visible, and could be seen writing with wonderful rapidity, carrying about the instruments, and beating the drums with super-human power. By written and oral communications given direct from the spirits, a vast amount of strangely worded intelligence was rendered, enough, in fact, to fill a volume of several hundred pages. The manifestations were invariably produced under stringent test conditions, that is, the mediums were so placed as to render any movement on their part liable to instant detection, besides being so hemmed in on every side that any change of their positions, would have been simply impossible. The manipulations of the instruments also, were conducted at such a distance from the circle as to render the agency of any human being impossible. In many instances, the luminous hands of the spirits were placed in those of the visitors, and melted away whilst held. These hands alone, forming, disappearing, tapering off beyond the wrist into empty space, moving hither and thither with inconceivable rapidity, and becoming subject to the scrutiny of curious visitors, constituted a phenomenon which proved the genuine character of the whole transaction, and presented one of the most marvellous problems for scientific inquiry that the history of man has ever offered. Another curious feature of these circles was the fact that though immense feats of strength were performed in total darkness, always excepting the occasional illuminations referred to above, none of the closely-packed audience were ever struck or injured, proving that intelligence guided the movements, and invisible eyes pierced the gloom impervious to mortal sight. It is also noticeable that most of the strangers who visited the circles, however sedulously they might conceal their names, were addressed orally by the spirits, sometimes in the very tones of their deceased friends, and very commonly with unmistakable tests of their identity. In this way, names were given and facts revealed which convinced hundreds of visitors, not only of some wonderful occult power in the operations, but still more of the actual presence of departed friends, of whose existence no human being present could be aware but themselves.

Apart from these incidental tests, the circle seemed to be conducted by a band of spirits who represented themselves as having lived in cycles of time long prior to the date assigned by biblical theologians for the advent of man on this planet.

These spirits, who called themselves "of the most ancient and primal order of man," spoke of the race known in the Bible by the generic title of "Adam" as mortals of a comparatively modern date, and of themselves as by no means the first of earth's inhabitants, though ante-dating the theological "Adam" by thousands of years.

They represented their leaders as "most ancient angels," of different orders and ranks, and claimed to be governed by certain individual spirits, who, in their written communications, styled themselves by the general name of "King," or rulers of different spiritual tribes. Sometimes they signed themselves "King" No. 1, 2, 3, and sometimes "Servant and Scholar of God;" and one spirit, who drew charts, diagrams, etc., called himself "Master, of Paints."

"Oress" was the name of an ancient angel who professed to give instruction to the circle.

The communications referred to many subordinate spirits who aided in the manifestations, and played the instruments; also, to the souls of the departed human beings who had recently entered the spirit-world, and bands of dark, undeveloped spirits, who, with their several leaders, were enabled, through the strong corporiety of their spiritual bodies, to produce powerful feats of strength which more sublimated natures could not have performed. Foremost of the leaders who came under the latter category, was a spirit who sub-

\* From these circles originated the foolish and vulgar custom of calling the controlling spirits of dark circles by the generic name of "John King."



sequently became the controller of the Davenport Brothers, and though he retained the original title of "King," he claimed to be one "Morgan," a famous Welsh pirate, who, while living on earth, had been knighted by Charles II. of England, and appointed Governor of Jamaica.

Having given these preliminary details of the scene and its weird actors, we now call attention to the circumstances under which Jonathan Koons, "the solid Ohio farmer," became a participator in this drama of unearthly marvel.

Mr. Koons having heard that strange things were said to be wrought by spirits in different parts of the country, and at last in his own vicinity, about the beginning of the year 1852, made a visit to a neighbouring family, amongst whom it was reported these wonders could be witnessed. Mr. S., the father of the family through whom Mr. Koons commenced his investigations, had a daughter who was a strong physical medium, and through her he beheld phenomena which his plain common sense and shrewd intellect assured him were entirely out of the young girl's power to produce.

From this point he continued to satisfy the cravings of his awakened curiosity through every opportunity of which he could avail himself. At length he set himself to discover how he could pursue his investigations at more leisure and nearer home. To this inquiry he was repeatedly assured, at every circle he visited, that medium-power existed in every member of his own family, while one amongst them was gifted beyond the ordinary lot of mortals. On naming over the various members of his household to discover who was this highly-favoured individual, the spirits proclaimed it to be himself, assuring him that he, Jonathan Koons, was at that time, in his own person, "the most powerful medium on earth."

The worthy farmer at first laughed heartily at the idea of there being anything "of a spiritual nature" about him; but when this statement was repeated through various sources, and instructions for the development of his unknown powers were given which seemed too simple to shock his sense of dignity or manhood, he resolved to try them, and "see what would come of it."

Mr. Koons proceeds with his narrative as follows:

"It was not long after my return home, that my entire family became developed with these strange spiritual gifts, from the child of seven months to my eldest son of eighteen years, being nine in number besides my wife, making eleven mediums in my own family."

It would appear that the whole family were so delighted with these interesting results, that they not only sat constantly for their own edification, but cheerfully admitted all visitors whom the reports of their new acquirements attracted to their circle. And here let it be stated, once for all, that Messrs. Koons and Tippie never received any compensation for their vast expenditure of time, service, and means, not even accepting remuneration for the abundant hospitality with which they entertained the crowds who flocked to witness their wonderful demonstrations. In the erection of their rooms, the purchase of instruments, together with the immense outlay which an entertainment to crowds of visitors entailed upon them, all was cheerfully given, without the charge of a single dollar; hence, the chief object which is supposed to influence humanity—namely, the love of gain, was utterly wanting to induce trickery or deception, even had it been possible. It might, however, with still more propriety, be questioned what these simple Ohio farmers had to lose, when it is remembered that the peace of their once quiet homes was destroyed, their domestic privacy invaded, their property consumed, their good names loaded with insult, and the most shameful persecutions directed against them; and all for their claim of a spiritual source for manifestations which it was physically impossible that they could have originated themselves.

Mr. Koons continues thus:

"We had the greatest evidences, and strongest demonstrations in the whole country; yet, as far as it concerned myself, it might have

been 'electricity, biology,' or what not; certain it is, to my unquiet mind I could not deem it the work of disembodied spirits.

"At last, through the mediumship of my eldest son, it was promised that if I would build a room and construct a table according to a plan that the spirits laid down for me, I should have all the evidence I required, besides bringing conviction of the soul's immortality to hundreds of other darkened minds.

"Determined to fathom the mystery to the utmost extent I could, I set to work, built the room, constructed the spirit table, according to direction, and then placed pencil and papers upon it. This done, I carefully closed, locked, and sealed that room, so that no human being could have access to it.

"At the end of a certain specified time, I unlocked it, entered, and found the blank sheets of paper I had left, covered with written communications addressed to myself, and containing wise admonitions, encouraging promises, and many internal evidences of their having been written by wise, beneficent spirit friends.

"For several succeeding weeks I continued my experiments, until I had piles of communications, produced in the silence and mystery of that spirit room, as I solemnly testify, without the least possibility of human agency. At length the invisibles wrote out a bill for several instruments of music and other articles, all of which I procured and disposed of as directed. Amongst other things they asked for pistols, which they have frequently charged themselves, and fired over the heads of the audience; hitting given marks in pitch darkness, with amazing precision."

After Mr. Koons had acceded to the request of the spirits to darken the room for strong physical manifestations, both the visitors and members of his own family were arranged with the most jealous care, so as to prevent the possibility of any movement taking place without instant detection. After a time the spirits began to converse orally through the trumpets, sing, pray, lecture, draw charts of celestial scenery, diagrams of the spheres, and write long communications with their own hands in an incredibly short space of time. Many of the communications thus written or spoken, were of a highly philosophical character.

Mr. Koons's autobiographical notices conclude with a description of the religious philosophy enunciated by the spirits of his circles, of which we offer the following curious summary:

"These spirits teach, he says, that God is love, and has placed all men under the law of eternal progression, by which every living soul can become a participant of his divine glory, when they will do so through constant efforts to live a life of use, good, and purity. Also, that death, which dissolves the body does not change the soul, which is the real man; hence, it behoves man to purify and cleanse his soul here upon earth, lest he should have to commence his progress, instead of continuing it, hereafter. Also, they teach that we have spiritual bodies within our natural or material forms. That these carry the mind within them, and at death remain intact, separating from the earthly body, though retaining its form, and adhering to the spirit, of whose tendencies and disposition it exhibits the actuality. This spiritual body, as well as the interior mind, are alike the subjects of eternal progression; yet at the moment of earthly dissolution, it exhibits all our vices or virtues, without palliation or concealment, and is gross or fine, dense or sublimated, in exact correspondence with our real moral state. Again, they declare that 'there is an electric element, divided through space by another element, which bears no affinity to it; that spirits, at least such as communicate with earth, cannot themselves penetrate this interior element; in fact, to their apprehension, no one in the universe can do so, save only God; and this mysterious innermost, with all its hidden and impenetrable glories, is called by spirits the 'subter fluid.' They declare 'that the electric element forms the various paths in which planets and all other known bodies in space move in their respective orbits, but that nothing visible to spirits, or comprehensible to them as of an organic nature, can penetrate the realms of the "subter fluid," yet it divides and permeates all space, and seems to hold in control the infinite realms of the electric element. Rays of light, however, they say, 'can and do penetrate the "subter fluid," as they appear to issue from and return to it incessantly.' Also, 'There is a grand central territory in the universe, known to exist by all spirits, and in all worlds. It embraces illimitable though unknown realms; yet its position as a vast central point is defined, from the fact that from thence, and to thence, seem to tend all the illimitable lines of attraction, gravitation, and force, which connect terrestrial bodies, and link together firmaments teeming with suns and systems. All the innumerable firmaments, spangled with an infinitude of solar and astral systems, seem to revolve around, and derive force from this unknown centre. Sometimes it is called 'the Celestial Realm.' Again 'the Central Sun,' 'Heaven,' 'God.' Whole firmaments thickly sown with suns and revolving satellites, appear but as specks of light in comparison with the inconceivable vastness of this celestial laboratory, invisible and boundless as it is, from which flows out through all universes, the centrifugal and centripetal forces of being. . . ."

Such are some of the teachings which from time to time were written by the spirits, or spoken orally through the trumpets. "What we had written down during the day," says Mr. Koons, "was often corrected by the spirits through the trumpets; but the deep and sublime impress they made upon our minds in their reception, and the terrible power of the tones in which they were given, no language of mortals can describe."

The Editor is now in possession of a pamphlet entitled "Communications from Angels," written with their own hands; also oral communications spoken by angels, and written down as they were delivered, in presence of many witnesses, etc. This pamphlet is edited by Dr. J. Everett, a gentleman residing in Ohio, who, having investigated the phenomena exhibited at Koons's rooms most thoroughly, became so deeply interested in what he witnessed, that he spent much time and means in collecting the communications together, and printing them in pamphlet form. With these Dr. Everett furnishes a number of affidavits from individuals who had attended the circles, and a chart of the spheres, drawn through the hand of Nahum Koons, in the trance state, and explained by the spirits controlling him.

In Hardinge's "History of Modern American Spiritualism," following the above, are a number of lucid and interesting letters, furnished to different papers by prominent American citizens, describing in detail the wonders they witnessed at Koons' and Tippie's spirit rooms, and the many marvellous tests of intelligence they received. Amongst the writers quoted was Mr. Chas. Partridge, the highly-respected merchant and publisher of New York, also several well-known editors and gentlemen of undoubted credit and veracity. These descriptions, though given by persons totally unacquainted with each other, tally in general features, and all agree with the experience of the Editor, who herself enjoyed the unspeakable privilege of visiting the far off scene of these matchless wonders. All describe how the spirits commenced by "charging the table from the machine" above mentioned, until the sound of the repeated shocks could be heard rumbling like peals of thunder for the distance of a mile off. How these spirit people sang in solos, quartettes, and choruses, as Mr. Partridge avers, "far more like an angelic than a mortal choir;" how their band played and their drummers beat at request every point of war asked for; above all, how they spoke for sometimes more than half-an-hour at a time, in thunder tones, through the trumpets—all this may be categorically set down in words, but can never be fully realized save by those who partook of these stupendous *séances*.

For several years these circles were open free to all comers. Many thousands of persons attended them; but after infuriated mobs had burned good Jonathan Koons's barns, pelted his children, broken up his own and his family's peace; after he had been preached against, prayed against, his substance had been wasted—necessity obliged him to break up the overwhelming burdens he had imposed on himself. His family became scattered far and wide in search of employment; and the last the present writer heard of Jonathan Koons, he reported himself in a letter written from the mining camps of Pike's Peak, Missouri, wherein he says to his friend, Charles Partridge: "The end is near at hand; the battle nearly fought out; but say of me, my friend—if there is never a monumental stone to record my assertion—'He was faithful unto death; and when the serpent of temptation would have swayed him to disown or turn aside from the glorious light of immortality, revealed and proved alone by the presence of the immortals, he aye answered, "Mine eyes have seen the glory of the coming of the Lord," and "What shall a man give in exchange for his soul."'

HALF the misery of human life might be extinguished by mutual offices of compassion, benevolence, and humanity. Addison.

## THE FIRST "GOLDEN GATE" PRIZE ESSAY ON SPIRITUAL PROPAGANDISM.

WE publish the following extracts from a series of prize essays called forth by the liberality of Dr. John Allyn, a gentleman who is, happily for himself and the world, endowed with that earnest devotion to the cause of spiritualism which prompts him to devote his ample means for its advancement. Unlike Mr. Seybert, Dr. Allyn neither waits to dispose of his wealth until he can no longer use it himself, nor entrusts it to the care of those whom he knows to be hostile enemies to the cause he aims to serve. The conditions under which the prizes are given, are thus briefly stated:—

SAN FRANCISCO, CAL.

### OUR PRIZE ESSAYS.

"The Committee chosen to determine the merits of the essays on the best methods of using money for the promotion of the cause of spiritualism in this State, and to award the generous prizes offered by Dr. John Allyn, of St. Helena, have discharged their onerous duties and retired to private life.

The first prize of \$25 is awarded to Leon M. Bowdoin, of Stockton. His essay appears on our first page. The second prize of \$15 is awarded to Hudson Tuttle, of Berlin Heights, Ohio. This essay will appear next week. The third prize of \$10 has been awarded to E. G. Anderson, of this city, and this will appear the following week."

First—"Can Money be Used to Advantage to Promote the Cause of Spiritualism?"

Second—"How Can One Hundred Thousand Dollars, More or Less, be Used in California to Ensure the Best Results in Promoting the Cause of Spiritualism?"

This proposition seems almost a self-evident fact, that will not need much elucidation to enable us to answer it in the affirmative, for although a knowledge of the truths of spiritualism will find its way to the hearts of many "without money and without price," still an effort involving an outlay of money will result in bringing it to those in great numbers who will not come in contact with it without that effort. Among the means to be used requiring money may be mentioned,

First—The sending out of "test mediums," with lecturers, into places outside of the city, as well as to employ them in the city;—to do which requires money to pay travelling expenses, hall rent, printing of posters, advertising, bills, and the workers employed, for no matter how devoted mediums of any and all phases may be to the cause, they cannot live on air, and should be paid for their services; not a beggarly allowance just to keep soul and body together, but enough to enable them to lay by a little for a "rainy day," or for the time when their powers may fail and leave them no other means of gaining a livelihood.

Second—The distribution of spiritual papers and magazines, so as to have them on the tables of all the public reading-rooms in the State, and many of the hotels. This, in connection with meetings held in the city for its own citizens, as well as those outside, will give all a chance to learn spiritual truths.

Third—A very important and necessary means of accomplishing this work is the erection of a building such as was proposed by a public-spirited spiritualist, of San Francisco, a few weeks since. Its proposed object was to provide rooms and offices for the City Spiritual Journals, and halls for our various societies. Without exceeding the limits of the amount specified (after reserving a necessary fund for missionary work), this edifice could be enlarged sufficiently to accommodate a school of "Spiritual Technology," if I may be allowed the term, in charge of competent professors, who have made a life study of spiritual phenomena and therapeutics, assisted by those who are used by workers in spirit-life; their work to be the teaching of the philosophy and laws of all branches and phases of spirit force and their significance, from the beginning of its simplest expression in the spirit rap, to the walking out of the fully materialized form, with power to stand the full glare of a calcium light and be photographed.



These and other modes that will be considered under the second proposition, will require money to put them in practice, and can but show us that money not only can be used to advantage in this cause, but is an *imperative necessity*.

#### SECOND PROPOSITION.

Now, in this case, what do we wish to accomplish? We want to bring as many as possible to a knowledge of the grand truths of this philosophy—from the rudiments up to its most exalted teachings.

We all know there is a disposition with some of our best and most steadfast believers to decry and deprecate the phenomenal part of spiritualism. This has been brought about by several causes:—

First—The amount of fraud practised and exposed in connection with “physical manifestations.”

Second—The propensity that people show for following after the sensational to the neglect of more important truths, thus engendering a habit that unfits them for the ethical teachings of spiritualism.

These are points that are entitled to consideration, and we should do our best to correct these abuses, and leave no fair means untried to detect and expose those infamous frauds, and then let them *severely alone*.

Spirit phenomena make an impression that volumes of words alone could not accomplish, though laden with the most exalted thoughts that ever came over the celestial wires—and point out with unerring certainty to the means first adopted to make us “fishers of men.”

These were the most important means relied upon by Christ and his disciples to gain followers—“To heal the sick,” “make the blind see,” “cast out devils,” “raise the dead,” “roll away heavy stones,” “materialize” when the doors were closed, and vanish as mysteriously.

We may send our best speakers out without the “phenomena,” and their words, though “pearls of great price,” will fall unheeded, for it is a peculiarity of this belief that everyone wants to know the “proof” for himself. It will be found characteristic of nearly all “experiences” in this philosophy, that conviction did not come till the test was brought directly home to the convert.

Having satisfied ourselves that the “phenomena” is needed to break up the ground, what then? When we have given people proof of the truth of this philosophy, we have only made a beginning.

Spiritualism must make us better women and men; more charitable, less selfish; help us to keep in subjection our lower passions, and raise in us higher aspirations; make us more tolerant of the opinions of others; and cause us to realize that this life is not all, but only a beginning, and that “as we sow we shall reap.” Unless it does this it will fall short of its mission.

Above all should our faith bring us in harmony with those of our own household, and make us “agree to disagree” on minor points, that we may work together on the more essential. Our intense individuality should not result in broken heads in our own ranks. We shall spend money in vain if we do not pull together. If, when one of us adds a brick to our edifice another flings one away, it does not rise very fast.

An important item to take into account is where to do this work. The city is our first starting point, but must not monopolize our efforts; for in all the outside precincts, and in remote towns and villages, are hungry, thirsty souls, reaching out for “light”; and a display of spiritual power and eloquence, that attracts but little notice among the many exciting scenes of the city, will, in the quieter conditions of the country towns, yield a more abundant harvest of more lasting fruits.

The injunction, “Go ye into all the world and preach the gospel,” was a recognition of the fact that Jerusalem was not the only place in which to work in early times; and this city—our Jerusalem—should not mean the whole world to us.

An “editor at large”—such as was S. B. Brittain in the East, to answer assaults on our cause, and give out instruction through secular papers of the State, thus reaching a class not otherwise accessible—would be a valuable auxiliary in this work. One of the professors of our spiritual school might fill this place till one could be afforded especially for this work.

To summarize the various ways of spending our money to best advantage. As our work begins in the city, here should we spend our first money.

Let us immortalize ourselves by *not giving it to a Seybert Commission*, but by putting up a substantial edifice for the accommodation of the various spiritualist societies, and a school for the education of the people in our philosophy, including mental science, healing and mediumship; the details to be decided on by the trustees.

Second—Pay for our papers and magazines to lay on the tables of all public reading rooms, and many of the hotels in the State.

Third—Send lecturers and test mediums into interior towns; stopping in each place long enough to get up an interest, and organize societies, repeating the visits occasionally with publications for sale at the meetings; the speakers to act as agents for our papers.

Fourth—With present number of books on hand for a nucleus, found a “spiritualist library,” to contain all works of merit extant, bearing on this philosophy, and other works of general interest; to be accessible to members in good standing of all spiritualist societies in the State.

L. M. BOWDOIN.

Stockton, Cal., Feb., 1888.

We have omitted altogether the arguments of the essayist in favour of “camp meetings,” although it is a point upon which he greatly insists, and one highly appropriate to the genius of the American people, as well as a mode of association entirely practicable in the charming climate of California. The reverse of both these positions is so well marked in Europe, that it would be waste of time and space to discuss them. There is no reason, however, why large annual gatherings of spiritualists should not be held on the plan of a national or European spiritualist convention—and this, too, if conducted on the same harmonious and national methods suggested in the above essay, could not fail to promote a better understanding between persons who have two, at least, special, and very precious links of unity in common amongst them, namely, an assured knowledge of immortality and a new and totally different view of immortal life to that entertained by any other class of thinkers than themselves. How many erroneous opinions might be corrected, and unkind thoughts growing out of ignorance of each other be converted into life-long friendship and mutual good understanding by such gatherings? Instead of counting the shillings that would be expended, if spiritualists would think of the golden thoughts, loving words, kindly impressions, and soul-growths they might carry away with them, the price of many an unnecessary article of luxury would soon be converted into a fund to promote such noble and elevating re-unions. But we need write no more on this theme. We have not the slightest expectation of having prizes offered, or essays solicited, much less carried into any kind of practical action, whilst we read in the columns of our English spiritual papers such letters as that which lately appeared in the *Medium*, and from which we quote the following choice definition of what the spirit medium’s duty is supposed to be:—

“I have not had a great deal of experience perhaps in this direction, although spread out over a period of about eight years, but what I have obtained is to this effect: That mediums who really have the cause at heart do not clamour for money at all, as they act upon the teaching—‘Freely ye have received, freely give.’ It is only those individuals who are on a low plane of thought, or who are more or less physical, who say that mediums should be paid. For my own part, give me the person who works all day for his or her own living, and then in the evening gives their gifts wherever there may be an opportunity. Such a one can always be depended upon.”

Without pausing to enquire how *this* writer would like to go, after a hard day’s work, to minister to the enjoyment of others, who are coolly sitting down to be ministered to, whilst he is standing up and giving of his life principle and depleted strength to entertain them—to say nothing of how far it is possible for spirits to use such organisms properly—we may and do affirm that such unmitigated selfishness is the exception rather than the rule of thought amongst our good, kind, true-hearted English spiritualists. Meantime, as long as we have to fight battles within as well as without our ranks, and until we can find a few Dr. Allyn amongst us, with purses as large as their hearts, we must “watch, wait, and labour,” applying, as best we can, the grand words of the aged Quaker poet Whittier—

“We wait beneath the furnace blast  
The pangs of transformation;  
Not painlessly doth God recast  
Or mould anew the nation.  
Hot burns the fire where wrongs expire,  
Nor stays the hand that from the land  
Uproots the ancient evil.”

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*The People's Popular Penny Spiritual Paper.*

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Editor:

MRS. EMMA HARDINGE BRITTEN.

Sub-Editor and General Manager:

E. W. WALLIS.

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### THE MIND CURE: DIVINE SCIENCE—CHRISTIAN SCIENCE.—No. I.

THE very large claims and very blatant announcements that have been made for methods of healing which come under one or other of the above titles seem to have called forth corresponding evidences of anxious interest, and such inquiry as the mysterious character of the subject admits of, from many quarters.

Amongst the flood of letters that have been poured in upon the Editor of this journal touching the authenticity of the claims above referred to, the following extract may suffice as a sample:—"I have been looking from week to week to find the brilliant pens that fill the columns of *The Two Worlds* directed towards this subject. Of all the capable writers in this country who could lead and enlighten us, I know of none so well fitted for the task as yourself. Why, then, are you silent on this important theme?—J. N., *Carlton Gardens*." Still another writer says:—"Is this 'Divine Science' a reality or a humbug? If the former, what is its basis? If the latter, why does not a paper so comprehensive as *The Two Worlds* show it up?" We answer to these and a host of similar inquiries—"The *Divine, Christian, Mental, &c., Science*" has hitherto confined its operations chiefly to "the land of the West," and the only "professor" of the said arts that has as yet appeared on British ground has not established a sufficient claim on our acceptance to justify any action or attempt at analysis from the Editor of this journal. In the meantime, by way of satisfying our numerous querists, and of presenting a fair summary of the subject *pro* and *con*, we preface such remarks as we propose hereafter to offer by giving a few extracts from some of the authoritative American founders of the so-called "mind cure."

One of the most accredited writers on this subject is the Rev. Wm. I. Gill, A.M., editor in chief of a magazine, well supported, it would seem, entitled *The Mental Healing Monthly*. The uninitiated may be disposed to think that as a certain "Mrs. Eddy's" name has been one of the most generally associated with this mystic subject, so it is to the special organ of her theories that the student should go, as to "a fountain head," to learn wisdom and procure an inexhaustible store of "hygienic" knowledge; but even at the very outset

we are driven back from the straightforward path of investigation by the all too familiar demon of *theological* controversy, and informed that Mrs. Eddy's magazine and *vide mecum* of health is a strictly *Christian* path to the great desideratum; whilst the Rev. W. I. Gill's is an equally strict *scientific* method. Two other journals professing to point out branch roads, or, perhaps we might say, offshoots in both directions, with touches of special individualism, are, first, *The Christian Metaphysician*, G. B. Charles, editor; and, secondly, *The Mental Science Magazine*, Rev. J. Swarts, editor.

Perhaps one of the greatest problems connected with this subject meets us at its very opening, namely, the marvel that with these and several other well-supported journals devoted to the exposition of "mental healing," besides "colleges," "professors," metaphysical healers, practitioners, and students whose numbers are "legion," that the death rate in this favoured America should still continue to be prodigious; that hospitals, infirmaries, and dispensaries should still be crowded to repletion, and that—to use the words of an eminent late visitor to the country—there should not be found "a hale or sound constitution throughout the length and breadth of that land!" This is an ugly outlook for our starting point, and again compels us to suggest the inquiry, "Are the above-named four magazines devoted to a *reality* or a *humbug*?" Perhaps we may discover as we proceed.

As Mr. Gill's periodical does not hesitate to criticise in plain terms the basis of the Eddy organ, we may be able to kill two birds with one stone, and by plunging into the *Mental Healing Monthly*, do the *Christian Science Journal* at one and the same time. Mr. Gill's theories commence as follows: He says, "P. Quimby, of Portland, Maine, has the honour of being the chief originator of a theory and practice of mental healing dissociated with all supernatural agency, and so, seeking to be scientific. He held that matter and sense and all the alleged diseases of sense and all evil *are nothing at all*, or at the most *an illusion*, and that the healing of the disease consists in correcting or destroying the illusion. This implies that man in himself and his real nature is always absolutely perfect, since all defect and evil are only illusive.

"All this has been adopted and avowed by Mrs. Eddy, and appropriated as absolutely *her own*, and set forth as a special, divine, and infallible inspiration and revelation. She was a pupil and patient of Mr. Quimby, and during his life published expositions and eulogies of him, setting forth these views in substance. After his death, setting up for herself, she refrained from mentioning the man to whom she had previously confessed herself so immensely indebted, until she was charged with plagiarism, when she uttered a denial in her characteristic style.

"She has probably some elements of her own which are akin to those which are of prior origin with Quimby. Just where the line is to be drawn between them may be hard to determine. It is clear that she has been more rigid than he in the exclusion of sensible means and agencies.

"She is also perhaps more pronounced in some metaphysical points suggested by him. She is very positive in denying to God all knowledge of evil, as she ought to be if there is none. She argues that all that is real is eternal, and, therefore, all the temporal is nothing; that it had its origin only in the illusive action of mortal mind; that this is nothing and had no origin, and so evil had no origin. Of course, this is only a corollary of what is indisputably the Quimby doctrine, and her doctrine must stand or fall with his.

"According to this theory, the sense-world and all known organic life, being temporal and so unreal, the product of the unreal 'mortal mind,' is pessimistic in its origin and operation. It is an exhibition of unconscious Buddhism; it is the Brahman and Buddhist karma, or



abstract evil deed become incarnate, so that we are not to minister to the flesh but literally to the destruction of the flesh.

"Mrs. Eddy's style is pungent and striking, in which she has an advantage over her former preceptor and healer. Her boundless dogmatic and egotistic energy has been a great agency in spreading her doctrine as an infallible specific, and the more effective in proportion as its devotees religiously keep it pure by abstaining from all reading and hearing of aught but the pure truth, or 'Christian Science,' as it is designated by them.

"Doubtless the overwhelming majority of the Church and the educated public will agree with Bishop Fallows of Chicago, that this theory is equally innocent of science and Christianity. By making man to be an Idea of God, immutable and eternal, it makes man God, and not a creature of God. By denying evil it contradicts the entire tenor of Scripture and all human consciousness of common sense. By making all sense-experience unreal, it repudiates one of the foundations of all science, physical and metaphysical. By denying God's knowledge of evil it denies his omniscience. By denying the existence of evil, it destroys its own alleged vocation, which is to destroy evil, as it was with Christ, whom its votaries profess to follow. It thus appears to be so far wholly self-destructive as a theory."

The above extracts contain the essence of Mrs. Eddy's theories, and the perusal of all her voluminous *attempts* at further exposition would only lead the reader into endless labyrinths of incomprehensible and pitifully ungrammatical phrases, without contributing one iota of revelation concerning what she thinks. It might almost be charitable to suppose she does not think at all, or else that she does not intend any of her readers or disciples to think or understand what she thinks. What has already been said is drawn chiefly from her former attempts to interpret her great original Quimby rather than from her more recent wordy trash, dignified as "Christian Science." We must conclude this paper by adding that the rev. writer of the above, Mr. W. I. Gill, announces himself as a devotee—or perhaps we should say an advocate—of mental healing; but, although he betrays no hesitancy in criticising one of his contemporaries in the person of Mrs. Eddy, he unfortunately fails in affording his readers any surer basis of philosophy on which to rest. Mr. Gill, however, informs us that he too has written a book with the title of "Christian Pneumatopathy," but lest the too trusting reader should plunge into that volume in the hope of finding light instead of words, he kindly offers the following *lucid* suggestion of what it may contain:—

He says: "It affirms that all known and knowable reality is mind and states of mind; that, therefore, good and evil are equally real; that the good is good because it is in accord with the eternal order of things, and is for that reason emphatically real; that evil is evil because it is out of accord with said order, and in that sense only it is unreal, but that every other way it is terribly and painfully real. But this fact makes evil subordinate to the good and to the co-ordinating intelligence. Then as all we know are subjective states and the subject thereof, there is no impassable hiatus between antipodal substances like that between the old mythical matter and mind; and the supersensible mind can naturally, without violence, operate directly on the organism and other sensible objects; and as all sensible and supersensible phenomena are the modes of one and the same substance, there is no antipodal law to be reversed, no foreign kingdom to be invaded, or foreign force to be resisted and overcome. . . ."

As it so happens that the Editor of this paper had the opportunity of being personally acquainted with that same Mr. Quimby, from whom all these wonderful arts of stringing words together are *said to have* originated, begging our readers, moreover, to bear in mind that there were once upon a time

such healers as Valentine Greatorex, Prince Hohenlohe, Jacob the Zouave, and Dr. J. R. Newton—so we may confidently assure them, if they will but follow us a little farther and consent to wade through a few more strings of words, we shall get at some basic realities in our succeeding papers that may compensate for the mire of verbiage through which we must wade to reach them. Every atom of matter is under the domination of science, every impulse of mind must be the same. We are only for the first time in this century emerging into the realm of mental science. Let us endure as patiently as we may the flying of the chaff which our footsteps disturb as we move along; we SHALL find the kernel of TRUTH presently.

(To be continued).

#### DEBATE ON SPIRITUALISM AT CRAWSHAWBOOTH.

THE Assembly-room, Crawshawbooth, was crowded to excess on Monday evening, the 5th inst., on the occasion of a public debate between Mr. E. W. Wallis, of Manchester, sub-editor of *The Two Worlds*; and the Rev. J. H. Jenkins, Baptist minister, of Sunnyside, on "Spiritualism True, and the Only Evidence of Immortality." The affirmative was taken by Mr. Wallis. Mr. Isaac Heywood, of Crawshawbooth, presided, and discharged his duties admirably. The platform was well filled with friends of both debaters. The Chairman said the position he occupied that night prevented him saying anything on the subject before them. He requested the audience to refrain from expressing assent or dissent with the speakers whilst the debate was in progress.

Mr. Wallis, who had a mingled reception, said that spiritualists claimed that spiritualism enabled them to answer the question as to what fate awaited us when we died; they declared that man retained a conscious life after the change called death; and that it was possible to hold communion with the departed. They claimed that that had taken place in all ages and among all peoples; that modern spiritualism was but a link in the chain of testimonies of all people—rude and learned. Modern spiritualism dated back some thirty-nine years. During that period a very large number of people had investigated the subject—starting out as opponents they had become converts. From the ranks of all men were now to be found sane and intelligent individuals who were prepared to solemnly assert that they had had proof of the continued existence of their loved ones, with whom they had held intercourse, and that such intercourse had dispelled their doubts and established their faith. The spiritualists contended that man was not only an animal, but a spiritual being, fit for the immortal life he was to live, and that from man's spiritual being there emanates psychic forces; that those forces of the soul were employed under certain conditions by disembodied souls, or spirit men and women, to manifest their presence to us; that "mediums" were individuals in whom this psychic force was generated freely, and the superabundance of life-energy could be drawn upon by the spirits to produce the phenomenal evidences of their presence. Mr. Wallis went on to quote the result of the investigation of a committee of the Dialectical Society of London, of Professor Crookes, and of Alf. Russell Wallace, in support of his contentions. He asked if Mr. Jenkins had investigated the question, or had simply taken the testimony of others; if so, he should not set up as an opponent. Mr. Wallis cited several instances of messages having been received by persons from relatives long dead, and stated that spiritualism met the cry of the age. Preachers were bewailing the fact that science was leading men away from church, and many of them were giving up the miracles altogether. By appealing only to the material sense they could not meet the scepticism of the age. Spiritualism, however, could do that, and did it; its followers believed there was no death, that man went on living, that he could

manifest himself to mortals, and, so to speak, bridge the gulf between this world and the other, establishing a spiritual telegraph by which sweet and comforting messages were conveyed from the spirit world to this. In conclusion, Mr. Wallis said they should not let prejudice stay in the way, but investigate it for themselves. (Applause.)

The Rev. J. H. Jenkins said before they admitted spiritualism to be true he thought they were justified in demanding sound and conclusive evidence as to the phenomena upon which it rested, and proof that that phenomena could not be accounted for by natural causes. Let them have the clear, cold truth, he said, and not the feverish declarations of people who accepted their own heart-beats for the knocks of a ghostly visitor. (Hear, hear.) Alderman T. P. Barkas, of Newcastle, an orthodox spiritualist, said: "I am free to admit that the phenomena (spiritual) which are affirmed to take place at public and private seances are so manifestly improbable that nothing but the most incontrovertible evidence would justify any sensible person in receiving them as true. The position taken by the sceptics is a perfectly just one. They say, 'We have not witnessed the phenomena; they do not occur within the experience of a majority of our friends; they are opposed to the recognised teachings of science, and notwithstanding the evidence adduced in their favour we decline to believe, and can only be induced to accept, their genuineness and reality by being afforded a full and fair opportunity of personally examining the phenomena in detail.' This position of the sceptic is a perfectly rational and justifiable one, and the man would be a congenital simpleton who really accepted the phenomena as genuine on the testimony of a few respectable witnesses and without personal observation." There was the difficulty with "spirits," Mr. Jenkins said, they fought shy of observation. But let them come in broad daylight, and then, unconnected with the grosser arts of juggling, let them prove their existence. Spiritualism had been so long identified with darkness, which was favourable to deception, that to most persons it was now the mere synonym of trickery. He then quoted a letter from Mr. Geo. R. Sitwell and Prof. Birch, F.G.S., who had attended the séances of an eminent spiritualist in London, and there detected one of the best "mediums" personating the "spirit" herself. Could spiritualism be true, then, he asked, when such tricks had to be resorted to in high places? The immediate cause of the phenomena cited by Mr. Wallis was a natural force; and the opponents of spiritualism admitted that it was controlled by some intelligent cause. But the opponents said that force was controlled by the persons present at the séances, whilst the spiritualists said it was controlled by disembodied spirits. The force which Mr. Wallis called the "psychic" force was called by others the "odyle" force, and all persons possessed it in a measure. It was a force similar to magnetism and electricity, and the persons possessing it had the property of attracting bodies to them without physical contact, and could draw objects towards them or drive them away. He had investigated the phenomena himself at séances. He had asked for his own spirit, and it had actually appeared. (Laughter.) It might be argued that people sometimes got answers quite opposed to their own ideas; indeed, the reverse of what they would like. That also could be explained on natural principles. The remarkable instances quoted by Mr. Wallis could be more than paralleled by other instances which no one would admit that the "spirits" had any control over. In bygone days, it was customary to attribute everything uncommon to the agency of "spirits," but men should now put aside such foolishness. He himself had stood by the grave of loved ones, and understood the feeling that induced many to watch and yearn for a communication from the dead. But it was the very sacredness of that feeling which caused him not to tolerate the thought that the loved ones there had no better work to do than go table-tilting for the amusement of an evening party. (Applause.)

Mr. Wallis said that Mr. Jenkins, whilst throwing ridicule upon the various phenomena of spiritualism, rejected the evidence of living witnesses, and asked them to pin their faith on the testimony of books that were in the mouth of tradition for 400 years before they were compiled. He was surprised to see one whose business it was to preach the gospel of immortality joining hands with the materialists and rationalists, and in that unholy alliance say that it was the custom in bygone days of ignorance to put things down to "spirits." Those days were Bible times, when it was customary to put everything down to "spirits," but "we have got past these childish notions." Mr. Jenkins did not believe that "spirits" could write; then he must not believe that the hand appeared at Belshazzar's feast and wrote words of meaning. He did not believe in the superstition of attributing everything to unseen beings; he repudiated the gift of language, and claimed that all this could be attributed to natural causes. Then, where was the evidence? "Seek, and ye shall find," said the Bible. Spiritualists did that, and they had received knowledge. They believed in the communion of the soul with the sainted dead, proving them to be their friends by all the old familiar characteristics. He asked his hearers to investigate for themselves and not accept the mere testimony of himself or any other person. Mr. Jenkins asked that the "spirits" should come out there; but their appearance could only be procured under conditions—grant those conditions, and they would get the results, which they (the spiritualists) were prepared to stand by. They challenged investigation, because they knew they spoke the truth.

Mr. Jenkins said from the time of Enoch down to the tomb of Joseph the Bible breathed life to a death-doomed world. If the miracles of the Bible had not been performed in streets and highways, before friends and foes, but had taken place in darkened rooms, he would not believe them nor ask anyone else to do so. Mr. Wallis had said that present-day ministers did not perform miracles. But they did. They performed the true moral miracle. To those who had long lain in trespasses and sin, they said "Arise to the innocence of life." Spiritualists claimed to possess the gift of healing, but for a long time it had been known that certain diseases could be cured by mesmeric influence. Dr. Carpenter said, in regard to the spirit-writing by pens and pencils, "I can only say that of the revelations given by its means, I have seen none that could claim any higher character than that of unmitigated twaddle." Mr. Jenkins asserted that if the dead could speak they would speak more sensibly than that and a hundred times more terribly; no murderers would tread the earth unknown and undetected; seducers would not be allowed to draw innocence from the path of virtue, and no land-sharks could rob the orphan and widow. (Applause.) But the ghosts of the spiritualists were as useless as they were silly—they were intolerably dull. (Hear, hear, and applause.)

Mr. Wallis said the last statement of Mr. Jenkins showed how utterly he was unacquainted with the subject of spiritualism. He had not dealt honestly with it. Let them have argument, fact, and illustration, and not that kind of thing. He reminded Mr. Jenkins that he had said he would not believe the miracles of the Bible had they occurred in the dark, and pointed out that the resurrection took place in the dark, with no witness present; that Jesus walked upon the water in the dark; that the man was led away from the multitude to be healed; that the crowd were put out of the room whilst Christ raised Jairus's daughter; and that after the resurrection Christ did not show himself openly, but only to the chosen few. Now let Mr. Jenkins stick to his statement, and choose which horn of the dilemma he liked. Spiritualism did not come to convert the righteous, but there were thousands outside the church which the



latter could not reach, and spiritualism was helping those to lead better lives. Spiritualism enabled us to communicate with that other world to which we were all going. (A voice: "You cannot.") Mr. Wallis: We can; we do. (Other voices: "Lift that table—let's see a spirit, and then.") Mr. Wallis repeated that everything depended on conditions to produce spirits. His motto was "Truth against the world;" one man with truth on his side was stronger than a million without it.

In closing the debate Mr. Jenkins again referred to the "odyle" force—the influence of one man upon another. It was often evidenced at the tea-table, when one man made an observation and another person would remark, "I was thinking the same." Again, one happened to think of a man, and he or something belonging to him immediately afterwards appeared, and we remarked, "Speak of angels and we hear the flap of their wings." (Laughter.) Adverting to Mr. Wallis's reference to the resurrection, Mr. Jenkins said he thought there was plenty of evidence of it. Mr. Wallis might as well try to batter down the Tower of London with blotting-paper bullets as to fight against the Gospel with his slimy attacks. Spiritualism was an intellectual and moral monstrosity, and could not be true; but they (the opponents of spiritualism) rejoiced to think that the supreme God had sent his Son to this world, who had promised to lead them unto all truth, and under his guidance they could find everything they needed in that Christ who had brought life and immortality to them through the Gospel. (Applause.)

On the motion of Messrs. J. Hopcroft (London) and T. Tomlinson (Rawtenstall) a cordial vote of thanks was accorded the gentlemen who took part in the debate. A similar compliment to the chairman, on the motion of Messrs. Wallis and Jenkins, closed the proceedings.—*Rossendale Free Press*.

#### DR. ANNA KINGSFORD'S TRANSITION.

WE regret that the intelligence of this eminent lady's departure for the higher life reached us too late for insertion in earlier numbers, but we are happy even at this late moment to offer our tribute of unqualified thankfulness, that the earth has enjoyed for so many past years the ministry of a life so purely good and beneficent as that of Anna Kingsford. We are thankful too that a spirit so ripe and fully perfected as hers has been privileged to pass on without enduring the long and weary years of probation which seem necessary for the unfoldment of less exalted natures. Though we have neither realized the pleasure of a personal acquaintance with Dr. Kingsford, nor have we participated in her views of the soul's destiny in the hereafter, the main features of her life and teachings are calculated to endear her memory to every true man and woman, whatever may be their shades of divergent opinion upon points of belief. Those features of excellence were a high intellectual nature, a noble heart, a pure womanly life, and above all, a brave and unceasing devotion to the welfare of those helpless dumb creatures that cannot plead for themselves. As the determined foe of the cruel and remorseless vivisectionists, Dr. Anna Kingsford deserves the thanks of every humane heart that throbs with life. According to the fixed belief of the present writer, the loving and lovely spirit of the DUMB ANIMALS' FRIEND has passed on to the second stage of human spiritual existence, from which her course onward will be an unceasing progress to the celestial realms of perfected souls, but wherever she may be, her radiant path will ever be gladdened by the thrilling songs of the birds she loved, and the glancing forms and tender eyes of the lower creatures whom she strove so unceasingly to protect from the inhumanities of man. Love can never die, and this immortal quality in the embryotic spirits travelling upwards from

the lowest to the highest will cast sunbeams of affection around the pathway of Anna Kingsford, and glisten like tears of gratitude amidst the immortal asphodels that wreath her angel brow. Farewell, sweet spirit! We shall yet meet and greet thee in the land where all are known for what they are, not what they seem.

#### THE GOOD TIME NOW.

THE world is strong with a mighty hope  
Of a good time yet to be,  
And carefully casts the horoscope  
Of her future destiny;  
And poet, and prophet, and priest, and sage,  
Are watching, with anxious eyes,  
To see the light of that promised age  
On the waiting world arise.  
O, weary and long seems that time to some,  
Who under Life's burdens bow,  
For while they wait for that time to come,  
They forget 'tis a good time now.

Yes, a good time *now*—for we cannot say  
What the morrow will bring to view;  
But we're always sure of the time to-day,  
And the course we must pursue;  
And no better time is ever sought,  
By a brave heart, under the sun,  
Than the present hour, with its noblest thought,  
And the duties to be done.  
'Tis enough for the earnest soul to see  
There is work to be done, and how,  
For he knows that the good time yet to be,  
Depends on the good time now.

There is never a broken link in the chain,  
And never a careless flaw,  
For cause and effect, and loss and gain,  
Are true to a changeless law.  
*Now* is the time to sow the seed  
For the harvest of future years,  
*Now* is the time for a noble deed,  
While the need for the work appears.  
You must earn the bread of your liberty  
By toil and the sweat of your brow,  
And hasten the good time yet to be,  
By improving the good time now.

'Tis as bright a sun that shines to-day  
As will shine in the coming time;  
And Truth has as weighty a word to say,  
Through her oracles sublime.  
There are voices in earth, and air, and sky,  
That tell of the good time here,  
And visions that come to Faith's clear eye,  
The weary in heart to cheer.  
The glorious fruit on Life's goodly tree  
Is ripening on every bough,  
And the wise in spirit rejoice to see  
The light of the good time now.

The world rests not, with a careless ease,  
On the wisdom of the past—  
From Moses, and Plato, and Socrates,  
It is onward advancing fast;  
And the words of Jesus, and John, and Paul,  
Stand out from the lettered page,  
And the living present contains them all,  
In the spirit that moves the age.  
Great, earnest souls, through the Truth made free,  
No longer in blindness bow,  
And the good time coming, the yet to be,  
Has begun with the good time now.

Then up! nor wait for the promised hour,  
For the good time now is best,  
And the soul that uses its gift of power  
Shall be in the present blest.  
Whatever the future may have in store,  
With a will there is ever a way;  
And none need burden the soul with more  
Than the duties of to-day.  
Then up! with a spirit brave and free,  
And put the hand to the plough,  
Nor wait for the good time yet to be,  
But work in the good time now.

Lizzie Doten.

THE creed which accepts as the foundation of morals, utility or the greatest happiness principle, holds that actions are right in proportion as they tend to promote happiness, wrong as they tend to produce the reverse of happiness.—*Mill*.

TRUTH is eclipsed often, and it sets for a night, but never is it turned aside from its eternal path.

THE more originality you have in yourself, the more you see in other people.

GENUINE simplicity of heart is a healing and cementing principle.—*Burke*.

## CHRONICLE OF SOCIETARY WORK.

**BACUP.**—Mr. Wallis in the afternoon dealt with three questions: "Man, the Son of God and Nature. What is Man? What is pleasure when it is gone?" Evening: subject, "The Use and Abuse of Spiritualism." By the use of spiritualism we can communicate with the spirits. He showed that the Bible is full of spiritualism, and that spiritualism teaches that man never dies. Our room was crowded out in the evening.—*John Venables, Sec.*

**BELPER.**—March 4th and 5th. Mr. W. V. Wyldes delivered three addresses last Sunday. Morning: subject, "Consider the lilies of the field how they grow, they toil not, neither do they spin, yet I say unto you that even Solomon in all his glory was not arrayed like one of these." On this we had a fine address. In the evening six subjects, given by the audience, were expounded in a masterly and logical manner. Monday evening subject, "The development of common sense," was elucidated in a very original way. After each address psychometrical delineations were given with astonishing correctness. On both evenings the attendance was large.—*H. U. Smedley.*

**BERMONDSEY.**—Mrs. Spring's controls gave a short address on "The Heaven or Heavens, and Hell or Hells," demonstrating that it was in the power of man to create his own heaven or hell—describing the several states of spirit existence, and concluding with clairvoyant descriptions. Two strangers received striking proof of life beyond the grave, by their friends demonstrating that they could return to earth and communicate. In one case the mother spoke to her daughter; in the other, a brother spoke to his brother.—*J. D. H.*

**BISHOP AUCKLAND.**—The guides of Mr. John Scott took a subject handed up by the audience, "Whom say ye that I the Son of Man am?" which was handled very well. Three delineations of character and spirit surroundings followed, which gave very fair satisfaction to all.

**BLACKBURN.**—Miss Musgrove. Afternoon subject, "Justice." Well treated by the controls, with a protest against the hard dealing of a world that could apportion to one wealth and unlimited domains, to another, equally—perhaps far more—deserving, rags and a garret. Evening, "Where have our loved ones gone?" She spoke severely of the inept and unspiritual ministers of the orthodox church, who neither knew nor cared to investigate the facts of future existence—whose culpable indifference had stagnated the stream of progress; whose conservatism had once almost destroyed and still baffled the spirit of inquiry. She spoke hopefully of our future, as our belief contained the best elements of success—truth, always capable of verification; phenomena, always abundant and unquestionable. Miss Musgrove's addresses were much admired by good audiences.

**BRADFORD.** Addison Street.—March 4: Mrs. Whiteoke gave a short address, followed by clairvoyant descriptions. Evening, after the address thirty-four clairvoyant descriptions were given, all recognized, Christian name and surname being given to thirty-two. A very good test was given at the tea table in the room, to a young lady, of a young gentleman. The lady persisted that he was living, although the medium said he was dead. This was proved to the young lady on the following Tuesday morning by her receiving a letter to attend his funeral. The lady and the medium were quite strangers to each other. March 11: Miss Illingworth's guides took for their subject "Spiritualism." Afterwards a spirit controlled, who said he was a Salvationist in earth life, and gave a little of his experience. In the evening, there were various controls, which were very entertaining and instructive.—*J. H. Smith, Sec.*

**BRADFORD:** Otley Road.—In the afternoon Mr. Hepworth's controls spoke on "Our Future Homes," showing that religious theories pictured a home entirely against reason and justice, and proving that spiritualism teaches—Do to others as you would that others would do to you; and this would make our homes here a counterpart of the after-life, and prove a continuity of life, which no other religion can. In the evening he spoke on the subject of "Love one Another," summing up by a powerful appeal to spiritualist to practise the three cardinal principles of spiritualism—justice, sympathy, and love.—*C. Wyatt, Secretary.*

**BURNLEY.**—Mr. J. Veitch, of London, in the chair, gave a short address, after which Mr. J. Hopcroft gave an exposition of clairvoyant descriptions. He laid down several conditions as necessary for its production. He gave a description to a lady, which she recognized, and asked her if she had sent him a letter beforehand telling him of the spirit. She said No, and he claimed the actual objectivity of the spirit described. He then told her of a conversation she had had on the previous day, which she said was correct in every particular. Several other recognized descriptions were given. Crowded meetings.

**COLNE.**—Two able discourses by Mrs. Wallis: Afternoon, "Spiritualism, is it needed?" Evening, "Evil, is there any good in it?" The lecturer said it was claimed that man was created perfect. He fell; was cursed; then evil, sin, and death came into the world. This was combated and denied. Scientific inquiry had proved that from the beginning the race was progressive—no sign of such fall. Progress came by experience, thought, and observation. In want of these, imperfections arise. But the one positive law of the universe—God or good—overcomes the imperfect or evil as development progresses. Just as the sculptor forms the block of marble, with its accumulation of rubble and dust, into the image of beauty, so the individual rises from the rubbish of his earthly existence into the spiritual life. The lecturer concluded with an eloquent appeal to all to endeavour to rise to the higher life of the spirit. Very successful clairvoyant descriptions.

**COWMS.** March 4th.—Mr. Hepworth, speaker. Afternoon subject, which was chosen by the audience: "If God is all wise, all good, and all powerful, how is it that he permits poverty, drunkenness, and epidemics?" Evening: "Angel voices." The subjects were very ably dealt with, and the God idea of Christianity very nicely illustrated.—March 11th; Miss H. A. Wilson's guides took for their subjects, afternoon: "What is spiritualism based upon?" Evening: "Who are the saviours of the world?" She pointed out that spiritualism was based upon facts and the saviours had been many. A foreign control at the close of the evening discourse gave some splendid advice, which, if acted upon, would prove a blessing.—*A. W.*

**DEWSBURY.**—Mrs. Yeeles paid us a welcome visit on Sunday; a very good audience in the afternoon, and in the evening our room was packed,

and many turned away. Mrs. Yeeles' guides took their subjects from the audience, viz., "What think ye of Christ?" "Evolution of Man," "Death-bed Repentance," &c. She occupied the platform on Monday, when we had another crowded audience. Many are becoming convinced of the truths of spiritualism.—*J. W. B., Sec.*

**DARWEN.**—The controls of Mrs. Butterfield gave two soul-inspiring addresses to good audiences. Afternoon, "Spiritualism Proper and Good." The argument of the discourse showed that spiritualism was so broad in its teaching as to embrace man's physical, mental, and moral capabilities. They classified it under three heads, viz., Material, Practical, and Theosophical—the material spiritualist being content with the mere phenomenal, and never getting beyond it, the theosophical rambling into those spheres which the mind cannot grasp. But the real spiritualist is the practical one, who takes its teachings into his every day life, and so benefits himself and his fellow-men. Evening subject, "Speak gently to the erring one," in which was taught that we should strive to help all those in misery and distress, and to place them on a better footing, also showing that parents have the power of controlling the influence for good or evil to their offspring by living moral and spiritual lives. Mrs. Butterfield is much liked for the practical manner in which she brings spiritualism before the public.

**EXETER.**—Mr. F. Parr took for his text the words "Spiritualism: the foundation of the continuity of life beyond the grave." The speaker, in giving instances of spiritual life and manifestations by controls and other means, maintained that spiritualism answered the question asked by one of old: If a man die shall he live again? The address was very good and well delivered, the audience being evidently fully in sympathy with the speaker. Our usual tea and entertainment will be held on Good Friday next, when we hope to see the usual gathering of local friends to have a "real spiritual reunion."

**FELLING.**—The members and friends spent a very enjoyable evening under the mediumship of Mr. and Mrs. Kempster, of North Shields. Mr. Kempster for three-quarters of an hour invited the attention of the audience. Subject, "Man;" followed by Mrs. Kempster, whose guide gave clairvoyant descriptions of spirit friends—all recognized but one. The meeting was highly enjoyed by all. We hope to have Mr. and Mrs. Kempster again soon.—*G. Laws.*

**GLASGOW.**—Morning: Mr. Macdowell read a paper by Rev. G. Edmondson on "The Limits of Science," followed by the usual expression of thought on the subject, by the members of the Association. Mr. Walrond gave an account of a visit he paid to the children's "lyceum" at Newcastle; it was subsequently proposed by Mr. J. Robertson, that a lyceum be instituted on 25th March—carried unanimously. Evening: The guides of Mr. Anderson discoursed on "The Existence of Christianity thousands of years before the birth of Jesus." The guides of Mr. Ritchie gave ten clairvoyant descriptions, eight fully recognized, remaining two under consideration. Mr. Walrond will read a paper next Sunday evening, on the "Facts and Truths of Spiritualism."

**HETTON-LE-HOLE.** Miners' Old Hall.—Mr. W. Walker arrived at Hetton, but the weather was so stormy that there was only a small audience. We thought it better to let Mr. W. Walker's subject lie over until another date. The members took part, and we had a good time.—*J. T. Charlton.*

**HEYWOOD.**—Speaker, Mrs. Selina Horrocks, one of our local mediums. Afternoon: subject, "The Lord's Prayer." Evening: "The Devils, and how many are there?" She spoke about half-an-hour on each subject in a very creditable manner, and with great vigour; when she is fully developed we think she will be a grand speaker. In the evening a gentleman, from Oldham, whose name we omitted to ask, gave seven clairvoyant descriptions and two tests, all owned. Mrs. Horrocks also gave clairvoyance in five cases, all being acknowledged correct. An old gentleman, who has attended our room about ten weeks, said he had been a teacher and superintendent of a Sunday School for twenty-four years; he came with an honest desire to investigate, and liked it better every time he was present.—*D. T.*

**HIGH PEAK.**—Mr. Walker's controls gave two addresses, namely, "Progress," and "Church of the Nation," pointing out that through the spirit of evolution man had overcome many difficulties, having become more intuitional and sensitive, whereby the animal propensities had been out-grown, and the fittest were chosen to transmit the link of thought from the realms of spirits. Fixed conceptions were dangerous. The spiritualists worshipped a God who enabled man to comprehend the immutable laws of progress. The church prayed to a provoked God; the creeds are despicable, because they are not in harmony with true cause and effect, which man has to work out in time. It was a mistake to worship a God once a week in costly temples; it would be far better if these were turned into needful educational institutions. Love should be the ruling element. Those who have the seeds of truth above his teacher; the church did not admit this. Both addresses were lucidly logical. Mr. Wyldes at Holloway 6th and 7th, satisfaction.—*R. O.*

**HUDDERSFIELD.** Brook Street.—Fairly numerous audiences listened to the excellent discourses given by the guides of Mr. T. Postlethwaite, "The Struggle for Existence" being the subject for afternoon, and was full of suggestive thought for the earnest seeker after truth. The evening subject was "The Shadows of the Great City." A most excellent discourse was the result. Several clairvoyant tests were given.

**IDLE.**—In the afternoon Miss Walton spoke upon "Goodness," showing how it was necessary and possible that all spiritualists should, by acts of kindness, words of sympathy, and cheerful disposition, do an amount of good not to be measured by the results we see. Evening subject, "Religion." What is religion? Is it to believe in the book called the Bible, and to believe all that ministers tell us? No. Religion was in doing good to our fellow-creatures; and the man in rags and tatters, who, by a kind word or action, does his best in the interests of humanity and for the love of doing good, is as religious as the man who holds forth from the pulpit. For it is deeds and actions, not beliefs and dogmas, that make the true man.—*W. Brook, Sec.*

**LEDS.** Psychological Hall.—Mr. G. Smith took subjects chosen by the audience, and dealt with them in a very interesting and satisfactory manner. We had a very fair attendance.—*H. A. A.*



**LEICESTER.**—March 4: Mr. Bent addressed a large congregation; subject, "Heavenly Gifts and How to Cultivate Them." After speaking on the nature and character of heavenly gifts his guides took him under their control, and gave excellent advice as to the best method by which they could be cultivated. A special collection was made for Mr. Barradale, who has been on a bed of sickness for many weeks, which realized 17s. Our healing mediums have been doing him much good, and we think will be the means of restoring him to health. March 8: At the quarterly business meeting a report and balance-sheet were read and passed. It is gratifying to find that there has been a considerable increase in membership during the last three months. It was decided to establish a Lyceum in connection with the society. The preliminaries were arranged, the formal opening being fixed for Sunday, April 1st. We hope to start with not less than forty children, and trust to have the hearty support of parents in this matter. A very enjoyable conversation and coffee supper brought the proceedings to a close. March 11: Morning service well attended. At 3 p.m., healing circle, conductor, Mr. J. Bent, whose healing power is increasing very greatly. He will sit from fifteen to twenty yards away from the circle, and the spirits do their work independent of the medium, and very good results follow. At 6-30 the guides of Mr. Sainsbury gave a splendid discourse selected by one of the audience, viz., "Love one another," in which it was shown that love was God's main attribute, and that it was His divine command to all His children.

**LITTLE HORTON.**—The guides of Mr. Armitage invited questions or subjects—the following were handed up. Afternoon: "Philosophy of Death," "Instinct and Reason," "Evolution of Thought," "Death and its Events," "Home Rule." Evening: "Retrograding in the Spirit Spheres," "Is the Sun cold, then why do we feel its warmth?" "Does all end well?" "Is the Bible God's or Man's?" All of which were ably dealt with. Fair attendance. Two children were named in the afternoon.—*G. Bown, Sec.*

**LIVERPOOL.**—Mr. J. Pemberton, of Blackburn, kindly gave us his services, and delivered two excellent addresses, for which we publicly thank him, leaving his home at an early hour to fill a gap made by Mr. Schutt not coming. In the afternoon a discussion by Mr. Scot Anderson, who, I am sorry to say, is leaving us for America. He gives a farewell address to-night. Next Sunday, discussion at 3 p.m. A young man challenges the spiritualists, from a scientific view—the fallacy of our statements. I hope we will be able to sustain our own even from scientific.

**LONDON, EAST.**—Miss Marsh, of 218, Jubilee Street, gave a spiritualistic séance, for the sole purpose of demonstrating the existence of spiritualism. During the singing of a hymn, the medium, apparently, lapsed into a trance, in which she continued for two hours and a half. During the whole of that time, although she was able to continue in a condition of bodily activity—able to walk about the room and to shake hands—her eyes remained perfectly closed, and yet she seemed able to discern and recognize everyone in the room. Her subjects were chosen at random, and in the course of the conversation she held with them in broken English—although, naturally, an educated and fluent speaker—she seemed to convince the whole assembly as to the existence, if not of spiritualism, yet, at all events, of some unseen and mysterious power. She described—apparently with remarkable accuracy, judging from the looks of astonishment and the affirmative answers she received—the forms and faces of friends of those present who had departed; she told of events which had happened in their own lives; and told them also of their daily surroundings and lives in a manner which left but little room for scepticism. Mr. Marsh is so convinced of the genuine nature of these séances, and so anxious to court inquiry, that he will be pleased should any, who are inclined to doubt the phenomena, call upon him at Jubilee Street.

**LONDON SOUTH.** Winchester Hall, Peckham.—The adjourned discussion on spiritualism was brought to a close, having occupied four consecutive Sunday mornings, on two of which our opponents have had the opportunity of opening the discussion. The attendance has been good, much interest in the proceedings being displayed. If no other good has been done it has been the means of inducing several visitors to investigate, and afforded an opportunity for adducing testimony of the reality of spirit communion. In the evening we had the pleasure of a visit from Miss Keeves, the first since her return from the North of England, and were well pleased with a truly spiritual discourse given on several subjects chosen by the audience.—*W. E. Long.*

**MACCLESFIELD.**—Mrs. Green paid us her first visit. Subject, in afternoon, "Spirit Control"; and in the evening her guides gave a most instructive address on "Spirit Power." About half-a-dozen clairvoyant descriptions were given at each service, one of which was particularly striking: A lady was told that an old woman was with her, dressed in a peculiar manner, and was recognized by the lady as her mother. To-day she called on the president of the society, and brought with her a portrait of her mother, and desired that it should be shown. Mrs. Green had given a most accurate description of the old lady's dress as seen in the photo, and of the peculiar dress she was in the habit of wearing.—*L. R.*

**MANCHESTER.**—On February 17th, Mr. G. Wright's guides gave a discourse on "The Responsibility and Requirements of Man," to the members of St. Mark's (Church of England) Mutual Improvement Society in their schoolroom. They gave a very fair discourse, showing man to be responsible for all his actions. Then followed a number of questions which they answered. I give a few as a sample of many more. The organist asked our spirit friend whether he was a good or evil spirit; the minister asked for his name, age, family, &c.; another person wished to see God materialized in the room. At the close the minister informed us they had a vacancy on the following Friday, February 24th, and he would be glad to have more information as to what spiritualism really was, as he thought there was something in it and would like to know more. We accepted the invitation, and made arrangements with our friend Mr. Wallis to take the lead. They limited Mr. Wallis to twenty minutes to explain spiritualism, which he did—being in his normal state—in a thoroughly practical manner—considering the time at his disposal—giving facts which they could not dispute. One of the church officials replied, but he was no match for our friend, contradicting himself in several instances. In one breath

he said spirits do not return, and in the next he quoted the passage where God sends unto Ahab a lying spirit, also that God has two special angels, Michael and Gabriel, by whom he sends his messages unto mankind, Michael being the chosen one; but when he is occupied Gabriel is used for that purpose. Then followed a number of questions, which Mr. Wallis answered in a masterly manner. In one case the minister asked a whole string of questions, taking nearly ten minutes to give, which Mr. Wallis not only answered in less time than it took to put them, but also named the book from which our orthodox friend had taken his questions. Our opponents were fairly defeated on their own ground, which they have been forced to admit. One church friend said he had gained a deal of knowledge about the Bible through the debate, previously unknown to him.—*J. H. Horrocks.*

**MIDDLESBOROUGH.** Granville Rooms.—Mrs. Butler earnestly exhorted spiritualists to give practical expression to their teachings of the unity of the human race by kindly words and deeds to the fallen and needy. In the evening the subject was, "Is Man Immortal?" The physical body was derived from the four cardinal elements—fire, water, earth, and air—and, even in so-called death, fostered various forms of life, which, indeed, existed everywhere. Man had pre-existed in some lower form. Spirit return proved immortality. Next Sunday we open our new premises, the late free library.—*John Corby.*

**MILES PLATTING.**—The afternoon was devoted to answering questions by the guides of Mrs. Smith, afterwards they described several spirit surroundings recognized, the evening also being open to questions which were answered. We then went through the pleasing ceremony of naming the infant daughter of one of the members of our committee. Our friend's guides named it both spiritually and materially, making some very appropriate remarks, afterwards they described a few spirit surroundings amongst the audience.—*J. H. Horrocks.*

**MORLEY.**—Afternoon, March 4th, Mr. Holmes gave "The Golden Age" as his subject. Evening: "The World's Guiding Voices"—Reason, Conscience, Charity, Love, Intuition,—showing, in detail, the various forms of good calculated to arise from a strict adherence to such voices, and laying it before the audience in such a manner as could not fail to strike forcibly the mind of each. Last Sunday afternoon Mrs. Beanland gave an instructive and interesting address on "Perseverance," after which she gave 19 clairvoyant tests, 11 recognized, 2 doubtful; 4 given in the body, 2 recognized. Evening, after a short address 19 tests were given, 15 of which were recognized. Mrs. Beanland has done good work here, and is ever willing to give prescriptions to suffering humanity.

**NEWCASTLE-ON-TYNE.**—Mr. J. Stevenson, speaker. "Spiritual Gifts" was dealt with in a very instructive and interesting manner, evincing considerable thought and research into the question of controls, mediumship, and the diversity of gifts or endowments more or less possessed by all. Much light was thrown on some phases connected with our movement that could not fail to benefit many of the intelligent and interested hearers.—*B. H.*

**NORTHAMPTON.**—Mr. Wyldes' guides gave two excellent addresses. Afternoon, 2-30—subject: "Spiritualism in the Bible." On the Thursday previous a professed Christian lectured in the New Temperance Hall, on "Spiritualism (so called) tested by the Word of God," during which his scurrilous invectives were dealt out against spiritualists, and when a number of them were anxious to defend themselves, he told them it was his meeting, and asked his dupes and patrons to close it by singing the doxology. Mr. Wyldes' guides took a delight in clearing away the mist this despotic Christian had created; the discourse was grandly to the point, every blow telling. Evening: The guides spoke from three subjects (handed up) to the delight of all present, finishing with psychometric readings, which gave great satisfaction. Mr. Wyldes being very determined to decide every point. His patience commands the admiration of all lovers of truth.—*T. H.*

**NOTTINGHAM.**—Morning, small gathering. Mrs. Baines had two controls. Mr. Phillips made some interesting remarks. Evening, Mr. Seymour gave a capital discourse on "Genesis and Creation." Attendance rather small; wet night. Lyceum: The session was rendered very entertaining and instructive by Mr. Seymour's address on "Ants," illustrated by the microscope.—*J. W. B.*

**OLDHAM.**—March 6: Mrs. Green gave a lecture on behalf of our funds, on the subject "Where is God?" enumerating the various conceptions and modes of worshipping Deity; we were directed to the evidence of the Divine presence in Nature. Seven clairvoyant descriptions given, five recognized. A hearty vote of thanks was accorded to Mrs. Green. March 11: Mr. J. C. Macdonald gave his experiences as a medium in the afternoon, which were very instructive; and in the evening treated us to a grand discourse on "The Spirit's Ideal, and can we ever attain to it?"—*J. S. Gibson, 41, Bowden Street.*

**OPENSHAW.**—The guides of Mr. A. D. Wilson gave two good discourses. Morning: "Temptation of Jesus in the Wilderness"; evening: "Men Strain at a Gnat and Swallow a Camel"—rather a queer subject, contrasting various biblical passages with the spiritualist teachings of to-day, how our orthodox brethren swallow those mythical things supposed to have taken place 1,800 years ago; but things that spiritualists affirm and can prove, taking place to-day, are laughed to scorn.—*J. Cox, Cor. Sec., 7, Fern Street.*

**PENDLETON.**—Mrs. Groom visited us with success, Mr. A. Chadwick presiding—subject: "Spirit Power." After dwelling at length on the various aspects of spirit power, she gave two beautiful poems, followed by twenty-two clairvoyant descriptions, twenty fully recognized, one partially. There was a good audience. Evening saw the room filled, about 600 being present. After the usual announcements we had a very interesting ceremony—three children named: May Clayton, Mary Helen Butterworth, and George Dawson Chadwick; the last-named, being the son of our chairman, was named after Mrs. Groom's main control. The discourse was on "Progressive Religion." The control pointed out the necessity for religious progress, and claimed spiritualism as the one religion which would flow with the tide of progress. After a discourse which held the attention of the audience throughout, twenty-nine descriptions were given, twenty-seven were recognized. Out of fifty-one during the day forty-seven were fully recognized, one partially, and eleven names given correctly.—[Please write on one side of paper only; we have had to re-write much of this.]



**SKELMANTHORPE.**—Mrs. Gregg, on account of sickness, could not fulfil her engagement, so we arranged for Mr. Westerby, of Huddersfield, to fill the vacancy, and he delivered two good addresses, followed by clairvoyant descriptions, many being recognized.

**SOUTH SHIELDS.** 19, Cambridge Street.—Mar. 7th, 7-30. Annual meeting, when the financial statement was read, and found to be in a favourable condition; after which, we had a grand coffee supper, which was well attended and a decided success. A social followed, when we had two songs from Mr. A. Gallagar, who is well gifted in his vocal powers. Messrs. Marshall and Thompson gave recitations, all well appreciated. Games followed, and a very enjoyable evening was spent. Mar. 11th, 11 a.m.: Mr. Murray gave a soul-stirring address from the subject, "Man's Influence over Men." He gave a very minute account of the history of Protestantism, Methodism, and Spiritualism, showing the pre-eminence of the latter over the former ones, which was well appreciated. Evening, at 6-0: Mr. Murray principally addressed the spiritualists, giving some good advice. He gave descriptions of spirit-friends, almost all recognized, well appreciated.—*A. P. Forster, Cor. Sec.*

**SUNDERLAND.** Back Williamson Ter.—March 8th, Mrs. White gave delineations, which were mostly recognized. These Wednesday meetings are doing a great deal of good amongst strangers. March 11th, morning: Mr. Weightman gave delineations, which were partly recognized. Evening: Mr. Moorhouse presided. Mr. Westgarth occupied the platform, and gave a very interesting lecture, subject "Why should God punish Man for attempting research into man's nature?" which was highly appreciated.—*G. Wilson.*

**TUNSTALL.**—Our medium, Mr. T. Bourne, lectured on March 4th. In the evening the audience chose for the subject, "Why are we here, and whither are we going?" The lecture was ably and forcibly delivered, to the great pleasure and delight of all present.—*J. Pocklington.*

**WARDLEY.**—Mr. Davidson, of South Shields, visited us. His guides gave a splendid discourse on "Spirit Life," and encouraged us to lead good lives, and thereby build ourselves good homes in the spirit world. They also sang three solos, and gave twenty-three descriptions, of which sixteen were fully recognized, mostly by strangers to our circle.—*J. S.*

**WESTHOUGHTON.**—Mr. Gregory spoke very well in the afternoon, and gave clairvoyance. In the evening his subject was "God is a Spirit," which was well handled; his clairvoyance being mostly recognized.—*James Pilkington, 66, Chorley Road.*

**WISSEY.**—Three services by Miss Harrison, who spoke on "Clairvoyance;" 18 descriptions were given, all recognized. Afternoon, she spoke on "Be ye wise, and consider your latter days." She then gave 34 clairvoyant descriptions, 24 being recognized. Evening subject, "Incline your ears to hear the sayings of the spirit," followed by 61 clairvoyant descriptions, 41 recognized.—*G. Saville.*

**WISBECH.**—Mr. D. Ward delivered a very interesting address upon "Man's Freedom of Choice," illustrating his subject by various anecdotes, each proving that man is a responsible being; one trembles when he thinks of the tremendous power with which we are endowed; each one can say we will not have God to reign over us. True, He stands at the door and knocks, and if any man will hear and open, He, who fills the high and holy place, will condescend to dwell with man. The clairvoyance was very successful.—*W. A.*

**RECEIVED LATE.**—Huddersfield, Kaye's Buildings, Leeds Institute, and West Vale; Mr. Schutt's reply to Mr. Ashcroft.—We will give these next week. Nearly all reports refer to the detrimental effect of the weather upon the attendance.

### THE CHILDREN'S PROGRESSIVE LYCEUM.

**BURNLEY.**—Opened with singing and prayer, after which we were ably conducted through the calisthenics by a friend from Blackburn. After closing, we had a meeting of leaders, when it was decided to get books on phrenology and physiology.—*T. Grimshaw.*

**OPENSRAW.**—Morning conductor, Mr. C. Stewart. Invocation, Mr. Frost; golden and silver-chain recitation, with marching and calisthenics. Afternoon: Hymn. Conductor, Mr. C. Stewart. Invocation, Mr. Packer; golden and silver-chain recitation, followed by recitations by Miss Packer and Miss Cox, with marching and calisthenics. Classes: Liberty Group open for discussion. Mr. Parker, phrenology; Mr. T. Stewart, astronomy; Miss Hilton, phrenology; Misses Wild, Morrison, Lansome, and Chesterton, physiology. Attendance—morning, 30; afternoon, 60.—*R. R., Sec.*

### PASSING EVENTS.

**HOW THE WIND IS BLOWING.**—The *Christian World* prints the following: The Theistic Church in Piccadilly, of which Rev. Charles Voysey, B.A., is the minister, is founded on the principle that "it is the right and duty of every man to think for himself in matters of religion." Mr. Voysey has printed a recent sermon, in which he points out some rarely-considered consequences of this principle. He blames Protestants who have revolted against the Church of Rome for "prostrating themselves before the New Testament, and surrendering their right to think for themselves to Evangelists and Apostles who lived and wrote eighteen centuries ago. . . . The slave has exchanged tyrants; that is all." But "members of the different sects no longer exercise the right of thinking for themselves, even as to the New Testament. Instead, they deliberately submit to the prevailing tenets of their own sect, or to the definite and distinctive teaching of their own minister. Above all, they come to the inquiry with a fear of hell before their eyes, which scares the soul and paralyses the mind, and is an effectual barrier against genuine thought in matters of religion. A healthy mind must be brought to bear upon the great problems of God if truth is to be found." Not only is Mr. Voysey speaking out, but it is a sign of the times that a paper like the *Christian World* dares to print his utterances. The world *does* move!

**CHRISTIAN CHARITY!**—A correspondent, signing himself "Truth," writes to a Kent paper: Mr. George Mitchell states that at a Board of Guardians' meeting held the other day near Petersfield, a poor labourer who had worked hard for sixty years, and lived fifty in the place, not being able to work any longer, applied for out-door relief. The

chairman, a reverend gentleman, who had received £2,200 per annum for fifty-two years, told him he could go in the house, which, of course, meant separation for the old couple. Another guardian proposed 2s. per week each out-door relief, but the *Christian minister* eventually allowed "1s. per week each and a loaf." Cold comfort indeed.

**UNDEVELOPED SPIRITS AT CIRCLES.**—Mr. William Stansfield, Batley, writes: "Your Newcastle correspondent of last week reminds me forcibly of my own experiences in circle sitting. I have not been connected with spiritualism yet two years, but it seems as if a lifetime had been concentrated in that period. Almost every kind of spiritual evidence has been given me in my own family, that proves beyond a doubt the truthfulness of my position as a spiritualist. One case of spirit return—a very remarkable one—such as our friend refers to, I will give you. A few months ago, on a Sunday evening, after having returned from meeting, myself, wife, and daughter were sitting, as usual, round the fire awaiting the advent of some spirit guest, when a dark and besotted look crossed the features of my wife, and gave us evidence of the presence of a spirit of very low degree. And when I questioned it I found that this was exactly true, that he had lived such a life on the earth that he could not leave the conditions he had made for himself, and still thought that all his passions should be gratified as they had been accustomed. I elicited his name, which neither I nor my wife knew, but found that he had known my wife's parents in their early married life, over forty years ago. The first instruction I tried to give him was that he was not now in the material but spiritual plane, and that the first means he must use for his own enlightenment was to do all in his power to make amends for his past misdeeds. I then tried to awaken him to a knowledge of the existence of a loving Father and friend, who would be ever ready to listen to his cry for strength to do the right and make amends for his past life. It appears that this spirit was taken charge of by a spirit of much higher degree; who on a subsequent occasion brought him to make certain confessions before my wife's mother as to certain serious charges he had made in earth life against her to her husband, and caused her to be knocked down many times without the slightest cause. When they removed from the vicinity of this man these excesses of ill-usage ceased. This spirit (named Bob White, of Methley) is now on his way upwards towards the light of truth and holiness. He lately appeared and thanked me heartily for having given him the first dawn of light. Truly our mission is a grand one when we can both help to raise the fallen ones in the spirit world and lift up the degraded ones while here. May spiritualists everywhere be enabled to grasp the importance of such knowledge and power, and be prepared in the highest spiritual sense to render that help which is as much needed on the other side as on this."

We regret to learn that so many of our fellow workers are suffering from illness, and trust they will all be speedily restored to health. We are requested to announce that Mrs. Connell will be unable to fulfil any engagements before the end of April.

**FACT CONNECTED WITH CLAIRVOYANCE.**—Whilst Mrs. Wrighton was describing at Idle, on March 4th, she pointed to a young man in the audience, and told him he was a stranger both to the place and to spiritualism, and quite a disbeliever, which he acknowledged to be correct. She further stated that he was expecting a pass from America, which, in all probability, he would receive about the Thursday following. This young man came again on March 11th, and stated he received his pass on Friday, the 9th, thus proving the communication to be correct. He says he came as a sceptic, but goes away convinced that there is something in spiritualism after all.—*W. Brook, Secretary.*

**GONE HOME.**—The spirit form of our old and esteemed friend Mr. Charles Thorne, of Addison Street, Bradford, passed to the higher life on March 6th, in his 72nd year, and was interred at Undercliffe Cemetery. Though not a spiritualist more than two years, he surprised all who visited him, who had no knowledge of our truth, his earthly doctor among the rest, who said he had never visited one before who faced death as calmly as he, having no fear of it. A fortnight before he passed away, he had a vision of his spiritual friends, which cheered him greatly. He asked a few days before the end to have the hymn, "Shall we gather at the river" sung in the house before his body was taken out, which was done, and also read over by a spiritualist friend. Six spiritualist friends carried his body to its last resting place.—*J. H. S.*

**THE PHILOSOPHY OF LIFE.**—The soul-nature of man or the interior principle which governs external action, consists of a duality, the one of which is an influence derived from the externals of life, the other from the internal or spiritual side of being. Man must make choice between these impelling forces. On the spiritual side they are good and light; on the material, evil and dark. Life actions on earth consist in the alternation of these impulses, and as the one or other prevail, such is the man himself. To recognize this philosophy, and learn how to choose the better part and control the tendencies to evil, is the most important duty of life; at least, so it appears to me.—*Wm. Jackson, Thorn Tree View, Queen's Road, Halifax.*

**LYCEUM NEWS.**—Glasgow Association: The members have decided to re-establish a "Lyceum," at five o'clock prompt, on Sunday afternoon, the 25th March. All are invited to assist and co-operate in this very useful and noble undertaking for the teaching of physical and moral exercises. Mr. Walrond, a retired army officer and a zealous spiritualist, has offered to conduct and teach the marching and calisthenic exercises, assisted by Messrs. Robertson, Corstorphine, Ritchie, Wilsun, and other able workers. Miss Griffin has kindly promised to preside at the organ. Parents are particularly desired to note the hour, viz., five o'clock p.m. prompt every Sunday.—A Lyceum will also be commenced at Leicester on Sunday, April 1st. Mr. C. W. Young, conductor, assisted by an efficient staff of officers. Parents should send their children.

The clergy are on the side of everything that is "established" in high places—wrong-doing included—and cultivate with much success the use of the blind eye.—*Pall Mall Gazette.*



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*The following are a few abstracts from a somewhat long letter which J. W. O. has received from E. Gallagher, Esq., Medical Clairvoyant, Stockport.*

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