

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

No. 48.—Vol. I.

FRIDAY, OCTOBER 12, 1888.

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THE GOLDEN GATE, a weekly paper, published in San Francisco. Edited by Mr. J. J. OWEN.

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ALOFAS

SERVICES FOR SUNDAY, OCTOBER 14, 1888.

Ashington Colliery.—At 5 p.m. Sec. Mrs. J. Robinson, 45, Third Row.
Bacup.—Meeting Room, 2-30 and 6-30: Mrs. Wallis. Sec. 187, Hartley Terrace, Lee Mill.
Barrow-in-Furness.—82, Cavendish St., at 6-30. Sec. Mr. J. Kellett.
Batley Carr.—Town St., Lyceum, 10 and 2; 6: Miss Keeves. Sec. Mr. J. Armitage, Stonefield House, Hangingheaton.
Batley.—Wellington St., at 2-30 and 6. Sec. Mr. Taylor, 3, Fleming St.
Beeston.—Temperance Hall, at 2-30 and 6: Miss Patefield. Sec. Mr. J. Robinson, 32, Danube Terrace, Gelderd Rd., Leeds.
Belper.—Jubilee Hall, 10 and 2, Lyceum; 10-30, 5-30: Major General Phelps. Sec. Mr. H. U. Smedley, Park Mount.
Birmingham.—Ladies' College, Ashted Rd., 6-45: Mr. Woollison, Trance Address. Wednesday, 7-30, Circle, 6d. each. Thursday, 8, Development. Sec. Mr. A. Cotterell.
Bishop Auckland.—Temperance Hall, Gurney Villa, at 2 and 6: Mrs. Smith. Sec. Mr. E. Thompson, 3, Sun St., St. Andrews' Place.
Blackburn.—Exchange Hall, at 9-30, Lyceum; 2-30 and 6-30: Mr. A. D. Wilson. Sec. Mr. Robinson, 124, Whalley Range.
Bradford.—Spiritualist Church, Walton St., Hall Lane, Wakefield Rd., 2-30, 6: Mr. C. A. Holmes. Sec. Mr. Poppleston, 20, Bengal St.
Spiritual Rooms, Otley Rd., 2-30, and 6: Mrs. Craven. Sec. Mr. M. Marchbank, 129, Undercliffe St.
Little Horton Lane, 1, Spicer St., 2-30 and 6: Mr. Rowling. Sec. Mr. M. Jackson, 35, Gaythorne Road.
Milton Rooms, Westgate, 10, Lyceum; 2-30, 6: Mr. and Mrs. Carr. Sec. Mr. E. Kemp, 52, Silk Street, Manningham.
St. James's Lyceum, near St. James's Market, Lyceum, 10; 2-30, 6: Miss Harris, and Monday, 7-30. Sec. Mr. Smith, 227, Leeds Rd.
Ripley St., Manchester Rd., 2-30 and 6: Mrs. Whiteoak. Sec. Mr. Tomlinson, 5, Kaye Street, Manchester Road.
Birk St., Leeds Rd., 2-30, 6. Sec. Miss Hargreaves, 607, Leeds Rd.
Bowling.—Tabernacle, Harker St., 2-30, 6: Mrs. Mercer. Sec. Mr. J. Bedford, c/o Mrs. Peel, 141, College Road.
Horton.—55, Crowther Street, 2-30 and 6.
Brighouse.—Spiritual Room, Commercial St., 2-30 and 6: Mrs. Green. Sec. Mr. A. Gomersall, 6, Loyal Peace Ter., Brighouse.
Burnley.—Tanner St., Lyceum, 9-30; 2-30 and 6-30: Mr. Wright. Sec. Mr. Cottam, 7, Warwick Mount.
Burnley.—102, Padiham Rd., Wednesday, Healing. Thursday, 8, Circle.
Burslem.—15, Stanley St., Middleport, at 6-30.
Byker Bank.—Mr. Hedley's School, 6-30. Sec. Mr. M. Douglas.
Cardiff.—12, Mandeville St., Canton, at 7, Developing; Tuesday, 7-30.
Chester.—Spiritualists' Hall, Castle St., at 6-30: Local Mediums.
Cleckheaton.—Oddfellows' Hall, 2-30, and 6: Miss Harris. Sec. Mr. W. H. Nuttall, 19, Victoria Street, Moor End.
Colne.—Cloth Hall Buildings, Lyceum, 10; 2-30 and 6-30: Miss H. A. Wilson. Sec. Mr. E. Christian, End St.
Cowms.—Lepton Board School, 2-30, 6: Miss Hartley. Sec. Mr. G. Mellor, Spring Grove, Fenay Bridge, Lepton.
Darwen.—Church Bank Street, 11, Circle; 2-30, 6-30: Mrs. Britten. Sec. Mr. G. W. Bell, 30, Marsh Terrace.
Dewsbury.—Vulcan Road, at 2-30 and 6: Mr. Bush. Hon. Sec. Mr. Stansfield, 7, Warwick Mount, Batley.
Exeter.—Longbrook St. Chapel, 10-45, 6-45. C.S. Mr. Hopkins, Market St.
Felling.—Park Rd., 10, 2, 6-30: Mr. Wightman. Sec. Mr. Lawes, Crow Hall Lane, High Felling.
Foleshill.—Edgwick, at 10-30, Lyceum; at 6-30: Local Mediums.
Glasgow.—15, Kirk Street, Gorbals, 11-30, Mr. Russell; 6-30: Mr. G. Finlay. Sec. Mr. A. Drummond, 80, Gallowgate.
Gravesend.—36, Queen St., at 6: Mrs. Graham.
Halifax.—1, Winding Rd., 2-30 and 6-30: Mr. Hunt. Sec. Mr. Feugill, 12, Bracken Hill, Pellon.
Hanley.—Mrs. Dutton's, 41, Mollart St., at 6-30. Wednesday, at 7-30.
Heckmondwike.—Church St., 2-30 and 6: Mrs. Hellier. Sec. Mr. J. Collins, Northgate.
Hetton.—Miners' Old Hall, Lyceum at 2; 6: Mrs. White. Sec. Mr. J. T. Charlton, 29, Dean Street, Hetton Downs.
Heywood.—Argyle Buildings, 2-30 and 6-15. Sec. Mr. E. H. Duckworth, 38, Longford Street.
Huddersfield.—3, Brook St., 2-30, 6-30: Mr. Postlethwaite. Sec. Mr. P. R. Green, Montrose Terrace, Birkhouse Lane, Dalton.
Kaye's Buildings, Corporation Street, 2-30 and 6: Mr. Hepworth. Sec. Mr. J. Hewing, 20, Somerset Terrace, Lockwood Road.
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Keighley.—Lyceum, East Parade, 2-30 and 6: Mr. Hopwood. Sec. Mr. J. Roberts, 3, Pope Street, off Bradford Road.
Co-operative Assembly Room, Brunswick Street, 2-30 and 6: Mrs. Denning. Sec. Mr. A. Scott, 175, West Lane.
Albion Hall, at 6: Mr. J. Blackburn.
Lancaster.—Athenæum, St. Leonard's Gate, at 10-30, Lyceum; 2-30 and 6-30: Miss Musgrave. Sec. Mr. Ball, 17, Shaw Street.
Leeds.—Grove House Lane, back of Brunswick Ter., at 2-30 and 6-30: Miss Hartley. Sec. Mr. Atkinson, 3, Recorder St., Beckett St.
Institute, 23, Cookridge St., 2-30 and 6-30: Mr. Armitage. Sec. Mr. Turton, 33, Glasshouse St., Hunslet.
Leicester.—Silver St., 10-30, Lyceum; 3, Healing; 6-30. Thursday, 8. Cor. Sec. Mr. Young, 5, Dannett St.
Leigh.—Railway Rd., 10-30 and 6. Sec. Mr. Salmon, 24, Bradshawgate.
Newton St., 2-30 and 6.
Liverpool.—Daulby Hall, Daulby St., London Rd., 11, 6-30: Mr. J. Schutt; Discussion, 3. Sec. Mr. Russell, Daulby Hall.
London.—Bermundsey.—214, Old Kent Rd. S.E. (corner of Surrey Sq.), 7: Miss Bleniman. Sec. Mr. Haggard, 82, Alscot Rd., Bermundsey.
Bow.—5, High St., Thursdays, at 8-15.
Canning Town.—125, Barking Rd., at 7: Mr. Veitch.
Camden Town.—143, Kentish Town Rd., Tuesday, at 8: Mr. Towns.
Holborn.—Mr. Coffin's, 13, Kingsgate St. Wednesday, at 8.
Islington.—Garden Hall, 309, Essex Rd., N., 6-30: Mr. R. J. Lees.
Friday evenings, 7-30, Developing Circle, Mr. Walker.
Kentish Town Rd.—Mr. Warren's, 245, Thursday, 8, Séance, 6d. each.

Marylebone Association.—24, Harcourt St., at 11, Mr. Hawkins. Healing; 7: Mr. Hoperoff. Tuesday, Mrs. Wilkins, at 8, Séance. Saturday, Mrs. Hawkins, 8, Séance. Four minutes from Edgware Rd. Sta. Sec. Mr. Tomlin, 21, Capland St., N. W.
New North Road.—74, Nicholas St., Tuesdays, at 8, Mrs. Cannon, Clairvoyance, personal messages.
North Kensington.—The Cottage, 57, St. Mark's Rd., Thursday, 8: Mrs. Wilkins, Trance and Clairvoyance.
Peckham.—Winchester Hall, 33, High St., 11: Mr. Lees, "Who was Jesus?" 7: "The Gospel according to Spiritualism;" 2-30, Lyceum. 99, Hill St., Tuesday, 8, Special General Meeting. Wednesday, 8, Séance, Mrs. Wilkins. Thursday, 8, Miss Blenman, Healing. Saturday, 8, Discussion Class. Sec. Mr. Long.
Peckham.—132, Queen's Rd., 11: Free Healing Service. Wed., 2 to 5.
Primrose Hill.—38, Chalcot Crescent, Regent's Park Rd., Monday, 7-30, "Shelley" Circle, Open Meeting. Tuesday, 2-30 to 4-30, Private sittings; 7-30, Developing Circle, Mrs. Spring.
Stepney.—Mrs. Ayers', 45, Jubilee St., Commercial Rd., at 7. Tuesday, at 8. Mediums and Spiritualists specially invited.
Walworth.—102, Camberwell Rd., at 7-30.
Lowestoft.—Daybreak Villa, Prince's St., Beccles Rd., at 2-30 and 6-30.
Macclesfield.—Free Church, Paradise Street, 2-30 and 6-30: Mrs. Gregg. Sec. Mr. S. Hayes, 20, Brook Street.
Manchester.—Co-operative Hall, Downing Street, Lyceum; at 2-45 and 6-30: Mrs. Groom. Sec. Mr. Hyde, 89, Exeter Street, Hyde Rd.
Collyhurst Rd., 2-30, 6-30: Miss Walker. Monday, 8, Discussion. Sec. Mr. Horrocks, 1, Marsh St., Kirby St., Ancoats, Manchester.
Mezborough.—2-30 and 6. Sec. Mr. W. Warren, Top of Wood St.
Middlesbrough.—Spiritual Hall, Newport Rd., 2-45, 6-30: Mr. Livingstone. Sec. Mr. Stirzaker, 101, Grange Rd., W.
Sidney St., at 10-30 and 6-30. Sec. Mr. T. Benyon.
Morley.—Mission Room, Church St., at 6: Mrs. Connell. Sec. Mr. Bradbury, 12, Scotchman Lane, Bruntcliffe.
Nelson.—Bradley Road (back of Public Hall), at 2-30 and 6-30: Mr. G. Smith. Sec. Mr. Holland, 125, Colne Road, Burnley.
Newcastle-on-Tyne.—20, Nelson St., 6-30: Closed. Open-air Services, weather permitting, Quay Side, 11; The Leazes, 3. Sec. Mr. Sargent, 42, Grainger Street.
North Shields.—6, Camden St., Lyceum, 2-30; 6-15. Sec. Mr. Walker, 10, Wellington St., W.
Northampton.—Oddfellows' Hall, Newland, at 2-30 and 6-30. Sec. Mr. T. Hutchinson, 17, Bull Head Lane.
Nottingham.—Morley House, Shakespeare St., at 10-45 and 6-30: Mrs. Barnes. Sec. Mr. J. W. Burrell, 48, Gregory Boulevard.
Oldham.—Spiritual Temple, Joseph St., Union St., Lyceum 10 and 2; 2-30, 6-30: Mrs. Butterfield. Sec. Mr. Gibson, 41, Bowden St.
Openshaw.—Mechanics', Pottery Lane, Lyceum 2; 10-30 and 6. Sec. Mr. J. Cox, 7, Fern Street.
Parkgate.—Bear Tree Rd. (near bottom), 10-30, Lyceum; 6-30. Sec. Mr. Roebuck, 60, Rawmarsh Hill, Rawmarsh.
Pendleton.—Co-operative Hall, at 2-30 and 6-30: Mrs. Bailey. Sec. Mr. Evans, 10, Augusta St.
Plymouth.—Notte St., at 6-30: Mr. Leeder, Clairvoyant.
Portsmouth.—Assembly Rooms, Clarendon St., Lake Rd., Landport, 6-30.
Ramsbottom.—10, Moore St., off Kenyon St., 2-30 and 6: Mrs. Venables. Thursday, Circle, 7-30. Sec. Mr. J. Lea, 10, Moore St.
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28, Blackwater Street, 2-30, 6. Wednesday, 7-30. Sec. Mr. Telford, 11, Drake Street.
Salford.—48, Albion St., Windsor Bridge, 2-30, 6-30: Mr. Pemberton. Wednesday, 7-45: Local. Sec. Mr. T. Toft, 42, Windsor Avenue, Clarendon Road, Seedley, Pendleton.
Scholes.—At Mr. J. Rhodes, at 2-30 and 6: Local.
Sutton.—Mr. Willscroft's, 24 Fore St., at 6-30.
Sheffield.—Cocoa House, 175, Pond St., at 7. Sec. Mr. Hardy.
Central Board School, Orchard Lane, 2-30 and 6-30: Mr. Inman. Sec. Mr. T. Widdowson, 340, London Road.
Skelmanthorpe.—Board School, 2-30 and 6: Mr. Bradbury.
Staithwaite.—Lith Lane, 2-30, 6: Mr. Johnson. Sec. Mr. Meal, New St.
South Shields.—19, Cambridge St., Lyceum, 2-30; 11, 6: Mr. Murray. Sec. Mr. J. Graham, 18, Belle Vue Terrace, Tyne Dock.
Sowerby Bridge.—Lyceum, Hollins Lane, 2-30, 6-30: Mr. Wallis. Sec. Miss Thorpe, Glenfield Place, Warley Clough.
Stonehouse.—Corpus Christi Chapel, at 11 and 6-30. Sec. Mr. C. Adams, 11, Parkfield Terrace, Plymouth.
Sunderland.—Centre House, high end of High St., W., 2-15, Lyceum; 6-30. Wednesday, 7-30. Sec. Mr. Wilson, 42, Exeter St., Pallion.
Monkwearmouth, 3, Ravensworth Ter., 2-30 and 6: Mr. Foster.
Tunstall.—13, Rathbone St., at 6-30. Sec. Mr. Pocklington.
Tyldesley.—Spiritual Institute, Elliot St., at 2-30 and 6. Sec. Mr. R. Whittle, 8, Samuel Street, Hindsford.
Walsall.—Exchange Rooms, High St., at 6-30. Sec. Mr. T. Lawton, 10, Rayne's Buildings, Stafford Street.
Westhoughton.—Wingates, 2-30 and 6-30: Mr. A. Price, of Rochdale. Sec. Mr. J. Fletcher, 344, Chorley Rd.
West Pelton.—Co-operative Hall, 10-30, Lyceum; 2 and 5-30: Mr. W. Scott. Sec. Mr. T. Waddle, 7, Grange Villa.
West Vale.—Mechanics' Institute, 2-30 and 6: Mr. Parker. Sec. Mr. Berry, Greeland, near Halifax.
Wibsey.—Hardy St., 2-30, 6: Miss Harrison. Sec. Mr. G. Saville, 17, Smidles Lane, Munchester Road, Bradford.
Willington.—Albert Hall, 1-15, 6-30: Mr. R. Mercer. Sec. Mr. W. Cook, 12, York Street.
Wisbech.—Lecture Room, Public Hall, at 6-45: Mrs. Yeeles. Cor. Sec. Mr. Burkitt.

THE RELIGIO-PHILOSOPHICAL JOURNAL, a weekly paper published by Col. J. C. BUNDY, Chicago, Ill., U.S.A. Agents: Mr. E. W. WALLIS, and Mr. KERSEY.

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No. 48.—VOL. I.

FRIDAY, OCTOBER 12, 1888.

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THE ROSTRUM.

A VERY PECULIAR "MISSING LINK."

NOTE.—Many persons in the United States as well as England will remember Joseph Barker, the eloquent and powerful lecturer on MATERIALISM—in other words, a professed ATHEIST. During Mr. Barker's tour through America he became interested in spiritualism, and the result of his investigations led him by the swing of the mental pendulum, which so often drives the mind from the one extreme to another, to embrace the most orthodox form of Christianity. During his earth-life Mr. Barker published an autobiographical memoir, in which he recorded his first investigation of spiritualism, his perception of its value, and his acknowledgment that it was the stopping-stone that led him to the acceptance of Christianity. After his decease, a fresh edition of Mr. Barker's life was issued, in which this famous chapter was omitted! That link in the chain in a memorable life—designedly kept back by his honest biographer—is now supplied, and forms one of the ten thousand voices of truth that respond to the *Christian* allegations that "spiritualism is the foe to religion," &c., &c.—ED. T. W.

THE MISSING CHAPTER IN THE LIFE OF JOSEPH BARKER.

Taken from his Autobiography, or "MY WANDERINGS THROUGH LIFE" (page 159), and republished by his nephew with this chapter OMITTED.

"Spiritualism had something to do with my conversion. I know the strong feeling prevailing among Christians against Spiritualism, but I should feel as if I had not quite done my duty if I did not, to the best of my recollection, set down the part it had in the cure of my unbelief. My friends must therefore bear with me while I give them the following particulars: As I travelled to and fro in America, fulfilling my lecturing engagements, I met with a number of persons who had been converted, by means of spiritualism, from utter infidelity to a belief in God and a future life. Several of these converts told me their experience, and pressed me to visit some medium myself, in hopes that I might witness something that would lead to my conversion. I was, at the time, so exceedingly sceptical, that the wonderful stories which they told me only caused me to suspect them of ignorance, insanity, or dishonesty; and the repetition of such stories, to which I was compelled to listen in almost every place I visited, had such an unhappy effect on my mind that I was strongly tempted to say, 'All men are liars.' I had so completely forgotten, or explained away, my own previous experiences, and I was so far gone in unbelief, that I had no confidence whatever in anything that was told me about matters spiritual or supernatural. I might have the fullest confidence imaginable in the witnesses when they spoke on ordinary subjects, but I could not put the slightest faith in their testimony when they told me their stories about spiritual matters. And

though fifty or a hundred persons, in fifty or a hundred different places, without concert with each other, and without any temptation of interest, told me similar stories, their words had not the least effect on my mind. The most credible testimony in the world was utterly powerless, so far as things spiritual were concerned. And when the parties whose patience I had tried by my measureless incredulity, entreated me to visit some celebrated medium, that I might see and judge for myself, I paid not the least regard to their entreaties. I was wiser in my own conceit than all the believers on earth.

"At length, to please a particular friend of mine in Philadelphia, I visited a medium called Dr. Redman. It was said that the proofs which he gave of the existence and powers of departed spirits were such as no one could resist. My friend and his family had visited this medium, and had seen things which to them seemed utterly unaccountable, except on the supposition that they were the work of disembodied spirits.

"When I entered Dr. Redman's room, he gave me eight small pieces of paper, about an inch wide and two inches long, and told me to take them aside, where no one could see me, and write on them the names of such of my departed friends as I might think fit, and then wrap them up like pellets, and bring them to him. I took the papers, and wrote on seven of them the names of my father and mother, my eldest and youngest brothers, a sister, a sister-in-law, and an aunt, one name on each, and one I left blank. I retired to a corner to do the writing, where there was neither glass nor window, and I was so careful not to give anyone a chance of knowing what I wrote, that I wrote with a short pencil, so that even the motion of the top of my pencil could not be seen. I was, besides, entirely alone in that part of the room, with my face to the dark wall. The bits of paper which the medium had given me were soft, so that I had no difficulty in rolling them into round pellets, about the size of small peas. I rolled them up, and could no more have told which was blank and which was written on, nor which, among the seven I had written on, contained the name of any one of my friends, and which the names of the rest, than I can tell at this moment what is taking place in the remotest orbs of heaven. Having rolled up the papers as described, I laid them on a round table, about three feet broad. I laid on the table at the same time a letter, wrapped up, but not sealed, written to my father, but with no address outside. I also laid down a few loose leaves of note paper. The medium sat on one side the table, and I sat on the other, and the pellets of paper and the letter lay between us. We had not sat over a minute, I think, when there came very lively raps on the table, and the medium seemed excited. He seized a pencil, and wrote on the outside of my letter, wrong side up, and from right to left, so that what he wrote lay right for me to read, these words: 'I came in with you, but you neither saw me nor felt me. William Barker.' And immediately he seized me by the hand, and shook hands with me. "This rather startled me. I felt very strange. For William Barker was the name of my youngest brother, who had died in Ohio some two or three years before. I had

never named him, I believe, in Philadelphia, and I have no reason to suppose that any one in the city was aware that I had ever had such a brother, much less that he was dead. I did not tell the medium that the name that he had written was the name of a brother of mine; but I asked, 'Is the name of this person among those written in the paper pellets on the table?'

"The answer was instantly given by three loud raps, 'Yes.'

"I asked, 'Can he select the paper containing his name?'

"The answer, given as before, was 'Yes.'

"The medium then took up first one of the paper pellets and then another, laying them down again, till he came to the fifth, which he handed to me. I opened it out, and it contained my brother's name. I was startled again, and felt very strange. I asked, 'Will the person whose name is on this paper answer me some questions?'

"The answer was, 'Yes.'

"I then took part of my note paper, and with my left hand on edge, and the top of my short pencil concealed, I wrote—'Where d——,' intending to write, 'Where did you die?' But as soon as I had written 'Where d——,' the medium reached over my hand and wrote, upside down, and backwards way, as before—

"Put down a number of places, and I will tell you.'

"Thus answering my question before I had had time to ask it in writing.

"I then wrote down a list of places, four in all, and pointed to each separately with my pencil, expecting raps when I touched the right one: but no raps came.

"The medium then said, 'Write down a few more.' I then discovered that I had not, at first, written down the place where my brother died; so I wrote down two more places, the first of the two being the place where he died. The list then stood: Salem, Leeds, Ravenna, Akron, Cuyahoga Falls, New York.

"The medium then took his pencil, and moved it between the different names, till he came to Cuyahoga Falls, which he scratched out. That was the name of the place where my brother died.

"I then wrote a number of other questions, in no case giving the medium any chance of knowing what I wrote by any ordinary means, and in every case he answered the questions in writing as he had done before; and in every case but one, the answers were such as to show, both that the answerer knew what questions I had asked, and was acquainted with the matters to which they referred.

"When I had asked some ten or a dozen questions, the medium said, 'There is a female spirit wishes to communicate with you.'

"Is her name among those on the table?' I asked.

"The answer, in three raps, was 'Yes.'

"Can she select the paper containing her name?' I asked.

"The answer again was 'Yes.'

"The medium then took up one of the paper pellets, and put it down; then took up and put down a second; and then took up a third and handed it to me.

"I was just preparing to undo it, to look for the name, when the medium reached over as before, and wrote on a leaf of my note paper—

"It is my name. Elizabeth Barker.'

"And the moment he had written it, he stretched out his hand, smiling, and shook hands with me again. Whether it really was so or not, I will not say, but his smile seemed the smile of my mother, and the expression of his face was the old expression of my mother's face; and when he shook hands with me, he drew his hand away in the manner in which my mother had always drawn away her hand. The tears started into my eyes, and my flesh seemed to creep on my bones. I felt stranger than ever. I opened the paper, and it was my mother's name: ELIZABETH BARKER. I asked

a number of questions, as before, and received appropriate answers. But I had seen enough. I felt no desire to multiply experiments, so I came away—sober, sad, and thoughtful.

"I had a particular friend in Philadelphia, an old unbeliever, called Thomas Illman. He was born at Thetford, England, and educated for the ministry in the Established Church. He was remarkably well-informed. I never met with a sceptic who had read more or knew more on historical or religious subjects, or who was better acquainted with things in general, except Theodore Parker. He was the leader of the Philadelphia Freethinkers, and was many years president of the Sunday Institute of that city. He told me, many months before I paid a visit to Dr. Redman, that he once paid him a visit, and that he had seen what was utterly beyond his comprehension—what seemed quite at variance with the notion that there was no spiritual world—and what compelled him to regard with charity and forbearance the views of Christians on that subject. At the time he told me of these things I had become rather uncharitable towards the spiritualists, and very distrustful of their statements, and the consequence was that my friend's account of what he had witnessed, and of the effect it had on his mind, made but little impression on me. But when I saw these things, resembling what my friend had seen, his statements came back to my mind with great power, and helped to increase my astonishment. But my friend was now dead, and I had no longer an opportunity of conversing with him about what he had seen.

"The result of my visit was, that I never afterwards felt the same impatience with spiritualists, or the same inclination to pronounce them foolish or dishonest, that I had felt before. It was plain, that whether their theory of the spirit world was true or not, they were excusable in thinking it true. It looked like truth. I did not myself conclude that it was true, but I was satisfied that there was more in this wonderful universe than could be accounted for on the coarse materialistic principles of atheism. My scepticism was not destroyed, but it was shaken and confounded. And now, when I look back on these things, it seems strange that it was not entirely swept away. But believing and disbelieving are habits, and they are subject to the same laws as other habits. You may exercise yourself in doubting till you become the slave of doubt. And this was what I had done. I had exercised myself in doubting till my tendencies to doubt had become irresistible. My faith, both in God and man, seemed entirely gone. I had not, so far as I can see, so much as 'a grain of mustard seed' left. So far as religious matters were concerned, I was insane. It makes me sad to think what a horrible extravagance of doubt had taken possession of my mind. A thousand thanks to God for my deliverance from that dreadful thralldom."

THE TRUE HELPER.

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

Give like an Angel, speak in deeds:
A noble life's the best of creeds:
And he shall wear a royal crown
Who gives a lift when men are down.

EDISON has invented a new dinner clock which talks. Instead of striking the hour it speaks it. At dinner time a voice issues from the clock and says "Dinner time," also "One o'clock," "Two o'clock," &c., as the case may be. Another device which he is perfecting in connection with the clock is that of a female face, which he proposes to set in the face of the clock. The lips of this figure will move at the hour, the head will bow, and the fictitious lady will say, "Good evening, ladies and gentlemen, it is bedtime."

THE morning hour hath gold in its mouth.

INCIDENTS IN THE LIFE OF THE CELEBRATED SPIRIT MEDIUM D. D. HOME.

(Extracts from "D. D. HOME'S LIFE AND MISSION.")

NOTE.—In the Editor's own voluminous works, no less than every other historical account of modern spiritualism, during its past forty years of existence, will be found innumerable accounts of the marvellous phenomena witnessed and amply attested of—produced by spirits through the mediumship of Mr. Home.

The following extracts are taken from the recently published biography of Mr. Home by Madame Home, and are given in this issue—like the Rostrum article—as an evidence of the monstrously unfair, and *unchristian* treatment of our Christian critics, in selecting the GARBAGE that belongs to any cause marred by human interposition, and omitting to notice the actualities that belong to the *spiritual side of the subject*.—ED. T. W.

"Home was twice married; first, in 1858, to the sister of Countess Koucholeff Besborodka, of Russia; and in 1871, some years after her death, he married the distinguished Russian lady who survives him.

"He cherished his peculiar power as heaven-sent—and always refused to lower it to the commercial level by accepting pay for his sésances. He did not lack offers—but money he always refused for his sittings, though accepting from friends a number of rare gems. One notable refusal to accept money was an offer, made by a club of the *jeunesse dorée* of Paris—of the princely sum of 50,000 francs for a single séance. It was promptly refused. His widow adds:

"Long afterwards, Mr. Home happened to meet one evening in society the son-in-law of Count Alexander de Komar, who recalled to him the offer in Paris of £2,000 for a séance and the surprise of the bidders when their proposal was rejected as an insult. Home at once said, 'I have told that story, my dear Bodiska, and have had it treated as a fable—put down your attestation of the fact, on the spot.' Bodiska complied; and added other incidents concerning Home that came within his knowledge.

"*M. Bodiska's Certificate*.—I first met Mr. D. Douglas Home, at the Hotel de Vouillemont, Paris, where my father-in-law, Count Alexander de Komar, resided. Home resided in the family of my father-in-law; and I myself had ample opportunity of studying his private life and character, as well as the extraordinary phenomena occurring in his presence; and I can frankly state that nothing in natural principles can explain what I and others witnessed, not only once, but surely a hundred times. There was never any mercenary motive to incite him to call attention to his wonderful gift, for to my knowledge he refused many proposals, amongst which was one from the Union Club, that offered him 50,000 francs for a séance. A relative of my wife even offered him adoption, and to settle a life annuity on him, which likewise he refused. B. BODISKA."

"The falsehoods that were circulated about the case of Mrs. Lyon are exposed in the present volume. Home seems to have been more lied about, in the press especially, than almost any one else. His biographer evidently believes a good many of these lies emanated from the prolific head of the 'Theosophist Society'—and in his condemnation of various humbugs, Home, it would seem, had not spared that woman and her 'adepts.' Hence the numerous falsehoods palmed off about Home.

"Home's friends were among the most eminent of the literary and scientific world of Europe—to say nothing of the crowned heads. Mrs. S. C. Hall, writing to Lord Dunraven in 1869, describes a séance she had attended where nine were present, and the manifestations took place in a lighted room:

"He [Home entranced] got up, walked about the room, went to the fire-place, knelt on the fender, and stirred the fire—which was like a red-hot furnace—so as to increase

the heat, held his hands over the fire for some time, and finally drew out of the fire with his hand a huge lump of live burning coal, so large that he held it in both hands as he came from the fireplace into the room, where, seated round the table, we were watching all his movements. Mr. Hall was seated nearly opposite to where I sat, and I saw Mr. Home, standing about half a minute at the back of Mr. Hall's chair, deliberately place the lump of burning coal on his head. I have often since wondered that I was not frightened; but I was not; I had perfect faith that he would not be injured. Some one said:

"'Is it not hot?'

"Mr. Hall answered, 'Warm, but not hot.'

"Mr. Home had moved a little away, but returned, still in a trance; he proceeded to draw up Mr. Hall's white hair over the red-hot coal. The white hair had the appearance of silver threads over the red-hot coal. Mr. Home drew the hair into a sort of a pyramid—the coal, still red, showing beneath the hair; then, after four or five minutes, Mr. Home pushed the hair back, and taking the coal off Mr. Hall's head, he said (in the peculiar low voice in which, when in a trance, he always speaks), addressing Mrs. Y., 'Will you have it?' She drew back—and I heard him murmur, 'Little faith—little faith?' Two or three attempted to touch it, but it burnt their fingers. I said: 'Daniel, bring it to me; I do not fear to take it.' It was not red all over, as when Mr. Home put it on Mr. Hall's head; but it was still red in parts. Mr. Home came and knelt by my side; I put out my right hand; but he murmured, 'No, not that; the other hand.' He then placed it in my left hand, where it remained more than a minute. I felt it as my husband had said, 'warm;' yet when I stooped down to examine the coal, my face felt the heat so much, that I was obliged to withdraw it. After that, Mrs. Y. took it, and said she felt no inconvenience. When Mr. Hall brushed his hair at night, he found a quantity of cinder dust.

"At another time Home placed his face directly against the glowing coals in a grate, and bathed his face and head in the flames—all present looking on amazed. At still another time his body would be elongated, a foot or more. He took many flying trips around the ceiling, his feet a yard or two above the floor. Of cases of levitation, in which Home was lifted up to the ceiling, over a hundred instances are recorded. In the *London Quarterly Journal of Science* for January, 1874, Mr. Crookes, whose eminence as a scientific authority will not be questioned, has this statement:

"There are at least a hundred recorded instances of Mr. Home rising from the ground, in the presence of as many separate persons; and I have heard from the lips of the three witnesses of the most striking occurrence of this kind—the Earl of Dunraven, Lord Lindsay, and Captain Charles Wynne—their own most minute accounts of what took place. To reject the recorded evidence on the subject is to reject all human testimony whatever; for no fact in sacred or profane history is supported by a stronger array of proofs.

"On three separate occasions have I seen Mr. Home raised completely from the floor of the room. Once sitting on an easy chair, once kneeling on his chair, and once standing up. On each occasion I had full opportunity of watching the occurrence as it was taking place.

"The present Earl of Crawford testifies that in full light he has seen Home rise in the air; and adds: 'The more I studied these phenomena, the more satisfied was I that they could not be explained by mere mechanical trick.' These occurrences took place in any parlour. The nobility in England were greatly interested in Home, who was daily invited to their houses. Other occurrences were often experienced, as the moving of ponderable objects, dining tables, bureaux, human bodies, etc., without human contact. Hands, not belonging to any mortal arm, have appeared to the visitors at Home's sésances, and shaken hands with them; hands which, after allowing a full examination of them,

instantaneously melted into invisibility—and this, too, when Home was not within reach.

"During the manifestation in England in 1868—Lord Adare and Lord Lindsay saw Mr. Home raised in the air four or five feet. . . . During the manifestations in the ruined abbey at Adare, Home was seen by Lord Dunraven, Lord Adare, and Captain Wynne to float above the ground for a distance of ten or twelve yards, at a height that carried him over a broken wall. He passed close by the three watchers during the aerial journey.

"Of another instance, Lord Lindsay says: 'Home floated round the room, pushing the pictures out of their places as he passed along the walls. They were far beyond the reach of a person standing on the floor. The light was sufficient to enable me to see clearly.'

"But the most striking of these cases of levitation occurred in London on December 16, 1868—in the presence of—Lord Lindsay, Lord Adare and Captain Charles Wynne, a cousin of the latter.

"A séance was in progress; and a startling communication was made to Lord Lindsay. 'I heard,' he related in his evidence before the Dialectical Society, 'a voice whisper in my ear, "He will go out of one window and in at another." [Height, seventy feet above the pavement.] I was alarmed and shocked at the thought of so dangerous an experiment.

"Lord Lindsay afterwards wrote out the case thus:

"'We heard the window in the next room lifted up, and almost immediately afterwards saw Home floating in the air outside our window. The moon was shining full into the room. My back was to the light; and I saw the shadow on the wall of the window sill, and Home's feet about six inches above it. He remained in this position for a few seconds, then raised the window and glided into the room feet foremost, and sat down. Lord Adare then went into the next room to look at the window from which he had been carried. It was raised about eighteen inches, and he had expressed his wonder how Mr. Home had been taken through so narrow an aperture. Home said (in trance) "I will show you;" and then, with his back to the window, he leaned back and was shot out of the aperture head first, with his body rigid, and then returned quietly.' The window is about seventy feet from the ground. . . . The distance between the windows was about seven feet six inches. Neither the window-sill nor the narrow stone moulding, would have enabled a man to walk or stand in that hair-lifting position.

"The occurrence caused some excitement in London. An investigation was made—the space between the windows was measured—and the other witnesses of the 'miracle' were questioned. They fully confirmed the marvel. Captain Wynne is an army officer. When Home awoke, he was much agitated; he said he felt as if he had gone through some fearful peril, and that he had a most horrible desire to throw himself out of the window.

"Visible human forms were often seen floating about the room; in one case, those present recognized it as Home's first wife. In the Tuileries, an apparition of the head and face of the first Napoleon was seen above the table. A hand appeared, took up a pen and wrote 'Napoleon.' Flowers were taken from a mantel-piece and slowly conveyed, in sight of those present, to the Empress Eugenie. Napoleon III. said to the Duke de Morny, 'I am certain of what I have seen.'

"Among those who testify to the reality of the occurrences, and that these, whatever they were, were not produced by fraud, are such witnesses as William Cullen Bryant, David A. Wells, Bishop Clark of Rhode Island, Professor Bush, and in Europe, Napoleon III. and Empress Eugenie, Emperor Alexander of Russia, Dumas, Emperor Wilhelm, Brougham, Lord Lytton, Thackeray, Trollope, Ruskin, Lord Dufferin, Countess of Caithness, Mr. and Mrs. S. C. Hall, William and Mary Howitt, Lord Dunraven, Lord Lindsay, Gerald Massey, Robert Chambers, and many more. Profes-

sor Crookes, the famous scientist, after a long and careful scientific testing of the force, whatever it was, that operated through Home—even testing it by special mechanical contrivances—honestly announced the reality of an unknown outside force in these phenomena, some force new to science, governed by intelligence, and which could move weights and ponderable objects without human touch, write without mortal hands, and even produce forms like human beings, which forms would consent to be weighed—and their weight would shrink fifty, sixty, and seventy per cent in a minute or two, on the scales, and again increase quite as much, right before the eyes of the investigators; after which the afore-said figures would suddenly vanish like an extinguished flame. Professor de Morgan, the world-famed mathematician, also investigated the phenomena long and thoroughly, and then gave his weighty testimony to the reality of the mysterious force."—*Hartford Times*.

LAW AND ORDER AMONGST SPIRITUALISTS.

AMONGST the many charges brought against the spiritualists by their opponents none is more commonly reiterated than that of immorality, disorder, &c., &c. The following are the rules printed every year, and widely circulated, concerning the order to be observed and enforced at the Lake Pleasant spiritualists' camp meeting, the oldest, largest, and most popular in the United States. As an evidence of the above statements, the Editor begs to say that, some few years ago, when she (Mrs. Hardinge Britten) was engaged there, and delivered the closing address on the last Sunday afternoon of the season, the spiritualists already in camp, who had been there for six weeks, numbered 8,000 persons. These and the visitors who came by train to attend Mrs. Britten's lecture on that occasion numbered 18,000!! so reported the head of the police staff on the grounds. The lecture occupied at least one hour, during which no one moved or left their seat, and at the close all joined in singing a glorious hymn, which thrilled through the lovely woods and lifted up every soul to the very gates of heaven. Compare this with the journalistic murmurs against the popular preaching in Christian pulpits this day, and then, perhaps, we may find a sufficient reason for the cruel malignity manifested in Christian quarters against the spiritualists. "Great is Diana of the Ephesians!" is as popular a cry now, it seems, as it was in the days of "Paul of Tarsus."

LAKE PLEASANT CAMP MEETING, MASS., U.S.A.

Some of the RULES and REGULATIONS issued by order of the Board of Directors.
JOSEPH BEALS, President.

Whoever wilfully interrupts or disturbs an assembly of people met for the worship of God, shall be punished by imprisonment in jail, not exceeding thirty days, or by fine not exceeding fifty dollars. Whoever, during the time of holding a camp or field meeting for religious purposes, and within one mile of the place thereof, peddles goods, wares, merchandise, refreshments, or furnishes shelter and food for horses for pay without permission from the officers having charge of such meeting, or engages in gaming or horse racing, or exhibits any show or play, shall forfeit for each offence a sum not exceeding twenty dollars.

All buildings or tenements used for the keeping or sale of intoxicating liquors are declared to be common nuisances. Whoever maintains such common nuisance shall be punished by fine not less than fifty nor more than one hundred dollars, and imprisonment in the House of Correction.

Any person of good moral character, in sympathy with the Association, and not under eighteen years of age, and who receives at any regular meeting of the Association two-thirds as many votes as there are members present, may become a member by subscribing his or her name to the Constitution and Bye-laws, and paying \$1 50 annually to the Association.

All Conference meetings to be appointed and controlled by the Association.

No person allowed to keep boarders without permission from the Committee.

Cleanliness and good order are to be observed on all the camp grounds.

Pleasure driving, or the keeping of horses, fowls, or other animals in sheds or stables within the precincts of the camp is strictly forbidden.

Dogs must not be allowed to run at large on the grounds.

All garbage, &c., must be deposited in proper places provided therefor by the Sanitary Committee.

Defacing or cutting the trees in or about the grove strictly forbidden.

No hucksters admitted to the grounds before 6 a.m.

The use of firearms positively forbidden.

At 10-30 p.m. the camp is expected to be quiet for the night, and no loud talking or loitering about the grounds will be permitted after that hour.

Smoking, audible conversation, and walking back and forth, will not be allowed in the auditorium during the lecture hours.

Any violation of the foregoing rules, or any instance of incivility on the part of the employes of the Railroad or Camp Meeting Corporation, should be at once reported to the Directors. While it is the aim of the Association to redress all just grievances, it is suggested that courtesy is equally commendable whether practised by campers, visitors, or employes.

AFTER THE DARKNESS—WHAT?

NIGHT falls in folds of dusty gloom,
The glorious sunset dies
With all its wealth of tint and bloom,
From out the western skies ;
The heavy shadows deepen fast,
And darkness weaves a veil
Of sombre aspect, cool and dim,
To mantle hill and dale.

Life flings its stern, relentless power
Upon a human soul,
And suffering becomes its dower,
As seasons onward roll.
The fairest blossoms turn to dust,
Hope's sweetest joys decay;
The brightest promise slowly pales,
And sorrow's gloom holds sway.

Beyond the darkness of the night
What hidden danger lies ?
Lo ! Flashes forth a gleam of light
Along the eastern skies !
The shadows fade and disappear,
The glorious sun bursts forth,
And morning comes with gladdening power
To beautify the earth.

Beyond the gloom of mortal strife
What unseen woes are found ?
Hark ! piercing through this earthly life
There comes a joyful sound !
It is the music of the spheres,
Sung by celestial choirs ;
While from the shadows gleams a light
From *Love's* eternal fires !

Beyond the shadows splendours shine !
Above the darkness, Light !
After the struggle, triumphs dawn,
And *Victory* wins the fight !
After Earth's bondage, *Freedom* comes,
And from the toil and strife
Gladness and Joy and Peace arise—
Eternity ! and Life ! —M. T. Shelhamer.

THE MISERY IN THE NAIL MAKING DISTRICT.—Mr. Burnett, on behalf of the Board of Trade, visited Sedgley for the purpose of making inquiries into the wretched condition of operatives in the nail and chain trade. With few exceptions the whole of the workpeople are nailers, and they work in huts at the back of their dwellings. Whilst at work they were visited by Mr. Burnett and questioned, and he will submit a report to the Board of Trade of his investigation. The proceedings were conducted in private.—*Manchester Evening News.*

HOW GAS WAS FOUND.

THERE is an incident connected with the gas find at Newburg, Ohio, that will delight the lovers of the mysterious, and will not be without interest to matter-of-fact people, who will see in what occurred something more than a remarkable coincidence. It has been stated that the big gas well was located by the late Charles Latimer with the aid of his divining rod, but that is not the case. Mr. Latimer did locate a gas well out there, which was drilled to a depth of nearly 2,300 feet and very little gas was found, although Mr. Latimer insisted to the last that the gas was there, if the hole had only gone a little deeper. The fact is, the Newburg roarer that was developed lately, was located by Mr. W. S. Rowley by means of his "occult telegraph," through which he obtains messages, as is claimed, from the spirits of those who have lived and passed away from earth. It happened more than a year ago, when there was much local excitement about natural gas, and there was a movement on foot to sink wells in this locality and ascertain if gas could be found, that Mr. Rowley and several other gentlemen were experimenting with the machine in the house of a prominent citizen, and communications from various spirits were received. Finally communications came, as was represented, from the spirits of the late Randall P. Wade and ex-Mayor Noto Payne, to the effect that they still took a great interest in the material prosperity of their native city, and that they would prosecute investigations and ascertain if there was any natural gas in the vicinity that could be reached and obtained in profitable quantities. The matter was then dropped, but a few evenings subsequent, another communication was received in the same way and from the same source, in which it was set forth that Mr. Wade and Mr. Payne or their spiritual entities had looked into the gas question, and had found that in certain localities immense reservoirs of natural gas existed underneath Cleveland, some of them being accessible and capable of supplying immense quantities of gas. Being asked to locate the best spot to drill a well, they indicated the territory out in Newburg, where gas was at last struck, as being the place where the best results might be expected. They said further that the gas was at a depth of about 1,800 feet below the surface. Among those who were present when these communications were received was Mr. J. F. Strong, a well-known insurance man, who is a profound believer in these occult manifestations. He was convinced that what had been stated in the communications about gas was true, and proceeded to put the information to practical use. He endeavoured to interest some of the Standard oil people in the scheme to sink a well on the Jewett farm at the place indicated, but they preferred the opinion of Professor Orton to that of hypothetical spirits, and scoffed at the whole business. Mr. Strong persevered, and finally secured the aid and co-operation of several gentlemen of wealth, Mr. George Howe, Mr. Thomas Axworthy, Mr. W. H. Van Tine, and others, and operations were begun. They were for a long time unsuccessful and discouraged. The well went down 1,500 feet, and no gas was found. Salt water flooded the well, and the driller finally lost his tools in the well and could not get them out. Mr. Strong's backers grew discouraged, but Mr. Strong never did. He consulted his oracle, the mysterious telegraph of Mr. Rowley, again and again, and was told to keep on, for the gas was there. He finally succeeded in inducing his associates to drill another well, and just when they were about to abandon it as a failure, the big vein of gas was struck, as Mr. Rowley's machine said it would be, and at the depth predicted. Whether the gas will hold out or not remains to be seen, but Mr. Strong is more than ever convinced that his spirit friends did not deceive him when they told him there was plenty of natural gas for Cleveland, if it was looked for in the right place.—*Cleveland Plain Dealer.*

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TO CONTRIBUTORS.—Literary Communications should be addressed to the Editor, The Lindens, Humphrey Street, Cheetham Hill, Manchester.

PUBLISHING OFFICES.

"THE TWO WORLDS" can be obtained of JOHN HEYWOOD, Deansgate and Ridgefield, Manchester, and 11, Paternoster Buildings, London; of E. W. ALLEN, 4, Ave Maria Lane, London, E.C.; and is sold by all Newsvendors, and supplied by the wholesale trade generally.

THE TWO WORLDS.

Editor:

MRS. EMMA HARDINGE BRITTEN.

Sub-Editor and General Manager

E. W. WALLIS.

FRIDAY, OCTOBER 12, 1888.

THE LONDON TRAGEDIES.

(An Answer to the Question of many Correspondents.)

IS THERE A "SCOTLAND YARD" IN THE SPIRIT WORLD? "SCOTLAND YARD," LONDON, is the scene of a highly-paid, and—said to be—fully organized police force, including chiefs, detectives, officials, and all the machinery for working the organization of a London constabulary system.

Very large sums are annually devoted to the maintenance of this institution, and implicit confidence is felt, by some at least of the millions who inhabit the great world's Babylon—London—that the said institution is quite adequate—or, at least, *ought to be*—to protect the rights, privileges, lives, and properties of the public from spoliation.

Now and then some monstrous infractions of the public peace arise, in which the confiding people are disabused of their implicit reliance on Scotland Yard, London—and finding either that the said institution is too short-handed or too physically blind to be omniscient, and detect all manner of evil-doers, and prevent all manner of evil doings, they forthwith begin to ask, What next is to be done? Whereupon one set of malcontents rails against the inefficiency of the police; another set proposes that the citizens shall take the law into their own hands and become "Vigilance Committeemen," whilst a select few, such as constitute ten of our last week's correspondents, write to the spiritual papers, and ask, in various tones of aggravation, "Why the spirits don't disclose the name and whereabouts of the wretch with whose shocking and inhuman acts of murder and mutilation every civilized nation is ringing?" and again—if the spirits can't do this or won't do this, then—"what is the use of spiritualism?"

Of these querists we would ask back again—Suppose it were given to the spirits emancipated from the mortal form to find out and disclose the personality of the offenders against human laws, where would humanity itself be then? Permitted to bring one criminal to justice, the same demand would be made in every case, the same requirements existing throughout all grades of society. The result would be, that earthly institutions would cease to be necessary; human beings would become mere *axiomata*, waiting upon the spirit world to do their work for them, whilst the toiling, suffering spirits of humanity would simply be liberated from the martyrdom of earthly existence to become a spiritual

Scotland Yard, form a detective force for earth, and spend their eternity in doing for man what man ought to do for himself.

This is, however, but one view of the relations between the natural and spiritual realms of being. Take another. The criminals of earth, however vicious, are not, as the ministers of Christianity falsely pretend, swung off from the gallows into the arms of Jesus, *through the shedding of his precious blood*. They go to the next world the same criminals that they were in this, and until they have become reformed, remain in sympathy with the criminals they have left on earth. Is it not reasonable to suppose, then, that the wrong-doers of earth have *their* spirit friends and protectors just as the good have theirs? and may it not be possible that the earth-bound and criminal spirits of the second sphere are as much interested in, and as capable of protecting, their earthly protégés, and even aiding them in their crimes, as the good are active in inspiring and defending their particular friends? Nay more; the criminal spirits are supposed to be nearer to the earth, and perhaps stronger in the direction of earthly tendencies, than the purer and more sublimated inhabitants of higher spheres: whilst, on the other hand, it is a well established fact, in spirit communion, that all good and wise spirits agree with the celebrated statesman, Edmund Burke, in the affirmation that *the worst use you can put a man to is to hang him*. Again and again, good spirits have pleaded through their media against the monstrous act of committing murder to avenge murder. Again and again they have remonstrated against the barbarous and useless act of sending to the spirit world a wretch that is a burden to the earth. If he is unfit for earth, is he not also unfit for the higher life? Thus, then, it may confidently be believed that until mortals will strive to reform their criminals, and keep them in restraint and instruction; until, in short, they *are fit to die*, it is in vain to expect good spirits to aid in bringing wretched earthly criminals to the bar of JUDICIAL murder. It may be alleged that there are innumerable cases to prove that the victims of the murderer *have come back* to disclose the personality of their murderers; also, that psychometry, clairvoyance, and other wonderful faculties, inherent in man himself, have on many occasions detected criminals, and brought them to so-called justice. Both these positions are true. There are on record hundreds of cases in which the victims of earthly wrongs have by hauntings, silent impressions, and other psychical means, succeeded in disclosing the authors of crimes, or, as it is called, "avenged themselves on the wrong doer!" But these are exceptional cases. The spiritual authors of such detections are in all probability still under the influence of human passions, and unable to rise to the supreme and divine height of forgiveness of enemies. Mortals know but little of the conditions of actual life in the spirit world, but they *do* know enough to make it seem monstrous, unjust, and totally out of divine order to suppose that the earth should look to the spirit world as to a detective force, either to discover crime or punish it, and that, even though in certain exceptional cases, spirits—probably earth-bound and vengeful—have returned to earth for the purpose of retribution, and succeeded in pointing out and punishing their destroyers. As to the hypothesis that psychometry or clairvoyance might be the means of detecting crime, as both these powers are strictly human attributes, we consider their use is strictly legitimate. On the other hand, however, are they STRICTLY RELIABLE? To this we emphatically answer, NO. Man at present is only in the early dawn of spiritual unfoldment.

For eighteen hundred years the ministers of the Christian religion have parroted out, Sabbath by Sabbath, "Now, concerning spiritual gifts, brethren, I would not have you ignorant." And yet, though they say these words are God's words, they have left the people so ignorant that thousands do not know they have a spirit at all; and when spiritual gifts are manifested, the ministers, instead of welcoming

their advent, and explaining them to their disciples, are the first to raise the cry of "diabolism" against those who practise them, and they next strive to crush them out by moral tortures, social racks, and the fires of ecclesiastical persecution. The consequence is, as might be expected, that spiritual gifts have not been recognized or cultivated. When they do appear, from time to time, they are spasmodic, erratic, and uncertain. Their possessors seldom know how to deal with them. The conditions under which they might become invaluable and assured, are either unknown or unattainable, and hence they are not, at present at least, to be depended upon as evidence in judicial cases. Nevertheless they are in the world, aye, and more widely spread and operative than their possessors themselves are aware of. Thousands and tens of thousands of lives are shaped by silent, subtle, but indescribable monitions that proceed from the innermost spirit, and are wholly independent of all external means of definition. Some of these originate, as the experienced spiritualist is aware, in impressions derived from ever-loving and watchful spirit-friends; many others, from the opening of our own spiritual natures, in which psychometry and clairvoyance play a far more considerable part than we are aware of. Our chief difficulty is, in our present state of ignorance of spiritual possibilities, that we cannot utilize or apply them, and the attempt to do so would lead to error, confusion, perhaps also to fraud or hallucination of the most disastrous kind. That such monitions, both from within and without, are constantly operating upon us, and are even now admitted as evidence in cases of life and death, we have a most extraordinary proof in the inquest recently held on the miserable victim of the Mitre Square murder. When the sister of the unfortunate murdered woman was being examined, as to her means of recognising a body too much mutilated and disfigured to present opportunities for recognition, the following almost unparalleled piece of testimony was received without doubt or question. In answer to the coroner, the witness said:

On the Sunday morning, when I read the account in the newspapers, I thought it might be my sister who had been murdered. I had a presentiment that that was so. I came down to Whitechapel and was directed to the mortuary; but when I saw the body I did not recognise it as that of my sister.

How was that? Why did you not recognise it in the first instance?—I do not know, except that I saw it in the gaslight, between nine and ten at night. But I recognised her next day.

Did you have some special presentiment that this was your sister?—Yes.

Tell the jury what it was!—I was in bed, and about twenty minutes past one on Sunday morning I felt a pressure on my breast and heard three distinct kisses. It was that which made me afterwards suspect that the woman who had been murdered was my sister.

The Coroner (to the jury): The only reason why I allow this evidence is that the witness has been doubtful about her identification. —*Daily Telegraph*, Oct. 3.

Comment on these few and touching passages is—to the experienced spiritualist—unnecessary.

There remains but one more lesson to be drawn from the silence which *seems* to hold the action of the spirit world in abeyance, in the present awful age of crime. The scenes of horror that have been of late enacted in "miserable London" have transpired only amongst the poor, but they have dragged into a prominence that cannot escape the attention of the mightiest in the land, the want, woe, and wretchedness that prevails in slums and alleys where thousands herd together who are literally COMPELLED TO SIN OR STARVE. Every one of the late victims of the murderer's knife represent a whole pitiful army of women who try to get their meed of bread, clothes, and shelter, by "selling flowers," smallwares, going out to work, or doing whatever they can, and, failing other means—oh, horror, shame, and disgrace to a Christian and civilized land!—their next and only resort is to sell themselves to any wretches—even to robbers and murderers—who will buy them! The whole story revealed of the dens in which the poor vegetate, the miseries that drive them to sin, and the total absence of any restraining moral law, redress, help, or even the means to lead decent lives, is at once a mocking comment on the splendid array of

well-fed, highly-paid, pampered Christian Bishops, that have lately met by their hundreds in Manchester, to preach up the glories and triumphs of Christianity, and to say to thieves, robbers, and murderers, "Though your sins were as red as scarlet, they shall be washed as white as wool in the blood of the Lamb."

It is also an answer, if one more be needed, as to why the angels in heaven, who love, pity, and care for the suffering ones of earth, may permit some short, brief passages of martyrdom to be enacted, in order that the day for reform may ring out in clarion tones round the world, and an outraged public sentiment may awaken the spirit of humanity, to declare to the glorious civilization of this boasted age and nation—"Mene mene, tekel, upharsin"—"Thou art weighed in the balances, and found wanting." If such a result as this can be obtained, by dragging into the light and enforcing upon public attention the miseries of the abject poor, the conditions in which they subsist, rather than live; and above all, if it can illustrate, as never before, the infamous doctrine that a human fiend, such as the author of the Whitechapel murders must be, can, if caught and put to death, go straight to heaven by virtue of the cabalistic words, "I believe in Jesus, the saviour of sinners," whilst his victims, for lack of this magical utterance, will go to everlasting perdition—if, we say, such tremendous and startling events as are now convulsing the civilized world will waken up an all too apathetic age to the urgent necessity of solving such problems as the above, and instituting systems of thorough social, political, and religious reforms, then will the blood of the poor martyrs of "miserable London" not have been shed in vain, and the darkest hours of human wrong may herald in the brightest day of human redemption.

"WITCHCRAFT" IN EAST LOTHIAN.

(From a Correspondent.)

THE good folks at the farm-steading and in the vicinity of Southfield, Gladsmuir, are being very much exercised in their minds just now about a little girl named Annie Nisbet. Annie is daughter to a farm-servant at Southfield, is a little over six years of age, and has been "bewitched." Various stories are afloat throughout the district concerning how the little bewitched girl is being operated upon by unseen hands, and there are not wanting those who assert that she is now capable of performing acts which no living mortal but herself can do. Hundreds of people have gone, and many are still going, to see the girl, and all agree that her ways surpass their apprehension.

Curious to learn a little more concerning this strange phenomenon, I yesterday proceeded to Southfield, and had an interview with the parents.

"Ye'll hae come to see the bairn too?" said the mother, who did not seem altogether at ease.

"Yes," was the reply. "I have heard so many strange stories about her, that I am come to see and hear for myself. Is that the girl?" pointing towards one who had made her way up to the window and turned her back upon us.

"Yes," said the mother. "She is very weak, and ever since that thing cam ower her she hasna had a day to dae weel."

"How did it happen, Mrs. Nisbet?"

"Oh, it's a fright she got. About six weeks ago, a gaun-aboot beggar cam to the door playing a tin whistle, and because I wadna cross his loof wi' a copper, he stood and cursed us 'up hill doon dell,' and looked very wicked like at the lassie. She shook wi' fright a' the day after, and went to her bed in a very nervous condition. Throughout the night we were awakened by what we supposed to be somebody knocking on the wa' frae the outside. Her father got up and went round the hoose, but could see nobody. Coming in, we still heard the rapping, and followed it to where

Annie lay. He spoke, but she was sleeping, and the noise continued at her head. We then got her up, turned the bedding out on to the floor, and searched in below the bed, but there was nothing. Laying her down to sleep, the rapping became more furious than ever, and it being midnight we became terrified, and brought in some of the neighbours to hear it, and sat up all the night.

Thus it continued for about three weeks, many people coming nightly to hear it. We shifted her to other beds in the house, but it continued all the same. We laid her on the hearthrug, and as soon as she fell asleep it began there too. A'body said she was 'bewitched,' and we sent for the minister to come doon and pray ower her, but he wadna come. Baith o' the local doctors were called in, but they either couldna understand her case or didna want to tell what was the matter."

It was further stated that the girl had been removed to her grandmother's at Macmerry, and there the knocking went on as brisk as ever. Among those who heard it there, one threw out a hint that she was hoaxing them, and to test the case a committee of four was appointed to go in after she was sleeping, and they heard the rapping too, and were convinced she had been bewitched. Some of them wished to get up a subscription in order to offer a reward for the apprehension of the "whistling beggar,"—"for he alone can break the spell with which he charmed the girl." They have had Annie in at the Royal Infirmary, Edinburgh, but the medical gentlemen who examined her there said little about the matter. "They spoke in French," says the mother, and she "couldna understand them."

Annie is now at home with her parents, and they say that the rapping still continues, but now only occasionally, and only while she sleeps. The excitement among outsiders is still great, but it is falling off at Southfield. But the manner in which the noise is caused remains as yet a mystery. Annie will upon no account answer a single question put to her, and seems rather to enjoy the fun.—*Edinburgh Evening News*, Sept. 20, 1888.

"ANOTHER CASE OF ALLEGED WITCHCRAFT."

EXTRAORDINARY MANIFESTATIONS.

A case that has excited the greatest curiosity has just been tried at Danford, Wisconsin, before the justice, who has taken it under advisement for three weeks. William Roberts, a farmer living near Princeton, is the defendant, and the proceedings are designed to keep him from killing Mrs. Albright, an old German woman who lives just across the road from him, and who, he claims, has bewitched his family. Before she does further harm he wants to put her out of the way. During the hearing of the evidence, Mr. Roberts swore that as long ago as last Christmas things about his house began to act very queerly. The first he noticed was a spot of blood on the sheets of his bed. The sheets were changed continually, but in a short time the bloody spot would again appear. One morning he lay down on the outside of the bed to await the call for dinner. When he arose there was a large pool of blood underneath him. He was terribly frightened, and took off his coat and shirt to see if there was any blood on his back or garment, but there was none. Then there were great letters "B" and "R" drawn on the wall in blue ink, which would come and disappear mysteriously. He believed it was premonition of death, and supposed the "B" meant his brother Benjamin, who lived in Northern Wisconsin, but he received word later that Benjamin was all right. His wife was also having great trouble with her cooking utensils and dinner dishes. Many a time, having got the meals upon the table and stepped to the door to call the rest to dinner, she had turned again to find the table nearly stripped of its contents. The bread and meat had disappeared, and plates, knives, forks and salt cellars had absolutely vanished as by magic. Sometimes they would be found in out-of-the-way places, under the

wagon-house, in the corn crib, out in the garden, and often they never were discovered. These queer demonstrations, and many others, were sworn to by Mr. Roberts and his wife in the most honest and solemn manner, and no cross-questioning could divert them from a straightforward story.

On two occasions he left a pail of drinking water on the porch. He retired after all the rest of the family and was the first to arise, and the pail of water was missing. Careful search disclosed it perched on the top of the house and not a drop spilled. One day in March last he took his two children, Anna, aged fifteen, and John, aged twelve, to school in a sleigh. It was before he had suspected Mrs. Albright of being a witch, and meeting her on the road he asked her to ride. That night the children came home hungry and crying, and related that on opening their dinner pails at noon they had found all their food wound about with long human hair, and they had been compelled to throw it away.

Both children, Anna and John, were placed upon the stand, and they told in a frank and artless manner the same and many other equally astonishing occurrences. A ring had suddenly disappeared from Anna's finger. She had seen dishes come sailing out of the cupboard when no one was near it, and settle softly down on the floor without breaking. Both she and the boy had seen the clothing thrown off the beds, and coats and dresses pulled from the walls and hurled across the room. It was suspected by some that these children might have been the mischievous agents of all the trouble, but they gave every appearance of innocence, and not the severest cross-questioning could confuse them.

H. B. Jackson, a prominent attorney from Oshkosh, who is stopping with his family at Sherwood Forest, and has been in constant attendance at the trial, said that it baffled all his theories, and that it was the most astonishing case within all his experience.—*The Northwestern, Oshkosh, Wisconsin*.

NOTE.—The most extraordinary fact in both the foregoing narratives is that any well-informed people in this age of civilization and wide-spread intelligence, should mistake the obvious signs of incipient undeveloped *mediumship* for the scarecrow of mediæval days of darkness—witchcraft. Truly we only need a King James of Scotland and a Cotton Mather of America, to renew the horrible judicial murders of the seventeenth century, and doom the thousands of spirit mediums, with whom the world now abounds, to the stake or the gallows. To what purpose, may we ask, have Christian ministers been repeating for the last thousand years—"Now concerning spiritual gifts, brethren, I would not have you ignorant?" May we not expect in the next New Testament revision that the above text will read—"We would *still* keep you ignorant."—ED. T. W.

The village of Attica, near Buffalo, N.Y., is said to be greatly excited over the case of Emma Toms, a young woman who goes into trances, the length of which she tells beforehand. Emma sank into her present sleep over one month ago—on a Sunday, at 8-25 p.m. She had lain wide awake eight consecutive days and nights, partaking during that time of more nourishment than in all the six months of her unconscious illness, the amount being about a glassful of milk, administered in teaspoonsful. During her present trance the physician has managed to force between her lips a few teaspoonsful of the liquid, but this is a difficult feat, as she rarely parts her lips. When closed, her teeth are firm as a vice, any effort to pry them open proving useless. During the first few days of her sleep her body was somewhat flushed, her right hand moving as usual, but her delirious whisperings less frequent and scarcely audible. She now lies almost perfectly still, her arms and legs being white and cold and pulse feeble, being rated, in the absence of a chronometer, at sixty-five beats per minute. Her face is the only warm part of her body, being flushed with alternating fever. When some time ago she predicted that she would sleep thirty days and perhaps longer, she did so without the least hesitation. She acted like a person who knew what was about to transpire, uttering it confidently and with earnest eyes.

IS THERE ANY FUTURE LIFE FOR ANIMALS?

WE answer, John Wesley, the founder of Methodism, thought there was. So did those eminent Christian bishops, Jeremy Taylor and Bishop Butler. Coleridge advocated it in England, Lamartine in France, and Agassiz in America. Agassiz, the greatest scientist we ever had on the American continent, and a man of profound religious convictions, was a firm believer in some future life for the lower animals. A professor of Harvard University has compiled a list of one hundred and eighty-five European authors who have written on the subject. Among the leading clergy of Boston who have publicly expressed their belief in a future life for animals are Joseph Cook, Trinitarian, and James Freeman Clarke, Unitarian. Some ten years ago a man left by will to Mr. Bergh's New York Society about a hundred and fifty thousand dollars. Relatives contested the will on the ground that he was insane because he believed in the future life for animals. The judge, in sustaining the will, said he found *that more than half the human race believed the same thing.*

GEO. T. ANGELL.

A LESSON TO YOUNG "LADIES."

AMERICA is just as full of class distinctions as Europe. Its "aristocracy" may be based on a different standard to that of Europe, but still it exists and holds sway as completely in the land of Republicanism as in that of Monarchical institutions. One of the head-quarters of *female aristocracy* in America is Vassar College, the very seat of that pride of wealth which forms such an important element in American class distinction. This point must be borne in mind before the reader can do justice to the noble and courageous spirit of independence displayed in the following incident. The story is making the circuit of the press, and shows that Vassar has one of the most sensible young women we have yet heard of. She is a young girl from New York, whose tuition and board were paid by a good uncle, but money for all other purposes she had in some way to make herself. She, doubtless, like the shrewd Yankee she is, had her plans all laid before entering the institution, for she confided to the "girls" the fact of the above circumstances, which seemed to prepare them for what speedily followed.

One morning there appeared on her door the following advertisement: "Gloves and shoes neatly mended for ten cents each. Breakfast brought up for ten cents. Hair brushed each night for twenty-five cents a week. Beds made up at ten cents a week."

The many helpless daughters of millionaires that are sent to Vassar at once hailed that brave, sensible girl as a veritable angel of mercy, and henceforth made her useful to them, to the extent of one hundred and fifty dollars the first year. So she not only earned her clothing and pocket money, but paid not a small part of her tuition.

The girl or woman who understands how to make herself useful at all times and in all places is a fortune unto herself. The time is coming that these will be few, unless a sudden revolution of ideas and opinions comes into the lives of the wealthy sons and daughters of the country. The idea that work is disgraceful to the rich is one that wise young women will turn to good account. Work is always preferable to poverty and dependence, and the only legitimate means that will help one above them.

A FREE-THINKER'S DEATH.—Courtlandt Palmer is reported to have spent his latest moments in setting forth his agnostic views and expressing his confidence that they will spread over all the earth. Nearly his last words are said to have been these: "The general impression is that free-thinkers are afraid of death. I want you, one and all, to tell the world that you have seen a free-thinker die without the least fear of what the hereafter may be."

LYCEUM JOTTINGS.

THE LESSON.

MAMMA TO POLLY.

"WELL, this is discouraging. What shall I do With such a perverse little lassie as you? You've idled and fretted an hour or more, And are not a bit nearer the end than before."

"You want to be out with the birds and the flowers, And cannot be busy for two little hours? Why, flowers are growing, and hear the birds sing— There's some kind of duty for everything."

"Now, bring me your lesson. What!—D, O, G, cat? Did ever one hear of such spelling as that? Take that lesson over, and hand me your slate. My dear little daughter, twice six is not eight!"

"And look at your writing! One really might think A chicken had been at your bottle of ink, And made little claw tracks. Ah, what would you do If I were so naughty and careless with you?"

"Now, play I was Polly, and you shall teach me, And see what a good little girl I shall be. Yes, you take the primer, and teach me to spell, And show me the figures and make me write well."

POLLY TO MAMMA.

Miss Polly sat straight as she shut up the book, And gazed at her pupil with soberest look, "My dear little daughter, I'm happy to say You've had all your lessons quite perfect to-day."

"Now leave all the figures and teasing hard words, And go out and play with the flowers and birds; I am sure so much study is injuring you— Ho! ho! mamma, darling, that's what I should do."

THE MATCH BOYS.

ARE all your matches sold, Tom—

Are all your matches done?

Then let us to the open square,

And warm us in the sun.

We'll warm us in the sweet kind sun,

And feel his kindling glow,

For his kind looks are the only looks

Of kindness that we know.

We'll call the sun our father, Tom,

We'll call the sun our mother;

We'll call each pleasant little beam

A sister or a brother.

He thinks no sin to kiss us,

Although we ragged go,

For his kind looks are the only looks

Of kindness that we know.

We'll rest us on the grass, Tom,

And upwards turn our face,

And lock his heat within our arms,

Our arms in fond embrace.

We'll give him a sad, parting tear

When he is sinking low,

For his kind looks are the only looks

Of kindness that we know.

We'll tell him all our sorrows, Tom,

We'll tell him all our care;

We'll tell him where we sleep at night,

We'll tell him how we fare.

And then, oh! then, to cheer us,

How sweetly he will glow,

For his kind looks are the only looks

Of kindness that we know.

THREE "TWO WORLDS" LYCEUM PRIZES!!

SPECIAL OFFER TO ALL FRIENDS OF THE CHILDREN'S
PROGRESSIVE LYCEUM.

MR. HARRY A. KERSEY, of Newcastle-on-Tyne, who was the recipient of the Second *Two Worlds* Prize, has generously devoted the sum received, with some additions, to the following offer:

The several sums of half a guinea, seven shillings, and five shillings, will be given to the three competitors who shall send in the three best articles, either in prose or verse, in the form of DIALOGUES, for two or more children, on some points of the SPIRITUAL PHILOSOPHY.

The dialogue must not occupy more than from one to two columns of small print. Each competitor to send ONE article only, with a *nom de plume* (name or figure); also a closed envelope containing their full name and address. This envelope will not be opened until the three prizes have been adjudged. All competitions must be sent to the Editor on or before the end of the third week in October. The prize will be adjudged the last week in October, and the articles published in three successive numbers, with names and addresses of the winners.—Editor, *Two Worlds*, The Lindens, Humphrey Street, Cheetham Hill, Manchester.

CHRONICLE OF SOCIETARY WORK.

BIRMINGHAM. Ashted Row.—After the usual trance address, Mrs. Neal, an old spiritualist, controlled Mrs. George, and after individualizing those whom she knew while in the body, she expressed a wish that as she had appeared in spirit before the camera, and been perfectly struck on the plate, a print of this psychic photograph be sent to Rev. Mr. Butlin, vicar of St. Clement's, Nechells, who knew her well. Several clairvoyant descriptions were given, with both names, by Mrs. Elliott.

BRADFORD. Ripley Street.—The guides of the lady friend gave two good discourses, which were highly appreciated. Afternoon: "There is work for one and all." Evening: "The angel-reapers shall descend, and Heaven cry, 'Harvest Home.'" Mrs. Rishton gave clairvoyance after each discourse, mostly recognized.—*T. T.*

CLECKHEATON.—The guides of Mrs. Connell gave two good discourses. Afternoon: On "Is life worth living?" Evening: On "Death." Both ably treated. Clairvoyance very good. Our large room was well filled; we are progressing favourably.—*W. H. N.*

COLNE.—Mrs. Bailey delivered two addresses to crowded audiences. Afternoon subject, "I and my Father are one." Evening: "What think ye of Spiritualism?" followed by successful clairvoyance, 26 given, 19 recognized.—*J. W. C.*

COWMS.—Flower Services. Two large audiences greeted Mr. Wallis, whose guides delivered most eloquent and instructive lectures, which gave general satisfaction. Many persons had to stand at night. Mr. Wallis sang two solos, which were much enjoyed. A nice display of plants, fruit, and flowers was made in front of the platform.

CROMFORD AND HIGH PEAK.—Tuesday, October 2nd: Mr. Schutt lectured on "The Historic and Scientific Criticisms of the Old Testament"—a clear, concise, and logical statement. It would have been a treat to the Congress members, who are getting on. A few more congresses and we can exchange speakers on equal terms. Sunday, Oct. 8: Morning address on "The land of pure delight." Evening, "If Adam and Eve were our first parents, what was their sin?" Questions followed both. Good audiences.—*W. W.*

DARWEN.—Mrs. Gregg's discourses were really beautiful, interesting, and instructive, and her clairvoyance all that could be wished, but sorry to say badly recognized. Subjects—afternoon, "Repentance;" night, "What do we know of God?"—*T. H.*

DEWSBURY.—Monday, October 1st, a good harmonious gathering. Mrs. Stansfield's guides gave much satisfaction. Sunday, 7th, Mrs. Dickinson treated us to two earnest addresses on subjects "Think soberly," and "Every man shall bear his own burden." A number of descriptions of those "not lost, but gone before" were given; several remarkable tests amongst them. The room at night quite full. We are anxious to find a more commodious and central room, and are striving to reduce our liabilities, and provide funds to effect our object. Will any friends help?—*W. S.*

FELLING.—Our meeting-house was filled to overflowing (many having to go away) to hear Mrs. R. Peters' delineations of spirit friends. A great many strangers present; several expressed surprise how Mrs. Peters knew many of the things stated. Between thirty and forty delineations, mostly all recognized.—*G. L.*

GLASGOW.—Morning: Mr. T. Wilson read an original paper on "Practical Support, or the best means to adopt to advance and promulgate the philosophy and knowledge of Spiritualism." Many are apt to take too pessimistic a view of things instead of assisting those few zealous workers on whom the bulk of the work usually falls. Mr. Wilson was practical in all his suggestions, and thoroughly honest in pointing out the apathy and indifference of many spiritualists, who seldom think of coming to the front except there is to be a grand display in the person of a professional medium. Let all give attendance whenever possible; united effort, zeal, and faithfulness to conscience will let the world see we have Truth to uphold and defend in spite of all Christendom.—*G. W. W.*

HECKMONDWIKE.—The controls of Miss Harrison gave two instructive addresses. Afternoon, "Behold the great Emanuel sends forth the current;" Evening, "Be ye also ready, for in such an hour as ye think not the Son of Man cometh," followed by successful clairvoyance at each service. Spiritualism is making good progress here, our room being far too small. We intend taking a larger and more comfortable one, when we hope all friends will come and help us in this grand and noble work. We hold a children's Lyceum at 10 a.m., and we invite all parents to send their children.—*J. C.*

HETTON-LE-HOLE.—Mr. W. H. Robinson gave a grand address on "Clairvoyance," which was well received.—*J. T. C.*

HUDDERSFIELD. Brook Street.—A first visit from Mrs. J. M. Smith, whose guides in the afternoon spoke on "If a man die, shall he live again?" which was forcibly dealt with. Evening: The guides took subjects from the audience; the principal one, "If man is affected by planetary influences, what is the use of prayer to God?" being fully treated in a pithy, humorous, and highly instructive manner, much appreciated by a large audience. Clairvoyant tests were given at close of each service, mainly satisfactorily. We hope to soon hear her again.

KEIGHLEY. Assembly Rooms.—A good day with our friend Mr. Armitage. Being the harvest thanksgiving, the guides took for their afternoon subject "The Growth and Development of Fruit," &c. Evening, "The Harvest Home." Both well treated, giving great satisfaction to large audiences. An excellent poem entitled "Death" followed.—*A. S.*

LEICESTER.—At 6-30, the control of Mr. F. Sainsbury delivered the last of a series of discourses on the Biblical creation, viz. "Man: how made, why formed, and whither bound." Very instructive and interesting.—*W. J. O.*

LIVERPOOL.—As usual, on Mrs. Britten's visits, large audiences, especially at night, when the hall was full, listened to eloquent discourses from that lady's inspirers. Six questions were answered at night, in a manner which aroused much enthusiasm and elicited loud applause.

LONDON. Bermondsey. Horse Shoe Hall.—Mr. Butcher, medium. Subject: "Spiritualism and Reform." The control gave very instruc-

tive address, touching upon "Age of Reason" and "Rights of Man." Rather small attendance.—*J. D. H.*

LONDON. Canning Town.—A fair and attentive audience listened to Mr. W. O. Drake, speaking on "What must I do to be saved?" The address was thoroughly practical and eloquently delivered. Questions were invited and answered by the speaker in a satisfactory manner to all sound reasoning men. Mr. Drake's services were given free.—*P. W.*

LONDON. Marylebone.—Morning: Good attendance. Mr. Hawkins employed his healing power. The guides of Mr. Vale gave a stirring address on "The Mission of Sorrow." The guides of a gentleman from Bradford embraced the opportunity, and spoke on "The various phases of Spiritualism." The guides of Mr. Vale gave a poem on "Life"; subject chosen by the audience, giving great satisfaction. Evening: Mr. Macdonnell's address was on "Our Delusions," which he handled in a masterly manner. In the short time at disposal he dealt with no less than sixty-five delusions, showing how religion in all ages has been diverted to suit the ends of man's selfishness. The speaker, in closing, said, had he time, he could name as many more.

LONDON.—On Sunday morning last, service in Wellington Hall was resumed by the friends who have been holding out-door meetings during summer in Regent's Park. A very harmonious company assembled, and was addressed by Messrs. Darby, Downing, and Vale. Mrs. Jones and Mrs. Biddison, the latter an American lady, gave good trance addresses. The friends purpose continuing the meetings, as above, during winter.

LONDON. 309, Essex Road.—A fair attendance. The guides of Mr. Walker gave an excellent address on "Mediumship, and How to Develop." Afterwards clairvoyance descriptions were given and recognized.

LONDON. Progressive Association, 24, Harcourt Street.—Reciters and Singers wanted. Anyone willing to offer free services for an entertainment, in about a month's time, in London, on a week night, for the benefit of a Waste Association, will kindly write to Mr. Dale, 126, Seymour Place, Marylebone Road, London; or speak to him at one of the 3-30 Sunday meetings.

LONDON. Winchester Hall, Peckham.—Oct. 1st: An excellent programme was arranged by Mr. Dubber for our entertainment; only a scant attendance, which is to be regretted. Oct. 2nd: At the general meeting it was resolved to discontinue Sunday discussions, in consequence of which Mr. Veitch resigned his office of president. A special members' meeting, Tuesday next, for the purpose of filling the vacancy. All earnestly requested to attend. Oct. 7th: A sound, practical address by Mr. J. Humphries, in which "Some Dangers and Difficulties of Spirit Communion" were pointed out. Discussion followed. Evening: Miss Bleiman delivered a spiritual address on "The Resurrection, or Rising from the Dead," in a quiet but impressive manner—well received; excellent replies to questions followed.—*W. E. L.*

LONDON. Open-Air Work. HARROW ROAD (near the Cemetery Wall).—An excellent meeting; the company listened with great interest to an address delivered by Mr. Rodger, it being a review of last Sunday's debate, which was well delivered. This brought our open-air work to a close for the season. Much literature was given away.

MACCLESFIELD.—The guides of Mrs. Rogers discoursed on "Seed time and Harvest." They said they could see a bright future in connection with our Lyceum movement. Some seed falls on the wayside and springs up, and as quickly dies, but there are some in whose hearts the seed is growing, and will eventually grow into a mighty tree.—*W. P.*

MANCHESTER. Downing Street.—No afternoon service, as we held our half-yearly meeting for the election of officers and passing accounts, but Mr. B. Plant gave a good lecture in the evening, on "The Realm of Thought," after which he gave eight clairvoyant tests, all recognized. Attendance very good.—*W. H.*

MANCHESTER. Psychological Hall.—Mr. Pearson discoursed in the afternoon on "Flowers, and their relation to animal life." Evening subject "Thumbology," upon which he made a few comments, and then described character from the thumbs of different persons. Many strangers had their characters accurately described. A quartette was given by the Misses A. Bletcher and F. Cooper, and Masters J. Fell and E. Ashworth; also a duet by the brothers Smith; both sung with good effect.—*J. H. H.*

MIDDLESBROUGH. Newport Road.—2-45: A timely address by Mr. Creighton, on "Psychical Facts—Fancies." The Church Congress repudiated old-time diabolism, and recommended progressive ideas. Some spiritualists aspired to be seers or sages at a jump, while intense individualism was at once the strength and weakness of the movement. 6-30: An eloquent discourse, "Spiritualistic Ideas—Past and Present." Shakespeare, Shelley, and Burns were subpoenaed as witnesses for spirit intercourse. All invited to the Sunday and Wednesday rehearsals for the Anniversary, October 28th.

MONKWEARMOUTH. 3, Ravensworth Terrace.—Mr. Hoey's guides took for their subject, "What is Death?" which was very satisfactorily dealt with. Twenty delineations were given, most recognized.—*G. E.*

NEWCASTLE-ON-TYNE.—Alderman Barkas's monthly lecture brought together a large audience. The subject was "The Incomprehensible work of the Incomprehensible God," being a continuation of the series of Lessons from Nature, for young and old, commenced last January. Mr. Barkas spoke in his usual interesting and entertaining manner on some of the marvels of nature, and the utter impossibility of comprehending God.—*F. S.*

NEWCASTLE-ON-TYNE. Open-Air Services.—Two weeks more "harvesting." Great gatherings and liberal sowings. Last year at this time our second station, the Quayside, was opened (through Mr. Ashcroft's visit) and thousands have heard of spiritualism. Yesterday, a third station, was opened at Byker, and a large company soon gathered. Aided by some ladies, we attracted friends and foes by singing some hymns; our foes were fanatical, hurling bible texts, as in former days brickbats were used. Our brethren Sharpe, Egdeell, Elliott, Spence and Brown were well able to repel the fury of the attack and lodge arrows of truth, the wounds of which will not speedily heal.—*B. H.*

NORTHAMPTON.—Mr. Lees, of London, gave two brilliant addresses. Afternoon subject, "What does Spiritualism teach Me?" Evening, "Spiritualism the corner stone of Christianity;" both subjects were

handled with an earnestness and purity of thought which carried his audience with him from start to finish, causing enquiries, "When will he be here again?"—*T. H.*

OPENSHAW. Mechanics' Institute.—A grand day with Mrs. Butterfield. Two eloquent discourses. Morning subject was suggested after the president, Mr. J. Boys, had read a paper on "Eternal torment," (given at the Church Congress,) from the *Manchester Guardian*, Oct. 6th. The controls showed that the old theories must be cast aside, and the more reasonable theory of the Fatherhood of God, the brotherhood of man, and the eternal progress of the soul, put in their place. Evening subject, "Does God change?" While beliefs and theories change, God never changes, but is the same loving parent he ever was. About 500 people gave rapt attention. Twelve new members proposed and received into our society, the direct outcome of the Rev. — Ashcroft's lectures at Openshaw.—*J. B.*

NOTTINGHAM.—Mr. Wyldes conducted two good meetings to eager intelligent audiences. The evening address on "The Divinity of Christ" was vigorous and able. One conclusive denial of his reputed Godhead was given in the words ascribed to him, "Greater things than these shall ye do." The speaker argued that the creature could not do "greater things," than the Creator. Mr. Wyldes spent a week with us, and was eagerly sought for.—*J. W. B.*

OLDHAM.—The following questions were submitted to Mr. Johnson's guides: "In what light or character do you acknowledge Jesus Christ, as in the Trinity, or as human only?" "Are the spirits happy in the spheres in which you see them?" "Do they commune with, or can they see, God?" "Are the spirits progressive?" "Is the Roman Catholic idea of purgatory correct, and are prayers for the dead efficacious, or does their progress depend on their own efforts?" "Can all that have passed away communicate?" "Why do you read the Bible in your meetings, when most of your speakers almost denounce it?" The answers gave general satisfaction. Evening subject: "Is Christianity a failure?" If the fall of man, hell fire, the atonement, &c., were not true now (and Christians at the Church Congress had discarded them), they never were true; therefore Christianity, in its creedal form, was a mighty failure, having nothing substantial to rest upon.—*J. S. G.*

OLDHAM.—Mutual Improvement Class started August 30th, 1888. The subjects considered are physiology, phrenology, and mesmerism, practically and theoretically. Mr. W. H. Wheeler introduced phrenology and mesmerism, the latter illustrated by experiments. Last week Mr. H. Sutcliffe dealt with physiology, using a chart and diagrams. The class, which now numbers 30, meets to improve the mental capacities of the members, some of whom have proffered to give essays.—*N. S.* [Please write on one side of the paper only.]

PENDLETON.—Mr. James Tetlow in the afternoon answered questions sent up by the audience in a scholarly and logical manner: "The Four Seasons," "Primitive Religions," and "Was Jesus Christ a medium for disembodied spirits?" Evening subject: "The signs of the times." Man's duty to himself and his neighbour was defined, showing that if he understood this, it mattered nothing whether he held any creed. Spiritualism gave men freedom of thought, and made every man his own saviour. He referred to the Church Congress, tracing the history of the Churches; how they had dropped the chains, and now stood on the verge of what spiritualism was teaching. The Churches were fast coming to our way of thinking (?). Psychometric readings followed both services, and some astounding tests were given.—*J. E.*

RAWENSTALL.—Two good discourses by the controls of Mr. G. Smith. Rev. P. Mackenzie lately lectured on "Naaman the Leper; or the advantages of disadvantages;" this subject was given by the controls and was handled in a practical way; the information given was astounding, far surpassing that imparted by the preacher. Evening subject, "Thomas Paine or the Bible, which is the best as a means to Happiness?" Before written statements we should place man's reasoning powers. Thomas Paine fought for man's religious and political freedom, and to-day the people enjoy the fruit of his toil.

SALFORD.—Oct. 6th, social tea. We were pleased to have Mr. Burns. After tea a concert was arranged, and everyone seemed to thoroughly enjoy themselves. Sunday, at 10-30, Mr. Burns spoke on "Food affecting man's Spiritual Development," arguing that man would be benefited by abstaining from intoxicants, tobacco, and flesh, from which much disease results. Some will probably be led to adopt a vegetarian diet, and give up intoxicants and tobacco. The address was appreciated by a good audience, and a cordial vote of thanks passed. At 2-30, Mr. Mayoh spoke on "There is a Land of Pure Delight." At 6-30, subject, "Who are the Benefactors of Humanity?"

SHEFFIELD. Board School.—Mr. Brindley, afternoon and evening, gave a very interesting account of his early experiences in investigating, and how he became a medium. His controls afterwards gave at each service some very successful clairvoyant descriptions to large and attentive audiences.—*T. W.*

SLAITHWAITE.—A good time with Mrs. Craven. Afternoon, the guides spoke on "G. ye into all the world and preach the gospel to every creature." Evening, they dealt with three subjects from the audience, viz. "If God has designed every thing for the best, how is it that he is influenced by man's prayer?" "The Philosophy of Fact, and the Fallacy of Faith," and "Why is Christianity opposed to Spiritualism?" Good audiences.—*J. M.*

SOUTH SHIELDS. Cambridge Street.—Morning, Mr. Davidson gave several clairvoyant descriptions, mostly recognized. Evening, the controls of Mr. Gray spoke on four subjects, chosen by the audience, one was "The Church Congress." They, with great force, referred to the opinions expressed on eternal torment, which is now admitted by some of the Churchmen to be inconsistent with the goodness of God. As this is their conclusion, the Church has been preaching lies for hundreds of years, and who should believe them now?—*J. G.*

SUNDERLAND. Centre House.—Owing to our speaker disappointing us, and our chairman not arriving from Newcastle, we thought we would not have any meeting, but our friend Mrs. White (who had just arrived from giving her services at Station Town) kindly consented to do her best, and was very successful, most part of her delineations being recognized.—*G. W.*

WALSALL.—Monday, September 24th, Lyceum annual party. After having a pleasant drive in a brake into the country enjoying the fresh air, we returned to the room, where a good tea was provided by Mrs. Selby and other friends. After tea Mr. Welsh and Mr. Washbourne addressed the meeting (Mr. Tibbitts chairman). The addresses were received with special attention, and accorded an unanimous vote of thanks. Amusing games followed until 9 p.m., when we separated feeling much encouraged, and determined to make the Lyceum more successful in future. [This report was mislaid last week.]

WESTHOUGHTON.—In the afternoon Mr. J. Pilkington's controls spoke on "God is love," in a beautiful manner; and in the evening Mr. T. Bassett gave his experience from orthodoxy to spiritualism. Both addresses were listened to by appreciative audiences.—*J. P.*

WISSEY.—Mr. Wainwright spoke on "If a man die, shall he live again?" very well; followed by six good psychometric delineations. Evening subject, "Spiritualism and its effects." An interesting address. Eight clairvoyant descriptions, five recognized; one spirit guide, and good psychometry.—*G. S.*

WISBECH.—Mr. Oswin spoke to a large audience, on "Spiritualism, a fact undeniable," showing the value of the knowledge to be obtained by an earnest investigation. Miss Yeeles sang "Scatter Seeds of Kindness" as a solo.—*J. P. B.*

RECEIVED LATE.—[Secretaries should send reports to reach this office Tuesday morning. We do our utmost to oblige within the limits of our space. Be brief, condense, cut it short!] Brighouse: Splendid discourses by Mr. Taylor, clairvoyance successful.—Bradford (St. James's): Mrs. Burchell gave short discourses, and gave good tests. Oct. 28th, harvest festival; all welcome.—London (357, Edgware Rd.): The Occult Society commenced its fourth course of lectures. Oct. 7th, the president read a paper on "The Society and its Future Work." 1st, M.B. (Lond.) gave the first of his three lectures on "Soul Evolution." The second on Oct. 14th, at seven p.m.—*A. F. Tindall*, 30, Wyndham Street, W.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BRADFORD. Lower Ernest Street.—Present: 38 scholars and 3 visitors. Hymn and invocation. Election of officers for six months:—Con., Mr. J. H. Smith; assist. con., Mr. J. Jackson; sec., Mr. G. Lewis; libr., Miss Bowes; treas., Mr. J. H. Smith; mus. dir., Mr. J. Clayton; guardian of groups, Miss Morell; leaders, Messrs. R. Morell, G. Lewis, T. Everitt, J. Clayton, Misses M. E. Pinder, E. Morell, and E. Dumford; watchman, Mr. Hodges. After election, usual marching and calisthenics were exceedingly well done.—*G. L.*

COLNE.—Lyceum as usual. Mrs. Bailey, foreign guide, gave a suitable address to the children, and afterwards sung in our language. Attendance good.—*T. P.*

GLASGOW.—Usual attendance of scholars and adults, under the conductorship of Mr. Thos. Wilson, assisted by Messrs. Robertson, Lambert, Anderson, Corstorphin, and others.—*G. W. W.*

HACKMONDWIKE.—Present—40 scholars, 2 officers, 8 visitors. Invocation by Mr. Ogram, musical reading, silver-chain recitation; recitation by R. Hodgson, reading by Master W. H. Fox and Miss A. Ogram, duet by Mrs. Hoyle and Mrs. Cheesbro, marching and calisthenics, golden-chain recitation, hymn and prayer.—*A. G.*

LEICESTER.—Attendance—Children, 22; officers, 4; visitors, 5. In addition to the usual programme, an address was delivered by Mr. Timson, on "The formation of character" from a knowledge of phrenological development, illustrated by the craniums of Master Sainsbury and Miss Moore. The Conductor and Mr. Bent also addressed the children, pointing out the necessity of avoiding impure conversation, literature, &c., *apropos* of the recent horrible crimes, the details of which appear to be as well known to children as to adults.—*C. W. Y.*

MACCLESFIELD.—Morning session: Invocation by the conductor. Gold and silver-chain recitations, marching and calisthenics were performed very creditably, after which solos, readings, and recitations were given by members. Afternoon: Open session, many of the congregation present; exercises as usual; solos, readings, and recitations by members. Mr. Worsley spoke a few words on "Vegetarianism," urging everyone to give it a trial, and at the end of the week they would be in better health and better off in pocket. Prayer by Mr. Rogers.—*W. P.*

MANCHESTER. Downing Street.—10 a.m.: Invocation by Mr. Jones, silver and golden-chain recitations, marching, calisthenics, silver-chain marching, benediction by Mr. Jones. Twenty-three present. Afternoon: Hymn and invocation by Mr. Jones, silver-chain recitations. Mr. Smith addressed the children and questioned them from the manual. Benediction by Mr. Smith. Eighteen present.—*W. W. H.*

MANCHESTER. Psychological Hall.—Attendance fair; programme, as usual, gone through in nice style. We are always happy to welcome any friend who may care to pay us a visit any Sunday morning.—*J. H. H.*

NEWCASTLE-ON-TYNE.—Hymn; suitable silver and golden-chain recitations, interspersed by musical readings. Our numbers have increased so much we have found it necessary to form two more groups, which will be called the "Blue Bell" and the "Dahlia" groups. Our *Guardian* has kindly consented to print the respective banners, and make the badges. A number of scholars favoured us with select recitations, &c.—some of which were taken from the pages of *The Two Worlds*.

OLDHAM.—Correct time and regularity were manifest in the marches. Afternoon: Miss Saxon led, aided by the Conductor. This is an arrangement whereby dormant talent may be cultivated, and the faculties be educated, that a true republican form of government may be able to sustain any storms and reverses arising in the future. Where a Lyceum depends on one person for its welfare and management it evidences a precarious and unhealthy status. "ALWAYS the workers win!"—*W. H. W.*

SOUTH SHIELDS.—Present: 25 children and 5 officers. Marching and calisthenics gone through satisfactorily.—*J. G.*

Mr. J. C. Macdonald desires to announce that he regrets he is unable to fill any Sunday engagements until further notice. Societies must cancel all appointments from this date.

PASSING EVENTS.

LANCASHIRE CONFERENCE COMMITTEE.—At a meeting of delegates last Saturday a draft plan of working was prepared to be submitted to the next Conference, which will take place Nov. 11th, at the Mechanics' Institute, Openshaw. The report and plan will appear next week.

Several reports note the doings of the Church Congress, and suggest that "they are coming to our way of thinking." Is it so? By no means. Read again carefully and you will find that it is all permeated with the assumption of the supremacy of "the Church," and that it is all "through Christ," "in Christ," by "our Lord and Saviour," etc. Natural religion is at a discount. "There is no other name under heaven by which man can be saved but by and through the merits of Christ Jesus our Lord" is still the position, which, unless you accept, you are none of his. Do spirits and spiritualists agree with this? We are as far as the poles asunder. Spirits teach that there is no saving efficacy in faith or the name of Jesus. "The question," said the Bishop of Carlisle, "is not, dost thou believe in evolution? but, dost thou believe in Jesus Christ?" Make no mistake, that is the issue; if you don't believe that you are not a Christian. All else hinges there. When will they "tell the whole truth about the Bible," and about the mythical Jesus, and the gnostic Christ?

A crumb of comfort for Mr. Ashcroft! Twelve new members received into the Openshaw Society; the direct outcome of his recent lectures there. That's how he kills spiritualism! Last year at Nelson the society was nearly dead—about to give up public work. After Ashcroft's visit a new society was formed, which has increased and worked successfully ever since. We propose a vote of thanks to our "advertising agent."

The following spirit message recently appeared in the *Banner of Light*, given at the Banner Free Circle. Can any of our Keighley friends identify it? "I passed away in Keighley, England. I have tried to make myself known before, but as I did not just know how to govern affairs I had to step away again. Hannah is with me, and Alfred and John. I would like them to know at Keighley and Bradford that we are all welcome on this side of the water, and it gives us joy that we can make ourselves known. I have relatives in Philadelphia and some in New York State, who I know read your paper. I was conversing with a gentleman on the spirit-side a little time since, and he said: 'Go and speak, and you will feel better for it.' So I have made the attempt, and I think I shall gain something by coming. I believe some of my dear ones will read my message in your paper, as I am told it will go across the water, and I have heard them talking about this thing. My name, Mr. Chairman, is Jonathan Metcalf."

Passed to the higher life, Alice Jane Venables, September 30th, in her 31st year. The funeral was conducted by Mr. J. B. Tetlow, of Pendleton. There were many bunches of flowers sent by her friends.

Passed to the higher life, September 24th, and interred at Ardwick Cemetery, Martha Alice, the beloved wife of Mr. Thos. Cheetham, of Chancery Lane, Ardwick, late treasurer for the Manchester Society, in her 34th year.

There are signs all over the country of a new spirit of enterprise and enthusiasm; of self-sacrifice and public spiritedness, which indicate an active campaign this winter. Larger meetings may be expected, and our work of combating error and false theology, of educating public opinion as to the real nature and value of spiritual facts and principles, becomes more and more necessary as the old orthodoxy dies. Dying it is—rapidly—and we have the honour of being pioneers in the new dispensation. Our foes will be more active as we increase in strength. The showmen will be on the war-path again, but it can do us no harm if we stand firm and devoted. Spiritualism—aye, humanity—demand from us the best we can do to aid the cause, by example and effort, and financial liberality. All such work, animated by such motives, is a blessing to those who perform it. It is indeed blessed to give.

Mr. W. Porter, of 194, London Road, Glasgow, relates a remarkable test of spirit identity, which is not covered by the thought transference, or telepathy theory. In fact, in our estimation, it cannot be accounted for save by admitting the fact of the actual presence of the spirit. In 1887 he left Glasgow, to become a resident of Kircaldy, knowing no one there and being unknown. Before leaving Glasgow he learned from Mr. J. Robertson that a spirit circle met regularly at the home of Mr. A. Duguid. He says, 'I began to attend that circle almost at once. One evening we met as usual, yet there was something peculiar about that meeting; none of us (except the medium) were sitting in our usual places, in fact, I was sitting almost with my back to the medium, who, at the moment of which I am speaking, seemed to be in the clairvoyant state. He called out my name; I said, 'All right, I'm here, Alec.' He said, 'There's an old lady present, who has something important to say to you.' I said, 'Well then, can't she say it?' He said, 'It seems not.' I then asked him if he could describe her appearance. After a pause, he said, 'She has on a dark woollen dress—it looks, to me, like a dark tartan, 42nd, for instance; and then over her shoulders is thrown a woollen shawl, which is both light and dark, like a shepherd's tartan; but what strikes me most is, that she has on one of the prettiest Scotch mitches caps I ever saw.' I then turned to the medium, and told him that I had no friend, living or dead, at all answering to that description.

"I said, 'Look here now, if that old lady is related to me or knows me she can surely say or do something to convince me.' The medium, after a pause, 'She bids me tell you your wee John is now a big man.' I replied, 'This is worse still; I never had a wee John to grow into a big man.' By this time I had grown very sceptical of the whole affair, and ill-tempered besides, because I thought an attempt was being made to impose on me. However, I asked if the old lady was still present, and being assured she was, I said, 'If she cannot speak to me personally, will she not try to communicate through you what she wishes me to

know?' The medium replied, 'The lady impresses me to say that the matter is of too delicate a nature to be told to any third party. No one but yourself and your wife are interested in this matter, and your wife is more so than you are. She (the spirit) now says a letter is being written in a foreign country to-night, which you will receive in due time, and which will greatly relieve the minds of both you and your wife, and further she says a present will accompany the letter, either for you or some members of your family.'

"On reaching home, my wife saw at once something was wrong. She laughingly enquired, 'What's up, Willie? The spirits no been guid to ye the night?' I angrily said, 'Oh, bother the spirits; it's all bosh.' I then gave her a description of what took place at the circle. At once she cried out, 'How I wish I had been there! That was my mother. She was about the last to wear the Scotch mitch, and she took such pride in having neat ones, and it is about sister Maggie that she wanted to speak to you.' 'But,' I said, 'there is something else. She said that my wee John is now a big man. What could she mean by that?' My wife slapped me playfully on the cheek, saying, 'For shame; a father to forget his own child.' This child had died more than twenty years before, and I cannot account for forgetting the fact and denying it. Next day, on going to the office, I caused the clerk to write down the date of the previous day, Oct. 24th, on a slip of paper and file it. In about two weeks I received a letter from my wife's sister Maggie, from Montreal, dated 24th October, 1878, and bearing the post-mark of the same date, and containing £1 to buy a dress for my little daughter.

"Such, sir, are the simple facts of this, to me, most wonderful case. I do not know how to account for them, except on the ground that our friends over there, not only can, but do, watch over us." [This could not be a Theosophical "shell" or "spook."]

CASE OF HEALING BY W. GODDARD.—Mrs. Davy, of Tiverton, Devonshire, writes to thank Mr. Goddard, and for the benefit of others: "I first caught cold through getting wet, ten years since, which brought on a very bad cough and tightness of the chest, fluttering of the heart, and first form of consumption. I was attended by several doctors, but they did me no good. At last I was persuaded by my friend to try Mr. Goddard, which I did. From the first treatment I found great relief. He attended me two weeks, and thank God, I feel quite well and getting strong again."

CHARACTER AND CONDUCT IN MEDIUMSHIP.—The day is coming when the mere sensational features of spiritualism will lose their value, and people will examine and estimate the worth of phenomena by their truth and the good they will do, not simply because they emanate from the spirit world. The character and conduct of public workers will be more considered than they have been. The fitness of mediums for their office (as representing the highest and divinest truth) will be found to consist in worthy motives, loving thoughts, and good deeds; in efforts to live the principles of purity and righteousness. God speed the day!

JUSTICE!

THREE men went out one summer night,
No care they had, or ain,
And dined and drank—"Ere we go home
We'll have," they said, "a game."

Three girls began that summer night
A life of endless shame;
And went through drink, disease, and death,
As swift as racing flame.

Lawless and homeless, foul, they died;
Rich, loved, and praised, the men;
But when they all shall meet with God,
And Justice speaks—what then?

—From "Poems," by Stopford A. Brooke (Macmillan and Co.)

PROSPECTIVE ARRANGEMENTS.

BATLEY CARR. Town Street.—Anniversary Services, Sunday, Oct. 14th, in the Albert Hall, Dewsbury, when John Lamont, Esq., and Miss Keeves will occupy the platform. Services 2-30 and 6-30. Hymns will be sung by the teachers and scholars of the Children's Progressive Lyceum. Collection. A public Tea and Entertainment, Saturday, Oct. 13th, in the Meeting Room, Town Street. Tea on the tables at 4-30. Entertainment at 7. Tickets, 9d., 6d., and 4d. each.

BRADFORD. St. James's Lyceum, near St. James's Market.—The Committee are pleased to announce a Harvest Festival on Sunday, Oct. 28th. Speakers, Mr. R. A. Brown, of Manchester, and Mrs. Whiteoak. Fruit, vegetables and flowers will be thankfully received by the committee.

NEWCASTLE-ON-TYNE.—October 14th, Hall closed for re-decoration. Re-open on Sunday, October 21st, when Mrs. Hardinge Britten will lecture morning and evening.

OLDHAM. Public Lyceum Session.—Sunday, Oct. 28, Mr. J. Burns, of London. At 10-30, the Lyceumists will go through the whole of their exercises, thus affording all interested a splendid chance to attend. At 2-30, Mr. Burns will give his lecture on "Anatomical Phrenology," illustrated by diagrams and human crania. At 6-30, Questions on Spiritualism and cognate subjects will be answered by Mr. Burns. These subjects, to be given by the audience, will do much to elucidate truth. Solos, &c., will be sung. Mr. W. H. Wheeler will preside.

Mr. W. V. Wyldes has a few open dates in 1889. Apply at once.—(See Advt. card.)

Mr. J. Swindlehurst is now booking dates for 1889. See *Mediums' List* for address.

Mr. A. Scott, of 157, West Lane, Keighley, is now Secretary for the Social Spiritual Brotherhood, Assembly Rooms, to whom all future correspondence may be addressed.

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MESMERIST, MASSEUR, & MAGNETIC HEALER,
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Sufferers from Diseases of the Stomach, Liver, Lungs, Heart, Bowels, Kidneys, Nervous Diseases, Piles, Rheumatism, Impurities of the Blood, Skin Affections, &c., are invited to test this system of treatment.

WOUNDS OF EVERY DESCRIPTION SKILFULLY TREATED.**HEALING AT A DISTANCE,** and Magnetized Water, Oils, Cotton, Pads, and Medicine sent to all parts of the kingdom.**CONSULTATIONS DAILY,** from 9 a.m. to 8 p.m.

(Sundays and Thursdays excepted).

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