

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

No. 58.—VOL. II.

FRIDAY, DECEMBER 21, 1888.

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ALOFAS

SERVICES FOR SUNDAY, DECEMBER 23, 1888.

Ashington Colliery.—At 5 p.m. Sec. Mrs. J. Robinson, 45, Third Row.
Baou.—Meeting Room, at 2-30 and 6-30: Mr. Newell. Sec. 137, Hartley Terrace, Lee Mill.
Barrow-in-Furness.—82, Cavendish St., 6-30. Sec. Mr. Holden, 1, Holker St.
Batley Carr.—Town St., Lyceum, 10 and 2; at 6: Mrs. Ingham. Sec. Mr. J. Armitage, Stonefield House, Hangingheaton.
Bailey.—Wellington St., 2-30, 6. Sec. Mr. J. Graison, Caledonia Rd.
Beeston.—Conservative Club, Town St., 2-30 and 6: Mr. Newton. Sec. Mr. J. Robinson, 32, Danube Terrace, Gelderd Rd., Leeds.
Belper.—Jubilee Hall, 10, 2, Lyceum; 10-30 and 6-30: Local. Sec. Mr. H. U. Smedley, Park Mount.
Bingley.—Oddfellows' Hall (ante-room), 2-30 and 6: Mr. Boocock.
Birmingham.—Ladies' College, Ashted Rd., 6-45. Séance, Wednesday, 8. Sec. Mr. A. Cotterell, Board School, Oozells St., 2-30 and 6.
Bishop Auckland.—Temperance Hall, Gurney Villa, at 2 and 6. Sec. Mr. E. Thompson, 3, Sun Street, St. Andrews' Place.
Blackburn.—Exchange Hall, 9-30, Lyceum; 2-30, 6-30: Mr. Hoperoft. Sec. Mr. Robinson, 124, Whalley Range.
Bradford.—Walton St., Hall Lane, Wakefield Rd., 2-30, 6: Mr. Bush. Sec. Mr. Poppleston, 20, Bengal St.
Otley Rd., 2-30, 6: Mr. Balmforth. Sec. Mr. M. Marchbank, 129, Undercliffe St.
Little Horton Lane, 1, Spicer St., at 2-30 and 6: Local. Sec. Mr. M. Jackson, 35, Gaythorne Road.
Milton Rooms, Westgate, 10, Lyceum; 2-30, 6: Mrs. Craven. Sec. Mr. E. Kemp, 52, Silk Street, Manningham.
St. James's Lyceum, near St. James's Market, Lyceum, 10; 2-30, 6: Mrs. Riley. Sec. Mr. Smith, 227, Leeds Rd.
Ripley St., Manchester Rd., 2-30, 6: Mrs. Beardshall. Sec. Mr. Tomlinson, 5, Kaye Street, Manchester Rd.
Birk St., Leeds Rd., 2-30, 6. Sec. Miss Hargreaves, 607, Leeds Rd.
Bowling.—Harker St., 10-30, 2-30, 6: Messrs. Worsman and Firth. Wed., 7-35. Sec. Mr. J. Bedford, c/o Mrs. Peel, 141, College Rd.
Horton.—55, Crowther St., 2-30, 6. 21, Rooley St., Bankfoot, 6.
Brighouse.—Spiritual Room, Commercial St., 2-30 6: Mr. Armitage. Sec. Mr. D. Robinson, Francis St., Bridge End, Raistrick.
Burnley.—Tanner St., Lyceum, 9-30; 2-30, 6-30: Mr. G. Wright. Sec. Mr. Cottam, 7, Warwick Mount.
102, Padiham Rd., Wed., Healing. Tuesday & Thursday, 8, Circle.
Burslem.—15, Stanley St., Middleport, at 6-30.
Byker.—Back Wilfred Street, 6-30. Sec. Mr. M. Douglas.
Cleckheaton.—Oddfellows' Hall, 2-30, 6. Sec. Mr. W. W. H. Nuttall, 19, Victoria Street, Moor End.
Colne.—Cloth Hall Buildings, Lyceum, 10; at 2-30 and 6-30: Miss Musgrave. Sec. Mr. E. Christian, End St.
Cowms.—Lepton Board School, 2-30 and 6: Miss Cowling. Sec. Mr. G. Mellor, Spring Grove, Fenay Bridge, Lepton.
Darwen.—Church Bank St., 11, Circle; 2-30, 6-30: Mr. Macdonald. Sec. Mr. G. W. Bell, 30, Marsh Terrace.
Dewsbury.—Vulcan Road, 2-30 and 6: Mrs. Stansfield. Hon. Sec. Mr. Stansfield, 7, Warwick Mount, Bailey.
Eccleshill.—Old Baptist Chapel, 2-30, 6-30: Miss Bott.
Exeter.—Longbrook St. Chapel, 2-45, 6-45. C.S. Mr. Hopkins, Market St.
Felling.—Park Road, 6-30: Mr. MacKellar. Sec. Mr. Lawes, Crow Hall Lane, High Felling.
Foleshill.—Edgwick, at 10-30, Lyceum; at 6-30: Local Mediums.
Glasgow.—Bannockburn Hall, 36, Main St., 11-30 and 6-30: Mr. A. Duguid. Sec. Mr. A. Drummond, 80, Gallowgate.
Halifax.—1, Winding Road, at 2-30 and 6-30: Mr. Salmon. Sec. Mr. Feugill, 12, Bracken Hill, Pellon.
Heckmondwike.—Assembly Room, Thomas St., at 10-30, 2-30 and 6: Mr. Bradbury. Sec. Mr. J. Collins, Northgate.
Helton.—At Mr. Richardson's, at 6: Local Medium. Sec. Mr. J. T. Charlton, 29, Dean Street, Helton Downs.
Heywood.—Argyle Buildings, 2-30 and 6-15: Mr. Ormrod. Sec. Mr. E. H. Duckworth, 38, Longford Street.
Huddersfield.—3, Brook St., at 2-30 and 6-30: Mrs. Gregg. Sec. Mr. J. Briggs, Lockwood Road, Folly Hall.
Kaye's Buildings, Corporation Street, 2-30 and 6: Local. Sec. Mr. J. Hewing, 20, Somerset Terrace, Lockwood Road.
Idle.—2, Back Lane, Lyceum, 2-30, 6: Mrs. Dickenson. Sec. Mr. T. Shelton, 4, Louisa St.
Keighley.—Lyceum, East Parade, at 2-30 and 6: Local. Sec. Mr. J. Roberts, 3, Bronte Street, off Bradford Road.
Co-operative Assembly Room, Brunswick Street, 2-30 and 6: Mrs. Wade. Sec. Mr. A. Scott, 157, West Lane.
Lancaster.—Athenæum, St. Leonard's Gate, at 10-30, Lyceum; 2-30 and 6-30: Mr. Swindlehurst. Sec. Mr. Ball, 17, Shaw Street.
Leeds.—Grove House Lane, back of Brunswick Ter., at 2-30 and 6-30: Mr. Wallis. Sec. Mr. Atkinson, 3, Recorder St., Beckett St.
Institute, 23, Cookridge St., 2-30, 6-30: Mr. Hepworth. Sec. Mr. J. W. Hanson, 22, Milford Place, Kirkstall Rd.
Leicester.—Silver St., 10-30, Lyceum; 3, Healing; 6-30. Cor. Sec. Mr. Young, 5, Dannett St.
Leigh.—Railway Rd., 10-30 and 6: Mr. Le Bone. Sec. Mr. J. Stirrup, Bradshawgate. Newton St., 2-30 and 6.
Liverpool.—Daulby Hall, Daulby St., London Rd., 11, 6-30: Mr. Tetlow; Discussion, at 3. Sec. Mr. Russell, Daulby Hall.
London.—Baker St., 18, at 7. Closed till Jan. 6th.
Camdenwell Rd., 102.—6-30. Thursday, 8.
Camden Town.—143, Kentish Town Rd., Tuesday, at 8: Mr. Towns.
Canning Town.—125, Barking Rd., at 7. Mr. Goddard.
Dalston.—21, Brougham Rd., Wednesday, 8, Mr. Paine, Clairvoyance.
Euston Road, 195.—Monday, 8, Séance, Mrs. Hawkins.
Hampstead.—Warwick House, Southend Green: Developing, Tuesdays, 7-30, Mrs. Spring.
Holborn.—Mr. Coffin's, 13, Kingsgate St. Wednesday, at 8.
Islington.—809, Essex Road, N., 6-30: Spiritual Meeting. Wednesday, 7-30, Séance, Mrs. Wilkinson.
Islington.—Wellington Hall, Upper St., 7. Tuesday, 8.
Kentish Town Rd.—Mr. Warren's, 245, Thurs., 8, Séance, Mrs. Spring.

King's Cross.—184, Copenhagen St., corner of Pembroke St., 10-45: Mr. Eagle, "Healing;" 6-45: Mr. Paine, "Psychometry." Sec. Mr. W. H. Smith, 19, Offord Road, Barnsbury, N.
Marylebone.—24, Harcourt St., 11, Mr. Hawkins, Healing; 7, Mr. Towns. Tuesday, Mrs. Wilkins, 8, Séance. Saturday, Mrs. Hawkins, 8, Séance. Sec. Mr. Tomlin, 21, Capland St., N. W.
Mortimer Street, 51.—Cavendish Rooms, 7: Mr. T. Hunt, "Is Life worth Living?"
New Cross Rd., 475.—7. Thursday, 8.
New North Road.—74, Nicholas St., Tuesdays, at 8, Mrs. Cannon, Clairvoyance, personal messages.
North Kensington.—The Cottage, 57, St. Mark's Rd., Thursday, 8: Mrs. Wilkins, Trance and Clairvoyance.
Notting Hill Gate.—9, Bedford Gardens, Silver St., 11: Mr. Goddard, sen.; at 3, Séance, Mr. Goddard, jun.; 7, Mr. Harper.
Peckham.—Winchester Hall, 33, High St., 11 and 7, Mr. Iver Mac Donnell; 2-30, Lyceum. 99, Hill St., Wednesday, 3, no meeting. Saturday, Dec. 22, at 8, Mr. Walker, Clairvoyance. Sec. Mr. Long.
Stepney.—Mrs. Ayers', 45, Jubilee St., 7. Tuesday, 8.
Stratford.—Workman's Hall, West Ham Lane, E., 7. Sec. M. A. Bewley, 3, Arnold Villas, Capworth Villas, Leyton, Essex.
Lowestoft.—Daybreak Villa, Prince's St., Beccles Rd., at 2-30 and 6-30.
Macclesfield.—Free Church, Paradise Street, at 2-30 and 6-30. Sec. Mr. S. Hayes, 20, Brook Street.
Manchester.—Co-operative Hall, Downing Street, Lyceum; 2-45, 6-30: Mr. Walker. Sec. Mr. Hyde, 89, Exeter Street, Hyde Rd.
Collyhurst Rd., 2-30, 6-30: Mr. Standish. Monday, 8, Discussion. Sec. Mr. Horrocks, 1, Marsh St., Kirby St., Ancoats.
Mexborough.—2-30, 6. Sec. Mr. Watson, 62, Orchard Terrace, Church St.
Middlesbrough.—Spiritual Hall, Newport Rd., Lyceum, 2; 10-45, 6-30: Mr. C. Simms, Clairvoyant. Sec. Mr. Stirzaker, 101, Grange Rd.
Sidney St., at 10-30 and 6-30. Sec. Mr. T. Benyon.
Morley.—Mission Room, Church Street, 6: Mrs. Beanland. Sec. Mr. Bradbury, Britannia Rd., Bruntcliffe, near Leeds.
Nelson.—Public Hall, Leeds Rd., 2-30 and 6-30: Mr. T. Postlethwaite. Sec. Mr. Holland, 125, Colne Road, Burnley.
Newcastle-on-Tyne.—20, Nelson Street, 11, 6-30: Mr. Wyldes, and on Monday, at 7-30. Sec. Mr. Sargent, 42, Grainger Street.
North Shields.—6, Camden St., Lyceum, 2-30; 6-15: Mr. W. Davidson, of Tyne Dock. Sec. Mr. Walker, 10, Wellington St., W. 41, Borough Road, 6-30: Mr. G. Forrester.
Northampton.—Oddfellows' Hall, Newland, at 2-30 and 6-30. Sec. Mr. T. Hutchinson, 17, Bull Head Lane.
Nottingham.—Morley House, Shakespeare St., 10-45, 6-30: Mrs. Barnes. Sec. Mr. J. W. Burrell, 48, Gregory Boulevard.
Oldham.—Spiritual Temple, Joseph St., Union St., Lyceum 10, 2; 2-30, 6-30: Mr. J. Somers. Sec. Mr. Gibson, 41, Bowden St.
Openshaw.—Mechanics', Pottery Lane, Lyceum, 9-15 and 2; 10-30 and 6: Messrs. Boardman and Taberner. Sec. Mr. Page, 14, Lord St.
Parkgate.—Bear Tree Rd. (near bottom), at 10-30, Lyceum; at 6-30. Sec. Mr. Roebuck, 60, Rawmarsh Hill, Rawmarsh.
Pendleton.—Co-operative Hall, at 2-30 and 6-30: Mrs. Wallis. Sec. Mr. Evans, 10, Augusta St.
Plymouth.—Notte St., at 11 and 6-30: Mr. Leeder, Clairvoyant.
Portsmouth.—Assembly Rooms, Clarendon St., Lake Rd., Landport, 6-30.
Ramsbottom.—10, Moore St., off Kenyon Street, at 2-30 and 6: Open. Thursday, Circle, 7-30. Sec. Mr. J. Lea, 10, Moore St.
Rawtenstall.—10-30, Lyceum; at 2-30 and 6: Miss Schofield. Sec. Mr. W. Palmer, 42, Reeds Holme Buildings, Crawshawbooth.
Rochdale.—Regent Hall, at 2-30 and 6. Sec. Mr. Dearden, 2, Whipp Street, Smallbridge.
Michael St., 2-30 and 6. Tuesday, at 7-45, Circle.
28, Blackwater St., 2-30, 6. Wed., 7-30. Sec. Mr. Telford, 11, Drake St.
Salford.—48, Albion St., Windsor Bridge, 2-30 and 6-30: Mrs. Mercer. Wednesday, 7-45: Tea Party. Sec. Mr. T. Toft, 321, Liverpool Street, Seedley, Pendleton.
Scholes.—Mr. J. Rhodes, 2-30 and 6.
Silver St., 2-30, 6: Messrs. Pickles and Wainwright.
Saltash.—Mr. Williscroft's, 24, Fore St., at 6-30.
Sheffield.—Cocoa House, 175, Pond St., at 7. Sec. Mr. Hardy.
Central Board School, Orchard Lane, 2-30, 6-30. Sec. Mr. Anson, 85, Weigh Lane, Park.
Skelmanthorpe.—Board School, 2-30 and 6: Local.
Slaitthwaite.—Laith Lane, 2-30, 6: Mr. Wilson. Sec. Mr. Meal, Wood St., Hill Top.
South Shields.—19, Cambridge St., Lyceum, 2-30; 11, 6: Mr. Westgarth. Sec. Mr. Graham, 18, Belle Vue Ter., Tyne Dock.
Sowerby Bridge.—Lyceum, Hollins Lane, 2-30 and 6-30: Mrs. Green. Sec. Miss Thorpe, Glenfield Place, Warley Clough.
Stonehouse.—Corpus Christi Chapel, at 11 and 6-30. Sec. Mr. C. Adams, 11, Parkfield Terrace, Plymouth.
Sunderland.—Centre House, High St., W., 2-15, Lyceum; 2-30 and 6-30: Mrs. White. Wednesday, 7-30. Sec. Mr. J. Ainsley, 43, Dame Dorothy St., Monkwearmouth.
Monkwearmouth, 3, Ravensworth Ter., 6. Mr. Hoey.
Tunstall.—13, Rathbone St., at 6-30. Sec. Mr. Pocklington.
Tyldesley.—Spiritual Institute, Elliot St., at 2-30 and 6. Sec. Mr. A. Flindle, 6, Darlington Street.
Walsall.—Exchange Rooms, High St., at 6-30. Sec. Mr. T. Lawton.
Westhoughton.—Wingates, 2-30 and 6-30: Mr. Fletcher. Sec. Mr. J. Fletcher, 344, Chorley Rd.
West Pelton.—Co-operative Hall, 10-30, Lyceum; at 2 and 5-30: Mr. J. G. Grey. Sec. Mr. T. Weddle, 7, Grange Villa.
West Vale.—Mechanics' Institute, 2-30, 6: Mr. Schutt. Sec. Mr. Berry.
Whitworth.—Reform Club, Spring Cottages, 2-30 and 6: Mr. Plant.
Wibsey.—Hardy St., 2-30, 6: Miss Walton. Sec. Mr. G. Saville, 17, Smiddles Lane, Manchester Road, Bradford.
Willington.—Albert Hall, 1-15, 6-30. Sec. Mr. Cook, 12, York St.
Wisbech.—Lecture Room, Public Hall, 6-45. Mr. Burkitt.
York.—7, Abbot St., Groves, 6-30: Mr. and Mrs. Atherley.

THE BETTER WAY, weekly, published in Cincinnati, Ohio.

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FRIDAY, DECEMBER 21, 1888.

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THE ROSTRUM.

SPIRIT INFLUENCE IN CRIMINAL LAW RECORDS.

THE day will come and even now is, when the power and influence of the spirit world on humanity will no longer be the subject of doubt, denial, or incredulity. Whilst we should not be rash or over zealous in rushing into print with our hypotheses concerning the cases of influence which we believe to be poured out from the spirit world, in short, whilst we—the spiritualists—have abundant cause to regard the spirit world as the *wire-pullers* who, like the Government of a nation, do far more to affect the weal or woe of the people than they wot of, we should still be slow to press these opinions on the uninformed, and never attempt to force them on the public, without the most obvious and indubitable proof.

Something of this nature we hold in our hands, as we peruse the trial of the two men, Edgell and Richardson, recently convicted of burglary at the Northumberland Assizes—on their own confession. In the reports of the trial, as given in full in the Newcastle papers, there are some points in the history of Edgell, the one it seems who was most prompt in urging forward the dual confession, which are no less touching than demonstrative of how spirit influence can work upon a secret criminal, and compel him to do justice to the innocent.

It would seem that this man had for some time past been visited and exhorted to lead a true and religious life by the Rev. J. M. Perry, the worthy vicar and gaol chaplain of Alnwick. Besides preaching a very appropriate sermon on the two prisoners' late confession, Mr. Perry made a long and important statement concerning Edgell to the reporter of the *Newcastle Weekly Chronicle*. The substance of this statement was published in the *Chronicle* of November 24th, and though too long to transcribe in full, the following extracts will sufficiently elucidate the case in point.

Mr. Perry says, he was requested by a parishioner to visit Edgell during a period of severe sickness:—

Edgell, he adds, "was suffering from congestion of the brain, accompanied by dizziness in the head, and both he and his wife took so serious a view of the case that they believed he would never recover. His little girl, a particularly sweet and engaging child of about nine years of age, was evidently suffering from consumption, and it became evident to me that her father was passionately fond of her. His home was a poor one, but everything was kept with scrupulous cleanliness, and was a great contrast in this respect to the others in the neighbourhood. Edgell himself I found to be a man singularly quiet, respectful, and inoffensive. He had had but little education, but his mother, who died in 1879, was

a remarkably pious and religiously-minded woman. He often spoke of her with the greatest affection. I showed to him and his sick child some little kindness, and in a short time I got on friendly terms with him and his family. Under medical treatment and better food he quickly began to recover, and at last, two years ago, I had a private interview with him in my study. I mentioned the subject of the Edlingham burglary, and hinted that there were circumstances which seemed to connect him with it. My words produced an effect which I never have seen before in any human being. He literally shook with terror. He turned as pale as death and gasped for breath. He did not deny having been one of the men who broke into the vicarage. He said he had told enough lies in his life, and wished to tell no more. This was not the first intimation I had received of his mind having taken a religious turn. From that time forward, in many private interviews, I never ceased to urge him, for the sake of the men in prison, to tell all he knew. He said he might some day, but dared not then. He told me that his wife had threatened to commit suicide if he did, and how could he send her to the grave? If he stood alone in the world, he said, he would go before any judge and jury on oath, and confess all, but how could he send others to their death? . . . Long and bitter was the struggle within the man's heart, evidently longing to speak out; and yet he dared not. Meanwhile, an event happened which had a very powerful effect in inducing him to make up his mind, and that was the death of his little child. I have already pointed out that he had given many proofs of an affection towards his death-stricken little one quite unusual in his class of life. With her ebbing life, the affection of her father increased, and, when at last she was taken away, the strongest link that seemed to bind him to earth was broken. His religious feelings deepened, his conscience became more tender, his commiseration for the men in penal servitude, and his desire for their release grew rapidly, and, above all, his yearning for pardon from God, seemed to have received a new impulse. He told me the men were never out of his mind, and the spirit of his little girl seemed to hover around him, and speak to him when my voice was silent, and urge him to tell the truth. Her little grave—the prettiest in Alnwick cemetery—told the story of his affection. The neat little granite cross and simple inscription, with the geraniums and calceolarias, planted and tended with loving care by her gardener father, were at once a silent but eloquent tribute to her memory, and an evidence of the love he bore her. I can trace distinctly his determination to confess all, and his resolution to lead a new life, to the sickness and death of that sweet little child. Being dead, she yet spoke to him, and, when I discovered this fact, I did not fail to use it to strengthen his mind to speak out, and do justice to the innocent. . . . At last he made a private confession to Mr. Percy and me in November, 1886; and the public is well aware of the history of the case after that date. I may truly and conscientiously say that after more than twenty-two years' experience as a clergyman, I never met a man who has given more real and practical proofs of his deep and unfeigned repentance for his past mis-

deeds, with its consequent agony of mind, and of his desire to lead a new life; and, if this fact may be justly brought forward in mitigation of punishment, then I think that in the case of George Edgell it should be allowed its very fullest weight."

The above were not the only extraordinary features of the trial. The counsel for the self-convicted prisoners—Mr. Seymour—in the course of a logical and eloquent speech, made the following corroborative remark of the gaol chaplain's statements. Speaking of the long delay in making that confession which justice so emphatically demanded, the learned counsel said:—

"No doubt, there had been great delay in doing that, but he trusted that his lordship would pardon him for suggesting that circumstances, with regard to these two men, might account for it. With regard to Edgell, especially, he was a married man, and was the father of a child whom he loved. If he had been a single man, he (Mr. Seymour) had no doubt, from what he had heard of the case, that Edgell would have rushed forward to save these men, and not have left them for an hour in prison. But he had a wife, who for daily bread was dependent upon him; he had a child whom he tenderly loved, and whose influence upon him greatly affected him in the delay of his coming forward to make this public declaration. That child not long ago—in 1886—was taken away from him; and no sooner had he been relieved from the influence which his love for her had upon him, than he felt, to use his own expression, *as if a spirit from the other world in her voice told him to do what was true and generous, and to save these men who were unjustly suffering*. He then placed himself in communication with the authorities, made ample recompense for all that he had done, and expressed his sorrow for the circumstance of innocent men having suffered."

It would be impossible in the face of such testimony as this to escape the conclusion obviously arrived at by the gaol chaplain and the counsel—the two persons who, of all the world, were most deep in the unhappy criminal's confidence, and that is—that THE INFLUENCE OF HIS ANGEL CHILD was the ultimate and irresistible cause of the man's confession, the liberation of the innocent men, and the change of destiny to the innocent and guilty alike.

Let each reader make his own comments on this case; ours will be few, but unanswerable.

The spirit world re-acts upon this mortal sphere in exact proportion to the characteristics of the beings we send thither. Let society manufacture demons in its city streets, and demoniacal influences will return to tempt those in affinity with themselves, and strengthen the tendencies to crime in natures like the tempters. Cultivate in humanity the blossoms of mercy, purity, truth, justice, and all that tends to convert a frail human being into an angel, and angelic influence will fill the world with blessing, and do more to convert criminals into saints than all the parsons, lawyers, magistrates, or executioners in Church or State.

We should here add, did space permit, a touching letter from Edgell's eldest daughter, a young person in domestic service in Northumberland, who, in writing to thank the good chaplain, Mr. Perry, for his faithful service to her poor father, also acknowledges that his confession was due to the direct influence of the angel child, who from her spirit home could neither rest nor cease to inspire her beloved father with the determination to free the innocent, and assume all the penalty of his own misdeeds himself. What a comment is this case on the cruel and ungodly denunciations of those who revile spiritualism, or, when compelled by force of world-wide testimony to acknowledge its facts, pretend to attribute them to Satanic sources, or captiously cry "What is the use of it?" Truly may we reiterate the counsel of the prudent man of old, who advised his countrymen to cease from persecuting the apostles of Christ—seeing that—if this thing be of men, it will come to naught, but if from God,—then, as now, its persecutors and revilers might be found "fighting against the living God."

TOM MARTIN; OR, THE SPIRIT-BRIDE.

A CHRISTMAS STORY IN TWO PARTS.

Being a TRUE and authentic REAL life history, compiled and written by

EMMA HARDINGE BRITTEN.

PART I.

ALTHOUGH it is many years since I last saw the subject of this little sketch, his appearance as he raised his well-worn old tarpaulin hat, and with a sad smile on his withered lips, and a strange moisture glistening in his dim eyes, bade me farewell before one of my many departures for the land of the West, are images engraved upon the tablets of memory that will never be effaced. He was a very well-known character—this same Tom Martin—in the seaport town in which he had taken up his humble quarters, and wherein he spent the best part of a modest little pension, derived from maritime sources, in helping others poorer than himself. Somehow or other he was not only known to all and sundry, high and low, the toddlers whom he often carried about in his arms, and who always called him "dear father Tom," but also to the gentry and nobility of the place, many of whom seemed to find a special enjoyment in sitting beside the patriarchal old man, listening to his wise remarks, always uttered in the most refined and even poetic language, and then returning his respectful but still stately salute as they parted from him, each one marvelling how a poor sailor, and one whose humble rank and means were so clearly defined, could have ever acquired such polished manners and exalted ideas. Being one among the favoured *very few*, who were in the secret of the spell which rendered the old sailor's character as exceptionally beautiful as it was good—I shall at once proceed to give a sketch of those early scenes of his life which shaped all its subsequent course, and which I know to be exceptionally true in all its details.

Tom was born at Portsmouth, and was the youngest of many brothers, all of whom had taken to a seafaring life as their natural inheritance, and passed away to foreign lands long ere our hero had attained his twelfth year. He was a poor little sickly lad, and being deemed by his parents more likely to remain on their hands as a useless burden, than become an aid to their sordid views of life, he was treated more as a piece of live lumber than as a child whose frail nature should have appealed to the tenderest parental sympathies.

It was no wonder then, that when the little half-starved and neglected creature was informed by his harsh father, that he had at last succeeded, "as the greatest of favours," in getting him a berth on board a ship as a cabin boy, that the poor lad's heart beat high, as much with hope as with fear, for though he thought of being launched out on the wide seas, homeless and friendless, with vague feelings of awe and dread, he had lamented enough over his miserable home to be quite sure any change must be for the better. Tom, in this respect, was mistaken, and was accustomed to say, in later years, that he drew his augury of his future fate from his captain's first words on beholding him—"My eyes! what a shrimp. I don't see no good chance of getting any part about him but bones to thrash." It was war time; hands were scarce; or the pale, lean, little shrimp would never have had the chance of a berth even with the brutal captain into whose hands he had fallen. At that time, nearly a century ago, seafaring men were far less of gentlemen in mind and manners than they are now, and amidst the savagery of foreign war many a poor sailor realised what it was to be at the mercy of hard relentless men, trained in schools of cruelty and strife during a three or four years' voyage. It is enough to say that the little waif had fallen into the hands of one of the very worst specimens of such old "sea-dogs," even in those hard times. Perhaps it was well for Tom that he had never known what indulgence of any kind was, and thus, though he lived the life of a mere

drudge, and shared with the rest of the crew harder usage than I now care to write of, still he lived through it for four or five years, and strange to say, improved in physical strength and health with every day of his toilsome life. Still better also, he found a friend on board, and one who succeeded in calling forth all the long latent sympathies of his warm heart and generous nature.

This friend was an old and nearly worn-out sailor, whom his comrades had named "Parson Jack," for his extreme piety and the singular gentleness and humanity of his nature. It was between the very old and the very young sailors of the crew then, that a friendship so warm and deep was fostered, that Tom felt as if he had at last found a father, and no matter what he might have to go through on that ship, nothing would have induced him to leave it whilst "dear old Jack" was aboard.

At one time, when Tom's friend fell ill and seemed broken down, even to the last gasp, all the boy's affection and tenderness came into play. He devoted every moment that he could spare to waiting upon and comforting the invalid; he begged, and even stole little delicacies to tempt the sufferer's appetite, and when he could get nothing else, he would chop up his own rations of rough meat, and soak his hard biscuit in warm water to cater for his poor charge. Hour after hour he spent, propping open his heavy eyes to spell out, as best he could to poor Jack, words of comfort from an old tattered Bible—Jack's only legacy from a precious mother long since gone—and this, as he declared to his patient young friend, would "smooth out the rough sea of death" before him, and give him his "true sailing orders for the port of Heaven."

It was late one night when the tired boy had stolen down, after a hard day's work, to keep watch beside his dying friend, and spell out a chapter of the good book to cheer him, that he found two sailors standing over the old tar's hammock, and insisting that he should instantly vacate it as they expected a brush with the enemy, and the skipper wanted all the hammocks—and *especially old Jack's*, to heap up round the bulwarks of the ship. In vain the sick man pleaded for rest in his dying hour—one of the men had already unlashed the ropes, and another was thrusting the hapless sufferer out of his hammock, adding to his brutality by a savage kick to the "useless hulk" which lay in his way. It was at that moment that Tom arrived, and stung to madness by seeing his friend thus cruelly maltreated, he attempted to grapple with the ruffians, and drag the hammock from their grasp. He might as well have contended with the fierce winds that were howling around the ship, for the next instant, after his determined attack, he lay felled to the ground and unconscious beside his dying friend.

When the young sailor came to himself, it was to find he was a prisoner, confronted by his tyrant captain and condemned to be punished by the cat-o'-nine-tails, as a malignant mutineer, and afterwards to be placed in irons for a given time.

It was a calm breathless moonlight night. The expected encounter with the enemy had not come off, and all on board were at rest save the watchers of the ship and the unhappy prisoner chained to the rail, and now grown equally desperate and desolate. By an impulse he could not control he raised his eyes to the splendid canopy of heaven, bespangled with the myriad hosts of radiant stars. As he gazed, the solemn beauty of the scene seemed to enter his soul and calm it into trust and resignation; then, thinking of the dear old friend, from whom he knew he was parted for ever, he soliloquized thus: "I wonder if poor old Jack is dead yet; if so, may be he is up there aloft—surely he must be in Heaven! that is, if Heaven isn't too fine a place for poor sailors. Well, wherever he may be, all I wish is to be along with him. It can't be no bad place where dear old Parson Jack is—I wonder what kind of a berth he'll have? As to me, I shall never get there, sartain—'cause why? all along of the parsons, who say, the way is so hard that I could never find it."

"Oh! Jack, Jack! why did you leave me alone? Surely you know'd the way to Heaven, and mought have taken a poor friendless lad along with ye." Then, after a pause, he added, "That's it, that's it!—when they take these irons off me, I'll jump into the sea, then I shall die quick, and perhaps Jack may not be so far aloft yet but he may heave me up, and help me into that good port to which I am so mortal sure he is bound." Just then a sweet soft air seemed to spring up around him, just as if a bird's wings were gently fanning him, or fragrant flowers were waved in his face. There was a sound too, yet one which—though heard by him a thousand times in after life—he never could describe. It was most like, he would say, a long drawn chord of music, or the chiming of delicious bells of every sweet tone imaginable, close to him—yet oh, so far, so very far off! and ever, *from above!*

What followed, he often used to say, was indeed the moment when "his sort was born." He had lived before, but it was only as a body—on that night his spirit was born. . . . Succeeding those wonderful chords of music, or bells of heaven, Tom heard a sweet, low, female voice breathing in his ear, as if borne on a sweet southern breeze, but in clear tones, pronouncing the words, "Tom, dear Tom!" Had the voice shouted "Tom" to the day of judgment, he would never have believed it aught but fancy, but that one word *dear*—a word he had never in his life before heard applied to himself—assured him that some one did speak, and some one whom he had never before met with. He tried to answer, but astonishment enchaind his speech. Again the voice sounded—"Tom, *dear* Tom! do not speak; I can read your thoughts. . . . Jack is dead to earth, and born in heaven." In an instant there came a sudden brightening of the air, a wonderful mysterious joy, half choking, half ecstasy, and then his late comrade, the old sailor—Jack—stood before him. And yet this was no ghost, of that Tom felt sure, for there was Jack, solid, real, but jollier and heartier than he had ever seemed before, and dressed too, all in his best, with a fine bandanna handkerchief sticking out of his breast pocket, as he used to have of a Sunday, and his man-o'-war's-man's hat placed jauntily at the back of his head, with a fine long ribbon streamer flowing in the breeze like a pennant.

Now glad as Tom was to see his old comrade in such glorious attire after he had parted from him only two hours before in the miserable plight described above, he felt a little sore at being as he thought "rigged a bit." He was just about to taunt his jolly comrade a little for the cheat put upon him, when, to his utter amazement, he saw the figure before him gradually rise from the deck, float upward over the bulwarks, and actually sail away until lost in the moonlit clouds, all the time smiling and waving his hand to his aghast friend on the deck below.

Before the young sailor could sufficiently collect his bewildered senses to realize what he had seen, and whilst he was still murmuring in broken accents—"Gone! clean gone up to Heaven! and that without me: Oh, Jack! Jack!"—the sweet delicious female voice again sounded, in a whisper—but one that seemed to reach through all space—"Yes, Tom! dear Tom! Jack is gone, and I am going to guard him up to heaven." "Holy saints and angels! who speaks?" stammered the sailor. "Your guardian angel—your spirit bride," replied the sweet whisperer. A pause—and then the voice said, "You doubt me;—but we shall meet often—often—all through life—till you come to me. Meantime, here is a token of remembrance, Tom. Tell the captain that the San Carlos will be upon him this morning at five o'clock, and a leak has sprung beneath the spot occupied by his own cabin lamp." And then—all was silence—nay, more, darkness—for with the cessation of that angelic voice the light of the young sailor's life seemed suddenly to have become eclipsed.

Hours of dreamy ecstatic reverie succeeded;—visions of

life until then unknown—thoughts far-reaching, wild, yet wonderfully happy, filled his solitude—all merging into the deep unsatisfied longing to hear the precious voice again. At length, after a time, the duration of which seemed to include an entire new life, a footstep sounded near. It was the captain's—and then Tom spoke, and from his altered bearing a change must have been felt by the listener, as he said in a firm though respectful tone;—"Captain, I've something most particular to say to you—don't strike me, sir,"—as the surly brute raised his hand to chastise the audacious common sailor who dared thus to address him. "Only listen a moment, sir. For your own sake, and that of your crew, hear me! The San Carlos will be down upon you at five o'clock—and to prove my words, examine your own cabin, and just under the place where your lamp hangs, the ship has sprung a leak."

At this moment the captain's calculations had placed at least twenty-four hours between himself and his dreaded foe, the San Carlos.

Deeming, therefore, that he was listening to the ravings of delirium, he ordered the men who had just brought up old Jack's remains to consign them to an ocean grave, "to release the young lubber, and give him some stuff for a fever."

One hour later, in the misty haze of the dawn of five o'clock precisely, the huge proportions of the much-dreaded Spanish privateer, the San Carlos, bore down on the ill-fated ship; then it was that the distracted master, with a dim perception that the second part of the terrible prophecy might be at hand, ordered, in a voice of thunder broken by fear, some spare hands to try the pumps. Too late, too late! "A leak! a leak!" was the appalling cry that rang through the ship—too late, too late! "To my cabin!" shouted the master; but his voice of despair and the wild clamour of the crew were now drowned by the thunder of the enemy's guns. And thus it was, that amidst the shrieks of the dying, the fierce oaths of battle, the booming of guns, and the roaring of a sudden and appalling storm, the requiem of the doomed ship and crew was sounded.

In the midst of the awful crash of elemental and human strife, the young sailor, now released, but still calm, stood amidst death and carnage. Even when the last planks of the sinking ship were washed by the white-crested waves that swept over her, and all his comrades—captain, mates, and crew—had disappeared, or could only be seen struggling madly hopelessly with the boiling surges that engulfed them—still he stood, and with arms folded across his breast, feet firmly planted on the parting planks, and eyes reverently upturned to the clouded heavens above him, he listened to the long-drawn chord of music, and the chiming of the joy-bells, far off as heaven yet close to his listening ear, succeeded by the low, sweet voice of his unknown guardian whispering the blessed words of consolation—"Tom, dear Tom! be of good cheer! thy spirit-bride is with thee!"

(To be concluded in our next number.)

THE ANGEL'S STORY.

THROUGH the blue and frosty heavens
Christmas stars were shining bright;
Glistening lamps throughout the city
Almost matched their gleaming light;
While the winter snow was lying,
And the winter winds were sighing,
Long ago, one Christmas night.

While, from every tower and steeple,
Pealing bells were sounding clear
(Never with such tones of gladness,
Save when Christmas time is near);
Many a one that night was merry,
Who had toiled through all the year.

Rich and poor felt love and blessing
From the gracious season fall;
Joy and plenty in the cottage,
Peace and feasting in the hall;
And the voices of the children
Ringing clear above it all!

Yet one house was dim and darkened;
Gloom, and sickness, and despair
Dwelling in the gilded chambers,
Creeping up the marble stair.
Even stilled the voice of mourning—
For a child lay dying there.

Silken curtains fell around him,
Velvet carpets hushed the tread,
Many costly toys were lying,
All unheeded, by his bed;
And his tangled, golden ringlets,
Were on downy pillows spread.

The skill of all that mighty city
To save one little life was vain;
One little thread from being broken,
One fatal word from being spoken—
Nay, his very mother's pain,
And the mighty love within her,
Could not give him health again.

Suddenly an unseen Presence
Checked those constant moaning cries,
Stilled the little heart's quick fluttering,
Raised those blue and wondering eyes,
Fixed on some mysterious vision,
With a startled, sweet surprise.

For a radiant angel hovered,
Smiling, o'er the little bed;
White his raiment, from his shoulders
Snowy, dove-like pinions spread,
And a star-like light was shining
In a glory round his head.

While, with tender love, the angel,
Leaning o'er the little nest,
In his arms the sick child folding,
Laid him gently on his breast—
Sobs and wailings told the mother
That her darling was at rest.

So the angel, slowly rising,
Spread his wings, and through the air
Bore the child, and while he held him
To his heart with loving care,
Placed a branch of crimson roses
Tenderly beside him there.

While the child, thus clinging, floated
Towards the mansions of the blest,
Gazing from his shining guardian
To the flowers upon his breast.
Thus the angel spake, still smiling
On the little heavenly guest:

"Know, dear little one, that Heaven
Does no earthly thing disdain,
Man's poor joys find there an echo
Just as surely as his pain;
Love, on earth so feebly striving,
Lives divine in heaven again!

"Once in that great town below us,
In a poor and narrow street,
Dwelt a little sickly orphan;
Gentle aid, or pity sweet,
Never in life's rugged pathway
Guided his poor tottering feet.

"All the striving, anxious forethought,
That should only come with age,
Weighed upon his baby-spirit,
Showed him soon life's earnest page;
Grim want was his nurse, and sorrow
Was his only heritage.

"All too weak for childish pastimes,
Drearily the hours sped;
On his hands so small and trembling
Leaning his poor aching head,
Or, through dark and painful hours,
Lying sleepless on his bed.

"Scarce a glimpse of azure heaven
Gleamed above the narrow street,
And the sultry air of summer
(That you call so warm and sweet)
Fevered the poor orphan, dwelling
In the crowded alley's heat.

"One bright day, with feeble footsteps
Slowly forth he tried to crawl,
Through the crowded city's pathways,
Till he reached a garden wall;
Where, 'mid princely halls and mansions,
Stood the lordliest of all.

"There were trees with giant branches,
Velvet glades where shadows hide;
There were sparkling fountains glancing,
Flowers which in luxuriant pride
Even wafted breaths of perfume
To the child who stood outside.

"He against the gate of iron
Pressed his wan and wistful face,
Gazing with an awe-struck pleasure
At the glories of the place;
Never had his brightest day-dream
Shone with half such wondrous grace.

"You were playing in the garden,
Throwing blossoms in the air,
Laughing when the petals floated
Downwards on your golden hair;
And the fond eyes watching o'er you,
And the splendour spread before you,
Told a house's Hope was there.

"When your servants, tired of seeing
Such a face of want and woe,
Turning to the ragged orphan,
Gave him coin, and bade him go;
Down his cheeks so thin and wasted,
Bitter tears began to flow.

"But that look of childish sorrow
On your tender child-heart fell;
And you plucked the reddest roses
From the tree you loved so well;
Passed them through the stern cold grating,
Gently bidding him 'Farewell!'

"Dazzled by the fragrant treasure
And the gentle voice he heard,
In the poor forlorn boy's spirit,
Joy, the sleeping seraph, stirred;
In his hand he took the flowers,
In his heart the loving word.

"So he crept to his poor garret;
Poor no more, but rich and bright,
For the holy dreams of childhood—
Love, and Rest, and Hope, and Light—
Floated round the orphan's pillow
Through the starry summer night.

"Day dawned, yet the vision lasted;
All too weak to rise he lay;
Did he dream that none spake harshly—
All were strangely kind that day!
Surely then his treasured roses
Must have charmed all ills away.

"And he smiled, though they were fading;
One by one their leaves were shed;
'Such bright things could never perish,
They would bloom again,' he said.
When the next day's sun had risen,
Child and flowers both were dead.

"Know, dear little one! our Father,
Will no gentle deed disdain;
Love on the cold earth beginning
Lives divine in heaven again,
While the angel hearts that beat there
Still all tender thoughts retain."

So the angel ceased, and gently
O'er his little burden leant;
While the child gazed from the shining
Loving eyes that o'er him bent,
To the blooming roses by him,
Wondering what that mystery meant.

Thus the radiant angel answered,
And with tender meaning smiled:

"Ere your child-like, loving spirit,
Sin and the hard world defiled,
God has given me leave to seek you—
I was once that little child!"

In the churchyard of that city
Rose a tomb of marble rare,
Decked, as soon as spring awakened,
With her buds and blossoms fair—
And a humble grave beside it—
No one knew who rested there.

—*Adelaide Procter.*

"AMONGST THE MEDIUMS."

In a late number of the *Batley Reporter* appeared a letter with the above heading, from a writer whose deliberate perversions of truth and justice were so obvious and malicious that few even of the most prejudiced opponents of spiritualism could have read the flimsy stuff without recognizing the bitter animus which dictated it. To the honour of the editor who published this tirade, he has permitted the following reply to appear; and as the letter of good Mr. Stansfield speaks for itself, we reprint it without further comment:—

Sir,—Knowing that your usual amount of fairness will not be departed from, I beg you will allow me a few lines on the above subject. As secretary of the Dewsbury Spiritual Society, I desire, on behalf of our members and sympathisers, to reject with all the vehemence in our power the gross and wicked caricature of spiritualism as exhibited in the pages of your last issue. You place (or your investigator does) to the charge of spiritualism that of trickery, fraud, and deception. Your "Investigator" gives several instances of assured imposition; does he prove spiritualism deceptive by either of

the cases he cites? As well might I say that the moral fall of so many ministers of Christ proved the spiritual insufficiency of true Christianity. The teachings of true spiritualism are in direct opposition to these base characteristics. Who that has listened to our platform speakers, and heard Sunday by Sunday the constant reiteration of the fact that "As ye sow, so shall ye reap," and "By their fruits shall ye know them," can read with equanimity and patience the glaring insinuations poured upon the heads of the poor spiritualists. The teachings of these "poor deluded-people" are merely the repetition of truths, and demonstration of facts, that have been known and practised throughout all history. The Bible is full of them, and had I your permission, Mr. Editor, I might fill as much room as your "Investigator" has done by quoting from that ancient record. Is there any crime in desiring positive evidence of the life beyond? This has been the innermost cry of man in all ages, that he should know from whence he came, and whither he is tending. We have passed the day of theory, and wish to build upon the solid rock of fact. This is the work that we, as spiritualists, have accomplished, and it is our earnest desire that our fellows should share in the glorious work. But your "Investigator," and all of the same mould, must be warned that wherever deception, trickery, fraud, and all manner of baseness and immorality are existent, there will stand the true spiritualist to condemn, and to assist if possible to uplift, the fallen ones. Again, sir, allow me to say that those who investigate spiritual phenomena with a devout desire to find the truth, invariably find what they are searching for, as assuredly as your "Investigator" found what he was in search of. As one last word, let me draw your attention to the great lesson spiritualism would impress upon the people, and the words are being reiterated week by week from our platforms, and are contained in the last and greatest of the Commandments, given by the inspired Nazarene, "A new commandment give I unto you, that ye love one another." Let the grand and ennobling teachings which fell from that greatest of prophets be taught by his professed followers, and the awakening so long looked for will not be far distant. If you will permit me, Mr. Editor, to contribute some little of my investigations into spiritualism as you have allowed an opponent to do, I think the public, who are your readers, would then be better able to judge between the two views of the question. Apologising for the length of my letter, and thanking you for your courtesy, I remain, yours respectfully,

WM. STANSFIELD,

Hon. Sec., Spiritual Church, Dewsbury

Warwick Mount, Batley, 27th Nov., 1888.

A GENUINE PHANTOM SHIP.

For the first time this year, 1888, the "Phantom Ship" has been sighted off Block Island, Boston Bay. The peculiarity of this appearance consists in it always being seen at various points, with the same results in the way of description. In other words, the spectators all tell about the same story. This night the great blaze was witnessed by a lady at Noyes Beach, two gentlemen at Watch Hill, several members of a family in Charlestown, and so on. No one has yet been able to account for this wonderful sight. It seems like a ship on fire, and is generally visible for some minutes. Old residents of Rhode Island claim that it is the ghost of a three-masted schooner from Holland, which was led to destruction over a century ago by the wicked Block Islanders. The crew were murdered, the vessel plundered and burned. Strange as it may seem, the theory of the "phantom ship" is held by many intelligent persons. Whittier's poem on this uncanny appearance is one of the most beautiful things in the language. The "Spook Schooner," as one of the natives calls this curious light, is said to make its appearance usually after a storm.—*Eleanor Kirk, in the Cape Ann Advertiser.*

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

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THE TWO WORLDS.

Editor:

MRS. EMMA HARDINGE BRITTEN.

Sub-Editor and General Manager

E. W. WALLIS.

FRIDAY, DECEMBER 21, 1888.

"THE TWO WORLDS" FOURTH PRIZE ESSAY.

[AMONGST quite a large number of interesting and well written competitions, the following noble and scholarly essay was unanimously selected as the most worthy to receive the prize of One Guinea, generously contributed by D. Younger, Esq., of Bayswater, London. No words of ours are necessary to commend this admirable and unanswerable essay, to the attention of every candid and thoughtful reader. We have but to add, that none of the names of the competitors were known to the judges until after the selection had been made, when the closed envelopes were opened and the name and address of each competitor disclosed. By virtue of this arrangement, the sum of One Guinea has been forwarded by the Editor to Mr. Ben Hack, 18, Simkins Street, Long Hedge Lane, Nottingham.—Ed. T. W.]

MODERN SPIRITUALISM AND MODERN CHRISTIANITY.

THEIR POINTS OF AGREEMENT AND DIFFERENCE.

To arrive at a reasonable conclusion as to how far Modern Spiritualism and Modern Christianity go together, and the points whereon they disagree, it is necessary, first, to define what is meant by Modern Christianity; secondly, what is Modern Spiritualism, and then, placing the two side by side, institute a comparison.

Christianity, as interpreted by Christians, signifies "the religion of Christ." Spiritualists take exception to this definition, as will be seen in the account of their belief. For over eighteen hundred years this religion has been growing, until at the present time its disciples number, roughly speaking, one-seventh of the population of the world. From its earliest period it has exercised a remarkable influence over what are termed the civilized races of mankind. I say "what are termed" advisedly, for I have yet to learn that some of the aboriginal races of North and South America have not a civilization as complete, and redounding as much to their credit as does the vaunted polish and refinement of the nineteenth century to Europeans and Americans. That, however, by way of remark. This influence has sometimes been exerted for good and often for evil. To it, Art owes many of its best and finest inspirations, while, on the other hand, Science may fairly complain of having been coldly looked upon by it and discouraged. Ancient literature was

first placed in an Index Expurgatorius, and later, taken up and preserved. At times, Christianity has exercised a mild and benevolent influence upon the hearts of its disciples, and at others, has raised them into a frenzy of religious fanaticism which has culminated in an *auto da fé* of the Holy (1). Inquisition, a bloody massacre, as of the Huguenots, or the fires of Smithfield. It has been accursed by inward strife and defections until the present day, when its followers are divided into some seventy or eighty sects. He would be a bold man, or a fool, who would dare to assert that these sects look upon each other as brothers, for though, owing to the religious liberty which has been fought for and obtained, they cannot send each other to the stake, they are ever ready, for some slight difference in a dogma, to relegate each other to the depths of an eternal hell, in which most of them devoutly believe.

To define Modern Christianity, then, is no easy matter. The three great divisions are the Greek, or Eastern Church, the Roman Catholic Church, and the Protestant Church. The Greek Church approaches near to the Protestant, and the Roman Catholic believes nearly all the tenets of both. The Anglican Church is the best model of the Protestant and Greek Churches combined. It would seem to me, then, that to convey a fair and reasonable idea of the belief of Modern Christians, it will be best to take the rules laid down by the Anglican Church for the guidance of its disciples, merely noticing, in the proper place, the points whereon the other Churches disagree.

First, the child (for we will trace the life of the disciple from the beginning) is brought to the priests of the Church to be baptized. Herein is the first belief, viz., that baptism is necessary to salvation, for the priest declares unto the sponsors of the child, "Forasmuch as all men are conceived and born in sin, and that our Saviour Christ saith, 'None shall enter into the Kingdom of God, except he be regenerate and born again of water and of the Holy Spirit.'" Further on in the service of the Public Baptism of Infants, the child is made, by its sponsors, to "renounce the devil and all his works, the vain pomp and glory of this world, with all covetous desires of the same, and the carnal desires of the flesh." Then follows a promise, on the part of the sponsors, that the child shall be brought up to believe the "Apostle's Creed" which ties its believers down to a belief in a personal Trinity, the Communion of Saints, the resurrection of the flesh, and everlasting life.

When the child has arrived at years of discretion, it is made to learn all the above for itself and, having given assent to the doctrines contained therein, together with an avowal of the belief that God the Son i.e. Christ "hath redeemed me and all mankind," is brought to a bishop to be confirmed. After this ceremony, the child, or proselyte, may be considered a member of the Church, and is permitted to partake of the "Holy Communion."

But the Christian has to learn, and subscribe to other doctrines when he is "in the Church." Upon certain days is recited the Athanasian creed. This creed, I may here say, is undoubtedly doomed to be expunged from the liturgy, for earnest thinkers, and there are many such among the Christians, are becoming afraid of the sweeping denunciations contained in the last two clauses thereof: "And they that have done evil (shall go) into everlasting fire," and "This is the Catholic faith, which except a man believe, he cannot be saved."

In the Articles of Religion contained in the Prayer Book used by the "Orthodox" Church, most of the foregoing is contained. But there are additions which will strike the mind as being more than peculiar. Article 13 sets forth that "works done before the grace of Christ and the inspiration of His Spirit are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace or deserve grace of congruity; yea, rather for that they are not done as God willed and

commanded them to be done, *we doubt not but they have the nature of sin.*" Here we have the startling doctrine that a man, who may never have heard of Christ, runs the risk of committing a sin by doing a charitable action.

Perhaps a greater diversity of opinion exists among modern Christians on the subject of man's life after (so-called) death than upon any other. I mean upon his place of abode between the time of his departure from this life until the day of judgment. It is a subject seldom, if ever, touched upon in the pulpits of the Protestant Church; spiritual teachers shirk the question, and, if asked, wriggle, writhe and enter into long, windy explanations which will not bear the investigation of even an ordinarily intelligent mind. Only a few are honest enough to admit that they do not know. To find the only exposition of their belief that bears at all upon the subject, we must turn again to the Apostle's and the Athanasian Creeds. In the first, we find that Christ is expected to come "to judge both the quick and the dead," and also that they believe in "the resurrection of the body," and, in the second, we find the words "at whose coming all men shall rise again with their bodies." This meagre information leads us to suppose that death is only a kind of suspended animation from which we shall be awakened on the "last day" by the "sound of the trumpet." The Roman Catholics believe that all people enter a purgatory of fire, there to be purified of their sins, but, from this doctrine, the Greek and Protestant Churches dissent. The Greek Church, though rejecting purgatory, permits masses and prayers to be said for the dead.

In this short essay I have endeavoured to show what the creed of Modern Christians is, and, for purposes of comparison, will now give a brief summary of their articles of belief:—

1. In a personal Trinity, consisting of God the Father, God the Son, and God the Holy Ghost. Three in One, One in Three, co-equal and undivisible. When asked for an explanation, they truly say "this is a mystery."

2. The sacrifice and atonement of God the Son, *i.e.* Christ, or Jesus, the Nazarene, for all sins committed, and to be committed.

3. The resurrection of the flesh, and a day of judgment.

4. The communion of saints. This, however, is generally shelved, for they reject the belief of the Spiritualists and have no other theory.

5. A personal devil, and an everlasting hell of fire. And, lastly, they believe it is impossible for anyone to be saved who does not subscribe to these doctrines.

MODERN SPIRITUALISM.

Modern spiritualism is of a dual nature, scientific and religious. To compare it with Christianity we must only deal with the religious side.

Nearly a century and a half ago there lived in Sweden a man of great intellect, large heart, and pure mind; I mean Emanuel Swedenborg. After an ordinary life-time, spent in the pursuit of knowledge, during which he published a small library of books on scientific subjects (books which, if it were not that his subsequent works caused a lustre of especial brightness to hover over his name, would have caused him to be placed high up among the learned ones of the world), this glorious mind, at the age of fifty-four, was turned towards heaven and the future life there, to read a lesson for humanity, and to pave the way for an epoch of light which—at first slowly, but since rapidly—has been advancing and shining over the world. Writing to an English gentleman, he, himself speaking of this change, states that "the Lord was graciously pleased, in the year 1743, to open in me a sight of the spiritual world, and to enable me to converse with spirits and angels." Upon the communication with disembodied spirits rests the proof of the truth of spiritualism; and beyond the knowledge and belief of this, and the acknowledgment of one eternal, omniscient, omnipresent, and omnipotent God, the brotherhood of man, and personal

responsibility, the spiritualists have no set creed. Spiritualism rests upon proved facts, and discards man-made articles of religion and hard and fast rules as to what *must* be believed in order to insure salvation. For years past the spirits of departed men and women have manifested themselves to people upon this earth. This is so true, and so easily provable, that it is unnecessary to say more on the subject.

Spiritualism teaches us that we were created by a wise and loving God to live for ever; that we were placed in this tenement of flesh and blood to prepare for a higher life; that we shall best do that by doing good while we are here; and that we must be personally responsible for any wrong actions we may commit, and not expect salvation by saying "I believe in the Lord Jesus Christ." It also teaches us that after leaving this body we shall still be alive to the glory of God, and still have opportunities for doing good and pressing onward; higher and higher, towards His throne. What can be happier than this? And it is not conjecture—it is true, proved and provable. In reciting this belief, does not the soul soar far above the narrow doctrines laid down by the Christian Church? I fear no encounter with a hideous monstrosity called Satan, though I know animal passions must be fought with and overcome. I fear no everlasting torments in a lake of fire, though I know that if I do wrong here I shall reap an appropriate punishment. I know God will not punish me in *revenge*—he is too loving; but I shall have sown such seeds that I shall reap unhappiness, not for ever, but until I learn to do better. This is what everyone can say, and have *proof* of—no priest-required faith, but simple, explainable, provable truth.

Now let us see on what points Christianity and spiritualism agree and differ—

1. Spiritualists believe in God the Father, Maker of all things, quite as steadfastly as the Christians do. They do not look upon Him as a harsh and terrible God, ready to hurl man into everlasting torments, but as a loving, all-providing Deity. The rest of the Trinity spiritualists discard.

2. Spiritualism rejects the idea that Jesus of Nazareth was, and is a Deity. It teaches that, as we are all sons of God, so was Jesus. But it also teaches us that he was a man of exceptional spiritual gifts and of pure mind; a holy man, and a spiritual medium and teacher who taught the people how to live, and who was crucified at the instigation of the Jews, because he attacked their priesthood and declared that there was God's eternal love for all and not for the Jews only. Spiritualists truly say that the Christianity of the present day is *not* the religion of Christ, and they point out that if Jesus had truly been God the Son, it is scarcely likely he would have declared himself in such language as "Why callest thou me good; there is none good but one, that is God" (Mark x. 18). To sum up the difference of opinion between spiritualists and Christians, on this point, in a few words, let me say that spiritualists look to the *life* of Jesus as a bright and beautiful example, while Christians look to his *death* as a propitiation to an angry Deity for the sins of mankind. Rejecting the assumed divinity of Jesus, spiritualism accordingly rejects the doctrine of a vicarious sacrifice or atonement.

3. Spiritualism has proved the fallacy of the doctrine of the resurrection of the flesh. Disembodied spirits every day bear evidence to the contrary.

4. Spiritualism agrees with Christianity in regard to the Communion of Saints—a saint being simply a person of pure and holy life. Departed saints undoubtedly communicate with each other, and it is now well known that they communicate with people in this life.

5. The personal devil and everlasting hell of Christianity is so utterly out of keeping with the Divine love and plan, that spiritualism wholly rejects such an impossible doctrine.

How could God be all-powerful if He permitted a devil to wrest from Him a single being? How could He be all-loving if He permitted such a monstrosity to exist?

Lastly. It is perhaps in broad-mindedness that spiritualism must, for ever, take its stand before any religious sect in the world. Wholly rejecting such narrow and bigoted precepts as those which I have mentioned as forming the opening portion of the baptismal service and the concluding clauses of the Athanasian Creed, spiritualism says to all the world, "Believe in the eternal and all-loving God, in the brotherhood of man; do your duty while on this earth and you may use what form you like in addressing Him, for true prayer comes from the heart, and whether uttered in lofty cathedral, in the desert with face towards Mecca, in Indian groves or squatter's hut, it is alike acceptable to God."

To spiritualists, there is no salvation in the sense ordinarily meant, because there is no pre-condemnation to eternal punishment. What sense or reason is there in supposing that a child who has not learned to speak is damned because a priest has not signed it with the sign of the cross? And yet, as we have seen by the Prayer Book of the Anglican Church, and as may be seen by any true account of the Greek and Roman Catholic Churches, this is what Christians believe. What an idea of God! To think that He, the loving Father, could be so cruel. Spiritualism teaches us that when our dear little ones pass away, they are brought up and taught by angels—loving, tender, angel mothers. Nothing but that which is good, and pure, and holy is seen or heard by those beloved children; higher and higher they go from one plane to another, to dwell in the glory of God. What joy! what happiness! Fathers and mothers of departed children, I appeal to you; does not this seem more compatible with Divine Love than the Christian doctrine? You, who have lost a much-cherished little one—which do you think is true? Has it gone to hell for ever, or has it gone to be taught by loving angels? Your own hearts will reject the priest-taught lie, and accept the heavenly truth.

In treating upon the foregoing subject, I have endeavoured, as far as in me lay, to give a true exposition of the doctrines of Christianity and spiritualism. I cannot leave the subject, however, without pointing out an error into which many investigators of the latter fall. Some few months ago, before I had thoroughly freed myself from the trammels of the Christian doctrines, I attended a series of meetings held in the Morley Hall, Nottingham. At one of these, Mr. Wyldes spoke, and, as is, I believe, his usual practice, answered a number of questions which his audience had been invited to put. I sent up the question, "Is not the moral code of the orthodox Christians better calculated to enhance purity of life than that of the spiritualists?" I had not given the subject that serious attention which it demanded, and thought that, as the spiritualists had not promulgated a new table of commandments, I should rather puzzle the lecturer. To my surprise, Mr. Wyldes contented himself by replying in the words, "No, assuredly not." I was thus thrown back upon myself, but, applying myself to the task, soon found out that Mr. Wyldes was correct, and that I was ill-advised in asking the question. I merely mention this in order to show intending investigators of the spiritualists' ethical code the necessity for giving their close attention to the study. It is quite plain that if a man, believing in an eternal God, will love his neighbour as himself, and will lay to heart the teaching of the text that "Whatsoever a man soweth that also shall he reap," he will not go astray from the path of virtue, nor leave the ten commandments far behind.

THE greater wisdom is to know thyself.

No occupation is so holy that the devil will not tempt us right in the midst of it, and no name is so sacred that he will not try to use it to cover his vile ends.—*Mrs. F. T. Morgan.*

THE GREATEST MONKEY IN HISTORY.

"SOME are born great, some achieve greatness, and some have greatness thrust upon them."

To the first in order of these belonged Mr. Crowley, of New York, the affable and artful demonstrator of the Darwinian theory of evolution, who recently succumbed to the ravages of a distinctly human and ultra form of consumption, in his apartments in Central Park in that city. Mr. Crowley was more extolled, both in prose and verse, during the five years of his brilliant and meteoric career, than any other chimpanzee whatsoever within the memory of man.

For Mr. Crowley was a chimpanzee. It is revolting to be obliged to say so, but a sense of truth compels the statement that he really was a chimpanzee. This galling fact was a painful thorn in the side of Mr. Crowley himself, and when, in the days of his greatness, a group of rude urchins would stand in front of his apartment (a cage, never!) and taunt him with the withering fact that he was a monkey, and jeer at the cut of his beard, he would show by many a sign how much he chafed under the knowledge of it.

He was a fellow of infinite jest and delicate fancy. He could do everything but talk, and "Jake" Cook, who was his keeper for five years, avers that he could even talk.

Crowley was about five years of age when he died. He passed his childish days in the fastnesses of the Congo forests in Africa, where with his father and mother he munched the succulent cocoanut, climbed the tall trees, and was happy. But one day a party of Liberian hunters came across the happy family, when Crowley was frisking about his mother's knees. Chimpanzees are valuable, and as the hunters did not care for the mother on account of her ferocity, they killed her and took the young one—the then unnamed Crowley. The captors presented the little missing link to Mr. W. H. Smyth, the coloured minister-resident of the United States to Liberia. Mr. Smyth was on the point of starting for the United States, so he took little Crowley in the sailing vessel bound for Liverpool, where he was put in a first-class cabin on a White Star steamer and conveyed to New York, arriving in June, 1884. Mr. Smyth in turn presented the chimpanzee to the Central Park menagerie.

On his arrival there, the baby chimpanzee was believed to be about nine months old. He weighed but fifteen pounds, and was only eighteen inches tall. He was named Crowley (a corruption of creole), and as he was one of the only two chimpanzees in the United States—the other being in Philadelphia—he made a hit. He was at first quartered in the superintendent's office, but he evinced such a mania for tearing up papers with his hairy hands and wrought such havoc generally that a fine, large cage was made for him at a cost of £100. Here he grew apace both in body and mind, and he was gazed at by hundreds every day. Several scientists from England examined him, and they all agreed that he just fell short of being human. Jake Cook became his keeper and tutor and taught him many tricks. The beast eventually became so intelligent that he did many little clever things of his own, without any instruction whatever.

He grew to the height of 4 feet 9 inches and weighed 100 pounds. It is said that he was as powerful as two men, and last spring, when he grew morose from illness, he very nearly broke his keeper's back in a tussle.

The keeper, a large, powerful man, conquered, however, by giving Crowley a well-directed blow between the eyes, and Crowley was from that time very humble. On the night that Crowley died he would not allow Jake to leave him, and when the keeper, thinking Crowley asleep, ventured to tip-toe softly towards the door of the cage, the dying chimpanzee would throw off his blanket, run over to him, and, putting his arms around him and looking into his face, would moan so piteously that Jake was obliged to sit down again.

Crowley had great, bright, sorrowful brown eyes, that somehow looked as if there was a human soul shut in behind them, struggling to understand what this world was; and Dr. Spitzka, who dissected Crowley, said, after the autopsy:—

"Crowley's brain was in splendid condition, and many anatomists would be unable to tell it from a child's brain—in fact, in all essential characteristics it is an immature human brain. It shows to me that the functions of speech and sight were fighting for mastery and that sight had the best of it, which retarded his intellectual development."—*Cassell's Journal.*

CHRONICLE OF SOCIETARY WORK.

BELPER.—The inspirers of Mr. Wallis delivered three eloquent lectures, which appeared to give great satisfaction.

BIRMINGHAM. 92, Ashted Row.—Miss Power gave an address on "Can man while in the body hold communion with saints?" She proved from the Bible record that this was possible and right, also that these saints were our brethren and fellow-servants. Mrs. Elliott gave clairvoyance. In three instances she got both Christian and surnames. One gentleman stated that last week she gave him six descriptions of spirits, and though she had given both names, he could not remember or recognize all, but during the week he had recalled all the six. Another gentleman bore similar testimony.—*S. A. P.*

BLACKBURN.—Mr. Tetlow delivered two very interesting discourses. There was a good attendance. Psychometrical readings were given from articles handed up to the platform.—*A. A.*

BRADFORD. Ripley Street.—Mr. Hopwood's controls gave two eloquent addresses to good audiences. Afternoon, "Do we gather grapes of thorns, or figs of thistles?" evening, "Death, the Deliverer." I cannot help mentioning the able manner in which his controls spoke, and whether the audience were sceptical or otherwise they could not refrain from saying it was worthy of appreciation from a reasonable point of view. Miss Parker gave clairvoyance in the afternoon, but sorry she was engaged elsewhere in the evening.—*T. T.*

BURNLEY.—Mrs. Butterfield gave two splendid lectures, which were full of life and energy. In the afternoon the subject was "Spiritualism," and in the evening, "More Light." There were very good audiences.—*W. M.*

CLOCKHEATON.—Mrs. Connell's guides discoursed on "The Baptism" in the afternoon, and in the evening on "The Rich Man and Lazarus." The discourses were very good, and the subjects were ably dealt with. There was successful clairvoyance at each meeting, and very good audiences.—*W. H. N.*

COLNE.—Mr. A. D. Wilson gave two good lectures to fair audiences. The subject in the afternoon was "Dives and Lazarus," and in the evening "Heresy in the Light of Spiritualism."—*J. W. C.*

COWMS. Lepton.—Mrs. Dickenson's guides gave two splendid discourses. The afternoon subject was "What is and what might have been," and in the evening "Spiritualism is No New Thing." This was Mrs. Dickinson's first visit, but we hope it will not be the last. There was successful clairvoyance at each service.—*G. Mellor.*

CROMFORD AND HIGH PEAK.—"The Inequality of Man." Variety in combination played many pleasing and important parts in nature. This was also observable in the mind of man. Equality would be a meaningless monotony if the term meant outward similarity. Leaders of men had always existed, and ever would. But as men, by spiritual knowledge, better understood how to live life's true purpose, they would not cover God-given thoughts by selfish desire. There could and would be a drawing to one common centre by the natural expansion of mental grasp. The crane's bill and heart's-ease had yielded to man's knowledge, and to-day could boast of geraniums and pansies worthy the labour bestowed; yet the wild flowers were in their apparent unprogressed and unequal condition. Let all work to cultivate an uplifting desire in harmony with the angels, who gave proofs of our future cultivated conditions. Evening, "Spiritualism: its advantage to the present and future generations." Questions followed. Our meetings were never better attended.—*W. W.*

DEVSBURY.—Dec. 10th: Mrs. Stansfield's guides treated a subject from the audience, "If spiritualism be true, what use is it to humanity?" Handled in a very intelligent and exhaustive manner. Dec. 16th: Mrs. Midgley's guides took for their subjects "Glory to God, peace on earth, goodwill to men" and "Lessons from the life of St. Paul the Apostle," from which was drawn some excellent advice and thorough spiritual uplifting.—*W. S.*

DARWEN.—A very successful day with Mr. Hopcroft. After the addresses, very successful tests in clairvoyance were given. Large audiences at each service.

FELLING.—Mr. Campbell's guides gave a grand address on "God: Is He a person or a power?" and "The Unpardonable Sin against the Holy Ghost," which were well handled and received by a rather thin audience.

FOLESHILL. Special Services in the Co-operative Assembly Room, Lockhurst Lane.—Mrs. Groom delivered stirring addresses. Morning: Mr. W. Lloyd presided, and said he understood that some persons desired to ask questions, would they put them at once? One man asked whether there was a Saviour. Mrs. Groom, under control, replied that the "saving clause" was within each individual; the man who lived truly, acted honestly, dealt justly, spoke charitably, and loved all men, was sure to go to heaven. A long and animated discussion ensued. Mrs. Groom delivered an address upon "What is Spiritualism?" Tracing the manifestations from their most elementary forms, her controls said there was no more ridiculousness in the spirit of a disembodied human being rapping out a message by means of the leg of a table than for the Lord God to have spoken through the mouth of an ass. The fact remained that spirits do communicate. If the writing out of spirit messages was impossible, how was the writing on the wall at Belshazzar's feast was to be accounted for? The readiest and most convenient means were taken by spirits to manifest themselves, and spiritualism established an alphabet by which messages might be received, and it had come for the development of the human mind. The controls dealt exhaustively with the phenomena and the spiritual philosophy. At the close, Mrs. Groom described spirits so vividly and definitely, that they were at once recognized. Evening: A crowded audience; Mrs. Groom's guides spoke upon "The benefits of spiritualism to men and women in this world, and the world to come." Pointing out that man had a dual nature, they argued that man was not fully developed unless he cultivated both sides. It was claimed that spiritualism was the lever by which all new inventions were brought about, and reforms for the amelioration of humanity were initiated. Clairvoyant descriptions were again easily recognized. At both the morning and evening meetings several words were suggested for poems. These were given extempore, and caused no little wonderment.—*Cor.*

GLASGOW.—At both services we had the pleasure of listening to trance addresses through the mediumship of our esteemed friend and evergreen medium, Mr. Alexander Duguid, from Kirkcaldy. His spirit guides gave good advice of a philosophic and practical nature, touching mediumship, and how to cultivate the soul faculties inherent in human nature. Mr. Duguid will be with us again on Sunday next.—*G. W. W.*

HALIFAX.—Mr. Postlethwaite spoke fairly well on both occasions. Monday: Mrs. Crossley gave a short address and psychometric delineations in a very satisfactory way.—*S. J.*

HECKMONDWIKE.—Mr. Rowling delivered two good addresses to fair audiences. Evening: Compliments of the season.—*J. C.*

HUDDERSFIELD. Brook Street.—Our friend, Mr. Hepworth has done well taking questions and dealing most effectually with them; successful clairvoyance. The evening subject was "Faith and Fact," upon which theme an earnest address was given. The clairvoyance was not successful at night, owing to the exceedingly bad conditions caused by disturbance.—*J. B.*

LANCASTER.—Miss M. A. Musgrave. Two splendid discourses. Afternoon: Subject, "The Spiritual On-look of Man." Evening: "Thy will be done." Good audiences.—*J. B.*

LEICESTER.—At our meeting at 6-30 p.m., Mr. F. S. Sainsbury read a pamphlet, entitled "Signs of Our Times, Social, Political, and Religious." His controls lectured upon two subjects chosen by the audience, viz., "Are Dissenters Idolators?" and "Will this World ever become a Millennium for people to dwell in?" An old proverb says "Those who live in glass houses should not throw stones." What is the State Church but a dissenting body? And as to idolatry, there is more idolatry in state-upheld churches than among the so-called dissenters. Go into almost any church, and you find the priest falling down before a wooden cross, &c. Priests have no right to the title of reverend, and, take it all through, it is infamy, shame, and cursing. With regard to the second subject, we would ask the priest-parsons, when they go on their knees and pray "Thy kingdom come," do they try to help those in distress, and thereby help the Divine Being to bring about what they pray for? The millennium will have come when each man loves his fellow as himself and helps his neighbour in distress, and when those in high places cease to oppress the poor, for the Almighty God is the Father of love.—*W. J. Ogden.*

LEIGH.—Highly interesting and effective lectures were delivered by Mr. Gregory. The subject in the morning was "Spiritual Messengers," and in the evening "Paradise Gained and Lost." Good appreciative audiences were at both services. The lectures were followed by clairvoyance.—*J. S.*

LONDON. 18, Baker Street, W.—An interesting lecture from Mr. Waite, on "Alchemy." The lecturer maintained that the transmutation of metals was a mere bye-path of alchemical research, and that the transmutation of the human soul into a higher and more glorious being was the *magnum opus*. The means of attaining this end, he thinks, can be recovered from the extant writings of the alchemists, and will be fully set out in his forthcoming work, "Azoth, or the Star in the East." Our new room is considered a great improvement, and we trust all sympathisers will, by subscriptions and donations, help us to meet the increased expense.

LONDON. 125, Barking Road.—Dec. 9th: A harmonious and respectable audience listened to a well-delivered address by Mr. Goddard, "Spiritualism, how to investigate." We entreat our friends in this district to hold their circles during the week days, and join with us on Sundays. Let us work together; our object is "Progress"—"Unity." We feel that more rapid strides would be made if our friends would co-operate with us. All are welcome.—*T. K.*

LONDON. 9, Bedford Gardens, Notting Hill Gate.—Morning, a pleasant meeting; short addresses, experiences, clairvoyance. Healing, by Mr. Goddard. Afternoon, many friends and members held a séance, and were gratified at the results. Medium, Mr. Towns, jun. Evening, Miss Blenheim addressed a crowded audience, giving a most instructive and interesting discourse upon various subjects, explaining the causes of much of the evil now existing, and showing how we may elevate the young by teaching them to understand themselves, the subject matter having special reference to the teachings of spiritualism. The audience showed great satisfaction, and expressed a wish to have the lecturer again soon. After the address several clairvoyant descriptions were given by Mr. Goddard, sen., all being recognized.

LONDON. Canning Town Association.—Sixth Monthly Ticket Séance. Through the illness of her husband, Mrs. Wilkinson was unable to attend. Mrs. Copley (London, E.) presided as medium in her place. A good séance, with satisfactory results.—*H. U.*

LONDON. 309, Essex Road.—Good attendance. Mrs. Wilkinson gave some very good tests and clairvoyance.

LONDON. King's Cross, 184, Copenhagen Street, N.—Morning: Mr. Yeates opened an address on "Historical Jesus," followed by discussion. Evening: Miss Marsh favoured us with clairvoyant descriptions, in nearly every instance recognized. A good attendance. We hope to have Miss Marsh shortly with us again.

LONDON.—Winchester Hall, Peckham: On December 16th, an excellent address on "Human Knowledge" was given by Mr. R. J. Lees at the morning meeting, and in the evening Mr. W. O. Drake gave some interesting personal experiences, which were attentively followed. Horse Shoe Hall, Old Kent Road: A good meeting was held in the above hall. Mr. Lees, speaking on "Bible Testimony to Modern Spiritualism," said ample evidence was given to show the reality and position of spirit communion in Biblical times. We regret to announce that the meetings in Horse Shoe Hall will be discontinued on and from Sunday next, as we are unable to obtain the use of the hall any longer, but hope to find a suitable meeting place in the neighbourhood shortly.—*W. E. Long.*

MACCLESFIELD.—The guides of our esteemed friend, Mrs. Wallis, spoke in the afternoon on "Evil, its cause and cure." They claimed that evil was simply the mire and dirt, the dust and chips, so to speak, which are necessary for the completion of the human individual. Evening, seven questions sent up by the audience were dealt with in a very satisfactory manner. Clairvoyance followed. The afternoon service fairly successful.—*W. Pimblott.*

MANCHESTER. Assembly Room, Downing Street.—In the afternoon, Miss Walker (of Rochdale) gave an instructive address on "Love, Light, and Liberty." The meeting closed with clairvoyance. The evening subject was "Spiritualism, is it a Divine Revelation?" from which a grand address was given, proving spiritualism to be a Divine revelation. Some good clairvoyance brought the meeting to a close. There was a large audience. The children on the platform to assist in the singing were a great improvement.—*W. H.*

MANCHESTER. Psychological Hall.—An entertainment was held on December 15th, for the benefit of the harmonium fund. We earnestly thank all friends and co-workers in the cause who by their services contributed towards the success of the programme. We regret much that the audience was not larger. On December 16th, Mr. G. Wright delivered two discourses to fair audiences.—*J. H.*

MANCHESTER. 61, George Street.—December 14th: Mr. Hopercroft gave an interesting séance to a circle of friends, and on Saturday (privately) some striking evidence of his psychometric and clairvoyant powers.

MIDDLESBROUGH. Newport Road.—6-30 p.m. Mr. Harobin told of the reproduction, through a stranger, of his wife's manner of "passing on," also domestic incidents then transpiring. He was also privileged to see his wife and two children materialise. The address was much appreciated.

MONKWEARMOUTH. 3, Ravensworth Terrace.—Mr. Kempster's guides gave a good and powerful address on "Life in Death," pressing home the necessity of living a sober, industrious, honest, upright life, so that when we pass onward we will have a heaven prepared, and life will be a pleasure. Mrs. Kempster's guide gave several delineations, mostly recognized.—*R. O. H.*

NELSON.—We have removed to a larger room, in the Public Hall, Leeds Road, where services will be held in future. Dec. 16th: Miss Jones, of Liverpool, whose psychometry was truly good. Audiences not quite so large as we would like. The room, we are informed, is capable of holding 1,200 people.—*J. H.*

NEWCASTLE-ON-TYNE.—Mrs. Britten lectured morning and evening, and it was a pleasure to see her so fully restored to health. Morning subject, "The Holy Ghost and the Unpardonable Sin." Sin, it was explained, is disobedience to knowledge, and can never be pardoned, but satisfaction must be made either in this world or the next, for the smallest wrong. In the evening, six subjects, from the audience, were handled in marvellous style. In reply to a question as to whether electricity, magnetism, force, and thought, are one and the same, Mrs. Britten's inspirers said there was only one force, but two modes—attraction and repulsion. The modes were seen in everything—in the movements of worlds, in the growth and death of organisms, and in the sand on the sea-shore; but the force is the soul of things, and not an attribute of matter. The great interest attaching to Mrs. Britten's discourses was evinced by the large congregations at each service, and the eager attention to every word uttered.—*F. S.*

NORTH SHIELDS. 41, Borough Road.—Mr. McKellar presided. The guides of Mr. Davidson opened with prayer, and gave an address on "Progression," which was dealt with in an able manner, to an intelligent and appreciative audience. Clairvoyant descriptions were given with charming minuteness, all recognized but one. From the countenances beaming with joy proof unmistakable was given of the harmony that pervaded the meeting.

NOTTINGHAM.—Morning meeting thinly attended. Evening, large audience. A good address through Mrs. Barnes, on "Death and hell shall be cast into the lake of fire." This spiritual and prophetic utterance was being fulfilled in the present day. Not the souls of men, as taught by dogma and creed, will be consumed, but the light of wisdom and knowledge will, as a fire, destroy the false doctrines which now cast a cloud over the lives of the believers.—*J. W. B.*

OLDHAM.—Mrs. Craven took the subject, "Progression" for the afternoon discourse, which was treated in a broad and practical manner. Questions were submitted for the evening, each being dealt with to the entire satisfaction of a large audience.—*J. S. G.*

OLDHAM. Mutual Improvement.—In the absence of Mr. J. Savage, through illness, Mr. W. H. Wheeler gave a lecture on "Spiritual Gifts." Speaking on the various gifts, and how to use them to our advantage, the lecture was of much interest. After which, members gave some striking incidents they had witnessed, through which they got an insight into the spiritual realm. A vote of thanks to the lecturer.—*N. S.*

OPENSHAW. Mechanics' Institute, Pottery Lane.—Morning: Our esteemed friend, Mr. Carline, took for his subject, "Faith, Hope, and Charity," from which a truly spiritual discourse was given. Evening: the subject was "Truth." Truth was universal, and was not contained exclusively in either Hebrew, Greek, or any other records. The whole field of nature was the word of God, and it is not written in language which only a few can understand, but its truths are apparent to the keenest understanding. We feel sorry to hear of the physical disabilities of our friend, and hope that he may meet with that sympathy which he undoubtedly deserves.

PENDLETON.—Mr. Pemberton, of Warrington, gave two grand addresses. Afternoon subject, "Christianity a Delusion," which was logically and vigorously dealt with, and in our opinion upset the whole structure upon which Christianity is built. Evening, the controls spoke on "The Coming Struggle," a subject which was interesting throughout, because it faced some of the most difficult problems of social life. It was listened to by a very attentive audience.—*J. E.*

RAMSBOTTOM.—Room filled at both services. The guides of Miss Gartside gave good addresses, closing with clairvoyance. We had a slight disturbance in the afternoon from some Christian friends, but the meeting was ably conducted by Mr. Holt, of Rochdale.—*J. L.*

RAWTENSTALL.—A pleasant day with Mr. Swindlehurst. In the afternoon he named the child of the late John Riley. The little fatherless child seems to have recalled to our minds all we had to pass through after the passing on of its lamented father. The speaker delivered himself on the "Origin of Christianity and Consecration." Evening subject, "The Dawn of a Brighter Day," a splendid discourse, full of good sound practical advice.

SALFORD.—Dec. 9th: Mr. Evans, for the first time here as a public speaker, delivered two good addresses to fair audiences. The evening meeting crowded. Dec. 12th: Mr. Le Bone spoke on "The World's

Saviours, Love, Light, and Liberty." A fair audience highly appreciated the lecture. Dec. 16th: Mrs. Stansfield gave a grand discourse in the afternoon, on "The Cause of Intemperance;" and in the evening on "What Advantage has Spiritualism over Christianity?" Handled in a pleasing manner to a good audience.—*T. T.*

SCHOLES. Silver Street.—Mr. Morrey spoke well on "What is Spiritualism." He proved that spiritualism was the true teaching of God. Mr. Schofield gave satisfactory clairvoyance. Mr. Wainwright's evening subject was "The Woman of Endor," which was delivered in his usual masterly manner. Mrs. Wainwright gave nineteen clairvoyant descriptions with names, eighteen recognized.—*T. M.*

SCHOLES. Spiritual Mission.—Mrs. Marshall spoke on "Nearer, my God, to thee." Evening, "The Spiritualist." She gave twenty-nine clairvoyant descriptions, twenty-eight recognized, during the day.—*J. R.*

SHEFFIELD. Central Board Schools.—The guides of Mr. George Featherstone, of Parkgate, gave two addresses on "The Divinity of Jesus Christ" in the afternoon, and "The Heaven of the Spiritualists" at night. Both subjects were handed up by the audience, and were treated in a most logical and comprehensive manner, and were highly appreciated by the assembly. Mr. G. Featherstone is a very promising medium and well worthy the attention of societies. Will mediums please forward dates, &c.?—*A. Anson, 91, Weigh Lane, Park, Sheffield.*

SLAITHWAITE.—Mr. F. Taylor, of Manchester, spoke well to a good audience in the afternoon, on "Charity," and in the evening on "The Teachings of Spiritualism." This was a master-piece, and calculated to do much good at a time when our opponents are busily at work in this district. We think our cause has not suffered much.—*J. M.*

SOUTH SHIELDS.—Morning: Mr. R. Grice gave a little of his experience before and after joining the spiritualists. Evening: Mr. Wilson, of Newcastle, spoke on "How he became a spiritualist," which was an excellent address and well appreciated. He referred to the different séances he had attended in this country and also in America. He spoke in high terms of some of the mediums in the north.

SOWERBY BRIDGE.—Mr. Ringrose paid his first visit as a speaker, and has left a very favourable impression. The subject was "Sympathy," founded on the woman touching the hem of Jesus' garment, and he perceived "virtue had gone out of him." He treated the subject in its voluntary and involuntary aspects, showing what a mighty power it was for good or bad, and urged all to get nearer God spiritually, that their lives might be fuller of that divine element. [Received late.]

WESTHOUGHTON.—Mr. T. Allinson spoke well to good audiences. The evening discourse was sparkling with brilliant ideas and witty expressions, which held his hearers spellbound. He declared that the God of orthodoxy four thousand years ago ordered the murder of babes and women, but since that time he had reformed, and that reformation will go on until mankind believe in God only as the essence of goodness.

WIBSEY.—Mr. Armitage spoke on three subjects chosen by the audience, in a very good and satisfactory manner. Evening: he again dealt with two subjects from the audience, which was very good.—*G. S.*

RECEIVED LATE.—London (Forest Hill): Miss M. Gifford read a paper on "Life in the Spirit World." Much appreciated.—Leicester (Lyceum): next week.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BLACKBURN.—Dec. 9th: Conductor, Mr. Tyrell. The morning was devoted to teaching. Senior group discussed the subject, "Is Capital Punishment a Failure?" The junior scholars were addressed by Mr. G. Haworth. Dec. 16th: Conductor, Mr. W. Ward. The time was spent in singing, the children being drilled by our organist, Mr. A. H. Holt.—*C. H.*

BURNLEY.—A very good session. Usual programme. Marching and exercises well done. Number present—scholars, 78; officers, 14; visitors, 2.—*W. M.*

CLACKHEATON.—Usual programme. Marching and calisthenics gone through partly. Mr. Walker offered the invocation and benediction. Scholars present, 30; officers, 4.—*C. H. C.*

GLASGOW.—A good muster of scholars. Invocation by Mr. James Robertson. Hymns, songs, and recitations from the Lyceum Manual. Mr. Wm. Corstorphine gave a discourse on the construction and functions of the human heart. Great progress is being made in all departments, and the interest in this excellent work is on the increase, thanks to our indefatigable conductor, Mr. Thos. Wilsun.—*G. W. W.*

HECKMONDWICK.—Tea party, Dec. 15th. About 100 persons sat down to tea. The Batley Carr Lyceum friends gave a good entertainment. Mr. Kitson, chairman. Mrs. Taylor, organist. We thank them for their kind assistance, and hope to be able to return the favour ere long. A very good programme was well performed. The following took part in dialogues, recitations, duets, &c. Messrs. Kitsons, Armitages, Firth, Mortimers, Harrisons, and Kaye. Everybody delighted. Sunday morning: Usual programme, including dialogue, "Sunday Encounter," by Misses Ogram, and short address by Mr. Rowling.—*G. H. C.*

MACCLESFIELD.—Conductor, Mr. Rogers; Guardian, Mr. Bennison. Marching and calisthenics were performed much better. We find that we have been doing some of the exercises wrong, so have to learn them over again. Groups: the first discussed the cranial calisthenics, each one writing down the names of the organs, so as to be perfect in them in future; second, physiology; third, New Testament; fourth, easy reading. Present, 39.—*W. P.*

MANCHESTER. Downing St.—Invocation by Mr. Jones. Usual programme. Recitations by Misses M. Lamb and Maslin. Scholars present, 27. Practised singing to assist on the platform during service, which was a great help.—*W. W. H.*

MANCHESTER. Psychological Hall.—Attendance good; programme as usual, gone through efficiently; including recitations by Masters B. and E. Wallis, J. Fell, and W. Ashworth, given exceedingly well. We wish to impress upon all members the necessity of being punctual.

MIDDLESBROUGH.—Usual programme, including marching and calisthenics, well done in all the movements. Groups and lessons.

Recitation by Amy Huby. Prizes were given to Willie Roeder, Alex. Holmes, and Ernest Brown for their good hints on health. Attendance: 62 children and 16 adults.—*W. S.* [Received late.]

NOTTINGHAM.—Invocation from Mr. Finch. The following programme was next gone through: Recitation, E. Constantine; dialogue, "The Lyceum," by the Misses Nicholson and Constantine. Then followed enjoyable marches, including the "Chain" march, which appears much liked. Groups and lessons—"Liberty," "The Atmosphere;" "Banner," "The Flood;" "Shore," "Astronomy;" "Lake," had a reading lesson; whilst "Fountain," considered their duty to animals. Invocation by Mr. Burrell. A very enjoyable session.—*J. J. A.*

RAWTENSTALL.—In the absence of our conductor one of our scholars led the exercises. Usual programme, and recitations by Sarah E. Ormerod, Margaret J. Ormerod, Elizabeth Gornall, Bradshaw Barnes, Edward J. Barnes; reading by William Entwistle.—*J. O.*

SOUTH SHIELDS.—Opened by conductor, present 30 children and 6 officers. The chain recitations and musical readings were well done. Recitations by Brockett Lowery, Lawrence Pinkney, and William Whitehead. Mr. Wilkinson spoke on a proverb, which was very interesting.—*F. P.*

PROSPECTIVE ARRANGEMENTS.

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

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

BATLEY CARR. Town Street.—The Building Fund Committee announce the Annual Tea, Sale of Work, and Entertainment, on Dec. 26th. Tea at 4-30. Tickets, adults, 9d.; children, 6d. and 4d. each. Friends of the cause are cordially invited.—*R. A. A.*

BELPER.—Christmas Day, children's party.

BIRMINGHAM. Ashted Row.—Materialization circle commences on New Year's Eve, 8 p.m. Three sitters wanted.

CLECKHEATON.—Tea party on Christmas Day. A hearty invitation to all friends.

DEWSBURY.—Christmas Day, tea at 5. Miscellaneous entertainment, tickets 9d. Carols by the choir.

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

FELLING.—Christmas tea and entertainment, Monday, December 24th. We expect as many friends around the district to assist us as can make it convenient; we will try to make them as comfortable as possible. Tea at 5 p.m. Tickets 9d.; children half-price, for tea and entertainment.—*G. L.*

HALIFAX.—Saturday, December 29th, annual tea and entertainment, tickets 9d.; children 6d. Admission after tea, 3d.

HECKMONDWICK.—Dec. 26: a public tea will be held, 9d. each, children, 4½d.; also an entertainment, 3d. A cordial invitation to all friends from the neighbouring districts.—*J. C.*

HUDDERSFIELD. Brook St.—Dec. 26: Tea party at 5, and entertainment at 7-30. Mrs. Green and Mr. Wallis will take part in the programme, concluding with a dramatic sketch, "Chiselling." A hearty welcome to all.

IDLE. 2, Back Lane.—Christmas tree and sale of work and entertainment, December 22nd and 25th, to raise funds for a new place, as the old one is far too small. All friends desirous to help, either in money or gifts for the tree, can forward the same to Mr. T. Shelton, secretary, 4, Louisa Street, Idle, which will be thankfully received.

KEIGHLEY. Lyceum, East Parade. The committee announce the annual Christmas Festival on Christmas Day, in the Sale Rooms, kindly lent for the occasion by His Worship the Mayor (Wm. Waterhead, Esq.). Tea on tables at 4-30 p.m. Entertainment to commence at 7 o'clock.

LANCASTER. Lecture Hall, St. Leonard Gate.—Dec. 23: Mr. Swindlehurst. Subjects: afternoon, "Spirits in Prison;" evening: "The Christ of Humanity." Wednesday, Dec. 26: annual tea party and entertainment; tea at 5 o'clock; tickets, 1s.; entertainment only, 3d. Tickets at the hall, or of any of the committee; early application requested. Thursday, Dec. 27: children's Lyceum tea party and entertainment. Entertainment, 2d. each.

LEEDS. Psychological Hall.—Sunday, Dec. 23: Mr. E. W. Wallis will give addresses at 2-30 and 6-30. Friends should take advantage of hearing this gifted speaker. Dec. 31 (New Year's Eve): tea will be provided at 5 o'clock. Tickets, 9d., children, 4d. Entertainment at 7; tickets, 4d.; children, 2d. Dancing at 9-30. Welcoming in the New Year, 11-30: refreshments, 4d.; children, 2d. All friends welcome.

LONDON. Canning Town Association.—Dec. 30th, Developing Circle. Jan. 13th, Mr. Vango, medium. Jan. 27th, Mrs. Spring. Feb. 10th, Developing Circle. Feb. 24th, Mr. J. Hopcroft.—*H. Copley, Sec., Canning Town, London, E.*

LONDON, SOUTH. Winchester Hall, Peckham.—The general meeting for the election of officers, &c., will be held on Tuesday, Jan. 8th, at the Society's Rooms, when we hope all members will attend.

LONDON SPIRITUALIST FEDERATION.—Mr. E. W. Wallis, sub-editor of *The Two Worlds*, in London. Goswell Hall, 290, Goswell Road, E.C. On Sunday, January 6th, 1889, in the above hall, Mr. E. W. Wallis will deliver two addresses, at 2-30 p.m. and 6-30 p.m. Afternoon subject, "The Work before Us;" evening subject, "Spiritualism: its Power, Principles, and Progress." Tea at 5 p.m. for old friends to renew, and new friends to make, the acquaintance of Mr. Wallis. Tickets, 1s. each. *J. Veitch, Sec., 44, Coleman Road, Peckham.*

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

LONDON. 5, Devonshire Road, Forest Hill.—Meetings, Sundays at seven, Wednesdays at eight o'clock. Dec. 23rd: A paper by A. V. Brown, Esq.

MACCLESFIELD.—Christmas Day, grand annual tea party and entertainment.

MANCHESTER. Christmas-Day, Mrs. Britten will lecture at 6 p.m. in the Assembly Room, Downing Street. A Christmas Night Oration. New Year's Day, tea party and entertainment in the Assembly Rooms. Mrs. Britten will give a reading, entitled "The Witches' Frolic." Tea at 5 p.m. prompt. Tickets, 1s.; after tea, 6d. Children under 12, 6d.

MANCHESTER. Collyhurst Road.—New Year's Day: Lyceum party, entertainment by members. We hope to spend an enjoyable day.

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

MONKWEARMOUTH. 3, Ravensworth Terrace.—Christmas Eve: tea and concert; tickets, 9d.

NEWCASTLE-ON-TYNE.—Tea party and concert in aid of the funds on New Year's Day. Tea at 4-30; tickets to tea and concert, 1s. each, children half-price.

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

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

OLDHAM.—Annual tea party, on Tuesday, Dec. 25th. Tea on the tables at 4-30. Tickets, 1s.; children under 12, 6d. (Sandwich tea). A sale of work will be opened at 3 o'clock, by Mrs. Wallis.

OPENSHAW. Mechanics' Institute, Pottery Lane.—The Old Folks' Annual Tea Party and Entertainment, Christmas Eve. A good substantial tea will be followed by a grand Ethiopian entertainment. Friends' tickets, 1s. each. Our Annual Tea Party and Ball on New Year's Eve. Full particulars later on.—*G. T. Page, 14, Lord Street.*

PENDLETON.—The Second Grand Miscellaneous Concert, in aid of the organ fund, will be given on Saturday, Dec. 22nd, consisting of songs, duets, negro ballads, stump orations, recitations, instrumental solos, &c. Mr. E. W. Wallis, chairman. We hope to have a good audience. Dec. 23rd, Mrs. Wallis, 2-30, "Reformatory Spiritualism;" 6-30, "Prayer, Work, and Worship."

RAWTENSTALL.—Christmas Day: annual tea party, ham and beef sandwich tea; tickets, 9d.; children, half-price; tea at 4-30. Entertainment of recitations, songs, speeches, and dialogues.

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

SALFORD. Albion Street, Windsor Bridge.—Dec. 30th: Mr. Le Bone at 10-30, 2-30, and 6-30. After each service a special collection will be made.

SOUTH SHIELDS.—Christmas Day, tea and concert.

SUNDERLAND.—Christmas Eve: A quadrille party and coffee supper. Tickets 9d. each. All are welcome.—*J. A.*

WESTHOUGHTON.—Christmas Day: Tea party; tea at 5 p.m. Tickets, males, 8d.; females, 6d.; children under thirteen, 4d.—*J. F.*

WEST PELTON.—Coffee supper, at 7-30, Dec. 24th (Christmas Eve), at the house of Mr. T. Weddle, 7, Grange Villa. Tickets 9d. and 6d. to supper. All friends welcome. After supper a lecture will be given at the house of Mr. T. Corker, 12, Grange Villa.—*T. W.*

PASSING EVENTS.

NO REPORTS NEXT WEEK.—Owing to the holidays next week and the statistics of the societies we cannot possibly insert reports in our next issue.

We extend hearty and sincere Christmas greetings and all sorts of good wishes to our readers and friends. May health and happiness and social good fellowship, together with the cheering ministrations of the dear and loved spirit friends, make the time a season of rest, recreation, and encouragement for one and all.

THE GOOD OF SPIRITUALISM.—A lad, at a small village near Derby, was about to cross the railroad, after dark, when he heard a spirit voice call to him "stand still." He stopped instantly, and as he did so, an engine, without any lights showing, came out of the gloom and ran past him. Another step or two and he would have been run down. Who shall say that children now-a-days cannot hear the voices as well as Samuel did in bygone days?

Mr. Lomax, of Darwen, writes a long report (which we cannot possibly publish) of Rev. Ashcroft's doings in Darwen. We have expressed our opinion before that we think our friends *very unwise* to interfere with his meetings, and make themselves the laughing-stock of the inflamed audience, and the butt for the mountebank wit of the Showman. We see no reason to alter that view from what has happened at Darwen.

WHAT FEDERATION MEANS.—"Mr. Redmond showed that federation had existed in every period of civilized history, that it was the very reverse of separation, and based on the principle of unity—'unity for common objects with independence in the management of local affairs.'"—*Manchester Evening News.*

SOWERBY BRIDGE.—Mrs. Greenwood desires us to state that many non-spiritualists kindly assisted to make the sale of work a success, although no great assistance was rendered by outside spiritualists of the district. That is exactly what we meant last week.

Mrs. Brown, of Burnley, widow of that excellent medium and worker, Dr. William Brown, writes:—"In reading of the recantation of the Foxes, I wish to add my testimony to the rapping phenomena. The old spiritualists can confront them and say we can and do get the raps without the aid of either Foxes' paws or dogs' tails. Every day, since my husband passed to the other side of life, he comes and gives raps on a tambourine that hangs in the corner of my kitchen. So that I can truly say no toe joint reaches this old favourite article, and I can assure you I prize it very much. I often think of the first three raps we heard, and the heaven it brought to us. It was in broad daylight. Oh, the soul full of joy I had at the time the sounds were made." [We have heard the raps on the tambourine several times since our friend passed away.—E. W. W.]

Mr. Tomlin writes to say that he is suffering from an attack of bronchitis, and the advice of his doctor is that he should avoid the night air, and take as much rest as possible, which will necessitate him giving up the rooms 24, Harcourt Street; but he hopes some one in the district will take them and carry on the work.

Mr. Stansfield, secretary of the Dewsbury Society, writes: "I see you notice in your reference to the correspondence in the *Northern Daily Telegraph*, the excellent letters of J. Campion and A. Kitson, but I fear my identity has been lost in addressing my letter from my workshop, 'The Common, Batley, 6th Dec.' I do not remind you of this for the sake of publicity, but to let you see that we are not idle in our efforts to promote more light amongst our orthodox brethren, which, as spiritualists, ought to be ever our aim. I see you refer to the refusal of the *Christian World* to publish the reports of the London Federation Meetings. It is only a few years since the Editor of that journal began the insertion of Unitarian and Swedenborgian news, and therefore there is hope for us poor spiritualists yet, if it be in the distant future. About eighteen months ago I ventured to write a letter to the journal named, as a subscriber of twenty years' standing, suggesting the insertion of 'News' from Spiritual Societies, seeing that their platform had been so enlarged as to admit of other 'heretics' sharing their columns. But, alas, my missive was treated with silent contempt. I again wrote, but with the same result. I really cannot believe that the late respected owner, Mr. James Clarke, would be a party to such conduct. Courage, friends, our time will come."

THE FOX FIASCO—THE BUBBLE BURST.—It appears that Mrs. Maggie Fox-Kane, after her New York appearance, went to Boston to lecture and expose spiritualism. On arriving at her hotel, the clerk inquired of her "manager," owing to her singular demeanour, if she was a victim of dipsomania. Her attempt to "expose" spiritualism in Boston was a failure, and she was deserted by her "agent" and conjuring lecturer, and had to be charitably assisted back to New York by strangers. Such is the miserable ending of this pitiable affair, as reported in the *Banner of Light*. The moral is plain—truly, the way of the transgressor is hard. We pity the poor misguided woman—the victim to drink and of Romish influences, caught in the catchpenny trap of the enemies of spiritualism, who expected to reap a rich harvest out of her duplicity. But even the American public sickened of the spectacle of a moral wreck, falsely proclaiming herself an unmitigated fraud. Spiritualists may learn a lesson, too, from this affair, and claim from mediums that they shall be honest, sober, and moral. Refuse to countenance or support those whose conduct is not in accord with the principles of the spiritual philosophy, and encourage and sustain all pure-minded, earnest, and sincere workers and mediums whose lives give evidence that spiritualism can and does spiritualise and ennoble.

INDIVIDUALISM AND FEDERATION.—There is need of both individual effort and united labour. The curse of this age is the extreme individualism, which, in its selfishness, has inaugurated the cut-throat competition which has resulted in the sweating system and other monopolies, bringing about a condition of things in which it is each for himself and perdition for the hindmost. The remedy for this is rational federation, or intelligent co-operation, to reform the system which has wrought so much injury. Reform must begin in the individual, but the revolution which is needed can alone be accomplished by unity. Singly reformers are weak; united they could, through the ballot, command Parliament.

The workers for federation in Lancashire do not intend to interfere with the arrangements of societies re speakers, nor to add letters to their names—neither F.S.W., nor O.S.T., nor anything else. Their basis is clearly stated in the declaration of principles as passed at the conference at the Manchester Assembly Rooms, and no one can become a member of the confederation who is not in sympathy with the principles and aims as therein set forth. Spiritualists may become members of the confederation by payment of one shilling per quarter; but that does not give them office, nor will it allow them to "swamp" the delegates from societies. There are upwards of two dozen societies in the district; two delegates from each would give fifty delegates, while the conference can only elect twelve representatives—a most wide and democratic basis of union.

The Halifax hall will not hold 400 persons, as we wrongly estimated last week. When well filled only 300 persons can get in. Mrs. Britten spoke to about 1,300 at the two meetings in the Mechanics' Hall on Sunday.

Mrs. Keeves returns to London for the winter after a long stay in the provinces, where she has done good work for the cause. She is actively in sympathy with all reform movements, and collected signatures for the Act to secure for mothers the guardianship of their infants, also for the Married Woman's Property Act, and is now gathering signatures to petition that the law of husband and wife may be amended, so that a wife may obtain divorce if her husband commits adultery without being compelled to prove that he added cruelty to insult. She says: "We want the law to be the same for woman as for man." And so it should be so. The movement has our entire sympathy and good wishes.

OUR AGENTS' PRIZE COMPETITION.—We offered two prizes at the beginning of November to societies and their agents who should sell the largest *additional* number of copies of *The Two Worlds* in the next three months. Up to and including the last week of November the following headed the list:—1st, Mr. Gibson, Oldham; 2nd, Mr. Coles, Colne; 3rd, Mrs. Leader, North Shields. The prizes offered were a bound volume of *The Two Worlds* or 6/-, the winner having choice. Several others run up pretty close, and the competition appears likely to prove keen and exciting. We are anxious to extend our circulation through our friends in the societies, and think many more copies might be sold if our agents pushed the sale in a business-like spirit. We shall, in future, publish the first four names from week to week until the close. For the purposes of this competition we will send (where requested) a dozen extra copies weekly, on sale or return.

Letters for Mr. John Armitage, of Bradford, are waiting at our office for his private address.

THE BLOOD ATONEMENT.—We are sometimes told that the idea of the efficacy of belief alone is abandoned in the Christian camp; if so, Mr. E. J. Harvey, of Colne, is a fossil of the old school. He declares in answering a manly letter by Mr. Campion, "theologically, I would say, although the murderer may have slain a thousand, if he believes in the atonement of Christ he may be pardoned. What if he could not obtain pardon? Then the death of Christ was not vicarious. God is glorified, Christ is exalted, by the fact that His blood can cleanse a man whose hands have been steeped in the foul crime of murder." To be perfectly explicit, he declares His Son's *death*, not the purity of His Son's life, is the price of our redemption. His spotless life was only to show us how to live. But his death was to show us the love of God in giving His Son to die, and to show by that death, through believing in its power, even 'Jack the Ripper,' and all his class may be washed from every stain." That settles it according to Mr. Harvey, and he quotes what he thinks good and conclusive Bible authority. According to the above it is abundantly clear that orthodox theology puts a premium on crime, and is utterly demoralizing in its influence. Jack the Ripper may be saved, but his victims are gone—where? Aye, there's the rub! Since Sheol came into vogue, where's the value of a pardon to save from fire and fury that do not exist?

Mr. Kitson follows with a good letter, part of which we reproduce. "The whole effort of moral reformers of humanity has hitherto been based on false premises, and the result cannot be other than erroneous and misleading. The premises are: 'Behold, I was shapen in iniquity, and in sin did my mother conceive me'; and the conclusion naturally arrived at is, 'Therefore I am corrupt from the crown of the head to the soles of the feet.' This doctrine necessitates vicarious atonement to make pure that which is conceived to be innate corruption, which process of purification may be effected at the eleventh hour of mortal life. What wonder that human beings receiving such teachings as these should become lax in their daily life, and careless in their morality? It is high time that our ministers and clergy in general, and all Sunday-school teachers, taught a higher moral doctrine. I would humbly suggest that the basis of their future efforts to redeem from vice and crime shall be, 'Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap.' If they will do this, and live it themselves, then there will be some hope of redeeming the world."

HORRORS AND ETHICS.—Mr. Campion has an able reply to Mr. Harvey. We have room only for extracts. He asks "Will he kindly give proof of one murderer that has obtained pardon from God, and also show in what way a loving, impartial, all-wise, and unchangeable God is glorified thereby? And will Mr. Harvey kindly tell us how such an one will feel and enjoy the company of the angelic hosts above, after having spent the greater part of his life in the company of drunkards, liars, harlots, thieves and murderers, and how will he finger the harp after using the fatal knife, &c.? If granting pardons full and free to all criminals—without their reaping what they have sown, because they weep, pray, and believe—is so God-glorifying and Christ-exalting, by all means let us apply the same remedy, and work on the same plan in this highly-favoured Christian land, so that our noble Queen may be glorified, her judges adored, and this great empire exalted."

The *Bradford Observer Budget*, in its local gossip column, gives a notice of the successful work which is being performed by Mrs. Golds brough. He asks "How many people in Bradford, we wonder, are aware of the existence in their midst of an herbalist who claims to cure all the ills of human kind by means of divine inspiration? A good many truly, for the people flock to this marvellous doctor in shoals, and sit patiently waiting for hours for their turns. The glamour extends to women in the highest classes of society as well as in the lower grades. As is usual in such cases, marvellous tales are circulated as to cures by this person. The power is claimed of discovering the ailment of a patient who is unable to present herself, by means of the mere examination of a lock of hair cut from a patient's head. With only this supposed means of appreciating the ailments and needs of a sick person, medicine and instructions are supplied. It is a fact, that in all classes of Bradford society there are, at this day, persons who are relying for recovery from serious illness upon such means as these."

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