

# THE TWO WORLDS

A JOURNAL DEVOTED TO  
SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

No. 17.—VOL. I.

FRIDAY, MARCH 9, 1888.

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## SERVICES FOR SUNDAY, MARCH 11, 1888.

*Ashington Colliery.*—At 5 p.m. Band Room, 5-30.  
*Bacup.*—Meeting Room, at 2-30 and 6-30: Mr. Wallis.  
*Barrow-in-Furness.*—82, Cavendish St., at 6-30: Local. J. Kellett, sec.  
*Batley Carr.*—Town St., Lyceum, at 10 and 2; 6-30: Mrs. Connell.  
*Batley.*—Wellington St., at 2-30 and 6.  
*Beeston.*—Temperance Hall, at 2-30 and 6: Mrs. Dickenson.  
*Belper.*—Jubilee Hall, at 10 and 2, Lyceum; at 10-30 and 6-30: Mr. Swindlehurst, and Monday.  
*Bingley.*—Intelligence Hall, at 10-30 and 6-30: Mr. J. Boacock.  
*Birmingham.*—Oozells Street Schools, at 11, Mr. Mason; at 6-30, Mr. Mahoney.  
 Ladies' College, Ashted Rd.—Healing Séance every Friday at 7 p.m.  
*Bishop Auckland.*—Temperance Hall, Gurney Villa, at 6: Mr. Scott.  
*Blackburn.*—Exchange Hall, 9-30, Lyceum; 2-30 and 6-30: Miss Musgrave.  
*Bradford.*—Spiritualist Church, Walton St., Hall Lane, Wakefield Rd., at 2-30 and 6: Mr. Hopwood.  
 Spiritual Rooms, Otley Rd., at 2-30 and 6: Mr. Hepworth.  
 Little Horton Lane, 1, Spicer St., at 2-30 and 6: Mr. Armitage.  
 Milton Rooms, Westgate, at 2-30 and 6: Mrs. Craven.  
 Upper Addison St., Hall Lane, Lyceum, at 9-45; 2-30 and 6-30: Miss Illingworth.  
 Ripley St., Manchester Rd., at 2-30 and 6.  
 Birk St., Leeds Rd., at 2-30 and 6.  
 Bowling.—Spiritual Tabernacle, Harker St., 2-30, 6: Mrs. Hargreaves and Mr. Thresh.  
*Burnley.*—Tanner St., Lyceum, 9-30; 2-30 and 6-30: Mrs. Wallis.  
*Burslem.*—15, Stanley St., Middleport, at 6-30.  
*Byker Bank.*—Mr. Hedley's School, Elizabeth St., at 6-30.  
*Cardiff.*—12, Mandeville St., Canton, at 7, Developing; Tuesday, 7-30.  
*Chesterton.*—Spiritualists' Hall, Castle St., at 6-30: Local Mediums.  
*Colne.*—Free Trade Hall, at 2-30 and 6-30.  
*Cowms.*—Lepton Board School, at 2-30 and 6: Miss H. A. Wilson.  
*Darwen.*—Church Bank St., 11, Circle; 2-30 and 6-30: Mrs. Butterfield.  
*Dewsbury.*—Vulcan Rd., at 2-30 and 6: Mrs. Yeeles.  
*Exeter.*—The Mint, at 10-45 and 6-45: Mr. F. Parr.  
*Facit.*—At 2-30 and 6.  
*Felling.*—Park Rd., at 6-30: Mr. and Mrs. Kempster.  
*Foleshill.*—Edgwick, at 10-30, Lyceum; at 6-30: Local Mediums.  
*Glasgow.*—15, Kirk St., Gorbals, at 11-30 and 6-30.  
*Gravesend.*—36, Queen St., at 6: Mrs. Graham.  
*Halifax.*—1, Winding Rd., 2-30 and 6-30: Mrs. Crossley; Monday, 7-30.  
*Hanley.*—Mrs. Dutton's, 41, Mollart St., at 6-30. Wednesday, at 7-30.  
*Heckmondwike.*—Church St., at 2-30 and 6: Mr. Bush.  
*Hetton.*—Miners' Old Hall, Lyceum at 2; at 6: Mr. W. Walker.  
*Heywood.*—Argyle Buildings, at 2-30 and 6-15.  
*Huddersfield.*—3, Brook St., at 2-30 and 6-30: Mr. Postlethwaite.  
 Kaye's Buildings, Corporation St., at 2-30 and 6: Mr. B. H. Bradbury  
*Idle.*—2, Back Lane, Lyceum, at 2-30 and 6: Miss Walton.  
*Keighley.*—Lyceum, East Parade, at 2-30 and 6: Mrs. Crossley.  
 Co-operative Assembly Room, Brunswick St., 2-30, 6: Miss Patefield  
 Albion Hall, at 6: Mr. J. Blackburn and Mrs. Gott.  
*Lancaster.*—Athenæum, St. Leonard's Gate, at 10-30, Discussion; 2-30 and 6-30.  
*Leeds.*—Psychological Hall, Grove House Lane, back of Brunswick Ter., at 2-30 and 6-30: Open.  
 Institute, 23, Cookridge St., at 2-30 and 6-30: Miss Wilson.  
*Leicester.*—Silver St., 11, 6-30: Mr. Sainsbury; 3, Healing; Thursday, 8.  
*Leigh.*—Spiritual Hall, Newton St., at 2-30 and 6.  
*Liverpool.*—Daulby Hall, Daulby St., London Rd., at 11 and 6-30: Mr. J. Pemberton; at 3, Discussion.  
*London—Bermondsey.*—Mr. Haggard's, 82, Alscot Rd., at 7: Mrs. Spring, Trance and Clairvoyant.  
*Camden Town.*—143, Kentish Town Rd., Tuesday, at 8: Mr. Towns.  
*Dalston.*—21, Brougham Rd., Tuesday, 8: Mr. Paine, Clairvoyance  
*Holborn.*—Mr. Coffin's, 13, Kingsgate St. Wednesday, at 8.  
*Islington.*—Wellington Hall, Upper St., at 6-30: Mr. Walker, Trance and Clairvoyant. Tuesday, 7-30, Members.  
*Kentish Town Road.*—Mr. Warren's, No. 245, at 7, Séance.  
*Marylebone Association.*—24, Harcourt St., at 11, Mr. Hawkins, Healing, Mr. Goddard, Clairvoyant; at 7, Mr. J. Burns, Saturday, Mrs. Hawkins; at 8, Séance. Four minutes walk from Edgware Road Station, Metropolitan Railway.  
*New North Road.*—74, Nicholas St., Tuesdays and Saturdays, at 8, Mrs. Cannon, Clairvoyance, personal messages.  
*North Kensington.*—The Cottage, 57, St. Mark's Rd., Thursday, 8: Mrs. Wilkins, Trance and Clairvoyance.  
*Notting Hill.*—33, Kensington Park Rd., at 7. Monday, at 8: Tuesday, at 8: Physical Séance. Thursday, at 8: Development.  
*Paddington.*—1, Lydford Rd., St. Peter's Park, Wednesday, at 8, Developing: Mr. R. Holmes, Medium.  
*Peckham.*—Winchester Hall, 33, High St., Discussion, "Spiritualism: True or False," 11; Lyceum, 2-30; Miss Keeves. Monday, Annual Tea and Celebration, 6.  
 99, Hill St., Wednesday, at 8, Séance, Mrs. Cannon; Thursday, at 8, Members' Meeting; Saturday, at 8, Healing Circle.  
*Regent Hotel.*—31, Marylebone Rd., at 7.  
*Shepherds Bush.*—3, Haydn Park Rd., at 11, Healing; at 7, Séance. Tuesday, Development; Thursday, Séance: Mr. Jos. Hagon.  
*Stepney.*—Mrs. Ayers', 45, Jubilee St., Commercial Rd., at 7. Tuesday, at 8. Mediums and Spiritualists specially invited.  
*Walworth.*—102, Camberwell Rd., at 7, Meeting: Thursday, at 8.  
*Lowestoft.*—Daybreak Villa, Prince's St., Beccles Rd., at 2-30 and 6-30.  
*Macclesfield.*—Free Church, Paradise St., at 2-30 and 6-30: Mrs. Green. 62, Fence St., at 2-30 and 6-30.  
*Manchester.*—Co-operative Hall, Downing St., at 10-30 and 6-30.  
*Mexborough.*—At 2-30 and 6.  
*Middlesbrough.*—Spiritual Hall (late Free Library), Newport Rd., at 10-30 and 6-30.  
 3, Sidney St., at 10-30 and 6-30.  
*Miles Platting.*—William St., Varley St., 2-30 and 6-30: Mrs. J. M. Smith

*Morley.*—Mission Room, Church St., at 6: Mrs. Beanland.  
*Nelson.*—Victoria Hall, at 2-30 and 6-30: Mr. T. Holdsworth.  
*Newcastle-on-Tyne.*—20, Nelson St., at 2-30, Lyceum; at 11 and 6-45.  
*North Shields.*—6, Camden St., Lyceum, at 2-30; at 11 and 6-15.  
*Northampton.*—Oddfellows' Hall, Newland, at 2-30 and 6-30: Mr. Wyldes  
*Nottingham.*—Morley House, Shakespeare St., at 10-45 and 6-30: Mrs. Barnes.  
*Oldham.*—Spiritual Temple, Joseph St., Union St., Lyceum 10 and 2; at 3 and 6-30: Mr. J. C. Macdonald.  
*Openshaw.*—Mechanics', Pottery Lane, Lyceum at 2; at 10-30 and 6: Mr. A. D. Wilson.  
*Oswaldtwistle.*—3, Heys, Stone Bridge Lane, at 2-30 and 6-30.  
*Parkgate.*—Bear Tree Rd. (near bottom), at 10-30, Lyceum; and 6-30.  
*Pendleton.*—Co-operative Hall, at 2-30 and 6-30: Mrs. Groom.  
*Plymouth.*—Notte St., at 6-30: Mr. Leeder, Clairvoyant.  
 Spiritual Temple, Union Place, Stonehouse, at 11 and 6-30.  
*Portsmouth.*—Assembly Rooms, Clarendon St., Lake Rd., Landport, 6-30.  
*Rawtenstall.*—At 10-30, members; at 2-30 and 6.  
*Rochdale.*—Regent Hall, at 2-30 and 6. Thursday, at 7-45.  
 Michael St., at 2-30 and 6. Tuesday, at 7-45, Circle.  
 28, Blackwater St., at 2-30 and 6: Mr. Johnson. Wednesday, 7-30.  
*Salford.*—48, Albion St., Windsor Bridge, at 2-30 and 6-30: Mr. Mayoh. Wednesday, at 7-45: Mr. Bourne, B.A.  
*Saltash.*—Mr. Williscroft's, 24 Fore St., at 6-30.  
*Sheffield.*—Cocoa House, 175, Pond St., at 2-30 and 6-30.  
 Central Board School, Orchard Lane, at 2-30 and 6-30.  
*Skelmanthorpe.*—Board School, at 2-30 and 6: Mrs. Gregg.  
*Slaithwaite.*—Laith Lane, 2-30, 6: Mr. Holmes.  
*South Shields.*—19, Cambridge St., Lyceum, 2-30; at 11 and 6-30: Mr. Murray.  
 Progressive Society, 4, Lee St., Lyceum, 2-30; at 11 and 6.  
*Sowerby Bridge.*—Lyceum, Hollins Lane, at 6-30: Mr. A. Kitson.  
*Sunderland.*—Back Williamson Ter., at 2-15, Lyceum; at 6-30: Mr. Westgarth. Wednesday, at 7-30.  
 Monkwearmouth, 3, Ravensworth Ter., at 2-30 and 6.  
*Tunstall.*—13, Rathbone St., at 6-30.  
*Tyldesley.*—Liberal Club, Elliot St., at 2-30 and 6.  
*Walsall.*—Exchange Rooms, High St., at 6-30.  
*Westhoughton.*—Wingates, at 2-30 and 6-30: Mr. Gregory.  
*West Pelton.*—Co-operative Hall, at 10-30, Lyceum; at 2 and 5-30.  
*West Vale.*—Mechanics' Institute, at 2-30 and 6: Mr. Schutt.  
*Wibsey.*—Hardy St., at 2-30 and 6: Miss Harrison.  
*Wisbech.*—Lecture Room, Public Hall, at 6-45: Local.

## SPEAKERS' APPOINTMENTS FOR MARCH, 1888.

Mr. J. C. Macdonald: March 11, Oldham; 18, Sowerby Bridge; 25, Birmingham.

## CARDS.

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## THE ROSTRUM.

### LOVE AND RIGHT *v.* SELFISHNESS AND MIGHT.

*Abstract of a Lecture by HUDSON TUTTLE.*

Six hundred years before Christ, Thales, the Greek sage, is recorded as saying: "Avoid doing what you would blame others for doing."

Five centuries before Christ, Confucius, the Chinese philosopher, said to his disciples: "Do to another what ye would he should do unto you; and do not unto another what ye would not should be done unto you." The Golden Rule: "Therefore, all things whatsoever ye would men should do to you, do ye even so to them, for this is the law and the prophets," was not first spoken by Jesus, but was expressed among widely differing races of men. I accept the inspiration of these sages, so far ahead of their times, that even yet we fail to catch the full meaning of their words. Earth's Saviours! They stand like burning lights on the headlands, overlooking the ocean of human progress. I am thankful for one and all, and my heart swells with gratitude for all they have done and dared. Sages, heroes, martyrs, men of deeds, and men of thought their radiance streams upwards from the horizon of the past, like the countless orbs of the milky way.

#### THEIR STRENGTH WAS IN THEIR SELF-SACRIFICE.

In their lives and teachings they devoted themselves only to the good of others. The followers of Jesus have been content with the golden rule, forgetting that *he* fashioned his own life after a higher ideal. The teachings of his life, as recorded, exemplify even nobler motives, and it is because of this that the light from the ignominious cross still shines over the wide expanse of eighteen hundred years, and beacons the nations onward to the highest standard of human action.

The secret of Jesus' power lies in the depth of his love, expressed by the ashen lips of mortal agony: "Father, forgive them, they know not what they do." Not in the grandeur of his moral precepts; the profundity of intellect; nor the brilliancy of eloquence, but in the love he bore for others, lay the talisman of his power. I care not if the existence of Jesus be proved a myth, there yet remains the eternal fact that he is the ideal of all men; what they ought to become, and what they are capable of becoming. In an age of iron, when the law said: "An eye for an eye, a tooth for a tooth," he is made to say: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you."

#### THE DOCTRINE TAUGHT BY THE DISCIPLES.

When Jesus sent forth his disciples to preach the gospel, he held out no prospect of earthly reward to them. Honours, home, friends—all men hold dear—were not to be theirs, but

on the contrary, scorn, contumely, hunger and thirst, stripes, and death. The church at Jerusalem was not supported by the sale of pews; nor did the Young Men's Christian Association call Peter or Paul at a salary of a thousand a year to minister unto them. Paul was not sent to Rome by a Mission Society, but in the application of the Master's principles he swerved not from their deepest significance.

#### THE RECORDED LIFE OF JESUS TRANSCENDS THE GOLDEN RULE.

Lavishly as this rule has been praised; ideal and utopian as it has been deemed, it is the outgrowth of that selfishness which Jesus discarded by word and deed. He is represented as saying: "Love ye your enemies, and do good and lend, hoping for nothing again; and ye shall be the children of the highest; for He is kind to the unthankful and to the evil."

#### IS THIS A PRACTICAL MORALITY?

Practicality is not a measure of absolute truth, and these great truths come from higher sources than earth. There is, however, no truth which is impracticable. The adoration of mankind for those who have devoted their lives for the good of others, proves that this truth, however utopian, may become a part of practical life, as typified in the character of Jesus, idealized as a sacrifice for the sins of mankind.

Six hundred years before his time, Lao-tze, a Chinese, uttered the same doctrine. He said, "The sage does not lay up treasure. The more he does for others the more he has of his own. The more he gives to others the more he is increased."

#### BUDDHA.

To another people Buddha said, "A man who foolishly does me wrong, I will return to him nothing but love; the more evil comes from him, the more good shall go from me; the fragrance of these actions always redounding to me; the harm of slanderous words returning to him."

"Turn aside evil with that which is better," wrote the Arabian seer in Alkoran. The Baghavat Gita, the most inspired portion of the Mahabahrata, inflexibly holds aloft the triumph of the pure spirit over the animal and selfish nature. The mission of the Hindoo Chrishna was to teach self-sacrifice.

Bhreegoo, a celebrated saint, tested the divinity of Chrishna by a kick, knowing that if he resented this he was a pretender. Chrishna examined the foot of the saint, saying, "This breast of mine is extremely hard, you must have hurt yourself." Then the saint wept, knowing, indeed, he had found his master.

#### IN THE ANIMAL WORLD.

Not alone with saintly men penetrating the stratum of lower animal life may we recognize the doctrine of self-sacrifice. The mother bird exposes herself to the storm to protect her young, or feigns to be wounded to divert danger to herself while her young escape. The fidelity of the dog is sung in verse and told in story. The geologist, delving in prehistoric caves, exhumes the coarse skeleton of a primeval man, and by his side the bones of the dog which kept him company. Affection, unselfish, fossilized in stone, telling even in that remote age—on the very threshold of man's

advent—of the fidelity of the dog who watched by his master's grave.

#### THE FOUNDATION OF HEROISM.

Self-sacrifice is the aroma of everyday life, its ideal side relieving its rough realities—the foundation of true heroism and hero worship, a quality common to mankind, is prominent in proportion to spiritual culture. The names of such devoted ones the historian has recorded with grateful pen and the poet sung in glowing measures—Paulus Æmilius refusing to desert his fallen soldiers; Regulus returning to Carthage to meet, alone, the tortures prepared for him; the Howards and Nightingales seeking the suffering in prison, the wounded on the field of battle; besides an endless host, who cast aside personal ease and comfort that they may minister to others. All such, humanity reveres and loves.

The story of Leonidas and his Spartan band at Thermopylæ will never grow old, not simply because they fought the Persian host, but for the motives which caused them to stand a rampart of flesh, and thus show, by example to their countrymen, the path of duty. It is a kaleidoscope repeating, with variations, the same story of the saviours, sages, martyrs, and godmen who have, by their lives and deeds, given mankind the ideal of a true life.

Prometheus chained on Caucasus suffers that the people may enjoy the light and life of heaven. To die for others! How the deed blots out all deficiencies and exalts human nature! In the hour of great national calamity, when a gulf opens which must be closed, or the people perish, a noble Roman ever comes to the call, and fills the breach with his life.

#### LUTHER.

Luther was one who could not rest under the burden of the great truths which struggled in his soul for expression. Emperor, king, and pope were overruled, and the poor monk, sustained by his inspiration, was greater than them all. When summoned before the Diet of Worms, his faithful friends saw before him the tortures and death of Huss repeated. Will he go? "I will go," he said, "if there are as many devils in Worms as there are tiles on the house-tops." Alone he braved the temporal and spiritual rulers of the world. Said one in admiration of his heroism, touching him on the shoulder as he passed in the anteroom, "Little monk, little monk, thou hast work before thee, that I and many a man whose trade is war never faced the like of." In the glory and heat of battle, before onlooking armies and nations, men rush on death recklessly. Luther stood alone, the representative of a cause already accursed by the Pope, amidst an assembly the majority of whom considered the fiery stake his just punishment. Defeat, torture, an ignoble death, the curse of the church, the hatred of posterity were before him, yet, exalted by the truth he had proclaimed, he answered the demand to recant—"Prove to me out of the scriptures I am wrong, and I submit. Till then, my conscience binds me. Here I stand. I can do no more. God help me. Amen." At the close of that stormy day, the conflict over, he flung up his hands and cried, "If I had a thousand heads they should be struck off one by one before I would retract." The fate of civilization depended upon his brave answer, in giving which he sacrificed everything men hold dear, and laid his life on the altar of the truth. That act has endeared him to the generations of four hundred years. The names of many superior in scholarship and culture, who espoused his views, yet stood compromising, explaining, and temporising, are recorded; but for them there is no devotion, and their simple names alone remain, while Luther's monument is in the heart of humanity.

Polycarp, Bishop of Africa, when brought before the Roman tribunal, and commanded to recant his belief and sacrifice to the gods of Rome—although he knew that the amphitheatre thronged with a cruel mob, and a hideous death by the jaws of hungry lions awaited him—answered, "Burn my body to ashes, and scatter them to the winds;

throw me to the wild beasts, but I never will renounce the truth."

#### IN THE HUMBLE WALKS OF LIFE.

We need not search the pages of history for examples of self-sacrifice. They are seen in the everyday life of most lowly persons, for say as you will, it is love for others and not for self that rules human actions at their best. To procure the comforts of home, the warm hearth, and the generous table for wife and children, the sailor traverses the seas, the miner delves beneath the earth, the artizan plies his task, and the soldier faces death on the battle-field.

When the steamship "Ocean Queen" was burned, John Maynard, a common seaman, was at the wheel and steered for the distant shore. The horror-stricken passengers gathered on the deck, their lives depending on his remaining at his post. Could he, would he remain? The throbbing engine laboured on, and still he held the ship to her course. The flames pierced the deck and wrapped him in lurid smoke. "Steady, John!" the captain spoke, and out of the flames a voice calmly responded, "Steady it is."

"One minute longer, John! can you remain?"

"Aye, aye, sir, with God's help, I can."

One moment more, and the keel with harsh grating drove high on the shelving sands. Then, landed on the beach, three hundred saved ones called the hero who had rescued them from a terrible death. Wrapped by the flames as by a mantle, his attitude expressing the unflinching resolution with which he held the ship to her course, his hands still pressed to the wheel, scorched and blackened as the crumbling pilot-house about him, they saw John Maynard; saw him only for a moment, as, enveloped by his fiery winding sheet, with a smile of victory he sank out of their sight for ever!

A tale comes from the far-off storm beaten Orkney Isles. A young girl watched her father's coming home from that terrible sea all through the long night. In the cold, grey morning, she found him in the wash of the tide with his broken tiller in his rigid hands. That was fifty years ago, but ever since, her life has been consecrated to the toilers of the sea. As no light could be kept on the reef, she placed one in her window night after night all those weary years. She spun enough each day to buy the candle—over and above her scanty meals—by which she guided the fishermen into the little harbour. Not a night of all those fifty years did her signal light fail those who were tossing in darkness on those stormy seas. Such are the promptings of unselfish love, in its ministrations for the good of others and forgetfulness of self. A candle gives a feeble light, yet it may guide as well as the penetrating beams of Eddystone. The Orkney woman grew very old, but her memory amongst the grateful Northmen will be a light that will burn for ever. "All this was done by love, which is in itself a divine power if we are only true to its impulses, and not afraid to bear the cross." The child expressed this profound principle when, to prove she had met a real "change of heart," she said "I feel all the time like giving my best things to my sister."

#### PERVERSION BY SELFISHNESS.

Wise and pure teachers saw redemption only through the power of love, and on this basis founded their systems; but their followers misinterpreted them, and sought to extend their doctrines by force, and thus the gentle power of persuasion has been over-ridden by the destructive arm of might. I have no desire to reproduce the terrible panorama of religious history; the struggle of civilization against the power of hydra-headed superstition, bigotry, and intolerance; but I do claim that in the hands of the self-appointed ministers of religion the true Christ-law of love has been held in abeyance to the law of force, and after a rule of almost nineteen hundred years the result is around us: penitentiaries, workhouses, jails, drinking saloons, and places for which there is no name; poverty, monopoly, and waste; the complex machinery of government maintained by force; a

system of coercion without a shade of mercy; justice converted into injustice, crime, want, and misery.

The failure of so-called religion to reform and purify society has opened the way for science, and in its latest development, "evolution," we have a system of morals based on materialism, hard and unfeeling as the granite rock.

Whatever morality there is in materialism when it enters the realm of mind, and attempts to account for the origin of the moral and emotional faculties, introduces a cold, hard, and impassive view of man's relations to his fellow-man, founded on absolute selfishness, and all tending to self-gratification. Those who are conversant with materialistic teachings shrink from the conclusions to which it inevitably leads. It apologizes for crime if it can be shown that it is in the interest of advancement; and as success is its criterion, and strength its umpire, these terms are synonymous. The doctrine of the survival of the fittest in the fierce struggle for existence, in its application to the world of living beings, is as heartless as the course of revolving worlds, and as remorseless in its destruction of the weak. It prepares the way for the study of morality after the same fashion, when it eliminates sentiment and love, and substitutes crystallized selfishness. If progress of necessity entails the destruction of inferior forms, and the same forces in history determine the supremacy of nations and races, the strong triumphing over and crushing the weak—if this is the creative plan, why seek to shield the weak against the strong, or exercise charity for the oppressed and unfortunate? The evolutionist should calmly fold his arms, and regard the agony of weaker races expiring under the pressure of the stronger, the starvation of the incapable, and the suffering of the unfortunate, with the same complacency as the vivisectionist looks on the spasms of the animal tortured by his knife. To pity is weakness; to sympathize, foolishness. "Public charities are mistakes," and attempts to elevate inferior races, follies quite as great as to preserve the Saurians of the early geological ages after higher beings had taken their places.

"Let the failures perish! Why prolong weak existence by help or charity? Alms are premiums for inferiority," &c., &c. Here let us pause. Somehow or somewhere man has become possessed of ideas of right, and sentiments of love. The evolutionists claim that these are the products of experience, and come from the selfish consideration of what is for the individual's good. I do not care to analyze their origin—that they are ours is sufficient. I admit that in the struggle for the possession of wealth the old remorseless forces of selfishness, craft, and treachery are too often brought into play; but I do not admit that such influences are in accordance with the highest motives which actuate humanity.

From ancient times to the present hour society shrinks with dislike and repulsion from the selfish, and aggressive, and immortalizes, even to worship, the tender and loving hearts that live to serve, and die to save another.

#### NEW ELEMENTS INTRODUCED INTO THE PROBLEM.

With the advance of humanity there are new elements introduced. It is no longer a question of brute ascendancy, but of intellectual, moral, and spiritual growth. The day has gone by when the drivellings of a mind like Rousseau's can influence people to believe in the superiority of the savage state. The trained senses of the savage, or his physical strength, are not superior to those of civilized man, who enjoys a greater length of life; and the oft-repeated assertion that increase is in inverse ratio to intelligence is a most palpable misstatement, and where knowledge and spiritual perception lead in the struggle for existence, the winner is not the strongest *animal*, but the noblest *spirit*. The humanities are more potent than the brutalities. Love in its unselfishness, charity, and philanthropy has given the only value to the teachings of the various sacred books of the world. It is the seal of their inspiration—the evidence of their divinity. The essence of pure religion is self-sacrifice—devotion to the welfare of others, and these, some at least

of its varied forms, have been manifested from earliest times among all races of mankind.

#### IS IT PRACTICAL?

The true and generous minds are unsuspecting, and believe in the intrinsic goodness of their fellow-men. Rascals distrust everyone, and have no confidence in human nature. Popular theology is the nightmare of religion and the disgrace of man. Its fruitage in the present is shown in the bitter struggle for existence, in scheming greed, and insatiate selfishness in the marts of commerce. The divinity of man is made a jest of, and his immortality provokes a sneer. "One world at a time" is the philosophy of well-fed swine! To get money is the object of life—by any means, fair or foul, but still, to get money.

Christianity as embodied in the churches of to-day stands powerless in the flood seething around it. What has it to say in regard to the vital questions of the hour—the emancipation of labour, the freedom from monopoly, the defence of property against avarice, the enfranchisement of woman, a higher education? Nothing. Yet in the beginning it set out with the grand affirmation of the brotherhood of man. That brotherhood is based on the essential likeness of all human beings, and the possibility of its realization rests on the growth and perfectibility of human nature.

#### THE IDEAL ANGEL.

When we picture in imagination angelic beings, they are the very incarnation of love, purity, and holiness. They are for ever employed in doing good, and for ever happy because they are good. That we are able to entertain such ideals proves that we are ourselves capable of actualizing them. We can become all that we aspire to become; the idea is a prophecy for what is possible for us. Man, as an immortal being, with infinite ages for progress before him, occupies the most exalted conceivable position, and as the next life is a continuity of this, the life of the angels cannot be impossible to him, even on earth. The rule of his entire life should be, *to do that which has relations to his future life as well as to the present*. Why should not the angel-life begin on earth? Man is a spirit now, though clad in mortal mould. Circumstances and cases impose their burdens, yet it is through trial that strength of will and nobility of purpose are acquired. But these cases may become all absorbing, and dwarf spiritual growth. We are in the midst of an age which, while boasting of its advancement, stamps that as the highest intelligence which gathers in the most wealth. It is an age of trade, not only of commodities, but of souls. And yet, what are lands and fine equipages, luxurious tables, and gaudy dress, to the perfection of the spirit?

To man, as heir of immortality, a destiny outreaching the stars, these earthly trappings are unworthy of a moment's thought. The ignorant may set up as an example of success the red-handed warrior, the grasping monopolist, but what is glory or wealth to him who knows that they will vanish with the day, like the mirage of the desert, the foam of the wave, or the sunset of the night that knoweth no morning? The spirit stands on the eminence of life, and sees beneath it the life that is passed; above it, an infinite vista of life unending. Terrible and sublime position, but one which brings exaltation of thought and purity of purpose. Every soul inherits the possibilities of infinite acquirements, and some time in eternity we shall discern this inherent equality, and find those whom we now deem far beneath us as perfect as our highest ideal.

As the angels are perfect and their realm is harmony, so should we endeavour to make this life—brief as it is—a real preparation for that to which we are so inevitably drifting.

Whatever may be the extent of our possessions, or the lustre of our name and fame here, nothing of all this will follow us in the hereafter. Love, wisdom, and truth are the only riches of the immortal life. Look to it that our barque of life is freighted with these imperishable treasures ere we land on the shores of eternity.

## LEAVES FROM THE SUPERNATURAL.

THE following article, taken from a recent number of *The Porcupine*, was sent to the Editor by her ever-honoured and venerated friend, S. C. Hall, with the mem. attached, that the incident related by his late beloved companion, the charming authoress, Mrs. S. C. Hall, occurred long before the word "spiritualism" was known or heard of:—

The desire to look into the "unseen beyond," to lift the veil which wraps our destiny, seems indigenous to the human mind. Consequently we find not only the "common herd" attempting to do this, but also some of the greatest men whose names are inscribed on the muster-roll of history. Not that the attempt is often attended with satisfactory results; for even when predictions have been literally fulfilled, they have generally been conveyed in such ambiguous fashion as to rather deceive than help their recipients. Thus, when Cræsus consulted the oracle as to the result of his warlike operations, the answer was that "Cræsus should overthrow a great nation," which turned out to be true, for, being defeated, Cræsus overthrew his own nation, though, of course, he had understood the prediction in an opposite sense. Thus, when on the morning of the battle of Shrewsbury, the gallant Hotspur asked his squire for his sword, and the latter said that he had left it at Berwick (a village near Shrewsbury, where they had slept the night before), Hotspur replied, "I perceive that my plough is drawing its last furrow," and then went on to tell his squire that a wizard had told him that he should meet his death near Berwick, which he, of course, thought to be Berwick-on-Tweed, but which he now perceived to be Berwick, near Shrewsbury. Thus Henry the Sixth's chief Minister, the Duke of Suffolk, had been told by a soothsayer "to beware of the Tower," which Suffolk supposed to be the Tower of London; but in 1450, being banished from England, he attempted to go to France, when his ship was met, off the French coast, by a much larger armed ship, which required the Duke of Suffolk to go on board. On his complying with the order, as he set foot on her deck, the captain met him with the words, "Hail, traitor!" On the Duke's inquiring the name of the ship, he found that it was "Nicholas of the Tower," and then realised that this was the tower he was warned against. He was beheaded in a boat at sea, and his body cast on Calais sands. Ipswich's greatest son, Cardinal Wolsey, was told to beware of Kingston, which he understood to mean Kingston-on-Thames, and thus he would never go through that town; but he understood the meaning better when one of those who arrested him and conducted him on his last fatal journey to Leicester Abbey was Sir Anthony Kingstone. Again there is a story that, in 1810, a man wearing a red beard and wig, and with a pair of blue spectacles on, visited the house of Mademoiselle Lenormand (a celebrated Parisian prophetess of that day). The man so disguised was the great Napoleon. He paid a napoleon to the wise woman to have his fortune told. After examining the lines in his hand, Mademoiselle Lenormand said, "You will end where Venice ends. Good morning." Napoleon could make neither head nor tail of these words, but next day, as a joke, he mentioned to his brother-in-law, Joachim Murat, King of Naples, his visit to the fortune teller, and her enigmatical prediction. Murat determined to visit Mademoiselle Lenormand himself. Accordingly, without adopting any disguise, he went in uadress uniform, and attended by one of his aides-de-camp. The prophetess was not at all disconcerted by the advent of her distinguished visitor. "I had the emperor here yesterday," she said. "Although he came disguised I knew who he was. He only paid a napoleon; you come as a king and must pay ten napoleons." Mademoiselle Lenormand then asked Murat "If he would have the 'grand jeu'?" adding that if he would, he would have to pay five napoleons more. To this the King of Naples agreed. A number of packs of cards put together were then shuffled and dealt over and over

again, forming different combinations. Then, handing the knave of hearts to Murat, she said, "I deal you the 'Grand Pendu.' Good morning." Now for the explanation of these prophecies.

In the Adriatic, at the extremity of the Venetian territory, there lies a very small island called St. Helena. At St. Helena, in the Atlantic Ocean, in the year 1821, Napoleon Bonaparte shuffled off this mortal coil. To deal the "Grand Pendu" (the knave of hearts) to a person, in fortune-telling by cards, is an intimation that the person to whom it is so dealt will die by the hands of the executioner. Joachim Murat, who began life as a postilion, rose to be Duke of Berg, and eventually King of Naples, on Napoleon's downfall was driven out of his kingdom, and was captured by the Austrians, tried by court martial, and shot. This took place five years after Mademoiselle Lenormand's singular prediction.

I will finish this article with a well-authenticated story of how an English officer was punished by what we may justly call "an avenging spirit." The following story was related to the celebrated spiritualist, Robert Dale Owen—by Mrs. S. C. Hall, the authoress. I shall give it in the narrator's own words: "All young girls have friendships with one another; and when I was seventeen my friend above all others was Kate L——. She was a young Irish lady, my senior by three years—a gentle, affectionate, pretty creature, much devoted to her old mother, and exercising constant forbearance towards a disagreeable brother, who would persist in playing the flute, though he played both out of time and tune. This brother was my *bête noire*; and whenever I complained of his bad playing, Kate would say, 'Ah! wait till Robert comes home; he plays and sings like an angel, and is so handsome!' This Robert had been with his regiment some years in Canada, and his coming home was to be *the* happiness of mother and daughter. For three months before his return nothing else was talked of. If I had had any talent for falling in love, I should have done so, in anticipation, with Robert L——; but *that* was not my weakness; and I was much amused with my friend's speculations as to whether Robert would fall in love with me, or I with him, first. When we met there was happily no danger to either. He told Kate that her friend was always laughing; and I thought I had never looked on a face so beautiful in outline, and yet so haggard and painful. His large blue eyes were deeply set, but always seemed to be looking for something they could not find. To look at *him* made me uncomfortable. But this was not so strange as the change which, after a time, was evident in Kate. She had become, in less than a week, cold and constrained. I was to have spent a day with her, but she made some apology, and in doing so burst into tears. Something was evidently wrong, which I felt satisfied time must disclose. In about a week more she came to see me by myself, looking ten years older. She said she desired to tell me something which she felt I could hardly believe, but that, if I was not afraid, I might come and judge for myself. After Robert's return, she said, for a week or so they had been delightfully happy. But very soon—about the tenth day, or rather night—they were alarmed by loud knocks in Robert's room. It was the back room on the same floor on which Mrs. L—— and her daughter slept together in a front bedroom. They heard him swearing at the noise, as if it had been at his servant; but the man did not sleep in the house. At last he threw his boot at it, and the more violent he became the more violent seemed to grow the disturbance. His mother ventured to knock at his door and ask what was the matter. He told her to come in. As she entered, her son's favourite pointer rushed out of the room. 'So,' he said, 'the dog's gone! I have not been able to keep a dog in my room at night for years; but under your roof, mother, I hoped I might escape a persecution that I see now pursues me even here. I am sorry for Kate's canary-bird that hung behind

the curtain. I heard it fluttering after the first round. Of course it is dead!

"The old lady got up all trembling, to look at poor Kate's bird. It *was* dead, at the bottom of the cage—all its feathers ruffled. 'Is there no Bible in the room?' she inquired. 'Yes;' he drew one from under his pillow: 'that, I think, protects me from *blows*.' He looked so dreadfully exhausted that his mother wished to leave the room to get him some wine. 'No: stay here: do not leave me!' he entreated. Hardly had he ceased speaking, when some huge, heavy substance seemed rolling down the chimney and flopped on the hearth; but Mrs. L—— saw nothing. The next moment, as from a strong wind, the light was extinguished, while knocks and a rushing sound passed round the apartment. Robert L—— alternately prayed and swore; and the old lady, usually remarkable for her self-possession, had great difficulty in preventing herself from fainting. The noise continued, sometimes seeming like violent thumps, sometimes the sounds appearing to trickle round the room. At last, her other son—roused by the disturbance—came in and found his mother on her knees, praying. That night she slept in her son's room, or rather attempted to do so, for sleep was impossible, though her bed was not touched or shaken. Kate remained outside the open door. It was impossible to see, because immediately after the first plunge down the chimney, the lights were extinguished.

"The next morning, Robert told his family that for more than ten years he had been the victim of this spirit-persecution. If he lay in his tent, it was there, disturbing his brother officers, who gradually shunned the society of one who 'must have done something to draw down such punishment.' When on leave of absence, he was generally free from the visitation for three or four nights; then it found him out again. He was never suffered to remain in a lodging, being regularly 'warned out' by the householders, who would not endure the noise. Kate wished me to hear for myself; but I had not the courage to do so, nor would my dear mother have permitted it. No inducement could prevail on the pointer to return to its master's room by day or night. He was a recent purchase, and, until the first noise in London came, had appreciated Robert's kindness. After that, he evidently disliked his master. 'It is the old story over again,' said Robert. 'I could never keep a dog. I thought I would try again; but I shall never have anything to love, and nothing will ever be permitted to love me.' The animal soon after got out, and they supposed it ran away, or was stolen.

"The young man, seeing his mother and sister fading away under anxiety and want of rest, told them he could bear his affliction better by himself, and would therefore go to Ireland, his native country, and reside in some detached cottage, where he could fish and shoot. He went. Before his departure I once heard the poor fellow say, 'It is hard to be so punished: but perhaps I have deserved it.' I learned afterwards, that there was more than a suspicion that he had abandoned an unfortunate girl who—

'Loved not wisely, but too well;'

and that she died in America. Be this as it may, in Ireland, as elsewhere, the visitation followed him unceasingly. Robert L——'s mode of life in his native country gave his mother great anxiety. I had no clue, however, to his ultimate fate; for his sister would not tell me where in Ireland he had made his miserable home."

OUTWARD things don't give, they draw out. You find in them what you bring to them. A cathedral makes only the devotional feel devotional. Scenery refines only the fine-minded.—*Charles Buxton.*

BELIEVE me, every man has his secret sorrows which the world knows not; and oftentimes we call a man cold when he is only sad.—*Longfellow.*

## JUSTICE TO ALL AND WORK FOR ALL.

THE question of paid or unpaid services in spiritualism has, it seems to me, been exaggerated in quite undue proportions; it is one that will of necessity settle itself. Surely there is room for, and need of, both voluntary and paid work. Why should invidious comparisons be made? it cannot be a crime to receive recompense for services rendered. Let us "cherish faith in one another," applaud the efforts, and encourage by sympathy all those who are working for the truth, as speakers, officers, secretaries, and Lyceum leaders. No doubt they all do their best, and would do better if aided by appreciation, instead of being daunted by fault finding, or "damned with faint praise."

The question of funds is always a serious one, and societies have to be guided in their expenditure by their income. All things considered, speakers do not ask extortionate fees, but the real kernel of the difficulty is that the meetings are not supported financially by the contributions of the audiences. Over and over again I have been informed that the *collections do not average a halfpenny apiece*, and that if every person gave, at least, a penny at each meeting, societies now struggling with debt would be able to pay their way and do considerably more to promote the cause. I do not believe spiritualists are guilty of this meanness, numbers contribute considerably more than a penny, but if the *many* would do as the staunch *few* are doing the difficulty would disappear.

Speakers have been advised to act on the "spiritual basis," which appears to be this: "Get a few friends, or a society, to arrange a meeting; let those friends pay expenses, and a collection be made in your behalf; by this means you will get more than if you had a fixed fee, and you will not be a professional." The speaker would be paid all the same, only the money would be given as a "charity," instead of a justly earned recompense for time and energy employed. Sympathy and goodwill are more likely to solve the difficulties, than comparisons and the attributing of unworthy motives. Paid mediums may be equally as ardent and devoted to the cause as unpaid. Let each one do his best in the best spirit, and time will work the remedy.

E. W. WALLIS.

[NOTE.—We cheerfully find space for the foregoing letter of Mr. Wallis, because its tone is no less kind and—in that sense—*spiritually* minded than just and reasonable. We regret being obliged to add that the tone of many of the letters now pouring in upon us from various quarters on this subject, are so full of acerbity and *unkind* personalities that we should have been compelled, under any circumstances, to exclude them from the columns of a paper pledged to avoid literature of so objectionable a character.

We may now, however, remind our readers that ample space has been afforded each side to propound their opinions, and though we have not the slightest idea that either party has been converted to the views of the other, we have opened up all the available opportunities at our disposal for the discussion of this question.

Finally, in justice to those readers who feel with the Editor, that the whole matter must at last be referred to "the logic of time, events, and common sense,"—we must decline to print further *pros* and *cons* on the subject of PAID SPEAKERS.—*Ed. T. W.*]

THE DEVIL.—I shall treat of the Devil entirely from a Biblical point of view. Doubtless I ought to do this—the Christian Devil is a Bible institution. I say, advisedly, the Christian Devil, because other religions have boasted their devil, and it is well to prevent confusion. But I frankly admit that none of these religions have the honour of a devil so devilish as our own. Indeed, our devil ought to be the best: it is the most. No other religion besides our own can boast the array of popes, bishops, conferences, rectors, incumbents, and the paid preachers of various titles. And all these to preach against the Devil!—*Bradlaugh's "New Words about the Devil."*

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### UNIVERSITY SCIENTISTS ON THE QUESTION OF MAN'S IMMORTALITY.

(From *Buchanan's Journal of Man*.)

THE question of our future destiny is paramount to all others in importance. Upon this subject all wise men must have positive views. The Editor of the *Christian Register* [of Boston], according to a very common idea, that men in prominent positions as professors of colleges must know everything, has quite recently thought it well to ask a number of them if science could take cognizance of the question of immortality? Such questions he addressed to twenty-three professors, doctors of law, and other "scientists."

The *Christian* Editor did not obtain what he was ostensibly seeking, but he did obtain an amount of evidence of ignorance in high places, which I should think it my duty to record in full but for the fact that it would occupy more than half of one number of the *Journal of Man*. Nevertheless, I cannot deprive my readers of the amusement derived from this correspondence. I have condensed the responses into a readable compass, leaving out their useless verbiage, and putting them in a poetic form, as poetry best expresses the essence of an author's thought. I think the learned gentlemen, if they could peruse these doggerel rhymes, would acknowledge that their meaning has been expressed even more plainly and forcibly than in their own prose. The reader will observe that of the whole twenty-three only two appear to have any knowledge on the subject—that is, the famous Professor A. R. Wallace and the brilliant Dr. Coues. The following is the essence or rather quintessence of the voluminous responses in the order in which they were published. The learned gentlemen ought to feel grateful for the increased explicitness of their replies, when boiled down into the rhyming form, bringing out beauties which were not apparent in the nebulous condition of vagueness in which some of them disclaim opposition to immortality for the soul, while their only immortality is that of atoms and force.

While there is something in these responses which may furnish matter for surprise and laughter in a more enlightened age, and cause the writers, if they live long enough, to realize shame for the wilful ignorance or affectation of ignorance displayed, we cannot overlook the very serious fact

that the educational leadership of our country is in the hands of men of whom a large proportion are destitute of the very foundation of the sentiment of religion, while another large portion are so utterly regardless of scientific truth as to ignore the best attested facts, which are continually in progress within their reach—a degree of bigotry which is not surpassed in the history of the "Dark Ages." Verily, the shadow of those ages rests upon the leading institutions of to-day.—*Jas. Rodes Buchanan*.

Response of Professor Charles A. Young, LL.D., of Princeton College:—

I must confess this creed of Immortality  
Hath not in the light of science much reality;  
But all such questions are beyond our science,  
And revelation is man's sole reliance.

Professor James D. Dana, LL.D., of Yale College:—

Though very much hurried—not to say flurried,  
I will venture to say, as my answer to-day,  
There is nothing in science to prevent our reliance  
On the possible reality of life's immortality.

Professor Joseph Leidy, M.D., LL.D., University of Pennsylvania:—

Your doctrine of life eternal,  
And everything else supernal,  
Might well be pronounced an infernal-delusion:  
For Solomon said, at an ancient date,  
That everything dieth early or late,  
And man or beast, or small or great,  
Hath but one fate.

Your future life is an awful bore,  
I've tried life once, and I want it no more;  
You may guess and imagine o'er and o'er,  
But where's the proof?  
Yet, nevertheless, I won't deny  
You may live without brains in realms on high,  
But as for myself, I'd rather not try.

SIMON NEWCOMB, LL.D., F.R.S., &c:—

Science deals only with matters of sense,  
It has nothing to do with a mere pretence;  
'Tis one thing to say "that the soul survives,"  
And another to say "that a cat has nine lives."  
But I do not say the one or the other,  
Nor affirm, nor deny, that the monkey's my brother.  
I have nothing to say of angels or sprites,  
Or the spooks that appear in the darkest of nights;  
For if we can't see them, nor trace them, nor tree them  
They can't be detected, nor caught, nor dissected,  
So Science must be mum—and I too must be dumb.

LESTER F. WARD, A.M., of the Smithsonian Institute, Washington:—

As for immortal life, I must confess  
Science hath surely never answered "Yes!"  
Indeed all psycho-physical sciences show,  
If we'd be logical we must answer "No!"  
Man cannot recollect before being born,  
Hence his future life must be in a horn;  
There must be *parte ante*, if there's a *parte post*,  
And logic thus demolishes every ghost.  
Upon this subject the voice of Science  
Has ne'er been aught but stern defiance.  
Mythology and magic belong to "*limbus fatuorum*,"  
If fools believe, we scientists deplore 'em.

Edward Morse, Ph. D., of Salem:—

That immortality which Science denies  
Cannot be admitted by those who are wise;  
For if we give up and concede immortality,  
There's nothing to check its wide universality.  
The toadstool and thistle, the donkey and bear  
Must live on for ever—the Lord knows where.  
I tell you, dear sir, that Science must wake up  
And grapple these spooks to crush them, and break up  
This world of delusion of Phil. D.'s and D.D.'s,  
Who are all in the dark, as dear Huxley agrees.  
Proud Huxley's "The Prince of Agnostics," you see,  
And Huxley and I do sweetly agree.

Edward D. Cope, A.M., Ph.D. author of "Theology of Evolution":—

Of life eternal little can we know,  
And yet we hope some glimmerings may grow:  
Science but sees extinction in our death,  
And life the incident of fleeting breath.  
We travel round the 'ologies to see  
Naught but a grand revolving mystery.  
"Kinetogenesis" was ruled by will,  
The conscious thought goes with it still,  
And as conscious thought erst "ruled the roast,"  
Why may it not become a ghost?  
But as ghosts are like a vapour mixed,  
All speculation is lost betwixt  
The possible this, and the possible that,  
And so philosophy must all fall flat.

Herbert Spencer :—

'Tis all in a muddle, we cannot make out,  
Nor does evolution diminish the doubt ;  
The facts that we get prove very refractory,  
And I cannot find anything quite satisfactory.

Professor Asaph Hall, LL.D., of the National Observatory, Washington :—

Metaphysics and Science are still our reliance,  
Taking them for our guide, we can't quite decide,  
But as we incline, a doctrine we opine.

Professor C. S. Pierce, A.M., John Hopkins's University :—

I've looked this question through and through,  
But for future life, the prospect's blue ;  
'Psychic-researches' have gathered up much,  
But it crumbles to dust beneath our touch.  
'Tis nothing but stuff that Society brings,  
For the ghosts they have formed are the stupidest things.  
Serenely we smile at the lamp of Aladdin,  
And the stories of ghosts about this world gadding ;  
And yet after all I don't think with Spencer—  
Nor with Kant, nor with Comte, nor with any of them, sir,  
Nor with Christendom's sacred and reverend creed,  
Tho' weaklings adopt it because they have need—  
But this I believe,—in this world's events,  
And a life regulated by common sense.

"If in this life only we have hope in Christ, then are we of all men most miserable." So wrote the great apostle of the Gentiles eighteen centuries ago, and so feels every toiling, suffering, child of earth to-day. It is in virtue of the deep heartfelt assurance that, if there were no other and better world than this, man would be the greatest failure in existence, that we forbear to quote any more of those utterances in which the quick wit of Dr. Buchanan has versified the opinions of *the people's accredited teachers* on the subject of *the people's eternal interests*. Out of the score of answers that yet remain, we conclude with the only two worth perusing, or in accordance with the well-proven facts of nineteenth century developments.

Professor Alfred R. Wallace, of England :—

Spiritual science has told the whole story  
Of the claims of mankind to realms of glory.  
Our facts are abundant, harmonious, and true,  
They satisfy me and should satisfy you.  
No baseless hypothesis shapes our knowledge,  
No dogmatic rule derived from a college,  
As we fearless explore the worlds unseen,  
And learn what all their mysteries mean.  
The science we study is easy to find,  
They only reject it who are mentally blind.

Professor Elliott Coues, M.D., Ph.D., Scientist and Thosophist :—

I think that Science is bound to answer.  
Every question that comes to hand, sir,  
Then why do some scientists fail to acknowledge  
Discoveries made outside of their college ?  
There's a reason for all things that come to pass,  
And no man likes to be proved an ass ;  
And hence they refuse to agree with St. Paul,  
The spiritual body is all in all.

NOTE BY EDITOR T. W.

In the above answers we have the gist of over a score of representative ideas propounded by *the leaders of public opinion* ; that is, if the highest of college professors are entitled to be so called. The question propounded is on a subject as far beyond all others in importance taught in any school or college, as the interests of eternity transcend those of time.

The means of determining the answer to this question of man's immortality, are now within reach of every living being possessed of sufficient sense to distinguish obvious facts, and connect these with the intelligence which ever shines through all spiritual phenomena. What follows then ? Either these professors wilfully disregard the facts that are agitating the world from pole to pole—"and will not condescend to investigate them"—or, being forced upon their attention, they misrepresent and pervert that which in their intellectual pride they will not accept from any source but their own order. In either case—the people's demand of these world-wide spiritual facts—"whence, what, and whither," the professors cannot or will not answer, hence are wholly unfit to be the People's Teachers.

MOLL PITCHER,

THE FAMOUS NEW ENGLAND PROPHETESS.

THE following is a brief account of the celebrated New England Prophetess, "Moll Pitcher," a name only second in interest and weird reputation to that of her Somersetshire prototype, "Mother Shipton." Both these women were—as the philosophy of spiritualism now amply demonstrates—*unconscious mediums*, deriving their remarkable and well-attested powers of prophecy from the inspiration of far-seeing spirits, or by virtue of those transient openings of the spiritual, which we now find amongst magnetic subjects, or those whom the spiritualists generally designate as *impressional mediums*.

Some half century ago, there were very few firesides in New England at which the fame of Moll Pitcher, "the wise woman," or, as she was more commonly called, the wonderful "fortune-teller" of Lynn, Massachusetts, was not sounded. In fact, to all but well-informed spiritualists, this extraordinary woman's gift of reading the future, and correctly describing distant scenes, persons and events, is still the unsolved problem of the scientific, and the favourite theme of legendary memory throughout New England. Moll Pitcher was a woman who lived in the full gaze and gossip of the world, which only accepted her claim to foreknowledge upon the unequivocal testimony of a thousand witnesses. Do you contend that her reputation was due solely to the shrewdness, penetration, and ready wit with which she was undoubtedly and in a remarkable degree gifted ? How, then, will you explain revelations of the future made ten and twenty years before the events predicted took place ?

When she was in the meridian of her fame and life the ordinary applicant saw a woman of medium stature, having an unusually large head, a pale thin face shaded by masses of dark-brown hair, who was as thoroughly self-possessed as he was ill at ease, and whose comprehensive glance measured his mental capacity before he uttered a syllable. People of better discernment, who recollect her, say that her face had none of the wildness of the traditional witch, but was clouded with an habitual sadness, as of a mind overburdened with being the depository of so many confidences, perhaps crimes. She had a full, capacious forehead, eyes that read the secret thoughts of a suitor, and thin lips—a physiognomy wholly unlike the popular ideal, but rather that of a modern Egeria ; in short, the witch of the nineteenth century.

During the fifty years that she pursued her trade of fortune-telling, in what was then a lonely and little-frequented quarter of the town, not only was she consulted by the poor and ignorant, but by the rich and intelligent class. Love affairs, legacies, the discovery of crime, lotteries, commercial ventures, and the more common contingencies of fortune formed the staple of her predictions ; but her most valued clients came from the opulent seaports within sight of High Rock. The common sailor and the master, the cabin-boy and the owner, equally resorted to her humble abode to know the luck of a voyage. It is asserted that many a vessel has been deserted when on the eve of sailing, in consequence of Moll's unlucky vaticination. She was also much sought after by treasure-seekers—a rather numerous class in her day, whose united digging along the coast of New England would, if usefully directed, have reclaimed for cultivation no inconsiderable area of virgin soil. For such applicants the witch had a short and sharp reply. "Fools," she would say, "if I knew where money was buried do you think I would part with the secret ?"

Moll Pitcher died in 1813, at the age of seventy. She was originally of Marblehead, and is said to have inherited the gift of prophecy from her grandfather, John Dimond, who must, however, have lived in a time when it was neither wise nor safe to exercise powers then universally attributed to the Evil One. Her father sailed out of Marblehead as master of a small vessel. Lewis, the historian of Lynn, asserts that she was connected with

some of the best families; that, except her fortune-telling pretension, there was nothing disreputable in her life, and that her descendants were living and respected when he wrote. Her life seems rather to mark the line which divides old and new superstition than any decay of that inextinguishable craving to pry into futurity which has distinguished the human family in all ages. One of America's poets regretfully exclaims:—

"Even she, our own weird heroine,  
Sole Pythoness of ancient Lynn,  
Sleeps calmly where the living laid her;  
And the wide realm of sorcery,  
Left by its latest mistress free,  
Hath found since her no skilled successor."

#### DR. GUILLOTIN.

THE name of "Guillotine," the fatal instrument of French executions, originated not so much in its unwitting sponsor, as in a *jeu d'esprit*. In advocating the use of the machine on the 1st December, 1789, in the National Assembly, Guillotin, who was a member, made use of the following unlucky words: "*Avec ma machine, je vous fais sauter la tête d'un coup d'œil, et vous ne souffrez point.*" The auditors burst into a loud laugh at the pleasing offer of having their heads cut off without even feeling it; and in a day or two appeared the following *jeu d'esprit* in a comic periodical:—

Guillotin—Politician and Physician  
Bethought himself, 'tis plain,  
That hanging's not humane  
Nor patriotic;  
And straightway showed  
A clever mode  
To kill—without a pang—men;  
Which, void of ropes or stakes,  
Suppression makes  
Of hangmen.

'Twas thought, and not in vain,  
That this slim  
Hippocrates' limb  
Was zealous to obtain  
The exclusive right of killing,  
By quicker means than pilling.

The patriot keen,  
Guillotin,  
The best advice to have,  
Before the next debate  
Consults *Coupe-tête*  
*Chapelier* and *Barnave*  
And then off-hand  
His genius planned  
That machine  
That "simply" kills—that's all—  
Which after him we call  
"Guillotin."

#### AMONGST THE RANK AND FILE.

[TWO PICTURES.]

No. 1.—To those who have ever made themselves acquainted with the trials, temptations, and unutterable miseries of the poor working women of London, one of the pleasantest features connected with this heart-rending theme will be a visit to the "All Hallows Mission Home," Southwark.

The story of how this home originated is as follows:—A lady, Mrs. Hunn, was left a young widow. She devoted herself to her daughter, who grew up into a beautiful girl. The morning after her first ball the young lady was found dead in her bed. To assuage her grief and keep from breaking down utterly, the bereaved mother determined to occupy herself in works of charity. The fearful condition of the young girls in Southwark was brought to her attention, and with her fortune and her daughter's she established a home for factory girls.

Such is the short and simple story of how this excellent institution was founded. But to appreciate how dearly the inmates prize the neat, pleasant, cleanly shelter they find in this noble charity, it is absolutely essential to understand from what and whence they have come. Many visitors have done this, and listened with horror and amazement to the recitals they have heard; in fact, it needs authoritative

assurance to be certain that women, capable, industrious, and often refined, are compelled to earn their bread in the modes which have filled this place of refuge with so many inmates—still young in years, but half dead, worn out, and ready to sink into untimely graves. The story of one young creature, ghastly white, thin, and weak, may be taken as a sample of hundreds of others. This girl worked at bronzing, a branch of the chromo-lithograph business, and it consists in applying a fluid, which gives off a poisonous exhalation, to certain work. Bronzing enters largely into the composition of those Christmas pictures which delight us so much at the festive season, and which adorn the nursery of many a happy, rosy-cheeked English child.

The law, recognizing the dangerous nature of the work, says that the girls doing it shall be allowed a pint of milk per day, the milk in some way counteracting the effect of the poison the girls inhale. It will hardly be believed that some of the best firms refuse to comply with the regulation, and if the girls complain they are at once discharged.

Now, the wages paid are seven shillings per week. To keep at their employment it is necessary that the workers take castor-oil daily, and drink at least a pint of milk. They must either pay for these luxuries out of their scanty earnings, or go without, and eventually find their way to the hospital.

Take another trade—the fur-pulling. The women and girls employed at this are in some shops locked in the room with their work, and have to eat their food there.

If you had ever seen a room crowded with girls pulling the fluff from cats, rabbits, rats, and goodness knows what other animals, you would appreciate the situation better. The fluff, the down, and the small hairs smother everything, and are necessarily swallowed by the occupants of the room, with pernicious effect. Yet it is the custom of some of the men in the trade to force their employees to eat under such circumstances—that is, to swallow their food thickly coated with the hairs from which nothing can preserve it.

Why do not the women refuse? Because they would be discharged. There are always hundreds ready and eager to take their places. The struggle for bread is too fierce for the fighters to shrink from any torture in its attainment.

As a closing word, and without entering into farther of these harrowing cases, we may point to the HOME,—the rest, refuge, aye, even the star of hope, for wasted lives here being so mercifully renewed, and say: Happy are those who reach this blessed goal! We look upon this part of the picture and breathe freely.

No. 2.—The *Manchester Guardian*, of February 8th, says: "The people who 'dearly love a lord' will feel much sympathy for the trials and perplexities of Lord Courtenay (son of the Earl of Devon), who has just made another appearance in the Bankruptcy Court. The accounts which his Lordship has placed on the file show that he owes nearly £6,000 to unsecured creditors, and that his assets are *nil*. The bankrupt has been compelled by sheer force of circumstances to appear in the court on two previous occasions. In the year 1870 he paid one shilling in the pound on debts estimated at £100,000, and again in 1878, one shilling in the pound on £20,000. He had a 'large fortune' left him a few years ago, but, with the ill-luck which seems to pursue him, he had not been able to keep out of debt. Yesterday, when the noble Lord appeared before a committee of his creditors, he was compelled to admit that he had 'no offer to make.' This must have been sad news indeed for the creditors, who had speculated upon receiving the customary shilling in the pound; but what could Lord Courtenay do? He has inherited a noble name and a splendid fortune; he has, moreover, done his best to sustain the dignity of his order by spending about two hundred thousand pounds of other people's money; and can it be required of him that he should descend to the base mechanical art of keeping accounts, or even offer an 'explanation,' which Lord Beaconsfield said was one of the greatest afflictions of life? *Noblesse*.

*oblige*; and Lord Courtenay stands before the world, on his third bankruptcy, proudly refusing to offer to his creditors even the small consolation of a shilling in the pound. He is lord of Powderham Castle Devon, and Boodle's Club has the honour of enrolling him among its members. Perhaps his creditors may wish that these titles and dignities could be turned into hard cash, but that is not the view which properly constituted minds will take of the misfortunes of a nobleman."

In this, as in Picture No. 1, we rejoice to find a place for rest, refuge, and shelter, for hapless Lords of the Colin Campbell and Courtenay class. As in our first picture, we touch upon representative samples only; but again we may say,—Happy are those Lords who reach this blessed goal of the bankruptcy court! And if, indeed, the same fortunate places of rest, refreshment, and renewal were only open to their creditors, we might truly say, *we look upon this part of the picture, and breathe freely.*

#### LAST MEETING OF THE IRISH PARLIAMENT.

THE last sitting of the Irish House of Commons was held in College Green, on June 10th, 1800. The following is a description of the closing scene:—"At length the expected moment arrived. The order of the day for the third reading of the Bill for a Legislative Union between Great Britain and Ireland was moved by Lord Castlereagh. He made his motion, resumed his seat with the utmost composure and indifference. Confused murmurs again ran through the House; it was visibly affected; every character in a moment seemed involuntarily rushing to its index—some pale, some flushed, and some agitated; there were few countenances to which the heart did not dispatch some messenger. Several members withdrew before the question could be put, and an awful involuntary silence succeeded their departure. The Speaker (Foster), a sincere and ardent enemy of the measure, rose from the chair slowly. For a moment he resumed his seat, but the strength of his mind sustained him in his duty, though the struggle was apparent. With that dignity which never failed to signalize his official actions he held up the Bill for a moment; he looked steadily around him on the last agony of the expiring Parliament; he at length repeated in an emphatic tone, 'As many as are of opinion that this Bill do pass, say Aye; contrary, say No.' The affirmative was languid, but indisputable. Another momentary pause ensued. Again his lips seemed to decline their office. At length, with his eyes averted from the object which he hated, he proclaimed with a subdued voice, 'The Ayes have it.' The fatal sentence was now pronounced—for an instant he stood statue-like, then indignantly, and with disgust, flung the Bill upon the table, and sank into his chair with an exhausted spirit."—*Melia's Magazine.*

#### THE PRODIGAL SON OF 1888.

No, my son, it isn't that the world has grown hard-hearted: it isn't that we aren't just as glad to-day to see the prodigal come back, and just as lovingly anxious to welcome him home as ever was anybody in the fifteenth chapter of Luke. It is the manner in which the prodigal son of 1888 frequently returns that throws a wet blanket over the festivities of the welcome. When he comes down the road with his hat hanging on one side and his hands in his pockets; when he kicks the faithful old house dog as he lounges in at the gate; when he calls his father "Guvnor," and the hired man "Bub;" when he wants to know "What's for dinner?" before he has been in the house fifteen minutes; when he gives his elder brother two fingers to shake, and advises him to comb the hayseed out of his hair; when he throws himself into the easiest chair in the house, perches his feet on the window sill and announces that he'll "take a glass before dinner;" when he comes back with a generally

forgiving air of good fellowship about him, and tries to make all the family feel very easy and generally insulted, then it is, my son, that your father longs to run and meet you while you are yet a great way off, and fall upon your neck with a plow-line and welt you into a state of becoming humility and penitence by the time you are ready to take off your hat to your father, and crawl up the front steps to ask your brother to shake hands with you. Good people are just as glad to-day as they ever were, my son, to see the prodigal come home, but it does rattle them a little to see him come home in a cab, ask them to pay the driver, and send to his uncle's at the sign of the Three Golden Balls for his baggage.

—BURDETTE, in *Brooklyn Eagle.*

#### THE LITTLE TRAVELLER.

STRAIGHT down the city's crowded street  
A little Traveller went;  
The eager throng, with hurrying feet,  
On pain or pleasure bent,  
Made free for him a narrow way,  
But none among them bid him stay.

Only a child, yet for his sake  
Wealth, thoughtful, stepped aside;  
Power waived awhile its right of place,  
And Rank forgot its pride;  
While many a head a moment bent,  
As on the little Traveller went.

A stranger from some far-off land  
Spoke then in doubtful tone:  
"Tis said your race bow not to kings,  
But unto Worth alone.  
Who, then, is this to whom all pay  
Such homage in the crowded way?"

"A Traveller, more noble far  
Than kings of noblest age;  
Purer than any praying priest,  
Wiser than any sage.  
He rests in yonder holy place;  
Come, then, and look upon his face."

Then tender lights fell soft and dim;  
The air was thrilled with psalms;  
He lay in coffin white and small,  
With lilies in his palms—  
Serenely peaceful, as those sleep  
Who have no longer watch to keep.

O happy Traveller! thus to win,  
While yet unsoiled by tears,  
The home that we shall hardly find  
Through weeping, weary years,  
Whose small, unsandalled feet may stray  
On heights for which we vainly pray!

#### A DREAM WHICH CAME TRUE.

We may, perhaps, be pardoned for here introducing an amusing anecdote concerning a former Lord Mayor of London, whose early life was connected with the town of Uxbridge, namely, Sir William Staines, who was London's chief magistrate in 1801. He started in life as a bricklayer's labourer, and at city banquets, with great glee, he used to introduce the following anecdote:—When he was a youngster, he was employed in repairing the parsonage house at Uxbridge. One day, going up the ladder with his hod of mortar, he was accosted by the parson's wife, who told him that she had had a very extraordinary dream. She told him that she had dreamed he would one day become Lord Mayor of London. Astonished at such a prophecy, Staines could only scratch his head and thank her for such a vast promotion. He said he had neither money nor friends. The parson's wife, however, was not so easily to be turned from her prognostication, and this dream had evidently left a great impression. Her mind was bent on young Staines, and Lord Mayor he should be. The same dream occurred again, and the same communication was repeated to him that he was to be Lord Mayor. The matter passed off, and young Staines left the parsonage house at Uxbridge with no other impression than the kindness which had been shown and the notice that had been taken of him. It was not until he became Sheriff that this dream came to be talked about, though there is little doubt that the dream made a lasting impression upon his own mind, and was an incentive to laudable industry through life. The Uxbridge parson had by this time become old, but he lived long enough to be chaplain to Staines when Sheriff, and he died during his Shrievalty.—*Greater London.*

## PASSING EVENTS.

We regret to announce that Mrs. Britten continues to be too indisposed to fulfill her engagements.

**HOW BEST TO PROMOTE SPIRITUALISM.**—Mr. J. Armitage, Dewsbury, writes: "I am glad to see the suggestions put forward by the seven gentlemen, whose names appeared in a late number of *The Two Worlds*, trying to obtain more unity amongst spiritualists in Rochdale and neighbourhood. That question to me is of far more importance than paid mediumship; and if those suggestions can only be extended to other places, and action taken to try and consolidate the separate societies, or the separate individuals connected with those societies—as unity is strength—then the movement would occupy a stronger and far better position than it has yet had; and the economy of lessening the expenses, with a better supply of speakers, would be certain to produce results which would be beneficial to all concerned in the movement. In glancing over the Yorkshire district plan, I find Bradford with no less than nine different meeting rooms. Now, how much less would be the cost, if all these were united into one body, or into two or three? Keighley, again, has three meeting rooms, when one central place would do. Leeds has two, and Huddersfield two. Now, in these separate societies, what do we see but a kind of petty rivalry, instead of harmony and unity? Is it not time that spiritualists should learn to have more charity and toleration towards each other; especially in the matter of who is to be the governing person? Cannot something be done to induce all to unite on the broad principles of brotherhood and mutual confidence in each other; to learn to differ and yet agree? I know to-day there is money that has been collected for spiritualists' meetings that is now locked up in the bank, under what is called 'Trustees'; but—because of the difference of opinion as to what should be done with it—there it remains, to see, I suppose, who can hold out the longest. I do feel that the time is coming when reason and justice must hold their sway over intolerance and petty jealousy; and the suggestion given out—if extended to the movement in general—will, and does, meet with my hearty sympathy and co-operation. The question of paid speakers I leave for each one to stand on their own foundation, and do what their conscience may dictate. I work in my own humble way, and leave the rest to take their own course. Trusting that these suggestions will result in a better understanding in the different societies—I am, your brother-worker in the cause of truth."

**CLAIRVOYANCE.**—A lady writes: "I have sat with Mrs. Wilkinson for some time, and have received several messages from spirit friends which were instantly recognized, as also descriptions of them which were perfectly correct. I also took her several articles of friends, and she told me all about them and their surroundings accurately, she never having seen or heard anything about any one of them. I shall have great pleasure in confirming all I have stated personally, if it would be the means of making her mediumship and spiritualism more widely known."

**PASSED ON.**—Priscilla Harris, daughter of Henry and Mary Harris, of Pendleton, three years of age, passed to the higher life on February 28th, and was interred by her uncle, Mr. B. Plant, on Friday, March 2nd, in Salford Cemetery. An instructive service was held at the grave side, when Mr. Plant addressed the friends, about twenty of whom had assembled; a hymn was sung at the house before leaving, and another at the grave. Considerable interest was manifested in the service.

**PASSED ON.**—On the 26th February, at the residence of her daughter, Mrs. W. Yates, Talbot Street, aged 76 years, Mary Gamble, late of Lower Parliament Street, Nottingham. Interred in General Cemetery on Thursday. After years of affliction, without a sigh or a moan, she entered into the summer-land of spirit life. The service, which was a spiritualist one, was conducted by Bro. W. Yates, and was devoid of all "pomp and buffoonery." Our friends of the cause were pleased that a service could be conducted with such solemn joy. The many persons who surrounded the grave felt a pleasure at having attended a spiritualist's funeral. They expressed it as a time for joy and not grief, because a soul had been released from the body and entered into the higher life. Instead of "ashes to ashes and dust to dust" being repeated, flowers were thrown into the grave. At the grave side a hymn was sung by the friends, which seemed to echo and re-echo, as if the many spirit friends joined in the song "Nearer my God to Thee." The service will long be remembered by those present, and many have expressed the desire that such a service should be conducted over their remains. Spiritualism enhances the joys of life in all the different phases—from the entrance right on to the exit of life.

A Rochdale correspondent writes: "An invitation 'to hold forth' on premises belonging to a dissenting body is a hopeful sign of the times. Friday, Feb. 24th, Mr. T. Postlethwaite, accompanied by a few friends, delivered an address before some forty or fifty persons, members of a Mutual Improvement Society connected with the U. M. F. churches. It was evident their views on spiritualism, control, &c., were very shallow. After a few ideas had been expressed by the spiritualistic visitors, an elderly gentleman, who, no doubt, had come imbued with the idea of submitting a subject which should 'put to flight the spirits,' after being assured the medium had passed under control, announced 'Greek Mythology' as the topic to be dealt with. The spirits, however, were equal to the task, and for half an hour they handled the question in capital fashion. Questions, promiscuous in character, followed, fully disclosing 'blissful' ignorance on the part of the interrogators. To the majority eternal progression seemed a mystery, and when informed by the controlling intelligence that there is no retrogression in the life beyond the grave they evinced an air of still greater mystery. Their pet theory, the doctrine of substitution, met with scathing criticism. The idea of the objectors appeared to be a re-embodiment of 'rev.' Ashcroft's fallacies, and the control had little difficulty in parrying the blows. A vote of thanks was passed to the visitors—but not to the spirits—and another invitation was given to the spiritualists with a view to further discussion on the subject."

**SUCCESSFUL DEBATE AT CRAWSHAWBOOTH.**—On Monday night a most successful debate occurred between Mr. E. W. Wallis and Rev. Jenkins. Long before the time of meeting the hall was packed to its utmost. Friends came from Bacup, Blackburn, Burnley, Haslingden, Rawtenstall, and other places. Messrs. Hopcroft and Veitch, of London, Mr. A. D. Wilson, of Halifax, and Mr. Pemberton, of Blackburn, were to the fore to render support to the speaker. There was evidently a large preponderance of supporters of the local minister present, but, on the whole, the audience behaved admirably. The chairman, Mr. Isaac Heywood, acted most impartially, and conducted the meeting in such fashion as contributed greatly to secure harmony, and the whole passed off in the best possible spirit. We intend giving an extended report next week of speeches on both sides. Mr. Jenkins did the best he could, but was manifestly too weak for the task he had undertaken; his speeches halted lamely, and were characterized by a lack of argument and force; in fact, in his last speech, which should have been the most telling, he only spoke for ten minutes. Mr. Wallis had his quotations well arranged, and cut away his opponent's ground at the very onset. He spoke clearly, confidently, and rapidly, using every moment of his time, and undoubtedly scored much more heavily than his opponent. Rev. Jenkins admitted the fact of tables moving without contact; told of a person, in a dream, seeing another who had recently passed away, but disputed the agency of spirits. He declared that "it was only in the bygone days of ignorance that people referred events to spirits; we had grown beyond such childishness now." He declared that the communications received from spirits were "unmitigated twaddle," and further stated that "if the Bible phenomena had occurred in the dark and with but few witnesses he would not believe them." On all these points Mr. Wallis made most telling replies, showing that the Bible times were "ignorant bygone days." Bible writers attributed almost every thing to spirits, "but," said he, "my opponent has grown beyond such childishness," and cuts the ground from under his own feet. As to unmitigated twaddle, what could be worse twaddle than to ask thinking men to believe that the God of the Universe told Ezekiel to bake a cake with his own dung for fuel? or that he enabled Samson to slay a thousand men with an ass's jawbone (a hard day's work of 16 hours, at the rate of a man a minute), and then wrought a miracle for his favourite, and made a spring of water gush out from the jawbone to refresh the tired murderer? or what could be more foolish than to ask us to believe that God kept the children of Israel wandering in the wilderness for forty years (which they could have easily crossed in three weeks), and during all that time preserved their clothes and sandals, so that they didn't wear out? Then, as to Rev. Jenkin's belief in Bible phenomena, why the very central claim was for one that occurred *in the dark, and when there were no witnesses!* viz. the resurrection; so also for the reappearance in the room at Jerusalem, and many other instances; therefore, he could not believe in the claim for these, because it is distinctly stated that Jesus was not seen openly, but that he showed himself only to a few chosen ones. It can readily be seen from the above that the audience would have much food for thought. A full report for next week. A valuable number for distribution.

**IN AID OF THE SICK AND POOR.**—Mr. Wallis has received 2s. 6d. from Mr. J. Bent. for Mr. Hall, who says "I trust there will be feeling hearts in our cause that will respond to such a very distressing case." Mr. and Mrs. Wallis will hold a séance at their home on Friday evening, at 8 p.m.—friends and enquirers welcome—when a voluntary offering for this case (for the sick and poor other weeks) will be taken up. They hope in this way to be able to do something to aid the suffering and deserving, and at the same time benefit those who attend.—Mrs. Rogers, of 45, Mill Street, Macclesfield, through whose mediumship the Bateman Wonderful Remedies were given to the world, on the advice of her spirit guides, desires to intimate that she is prepared to visit neighbouring towns to lecture on Sundays; whatever she receives above expenses will be given to the sick and poor spiritualists in Macclesfield, some of whom are suffering for lack of the necessities of life. We heartily commend Mrs. Rogers to the societies, and wish her success in her benevolent work.

**FORETELLING A FIRE. A FACT.**—On Feb. 12th, when Mr. Moulson and Mrs. Riley were at Dewsbury, Mr. Moulson's guides predicted a fire, which they said was about to take place in our district and that before long. It is only fair we should let it be known that a fire did break out about a week after, causing damage to the extent of £3,000 or £4,000. The fire was at Stubble's Mill, Batley, and as a result several hands are thrown out of employment.—*Fredk. R. Green, President.*

My term of office as secretary to the Miles Platting Society of Spiritualists having expired, I beg to return my best thanks to my many friends for their kind support and the sympathy I have received from them, and trust the same may still be continued to my successor—Mr. J. H. Horrocks, Marsh Street, Ancoats—to whom all communications in future, relating to Miles Platting Society, should be addressed.—Yours, &c., *E. Ashworth.*

## ANSWERS TO CORRESPONDENTS.

ZIMRI, G. HAUGHTON, CALMET, LL.D., LEX, and ORCHID.—Received with thanks. Will appear soon.

H. H., X.Y.Z., and several Poetic Contributors.—Declined with thanks.

CHRISTIAN, FAITHFUL, and two other Correspondents wish us to "reconcile" our spiritualism with certain quotations from the Bible and Christianity. M. A. desires us to give Biblical authority for *table-rapping*. To all, we beg to ask back, why they do not desire us to reconcile spiritualism with the Vedas, the Zend-Avesta, the Yu-King, the Talmud; Koran, or sacred books of any other people; besides the Jews; and to all we answer, we cannot *reconcile* the telegraph, steam engine, telephone, gas, or labour-saving machinery with the Bible. Must we, therefore, reject their use? The sacredness of *books* is derived from the *beliefs* of the past. The value of *spiritual facts* is derived from the assured knowledge of the present.

## CHRONICLE OF SOCIETARY WORK.

### ADVICE TO CONTRIBUTORS.

WHATEVER you have to say, my friend,  
Whether witty or grave or gay,  
Condense it as much as ever you can,  
And say it the readiest way;  
And whether you write of rural affairs,  
Or matters or things in town,  
Just take a word of friendly advice—  
Boil it down.  
For if you go sputtering over a page,  
When a couple of lines would do,  
Your butter is spread so much, you see,  
That the bread looks plainly through;  
So when you have a story to tell,  
And would like a little renown,  
To make quite sure of your wish, my friend,  
Boil it down.

ACCINGTON.—Mr. J. Hoperft gave two powerful lectures on "Spiritualism" to large audiences, followed by several clairvoyant descriptions at the close of each lecture. There were many present, especially at night. Mr. J. Pemberton ably conducted the services. A number of Blackburn friends attended to show their sympathy.

BELPER.—Mr. J. S. Schutt gave three good, sound, practical addresses on the 26th and 27th ult., and was listened to very attentively by appreciative audiences. Sunday morning subject, "Spiritualism a Religion"; evening, "The life over there." Monday evening, "Catch the Sunshine." Full hall on Sunday evening. If we could only catch the sunshine in every respect, as explained by the controls, we should have less discomfort and disease, both for body and mind.—*H. Smedley.*

BERMONDSEY.—We spent the evening in clairvoyant descriptions, given by Mr. Paine, which were all recognized, finishing with a short address on "Freedom of Thought." A fair attendance.

BLACKBURN.—Mr. Wilson delivered two lectures. Afternoon, "The Prodigal Son," upon which he gave a telling address, comparing the human kindness and forbearance of the human father with the vengeful and unreasonable wrath of the Christian God. In the evening, speaking upon "Spiritualism and Progress," the control observed that nothing barred the path of progress so much as bigotry and doubt; that spiritualism, by breaking down the one and sweeping away the other, by founding all our spiritual aspirations upon a basis of scientific truth, by convincing the intellect while it comforted the soul, had become the morning star of the approaching era of light and liberty. Our audiences listened to the beautiful discourses with the deepest interest.

BRADFORD. Little Horton.—Mrs. Butler's guides discoursed to good audiences. Afternoon subject, "Two Worlds, from a Scientific Standpoint." It was a masterpiece. An eloquent discourse in the evening upon "Where are They whom we call Dead?" This subject was handed up to the chairman at the close of the afternoon meeting unknown to the medium. Attendance very good.—*G. Bown.*

BRADFORD. Mr. Parker's, 6, Darton Street, Horton.—We had a good meeting at the above address, which should be productive of much good.—*J. T. Dawson.*

BURNLEY.—Mrs. Butterfield gave two splendid lectures here. Afternoon subject: "God moves in a mysterious way." Night: "He will hide me in the shadow of His hand."—*W. Mason.*

COLNE.—Two able addresses were given by Mr. B. Plant, to good audiences. Afternoon, on "Immortality. Evening: "Where are the Dead?" He said the human soul was insatiable for knowledge; but if man could attain to perfection, existence would lose its charm. We had science to teach us of life, art of beauty, religion of duty; but we must go to spiritualism, with its philosophy and revelation, for the answer to our question. Men of all times had their ideas of the beliefs. He gave examples of these ideas and beliefs. Spiritualism proved the correct answer by direct communion with those who had passed away, letting the so-called dead speak for themselves. Eight clairvoyant descriptions were given after each service, fourteen recognized.

DARWEN.—In the unavoidable absence, through illness, of Mrs. Gregg, the controls of our local medium, Mr. M. Harwood, gave two addresses. Afternoon subject, "Prayer." Evening, two subjects were presented from the audience, namely, "Man: did he come by evolution or not?" and "Does force exist outside matter, and how can it be demonstrated?" These were dealt with in a very satisfactory manner. The committee feel greatly encouraged in their work by such testimony of the spirit from a worker in the cause.—*G. W. Bell, Cor. Sec.*

DEWSBURY.—Miss Wilson paid us a visit. At 2-30, she spoke from the text "Whatsoever a man soweth that shall he also reap." Evening, at six, "Who and What is God?" She also gave clairvoyance, most of her descriptions being recognized. We had crowded audiences. On Monday evening she again occupied the platform.—*J. W. Broadhead.*

FOLESHILL.—A good meeting in the evening, at which Miss Lucy Carpenter, of Coventry, was the medium. The addresses given through her were short and varied, the first two being in poetical language, and the last two of a colloquial character.—*Cor.*

HETTON-LE-HOLE.—As we had no speaker the members took part, and we had a pleasant evening. An after meeting was held for the election of officers. Mr. John Pringle was elected president, Mr. John Tompson, vice-president; Mr. John Thomas Charlton, secretary; Mr. Jos. Brown, treasurer. We shall have a tea and entertainment on Good Friday.—*J. T. C.*

HEYWOOD.—Mr. J. T. Standish, speaker. Afternoon subjects: "Where is God?" and "Where is Hell?" Evening, "Progress of the Age." Both subjects were handled in first-rate style and to the satisfaction of all, including a number of strangers, the room being full each service. At the close of each lecture Mr. Standish was very successful in giving a good many psychometric readings of character, by handkerchiefs, &c., handed up to him. The President read from *The Two Worlds*. Altogether we had a very good day, and seem to have made good impressions, as there are more strangers every Sunday.—*D. T.*

HUDDERSFIELD. Brook Street.—Mrs. Wallis paid one of her welcome visits to-day. A moderate audience in the afternoon; subject, "Obsession, Insanity, Psychology, and Control," a most instructive and helpful discourse. A large audience assembled at night; the subject of "Free-will" was splendidly treated in a most thorough manner, the cogency and clearness evinced abundantly indicated the high character of the control. Fairly successful clairvoyant tests concluded the services.

LIVERPOOL.—Sunday morning was an open meeting, in consequence of Mrs. Britten's illness. It was an excellent opening for men to gain confidence to speak. At 3 p.m. Mr. Kenworthy gave his views of Christian Socialism. There was nothing special in it from any other Socialism, except taking a biblical text for its base. Mr. Lamont, in the evening, gave an excellent discourse on "Mind and its Relations," showing its power acting upon one another, as in mind reading (mesmeric power). That the power is spirit, and man is a spirit now, and he loses but the body of flesh and its limitations in so-called death.

LONDON, NORTH. Wellington Hall.—Quarterly tea: After an excellent repast the chairman, Mr. Derby, said he was glad to see so many workers present from different parts of the metropolis. He hoped friends would not be backward in speaking out. Mr. Downing opened on "Symbolism," followed by Messrs. McKenzie and Yates on the same subject. Mr. Emms, of the London School Board, followed with a most practical address. He said the best symbol for a hungry man was a loaf of bread. It was deplorable to feel and know the extent of the misery existing in our midst. He had statistics to prove that in one district out of 1,000 births 700 passed over ere they completed their fifth year. The coming prophet is he or she who will rid society of its social evils. To have happiness is not to live for it, but to live to make the world better by our presence in it. For his part he meant to enter the public parks in London soon, and continue the campaign through the summer months, that the people might know the uplifting power of spiritualism. Mr. Veitch gave a most eloquent address on "Heaven—shall we know each other there?" He said no system in the past had spread so rapidly as spiritualism had done within the past forty years. Religious systems first encountered contempt, then ridicule, then adoption. Ours had passed the first two stages, and was now advancing rapidly in the third. Mrs. Jordan, who has a powerful, rich, melodious voice, sang "The Better Land" to a delighted audience, evoking quite a spontaneous burst of applause.

LONDON, SOUTH. Winchester Hall.—Morning: "Spiritualism, True or False" was again discussed, opened by Mr. A. Major, in the negative, whose position in the main was that the numerous exposures and proofs of fraudulent practices on the part of professional mediums rendered it well nigh impossible to determine what is true and what false. Beyond the above he adduced nothing of any importance in his indictment, preferring to disprove the genuine article by citing instances of the existence of counterfeit ones. In reply, on the testimony of friends present who have obtained the knowledge of spirit communion by individual investigation in their homes, many instances of proof were given, which in themselves were of a very convincing character. There was a large and interested audience. Evening subject, chosen by the audience, "Life and Work in the Spirit World" was spoken on at great length by the control of Mr. Walker. Crowded attendance.—*W. E. L.*

LONDON, SOUTH. Spiritualists' Society, Winchester Hall, Peckham. First annual tea and entertainment on Monday, March 12th, at 6 p.m. Tickets 9d.—*W. E. Long, Hon. Sec., 99, Hill Street, Peckham.*

MACCLESFIELD.—Two addresses through the mediumship of Mr. E. W. Wallis. Afternoon subject, "Spiritualism, Scientific and Scriptural;" and in the evening, "The Word of God—where found, and how to read it." Both subjects were handled in splendid style, the evening one especially, being much appreciated. At each service Mr. Wallis recited and sang a solo, thereby giving great pleasure to the audience. It is nine years since Mr. Wallis paid us a visit, and we were very glad to again welcome him amongst us.

MANCHESTER.—Owing to unforeseen circumstances, Mrs. Groom, of Birmingham, was not able to be with us, but we had an excellent substitute in Mr. H. Boardman. The controls in the morning dealt with four questions, and appeared to give great satisfaction. Evening subject, "The Progress of Religious Ideas," from which a most able discourse was given to a large audience, who seemed to enjoy it thoroughly.

MARYLEBONE.—Sunday morning meeting was well attended, when some astounding tests, together with very instructive advice, were given through the mediumship of Mr. Goddard. Mr. Hawkins was also busy dispensing his healing powers to those in need of it; the sitters expressing their great appreciation for benefits received. Evening meeting, being an open one, was a success, thanks to our friends Mr. Dale and Miss Todd. The control of Mr. Dale, after an invocation, gave a short address on "How best to Develop our Spiritual Natures." After which the control of Miss Todd gave a short address; the subject being "Spiritualism, a destructive and constructive Religion"—both subjects being very much appreciated.—*Cor.*

MEXBROUGH.—On March 5th the funeral service over the remains of the infant daughter of Mr. and Mrs. Paver, was conducted by the guides of Mr. G. Featherstone. Considering that it is the first spiritualist funeral in Mexbrough we think it went off well, as no opposition was shown. The service was all that could be desired.—*A. Paver.*

MIDDLESBROUGH. Granville Rooms.—Morning: Our local medium spoke effectively on "Spiritualism and Dogmatic Theology." He said, while theology ruled bodies as well as souls, its agents devilishly enforced the terrors of the Lord by the terrors of the law: now, they had to be satisfied with social boycotting, post-mortem pains and penalties, and Anglican Church supremacy. Let spiritualists remember they should preach and practise with eternal issues in view. After commending our friend's controls, Mr. Gallettie made a few forcible remarks on "Spiritual Work and Culture," especially in view of the new local enterprise, which he wished God speed. Evening: Mr. Gallettie gave a capital lecture on "God, Man, and a Future Life." Collections were devoted to the local hospitals. Mr. Schutt, speaker, March 18th, 19th, and 20th for opening services of our room. He will be pleased to make engagements for March 21st and 22nd. Address J. Corby, 43, Jamieson Street; or Mr. Schutt, 14, Parkwood St., Keighley.

MILES PLATTING.—Mr. Taberner's guides took for afternoon subjects, "Spiritualism, and its Teachings," also "The Origin of Man." Evening: "What shall we do to be saved?" their explanation being that every

man must work out his own salvation by doing good for any evil he may have done. After each service we had a little clairvoyance, mostly recognized, two psychometric descriptions being quite correct. A grand entertainment was given on Monday evening, when the following programme was gone through: song, Miss L. Goodall; recitation, Mr. J. H. Horrocks; refrain, Mr. W. H. Wood; recitation, Mr. M. H. Kott; song, Miss Dean; recitation, Miss Florrie Dean (encored); song, Mr. T. S. Wood; characteristic song, Mr. Collins and Mr. Holden; song, Miss Tirza Haigh; humorous sketch by Mr. W. H. Wood; song, Miss L. Goodall; comic song, Mr. T. S. Wood; song, Miss E. Dean; recitation, Miss Florrie Dean; characteristic song, Mr. Thos. Collins; comic song, Miss Mather; comic song, Mr. T. S. Wood; recitation, Mr. J. H. Horrocks; Senator W. H. Wood (oration), subject: "No Object." We earnestly thank our friends for the kind assistance they so freely offered for the benefit of the cause of truth. Chairman, Mr. W. Crutchley.—*J. H. H.*

NEWCASTLE-ON-TYNE.—A large audience again assembled to hear Alderman Barkas's third lecture on "Lessons from Nature" ("The Mystery of the Gift of Life"). The subject, with illustrations, was presented in a most clear and forcible manner by the worthy gentleman, who told us among other good things that he was never happier in his public capacity as an instructor than when addressing hearers in that hall, and I may add, judging from the intense interest taken by the listeners, this feeling was fully reciprocated.—*B. H.*

NORTH SHIELDS.—Sunday evening the platform was occupied by Mr. W. H. Thomson, who spoke upon "The Uses and Abuses of Spiritualism."—*W. H. T.*

NORTH SHIELDS.—Sunday evening, March 11th: Farewell address by Mr. J. A. Morton, of Balkwell; subject, "The Relation of Poetry to Spiritualism." Wednesday evening, entertainment by the children of the Lyceum. Good Friday, annual tea and concert. Easter Monday, annual ball. All are cordially invited.

NOTTINGHAM.—Feb. 26: Mr. Wyldes. Two excellent meetings, the room being packed in the evening. Subject, "Psychometry," followed by experiments. These astonished spiritualists and strangers alike. If the woman of Samaria was puzzled when told of her "muchly-married" experience, then many had more cause for wonder on Sunday night. Psychometry is evidently Mr. Wyldes' special gift. He read the lives of the audience like a book, and doubtless convinced many that there is a record of deeds done in the body.—March 4: Morning, Mrs. Barnes. Subject, "Spiritualism a Living Faith." Evening, to a good attendance, Mrs. Barnes's controls took the subject announced for Mr. Seymour, who, we are sorry to learn, was kept at home by illness—"Genesis and Creation." A good address was delivered. A pleasant gathering at the Lyceum in the afternoon.—*J. W. Burrell.*

OLDHAM.—On Saturday a bachelors' tea party and concert was held. After tea a very interesting programme was gone through, the meeting being presided over by Mr. J. S. Gibson. The entertainment consisted of a dialogue by Messrs. Thorpe, Spencer, H. and J. Sutcliffe; songs by Messrs. Fitton and Barker; readings and recitations by Messrs. Thorpe, Standish, Dawson, Peplow, and Gibson; violin solo by Mr. Dawson; and a performance on the fairy-bells by Mr. Woolecroft; Mr. G. Chadderton was pianist. The proceeds were devoted to the building fund. On Sunday Mr. Johnson dealt with questions in the afternoon; and in the evening a number of subjects, the chief one being "Spiritualism proved Scientifically." It had stood the most crucial tests that scientists could reasonably demand.—*J. S. Gibson.*

OPENSHAW.—Morning: Mrs. Green gave her experiences as a spiritualist and how she became one. It was very interesting and instructive. A large audience. Gave six clairvoyance tests; all recognized. Evening: The control gave an interesting discourse on "Spirit Love." She said if man would only develop the Divine forces within him he would eventually become more God-like and see His glorious manifestations everywhere. Besides, it is the foundation of all those gentle feelings of loving nature which those only who develop it can have. It was a grand address. Six clairvoyant descriptions were given, five recognized. The clairvoyance puzzled a few strangers; they did not know how she did it. The hall was crowded.—*Jas. Cox.*

PARKGATE.—The guides of Mr. G. Featherstone gave an excellent discourse on "What is Man that Thou art Mindful of Him." Mr. Hobson gave twelve clairvoyant descriptions. In some cases both names were given, and ten recognized, which was very good, it being the first time on a public platform.

PENLETON.—Mr. J. C. Macdonald in the afternoon spoke on questions from the audience. Evening, on "Liberty," in which he held the attention of the audience to the close. He showed that the classes were holding the working man down, and that he really had no liberty.

SOUTH SHIELDS. Cambridge Street.—Feb. 28: Mrs. Wallis spoke on "The Facts of Geology *versus* the Teachings of the Bible." In a very able discourse she pointed out that geology upsets the Biblical account of the creation of the world and man. This world has grown slowly and gradually, and had been in existence sixty times 6,000 years. It was well appreciated. Thirteen descriptions of spirit friends were given, ten being promptly recognized. 29: Mrs. Wallis made an appeal to sceptic and Christian, an earnest and eloquent discourse, and well applauded by a good audience. Ten descriptions of spirit friends, eight being readily recognized. March 4, morning: Mr. J. G. Gray on "Reform." He alluded to the heroes and heroines of the past, many of whom had been hurried off the earth by priest, bishop, cardinal, and pope, but this class of people have seldom inaugurated reform. By trying to reform ourselves we should be surrounded by a band of reformers to assist us to be saviours of humanity. He implored all to realize that we are travelling toward that eternal God or good where we should receive our just rewards. Evening, subject chosen by the audience, "The Protestant Reformation and its Leaders," which he dealt with in an able and spirited manner, followed by two splendid poems on subjects suggested by the audience, "The Railway to Heaven" and "Our Sister-country, Ireland," being well appreciated. Mr. W. Davidson rendered a solo.—*A. P. F.*

SUNDERLAND. Back Williamson Terrace.—Mr. Moorhouse presided. Mr. Hall, of Gateshead, gave a very good lecture on "What is after Death?" which he handled in very good style.—*G. Wilson, Cor. Sec.*

WESTHOUGHTON.—Mr. J. Pilkington spoke on "Heaven and Hell." Mrs. Mills afterwards gave clairvoyance. In the evening, Mr. Pilkington

spoke on "Difficulties of Belief," followed by Mrs. Mills giving "Surroundings." Mrs. Mills is developing very nicely, not having been under influence very long; finds it rather difficult, like all young mediums, but we hope she will persevere and cultivate the talents given her. We had very good audiences, and are making some little headway, which speaks very well for us.—*J. P., Cor.*

WEST VALE.—Mrs. Midgley, our local medium, gave two splendid addresses—afternoon and evening—to very good audiences. She speaks well, with great vigour and force; some said they had never heard her speak so well before. Hoping she may be long spared to work for the cause. Mrs. Briggs gave excellent clairvoyant descriptions after each address, which gave great satisfaction.—*B. B., Greeland.*

WIBSEY.—Mr. Armitage took four subjects chosen by the audience, and dealt with them in a very interesting manner. Evening—eight subjects were chosen by the audience. These enabled him to deliver one of the best sermons we have ever heard.—*Geo. Saville.*

WISBECH.—Mr. Oswin delivered a very good address, contrasting the spiritualism of the Bible with modern spiritualism, quoting the facts of to-day as illustrating the words of the Nazarene, that greater works than he did should be done by those who would follow him, the interpretation of the Scriptures by a spiritualist being somewhat fresh and startling to the Christians present. Mr. Ward gave some very good clairvoyant descriptions at the close.—*W. A.*

RECEIVED LATE.—Bishop Auckland: Mr. Eales discoursed ably on "Man and Spiritualism." Mr. Scott and Mr. Eales both spoke in the evening, subject "The Teachings and Philosophy of Spiritualism," making a good impression.—West Pelton: Mr. Lashbrook spoke encouraging and comforting words to the members, and in the evening on "Spiritualism: its Use," imparting much useful information in his own earnest way.—Skelmanthorpe: Mrs. Connell disappointed, owing to illness; local friends filled the vacancy successfully. Mrs. Bryden gave clairvoyant tests for the first time publicly remarkably well.—Bacup: Lyceum entertainment on Saturday well attended; all the performers did well. Mrs. Yarwood gave two addresses on Sunday, and clairvoyant descriptions in a satisfactory manner.—Beeston: Feb. 26, Miss Cowling disappointed, owing to the illness of her mother. Mrs. Dickenson attended in the evening, and spoke effectively, followed by clairvoyance. Mar. 5, Miss Musgrave spoke on "The God of Spiritualism" and "Who and What are Spirits," to a delighted audience; the speaker is rapidly improving.—Idle: Mr. Murgatroyd spoke well on "The Failure of Christians to exercise Spiritual Gifts" and upon "The Evils of Alcohol and Tobacco." Mrs. Wrighton gave good clairvoyance. The Lyceum entertainment was a success; a long and interesting programme was performed by the children, of recitations, songs, readings, and a dialogue. Misses Aggus, A. and K. Murgatroyd, G. and E. A. Shelton, Brook, Burnley, Renton, Webster, C. and H. Denning, and Robinson; Masters Robinson, Renton, Denning, and Aggus; Mr. Jowett, Mr. Shelton, Mr. Brook, and Mr. Coleman each took part.—[One post earlier would have secured full insertion for all the above.]

### THE CHILDREN'S PROGRESSIVE LYCEUM.

BATLEY CARR.—Morning: Hymn. Invocation, Mr. A. Kitson. Musical red. 211. S. C. rec. Nos. 56, 74, 52. Rec. by Mr. A. Kitson. Spiritual solo by Miss Mortimer. Red. by S. Mortimer. Spiritual solo by Mr. A. Kitson. Liberty group, led by Mr. A. Kitson, on "Phrenology: Analysis and Classification." Star group, led by Mr. S. Mortimer, on "Hunger is useful as a Teacher." Ocean group, led by Miss Mortimer, on "How does the Food feed the whole Body?" Hymn. Benediction, Mr. A. Kitson. Afternoon: Hymn. Invocation, Mr. A. Kitson. M. red., 209. S. C. Rec. 38, 29, and 25. Rec. by Mr. M. Newton. Rec. by Mr. E. Gales. Rec. by Mr. A. Kitson. Spiritual solo by Miss Mortimer. Select red. by Mr. J. Kitson. Select red. by Mr. A. Kitson. G. C. rec. 108, 114, 115, and 131. Hymn. Benediction, Mr. A. Kitson.

BURNLEY.—Groups formed. Invocation by the Conductor. A good attendance. A kind invitation given to all who sympathise with the movement. A meeting of the leaders on Saturday (March 10), at five o'clock.—*W. Mason, Conductor.*

FOLESHILL.—The session was of a very interesting character. After being opened with singing and prayer, the calisthenic exercises were gone through, and Mr. W. Lloyd read a chapter from J. M. Peebles's "Seers of the Ages," and gave a few explanatory hints. A verse, in continuation of others previously learned, of William Cullen Bryant's poem, "The Death of the Flowers," was committed to memory, and songs and musical readings were given at intervals.

MILES PLATTING.—A very good attendance of members. Programme: Opening hymn, silver and golden-chain recitations, learned a verse of anniversary song, marching, and calisthenics; then a friend gave us a lecture on Phrenology, closing with hymn and invocation.

NEWCASTLE-ON-TYNE.—Mr. H. A. Kersey, conductor, Mrs. Hammarbon, guardian. Notwithstanding the inclement weather we had a good attendance. The officers and leaders were as usual at their posts with great promptness in their outward appearance, showing the earnestness which characterizes them. Joyfully responding to the angelic call, "to gather in the children, they will bring to earth the kingdom of heaven." The children too, are heart-joys; their strict obedience and cheerfulness, together with quick intellects, ever ready and willing to embrace wholesome truths that are from Sunday to Sunday impressed upon their young hearts, give the greatest satisfaction to each leader. This applies to one and all. Our programme consisted of hymns, invocation, gold and silver chain recitations, musical readings, marching, and calisthenics, each being well rendered. Master Moore also gave a recitation, in excellent style, followed by Miss Stevenson, who recited in an equally creditable manner. Miss L. Robinson presided at the piano. I would especially urge all spiritualists in Newcastle to send their children to the Lyceum, and also come themselves and lend a helping hand. May we all realize our great duty and responsibility in spreading abroad those truths revealed to us.—*R. Darling, 17, Ivy Street.*

SUNDERLAND.—Opened with hymn and invocation, followed by silver-chain recitation, hymn committed to memory, followed by recitation by the scholars, afterwards marching and calisthenics, closing with hymn and invocation.—*Mr. Moorhouse, Cor.*

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W. JOHNSON.

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