

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

No. 52.—Vol. I.

FRIDAY, NOVEMBER 9, 1888.

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A L O F A S

SERVICES FOR SUNDAY, NOVEMBER 11, 1888.

Ashington Colliery.—At 5 p.m. Sec. Mrs. J. Robinson, 45, Third Row. **Bacup.**—Meeting Room, 2-30 and 6-30. Sec. 137, Hartley Terrace, Lee Mill.

Barrow-in-Furness.—82, Cavendish St., at 6-30. Sec. Mr. J. Kellett.

Batley Carr.—Town St., Lyceum, 10 and 2; 6: Mr. Parker. Sec. Mr. J. Armitage, Stonefield House, Hangingheaton.

Batley.—Wellington St., at 2-30 and 6. Sec. Mr. Taylor, 3, Fleming St.

Beeston.—Temperance Hall, 2-30 6: Miss Walton. Sec. Mr. J. Robinson, 32, Danube Terrace, Gelderd Rd., Leeds.

Belper.—Jubilee Hall, 10, 2, Lyceum; 10-30, 5-30: Mr. Swindlehurst. Sec. Mr. H. U. Smedley, Park Mount.

Bingley.—Oddfellows' Hall (ante-room), 2-30 and 6: Mrs. Ingham.

Birmingham.—Ladies' College, Ashbed Road, at 6-45: Mr. Wyldes. Séance, Wednesday, Mr. Wyldes, at 8, Psychometry. Sec. Mr. A. Cotterell. Board School, Oozells St., 2-30 and 6.

Bishop Auckland.—Temperance Hall, Gurney Villa, at 2 and 6. Sec. Mr. E. Thompson, 3, Sun Street, St. Andrews' Place.

Blackburn.—Exchange Hall, 9-30, Lyceum; 2-30, 6-30: Mr. G. Smith. Sec. Mr. Robinson, 124, Whalley Range.

Bradford.—Walton St., Hall Lane, Wakefield Rd., 2-30, 6: Mrs. Riley. Sec. Mr. Poppleston, 20, Bengal St.

Spiritual Rooms, Otley Rd., 2-30, 6: Miss Pickles. Sec. Mr. M. Marchbank, 129, Undercliffe St.

Little Horton Lane, 1, Spicer St., 2-30 and 6: Miss Harris. Sec. Mr. M. Jackson, 35, Gaythorne Road.

Milton Rooms, Westgate, 10, Lyceum; 2-30, 6: Mr. Hepworth. Sec. Mr. E. Kemp, 52, Silk Street, Manningham.

St. James's Lyceum, near St. James's Market, Lyceum, 10; 2-30, 6: Mr. Peel. Sec. Mr. Smith, 227, Leeds Rd.

Ripley St., Manchester Rd., at 2-30 and 6: Mrs. Marshall and Lady Friend. Sec. Mr. Tomlinson, 5, Kaye Street, Manchester Rd.

Birk St., Leeds Rd., 2-30, 6. Sec. Miss Hargreaves, 607, Leeds Rd.

Bowling.—Tabernacle, Harker St., 2-30, 6: Mrs. Mercer. Sec. Mr. J. Bedford, c/o Mrs. Peel, 141, Colledge Rd.

Horton.—55, Crowther Street, 2-30 and 6: Mr. Hopwood.

Brighouse.—Spiritual Room, Commercial St., 2-30 and 6: Mr. and Mrs. Carr. Sec. Mr. D. Robinson, Francis St., Bridge End, Raistrick.

Burnley.—Tanner St., Lyceum, 9-30; 2-30, 6-30: Mrs. Butterfield. Sec. Mr. Cottam, 7, Warwick Mount.

102, Padiham Rd., Wed., Healing. Tuesday & Thursday, 8, Circle.

Burslem.—15, Stanley St., Middleport, at 6-30.

Byker.—Back Wilfred Street, 6-30. Sec. Mr. M. Douglas.

Cleckheaton.—Oddfellows' Hall, 2-30 and 6: Mrs. Hellier. Sec. Mr. W. H. Nuttall, 19, Victoria Street, Moor End.

Colne.—Cloth Hall Buildings, Lyceum, 10; 2-30, 6-30: Miss Hartley. Sec. Mr. E. Christian, End St.

Cowms.—Lepton Board School, 2-30, 6: Miss Patefield. Sec. Mr. G. Mellor, Spring Grove, Fenay Bridge, Lepton.

Darwen.—Church Bank St., 11, Circle; 2-30 and 6-30: Mrs. Green. Sec. Mr. G. W. Bell, 30, Marsh Terrace.

Deesbury.—Vulcan Road, 2-30 and 6: Mrs. Craven. Hon. Sec. Mr. Stansfield, 7, Warwick Mount, Bailey.

Eccleshill.—Old Baptist Chapel, 2-30, 6-30: Misses Bott and Capstick.

Exeter.—Longbrook St. Chapel, 2-45, 6-45. C.S. Mr. Hopkins, Market St.

Felling.—Park Road, Lyceum, 10; 6-30: Mr. Westgarth. Sec. Mr. Lawes, Crow Hall Lane, High Felling.

Foleshill.—Edgwick, at 10-30, Lyceum; at 6-30: Local Mediums.

Glasgow.—Bannockburn Hall, 36, Main St., 11-30, Mr. G. Walrond; 6-30: Mr. Griffin. Sec. Mr. A. Drummond, 80, Gallowgate.

Gravesend.—36, Queen St., at 6: Mrs. Graham.

Halifax.—1, Winding Road, 2-30 and 6-30: Mrs. Wallis. Sec. Mr. Feugill, 12, Bracken Hill, Pellon.

Heckmondwike.—Assembly Room, Thomas St., at 10-30, 2-30 and 6. Sec. Mr. J. Collins, Northgate.

Hetton.—Miners' Old Hall, Lyceum at 2; at 6: Mr. Grice. Sec. Mr. J. T. Charlton, 29, Dean Street, Hetton Downs.

Heywood.—Argyle Buildings, 2-30 and 6-15: Mr. Taft. Sec. Mr. E. H. Duckworth, 38, Longford Street.

Huddersfield.—3, Brook St., 2-30 and 6-30. Sec. Mr. F. R. Green, Montrose Terrace, Birkhouse Lane, Dalton.

Kaye's Buildings, Corporation Street, 2-30 and 6: Mr. E. Bush. Sec. Mr. J. Hewing, 20, Somerset Terrace, Lockwood Road.

Idle.—2, Back Lane, Lyceum, 2-30 and 6: Mr. Rowling. Sec. Mr. T. Shelton, 4, Louisa St.

Keighley.—Lyceum, East Parade, at 2-30 and 6: Mrs. Crossley. Sec. Mr. J. Roberts, 3, Bronte Street, off Bradford Road.

Co-operative Assembly Room, Brunswick Street, 2-30 and 6: Miss Wilson. Sec. Mr. A. Scott, 157, West Lane.

Albion Hall, at 6.

Lancaster.—Athenæum, St. Leonard's Gate, at 10-30, Lyceum; 2-30 and 6-30: Mrs. Yarwood. Sec. Mr. Ball, 17, Shaw Street.

Leeds.—Grove House Lane, back of Brunswick Ter., at 2-30 and 6-30: Mr. Plant. Sec. Mr. Atkinson, 3, Recorder St., Beckett St. Institute, 23, Cookridge St., 2-30, 6-30. Sec. Mr. J. W. Hanson, 22, Milford Place, Kirkstall Rd.

Leicester.—Silver St., 10-30, Lyceum; 8, Healing; 6-30. Cor. Sec. Mr. Young, 5, Dannett St.

Leigh.—Railway Rd., 10-30 and 6. Sec. Mr. J. Stirrup, Bradshawgate. Newton St., 2-30 and 6.

Liverpool.—Daulby Hall, Daulby St., London Rd., 11, 6-30. Discussion, 3. Sec. Mr. Russell, Daulby Hall.

London.—Bayswater.—Archer St., 11, Healing, Mr. Goddard, sen.; Devotional Exercises and Clairvoyance; 7: Mr. T. H. Hunt.

Bermondsey.—214, Old Kent Rd., S.E. (corner of Surrey Sq.), 7: Mr. Robson, Trance & Clairvoyance. Mr. Haggard, 82, Alscot Rd. Camberwell Rd., 102.—6-30. Thursday, 8.

Camden Town.—143, Kentish Town Rd., Tuesday, at 8: Mr. Towns.

Canning Town.—125, Barking Rd., at 7: Mr. Veitch, "The Evidences of Spiritualism."

Filgware Road, 351.—7: Mr. Walker, Address and Clairvoyance.

Luston Road, 195.—Monday, 8, Séance, Mrs. Hawkins.

Hampstead.—Warwick House, Southend Green: Developing, Tuesdays, 7-30, Mrs. Spring.

Holborn.—Mr. Coffin's, 13, Kingsgate St. Wednesday, at 8.

Islington.—309, Essex Rd., N., 6-30: Mrs. Hawkins, Trance and Clairvoyance. Wed., 8, Mrs. Wilkinson. Friday, 7-30, Circle.

Islington.—Wellington Hall, Upper St., 7. Tuesday, 8.

Kentish Town Rd.—Mr. Warren's, 245, Thurs., 8, Séance, Mrs. Spring.

King's Cross.—184, Copenhagen St., corner of Pembroke St., 10-45: Mr. McKenzie, Discussion; 6-45: Psychometry, Mr. Paine.

Marylebone Association.—24, Harcourt St., at 11, Mr. Hawkins. Healing; 7: Mr. Hopcroft. Tuesday, Mrs. Wilkins, at 8, Séance. Saturday, Mrs. Hawkins, 8, Séance. Sec. Mr. Tomlin, 21, Capland St., N.W. Progressive Association, 3-30, Mr. Dale.

New Cross Rd., 475.—7: Mr. Burns.

New North Road.—74, Nicholas St., Tuesdays, at 8, Mrs. Cannon, Clairvoyance, personal messages.

North Kensington.—The Cottage, 57, St. Mark's Rd., Thursday, 8: Mrs. Wilkins, Trance and Clairvoyance.

Peckham.—Winchester Hall, 83, High St., 11: Mr. A. M. Rodger; 7: Mr. J. Macdonald, "Our Delusions;" 2-30, Lyceum. 99, Hill St., Wed., 8, Séance. Sat., 7, Musical Classes. Sec. Mr. Long.

Peckham.—132, Queen's Rd., 11: Free Healing Service. Wed. 2 to 5.

Stepney.—Mrs. Ayers', 45, Jubilee St., 7. Tuesday, 8.

Stratford.—Workman's Hall, West Ham Lane, E., at 7.

Lowestoft.—Daybreak Villa, Prince's St., Beccles Rd., at 2-30 and 6-30.

Macclesfield.—Free Church, Paradise Street, 2-30 and 6-30. Sec. Mr. S. Hayes, 20, Brook Street.

Manchester.—Co-operative Hall, Downing Street, Lyceum; 2-45, 6-30: Mr. G. Wright. Sec. Mr. Hyde, 89, Exeter Street, Hyde Rd.

Collyhurst Rd., 2-30, 6-30: Mrs. J. M. Smith. Monday, 8, Discussion. Sec. Mr. Horrocks, 1, Marsh St., Kirby St., Ancoats, Manchester.

Meashborough.—2-30 and 6. Sec. Mr. W. Warren, Top of Wood St.

Middlesbrough.—Spiritual Hall, Newport Rd., 2-45, 6-30: Mr. J. Campbell. Sec. Mr. Stirzaker, 101, Grange Rd., W.

Sidney St., at 10-30 and 6-30. Sec. Mr. T. Benyon.

Morley.—Mission Room, Church St., at 6. Sec. Mr. Bradbury, 12, Scotchman Lane, Bruntcliffe.

Nelson.—Bradley Road (back of Public Hall), 2-30, 6-30: Mrs. Wade. Sec. Mr. Holland, 125, Colne Road, Burnley.

Newcastle-on-Tyne.—20, Nelson St., 6-30: Mr. Walker. Sat., Nov. 17, Mr. Schutt, 7-30. Mr. Sargent, 42, Grainger Street.

North Shields.—6, Camden St., Lyceum, 2-30; 6-15: Mr. C. Campbell. Sec. Mr. Walker, 10, Wellington St., W. 41, Borough Road, 6-30: Mrs. White.

Northampton.—Oddfellows' Hall, Newland, at 2-30 and 6-30. Sec. Mr. T. Hutchinson, 17, Bull Head Lane.

Nottingham.—Morley House, Shakespeare St., at 10-45 and 6-30: Mrs. Barnes. Sec. Mr. J. W. Burrell, 48, Gregory Boulevard.

Oldham.—Spiritual Temple, Joseph St., Union St., Lyceum 10 and 2; 2-30, 6-30: Mr. Wallis. Sec. Mr. Gibson, 41, Bowden St.

Openshaw.—Mechanics', Pottery Lane, Lyceum 2; 10-30, 6: Federation Conference (see notice). Sec. Mr. J. Cox, 7, Fern Street.

Parkgate.—Bear Tree Rd. (near bottom), 10-30, Lyceum; 6-30. Sec. Mr. Roebuck, 60, Rawmarsh Hill, Rawmarsh.

Pendleton.—Co-operative Hall, at 2-30 and 6-30: Miss Walker. Sec. Mr. Evans, 10, Augusta St.

Plymouth.—Notte St., at 6-30: Mr. Leeder, Clairvoyant.

Portsmouth.—Assembly Rooms, Clarendon St., Lake Rd., Landport, 6-30.

Ramsbottom.—10, Moore St., off Kenyon St., 2-30, 6: Miss Schofield. Thursday, Circle, 7-30. Sec. Mr. J. Lea, 10, Moore St.

Rawtenstall.—10-30, Lyceum; 2-30 and 6: Mr. Tetlow. Sec. Mr. W. Palmer, 42, Reeds Holme Buildings, Crawshawbooth.

Rochdale.—Regent Hall, 2-30 and 6: Mr. J. Pilkington. Sec. Mr. Dearden, 2, Whipp St., Smallbridge. Michael St., 2-30 and 6. Tuesday, at 7-45, Circle. 28, Blackwater St., 2-30, 6. Wed., 7-30. Sec. Mr. Telford, 11, Drake St.

Salford.—48, Albion St., Windsor Bridge, 2-30 and 6-30: Miss Hollows and Mr. Buckley. Wednesday, 7-45: Mr. Le Bone. Sec. Mr. T. Toft, 42, Windsor Avenue, Clarendon Rd., Seedley, Pendleton.

Scholes.—Mr. J. Rhodes, 2-30, 6: Local. Silver St., 2-30, 6.

Saltash.—Mr. Williscroft's, 24, Fore St., at 6-30.

Sheffield.—Cocoa House, 175, Pond St., at 7. Sec. Mr. Hardy. Central Board School, Orchard Lane, 2-30 and 6-30. Sec. Mr. T. Widdowson, 340, London Road.

Skelmanthorpe.—Board School, 2-30 and 6.

Slaithwaite.—Laith Lane, 2-30, 6: Mrs. Gregg. Sec. Mr. Meal, New St.

South Shields.—19, Cambridge St., Lyceum, 2-30; 11, 6. Sec. Mr. J. Graham, 18, Belle Vue Terrace, Tyne Dock.

Sowerby Bridge.—Lyceum, Hollins Lane, 2-30, 6-30: Mr. Boardman. Sec. Miss Thorpe, Glensfield Place, Warley Clough.

Stonehouse.—Corpus Christi Chapel, at 11 and 6-30. Sec. Mr. O. Adams, 11, Parkfield Terrace, Plymouth.

Sunderland.—Centre House, High St., W., 2-15, Lyceum; 6-30: Mr. J. G. Gray. Wed., 7-30. Sec. Mr. Wilson, 42, Exeter St., Pallion. Monkwearmouth, 3, Ravensworth Ter., 2-30 and 6: Mr. Hoey.

Tunstall.—13, Rathbone St., at 6-30. Sec. Mr. Pocklington.

Tyldesley.—Spiritual Institute, Elliot St., at 2-30 and 6. Sec. Mr. A. Flindle, 6, Darlington Street.

Walsall.—Exchange Rooms, High St., at 6-30. Sec. Mr. T. Lawton, 10, Rayne's Buildings, Stafford Street.

Westhoughton.—Wingates, 2-30, 6-30: Mr. J. C. Macdonald. Sec. Mr. J. Fletcher, 344, Chorley Rd.

West Pelton.—Co-operative Hall, 10-30, Lyceum; 2, 5-30: Mr. Stevenson. Sec. Mr. T. Weddle, 7, Grange Villa.

West Vale.—Mechanics' Institute, 2-30 and 6: Mr. Armitage. Sec. Mr. Berry, Greeland, near Halifax.

Whitworth.—Reform Club, Spring Cottages, 2-30 and 6.

Wibsey.—Hardy St., 2-30, 6: Miss Harrison. Sec. Mr. G. Saville, 17, Smiddles Lane, Manchester Road, Bradford.

Willington.—Albert Hall, 1-15, 6-30: Mrs. Peters. Sec. Mr. W. Cook, 12, York St.

Wisbech.—Lecture Room, Public Hall, 6-45: Mr. D. Ward. Cor. Sec. Mr. Burkitt.

York.—7, Abbot St., Groves, 6-30: Mr. and Mrs. Atherley.

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No. 52.—VOL. I.

FRIDAY, NOVEMBER 9, 1888.

PRICE ONE PENNY.

CONTENTS.

| | | | |
|--|-----|-----------------------------------|-----|
| The Rostrum | 661 | Correspondence | 668 |
| Spiritual Gifts, Powers, and Possibilities—No. 1 | 663 | Lycæum Jottings | 669 |
| Poem: "Going Out" | 665 | Lycæum Prize Dialogues | 669 |
| The Signs of the Times | 666 | Chronicle of Societary Work | 670 |
| Matter and Spirit | 667 | Prospective Arrangements | 672 |
| Answers to Important Questions | 668 | Passing Events | 672 |
| | | Sunday Services | ii. |

THE ROSTRUM.

THE STAR OF HOPE IN THE RISING GENERATION ; OR, THE HISTORY OF THE DICKY-BIRD SOCIETY :

AN ASSOCIATION OF GOOD CHILDREN, 140,000 STRONG!!!

THE 7th of October, 1876, ought to be a memorable date in the annals of humane teaching in the North of England. It was on this date that the *Newcastle Weekly Chronicle* opened its columns to "Uncle Toby," who has ever since, week by week, tried to instil into the minds of the young people who have read his contributions the duty of kindness to all living things. The first number explained who Uncle Toby was, how he proposed to do his work, what help he expected from the little folks; what a cowardly thing cruelty is; how much misery is inflicted on the feathered tribe by the robbing of nests, and how delightful it would be if children would pledge themselves to treat birds and animals with tenderness and perfection.

As a matter of course, Uncle Toby introduced himself to the children by explaining who he was. Years before he had ever thought of making for himself a household name among boys and girls, he had read a book called "Tristram Shandy," written by a celebrated author of the name of Laurence Sterne. An important character in "Tristram Shandy" is "My Uncle Toby." One story therein is so touching, so full of tenderness, and so impressive in all that it implies, that the memory of it has never faded from his recollection. It was a story that showed more clearly than anything he had ever read before how tenderly and lovingly it is possible to treat even the creatures which sometimes torment and annoy us. "My Uncle Toby" is represented to have been sitting at dinner one hot summer's day when a big bluebottle fly came buzzing around him. The fly caused him so much annoyance that he, "after many attempts," caught it at last as it flew by him. Did he crush it in his anger? No, he was too humane for that. It occurred to him that it was not the fly that was at fault, but the place it occupied in relation to himself. Instead of killing his tormentor, he carried it to the window, lifted the sash, and drove the fly from the room, saying, as it passed out into the sunshine, "Go, poor fly; get thee gone! Why should I hurt thee? This world surely is wide enough to hold both thee and me." It was My Uncle Toby's action, so completely in harmony with the everlasting doctrine of kindness, that led the editor of the Children's Corner, when he commenced his weekly contributions on the 7th of October, 1876, to adopt the name which has year by year ever since become more and more famous among the young. Thus it came to pass, too, that Uncle Toby is represented, in the picture which has for so long a time stood at the head of the Children's

Corner, in the garb and habit of the last century—the garb and habit of Tristram Shandy's dear old "UNCLE TOBY."

Uncle Toby intimated in the first number of the Children's Corner that he had a plan to propose to all his little friends. It came about, he said, in this way: A wise old bird, once upon a time, used to come and explain all his troubles to him. This old bird was Father Chirpie. "There were two things," Father Chirpie said, "that made his life very unhappy. First of all, in the snowy winter time, he could not get enough to eat; then, in the spring time, when he and his little wife had built a small house for their bird babies, cruel boys would sometimes come and steal it away." Father Chirpie's complaints so affected his friend that he made up his mind he would some day form a society of little people who would help to feed the birds in winter time, and promise not to take their nests in spring. Uncle Toby added that he would tell what the name of this society should be, how it should be managed, and what should be its rules and regulations. Meantime, he asked the children to write to him, to tell him what they thought of his plan, and to draw on the left hand corner of their envelopes the picture of a bird. There was no need for Uncle Toby to invent a name for the society; the children themselves invented it for him. It was they who gave it the name it has ever since borne, and ever will bear—that of the Dicky-Bird Society. And it was they who soon after abbreviated it into the well-known D.B.S.

The Children's Corner was a great and surprising success from the very commencement. Uncle Toby had no sooner appealed to his little friends to write to him than letters began to reach him in great numbers.

[Here follows a large number of really clever and interesting letters from children of all ages, together with the names of over a hundred more young correspondents, omitted with regret for want of space.]

As we have just seen, Uncle Toby, in the very first column he ever wrote for the *Weekly Chronicle*, declared his intention to form a society of little people, all of whom would pledge themselves to feed and protect the birds, besides behaving with kindness to all living things. The following week he announced that he had opened a Big Book, in which he intended to keep the names of all the members of the new society. Very soon the names of the young people began to reach him in great and increasing numbers. These names were duly entered in the Big Book. The first list was published in October, 1876; the second a fortnight later. Then the lists were published regularly, and new lists have been published every week since.

The hopes of Uncle Toby, when he first began the Dicky-Bird Society, were of a moderate character indeed. Neither he nor anybody else could foresee the magnificent dimensions to which it would extend. "We have now," he wrote on January 20th, 1887, "nearly four hundred members; that is, there are four hundred little hearts and eight hundred little hands determined to be kind to the birds." And then he went on to speculate as to the number of birds these four hundred members could feed. "But, though we are getting on so well," he continued, "we must not grow tired of doing

well. Uncle Toby has set his whole heart on having 5,000 members, and, supposing each member only feeds with crumbs ten birds, we shall have 50,000 pensioners." These modest expectations were not long in being realised. A thousand members had been enrolled in March; five thousand in May, 1877; ten thousand in July, 1877; twenty thousand in February, 1878; thirty thousand in March, 1879; fifty thousand in April, 1881; eighty thousand in July, 1884; ninety thousand in October, 1885; and one hundred thousand in July, 1886. Since that time the numbers have increased at a still more rapid rate, so that in January, 1888, there have been enrolled 140,000 members of the Dicky-Bird Society.

When one hundred thousand members had been enrolled, Uncle Toby considered that it would be appropriate to hold a great entertainment in celebration of the event. The day was fixed for the 26th of July, 1886. Major Blenkinsopp Coulson kindly undertook to marshal the procession. Assembling in the Town Hall, the children marched in order to the Tyne Theatre. The Mayor of Newcastle (Sir B. C. Browne) took the chair in the theatre, while the Vicar of Newcastle, the Sheriff of Newcastle, and other gentlemen took part in the proceedings. Songs composed for the occasion were sung at intervals by the children, and Mr. Younge appeared in a tableau entitled Uncle Toby and his Little Friends. Such was the success of the gathering that not only was the theatre crowded to its utmost capacity (admission being by ticket, issued to members beforehand), but large numbers were unable to find accommodation. Hence it was there and then resolved to repeat the entertainment three days later. Again was the theatre crowded from floor to ceiling. The number present at the two entertainments amounted to about 8,000. And the arrangements were so excellent that this vast assembly of little folks, coming from all parts of the North of England, was gathered and dispersed without a single accident of any kind.

Full reports of the proceedings appeared in all the local papers. The great event was noticed, too, in most of the newspapers of the country. Several of the London journals devoted leading articles to the subject, all of them extolling the objects and principles of the society. Nor was attention confined to English newspapers; for articles on the Dicky-Bird Society appeared in German, Norwegian, American, Australian, and other foreign publications.

Although the Dicky-Bird Society was initiated in the North of England, it very soon extended to all parts of the civilized world. The name of Uncle Toby, as the founder and president of a great organization of children intended to promote the principles of kindness and humanity, is well known in the British colonies; in foreign countries; and among children who do not speak our language. It is, in fact, a name that has become a synonym for tenderness. The first branch of the Dicky-Bird Society established outside of the British Isles, was commenced in Norway on the 3rd of February, 1877. A few weeks afterwards, a branch was established in Victoria, Australia. Then the cause was taken up in Nova Scotia, New Zealand, Tasmania, South Africa, and, as the pages of the Big Book show, the Dicky-Bird Society can boast of members in France, Germany, Italy, Sweden, Gibraltar, Russia, Turkey, China, Ceylon, South America, various parts of the Indian Empire, and almost all parts of Canada and the United States. Indeed, it may be said that there is scarcely a district in any quarter of the globe in which English people have settled that does not contain members of the Dicky Bird Society.

When the Society first commenced, Uncle Toby drew up two pledges—one for girls, and another for boys. While the girls promised to be kind to all little birds, to feed them with crumbs, and to teach all their friends to be kind to them too, the boys promised, in addition, never to take a nest or kill or hurt the young ones. Slight alterations were subsequently made in the pledge, and rules relating to the

members, until at last all were required to sign the following declaration:—

I hereby promise to be kind to all living things, to protect them to the utmost of my power, to feed the birds in the winter time, and never to take or destroy a nest. I also promise to get as many boys and girls as possible to join the Dicky-Bird Society.

The institution thus devised, has realised all the advantages that were expected from it. Uncle Toby knows for a fact that children in certain districts where his officers are most active, hesitate to commit cruelties to which they would otherwise be prone, lest the captains and companions should learn about them. The appointments to these important dignities have never been made without careful consideration: and after the children have been duly nominated, the honour of holding office in the Dicky-Bird Society is highly appreciated by those who acquire it, especially as it carries with it the privilege of adding the letters C.D.B.S. to the communications they forward to the Corner.

The names of the members of the Dicky-Bird Society, after being printed in the *Weekly Chronicle*, are entered in Uncle Toby's Big Book. This enormous volume, which is certainly the biggest book ever seen, not only contains the names of the 140,000 members, but most of the letters his little friends have written to Uncle Toby since the society was established, besides a great mass of documents connected with the history and progress of the Dicky-Bird Society movement. Some idea of the size of the Big Book may be gathered from the fact that it is 2 feet 7 inches long, nearly 2 feet broad, and about a foot thick. When it has to be removed, two men are required to lift it. Handsomely bound in red and gold, it was exhibited in December, 1887, at the Art Gallery, Newcastle, where it excited a great amount of interest. The Big Book is thus a visible evidence of the enormous progress of the Dicky-Bird Society.

The great and surprising success of the movement has naturally led other humane people to follow Uncle Toby's example. It has thus come to pass that Bands of Mercy, Bands of Kindness, and societies with similar names and objects, have been commenced in various parts of the world. The honour, however, of beginning this beneficent enterprise belongs to Uncle Toby. Although he claims that honour, he is none the less gratified to learn that others have followed in his footsteps.

A great and special honour befell Uncle Toby and the Dicky-Bird Society in the August of 1879. Uncle Toby on the 29th of that month explained what it was.

"'You know,' he said, 'that there is in London a distinguished association called the Royal Society for the prevention of Cruelty to Animals. It is composed of many hundreds of kind and humane people in all parts of the country. You would be amazed if I were to give you the names of lords and ladies who belong to it, and Queen Victoria is its patron. The object is precisely what the Dicky-Bird Society have in view. They seek, as we do, to promote kindness to all living creatures. But they do more, for they try to prevent cruel men from ill-using poor dumb animals. And they have agents in all parts of the country—there is one in Newcastle—who, when cruel things are done, bring the people that are guilty before the magistrates. I need not tell you how much good is produced by the work of the ladies and gentlemen I have named. Well, this great society has sent to Uncle Toby, the "Founder and President of the Dicky-Bird Society," as they call him, a magnificent diploma in recognition of what they are pleased to call his "valued assistance to the cause of humanity to animals." I can't describe the beauty of the diploma, which is nearly as large as the *Weekly Chronicle* itself; but I may mention that it is signed by the Earl of Harrowby, the president of the society; by the Baroness Burdett-Coutts, the most famous philanthropic lady in Europe; and by the Rev. John Colam, the energetic secretary of the society. I must add, too, that Mr. Colam informs Uncle Toby that the diploma is the highest honour the society can bestow, and that the committee is so sparing of bestowing it that Uncle Toby's is the forty-first that has been issued. Uncle Toby is, of course, immensely proud of the distinction he has received; but he is not vain enough to believe that he is entitled to it all. Every one of his thousands of nephews and nieces shares it with him. It is to them even more than to himself that the honour has been done. For what could he have achieved without the willing and earnest help of the vast army of little folks in all parts of the globe, who have joined the Dicky-Bird Society.'"

The Dicky-Bird Society has been so long in existence that many of its early members have now become the fathers and mothers of other little members. During the years they have been propagating the great doctrine of kindness to all living things, Uncle Toby and his little friends have been the means of producing a marked change in the character and habits of young people. It is impossible to calculate the vast amount of cruelty that has thus been prevented. Boys are no longer the little savages many of them were before; girls have learnt that it is their duty to interpose and remonstrate when evil is being done. Cruelty is now recognised by both boys and girls as a cowardly sin—not only against humanity, but a sin which justly brings into contempt all who commit it. Children who have early learnt the great principles which Uncle Toby has been inculcating for so many years have necessarily become, when they have grown up, better husbands and wives, better fathers and mothers, better men and women in all the relations of life. It may safely and honourably be claimed, in fact, that Uncle Toby's vigorous and successful propaganda has been the means of making the world a sweeter and lovelier place for all that inhabit it.

[To the above TRUE and most encouraging words we would not dare to add one other syllable than a *profound* AMEN! if this particular age were not even now shuddering under a load of the darkest crimes that ever disgraced the name of man. Let society remember that the boy that would not kill a bird, beat a dog, or ill-use a horse would never grow up to raise his murderous hands against his fellow-creatures; whilst the girl, that gave half her own breakfast in winter to feed little hungry robins, would be the first to give all that breakfast to feed the miserable little arabs of the slums and alleys that are famishing for bread. Let our legislators look to this, and then the influence of the Dicky-Bird Society upon the rising generation will be felt and acknowledged to be a divine work, a blessing to the age, and a truly practical phase of the religion of humanity.

In this sense Uncle Toby, and his 140,000 nephews and nieces, will do more for the prevention of crime and cruelty than all the constabulary forces of the earth in detecting and punishing it.—Ed. T. W.]

SPIRITUAL GIFTS, POWERS, AND POSSIBILITIES.

No. 1.

THE Editor of this paper having received several earnest requests that she would give her readers the benefit of her long life of experience and observation in the above directions, proposes to commence herewith the series of papers she can offer to students of the spiritual and occult, and considers the most fitting inauguration of such a series will be one or more papers on the PRACTICES, POWERS, AND POSSIBILITIES OF MESMERISM, styled in modern phraseology "ANIMAL MAGNETISM,"—and still more recently—"HYPNOTISM."

Proposition 1st.—Man is a trinity of elements—namely, MATTER (body); FORCE (spiritual body); and SPIRIT (will).

2nd.—During the processes of earth-life man both consciously and unconsciously gives off FORCE in more or less abundance—each one from himself. This element of FORCE is what is recognized in operation as Magnetism, and in the silent and involuntary processes of human existence, as LIFE. Force, when communicated involuntarily from one human being to another, is generally called by *spiritualists*—"the sphere of the individual." When it is projected by will, from one person to another—whether in the processes of touch or passes, or by silent determination—it is termed by the several names of Mesmerism—Magnetism, Hypnotism, Electro-biology, Psychology, or (as the last assumption of a separate though universal power) "Divine Science."

*The effect of the spontaneous and involuntary action of Magnetism.**—This is realized in the peculiar attractions and repulsions which exist between those who are drawn

to each other by liking, and those who are repulsed from each other by the reverse—the most passionate so-called *love*, and the most powerful *dislike*,—both come under this category, and proceed from the fact that between certain individuals there is a magnetic affinity which draws them together, and in other cases there is an unexplained though potent sense of repulsion which drives them asunder. Between these two states range the NEUTERS of mankind, who neither recognize attractions, or repulsions, in any sufficient degree, to be enabled to describe them. All such "Neuters" can say is,—“I like such a one, and dislike such another, though I cannot tell why.” All mankind are divided up into the three psychologic groups of "OPERATORS"—i.e., persons who by virtue of a strong and abundant positive quality of MAGNETISM do most generally control or repel others.

2nd.—SUBJECTS, who by being charged with an abundance of MAGNETISM of a negative quality, do readily become the subjects of the operators. If the operators be human magnetizers the subjects are "Sensitives;" if the operators are spiritual magnetizers the subjects are "Spirit Mediums." Most commonly the difference between the two classes is but the *step* caused by the gate of death; for in every instance, spiritual magnetizers have been earthly operators, and spirit mediums could have been—if experimented with,—earthly, or human subjects of the magnetizer. N.B.—When once the earthly magnetic subject becomes a "Spirit Medium," or the subject of spiritual magnetizers, the power of the human operator very generally fails; spirits finding it expedient to isolate *their* subjects from the effect of human operators. And thus it is that those who have been good magnetic subjects of earthly operators, when once they become "Spirit Mediums," most commonly pass away from the influences of earthly magnetism.

3rd.—The third group into which we divide humanity are, as aforesaid, "Neuters," and being neither operators or subjects constitute the mass of mankind, and are seldom more than the padding by which the two extremes of occult power—operators and subjects—manifest the fact that there is a spirit in man, and an invisible soul-world within the material universe.

Having now defined in the plainest and simplest language at our command the elements in humanity wherewith the soul-principle acts, and the three special groups through which that action may be observed, we shall attempt to define what results proceed from each phase of power and operation.

Involuntary or Spontaneous action of Magnetic Forces upon Sensitives or Subjects:—

A. enters a car, room, house, or place, and experiences an involuntary but nameless repulsion to it. He cannot explain his feelings, but they are oppressed, and he wishes to escape from that spot. A. meets in company, or is introduced to an individual who inspires him with an undefinable feeling of repulsion. On the other hand, the place, scene, or person, may cause an equally inexplicable sense of attraction, pleasure, or satisfaction. Either class of sentiments arise from the fact that every thing, place, or person, is charged with human magnetism, and this insensibly imparts the force of repulsion or attraction, according to the amount of affinity existing between the thing, place, or person, and the magnetism of A.

Again: a letter addressed to A. is on the road, or a visitor designing to call on A. is approaching; the same insensible but still palpable sense of something pleasing or otherwise is experienced by A. Coming events—whether joyful or sad; monitions of pleasure or pain, cast their inevitable shadows in advance—and A. realizes, though perhaps from lack of understanding the occult monitions, cannot interpret them.

rightfully, "Magnetism;" subjects of human operators and influences, "Sensitives;" and subjects of spirit operators, "Mediums!" MAN, is the trinity of body, magnetism, and spirit; and SOUL, is the duality of magnetism (spiritual body) and spirit.

* Throughout the entire of these papers we propose to use certain words to define certain elements, things, and persons. Thus:—Hypnotism, Life, Force, and so on, we call generally, and as we conceive

All the above and many other incipient steps in the range of sensationalism, PROVE, when carefully observed, and attributed to their right source, that there is ever present a universal SOUL-WORLD, the characteristics of which touch and affect the individuals of humanity;—that these are in affinity or not, according to their relative magnetic states, unless, indeed, the soul-principle of the individual be of that neutral condition before alluded to; in which case neither pleasure or pain results from magnetic contact.

As we believe there is no haphazard or chance in the universe, so we think that the souls of sensitives—aye—and the magnetic parts of things, produce results vaguely and unphilosophically called "coincidences." We deem there is no such motion in being as a "coincidence," but that all motions are results of inevitable magnetic motions; some drawing together, some dividing, and all, more or less, casting their shadows upon the mentality of sensitives.

As we purpose to conclude all our papers by illustrations, we shall now give a number of what the world calls coincidences, but what we insist to be the fitting into each other of the links of cause and effect in the inevitable chain of magnetic—or life-motions.

President Lincoln has often been heard to say—"I never think involuntarily of a special person but I am sure to meet with that person before the thought has had time to die away."

Napoleon Bonaparte frequently observed, "every marked event of my life has been preceded by special dreams." Josephine, his wife, used to add, "my monitions of pain, pleasure, coming events, or coming persons, have invariably proved prophetic."—(*Mémoires des Buonapartes.*)

Plato says—"All things in nature are in sympathy with man, and thus it is that signs, omens, and tokens, amongst natural objects, only require skilful interpreters to show that every move in human existence is first represented amongst inanimate objects, or the motions of animals or birds." Cicero, in his famous treatise on soothsaying, says, in substance, the same thing.

INSTANCES OF MODERN "COINCIDENCES."

"More than thirty years ago, in the company of several eminent gentlemen, I visited the reputed home of Milton, at Forest Hill, in Oxfordshire, where a very intelligent young woman did the honours and showed us over the apartments and grounds adjoining. The next day one of my companions gave me a drawing of the scene, which he had kindly made for me during the night-watches. It so happened that, soon after my return to America, the drawing was mislaid; but, after twenty years, it turned up one day, as I was examining some papers in an old trunk. 'Treasure trove! this shall not be lost again;' I cried, in my delight; and I sent it to be framed. It came home in due time, and I hung it in an honourable position. That very day came a letter from Oxford, signed by a worthy matron, introducing herself as the young maiden of other days who had received us at Forest Hill, and asking whether I had forgotten my promise to send her any description I might write of that day's adventures. She must have written her letter just about the very day I found the picture."—*Religio-Philosophical Journal.*

Rt. Rev. Cleveland Coxe, in *Mind in Nature*.—Bishop Coxe adds, among many others, the following incidents:—

"By the rubric of morning prayer the Psalms may be followed by the *Gloria in Excelsis* instead of the *Gloria Patri*. But the morning service is so long that one very rarely hears it in this place. When the Psalms are read on a week-day, with no music, one never hears it. Once, however, on a week-day, I was officiating, only a handful of devout persons present, when it occurred to me to close the Psalter with the longer doxology. I had never done such a thing before, and never thought of repeating it. The service that day had nothing special in it; nothing inspired me with unusual emotions of praise—it came into my mind to

do so that once, and I read the *Gloria in Excelsis*. During the day I was called upon by one of the worshippers, a venerable widow and a lady of high position in society, of a family eminent in the history of our country. With some agitation she apologized for asking me whether I had been desired by any of her family to depart from my custom in this respect on this particular day. I assured her I had not, and could not explain how it came to pass. She then said, she had always made this day one of special devotion, as it was the anniversary of her husband's death. She had made an effort to be at church that morning on this account. 'What was my surprise,' she said, 'to hear you break out with the *Gloria in Excelsis*. My husband, very reticent as to his religious emotions, lay dying, and I longed to gain some expression of his hopes and confidence in his Redeemer, but forebore to elicit anything of the kind by questions. Suddenly he roused himself, and to the amazement of all he recited the *Gloria in Excelsis* entire, dwelling upon the ejaculations, "Lamb of God, that takest away the sins of the world," &c. Soon after he expired. Reflecting on this as I went to church on this anniversary,' she continued, 'imagine my surprise when, for the only time in a long life, I found that *Gloria* used by the officiating clergyman. I joined in it with feelings greatly excited, and come to thank you for so kindly considering me.' I had never heard of the incident. Her husband was a total stranger to me, and I had never heard him spoken of, save in some casual mention of his name."

A distinguished Chicago lawyer gives the following coincidence, related by Hudson Tuttle:—

He was retained in a case in which it was necessary to prove the prior use of a certain mechanical movement. He was certain as to this fact, and believed he could readily produce the proof. When the time came to use it, he looked, but to his surprise was unable to find it. Knowing that his "case" depended on this one fact, he began to search in earnest; went to Washington, and spent eight days looking into every patent and book liable to contain what he wanted, and finally was obliged to give it up. The last evening of his stay in Washington, he wandered down one of the avenues in no comfortable frame of mind. Aimlessly he went into a book auction room, just as a lot of old English magazines were put up for sale. After some delay a bid of 20 cents per volume was made. Mechanically, our Chicago friend bid 25 cents, and to his surprise and chagrin they were knocked down to him; uncertain what to do about it, he asked that they be set aside until morning. After breakfast next morning he went to look at his purchase, to see if they were worth the freight to Chicago. Picking up one of them, he opened it, and the first thing that met his eyes was a cut and full description of the movement he was looking for.

Henry W. Longfellow, in his journal for October 11th, 1850, says:—

"I was in the college library to-day asking for Mather's *Magnalia*. Dr. Harris gave it to me, saying, 'You cannot find in it what you want, for there is no index.' 'Then it is of no use to me,' said I, and opened the volume at random. There, before my eyes, was the very thing I wanted, namely, the account of the Phantom Ship at New Haven. I wrote a poem on the subject in the evening."

The entry in his journal for November 21st, 1859, is as follows:—

"This morning I dreamed that Charles Sumner had returned, and that I had seen him. I was awakened suddenly by the sound of two cannon shots. It was the salute of the British steamer in the Boston harbour. So after breakfast I went into town, and, sure enough, in the little parlour in Hancock Street I found him, looking hale and hearty, and calling himself a 'well man.' He came out to dine, and after dinner gave us a long account of his visit to Tennyson in the Isle of Wight."

A prominent journalist, who is an avowed agnostic, relates the following:—

His wife asked him one morning soon after rising, while still engaged in dressing, if he knew any one named Edsale or Esdale. A negative reply was given, and then a "Why do you ask?" She replied, "During the night I dreamed that I was on the sea shore, and found a coffin there with the name of Edsale or Esdale on it, and I am confident that some one of that name has recently been drowned there." As his wife had related former dreams, the verification of which had puzzled him, the subject was not one that ardently interested him, and he ended the conversation by going downstairs. On opening the morning paper, the first item that attracted his attention was the report of the mysterious disappearance from his home in Hyde Park of a young man named Esdale. Had his wife spoken of her dream after leaving her room, he would have been certain that she had, perhaps unconsciously, seen the item, and had got the name blended with her dream, but there was no possible chance for that; neither of them knew anyone of that name, nor anything about the disappearance. A few days afterwards the body of the young man was found on the sea shore.

Professor F. Max Müller, in *The Athenæum* for May 14th, 1887, writes as follows:—

"We have heard much of coincidences lately, and the impression which the discussion has left on most minds is that the chapter of accidental coincidences is larger than we expected. The subject, however, deserves a fuller treatment than it has yet received. Comparative mythologists know how often the same legends turn up in distant parts of the world. (Those interested will find this feature of the subject adequately treated in 'Curious Myths of the Middle Ages,' by S. Baring Gould.) Students of proverbs are utterly unable to account for the same thought appearing in exactly the same wording among Hottentots, Chinese, and ourselves."

Professor Müller then gives examples, and on referring to the three or four succeeding numbers of *The Athenæum*, we find that one of them leads to quite a correspondence from distinguished persons in various parts of Europe.

To the very few instances we have had space to record, we could add millions of others, and perhaps there are few individuals who could not contribute their hundreds, in every generation. The explanation of a constant interference on the part of divine or spiritual agencies may meet some cases, but not all, nor do they seem necessary in thousands of instances, if we allow that some specially sensitive persons are *en rapport* with "the soul of things," soul world, or what the theosophists are pleased to call the "astral light." As ALL motions in the universe are for ever engraved upon this soul world, so it only needs that some highly sensitive spirit should be touched either with the thought of another, or the magnetism of some person, object, or scene in the realm of the soul world, to produce a chord of magnetic affinity, and the result is a gleam of intelligence shooting athwart the mind of the sensitive. This the spiritualists invariably claim to be the result of spirit impression. Materialists call it a "coincidence;" theosophists, a sudden opening of the spiritual sight into the "astral light;" and most philosophers name it thought transference. But whilst admitting all the other causes except that of coincidence, still we believe these results may, and often do, proceed from the contact of some highly-sensitive nature with the ceaseless drift of the moving universe, in which chords of magnetic affinity bring a certain mind and certain objects RELATED to it together. The collision that ensues, and the intelligence growing out of it, are thus too often classified and dismissed as "coincidences."*

FRIENDS are not pebbles lying in every path, but pearls, gathered with much gain and rare as they are precious.

* Our next paper of the series (No. 2) will be on "The Uses and Abuses of Magnetism," commonly called mesmerism or hypnotism.

GOING OUT:

A SONG OF CLERICAL EVICTIONS.

I STOOD at the door of the Free Trade Hall,
On a recent Congress night,
And hurling out from the Congress-room,
Some strange forms met my sight.
A clerical guide at my elbow stood,
And I asked, as one went past,
"What are these strange and curious forms
That are leaving the place so fast?"
The first had an ancient historical face,
"Who's this?" I inquired in doubt;
"Oh! it's Genesis making his exodus,
For he's going out."

A man and a woman were next to come,
An antediluvian pair;
As I gazed on their faces I fancied I found
A sort of affinity there.
"Who are these?" I asked very anxiously,
"And what are they both about?"
"Oh, it's only Adam and Eve," said he,
"And they're going out."

The next was a mild and monkish man,
And a scroll was under his arm,
And he looked like a stained-glass-window saint
Of aspect mild and calm.
"What's wrong with him?" I asked my guide.
"That he comes amidst this rout?"
"Oh! it's Athanasius—been for his creed—
And he's going out."

The next was a cloaked and angular form,
And a barbed tail had he,
And the air felt close as he passed along,
And he smelt most sulphurouslee.
"Who's that!" said I, as he vanished quick,
"Wrapped up in his crimson clout?"
"Old Nick," said he, "but I thought you'd know—
He's going out!"

Then I started back as a strange sound came,
As of bullets a-whizzing past,
And out at the door still more and more,
Came the missiles flying fast,
"What are these they're pitching about," said I,
"Like shot from a stormed redoubt?"
"It's a few of the Thirty-nine Articles
They're throwing out."

The next had a dark and clouded face,
Like a Calvinist hard and stern,
And he carried along on a red-hot plate,
Some brimstone all bluey a-burn.
"What's this that he has on the plate," said I,
"And so carefully carries about?"
"It's the last live bit of Tophet," said he,
"For *that's* going out!"

"And what have they left in the room," I asked,
"Since these persons and things are gone?
Have they nothing at all to wrangle about,
No subject to argue upon?"
"Just so," said my guide, "all is peace within now.
Round a saucer they sit devout,
All watching a tadpole develop a leg,
And it's coming out!"

A. HILL.

—Manchester Sunday Chronicle.

THE OLD-FASHIONED GIRL.—"Bless the old-fashioned girl," says a Bishop, "Heaven bless her and raise up others like her." So say I, and so say all of us, Bishop. But whose fault is it that there are not more of her? Not Heaven's, by a long chalk. Heaven isn't in the governess and nursery business to-day any more than it was when grandma nursed her own children, this very "old-fashioned girl" among them. The "old-fashioned girl," from all we hear of her, was a paragon of goodness and common sense when she was a girl, but—"eh, sirs, the falling-off o' the goodly!" What kind of a mother did she make, that good people mourn so sorely over the new-fashioned girl? "Heaven raise up others like her." Why doesn't she raise up others like herself, Bishop? The "old-fashioned girl" can't turn her babies over, body, mind, and soul, to an untaught immigrant that landed in Castle Garden with one change of linen and a feather-bed only six weeks ago, and expect Heaven to "raise up" such children *as her mother did*. Heaven doesn't take a silent partnership in that kind of a firm. Unprofitable servants that we are, we want Heaven to do everything. The trouble with the "old-fashioned girl" seems to be that she lacked staying qualities. She started off well enough, but got skittish about the distance pole, and, instead of perpetuating her own kind, she raised "new-fashioned girls." Put that in your pipe and smoke it, grandma. You and the evolutionists will have to solve this question between you. It's too deep for the jester.—*Burdette, in Brooklyn Eagle.*

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THE TWO WORLDS.

Editor:

MRS. EMMA HARDINGE BRITTEN.

Sub-Editor and General Manager

E. W. WALLIS.

FRIDAY, NOVEMBER 9, 1888.

THE SIGNS OF THE TIMES.

To the truly thoughtful observer of the last two years, there has scarcely ever seemed to be a period in the history of Great Britain more fraught with signs of deep and significant meaning than those which might culminate in any present hour, when, sitting alone in the attitude of retrospect and reflection, we should question of our own soul, "Watchman, what of the night?" Although there are no wars or rumours of wars breaking the hoarse murmur of the waves that beat on our sea-girt isle, no voice of Rachel weeping for her children stricken down by the breath of pestilence, and a very plethora of luxury seems to laugh the approach of the gaunt demon of famine to scorn, still, we repeat, no age, even when this triad of calamities beset the land, has been more ripe with strange meaning than the present. One year ago, and during one entire twelve months, the *surface* of society presented to the eye nothing but gold and glitter, splendid pageants, and gaily attired throngs. The pealing of joy bells, the firing of salvoes, and the clangour of martial instruments was answered from every palatial residence throughout the land by strains of delicious music, patriotic toasts, and fluent speeches redolent of congratulation and good cheer. And all this because the wealthiest and most prosperous sovereign in the world had enjoyed her reign of tranquility and splendour for fifty years! Because this most fortunate of human beings had accumulated untold wealth, untold riches, priceless jewels and gorgeous presents were poured out upon her; and because she was surrounded by every blessing that fate or fortune could devise, an adoring people racked their brains to add fresh blessings, and drained their coffers to add fresh treasures to her stores! This retrospect completes scene one.

Scene two opens with a lot of little lads, not to say *dressed*, but half covered with masses of fluttering, filthy, shaggy rags—a miracle to know how the pitiful things got inside of them, or contrive to keep them together—and these little human bundles of refuse are crying, "Only one penny!" "Outcast London!" "Miserable London!" "Chains and Slavery!" &c., &c. Singular cries these, but still more singular are the revelations that the pennyworths sold by these street arabs contain. They tell of "sweaters" riding in carriages, and living in splendid homes out of the sweat wrung from hard

hands and lean bodies; of toiling beings perishing by tens of thousands for want of the additional halfpenny or three farthings out of which the sweaters furnish their splendid homes. They tell of the sewing women in garrets and cellars, working sixty hours a week for the two or three shillings reward of labour that furnishes their employers with plate-glass windowed shops and splendid country seats. They tell of thousands of starving dock hands grown desperate for want of bread and shelter, and turning thieves for very subsistence; of the "white slaves" of Cradley Heath, the ten thousand hungry, desperate, broken-down Staffordshire nail makers—in a word, they tell of hundreds of thousands that in the *glorious year of Jubilee* had not where to lay their heads, bread to eat, or shelter half as decent as that assigned to My Lord's hounds or His Grace's fancy fowls. "Sensation, exaggeration, anarchy, and socialism!" cries My Lord. "So terribly low, so shockingly unpleasant, so out of place anywhere except on the stage, or in Trafalgar Square!" lisps His Grace. Perhaps it is, gentlemen; but the real question at issue is—not whether you like to hear of it or not, but—whether it is not ALL TRUE, shamefully, hideously true? so true and so cumulative, that not one dozen, but hundreds of penny pamphlets would fail to describe the whole truth, and that in addition to the Lord Mayor's Mansion House report, the Parliamentary testimony concerning the "sweating system," and all George Sims' terrible papers on "How the Poor Live." All true, but only one per cent of the dreadful ALL as yet told.

The third scene we would allude to, but cannot detail, includes records of crimes too brutal to endure the glare of honest sunlight, too numerous to be reckoned up, and incidental scenes in which the very voices of dead martyrs speak, and tell of districts full of ragged, wretched, abandoned women, who MUST SIN OR STARVE, and lads under twenty, whose amusements are to commit arson and murder, and then go to Salvation Army parties, and come away with the pleasant conviction that one of the human monster murderers *has got saved, and the other will do so the next time he talks with the Captain.**

But one more scene of nineteenth century civilization, and we have done. Here, in Manchester, one of the great and busy centres of jubilee splendours, starving unemployed, and monster criminals, here will we gaze upon our fourth scene, and THE ONE, above all others, which is organized expressly both by God and man to set all these awful paradoxes in order, solve all these inscrutable problems, and right all these stupendous wrongs.

"And in the name of God and man," cries every amazed reader, "what institution can that be which will be found equal to such an Herculean task?"

We answer, without fear of denial from God, or contradiction from any sane man, that institution is THE CHURCH. Is it not organized expressly on the one and only one commandment of its founder, "A new commandment give I unto you, that ye love one another"? Can that love endure any wrong? tolerate any crime? eat splendid dinners whilst thousands have scarcely dry crusts? Sleep in palatial splendour whilst miserable creatures wait in holes and corners to sell themselves to their murderers in order to procure the pence that shall purchase a night's shelter?

All hail, then, the approach of those who come to dispense love, charity, justice, mercy; show "the will of the Father in heaven," and teach men how to do it! These and a thousand other hopes of redemption from rags, wretchedness, and crime, light up the age with beams of glorious hope, as the long and stately procession of Christ's vicars on earth appears marching through the streets of gloomy old Manchester.

Filing in long and seemingly endless array, attired in robes of state, these gentlemen by hundreds came from their

* See the confession of the Tunbridge Wells murderers, published in the London and local journals a week or two since.

palaces, stately archiepiscopal residences, vicarages, rectories, &c., &c., all decked out in the emblems of their high, holy, and heavenly calling, and all richly endowed by the people's wealth, and much of it out of the people's poverty, and all for the express purpose of righting every wrong, putting in practice the last earthly command of their founder to *feed his sheep*—"feed his lambs;" to show the world that the wrong done to the least of God's creatures is a wrong done to all; to offer the rich, passports to heaven on condition that they "sell all they have and give to the poor"—in a word, to preach a pure, practical religion of doing good, and point to a heaven only to be earned by doing the will of the Father in heaven. And was this, then, what this great, rich, powerful Convocation of Bishops and Clergy, drawn from all quarters of the globe, at an *immense expense*, were going to meet in solemn conclave to do?

Pshaw! nonsense! Pious reader, reserve your notes of joy for some George Peabody, Clara Barton, or Florence Nightingale. No man of sorrows that has not where to lay his head, was ever seen in a procession of Christian bishops, and any poor fisherman that chanced to thrust his threadbare jacket into that be-robed and be-hooded assembly would soon be sent to the nearest police cell as a rogue and a vagabond. No, Manchester cloggers! those sort of things were all very well for the year One, but, after eighteen centuries of pretty tough work in the attempt to civilize Christianity, two or three hundred Christian bishops don't meet in solemn conclave to feed hungry sheep, shelter houseless bodies, or clothe ragged forms. Nothing of the sort! Their work is with souls, not bodies, and especially sinful souls; in fact, with them, "the greater the sinner the greater the saint," and this is the way in which this immense and right reverend Convocation set about their divine work.

First, they talk about the Bible, and whilst some reckless foreign reverend suggests the propriety of amending some of the remarkable specimens of science exhibited by Bible writers, the majority sit upon, and finally put the daring foreigner down, and all conclude by declaring the Bible to be as much the word of God now as it ever was; and so—that passes. Then the Convocation go to work upon the creeds, especially the Athanasian, and again it is the reverends from a long way off that seem inclined to think the Athanasian creed of the fourth century might not be in harmony with the needs of the nineteenth century.

Thus, too, the individuality of the gentleman in black, the personality of our first parents, the location of Jonah during his three days' absence on a fishing excursion, and a number of other Biblical articles, to say nothing of the physical resurrection of the body, and the re-adjustment of the Common Church Prayer Book; all these came up for discussion, and went back again just as they came—just as they have come before, and just as they have returned before—to be the prop and stay, wealth and support, of ecclesiasticism, until the angel of public opinion blows his trumpet and sounds throughout the universe the judgment-day of ecclesiasticism. And now we close these pictures, so fraught with dark, dank, hopeless despair, in whichever aspect we scan them, except, indeed, the one brilliant view we can present of Royalty, and what a happy thing it is to live fifty years of unmixed prosperity, in the midst of an adoring nation of taxpayers. In closing, however, we would still ask—since it seems to be no affair of the fortunate personage of the first picture—what becomes of the unfortunate miseries of the two next pictures? whether the fourth and last, like the transformation scene of a gorgeous drama must all dissolve and leave no beam of hope for better days behind? If not, what did this great clerical convocation meet for, what has it done, and why do starving masses still continue the appropriation of millions of the nation's money for its support? To these urgent questionings, the reports of the ecclesiastical convocation informs us, that the said convocation has answered all demands upon it; first, by declaring its intention

to let things ecclesiastical remain just as they were. They assure the world of their purpose to let the Bible, prayer-book, creeds, and catechism remain intact, and as far as their influence goes they will keep them so, "world without end." As for the future, with all its varied interests and tremendous probabilities, why all this the convocation proposed to provide for, by making *nine new Bishops!* each to be rewarded for their overwhelming labours in keeping the Bible, creeds, &c., &c. intact, by having palaces to live in, and salaries varying from three to seven or eight thousand pounds per annum, to be paid out of Church lands, Church institutions, or some ingenious methods of ecclesiastical "sweating" best known to Bishops. And thus ends the fourth picture!

NOTE.—This number completes the 52nd week's issue of *The Two Worlds*. Neither the Directors nor the Editor of this journal have completed their first volume, or propose with the next number to commence a second, without a full assurance that this earthly world is duplicated, sustained, inspired, and in full and open communion with a second and higher world; also, that from that second and higher world are revelations constantly being made of such a character as to form a stupendous motor power of reform in all grades of life, from the throne to the felon's cell. Something of all this has been given in every one of the fifty-two past numbers of this journal. Something in the form of a summary will be offered in our 53rd or next number, and until the sum of our tale is told, at least, we are in a position to re-echo the voice of our own soul in response to our deep and urgent questioning—What of the night? "The morning cometh!"

MATTER AND SPIRIT.

A Spiritual Drama, in Six Acts, by Signor G. DAMIANI, of Florence.

SIGNOR DAMIANI has favoured us with a copy of his highly interesting and remarkable spiritual drama, and we willingly preface the notice we have to give of its literary merits by the following letter from the talented author.

To the Editor of "The Two Worlds."

Your kind intention of noticing my drama, "Spirit and Matter," induces me to send you a few words of explanation respecting its publication. It was written eight years ago in the English language, and afterwards translated into Italian, and distributed privately in the way of propaganda of the great truth. A copy of it I have sent to many a crowned head and ruler of peoples, but only two of them have deigned to acknowledge the gift, viz., our most gracious Queen Margaret, of Savoy, and the Emperor of Brazil.

I think this is the first attempt at dramatizing the great theme, and I crave great indulgence for the effort.—Yours very truly,

G. DAMIANI.

Florence, Oct. 15th, 1888.

Signor Damiani is not, we believe, the author of the first or only drama that has been written with a view of representing items of the spiritual philosophy in dramatic form, but we think we may fairly challenge any writer to produce a more bright, witty, and in all respects a more entertaining work, and at the same time one that more thoroughly opens up the length and breadth of spiritualism, its facts, phenomena, and the work of its noble army of supporters. The dramatis personæ are a Mr. and Mrs. Grasp, the former a covetous, rich, unscrupulous money-grubber, the latter a poor scion of a beggarly noble house, married to her despised husband's bank book and ledger. This ill-assorted pair have an only daughter, a miracle of beauty and goodness, whom they design to sell in marriage to a duke of the Masher order. The young lady, however, has placed her affections already on the only son of a worthy, but by no means richly endowed, doctor. There are besides these a villain, in the form of a scheming clerk, and a saint of

another order, both in Grasp's office. The young lady's maid, a fine medium and clairvoyant, together with her mistress and affianced lover, are all spiritualists. Many scenes are introduced, in which the worldlings on the one side and spiritualists on the other propound and rebut each other's theories, and the whole winds up in a sensational and highly-dramatic manner with a bitter feud between Grasp and his villain clerk, and the final destruction of Grasp's house and family by an act of incendiarism. The description of the burning house, the death of the victims, and the final ascent of the spirits from the flames, the happy lovers going hand in hand to the homes of the angels, and the evil doers appearing in the grey garb of penitence, form a *coup d'œil* to the play of a very exciting and highly-dramatic character. This work is well worthy the attention of Lyceums and spiritualist amateur performers, as a means alike of instructing as well as entertaining the spectators. The dialogue is bright, pointed, and clever, and the book ought to be in the hands of spiritualists of all nations.

ANSWERS TO IMPORTANT QUESTIONS.

"Question I.—If God helps those who help themselves, who ought to help those who cannot help themselves?"

"Question II.—Are the friends of humanity doing the best that can be done to uplift the poor, or can the benevolent spirits teach a more perfect and speedy way?—J. A."

Answer I.—The all Father and Supreme Being we call God, DOES help all His creatures, and that at all times, whether they know it or not. Sometimes that help comes through inspiration, or a renewal of energy in the individual; sometimes through instrumentalities specially raised up amongst men.

The procedures of earth-life are ever most usefully wrought by self-help, and man's highest powers, mental and physical, are most thoroughly unfolded by steady and persistent effort. Thus it is that "God helps those who help themselves." To the idler and vain "waiter on Providence," God gives lessons of instruction through the ignorance, rust, and poverty, which so invariably result from fruitless lives and wasted opportunities. To those who *cannot* help themselves, our ever bountiful Father sends his ministering angels, sometimes in the form of kind friends, pitiful neighbours, and earth's benefactors; sometimes in those silent but never failing inspirations from his angels in heaven, whose presence and action—unknown on earth—is mistaken by men for "coincidence," "chance," or "a stroke of good fortune." Sometimes the last and best of God's providences are manifested on earth through the opening of the gates by the death angel; but whether in life or death, darkness or light, known or unknown to poor blind humanity, GOD NEVER FORSAKES HIS CHILDREN, and ever makes a way for suffering mortality, when all other helpers fail. Angels ever minister the cup of consolation in dark Gethsemane, and the cross of Calvary never fails to prove the footstool of paradise.

Answer II.—The friends of humanity are *not* doing their best to uplift the poor, otherwise there would be no poor. Those who have the power to do so, are the strong, the wealthy, and those to whom the government of the land is entrusted. If those having the power, have not also the will to uplift the poor, then they are not the friends of humanity, and the day may not be far distant when humanity will find this out. When they do—and remember that "governments are established for the benefit of the governed"—the poor will know how to uplift themselves. Meantime, whilst "benevolent spirits" can and do inspire man with ideas concerning his best modes of action, it is not the province of the spirit-world to do man's work for him. Spirits point the way, and hold the torch of inspiration that lights the way, but it is for man himself to tread every step of that way with his own feet, and by—his own energy.

VISION SEEING.

"When I sit with a friend for developing clairvoyance, we place a glass goblet of water between us and gaze into it, clasping our hands. He can see most magnificent scenes, faces of spirits, &c., but I can only discern flashes of light, dim movements, and even those very rarely. In her book, 'From Matter to Spirit,' Mrs. De Morgan says, that a sapphire is even more efficacious in developing spiritual sight than rock crystal. As I have a sapphire, you will confer a great favour when you answer similar questions once a month, by informing me how I ought to use the sapphire, as I want to see for myself. The spirits have kindly shown my friend WRITTEN MESSAGES in the still water.—Most respectfully, H. O. M."

Our esteemed questioner should be aware, by the differences that exist between his own power of discerning visions and that of his friend, that the causes exist in the organisms of the two sitters.

Where there is a natural power for clairvoyance the glass of water, rock crystal, or any polished surface that would fix the eye and thereby help to concentrate the attention of the sitter, would be equally effective. There is absolutely no inherent magnetic power in any stone, gem, crystal, or water to develop clairvoyance. It is the fixidity of the mind induced by gazing at a certain object, which helps to magnetize the seer and produce the spiritual state in which visions appear. Our correspondent's anxiety to unfold the power of clairvoyance, however, is a stumbling block in the way.

Restlessness and expectancy are states which produce the positive condition opposed to mediumship. "The face of the angel can never be reflected in the surface of troubled water." With all due deference to the authority quoted from, we also beg to say, there is no more power to unfold mediumship in the sapphire than in any other gem. When medium power is *once evolved*, a sapphire may prove, if held or gazed at, more effective magnetically than other coloured stones; but, it *cannot*—and this we affirm positively—call forth mediumistic powers. Our friend must be patient, and feel assured mediumship might prove in his case, as in many others, a decided injury to the balance of body or mind. Have faith that love and wisdom are at the helm; and that He, who doeth all things well, can be trusted better than our own blind perceptions. Well may good Hannah More have written "So blind—so ignorant is man that, did not God withhold in mercy what we ask, we should be ruined at our own request."

CORRESPONDENCE

To the Editor of the Two Worlds.

Kindly allow me to enter a *caveat* against your treatment—in leading article of Oct. 19th—of so-called "Exposed Mediums." The language you use in reference to Slade that "He was never *proved* to be a fraud—only charged by a bitter opponent with being so," I also claim to the two others implicated, viz., Monck and Miss Cooke, and this notwithstanding that their traducers "are still most earnest and devoted spiritualists."

As to Monck. Just before he went on that unfortunate—to him—visit to Huddersfield, I myself had been the recorder of a number of séances, details of which will be found in the *Spiritualist* newspaper for 1876, and in one of them I give full particulars of the actual process in the formation of a materialized human spirit figure. This astounding fact was witnessed, and testified to, by about a dozen others, who saw it in a good light, and *without a cabinet at all*. Is my testimony, sustained by three other witnesses, to be characterised as of no value, who had Monck as a visitor in my own house, and thus had every opportunity of detecting fraud, if any had been attempted? I could fill a whole number of your paper with the wonderful manifestations I had in my own house, and of my friends, produced under circumstances in which fraud or imposture were utterly out of the question. If you, or your readers,

are doubtful as to the validity and accuracy of my written testimony, I have still in my possession, "proofs palpable" of the extraordinary psychic powers possessed by Monck. These "proofs" were exhibited, with a short descriptive account of their production, at a lecture I delivered lately in the Mechanics' Hall, Openshaw; and so far as I could gather, the large assembly of listeners on that occasion showed no signs of dissent.

As to Miss Cooke. On several occasions I witnessed the materialization of human figures through this medium, and under test conditions that precluded the possibility of fraud. It would have been only fair to your readers to have told them, that against this alleged "exposure" by Volckmann, there is a work by Mr. Crookes giving a full account of his experiences with Miss Cooke, in his own house, and tested by the application of the most delicate instruments that his scientific knowledge enabled him to apply to the detection of fraud, if any had been attempted; and yet strange to say, you give his name under "science," as an authority. Where is the consistency of this?

As to the "Kitty King" exposure, promoted by Dr. Child, a warm and earnest spiritualist, you can scarcely be ignorant of the fact, that immediately after the *fracas* caused by the alleged mediumistic impostors—Mr. and Mrs. Holmes—a commission was appointed, of whom Col. Olcott was the chief, with Dale Owen's full consent and approbation, to test these mediums under *any test* that might be applied. The full account is published in Olcott's "People from the Other World," 1875. The report exonerates the Holmes's from any fraud, and says:—"The accuser of the Holmes's is apparently successfully impeached (*i.e.*, Eliza White); and her indorser, Dr. Child, shown to be incompetent to testify." The real mediumship of both Nelson and Jennie Holmes, and "especially the appearance of materialised spirit-forms through the same, seem to be demonstrated."

Your space will not permit me to enlarge upon the why and wherefore of these *and many other* miserable "exposure" farces, but I content myself with giving a few salient facts, and leave your readers to form their own opinions. But a serious question comes here. What has come of these alleged exposures? They have resulted in the almost total extermination of one of the most powerful class of mediums, that did more for spiritualism, in its earlier day, than all others combined, and at the present time it is with the greatest difficulty that an outsider especially can gain the opportunity with the very few that are left to witness these astounding marvels; and that so-called spiritualists should join in this degrading medium hunting, and persuade themselves that they are doing it in the interest of truth, passes my comprehension. To these and their allies, the self-centred ones, who claim the prerogative of settling off-hand the delicate and profound problem of materialization, is due the well nigh extinction of this class of phenomena.

WILLIAM OXLEY.

Higher Broughton, Manchester,
October 22nd, 1888.

[We print Mr. Oxley's letter out of personal esteem and respect for the writer, but beg to point out that the question at issue was not the genuineness of any phenomena produced, or the good faith of the mediums referred to. It was only raised by a Christian against a spiritualist, and denied the spiritualists' assertion, that all, or nearly all, *exposés* of alleged fraud had been made by spiritualists themselves. This assertion of Mr. Walrond's, of Glasgow, the Editor endorsed, and affirmed that the alleged cases, named by the Christian writer, were dealt with by spiritualists themselves.

As to the alleged frauds, we are in no position to try cases over again that have long since been disposed of. It is an attempt to re-open old questions, instead of dealing with the real points in a present issue. Plain positions can be plainly treated. Controversies, where opinions are, as in those referred to, too widely opposed to occupy any neutral ground, cannot be dealt with in this paper.]

NOTICE.—Dr. Britten regrets to announce that Mrs. Britten is still laid up with a severe attack of bronchitis, rendering her for the present unable to continue her lectures.

LYCEUM JOTTINGS.

No answer comes to those that pray,
And idly stand—
And wait for stones to roll away,
At God's command.

He will not break the binding cords,
Upon us laid—
If we depend on pleading words,
And do not aid.

When hands are idle, words are vain,
To move the stone—
An Aiding Angel would disdain,
To work alone.

But he who prayeth, and is strong,
In faith and deed—
And toileth earnestly, ere long,
He will succeed.

WHATEVER BE HIS CREED.

He who doth strive to conquer self,
And live a helpful life;
Who, in the largeness of his heart,
Will not engage in strife;
Who for his foes hath kindly thoughts,
And proffers love for knife;
Is worthy the respect of all,
Whatever be his creed—
And all the nations of the world
Of many such hath need.

He who can see the motives pure
Which stir another's mind,
Though he may think that he is right,
The other far behind
Him in the Grand Progressive School
Of all the human kind;
Is worthy the respect of all,
Whatever be his creed—
And all the nations of the world
Of many such hath need.

He who will ope his heart and cheer
The sick, the blind, the lame,
And fan within each troubled breast
A spark of God's own flame
Of happiness, of peace, of love,
And not divulge his name;
Is worthy the respect of all,
Whatever be his creed—
And all the nations of the world
Of many such hath need.

He who doth do such deeds as these,
And yet from pride be free,
Believing he but acts his part
Towards humanity;
Who is content to live and die
Without celebrity;
Is worthy the respect of all,
Whatever be his creed—
And all the nations of the world
Of many such hath need.

—Janet Grey.

A SONG OF THE DICKY-BIRD SOCIETY.

BY S. E. LUMB.

We all belong to one household,
Our surname's D.B.S.,
And all the wide world over
We're known by this address.
We wear a yellow ribbon—
Our badge, when in full dress;
And feed the birds in winter,
To keep them from distress.

CHORUS.

Here's a song for Father Chirpie,
Tra la, tra la, tra la;
Here's a cheer for Uncle Toby,
Hip, hip, hurrah, hurrah!
And we'll give one for our cousins—
The members, near and far,
And another for the birds all—
Hurrah, hurrah, hurrah!
We give to all dumb creatures
A kind word and caress,
And try to get more numbers
To win our cause success.
May God, who watches sparrows,
Look down from heaven and bless,
And further help and prosper
Our noble D.B.S.
Here's a song, &c.

LYCEUM PRIZE DIALOGUES.

It has been considered most fitting to give the first LYCEUM PRIZE DIALOGUE in the first number of the second volume of *The Two Worlds*, which commences in the next issue with No. 53.

CHRONICLE OF SOCIETARY WORK.

BIRMINGHAM. 92, Ashted Row.—Mr. Mason's control spoke on the lines — "How pure in heart, how sound in head,
With what divine affections bold,
Must be the man whose thoughts would hold
An hour's communion with the dead."

He argued that the poet understood from experience the subject on which he wrote; whereas most people who condemn spiritualists and spiritualism had no idea of either, except a hazy notion that they would not let the dead rest in their graves, and must in consequence be either wicked or light-headed. The poet knew that only the strong-headed could approach the subject without terror, and these must be pure and single-hearted. Clairvoyance, all recognized.—S. A. P.

BLACKBURN.—Mrs. Craven. In the afternoon two of the children of Mr. Tyrrell, our esteemed Lyceum conductor, received their spiritual names—"Margaret" (a pearl) and "Ernest." The ceremony was very beautiful and affecting. Afterwards a fine address was given on the "Purity of Children." Evening, a sound and rational discourse was listened to by a large audience.—A. A.

BRADFORD. Ripley Street.—The controls of Mrs. Hellier gave two interesting addresses to attentive audiences. Afternoon subject, "God is Love;" evening, "What is Religion?" Clairvoyance after each address, which was very good.—T. T.

BRIGHOUSE.—We continue to have numerous-attended meetings. Yesterday we hired the Oddfellows' Hall (which seats 500 people comfortably) for Mrs. Connell. It was densely packed, and hundreds were turned away. We were highly satisfied with the addresses. The clairvoyant descriptions were exceptionally good; she gave a warning and a prophecy, which was verified this afternoon, happily, without injury to limbs. We hope to keep up the spirit of inquiry, if our mediums will only keep up to a proper standard, and let us have some intelligence.

CLECKHEATON.—The guides of Mrs. Ellis gave two good discourses; subjects, afternoon, "I would have you gathered, as the hen gathers her brood under her wings;" evening, "The Reform of the Age;" both ably dealt with, followed by good clairvoyance. The audience was disorderly in the afternoon.—W. H. N.

COLNE.—Saturday, Nov. 3rd.: A miscellaneous entertainment was given in connection with the organ opening; a good audience assembled in response to our appeal. The programme consisted of songs, glees, recitations, &c. Mr. Wallis and Mr. Swindlehurst kindly gave their services. Mr. Swindlehurst appeared in a new character, and his humorous and witty anecdotes were keenly relished. Mr. Wallis said that spiritualism was not a long-faced, but a broad-faced, religion; and the people present bore ample testimony to the truth of his remarks. We hope very shortly to say the organ is ours; and if we take to heart the few but forcible remarks on "Unity," which fell from the lips of the two gentlemen above-named, we shall sow seeds which will yield a fruitful crop by-and-by. "Auld Lang Syne" closed a pleasant evening. Nov. 4th: Mr. Wallis's control delivered two addresses in his usual style; the evening discourse provoked a good deal of thought.

CROMFORD AND HIGH PEAK.—Morning subject, "Man's Development." Influences and their varying effects were explained, and questions followed. Evening, "Father and Mother God," and "Do the spirits wish man to reform?" Both questions were fairly treated, and satisfaction expressed. The parsons do not know what to make of us—they credit us for "ardent seekers, thinkers, and readers," and say "the spirits of the departed can and do return,"—also another believed our "village contained more spiritualists than other sects;"—further, no longer do they teach hell fire, so there is no need of a redemption; by-and-by, they will learn that *Christ* is an allegorical figure of purity, and spiritualism a superior religion.—W. W.

DARWEN.—Mr. B. Plant gave two interesting addresses on "The effects of spiritualism on man, morally, socially, and spiritually." Clairvoyance was only partially successful.

DEWSBURY.—Monday, 22nd Oct., Mrs. W. Stansfield's guides spoke upon "Could we but trust our Father God" in a thoughtful and devout manner; closing with clairvoyance. Oct. 28th, Mr. Newton, of Leeds, took the rostrum, and, considering this was his first visit, his guides treated the following subjects (among others) in a masterly manner. "What are your views on the Atonement?" "Can you give a brief scientific explanation of Spiritualism?" "Spiritual Liberty and Christian Bondage." This medium promises well for the future. The latter part of the evening service was devoted to a funeral address on behalf of the family of two of our members, given by Mrs. Stansfield's guides. Oct. 29th, Mrs. Stansfield treated the subject "Ye cannot serve two masters, choose ye this day whom ye will serve;" closing with clairvoyance. Sunday last, being stormy weather, our appointed medium did not arrive, and we had to rely on our ever-ready helper Mrs. Stansfield, whose spirit friends did us good service, speaking upon "Judge not Thyself," and "Spiritualism, Past and Present."

ECCLESHILL.—A most enjoyable and profitable day under the spiritual ministry of Mr. Hopwood's guides, who spoke in the afternoon on the "Vicarious atonement and physical resurrection." A rich treat. Evening: "Total depravity repugnant to common sense—Death of falsity, and What the Church is saying of Modern Spiritualism." Our friend has a plain, practical, and pleasant way of dealing with his subjects, and we believe gave great satisfaction. We look forward with pleasure to our next meeting with him. Mr. Espley in the evening kindly gave clairvoyant descriptions and advice.—W. B.

EXETER.—Afternoon: Mr. W. Shepherd read "The Minister's Daughter," from *The Two Worlds*. Mr. Edwards dealt with the subject, chosen by one of the audience, "The Higher Ethics of Spiritualism," in a clear, reasonable, argumentative manner, which commended itself to his hearers. Questions were solicited, but none put. Evening service: Mr. W. Shepherd read "Cui Bono," from *The Two Worlds*. Mr. F. Parr, after an invocation, lectured to an attentive audience on "Spiritualism, a light amid the encircling gloom of earth-life," giving instances of so-called death beds being lit up with the presence of spirits, and departing souls rejoicing in their knowledge of spiritualism. We are progressing, having many enquirers, but want platform helpers, especially clairvoyant mediums. The visits of Mrs. Hopcroft and Mrs. Hellier have given a great impetus to the work here.—Cor. Sec.

FELLING.—Mrs. Peters gave 24 delineations to several strangers who were present, 19 or 20 fully recognized, the others from persons passed away unknown to those receiving them.

FOLESHILL.—Mr. Sainsbury, of Leicester, paid a welcome visit, and spoke both morning and evening. Morning, a number of questions were asked touching the authenticity of the Scriptures; the identity of controlling spirits; animals in spirit life, &c.: and an address delivered upon "Man—as a man, a spirit, and an angel," a subject suggested by the audience. The controls pointed out that man would not be man unless he were a spirit. Man as an animal was the lowest type that he could take, and unless he rose superior to the grovelling influences of his animal propensities, he was inferior to the beasts that perish. Man as an angel was the highest form of life—in that capacity, whether on earth or in spirit life, he was trying his utmost to uplift his fellows. Evening, by request of one of the audience, the guide spoke upon the subjects dealt with by him on the previous Sunday, at Leicester—"The Coming of Christ" and "The End of the World, or the Judgment Day." The coming of Christ was said to be an outpouring of the spirit of God, which was continually taking place. The end of the world was a mistaken notion, and its impossibility was demonstrated; but every day passed its judgment upon what had been done in it, and the entrance of man into the spirit world at death was the great final judgment day for all.—J. C. [But does not every day in spirit life affect, or pass judgment upon, what has been done in it? If so, how can there be a final judgment day?—E. W. W.]

GLASGOW.—Morning, Mr. T. Wilsun in the chair. Discussion by the members as to the appointment of committees to further the cause in Scotland. General conclusion arrived at was, that voluntary workers and hearty co-operation and sympathy were the desiderata most needed. The work here, as in most places, falls on the volunteers, and we have some real earnest ones. Evening, Mr. James Robertson spoke on "Spiritualism," and Mr. G. Walrond read J. Abbott's lecture on "The Strong Points of Spiritualism."—G. W. W.

HALIFAX.—Nov. 1st: Miss Patefield delivered a fair address, followed by eighteen clairvoyant descriptions, sixteen owned, given in a quick convincing way. Miss Patefield generously gave her services for our building fund. Nov. 3rd: Tea party. About 150 sat down to a good substantial tea; a pleasant entertainment followed, consisting of songs, recitations, dialogue, and a musical recital by Mrs. H. Blackburn. On account of the unpleasant weather, we had only about 200; all were well suited. Nov. 4th: Afternoon, Mrs. J. M. Smith dealt with three good subjects, chosen by the audience, in an instructive and pleasing manner; all were highly satisfied—a good audience. Evening, the subjects were again chosen; but they were not as good, nor was the influence so good as before. Clairvoyant descriptions given, and partly owned. A crowded audience—many turned away.—S. J.

HECKMONDWIKE.—Opening of our new organ. Miss Wilson delivered three good discourses, followed with clairvoyance. Very good meetings. The Anniversary Hymns were sung, assisted by Miss Mortimer of Batley Carr and others, Mr. Castle very ably presiding at the organ. Progression is still in our midst. Any friend who feels disposed to assist us in any way, subscriptions or donations will be thankfully received on behalf of the society, by Mr. J. Collins, Secretary, or Mr. Wm. Townend, Treasurer, Brighton Street. All money received by them will be acknowledged in *The Two Worlds* and *The Medium*.—J. C.

HETTON.—Mr. Kempster left the meeting open to questions. Several were asked and ably answered. It was a really instructive meeting, all being well received.—J. T. C.

HUDDERSFIELD. Brooke Street.—Mrs. Wallis's guides discoursed on "Spiritual gifts and graces." In the evening: "Is spiritualism in accordance with scripture?" being forcibly dealt with in the affirmative. The guides also dealt with the following in an earnest and eloquent manner: "What has mesmerism to do with spiritualism?" "Did God create matter, or did matter create God?" "The word 'Love,' where did it spring from?" Large audiences listened in rapt attention to the splendid oratory of Mrs. Wallis's guides. Successful clairvoyant descriptions followed.—F. R. G.

KRIGHLEY. Assembly Rooms.—A splendid day with Mrs. Bealand. Afternoon subject: "If a man die shall he live again?" which was well handled, followed by 21 clairvoyant descriptions, 19 recognized. Evening subject: "Does God hold man responsible for the sins of Adam and Eve?" Ably dealt with, followed by 22 clairvoyant descriptions, all recognized.—A. S.

LANCASTER.—Oct. 28th, Mr. G. Wright's first visit favoured us with satisfactory and instructive addresses. Afternoon, on "The Fallacies of Religion." Evening, subject and questions from the audience, which were dealt with in an able manner. Monday evening, Mr. Wright gave phrenological delineations and spiritual surroundings successfully to a good audience in aid of our building fund, for which he has our best thanks. Nov. 4th, Mr. Baird (local), gave excellent addresses, especially in the evening, on "The best means of advancing spiritual teaching," from the audience, which was delivered in a fluent and forcible manner, being much appreciated by a good audience.

LEICESTER.—At 6-30, the guides of Mr. F. Barradale delivered a lecture, subject, "The Flowers of Spirit Life."—W. J. O.

LEIGH. Railway Road.—Two lectures were ably given by Mr. G. Wright to large and interested audiences. Morning, "Duty to Parents." Evening, subjects from the audience. A tea party, presided over by Mr. G. Wright, who has become exceedingly popular in this district. The room was tastefully decorated by our indefatigable genial chairman Mr. John Stirrup, the backbone of the cause here.—E. D. V.

LONDON. Archer Street, Bayswater.—Morning, a very harmonious and spiritual meeting, and a good audience; short devotional addresses, healing by Mr. Goddard, senior; clairvoyance by Mr. Towns, junior. Evening, Mr. Hopcroft gave the address, subject, "Spiritualism—its relation to Religion and Humanitarianism"—a practical and concise treatment of the subject; several descriptions were given, and acknowledged to be correct; the excellent audience appeared to be well pleased. Next Sunday, at 11 a.m., service, with healing and clairvoyance. Evening, 7, lecture by Mr. T. H. Hunt.—W. O. D.

LONDON. 125, Barking Road, Canning Town. A fair and a most harmonious audience listened to a well-delivered address by Mr. J. R.

Lees, on "Spirit Communion," which was truly a spiritual feast. Greater part of the audience were chapel and church goers, who much admired the discourse. It is to be regretted that a full report of the lecture was not taken. Questions were invited, but none put; every one seemed satisfied.—*J. R.*

LONDON. Copenhagen Hall, King's Cross.—Morning, Mr. Yeates read a paper on "The Head of Humanity," followed by an interesting discussion. Evening, experience meeting. The chairman, Messrs. Harris, Swindon, McKenzie, Smith, Kay, and others, gave interesting accounts of their progress in spiritualism.

LONDON. 309, Essex Road, Islington.—A fair attendance. The guides of Mr. Walker answered several questions on the subject of spiritualism, which gave satisfaction. Clairvoyant descriptions were given, and in most cases instantly recognized.—*J. W.*

LONDON. Marylebone.—Morning, good attendance. Mr. Hawkins employed his healing power. The guides of Miss Todd offered an invocation. Mr. Hoperoff's guides gave some excellent advice. Several questions were asked and answered satisfactorily. Evening, the guides of Mr. T. H. Hunt lectured on "The Aims and Objects of Spiritualism," affirming that nations and sects, the same as individuals, are moulded by the external conditions which surround them at the time of birth, and continue with them during the early part of their existence, thus rendering the task of shaking off the old rites and customs difficult when the age of maturity arrives. All have the power of the spirit-talent within, and should try and develop it, always remembering to use it as a means of uplifting mankind, thereby laying in store priceless blessings in the life hereafter. A few friends received some appropriate remarks with reference to their surroundings. Much satisfaction expressed.

LONDON. Occult Society, 351, Edgware Road, W.—Last Sunday evening, Mr. Hoeker gave four instances of spirit phenomena, which could hardly be covered by telepathy, and which went far to prove the spiritual theory.

LONDON. Winchester Hall, Peckham.—Mr. U. W. Goddard addressed us on "Spiritualism, a Practical Religion," concluding with some pertinent remarks on the necessity of proper organisation for the spread of our cause. Mr. Veitch followed, and explained the objects of the "London Spiritualists' Federation," which were well received, friends being well pleased with the broad bases suggested. Evening, Miss Blenman spoke on "Spiritualism as a Reformatory Agent;" a nice address and attentively followed. Questions were replied to at the close.

MANCHESTER. Downing Street.—Afternoon: Mrs. Bailey spoke on "The ministry of angels." Although there are thousands of persons who do not believe in the ministry of angels, they have always, and do still, minister to our wants and need. Evening subject: "Man giveth up the ghost, and where is he?" or in other words, "Man giveth up his spirit, and where is it?" We had a very pleasant and instructive lecture, concluding with 13 clairvoyant descriptions, 8 being recognized. Full hall.—*W. H.*

MANCHESTER. Psychological Hall.—Mr. Savage's controls in the afternoon discoursed on "Spiritual gifts," dealing largely on the gifts of healing, clairvoyance, and speaking in foreign tongues. Evening: "Belshazzar's feast" was ably expounded. A duet by the brothers Smith was well appreciated.—*J. H. H.*

MONKWEARMOUTH. 3, Ravensworth Terrace.—On Sunday night Mr. Walker, of Shields, gave a grand address on "The soul's immortality," which was much enjoyed by a large audience. Mr. Hardy, of Silkworth, gave a few delineations.—*G. E.*

NEWCASTLE-ON-TYNE.—Alderman Barkas lectured on "Craving for Knowledge." He divided mankind into three orders; the progressive, the stationary, and the retrograde. It was the progressives who kept the world moving, and who were the life and saviours of the world. He condemned the present system of cramming, which was not conducive to the acquisition of true knowledge, and urged upon the young the necessity of acquiring information by personal observation and a study of the facts of nature.

NORTH SHIELDS. 41, Borough Road.—Mr. C. Campbell spoke on "Is the God of the Christians the same God as that of the Jews?" Chosen by the audience. At the close a hearty vote of thanks was given him for the manner in which he dealt with the subject.—*C. I.*

NOTTINGHAM.—The gospel of spiritualism was ably advocated by the controls of Mrs. Barnes. The evening subject, on "Spiritualism the Need of the Age," following on a paper read by Mr. Ashworth, the chairman, on Mr. Balfour's late speech at the Church Congress, drew forth a powerful discourse. The cold, hopeless creed of materialism, and the hypocritical and unreasonable teachings of the various sects of Christianity, were no longer satisfying to the yearning soul that wanted an assurance of the reality of the longing he felt for a meeting with his loved ones. This spiritualism gives to all who seek for it. Mr. Wyldes will be at Morley Hall, Nov. 18th.—*J. W. B.*

OLDHAM. Temple, Mutual Improvement.—Oct. 25: Mr. Thorpe read an interesting paper on "People we meet." He remarked on the many different characters who had come under his observation. We voted him thanks. Nov. 1: Mr. — lectured on "Botany." He named the various plants, instructing us in their medicinal properties, their effects and sustenance to the system, which he dealt with exceedingly well. A few questions were asked, and answered very satisfactorily. The usual vote of thanks was given. We are progressing wonderfully.—*N. S.* Sunday, Nov. 4: Some very interesting questions were submitted to Mr. Johnson's guides in the afternoon, and the answers gave much food for thought. In the evening, the subject was "Man dieth, yea, passeth away, and where is he?" with special reference to the sudden passing away of our friend, Mr. B. Greaves. Mr. Johnson also normally paid a tribute to our friend, having known him in the early history of the movement in Oldham, as one who stood up for the truth in face of much opposition.—*J. S. G.*

OPENSRAW.—Morning: Mrs. Butterfield's controls lectured on "The Morn of Peace is beaming." For centuries creedal teachings resisted the powerful rays of the sun of spiritual knowledge and science, but are now fast breaking up. The people are awaking from the nightmare of creeds and dogmas, and the morn of peace dawns. Considerable amusement was caused by a reference to Rev. Ashcroft as the ass-in-the-croft braying against those who teach that God is a loving father and not an

avenging fiend. Evening: "Spiritualism, old and new." Reference was made to the Pentateuch and ancient spiritualism generally, comparing it with the teaching of modern spiritualism to the advantage of the latter. Two capital addresses, attentively heard; may good result.

PENDLETON.—Afternoon: Mrs. Gregg's subject, selected by the controls, was "Jesus as a spirit medium." A startler for our orthodox friends. Jesus was one of those particularly fine organisms adapted for spirit control. When men of the present day give better conditions, the more readily will the spirit take control. The lecture was a good one, with a slight flavour of orthodoxy running through it. Evening subject, "Mortal, whither art thou bound?" which was eagerly listened to by a large audience. The lecture concluded with an impromptu poem. Good clairvoyance followed both addresses.—*J. E.*

RAMSBOTTOM.—A very pleasant day with Mrs. Venables, whose guides delivered two instructive discourses. Afternoon subject, "The experience of a spirit on passing through the change called death, and its first entry into spirit life," "Is spiritualism true or false?" The guides showed that no two spirits would experience the same conditions. Both discourses were listened to attentively.—*J. L.* [Please write on one side of the paper only.]

RAWTENSTALL.—Two very successful services with Mrs. Best as medium. In the afternoon twenty-eight clairvoyant descriptions were given, twenty-three readily recognized. Evening, twenty-nine were given, eighteen recognized. Altogether it was a very pleasant day; good audiences.

SALFORD.—Oct. 31st, a subject was sent up for Mr. Le Bone to deal with of such importance that the guides wish to have three more nights set apart to deal with it (which has been granted.) Nov. 3rd, a very nice gathering of friends, who sat down to a well-provided tea; concert followed, which gave great satisfaction. Nov. 4th, Mr. Ormrod, in afternoon, gave an excellent address. Evening, a subject was chosen, and dwelt upon in such a practical manner as to receive applause from the good audience.—*T. T.*

SCHOLES.—Cottage meeting. Mrs. Clough spoke very well on the subject, "Sow in the morn thy seed." Evening subject, "The flowers that never die." She gave satisfactory clairvoyance.—*J. R.*

SCHOLES. Silver Street.—Afternoon, Mr. E. Wainwright's controls spoke on "The Dual Nature of Man." The spiritual and the physical—the one depends on the other: if the spiritual is to be manifest in the best form, we must keep our bodies healthy by wholesome food, clean water, fresh air, bodily heat, and sunshine. Many are deprived of these through our social system. All should labour that the free soul may live in a free and happy body. Evening, "What is Love?" a good address. Room full as usual.

SLAITHWAITE.—Mr. Hepworth's guides took questions from the audience, afternoon and evening; amongst others, "Ancient Prophets and Modern Mediums," "Will Spiritualism meet the demand of the Present Age?" "What Foundation can the Medium give for Spiritualism to be True?" They were all dealt with in a very satisfactory and pleasing manner. Monday evening: subject, "Spiritualism—a farce or fraud?" which is meant for a nail driven in for Ashcroft to draw out, as it is rumoured he is going to pay us a visit in this spiritualistic district. Very good audiences.—*T. B.*

SOUTH SHIELDS.—Morning, Mr. Pescoe gave a short address, which was very much appreciated. Evening, the controls of Mr. Gray spoke on "Law and Order in the Spirit World," which was listened to with rapt attention by a large audience.—*J. G.*

SOWERBY BRIDGE.—In the absence of Mrs. Yarwood through illness, Mrs. Crossley kindly officiated. The hall was well filled, as is generally the case when clairvoyant tests are given. We think Mrs. Crossley's controls did exceedingly well under the conditions, Mrs. Crossley having a lot of sickness at home. Excellent clairvoyance.

SUNDERLAND. Centre House.—Mr. Moorhouse gave a short address, after which Mr. Davidson, of Tyne Docks, gave a large number of delineations, mostly recognized.—*G. W.*

WESTHOUGHTON.—Miss Jones gave an interesting address in the afternoon on "The Mission of Spiritualism." She said that we, as reformers, ought to seek out those who are sunk in vice and vicious habits, and show the better way of truth and morality. In the evening she spoke very well on "Inspiration, from whence does it come?" claiming that inspiration was not confined to one age, but that the angels of heaven are to-day waiting to conduct us to a higher morality, by helping us to be more humane. Her psychometric readings were very successful, several recognized afterwards.—*J. F.*

WIBSEY.—Mr. Boocock spoke on two subjects, chosen by the audience, in a very good and masterly manner, followed by clairvoyant delineations. In the evening, the guides took for their subject, "The Signs of the Times," which they explained and condemned. A few good clairvoyant descriptions and one spirit guide.—*G. S.*

WISBECH.—The guides of Mrs. Yeeles gave an instructive address to a crowded audience, from the subject "If all things, both natural and spiritual, are governed by laws, what is the use of prayer?" Clairvoyance followed. Solo by Miss Whittlesey. The people are very attentive, and take great interest in the evening proceedings, which appear to give delight and satisfaction, and a longing for greater knowledge of the spiritual teachings.—*J. F. B.*

RECEIVED LATE.—(Reports MUST reach us *Tuesday morning* to ensure insertion.) Birmingham, Oozells Street.—Mrs. Groom had two grand meetings on Sunday and Monday evenings, the room was crowded to excess. A grand address by George Dawson. Successful clairvoyance and psychometry. Burnley.—A rich treat with Mr. G. Smith, subjects from the audience were splendidly treated, giving full satisfaction. Middlesbrough.—Mr. Dobson lectured effectively on "Theology v. Spiritualism." Spiritualism rested on honesty, justice, humanity, and post-mortem progress for all. An anthem was well sung.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BRADFORD. St. James.—Present—34 scholars and 4 visitors. Hymn and invocation. Conductor, J. Jackson. Gold and silver-chain recitations, musical reading, marching and calisthenics were well gone through in the first three series. Groups as usual. Hymn and prayer.

LONDON. 99, Hill St., Peckham.—10-30: A happy time with singing and reading around. 33, High Street, at 2-30: Songs, musical readings, and golden-chain recitations, and recitations and readings given by Lily Coleman, W. Edwards (conductor), W. Amery, Katie Hagon and Mabel Edwards. Calisthenics and marching. Groups—Star, phrenology; Shore, physiology; Lake, conversational lesson on "Love and kindness;" Fountain, "Objects of Interest," as published by Kinder-Garten Company. There is a gradual improvement in the number of children. Present—8 officers and 22 members. Nov. 11th, Mr. Rodgers will give an address. We hope for a good attendance.—*W. L. C.*

NEWCASTLE-ON-TYNE.—Golden and silver-chain recitations, &c. Committing marching song to memory. Recitations by the following scholars:—Mary Perry, D. Godfrey, Lizzie Nicholson, Thos. Kirk, Annie Oswald, Lottie Davison, Eliza Cosser, and an overture on the piano by Master R. Graham. Marching and calisthenics. Our attendance was very good, too numerous to march with comfort. To-morrow night, we hold a meeting to distribute prizes to successful scholars for attendance. We shall also be favoured with recitations, &c., &c., by the children.

PROSPECTIVE ARRANGEMENTS.

DEWSBURY.—Tea Meeting and Entertainment, Saturday, Nov. 17th. Tea at 5 p.m., 6d., Entertainment at 7, 2d.

LANCASHIRE CONFEDERATION.—Societies and delegates are required to take notice that the next General District Conference of Lancashire Spiritualists will be held on Sunday, November 11th, at the Mechanics' Institution, Pottery Lane, Openshaw, at 10-30, 2-30, and also 6-30, when Mr. J. Lamont, Mr. W. Johnson, and Mr. A. D. Wilson will be the speakers. At 10-30, the draft scheme of confederation will be presented and considered. At 2-30, resolution for the adoption or amendment of the same, will be in order. Mr. J. Lamont will preside at both meetings. All societies are earnestly requested to send delegates. The meeting is a few minutes' walk from Ashburys Station, M.S. & L. The trams from Manchester pass the end of Pottery Lane.

LONDON.—Debating Society, held at the St. Peter's Church School-rooms, Portobello Road, Bayswater end, Nov. 13th, at 8 p.m. Subject: "Spiritualism." Mr. W. O. Drake has been invited.

LONDON.—Mr. E. W. Wallis has been engaged to lecture in London, January 6th, 1889, and will be pleased to see as many of his old friends and fellow-workers as possible. Particulars later.

LONDON. Winchester Hall, Peckham.—On Tuesday, Nov. 20th, in aid of the funds, Mr. R. J. Lees will give an address, on "Spirit Media" v. "Conjurers," with practical illustrations of the latter. Tickets, 6d. each. Doors open at 7-30 p.m.

LONDON.—Bazaar and Sale of useful and fancy articles. The above will be held at the rooms, 24, Harcourt Street, Marylebone (ten doors from Paddington Chapel), on Tuesday, Nov. 13th, and two following days, from 3 to 9-30 p.m. Proceeds will be appropriated to spiritual work. All friends interested in spiritual work will be heartily welcomed. Light refreshments will be provided.

LONDON, E. Canning Town, 41, Trinity Street, Beckton Road.—Fifth monthly ticket séance, Sunday, Nov. 18th, Mr. Jas. Paine (of Dalston), medium. Tickets 6d. each, of any member, or from the sec. Persons investigating spiritualism would do well to attend these séances, which are held monthly. Friends are requested to notice that in future the ticket séances will be held at the above address. Medium wanted for Dec. 2nd or 16th. send terms to *H. Copley, Sec., Canning Town.*

MANCHESTER. Psychological Hall.—Entertainment, Wednesday, Nov. 14th, for the benefit of the funds of the society. Doors open at 7, to commence at 7-30. Tickets, 3d. each. We earnestly desire our friends to support us by their presence in large numbers to secure success.

NORTH SHIELDS. Camden Street.—Mrs. Wallis has kindly consented to give a séance on behalf of the North-Eastern Federation of Spiritualists, on Thursday evening, Nov. 15th, when her guides will reply to relevant questions, and also give clairvoyant descriptions. Mrs. Wallis will lecture on Sunday, Nov. 18th, morning and evening, and on Monday evening, Nov. 19th. Mr. J. S. Schutt will lecture on Wednesday evening, Nov. 21st. The co-operation of all friends is desired, so that the meetings may be successful.

PENDLETON.—Co-operative Hall.—A grand miscellaneous concert, consisting of songs, duets, recitations, fairy-bells, &c., Saturday, Nov. 17, 1888. Vocalists: Mrs. Fumely (Miss Messenger), Miss M. E. Boys, and A. N. Other; Messrs. J. Hughes, S. Withington, E. Wallis, W. Croft, and A. Chadwick. Messrs. Donnelly and Whelan will recite "The Quarrel Scene," from "Julius Caesar." Humorists: Messrs. Simpkin and Evans; Lancashire dialect, Mr. Sorton; conductor, Mr. E. W. Wallis; violinist, Mr. Radcliffe; accompanists, Messrs. E. Cumberbitch and Radcliffe. Commence at 7-30 prompt. Tickets, 3d., 6d., and (reserved chairs), 1s., at the hall; or at 10, Augusta Street, Pendleton.

SOWERBY BRIDGE.—Grand Sale of Work. This Sale will be opened on Dec. 4, to be continued on Dec. 5 and 8. Any help will be thankfully received and duly acknowledged by the secretary: Mrs. Greenwood, secretary for sewing committee.

PASSING EVENTS.

VOLUME ONE.—See our advertisement on back page for special announcement.

The inclement weather on Sunday, affected the meetings in a good many places.

The Glasgow Association have put out a very neat and effective hand-bill, which does the compilers credit. Mr. Wyldes was wonderfully successful lately, and created quite a *furor*. To meet the needs of an increasing audience, the Association has taken a much larger and better hall, the "Bannockburn," 36, Main Street, South Side, where the services will be conducted on Sunday mornings and evenings, and on Thursday evenings as before. Members and friends can have the use of the hall for séance circles, on the other evenings, by arranging with the committee. The number of investigators in orthodox Scotland is greatly on the increase.—*G. W. W.*

THE LANCASHIRE CONFEDERATION.—We advise all thoughtful and earnest spiritualists and workers to carefully study the draft scheme (as published in our issue for October 19th, Number 47, page 636), as proposed to be submitted to the Conference at Openshaw, on Sunday. It has been drawn up with the sole view of uniting our scattered forces, to secure increased usefulness in promoting the spread of spiritual truth and human happiness. There is no desire "to elect a man to rule over us," there will be *no president*, and the central committee will elect its chairman at each meeting. There is no intention "to govern societies," but a proposal that societies should support each other, and stand united *for work*. There is no proposal to "interfere with societies in regard to speakers" or anything else, but rather a desire to aid them when they *ask for assistance* through their delegates. Most of the speakers are already booked up—or nearly so—for 1889, so that it is *not* proposed to organise solely "to keep professional talkers busy," as has been uncharitably suggested. The desire is *to work*; to *unite to work*; to help each other to fresh enterprises, to practical efforts to disseminate and practically embody the principles of the spiritual philosophy in the best way possible.

LONDON CENTRAL FEDERATION OF SPIRITUALISTS.—The sub-committees met last Thursday evening and decided upon the basis of federation, which, when accepted by the General Council, will be published next week, together with all particulars respecting the Conference and mass meeting of spiritualists, which will be held in Goswell Hall, Goswell Road, London, on Sunday, December 2nd. It is most likely that the details announced last week will be adhered to. The council entertain strong hopes that the influential society known as the London Spiritualist Alliance, and also the London Occult Society, may be induced to join the federation, and they believe the proposed basis is prepared on such broad views that all earnest seekers after truth will feel they can work on the same platform in the desire to benefit mankind at large.—*U. W. Goddard, 6, Strath Terrace, St. John's Hill, Clapham Junction, S.W., Reporting Hon. Sec., pro tem.*

AMBULANCE WORK.—We are pleased to notice that instructions in this very practical and humanitarian work, are being given in the Leicester Lyceum, and would recommend their introduction everywhere.

Mr. R. Wolstenholme, of Blackburn, an energetic spiritualist, contested the St. John's Ward (a Conservative stronghold), in the recent municipal elections, and although unsuccessful, secured more votes than he received last year. He was outspoken, condemning the sweating system and the excessive steaming in weaving sheds. We hope to witness his successful return another year.

ECCLESHILL.—A new room has been opened here for Sunday services, and to a full audience. The guides of Mr. J. Smith ably expounded the spiritual philosophy, inculcating the responsibility of every man for his deeds, declaring that no vicarious sacrifice would or could suffice, but each one must work out his own salvation. Unfortunately, Mr. Moulson (a normal clairvoyant), after a few spirit descriptions, struck up singing "Jesus, lover of my soul," including the words, "Other refuge have I none, Hangs my helpless soul on thee." This was so entirely contrary to the teaching already given, that Mr. Smith's guide again controlled, and remonstrated against such words being sung. A scene ensued, terminated by Mr. Moulson declaring that "Jesus was his Saviour," and quitting the room. We are not at all surprised at the above incident; it is only what is to be expected, so long as committees accept any person who can see spirits, and put such upon the platform, irrespective of what their views may be. Spiritualism, as a philosophy and religion, is opposed to Christianity. It denies that God ever gave a pen and ink revelation to man; it denies that God's anger is appeased by blood shedding; it denies that future happiness is secured by belief in Christ, however much that belief may be accompanied by goodness. It denies that the soul has no other refuge than Jesus, and scorns the cowardice which would "hang" as a "helpless soul" upon his goodness. Spiritualism denies the finality of his words—the last word of truth has not been spoken, nor has the last inspiration from God been received.

WARNING.—We hear that certain mediums are charging for private séances and for medical advice. By the law of the land this is illegal. Mediums who take pay for séances and clairvoyance, &c., are in danger. They should have printed tickets for their clients, stating their charge for *an hour*, or *half-hour of their time*. "No charge is made for services or advice, but for time engaged and office accommodation." A word to the wise is enough.

WHAT A GIRL CAN DO.—Mr. S. Hayes, of Maccolesfield, writes: "Miss Pimblott, a lyceumist and medium, has done very well in connection with the Useful Knowledge Society's Examinations. She has taken 2nd class certificate for gospel history, prize for passing in five subjects, 1st class certificate, a Government certificate, and stands first in all Lancashire and Cheshire by a great many marks. She cannot have the first prize of £1 and a 5s. book, being three months too old. Last winter she got a free education certificate. Her's is not an ordinary case, as when she was about five years old, her father was killed on the railway, and her mother was left to struggle with three young children. She had to go to work when old enough for half-time, and at 13 went full time; since then she has gone to the Useful Knowledge Society and Sunday School. In connection with the night school she had to compete with pupil teachers and all comers who attend these schools. The Ex-Mayor of Manchester promised, when he heard the circumstances, to kindly give her the prizes out of his own pocket. Another lyceumist, C. Bennison, has taken a first prize in shorthand." [We congratulate these friends on their perseverance and success, and commend their example to other young mediums.]

NOTICE.—Owing to press of matter, re federation, we have had to hold over several Lyceum reports until next week.

Mr. J. Hopcroft has a few open dates in 1889. Address, 3, St. Luke's Terrace, Canterbury Road, Kilburn, London.

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