

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

No. 116.—VOL. III. [Registered as a Newspaper.] FRIDAY, JANUARY 31, 1890.

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THE ROSTRUM.

ADVENT VOICES OF A THREATENED THEOLOGICAL WAR IN THE LAND OF THE WEST.

THE air of the *once free* United States is full of portents. At least one half of the native American population are rising in fierce determination to oppose the scheme of priestly autocracy put forth by the "God in the Constitution" party. A still more subtle priestly invader, however, is at work in the land, introduced by the immense influx of Irish Roman Catholic emigrants. How the insidious footsteps of this dangerous foe are regarded, may be gathered from the following few excerpts from Dr. J. R. Buchanan's fine magazine, *The Journal of Man*.

"The day has departed when the people are moved, or do anything but jeer, at the orthodox form of cursing, of which the following, hurled by the French, American, and Roman Ecclesiastical Council chambers against Dr. McGlynn, is a transcript:—

"May the Father who created man curse him! May the Son who suffered for us curse him! May the Holy Ghost who was given to us in baptism curse him! May all the angels, archangels, principalities and powers, and all the Heavenly armies, curse him! May the Son of the living God, with all the glory of his majesty, curse him! and may Heaven, with all the powers which move therein, rise up against him and *damn* him!"

Dr. Buchanan goes on to say: "This is ended, but the same organization, unchanged in heart, retains its grip upon humanity, and the sectarian school is the bond to perpetuate that grip. In the address of the Rev. Father Chiniquy, the ex-priest, to an immense audience that crammed Music Hall in Boston last March, he said that Protestants were asleep on this question; but the Church of Rome never slept, and in ten years America will be ruled by Rome. But it cannot be. Catholicism decays in the sunshine of liberty, and the superstitions that are decaying even in Italy and Mexico cannot flourish here. The attempts that some priests have made to bully their congregations, and threaten or excommunicate members for not supporting the Catholic schools, will increase the spirit of rebellion, which sustains such men as McGlynn."

In one of his last year's issues of *The Journal of Man*, Dr. Buchanan says:—

"Even in Catholic Canada, the proposition to erect a colossal statue of the Virgin Mary, in Montreal, excited such a storm of opposition that the Archbishop has withdrawn the proposal. The Pope's interference in Irish politics against the policy of the League is doing much to weaken his hold on the Irish.

"The agitation against Catholicism continues in Boston at the Tremont Temple. Rev. James M. Gray had the most enthusiastic applause of his large audience. He said that the story of the Inquisition is never to be forgotten—that the *Watchman* advocated punishment for heresy, and that the *Pilot* had said there could be no good government without the Inquisition, wisely designed to guard the true faith! Nevertheless, the Church has tact enough to appear to conform to the spirit of the times, and the address of

Bishop Spaulding at Washington, in reference to the Catholic University, contained sentiments of wonderful liberality for a Catholic.

"As for coming changes, the Rev. H. O. Pentecost said, in an address at Boston: 'Theology will never again be what it was before Charles Darwin lived and died. Orthodoxy will never again give birth to another Calvin, and theism will never raise another Parker. The new thought may retain the old name, but theologians will never be able to think again in the old ruts.'

"The sternest form of Orthodoxy, that maintained by the Presbyterian Church, feels the spirit of the age and is changing its aspect.

"The drafting committee of the Presbyterian Church of England has revised the old cast iron Westminster Confession, reducing the thirty-three chapters to twenty-three, putting them into plainer and less ferocious expression. They do not now say that for total depravity mankind are 'bound over to the wrath of God and curse of the law, and so made subject to death, with all miseries, spiritual, temporal and eternal.' That is all left out. The predestination to damnation is substantially abolished, as they say 'God willeth that all men should be saved and come to a knowledge of the truth, and that the gospel of forgiveness and eternal life is freely offered to all men.' They even say that Christ came to save the whole world. What a revolution in theology is this. They have even advanced towards evolution, changing their old six days phraseology to the following:

"God was pleased in the beginning to create the heavens and earth, and through progressive stages to fashion and order this world, giving life to every creature.' Verily, the world moves.

"It is common to vaunt the superiority of Christian nations, and to refer to national character as an evidence of the merit or demerit of a system of religion. To some extent the theory may be true, but in reality, character depends far more on the hereditary organization and qualities of a nation, than upon its religious faith. The modern European is substantially the same as the barbarian Germans, Gauls, Goths, Angles and Picts, who had not heard of Christianity, and in many cases we find unnumbered millions, who, without Christianity, have led kinder, gentler, worthier lives than the people of Christian nations. The native Americans of Mexico and South America were as lambs before the wolfish Spanish Catholic invaders. Japan and large portions of Asia present a more peaceful and harmonious population than Europe.

"The moral code of ancient Egypt, judged from the 'Book of Redemption,' was superior to that of the Jews. The confession presented for the Spirit covers many virtues, such as: 'I have not murdered'; 'I have not committed adultery'; 'I have not stolen'; 'I have not blasphemed'; 'I have not reviled the face of the King or my father'; 'I have not told falsehoods in the tribunal of truth'; 'I have not calumniated the slave to his master'; 'I am pure'; 'I have not privily done evil against mankind'; 'I have not afflicted men'; 'I have not caused fear'; 'I have not told falsehoods'; 'I have not withheld milk from the mouths of sucklings'; 'I have not been idle'; 'I have not played the hypocrite'; 'I have not corrupted man or woman.' Finally, the Egyptian code has a virtue never dreamed of in any other, and certainly not practised in Christian churches:—'I have not multiplied words in speaking'! What a happy deliverance it would be, if all who speak and write in English, whether in sermons, prayers, books, essays, speeches, or private gabble could be subjected to this law.

"How were Christians once taught to hate Mahomet and the Moslems—to despise the 'unspeakable Turk,' and yet how do the characters of the two parties compare? An old traveller, A. Y. E., writing in the *Golden Gate* says: 'The truth is, the "unspeakable Turk" is just as far ahead of his Christian surroundings in true civilization as the ancient Greek was beyond the Goth. During many years in the Levant, I was never over-reached by a Turk. Cheating and swindling were considered exclusively Christian or Jewish virtues, both obeying the divine injunction 'to spoil the Egyptians.'"

"In conclusion I will quote from the 'Encyclopedia of Comercias,' which says: 'Mohammedan mercantile morality exceeds in its scrupulousness that of any other people, whatever their religious professions may be. A mercantile firm in Salonica had bills to a large amount on the principal merchants of the place, which with their books and papers were destroyed by fire. On the day following, a prominent Turkish merchant, who was largely in their debt, went in person to the head of the firm, and told him that having heard their papers were destroyed he had brought a copy of his account with him and fresh bills for the amount due. This example was followed by all the Turkish debtors to them, and *strange to say*—it does not appear that this course was one ever learned by them from the *Christian trailers* who abound in their country.'"

[NOTE.—This is not the first time that we have heard the morality of *Pagans* or *Heathens* exalted as being superior to that of such Christians as are best known in the Orient. May not this proceed from the fact that all the religious sects of the East teach, as the modern spiritualists do, that the happiness or misery of the soul hereafter depends solely on the good or evil deeds done in the body—while Christians provide a convenient, but all sufficient, vicarious atonement for sin in the blood of the innocent, shed for the guilty. Thus Heathens and Spiritualists are alike held personally responsible for every breach of morality. Christians need not be troubled with any such inconvenient qualms of conscience. Their sins are all atoned for. Who would not be a Christian?—ED. T. W.]

ONLY A DOG.

ONLY a dog and a mongrel cur,
That you would have spurned from your wiser ken,
For blood will tell, says the connoisseur,
In dogs and horses, as well as men.

I found him starving upon the street,
The picture of abject misery,
As he painfully crept to my halting feet
And lifted his pleading eyes to me.

And I was a tramp—made so by chance
And a run of hard luck that makes one feel
Contempt for each bitter circumstance,
When a man is too proud to beg or steal.

Yes—I was homeless. A single crust
Was all that had passed my lips that day;
But I swear that it hurt me—the look of trust
That crept in his eyes as I turned away.

But a fellow feeling had made me kind—
If a tramp can feel such a tender grace—
And my eyes were moist as I looked again
And read the appeal in that dumb-brute face.

"Well, then, old fellow, come share my bed—
'Tis only some straw in an empty barn—
Perhaps I can find you some crusts of bread;
For myself—well, hunger's an old, old yarn."

That was how Jack and I became friends;
And I never regretted the choice I made;
For oftentimes a man's friendship ends
When you're down in the rut and your last card is played.

And so we went wandering day after day,
Weary and footsore, Jack and I,
Sharing our crusts and our bed of hay,
Shunning the gaze of the passer-by.

It was not strange when I fell at last
Smitten with fever, from cold and damp,
That he watched by my side till the crisis passed,
And guarded from danger his fellow tramp.

Then when I awoke from delirium's trance,
And turned my dim eyes to the fading light,
Such happiness shone in his grateful glance
As he licked my hands and whined with delight.

That was long years ago. The best
Of my life was spent on the tramping track;
And the heart of the tramp beats again in my breast
When I think of my silent partner, Jack.

In a grassy nook I have reared a stone
Inscribed "To the lasting memory
Of the faithfullest friend I have ever known,"
And the world, if it chooses, may laugh at me.

For what care I for a world so cold?
My place now is high in the ranks of men;
My wallet is heavy with bank notes and gold,
And fortune has favoured me—well, what then?

Only this, my friend, if dogs have souls,
What do our finer natures lack?
There may be brighter and loftier goals,
But I'll take my chance with my old friend, Jack.

—Jesse Wannell Lee, in *The Better Way*.

THE MYSTERY OF THE POSTERN GATE.

CHAPTER V.

THE strangers who sought admission to Fritz's shop on New Year's Eve, as described in our last chapter, were a well-known city notary, Herr Wagner by name, and two men of respectable appearance. When Fritz had invited them courteously to be seated, the notary enquired if they could not be accommodated with more private quarters than the shop; also, he wished Fraulein Constance to be present at their interview.

After poor Constance had transformed the street vagrant once more to her own fair self, the party assembled in the little back parlour, when the notary, spreading out a number of documents on the table, proceeded to relate to the astonished brother and sister the following extraordinary story:—

On the morning of December 31st, 17—, the day on which Jehan Kalozy was found dead, Baron Paul had called on Herr Wagner, and desired him to prepare the draft of a will which he purposed making before journeying to a far country, from which, as he said, it was unlikely that he should ever return. As the notary intimated that it would be necessary for him in making that will to look up certificates of births, deaths, and marriages, he desired to have a few days for this purpose. An appointment, however, was made for the 2nd of January, as the baron declared he must proceed on his voyage immediately. He desired the notary on that very New Year's Eve to stamp, and legalize by witnesses, another document, which he, the baron himself, had prepared. It was to this effect. He, Baron Paul Kalozy, had determined to go to a far country, from which he might never return. If at the end of six months his nephew Frederick should receive no tidings from him, he might conclude his uncle was dead; and he desired, then and there, that the said Frederick Kalozy should at once claim the barony, and enter into possession of the castle and all its domains; but it was added, as he, Baron Paul, had conceived a singular affection for his newly-found niece Constance, so he desired that any and every article of property that might be found within or without the castle that did not actually appertain to the baronial estate, should be given to the aforesaid niece Constance Kalozy, as would be farther intimated in his last will and testament. "Now," added the good old notary, "I at once had this document put into legal shape, and signed by the baron, in the presence of these my two clerks as witnesses. You see, my friends," he continued, "the baron herein intimates that this deed may come into force in case he does not write, and is not heard of for six months. I must tell you, however, that I have here another document, in which the baron pledges to me his solemn word that he will communicate with me, *if he is still alive*, before the end of that six months. As I determined not to hurry such a matter, and my firm impression at the time of that interview was that Baron Paul was even then on the eve of committing suicide, so I resolved to wait for one whole twelve-months, and this I have not only done, but I have caused every search to be made that I could think of, and the result of all is my firm conviction that your uncle Paul Kalozy is no longer an inhabitant of this earth. I may, therefore, unhesitatingly greet you, Baron Frederick, as the rightful lord of the old Kalozy Castle and estate; and you, fair lady, as heiress, if there is indeed anything to inherit, of any other property your uncle may have left."

"Herr Wagner," said the hunchback, rising and speaking with a calm dignity that wonderfully ennobled his uncouth appearance, "I can neither accept this title or estate until full and conclusive evidence can be rendered that my uncle is no longer alive. His singular life and habits may render his disappearance merely a freak of his erratic nature; or, Heaven forgive me for the

supposition, but we know he owed our poor father a life-long grudge for winning the affections of the dear lady (our mother) whom the Baron Paul considered as his betrothed. How can we say but that there is some purpose to lure us to the possession of this estate; and then—well I hardly like to say what is in my thought, except this, *Baron Paul has taken no long journey, and either is now, or will be again, within yonder grim old castle.*"

For a few moments the strange earnestness, the changed tone in which the last words were spoken, and the singular fire that shone in the young man's large, dark eyes, cast such a spell over all present, that a deep and almost awe-struck silence ensued. At last the notary, regaining his composure, spoke as follows:—

"Whether Paul Kalozy ever appears in that castle again or not, it will never more be as its owner. Paul Kalozy, I find by these documents, *was not born in wedlock*, and his father and mother and your grandparents, Baron Frederick, were not actually married until three years after their eldest son Paul was born."

The notary then displayed and explained to the brother and sister the certificates he had deemed it necessary to procure, all of which verified this extraordinary disclosure, and showed by the date of Paul's birth and that of his parents' marriage—a ceremony which took place in a distant town—that their eldest child was not born in wedlock, although, to avoid casting the brand of illegitimacy on his son, and disgracing the woman he had made his wife, the grandfather of Fritz and Constance sedulously concealed the date of the marriage, and dying suddenly without any will, there was no one to dispute the right of Paul to assume his father's heirship and title.

"And did my Uncle Paul know all this?" inquired Fritz.

"Not until the second of January, when I went, as per agreement, to make his will," replied the notary. "I then informed him of the facts, and explained to him the impossibility of keeping the matter secret, as my inquiries amongst a number of officials had brought the affair so prominently forward that the whole town would soon be aware of the story."

"Poor Uncle Paul!" murmured the kind-hearted Constance.

"What did he say then, Herr Wagner?"

"Strange words, Fraulein; strange and woeful words. He said, 'It matters not—I am a lost soul, and it matters nothing what becomes of me.' He then tore up the draft of the will I had made, thrust some pieces of gold into my hands—which I could not touch, somehow—and hurrying *as* off to the gate, parted with me muttering, 'In one hour I shall be gone. After then, induct Baron Frederick Kalozy into his rightful possessions. I shall trouble him no more.'

"Herr Wagner, why did you not try to keep this matter a secret, for the honour of the family; for the sake of the ancestors, whose good name this story so sadly blurs?" demanded Fritz.

"For the sake of my own honour, Baron," replied the notary, with dignity. "Besides, to tell you the truth, had I not taken these gentlemen with me, and used the precaution to have three to one, I thought I knew enough of Herr Paul to be assured the possessor of such a secret would not long stand in his way."

"It may be so," rejoined Fritz, thoughtfully. "And so I am a Baron, then; and we are all to live in a castle!"

Three months had passed away. The bitter Bohemian winter was fast yielding to an early and promising spring.

Herr Wagner's assurance that all the town would learn of the great secret quite as soon as the parties most concerned was speedily verified, and Baron Frederick Kalozy was not long in discovering what a very different person he was from the hunchback clockmaker—so different, indeed, that his deformity was quite forgotten by the complaisant citizens, who all declared that they had long perceived the elements of a great noble in his obscurity, and it was only what they expected when it was discovered that he was the real lord of Kalozy Castle. As to the twins, the emulation as to which educational establishment should be honoured by their attendance, amounted to a perfect warfare; and when Constance went, as usual, with her little basket to fetch fruit and vegetables from the market, at least half-a-dozen of the boors that had been accustomed to treat such a poor customer with indifference, doffed their caps to "my lady," and begged for the honour of her future patronage.

The only resident of D— who made no change in his demeanour towards the now ennobled but still miserably

impoverished family, was the good notary, Herr Wagner, and it was through his genuine kindness and friendship that Fritz was enabled to dispose of his little cottage, shop, and stock, thus furnishing them with a supply of money that the ever-thoughtful Constance calculated might, with *strict economy*, keep the family in provisions (of course of a very humble kind) for several months. What they should do when their little bank would be exhausted was a continual source of anxious consideration between the brother and sister, and as yet formed a problem for which there appeared no solution. Fritz set to work, and, by the aid of an old hired man, began to cultivate and improve the garden, so that they might be supplied with fruit and vegetables. Old mossy orchard trees were trimmed and pruned, and a kitchen garden was planted, but still Constance speculated and devised a thousand schemes for what she might do to add to their means, not one of which she had been able to carry out, owing to her constant attendance upon her invalid mother and her care for the children—making and mending their clothes—cooking their humble meals—and helping their old forester's wife in cleaning and tidying-up the few habitable rooms the castle afforded. Here she had arranged the worn and scanty furniture that they had saved out of the sale of their little property. As to the castle, its vast but utterly dilapidated proportions only served to make the few rooms that were habitable a perfect mockery of baronial grandeur, whilst all the furniture that they could find to take possession of was a few broken chairs and tables, a mass of cracked crockery, and the wretched trundle bed on which the late lord of the castle had been accustomed to take his nightly repose. Whether from want or penury they could not tell, but certain it was that the once profuse and rich furnishing of the ancient castle had all been made away with. Constance, from their own present experience, suggested that perhaps Uncle Paul had stripped the castle to raise money to live upon.

Whether this idea was plausible or not, the old ruin was as empty and barren within as without, and, grand as it appeared as a picturesque object in the midst of a splendid range of scenery, each member of that desolate little family reflected sadly but secretly upon the snug little cottage home they had left; missed the scent of the sweet trailing blossoms that crept in at the casements and perfumed every room, and sighed in echo to the mournful winds which moaned through the long corridors and deserted halls, and whistled in weird, wild cadences through broken arches, ruined buttresses, and unglazed openings, where once many-coloured pictures of saints and angels had cast their sunlight tints of glory on the mosaic floors and tessellated pavements. And amidst these piles of broken walls and ruined splendours the fair and high-souled Constance wandered, more like the spectre of the dim, sad solitudes, than the light-hearted, joyous creature she had been a year and a half ago. To add to the ever deepening gloom which her mournful surroundings and anxious cares for others imposed upon her, there was a deep wound rankling in her own heart, the nature of which she never betrayed, even to her idolized brother. This was the mysterious silence of her betrothed, even from the very morning he left her, after her father's death. "I will write once, at least, in each month, beloved one," were his parting words; and yet not one single letter, token, or message had ever reached her since that parting hour. Fritz had made two journeys to Herr Müller, at Prague, to ascertain whether Rudolph's father or aunt had heard tidings of the absent one. His journeys were as fruitless as they were without hope, for, on parting, Rudolph had agreed, to save the chances of separate letters, to send word to his father through Constance, and thus the deep and cheerless silence struck as deeply to the heart of the blind father as to that of the forsaken betrothed.

In some of his strange dream-like states (states that we should now call trance or somnambulism) Fritz had said more than once that Rudolph was not dead. On one occasion he declared he had seen him in a very far off and burning hot clime, walking in the midst of palms and other tropical trees, of which he could not give the name. Still it was in vain they said, "Why does he not write if he yet lives?" The answer never came, and Constance looked up the secret of her unutterable grief deep within the recesses of her own bosom.

There were some other and yet more present causes of uneasiness in that castle. Constance, led on by her more courageous brother, had once, and once only, followed him up the winding stairs which led to the high tower chamber, in

which it was said the late Baron Paul (as he was still called) used to spend the principal part of his time. From the strange flashes of blue light that were occasionally seen by the peasantry, gleaming from the windows of this dread retreat, it had been named "The Wizzard's Tower." Its evil reputation was fully borne out to Constance's apprehension by the crowd of books, skeletons of animals, and odd pieces of machinery, with which the place was lumbered up.

Beyond an occasional visit there with pail, broom, and dusters, which old Kate, the cleaner, made in company with her young mistress, no foot ever crossed that dreaded threshold but that of Fritz, and he seemed to have become fairly infatuated with the place. No sooner did the waning daylight put a stop to his garden and orchard work, than he ascended the steep stairs, oil lamp in hand, and there would remain, not unfrequently till the small hours of the next morning.

As he always seemed bright and happy after these nocturnal visits, and in fact was vastly improved in health and spirits every way, Constance never remarked upon his Tower visitations. It was enough for her, the thought that he was well and contented. "Besides," she would add to herself, "have not I my secret also? One, too, that I am determined to penetrate. Yes, I will not rest, either by day or night, either in thought or purpose, until I have solved the *Mystery of that Postern Gate.*"

(To be continued.)

ON THE "DOUBLE."

To the Editor of "The Two Worlds."

I WAS greatly interested in your remarks in a recent issue concerning the temporary absence of the spirit from the body, especially as I have had many times the same experience. I have no presentiment when this is about to occur, nor is the production of this phenomenon within my control, although it appears to me that prayer and fasting is strongly calculated to induce the necessary physical conditions, for I have noticed that these occurrences invariably took place when my mind was unusually exercised by circumstances to pray, and my appetite was almost nil. Should you consider the following account worth insertion in *The Two Worlds*, you are at liberty to publish it, withholding my name:—

On one occasion, about seven o'clock in the morning, I remember leaving my body; how I did so I cannot explain. I simply know that I suddenly found myself out of the body, and I remember how intently and wonderingly I viewed my form as it lay on the bed. Whilst so doing, I was accosted by a spirit, whose substance seemed made of vapour, for it had all the appearance of a whitish cloud reflecting the sunlight. The form was as perfect as that of a human being, but I could not distinguish any garments as we understand them. I passed off with this spirit, and saw many beautiful sights, and was at last brought back to my room, where I again saw myself lying on the bed, and my brother shaking me in the vain effort to awaken my body. Failing in this, he became frightened, and ran down stairs to our mother. I followed him, and, entering the breakfast-room, saw the family at the table. I noticed every little circumstance—what they had for breakfast, who were there, and what they were doing. Still I could not make known my presence. When my mother heard what my brother said she ran upstairs, I following, and I saw her take hold of my arm, shake me, and, finding I did not move, become greatly alarmed. I tried to re-enter my body, but each attempt was like entering a cold dark cellar. At last I came to my bodily self again, in a state of great weakness and perspiration. I told my parents all I had undergone, also what they had for breakfast; their conversation, and all I had seen occur, and they said I was correct in every item; but it did not prevent the family doctor being called in, and my being treated for an overtaxed brain in preparing for a student's examination.

On another occasion, between one and two in the morning, when all my family were sound asleep, I again found myself out of the body, and curiously viewing it. I could see the moonlight as it fell on the wall and the different articles of furniture. Going to the window, and looking up at the heavens, I saw both moon and stars, and as I was on the point of leaving the house, a spirit met me and barred my way, enquiring where I was going. I replied, "All things seem grand and beautiful when I can go about as I do now, so I intend taking a walk out." "Well," said he, "if you do, you will never be able again to enter your body,

for you will break the connection that binds you to your earth life. I have come to prevent your doing so, therefore go back at once." I stoutly refused this, and tried to force my way past the spirit, when he took hold of me, and, touching me on the back, completely paralysed all my efforts. I seemed to drop down in a heap, limp as water, and felt myself being forced into the cold, dreary darkness of earth life once more. I awoke, as before, in a profuse perspiration, and greatly prostrated.

Many times, during other rambles away from my body, I have visited towns and places that in after years I have gone to physically for the first time, and yet have found myself no stranger to the principal features of the place, having the clearest possible recollection of my spirit visit. I have also, after leaving the body in the fashion described above, been taken to the spirit world and shown scenes that it would be impossible to depict in human language. Once I remember being taken through the atmosphere of this earth, into space in some locality where I was to be shown a procession, in groups, of all the different races of people that had inhabited our earth, with illustrations of their dress, habits, and the animals in their eras. It would be useless to try to describe such a vast and wonderful sight. I have seen grand processions in and out of England, but never anything like what I then witnessed; and as I was returning to the earth, as a test that what I beheld was not a dream, I was told the names of two authors who had described some of these scenes in human language. I had never before heard of their names, but by diligent search at the principal libraries, I at last met with one of them, and in that work I read with amazement one or two descriptions of a very ancient race, with their religious rites described, exactly as I had seen in my vision.

I have visited several other planetary bodies than earth, but have never known the name of them. I have seen the inhabitants of these planets and how they were clothed, and one thing particularly interested me, which was that they were able to navigate the air quite easily. I examined the mechanism minutely, and would have no difficulty in making a general outline of it. It was made like a large wooden platform, with railings round to prevent people from falling off. It was capable of raising itself from the ground, and steering in any direction by means of a rapidly-revolving screw-propeller wheel, which was set in motion by some force—probably electricity. There was no gas, gas bags, or sails. It was simply arranged by mechanical means. Whether the atmosphere of that planet was more dense or lighter than ours I cannot say. It is now some five years ago since I saw this, and it has often struck me some such means will be ultimately discovered that shall enable us to navigate the atmosphere of this our earth. I could continue and give a long account of similar experiences, but will cease for the present, and possibly others may be enabled to confirm the accuracy of my experiences by their own.—I remain, madam, yours truly,

A CONSTANT READER.

[We know quite sufficient of our contributor to answer for his veracity, and assure him we shall be glad to receive farther accounts of his spiritual experiences.—ED. T. W.]

QUESTION DEPARTMENT.

Will the Editor of *The Two Worlds* kindly say if she has ever read the book by Mrs. Besant on "The Paths of Atheism"? If so, what are her ideas of it?—R. HODGSON. Scholes.

ANSWER.

We have not seen this book; and, without pretension to universal knowledge on any subject, we still know, by long years of experience in reading the works of secularists, listening to, and repeatedly debating with them, the nature of what they have to say. They can and do, with more or less ability—sometimes in thick volumes, but just as well in half-hour's addresses—deny all the assumptions of theology and creedal faiths on the ground of NOT PROVEN; but when they are asked to take the affirmative side, and say what is proven, the entire of their assertions, whether spun out into volumes or condensed into lectures, may be summed up in two words, and two only, MATTER and FORCE. This is all they know; but as they persist in affirming that anything they do not know beyond matter and force, either cannot exist, or no one else can know anything about it, we have long since given up arguing or attempting to debate with them. We have not spent time, therefore, of late in reading

books on Atheism; and if we had, we should not feel justified in taking up the reader's time in reviewing them. We would also remind our questioner that Mrs. Besant has herself recently professed to have found something beyond Atheism—beyond, therefore, matter and force; and though the strange jumble yclept "Theosophy" cannot carry her into any region of proof of a beyond, so bright and talented a lady as Mrs. Besant can never stop there. We would rather, therefore, wait for her future writings than concern ourselves with those of her past or present productions.

BONA FIDE.—A writer, signing himself as above, enquires the meaning of the lights, sounds, voices, and other seemingly unaccountable phenomena, which accompany him and his family. All these, as well as *impressions of events*, etc., about to happen, are clear evidences of incipient though undeveloped mediumship in himself or some member of his family. His best resort is to form a home circle, on the methods directed in our advice how to form spirit circles, an article frequently repeated in this paper. On the question of the writer's trust and confidence "in the Lord Jesus Christ" as "his Saviour," etc., we have no words to offer. Spiritualism is a FACT—spiritual revelations concerning the life hereafter are confirmed by tens of thousands of returning spirits. The beliefs and doctrines of creedal faiths are *beliefs only*, and wholly unproved. To those that rejoice in them we have nothing more to say than to commend the perusal of the Editor's work—announced on the first page of this journal—"The Faiths, Facts, and Frauds of Religious History."

QUESTION ON VISIONS.

MADAM,—I should be glad to have your opinion upon the following:—

An intimate friend has for some years past been the subject of some remarkable visitations, or visions. Being suddenly awakened from a sound sleep she finds a soft pure light filling the room, or a portion of it, while shadowed forth upon wall or ceiling, are exquisite forms of waving trees or fern-like leaves, a trellis with birds, or an involved pattern of scroll work beautifully designed; on one occasion small tongues of flame seemed to dart around the bed; on others the light is of a faint delicate rose hue. While she gazes, the light fades away and all is dark. These appearances are accompanied by the most delicious sense of restful peace—as she describes it, a "lifting up," a sense of blessedness which no words can convey. The lady has never made any enquiry personally into spiritualism, nor will she attend a séance; most resolutely disclaiming any curiosity, so far as physical manifestations are concerned, though firmly inclining to the doctrine of spiritual power. Her health is good, and she is in no way remarkable, rather occupied with domestic life. She has had much trouble in the past, though now she appears to have gained peace. I enclose my card, and am, yours, &c., E. S.

ANSWER.

The lady described above, is a natural clairvoyant, and can and does, in sleep especially, pass into the spirit world, and behold actual scenes of spirit life. Clairvoyance—that is, spiritual sight—is of many kinds, and there are various grades in its action. Sometimes from sudden changes in our physique, the nature of which is as yet an unsolved problem, our spiritual eyes are suddenly opened, even in the midst of busy external occupations, and we see—as at a glance—lost property, distant scenes, approaching events, or persons. We call these "presentiments," or dismiss them with the terms "very strange," &c., &c. Sometimes—though rarely—visions of spiritual scenes and places occur in dreams, more rarely so, however, than in waking hours, because the images impressed on the brain by life's photography, are so often mixed up with our spiritual experiences in sleep, that they produce heterogeneous and confused dreams, rather than true visions. In the case described by our correspondent, the sleeper, like ALL those who enjoy dreamless sleep—actually passes into the spirit world, but the bodily condition regaining ascendancy before the flight of the spirit ends, enables her to sense, or actually perceive, something of the bright country in which her soul has been travelling. The physical state, interfering with the spiritual, soon banishes the spiritual picture. It is a spiritual representation notwithstanding, and one which depicts the actual sphere in the spirit world, to which the seeress belongs. Whilst a large amount of vision seeing and intercourse with the spirit world is induced by the control of individualized spirits, it is a mistake to suppose that our own spiritual eyes are not, and can not, at times, be opened to the realities of the soul world. We

are SPIRITS NOW as much as we ever shall be through eternity, and although our powers are masked and hindered by the material form in which we have our being on earth, there are still rifts in the veil of matter, through which the soul looks out and beholds glimpses of its spiritual surroundings.

MR. E. FOSTER, OF PRESTON, AND THE ROMAN CATHOLICS.

NEVER, surely, was there a more indomitable representative of the truths and phenomena of modern spiritualism than the above-named veteran in the cause; never a more persevering or fearless exposé of the shams and pretences by which theologians attempt to fortify their own positions—especially in their assaults on spiritualism. In the *Preston Herald* of the 18th inst. is a letter from Mr. Foster, in which, after criticising most pungently a sermon preached by the rector of St. Augustine's Church, he makes the following suggestive remarks:—

The preacher next complained that (Roman Catholics) are "ashamed to salute a priest in public," but that on meeting a lady with whom one is familiar, "the hat goes up high enough." May I ask the rev. gentleman what there is about a priest that entitles him to such a mark of recognition any more than myself? Has he made the physically "blind see," "the lame walk," "and the deaf hear?" No! not he; but we have, and should do "greater works" still, were it not for "unbelief." Has he "seen," "conversed with," and "handled" the ancient seers and sages, and received benedictions from them, and grasped their materialised hand? Certainly not; but we have, and shall do so again before we journey to the "summer land," there to dwell with them, not for a time, but for ever. Has he heard the angels sing the songs that mortals hear? He has not; but were it not for that thing called "Religion," which (instead of binding together "all nations of men to dwell on the face of the earth," in one universal family, whose Father is God) has divided them into innumerable belligerent sects and parties, of whom it may be said, see how these so-called Christians hate, rather than "love one another."

Inasmuch as the rev. gentleman stands in no better position than myself, and has had none of the privileges vouchsafed to him that we have, neither has he exhibited any of the "signs and wonders" that we are told "should follow them that believe," why should we "bow and scrape" to him? Dr. Channing says, "I recognise no peculiar sanctity in ministers of the Gospel," whether parsons or priests. That thing called "religion," of which they are the well-paid advocates, will, ere long, be proved to be the greatest imposition ever foisted upon the world, and when that time comes, and come it will, if the clerical fraternity do not hide themselves in caves, and call upon the rocks to cover them and hide them from the indignation of the people, whom they have so long deluded, it will be owing to the merciful interposition of the spiritual powers that are now in the process of development.

Brave words these!—and both true and suggestive. Had we a few more such champions of SPIRITUAL RELIGION as Mr. Foster in our ranks, we should have less of the pretences which he so fearlessly rebukes, and Christ, with his sermon on the mount, would take the place of bell, book, candles, and other ecclesiastical trumpery in St. Augustine's and every other "saint's" church.

DEMONSTRATIONS IN NEW SOUTH WALES.

SPONTANEOUS physical manifestations of spirits, resembling in some points those in Canada, have occurred at the house of Mr. Stanton, at Adelong, N.S.W. An account given in *The Harbinger of Light* from the *Ovens and Murray Advertiser* of October 5th, says: "Stones, earth, and rubbish fell in showers all over the house. Incredulous neighbours visited the house in numbers and went away mystified. A little girl named Nellie (who appears to be the unconscious medium for the manifestations), becoming frightened, was put to sleep on a bed by the fire, when the bed rose in the air, and scratchings and knockings were heard underneath. The stones (although some were very large) did not appear to hurt any one; when they came in contact, the touch was quite gentle."

MESMERISM.

"THERE are various results produced by the *fluid of the will* by different persons. In mesmerising a gentleman who is very refined in his perceptions of the differences of influence between different mesmerisers, Mr. Thompson's influence was found to be clear and light, while mine was dull, harsh and heavy. His was very agreeable, mine was overpowering, and produced a deep sleep."—*Dr. Ashburner's Facts and Observations on the Mesmeric Fluid.*

No gifts, however divine, profit those who neglect to cultivate them.

OFFICE OF "THE TWO WORLDS,"
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Editor:

MRS. EMMA HARDINGE BRITTEN.

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

Sub-Editor and General Manager:

E. W. WALLIS.

To whom Reports, Announcements, and items for Passing Events and Advertisements should be sent at 10, Petworth Street, Cheetham, Manchester, so as to be delivered not later than Tuesday mornings.

FRIDAY, JANUARY 31, 1890.

ASTOUNDING REVELATIONS CONCERNING THE DENS WHERE THE POOR OF MANCHESTER HERD TOGETHER.

ANOTHER leaf in "the Shame of England" has just been published in the *City News*, Manchester, of the 4th instant. The article is headed, "Horrible revelations: a night visit to Salford lodging houses," and says:—

"Mr. Austin Oates, a member of the Chorlton Board of Guardians, and secretary of the Catholic Protection and Rescue Society, has, through Messrs. Burns and Oates, London, published a booklet containing some of his experiences in the slums of Manchester and Salford. This little work, which is entitled *On Rescue Bent*, gives graphic but terrible descriptions of such places as common lodging houses. The most important sketch in the book is a description of Salford lodging-houses, which includes a tour around that block of buildings known as the 'She Battery.' This place is a veritable 'hell upon earth,' and a permanent scandal to Salford. Mr. Oates has done good service by his exposure. He was accompanied on his journey by an official of the Salford Corporation connected with the Urban Sanitary Authorities, and the following are some passages from his narrative:—

The staircase is very narrow, very steep, very winding, and very dirty. Mouse-holes, rat-holes, are to be found in corners of the stairs. Planks are loose, and yield under our tread.

This model lodging-house provided accommodation for some 130 visitors. The 'day room' was thronged, boots and stockings were being removed, and the few who believed in cleanliness were out in the yard, at the pump and bucket. Upstairs, in a room twenty-six feet by twenty-two feet, were some thirty beds, occupied. The gas was turned low, and in the dim light it furnished we could see naked figures flitting here and there, seeking shelter within their bedclothes. A few buckets, ranged at lengthy intervals along the divisions, were the sanitary arrangements provided. The few windows were all closed. The air was very thick—very nasty.

Once more outside; not too soon, for our lungs were getting choked with the stifling, poisonous atmosphere.

In the next den, where the 'mixed' couples' rooms were, in the attic, we come across a couple in violent dispute. A young woman sitting upright in bed was howling out curses at the top of her voice at an old man in a scanty and tattered shirt, who was trying to steady himself against the partition. He was far gone in drink, and his bloated features had evidently recently met with rough treatment. The price of this 'mixed' couples' accommodation for the night was eightpence. On the other side of the partition, asleep in the bed, were three children, a girl of eight, and two boys of three and five. 'Where is the mother?' we asked of the woman who was following us about with a tallow dip. 'She's out, and ain't likely to turn up for another hour or so.' How fresh and pure the night air seems to us when leaving slums such as these, where at times we feel on the point of suffocation."

AT THE "SHE BATTERY,"

THE WORST PLACE OF ALL.

"Now for the bedrooms. What a staircase! Plaster hanging down in thick patches, cobwebs in every crevice and corner. The air is thick with insects, and the stench is that of a cesspool. A door is opened, and we find ourselves in a room about eleven feet by nine feet. It is bare, save for the dust which rises in clouds under our tread.

'Pitch the light there, in that corner. That's it. One—two—three children; no—four. You see them heels, sir? Yes, four. Lift up that blanket. Ah, I thought so. Not a stitch! Where are the clothes? Rake your stick among the straw—can't find them?' Yes, four children; one mouldy blanket shielding their nakedness. There are too many holes in it to warm those shrunken little limbs. But the straw is thick with dirt, and the room is warm and close with foul air. There is no draught from that chimney blocked up with rags and decaying straw.

I follow into the back room—same size. Three children are lying on a mattress, their covering an old ulster; a woman helplessly drunk lies sprawling across their necks. 'Lift the brute up, or she will smother them.' She is one of the She Battery.

Now to the attic. The lowest roofed room in the house. The roof slants. The window is of a depth of two feet. Whom have we here? In one corner there is a girl of seventeen sleeping heavily, and at her feet a little one of three years. No mattress. A little straw, covered with a few day clothes. The straw is deep, and the sleepers burrow within its yielding meshes. In another corner, so huddled together that it needs careful scrutiny to count them, lie three more children. One has a petticoat; another but his poor and tattered shirt; and the youngest has rolled herself between the two to get what warmth she can from their contact.

And the above are only extracts from a full two-column description of scenes far worse, far more terrible, far more hopeless for a rising generation, than any above quoted.

If it be objected by some fastidious readers that such descriptions as these have nothing to do with a paper nominally devoted to spiritualism, we announce, emphatically, **THEY HAVE EVERYTHING TO DO WITH IT**, for it is only by tracing out such scenes—by following them up through vicious lives, impure habits, vice and degradation, ending on the gallows—that we can form any adequate idea of the awful realms of spiritual existence that parasite over and around the earth, to which they are still bound. When will the men in power—those to whom the lives, fortunes, and characters of the hapless poor are entrusted—learn that the **TWO WORLDS ARE ONE**? The earth is the seed-sowing field, the spirit world is the harvest ground, and so surely as the planters on earth sow the seeds of vice, depravity, want, and savage misery, so surely shall they send back swarms of demons to the earth, bound by the eternal laws of retribution, to gravitate to the scenes of their former life; to tempt, inspire, and, if possible, *compel* others to act out the only lines of conduct with which these earth-bound spirits are familiar. We know it will be said, "But do not all returning spirits teach the doctrine of progress?" We answer, thank God, they do; and it is the only bright spot that the contemplation of what the lower spheres of the world beyond presents us with. But, in the name of heaven and justice and common sense, we ask, why should not every living soul commence its progress *here*, and not wait until they are born into the other world full-fledged demons, and with all the experiences of what they have been in this world to undo and live over again? To the true spiritualist it must be apparent that until we have created a new earth we may look in vain for the new heaven which smooth-tongued, fat, well-fed, and well-lodged bishops, priests, and ranters preach of to well-dressed, well-housed pew-renters. Oh, shame! shame! that such things should be, in a so-called *Christian* land, where at least ten millions per annum are paid to educated men to teach the people what is right in this world and God-like in the next. And yet, alas! that we should have to record it; the very thousands to whom this most solemn charge is entrusted are the ones that preach that there is no guilt, no responsibility for right or wrong, provided only governments, legislators, town councillors, and laudlords of such dens as are alluded to above only acknowledge that the blood of one innocent being, shed 2,000 years ago, has paid all their debts, wiped out all their shortcomings, and disposed of all their responsibilities!! We hear much of foreign missions, and the hundreds of thousands of pounds spent annually to maintain them. The writer of this article is only a poor working woman, but she will cheerfully be one of a hundred other working women she knows of to give half of one year's earnings to promote a HOME MISSION to Christianize the Christian clergy, town councillors, sanitary associations, and slum tenement-house landlords of Manchester. When such a mission as this is established in every town and city of this land, we shall no longer have the need of adding fresh leaves day by day, and hour by hour, to the story of "the shame of England." Who will join our mission?

The article we have quoted from concludes thus:—

"What! no one in the front bedroom?' Stay. Yes, there is. There, among that straw. Why, it is a baby! Yes, a baby of some two years, sitting up against the wall, stark naked. He is awake, but he seems not to see us. He does not shield his vacant little eyes from

the lantern's glare. His little body is blue with cold, and the only sound which escapes those parched lips is caused by the little teeth and jaws which chatter and tremble in the morning air. He is an idiot! Whose child is he? Ah, whose? We are in the She Battery. The room is not overcrowded. In the adjoining room there is another litter of young and helpless children, with their drunken mother, who lies sprawling in the middle of the floor. Dust and rags are their covering.

"We have seen enough—heard enough. Let us go home and sleep if we can. One word in conclusion. It may enter the minds of some of my readers that exaggeration has entered mine. It has not. There is much I have kept back—unfit for print. These sights, these scenes, are of daily occurrence. They take place within our midst. When we hear of them, read of them, we shudder, and exclaim, 'How appalling, how scandalous.' Exclamations such as these will not clothe these little naked limbs, feed these shrunken little bodies, and save these souls so precious in the sight of God.

"But the authorities, where are they? What are they doing?" you will ask. 'The Guardians, the Relieving Officer, cannot they step in?' you will say. Guardians are busy men, and so are Relieving Officers.

"And meanwhile, vice of the most horrible nature reigns, crime flourishes, and hundreds of unoffending helpless children fall victims to the sins of their parents."

And within one mile of these horrible scenes of want, vice, and degradation, rises up the sumptuous episcopal palace of the vicar of the *man of sorrows, that had not where to lay his head*. Forth from that residence of luxury and pride issues the *Lord's anointed*, and within actual sound of "The She Battery," and hundreds of fallen women, starving men, and naked children, driven to the gallows by hunger, cold, and misery, he preaches—"Glory to God! Peace on earth, and good will to men."

READERS OF THE TWO WORLDS, SPECIAL ATTENTION!

WE desire to call the attention of spiritualists' societies to what the Newcastle friends have been doing for the benefit alike of the poor, the friendless, and those who have all too little to brighten their lives of toil and penury. We also wish to point out that it is such PRACTICAL sermons as Harry Kersey, the lantern proprietor, and the members of the Newcastle Society have preached, which will compel the world to respect and acknowledge us, as is proved by the following report, printed in that popular and widely-circulated journal, the *Newcastle Daily Chronicle*. We also beg to anticipate certain remarks that are sure to crop up in this connection, and to say, the Newcastle Society does not include one single RICH person in its membership—all are working men and women; but they do to the very utmost of their means—hire a RESPECTABLE HALL, hold good RELIGIOUS Sunday meetings, and LIVE out the teachings they profess. Hence the respect and attention they command from the press and community at large. To grumblers, critics, and commentators generally, we have only to add, "Go thou and do likewise!"

Extract from the "*Newcastle Daily Chronicle*" of January 23rd, 1890:—

A NIGHT WITH THE NEWSPAPER BOYS.

A SPIRITUALISTS' BANQUET.

UP in the Cordwainers' Hall, Nelson Street, Newcastle, hired by the spiritualists, two hundred of the newspaper boys of the city were last night entertained by the members of the Spiritual Evidence Society. The treat has become an annual one. Sympathy for what one member describes as "the swarthy juveniles" has been awakened by the severity of recent winters, and the outcome has been a series of treats which Dr. Rutherford, the Post Office officials, Mr. T. S. Alder, and last, but not least, the spiritualists have promoted. For last night's entertainment, tickets were, by permission, distributed at the *Chronicle* office and at the branch offices, where the boys got their papers, and the result was an excessive demand and a crowded attendance. The Cordwainers' Hall has held many strange gatherings in its time, for it has been devoted to various purposes, but it probably never held a stranger and withal a merrier company than it accommodated last night. It was not a company, however, that was confined to newspaper boys. Some of them brought their sisters, and while the latter were of all ages from five to twelve, there were youngsters present who could not have been above four years, but who shouted with glee while the magic lantern entertainment was in progress. This was the chief feature of the evening, and an admirable entertainment it proved to be. It was a tour of the district, from various parts of the Tyne, to Alnwick, Morpeth, and Jesmond Dene. No finer photographs, probably, have ever been thrown on canvas than

those which Mr. E. Watson, a Newcastle amateur, has managed to secure by aid of his camera. This gentleman exhibited them by means of Mr. H. A. Kersey's fine lantern, and the latter, who is president of the spiritual society, took the part of *cicerone*. So far as some of the views are concerned, there was no need, however, of a descriptionist. They were readily recognized, and were greeted with exclamations of delight. The whole pictorial entertainment, indeed, was subjected to a running commentary. "Aw've been there" was the exclamation of a hundred voices as Jesmond Dene was disclosed. "The Moor, the Moor," was roared out as a wide open space was pictured with the grand stand in the distance, while as for the views of animals that were shown, imitative cries of cows, calves, sheep, and lions were heard on all sides. "He was behind the door when noses were served out" was the remark of one precocious youngster as Ally Sloper's portrait appeared; the fat-faced representative of a cook was invited to "lend us your face that I may go to a dog fight," and a melancholy-looking Jack Tar, with one arm off and the other outstretched for help, was ungenerously declared to be suffering from "inflooznee." But the youngsters did not confine themselves to those good-humoured remarks, which were given without disorder. They also at times burst spontaneously into song. Mark Twain's fiddler, engaged to play appropriate tunes to the scenes of a scriptural diorama, struck up "A life on the ocean wave," when the view "Walking on the water" was shown, and he capped it with "Up in a balloon, boys," as the ascension was disclosed. The youngsters were last night almost as inappropriate in their selections as the fiddler had been; and what connection there could be between "Mary had a little lamb" and the picture of Punch, or what comparison could be drawn between a moving chromotrope and "Stop the cab," it was difficult to imagine. But they certainly did hit the right nail on the head when they struck up the pantomime song, "He's a rider, he's a rider, with a hi, hi, hi," as a gentleman mounted on a pig appeared, and they seemed to be impressed by the fact, for the song was lustily roared until the hall fairly rang with it, and until the hearty notes of the youngsters might have been heard in the street. Cheers—loud cheers—greeted the view which bore the legend "Good night." A supper of coffee and buns followed. The boys and girls were well managed. At least a dozen ladies and gentlemen—amongst whom Mr. Bevan Harris and other prominent members of the society could be discerned—acted as waiters, and the good things were discussed with a heartiness that bespoke vigorous appetites and keen enjoyment. To prevent confusion, the children were dismissed as they finished their meals, and in this way perfect order and complete safety were secured. No better arrangements could have been made, and the gladdened faces of the guests showed from first to last that no more pleasing entertainment could have been provided. Thanks were due to those who manipulated so cleverly the magic lantern views, and to others who had provided and served the meal; and if the hearty hurrahs of grateful children could be accepted as thanks, without a formal resolution, then they received them in abundance. In the same hall, and by the same kind-hearted persons, 200 other newsboys and their friends will be entertained to-night.

THE TREAT TO NEWSPAPER BOYS.—The entertainment to news boys, given by the members of the Spiritual Evidence Society, was continued and concluded in the Cordwainers' Hall, Nelson Street, Newcastle, last night. There were about 200 juveniles present. Mr. E. Watson and Mr. Kersey (president of the society) again manipulated the magic lantern, and immense delight was afforded to all present. A meal of coffee and buns was afterwards served to the guests by the members of the society.—*Newcastle Daily Chronicle*, Jan. 24th, 1890.

REMARKABLE RESULT OF ASHCROFT'S EXHIBITIONS.

DURING the last three months of the past year the so-called (Rev.) Thomas Ashcroft (better known by the sobriquet of the "Rev. Showman"), has visited several of the northern towns and villages with his lantern paraphernalia. His huge mural announcements with the terrible head line "Spiritualism," together with an irreverent and circus style of house advertising, undoubtedly created a sort of glamour which fascinated the public mind, as immense numbers, who

knew little and cared less about the subject, flocked in droves to his exhibitions. In many well-known cases after witnessing the vulgar tawdry pictures, an oft-repeated remark was, "What went we out for to see?" However, by the care and prompt action of the spiritualists, the public also crowded to hear the "other side," such procedure plucked some of the rev. gentleman's laurels so surreptitiously won, and often caused him to receive a frigid reception, such as at Felling-on-Tyne, where Mr. Victor Wyldes delivered two splendid lectures to upwards of 1,300 persons, who listened with the greatest respect and attention, as at other places where the said "Rev. showman" lectured. The society here has so much enlarged its borders that they have been compelled to seek "pastures new;" the old building is of little use to hold augmenting enquirers. Mr. Booth, of Salvation Army head quarters, has come to the rescue, and sold the spiritualists the late New Connexion Chapel, which seats between three and four hundred. *The money has been paid*, and after the necessary alterations, it is intended to open the same, for spiritual religious Sunday and week night services at Whitsuntide next. There is an ancient book which the "Rev. showman" undoubtedly uses at least on each seventh day. Amongst its other aphorisms let me quote but two, viz: "When a man's ways please the Lord, he maketh even his enemies to be at peace with him." Again in the providential evolution of his divine purposes—"He maketh even the wicked to praise him." When Mr. Ashcroft visited the sturdy town of Newcastle, the influential *Daily Chronicle* publicly enquired of his reverence: What was his motive in attacking the spiritualists? seeing that for public devotion and good living, and intelligence withal, they were equal to any Christian church in the city. Mr. Ashcroft did not answer this question.

Newcastle-on-Tyne.

W. H. R.

THE COLOUR CURE.

THE *Scientific American* reports from Italy most curious experiments through the influence of colours on the nerves of the sick and insane, which will be of incalculable benefit to humanity if found to be permanent and available everywhere. In the hospital for insane at Alessandria special rooms are arranged with red or blue glass in the windows, and also red or blue paint on the walls. A violent patient is brought suddenly into a blue room, and left to the effects of that colour on the nerves. One maniac was cured in an hour; another was at peace in his mind after passing a room all violet. The red room is used for the commonest form of dementia—melancholy, usually accompanied by a refusal to take food. After three hours in the red room a patient afflicted in this way began to be cheerful, and asked for food. The importance of a few general facts like these in the treatment of the insane is obvious, for there can be no question that many cases of lunacy are curable if a diversion can be made before the malady becomes inveterate. Thus a large proportion of cases that begin gently, and even many that have a violent start, may be cured quickly through the eyes. For incurable cases the coloured rooms ought to be of constant benefit by making attacks milder.

WHAT IS A MAHDI?

MAHDI, or Mahadi, as D'Herbelot spells it, is an ancient title in the Moslem world which at first signified simply director of the faithful. But in the course of Moslem history, and especially Moslem history in Africa, it came to have another signification related to an accepted prophecy of Mohammed. It necessarily refers to the African part of Arabic history. By this secondary significance of the word the Mahadi is a certain ancient leader come again. His appearance is the "second advent" of a prophet who lived in the old days, and who in all the meantime has been with the immortals. Mohammed, the twelfth Imam, and the twelfth in descent from Ali, is the real original. He is the Mahadi who comes again every now and then. He was hidden from the world at an early age, and communed only with his disciples through his lifetime, and finally did not die, but "went up," with the fixed intention of returning to revive the glories of Moslem. As in the Christian theory, and even in the history of several monarchies, this legend of a prince who is to return has afforded a favourite pretext for no end of impostors, so it did in Islam. The most famous of these in past ages was Abulcassem Mohammed Ben Abdallah, the founder

of the Fatimite dynasty in Africa. Mohammed had prophesied that in three hundred years the sun would rise in the west, and as Abulcassem's glory was in 296 of the Hegira, it was held that the prophecy referred to him, and since then the idea of the Mahadi has commonly had relation to a revival of the glories of Islam in that Western world of Moslemism, the provinces of Africa held by the Arabs. Perhaps we should not plume ourselves too much over a race of men who are yet controlled by a vivid conviction that their leader was born a thousand years ago. We believe in leaders whose claims to allegiance are equally ridiculous.

LYCEUM JOTTINGS

THE EFFECT OF IMAGINATION ON THE EVIL DOER; OR, THE STORY OF THREE.

A GIANT clock near the chimney swung
Its ponderous pendulum to and fro;
A flickering candlelight vaguely flung
Fantastic forms o'er the rafters low.
The ghostly shadows seemed to flaunt
Long, meagre fingers reaching gaunt,
To grasp at an old dame spinning alone
Crooning in tremulous undertone.
Whose peaked chin and hooked nose,
High-pointed cap, with its nodding bows,
Were quaintly portrayed on the whitewashed wall,
An awful witch face, weird and tall.

The little brown house at the forest's edge,
Nestled down, like a bird in the night.
Among the tree branches and tall grass sedge,
As if to doze till morning's light;
No sound but wind fays rustling leaves.
Or flutter of birds 'neath the cottage eaves,
Disturbs the awesome calm that broods
O'er the depths of the Rhineland solitudes;
For the three tall forms that stealthily wait
In the dense, dark shadows beside the gate,
Are still as the dead in their graves could be,
Bold, bad robbers are those sly three.

A rough hand thrusts the vines apart
From the latticed window and into the room,
Dark as the thoughts of his evil heart
Peereth a face from the night's drear gloom.
Turning her wheel 'mid the shadows alone,
Mumbles and murmurs the aged crone;
Bony fingers tremblingly spread
Like eagle's claws o'er her spinning thread.
As she yawns with her voice at an eldritch pitch,
The robber pants, "San Jean! it's a witch!"
As she cries, "That's one!" and noddeth queer,
He crosses himself as he flies in fear.

A second crept to the window ledge,
With a muttered oath to the comrade flown;
But while he leans on its crumbling edge
To view the face of the aged crone,
He can hear the thump of his beating heart,
As she loudly yawns with a horrible start,
And nods and motions till, dark and tall,
Her ghostly shadow climbs up the wall,
And it seemed to him that her weird old face
Leered in his own from that awful place
As she solemnly cried, "That's two!" But here
The second robber fled in fear.

The third stole up, full of deadly ire,
Cursing the comrades flying far;
With his vengeful heart in an angry fire
Pulled at the crazy window bar;
But he saw, and staggered in wild alarm,
A witch, with lifted, bony arm,
Shaking it madly in fiendish glee,
And wildly yawning, "Ho! that's three!"
Then seemed to leap like a cat from her chair
As she named the number of robbers there.
Away like the wind he flew in fear
To the welcome depths of the forest near.

Now the little old dame, while good and wise,
And never to arts of witchcraft wed,
When thrice she had yawned at night, would rise,
Cease her spinning, and seek her bed.
And thus she had numbered one! two! three!
Yawning and nodding in harmony.
Sleep on, little dame, in the wee house lone,
Unconscious of foes who are wildly flown,
Three who had meant to steal away
Thy hard earned, hoarded spinning pay.
Sleep on, while the old clock, solemn and slow,
Swings its pendulum to and fro,
And angel children, gone before,
Keep vigil o'er thy humble store.

—"Cornubian."

CHRONICLE OF SOCIETARY WORK.

ACCRINGTON. 26, China Street.—Mr. Rowling gave two powerful addresses. Afternoon, on "The Philosophy of Immortality." Evening, "Why I became a Spiritualist." Both subjects were much appreciated by good audiences, considering the bad weather.—J. H.

BINGLEY. Light House.—We had Mrs. Berry, from Stainland, Halifax. Her guides took "Jesus the Saviour of the World" for the subject, which they handled in a pleasing manner.—P. B.

BATLEY.—We were disappointed by our friend Mrs. Wade, who missed the train, and had no time to get a speaker. But our tried and true friend Mrs. Black, came to the rescue, and we had a really good day. In the afternoon three Christian friends took exception to some remarks made by one of our vice-presidents, which brought out some grand ideas both for and against. Evening, our old friend Mr. John Machell made some beautiful and inspiring remarks, and Mrs. Black gave wonderful tests, mostly to non-spiritualists. About 20 were given, and 17 recognized.—J. P.

BOLTON. Bridgeman Street Baths.—Mr. Lomax was the speaker at this place on Sunday. Afternoon subject, "Weighed in the balances and found wanting." Evening subject, "The shepherd, the light, and the valley." Clairvoyance very good.—J. P.

BRADFORD. Bentley Yard, Bankfoot.—Jan. 19: Mr. Lewis's guides gave a good address on "Thy will be done." Miss Capstick gave successful clairvoyant descriptions of guides and friends. Jan. 26: Mr. Espley's guides gave an interesting address in the afternoon on "Man as a vessel, God as the captain, and the angels as the sailors." Evening, two subjects from the audience—"The Second Coming of Christ," "If God made man, and pronounced him good, how came he to fall?" Both dealt with in a masterly manner. A poem and clairvoyance at the close of each service.—G. G.

BRIGHOUSE.—In place of Mrs. Riley we found a good substitute in Mr. Asa Smith, of West Vale, who had the misfortune to miss his train, and arrived late; however, we secured the services of a local medium, Mrs. Southworth, whose guides spoke very well, giving advice to young men. In the evening the guides of Mr. Smith spoke well from one or two subjects from the audience, which seemed to give satisfaction. Very good clairvoyance. Poor audiences, through bad weather.

BURNLEY. Hammerton Street.—Two grand lectures to-day from Mr. Wallis's guides. The afternoon subject was, "Is God merciful? or the mystery of evil and pain." It was pointed out to us that God was neither merciful nor unmerciful, but just, and that evil was the result of ignorance, error, and imperfect conditions, and pain a guardian angel, warning man against a breach of the laws of Nature. "Is Spiritualism a better way of life here and hereafter?" was the theme of the evening's discourse. The speaker called upon us all to show to the world by our every action that such was the case, and rather sharply censured spiritualists who were afraid to make their spiritualism known, or who lacked zeal and self-sacrifice for the cause of truth and right.—R. V.

BURNLEY. Trafalgar Street.—We are having good times. On Monday, Jan. 21st, Mrs. Schofield took the largest week-night service we have yet had, and her guides gave a splendid practical discourse on "Is life worth living?" On Saturday we had a potato pie supper, when over 60 were present. Mr. Baldwin afterwards presided at a good entertainment. Sunday (26th), in spite of inclement weather, we had the largest audiences yet. We had a change of programme, as the guides of Mrs. Best, a local medium of many years, gave clairvoyance all the afternoon and evening, and it speaks well for the guides of this lady and the sympathy of the audiences that out of 69 delineations given 58 were recognized.—W. R. C.

BURSLEM. Coleman's Rooms.—Jan. 19: The guides of Mr. Blundell gave an instructive and interesting address on "The spirit world and its influence upon humanity." Jan. 26: Mr. Blundell's guides again delivered an address from two subjects chosen by the audience—"By their fruits they shall be known," "Be not deceived, God is not mocked: whatsoever ye sow that shall ye reap." Very fair audiences.

CLECKHEATON. Oddfellows' Hall.—A splendid day with the guides of Mrs. Mercer. Afternoon subject, "Is Spiritualism a delusion?" which we think will have done good. We are pleased to see the young come in large numbers, as it is to the rising generation we have to look for future workers. Evening subject, "If God made everything, and saw it was good, who made the Devil?" showing that the evil one was made by man, but such errors are dying out. The congregations of the past have been frightened with the pictures that have been put before them from the pulpits, but hail the day when such pictures will be abolished. Clairvoyance after each service.—W. P. R.

COLNE.—Mr. Crossdale gave two good addresses. Afternoon, he had two controls: the first took for his subject "Mystery, moving onwards"; the next control took "How strange is life." Evening: "Things are very strange in life, and so it is in the next." The audience was well pleased. Very fair attendance, considering the inclement weather.—J. W. C.

DARWEN. 16, Rose Hill Street.—Afternoon: Mrs. Gregg discoursed on "Unity." Evening: "A Heaven for the saved and the unsaved." Subjects were well handled. A few clairvoyant descriptions, very good, after which, our chairman, Mr. Hartley, remarked that he could always glean something from Mrs. Gregg.—W. A., cor. sec.

DEWSBURY.—We were favoured by a visit of our friend Mrs. Dickinson, of Leeds, who delivered excellent discourses, afternoon and evening, to very attentive audiences. Clairvoyance after each service. We are expecting a visit from that eloquent speaker Mr. Victor Wyldes, trusting friends in Dewsbury and surrounding district will not miss this treat.—J. R.

EXETER. Longbrook Chapel.—Morning: Mrs. Hellier's subject was "The Realizations of the Soul after leaving the mortal plane." The lessons to be drawn were, although most of us would wish a speedy death to a bed of suffering before leaving the earth plane; oft times it is a blessing, because it is a time for the cultivation of the spirit, and enables it to find a true basis on which to start its new birth in the spirit-world, and this will be found the true principle for all its gradations in the spheres beyond. Successful clairvoyance followed. Evening: Rev. C. Ware discoursed on "The Religion of Spiritualism." After

reviewing the various religions of the world, including that small portion, Christianity, with its 250 different sects, the speaker said, spiritualism was the only real religion, because it was not dependent on any personality as all the rest were, but included every living soul, and proved the birthright of each to an immortal existence of eternal progression.—R. S.

FELLING.—Evening: Mr. Clare, of Newcastle, delivered an interesting and instructive lecture to a large audience; subject, "God and Chance," which he handled in a philosophical and logical manner, illustrating from science and nature the existence of a Supreme Being, as Creator and Physical Governor of the universe, arranging his laws for the development, uplifting, and happiness of humanity. At the conclusion he received a hearty vote of thanks, and a unanimous invitation to visit us again shortly.

GLASGOW.—On Friday, the 24th, we held a "Night w' Burns," which was eminently satisfactory to a full gathering. The Glee Party under direction of Mr. Anderson, rendered a number of the poet's songs very creditably. Mr. Corstorphine read the "Address to the Devil," and a reply to same by some unknown author. Mrs. Robertson, Mrs. Anderson, Miss Waddington and Miss Jones sang the songs of the master, as did Messrs. John Robertson, Anderson, and Scott; also, a vigorous trance address by Mr. David Anderson, upon the influence of Burns, was highly appreciated. The one weak place was the extemporized chairman, Mr. Harper, a poor substitute for the president, who was absent in Ireland. A lively dance (11 to 2 o'clock) completed a good time. Sunday morning: Mr. Wilson read a number of "Gems of Thought," carefully selected from "George Eliot," which produced a useful discussion. In the evening, Mr. Finlay discoursed upon "Organic and Inorganic Pre-existence," and supported his faith therein very ingeniously. Mr. Robertson and Mr. Harper criticized.—R. H.

HALIFAX.—Monday, January 20th, Mrs. Beardshall. Subject, "The Millennium," was listened to attentively by a fair audience. As she had to leave at 8-30 to catch a train. Mr. Hudson, of Halifax, took up the roll, and gave some interesting delineations of character, ending by giving some very good clairvoyant descriptions. He seems as though he will become an excellent clairvoyant and test medium, especially if he would exercise a little more patience. Sunday, January 26th: Mr. Swindlehurst's afternoon subject was "Love one another," (by special request from the late beloved wife of Mr. Spedding, of this town, who recently passed on). The eloquent manner in which he treated this subject, and the illustrations given, really cannot fail to bear testimony in the hearts of those who had the pleasure of hearing him. Evening subject: "The Dawn of a Brighter Day." The eloquence brought to bear on this subject was very remarkable, and will live long in the memories of those who had the courage to face the stormy weather to hear him. It was really an intellectual feast, and deserves printing and scattering broadcast throughout the land. We shall probably have another treat on Monday, as Mr. Swindlehurst has kindly consented to officiate instead of Mrs. Crossley, who has been taken very suddenly and seriously ill, and we trust all friends will sympathize with her in her affliction, and thereby aid to a speedy recovery.

HEYWOOD. Argyle Buildings.—Mr. Ormerod spoke on "The struggle for existence" and "The future world." Both subjects gave great satisfaction to all. On Tuesday, 28th, we held a supper and entertainment, the proceeds to clear off the debt on our harmonium. We have elected officers for the ensuing year. Mr. James Ward, 91, Miller Street, Heywood, is appointed secretary.

HUDDERSFIELD. Brook Street.—Good audiences bravely weathered the storm, and were amply repaid by the rich treat afforded by our friend, Mr. Tetlow, who, in the afternoon, gave a normal address, in which many of his experiences as a medium and spiritualist were vividly portrayed, to the great interest of all, although we had a considerable element of sceptics present. "The Law of Prayer" was the subject in the evening, which provided a powerful and impressive address. Wonderful psychometry at the close, eminently successful.—J. B.

LEEDS. Psychological Hall.—Mr. Farrar's guides spoke very well afternoon and evening. Considering the shockingly wet day, we had a very fair attendance.—H. A. A.

LEICESTER. Silver Street.—Morning, the Psychological Association Class met as usual. Mrs. Yeeles was with us: her guides gave us instructions how to hold our investigation circle, also delineations of character and clairvoyant descriptions, which were all recognized—a very enjoyable morning. Evening, five subjects were sent up by the audience, Mrs. Yeeles' guides dealing with them all. The principal subjects were—"Did Jesus pre-exist in the spirit world?" and "The meaning of the book of the Revelation." Her guides worked them out in an admirable manner, which was highly appreciated, as manifested by the frequent bursts of applause. All seemed well pleased, and hoped we should soon have Mrs. Yeeles again. Clairvoyant descriptions at the close, all recognized.—T. G.

LIVERPOOL.—Mr. J. S. Schutt gave two very good discourses on "Duty" and "Man's Possibilities." Very moderate audiences, owing, no doubt, to the inclemency of the weather. Monday, Mr. Schutt's control, "Ned," occupied the evening with "A happy New Year to all," throwing out some good practical and suggestive remarks.

LONDON. Alma Street, Kentish Town, N.W.—On Sunday evening our esteemed and welcome friend Mr. Wallace, the pioneer medium, paid us an unexpected visit. His guides gave a most excellent discourse on "The beauty, variety, and medicinal qualities of flowers and plants," furnishing convincing evidence of design, wisdom, and benevolence of an Almighty Creator. We spent a most enjoyable evening.

LONDON. Peckham. Winchester Hall.—We wish to convey our hearty thanks to the many kind friends who helped us with our third anniversary services on Sunday last. While far from satisfied with the past, let us hope the future will be brightened by a hearty harmonious effort to make the religion of spiritualism more widely known in our locality. Mr. Darby's impressive words at the morning service forcibly reminded us of our dual work, and that the duty of spiritualizing ourselves must not be forgotten or placed in the background in our efforts to tell the "glad tidings" to others. The evening service, at which Mr. J. Johnson presided, was well attended, and time would not allow all those who had come to help us to speak, but still, after some genial encouraging remarks from Mr. R. Wortley, we heard the beautiful truths of spiritual religion from Mr. Yeates, followed by an address from

Mr. T. Everitt, who not only recounted some wonderful experiences, but gave valuable information as to the operation of the spirit still in earthly form. After the anniversary offertory, Mr. Towns told us some of the benefits of spiritualism, while the secretary brought an admirable meeting to a close, by an account of our work in the past and our plans for the future.—W. E. L.

LONDON. King's Cross. 253, Pentonville Road.—Morning: The secretary introduced the subject of "The Foundations of Morality," which was followed by a discussion in which nearly all present took part. Evening: Mr. Hunt was unable to fulfil his engagement through illness. Mr. A. M. Rodger delivered a short address upon "Spirit and Matter." The contention that matter was a projection of thought, evoked many questions and several speeches. Our meetings are growing more interesting, and we believe our work in the neighbourhood is taking root, but to ensure success, we require both the moral and material support of all our friends. A developing circle, under the direction of Mr. Cannon, meets in the hall on Tuesdays, at 8-30 p.m. A few earnest ladies and gentlemen would be welcomed. Persons desirous of becoming members of the society should apply to the secretary, S. T. Rodger, 107, Caledonian Road, N.

LONDON. Marylebone Association, 24, Harcourt Street.—Sunday morning: A very harmonious gathering, and satisfaction expressed by several. Evening: An address by Mr. F. D. Summers, on "Retrospect and Prospect," a warm heart-cheering lecture. He is young and very promising of power for good to humanity, by both words and works I hope.

LONDON. Notting Hill Gate. Zephyr Hall, 9, Bedford Gardens, Silver Street, W.—Morning: Mr. A. M. Rodger gave an address, showing forth his own experiences, on "Spirit-communication, and how to cultivate it." Discussion followed, and a profitable time was spent. Inquirers particularly should attend this series of morning addresses. Evening: A guide of Mr. John Hopcroft gave an illuminated address on "Spiritualism—its relationship to man here and hereafter." Thomas Paine was quoted as knowing, in the spiritual world to-day, that he can come and influence and inspire men better than when in the body. Spiritualists should link themselves to everything that is progressive, or they are not what they profess to be. On Friday evening we had a free "magic lantern" lecture, which proved very interesting.—P. S., hon. sec.

LONDON. St. James's Hall, Regent Street.—On Tuesday evening, Jan. 21st, Mr. J. J. Morse, by special invitation, read an excellent paper upon "The Status of American Spiritualism, as seen during a four years' visit to the States," before the New Year Conversazione of the London Spiritualists' Alliance, held as above. There was a large attendance. The chair was occupied by Mr. Alaric Watts, owing to the absence of the president through illness. The paper gave a comprehensive survey of the cause in the United States, and was frequently applauded. It is to be issued as a pamphlet. Many old friends of Mr. Morse's were present to greet him, and his reception was most cordial and hearty.—Cor. [The pamphlet, referred to above, is now ready. See advertisement on front page.—E. W. W.]

MACCLESFIELD.—Disappointment was felt that Mrs. Green (through illness) could not be with us. Expressions of regret and sympathy for her were general, and it was hoped she would soon be in a position to take her place in the cause of truth. We were fortunate however, in obtaining so good a substitute as Mr. Boardman, who gave two splendid discourses. The afternoon subject, chosen by the audience, "Is Spiritualism consistent with Evolution?" was very pointedly dealt with. The evening subject was "The Religion of the Spirit." This religion had a wider significance than the mere donning of Sunday garments. It stretched its arms to all humanity, heeding neither colour nor nation. When a man who has drawn into his coffers thousands of pounds, and has been instrumental in the bodily destruction of thousands of human beings, offers a few thousands of pounds for the rectification of his work while he pursues his diabolical calling, it is time that the religion of the spirit protested. If we would be true religionists we must abstain, and be instrumental in causing others to abstain, from the cursed drink; when we shall have accomplished this, we shall have acted in accordance with the dictates of the spirit within us, and time is only needed to bring the earth in a condition that men and angels shall walk hand in hand, and God be glorified for ever.—W. P.

MANCHESTER. Temperance Hall, Tipping St.—Saturday evening, January 20th: We spent a pleasant evening with Mr. J. J. Morse, who answered questions sent up by the audience. Sunday afternoon: Mr. Morse took for his subject, "The Coming War." Evening subject, "Spiritualism, a Sentiment or a System." We had two grand lectures, and fair audiences, considering the inclemency of the weather.—W. H.

MANCHESTER. Geoffrey Street Hall, Stockport Road.—Tuesday evening, Jan. 21st: Invocation, Miss McMeekin; Mr. J. Lamb, clairvoyance. Mr. W. Lamb answered questions. Thursday evening (23rd): Invocation, Miss McMeekin; Mr. J. Lamb, clairvoyance. Mr. W. Lamb answered questions and gave clairvoyance. Sunday (26th): Invocation, Mrs. Castle; clairvoyance, Mr. J. Lamb. Mr. W. Lamb answered questions and gave clairvoyance. Benediction, Mrs. Castle.—W. H.

MANCHESTER. Psychological Hall.—The guides of Mr. Standish took the afternoon subject from hymn sung—"Speak gently," showing the immense advantages humanity would derive by following the above in all their actions. The evening discourse was also taken from hymn sung, followed by excellent clairvoyance.—J. H. H.

MONKWEARMOUTH. 3, Ravensworth Terrace.—Evening: Mr. Kempster gave his experience as a spiritualist, and why he became one, which was very interesting, to a large audience.—G. E.

NELSON. Leeds Road.—The guides of Mr. George Smith took subjects from the audience, both afternoon and evening, dealing with them in a very able and pleasing manner. Miss Boyson gave clairvoyance in the afternoon, and Miss E. Preston in the evening, mostly recognized. Moderate audiences, considering the weather was so bad.

NEWCASTLE.—"Meditations upon a Future Life" was Mr. G. W. Gardener's subject. The lecturer, not being a spiritualist, delivered one of the most powerful arguments for the continuity of life that, perhaps, was ever presented from our platform. The clearness, eloquence, and mode of treatment was admirable. Societies, you should engage this gentleman. He will delight you. Address, 3, Shakespeare Street, Southwick.—W. H. R.

NORTH SHIELDS. 41, Borough Road.—A happy evening was spent

with Mr. Fenwick and his guides. They discoursed eloquently on "Knowledge shall redeem the soul of man." The control said, for 1,800 years the Church has fiercely opposed human progress, has ever told the people that they should not pry into the hidden mysteries of God, has ever kept prominently before the minds of the people the text, "But of the tree of the knowledge of good and evil thou shalt not eat," &c., but down the corridors of time there are many minds that have not heeded such teachings; they have dared to search and have gone into the great laboratory of nature, and clearly demonstrated to us God's divine and unerring word. The guides urged on all ever to seek and strive for a higher and fuller knowledge, thereby enabling each to mould a character that would entitle us to be numbered with the great and good in the realm beyond. Successful clairvoyance followed.—C. T.

NORTH SHIELDS. Camden Street.—Mr. J. Gardiner delivered an able and excellent address on the "Four Georges," which was well received.

OLDHAM.—Jan. 19th: Mr. T. H. Hunt gave good lectures, and on Wednesday evening, conducted a public circle when about 150 were present. Fifteen clairvoyant and psychometric descriptions were given; all recognized. Jan. 26th: Mr. Hepworth favoured us with sound and practical addresses on the "Eleven Commandments," which were analyzed thoroughly, and "Man's need of a Saviour." There were very few present, on account of the weather.—J. S. G.

OLDHAM (Mutual Improvement).—Jan. 23rd: We were favoured by a lecture from Mr. Britland (botanist), entitled "The Diseases of Children." He laid great stress on the responsibility of the parents whether or not their offspring were of a delicate or healthy character; and attributed many of the diseases of children to the conduct of the parents, even while the child is in embryo. Hence the great importance of understanding some little of the laws of physiology. The lecturer related many of the diseases that children are subject to; how they are brought on, to a great degree, by giving them improper food. He related their symptoms, and much valuable information concerning their removal. After an evening well spent, a cordial vote of thanks closed the proceedings.—N. S.

OPENSHAW.—Mr. W. Johnson answered questions, morning and evening. There was also a subject sent up, "Temperance," which was explained very forcibly, and appeared to give general satisfaction.

PRENDLETON.—The guides of Mrs. Groom delivered two good, sound addresses; afternoon, on "Spiritual Teaching," and evening, on "Spiritual Reformation: its need." During the day 38 spirit descriptions were given, and 34 were fully recognized. There was an interesting ceremony performed at the evening service, viz., the naming of a child, which was performed in a very pleasant manner, good advice being given to the mother. Friends, come in large numbers next Sunday, and let us have a good day with Mr. W. H. Wheeler. Do not be afraid if it happens to be a trifle stormy, because you will be sure to miss a treat.—H. J. D.

RAWTENSTALL.—Two nice discourses, afternoon, "Love one another;" evening, "Peace and Goodwill to Men," together with successful clairvoyance by our friend Mrs. Johnstone, of Rochdale.

SALFORD.—Mrs. Stansfield failed to visit us, through sickness. In the afternoon we had a pleasant discussion on "Why Spiritualism was not making more progress?" led by Mr. Clarke, several members and friends taking part. Evening: Mr. McDonald spoke on the 1st Corinthians, c. 14, which was read for lesson. Mr. Clarke afterwards spoke on "What is goodness, and where is it to be found?" The lecture was good, and showed all what to do, and what example to follow; this was a full view of all doctrines.—D. J. C.

SOHOLES.—Afternoon: Mr. Wainwright's guides spoke on "What is Spiritualism?" and also gave successful clairvoyance. Evening subject, "I was weighed in a balance, and found wanting." Satisfactory clairvoyance.—J. R.

STOCKPORT.—Jan. 19: Mrs. Venables of Whitworth, made her first appearance amongst us, the controls delivering two splendid discourses, each concluding with psychometry, the audiences being evidently much gratified. Jan. 26: Mr. Rooke dealt with subjects from the audience, that of the evening being "What is this Great Being who never had a beginning or an end, a father or a mother, but who is a Priest unto Himself after the order of Melchisedec?" tracing the being from the Godhead right down the lineal line to Jesus, portraying his life in its most vivid form, and explaining the order of Melchisedec as being symbolical of dukedom, passing from sire to son, though in the former case the title of Godhead being taken by one's self, and mentioning the saying of one ancient writer that Athens was as full of gods as butterflies.—J. A.

SUNDERLAND.—Mr. Moorhouse presided. Mr. J. G. Gray spoke from two subjects chosen by the audience. "If spiritualism be true, why don't theologians receive it when they have been preaching near 2,000 years on the coming of the millennium when angels will walk and talk with men?" Also "The Possibilities of Man:" which seemed to satisfy all, mostly the strangers.—G. W.

SOUTH SHIELDS. 19, Cambridge Street.—22nd: The guides of Mrs. Walker gave very successful clairvoyance. 24th: Usual developing circle. 26th, evening: The guides of Mr. W. Westgarth took their subject from the audience, being, "The Origin, Antiquity, and Evolution of Man as a Physical, Psychical, and Spiritual Being," in an able manner, to a very appreciative audience. On Monday, Feb. 3rd, we intend holding a fruit banquet, when all friends are earnestly invited to attend. Admission 3d. each.—D. P.

WHITWORTH.—We had two addresses through Mr. Wright. Subjects: Afternoon, "Incidents since my last visit." He also gave three phrenological delineations. Evening: "Woman: Her place and power;" also a few clairvoyant descriptions after the address.—J. H.

WIBSEY. Hardy Street.—A good day with Mr. A. H. Woodcock. He told how he became a spiritualist, through the manifestation of his father at a sitting; and at night his guides spoke on "Where are your Dead?" in a very good style, and gave great satisfaction. A few psychometric tests and good clairvoyance followed.

WISBECH.—Mr. J. Burns, of London, addressed a crowded audience on "The Spiritualism of St. Paul and that of to-day," in a very masterly manner, which was appreciated by all. On Saturday and Sunday morning, Mr. Burns gave addresses to fair audiences.—W. U. H.

RECEIVED LATE.—London. Mile End. Beaumont Street.—Mr. Veitch delivered a magnificent address on "Christianity and Spiritualism." The two systems were well contrasted; the advantages of spiritualism over Christianity being received with applause by an audience composed mostly of strangers. He defined a Christian as one who acted up to the teachings of Christ, and applying that test he showed there was not a Christian in existence. It was a singular comment upon the progress of Christianity that there are in Europe standing armies of fifteen million men ready to fly at one another's throats at the bidding of their Christian masters. Some slight opposition was shown, to which the speaker replied with his usual ability.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BLACKBURN.—Jan. 19, present, 83 scholars, and 9 officers. Mr. Campbell gave an interesting lesson on "Phrenology," to the senior class. Calisthenics were well led by Messrs. Westwell and Hastings. Jan. 26, the children gave an entertainment, going through a splendid programme. [This report, written with copying ink was stuck together and well nigh unreadable, and had to be re-written. Please use ordinary ink.—E. W. W.]

BRIGHOUSE.—Invocation by Miss Mary Wood, one of the scholars. Marching done well. Attendance very good. Mr. Marshall again visited us, and expressed himself highly satisfied with the attention of the children, who he said behaved well, and were a credit to their parents. The senior scholars again had a lesson on "Phrenology," taught by Mr. Widdop, and seemed to be highly pleased with the science.—J. H.

BURNLEY. Hammerton Street.—Mr. Lightly conducted with success. We had Mr. Burlin from Blackburn, who gave a short address on "Lyceum Work." He said that we went through our calisthenic movements extraordinarily well. Good attendance. Groups formed for classes. Mr. Grimshaw's guide closed the Lyceum. Secretary, Miss Ada Jane Woodward, 31, Elm Street, Burnley Lane.

CLECKHEATON.—Hymn. Invocation by Mr. Hodgson; chain recitations, musical reading, and marching. Attendance, 27 scholars, officers 3, visitor 1.—A. S.

GLASGOW.—Though silent with reports, we have all the time been steadily working. Attendance of scholars has fallen lately through sickness and bad weather, but expect this will be remedied early when fine weather again comes in. Last night we spent an agreeable session in practising music in two-part melody. The conductor concluding with a short lecture on the "Four Giant Vices of the 19th century, viz.: swearing, gambling, smoking, and alcohol drinking." Sunday next, Excelsior night, parents and friends invited. The following Sunday, Mr. James Robertson addresses the Lyceum on "The book of Genesis and Creation." Regular and punctual attendance of scholars are the fees of the teachers, and the teacher's salaries should be always paid promptly and willingly.—T. W.

HECKMONDWIKE. Thomas Street.—Invocation by Mr. H. Ogram. Attendance, 30 children, 5 officers, 6 visitors. Two recitations by E. W. Crowther were very well given. Marching, calisthenics, and chain recitations also well gone through. A service of song and tea will be held, for the benefit of the lyceum, on February 8th, when we hope all friends who have any sympathy for the movement will give us their support. Adults, 6d. each, children 3d. each; after tea, 2d. and 1d. Miss Lobley has kindly consented to read the service.—B. K.

HUDDERSFIELD. Brook Street.—Notwithstanding the exceedingly rough weather, we had an excellent attendance and a really good session. There was marked improvement in the readings, and the marching and calisthenics were creditably gone through; the classes having been formed and conductors appointed, all goes on most harmoniously. The aim of our Lyceum is to attain a purer life in all respects, not so much the learning of book-lore as a true conception of a true spiritualist's life. In the adult class excellent papers were read upon intemperance, as viewed from the total abstinence and the moderationist side respectively, which were very interesting, and we are hopeful of much good in the self-development this system will induce. A noteworthy feature in our session was the large number of good recitations.—J. B.

LIVERPOOL. Daulby Hall.—Attendance, officers 10, children 40, visitors 6. Recitations by Olive Dillon, Edith Adamson, Maggie Love, and Frank Chiswell. Song by Minnie Chiswell. Very wet day.—MAS.

LONDON. Marylebone. 24, Harcourt Street, W.—Opened in usual form. Marches and calisthenics conducted by Mr. Lewis. A very good attendance. Thirty-two present, including visitors. Recitations by Arthur Collins, Lizzie and Hettie Mann, and Lizzie Goddard. I would refer our members to the "Beatitudes" 101 in the Manual, "Blessed are the punctual." The children are rather listless.—C. W.

LONDON. Peckham. Winchester Hall.—We celebrated our third anniversary by a very enjoyable evening's entertainment on Monday last, marred only by the absence of our energetic conductor, who was unfortunately ill. Nearly fifty children were present, besides a fair sprinkling of adults, who heartily joined in the children's amusements, which lasted from six to nine, when, after receiving a suitable book, and partaking of the refreshments provided by our members, they departed with many good wishes for those who had provided the good things for them. With a few more willing workers, our Lyceum bids fair to be the success we hoped. On Sunday afternoon, the attendance was fair, and our conductor re-arranged the groups, which now number four, the leaders being—Miss Nellie Swain, Miss Amery, Mr. F. Vaughan, and Mr. W. E. Long, with Mr. R. Beaton as guardian of groups, and Mr. W. T. Coleman, conductor. We desire children and adults alike to remember we commence at 3 p.m. sharp on Sunday next.

LONDON. Notting Hill Gate.—Conducted by Mr. Percy Smyth. One or two new members put in an appearance. Although our musical director was not present, the children did well in heartily joining in the singing. Musical readings, recitations, and calisthenics. A discussion class was much appreciated.

MANCHESTER. Tipping Street.—Attendance: Scholars present, 23; officers, 10. Opening hymn. Invocation. M. r., s. and g.-c. recits. as usual. Recitations by Gertrude Maslin (3½ years), George Maslin, Emily Maslin, Jane Hyde, B. H. Jones, and S. J. Jones. Marching and calisthenics were successfully gone through. Closing and benediction.

MANCHESTER. Psychological Hall.—Attendance fair. Programme fairly gone through, including a recitation, very nicely given, by Master

W. Ashworth. Groups were formed for lessons in astronomy, etc., the adults forming a discussion class.—T. T.

NEWCASTLE-ON-TYNE.—A good attendance. Programme as usual. Marching and calisthenics were well gone through. A recitation by M. F. Perry, and a reading by T. White. Lessons from "Spiritualism for the Young." The children's annual magic lantern treat took place on Tuesday, 21st, and a most enjoyable evening was spent. On the Wednesday and Thursday following, a treat was given to 400 newspaper boys and girls, and after the lantern a cup of coffee and buns were given to each, which was subscribed for among the children and friends. Such a thing as this is a great help to the children, to remind them to aid their fellow-creatures in distress, and to feel for those who are less fortunately situated than themselves.

NOTTINGHAM.—Present: 40, and a few visitors. A rather extensive programme, but very interesting. The marching was very good. Mr. Jackson pointed out a few faults, which we corrected. Liberty Group continued its subject, "Astronomy," and some discussion followed. Next Sunday we have a lesson on the "Sun," by Mr. Burrell.—E. J. O.

OLDHAM.—Morning: Good attendance; conductor, Mr. Wm. Meekin, assisted by Mr. N. Spencer. Recitations by Frank Shaw, Annie Entwistle, Mary Jane Horrock, Lily Fielding, Harriet Gould, Miss Drinkwater, Louise Calverly; reading by Mr. J. Savage; young men's discussion class, "Immortality: a guard and incentive to virtue." Our friends took part in the subject. Afternoon: Fair attendance. Conductor, Mr. Wm. Meekin, assisted by Mr. N. Spencer. G. and s. r. gone through.—T. T.

PENDLETON. Cobden Street.—Morning: Present, 11 officers and 38 scholars. Invocation by Mr. Ellison. Chain recitations. Recitations by Lily and Emily Clarke, Jane Fogg, Elizabeth Tipton, George Ellis, and Jos. Heason; readings by Sarah Armstrong and Mr. T. E. Crompton; duet, George Ellis and Ben. Clarke. Musical reading, marching, classes. Subject for next Sunday is "Truth." Prayer by Miss Alice Barrow. Afternoon: Present, 11 officers and 42 scholars. Invocation by Miss Alice Barrow. Usual marching and calisthenics. Prayer by Mr. John Crompton. Mr. Ellison, conductor.—H. J. D.

SALFORD. Southport St.—Morning: Present, 7 officers, 11 scholars, and 2 visitors. Invocation by Mr. Heggie. Marching well gone through. A short address on "Phrenology," by Mr. Hunt. Closed by Mr. Hunt. Conductor, Mr. Jos. Moorey. Afternoon: Present, 6 officers, 18 scholars, and 6 visitors. Recitations by Ada and Walter Cockins; part-song by Misses A. Cockins, M. J. Barrow, H. Hunt, and Masters R. Barrow and J. Heggie. Mr. Clarke gave a short address on the hymn, "Will you meet me at the fountain?" Conducted by Mr. Walter Bacon.—M. J. B.

SOUTH SHIELDS. 19, Cambridge Street.—A very good attendance of scholars and three visitors. Usual sessions, with marching and calisthenics, which show great improvement this cold weather. Chain-recitations gone through in first-rate style. We ask all our scholars to be more punctual, as many of them come in very late. Closing hymn and invocation by conductor.—F. P.

PROSPECTIVE ARRANGEMENTS.

PLAN OF SPEAKERS FOR FEBRUARY, 1890.

- BELPER: 9th and 10th, Mr. Morse; 16th, Mr. Rowling; 23rd, Mr. Wyldes.
- BRADFORD (Walton Street): 9th, Mr. C. E. Fillingham; 16th, Mrs. Britten; 23rd, Mrs. Riley.
- BRADFORD (Bankfoot, Bentley Yard): 9, Mrs. Clough; 16, Mr. and Mrs. Marshall; 23, Mrs. Wrighton.
- BRADFORD (Bowling): 9, Mr. Whitehead; 16, Mr. Firth; 23, Mrs. Bennison.
- BURSLEM (Coleman's Assembly Room): 9, Mr. Jackson; 16, Mr. Pemberton; 23, Mr. Blundell.
- COWMS: 9, Mr. Hepworth; 16, Mrs. Riley; 23, Mr. Bamforth.
- CHURWELL: 9, open; 16, Mr. Dewhurst; 23, Mrs. Beanland.
- ECCLESHILL: 9, Mr. Campion; 16, Mr. Wright; 23, open.
- HUDDERSFIELD (Brook Street): 2nd, Mr. Morse; 9th, Mrs. Britten; 16th, Mrs. Groom; 23rd, Mr. Wheeler.
- HUDDERSFIELD (3, John Street): 9, Mrs. Berry; 16, Mr. Crossley; 23, Mrs. Wade.
- LEEDS (Psychological Hall): 9, Mr. Peel; 16, Service of Song, "Marching Onward"; 23, Mrs. Menmuir.
- LIVERPOOL: 9, Mr. E. W. Wallis; 16, Mr. J. J. Morse; 23, Mrs. Green.
- LONDON (King's Cross): 9, Mr. Drake; 16, open; 23, Mr. Wortley; 30, open.
- LONDON (Peckham—Winchester Hall): 9, Mrs. Stanley; 16, Mr. McKenzie, Mr. W. Goddard; 23, Mr. J. Hoperoft and Mr. R. Wortley.
- LONDON (Notting Hill Gate): 9, morning, Mr. J. Hoperoft; evening, open; 16, Mr. J. A. Butcher, evening; 23, Mr. W. Whitley, subject, "Theosophy and Occult Buddhism." Attention is particularly called to the Sunday morning series of addresses on "Spirit Communism: how to cultivate it." Discussion.
- LONDON (Stratford, Workman's Hall, West Ham Lane): 9, Miss Keeves; 16, Mr. W. E. Walker; 23, Mr. Dever Summers. Lyceum at 3 each Sunday.
- NEWCASTLE-ON-TYNE (20, Nelson Street): 2, Alderman Barkas, F.G.S., "Incomprehensible Physical Forms"; 9 and 10, and 16 and 17, Mr. W. V. Wyldes; 23 and 24, Mr. J. J. Morse.
- SALFORD: 9, Mr. Jos. Moorey; 16, Mr. Ormerod; 23, Mrs. Horrocks.
- SLAITHWAITE: 9, Mr. Johnson (anniversary); 16, Mrs. Crossley, 23, Mr. Wilson.
- WEST VALE: 9, Open; 16, Mr. Hopwood; 23, Mrs. Dickenson.

BINGLEY.—February 16th, Service of Song, "Joseph," in aid of the organ fund.

Mr. and Mrs. HARGREAVES have removed to 18, Archer Street, Thornbury, Bradford.

BRADFORD. Otley Road.—Annual tea and entertainment on Shrove Tuesday. A cordial invitation to all friends to come and help us to make it a real success, as funds are much needed to carry on the work.—J. B.

BRADFORD. Lyceum, Lower Ernest St., near St. James's Market.—Sunday, Feb. 16, at 2-30: Lyceum open session; at 6-80: Service of

Song, "Rest at Last" (by special request), by the children's Lyceum. Collections in aid of church fund.

BRADFORD. Walton Street.—Mr. E. W. Wallis will lecture at 2-30 on "Spiritualism, the Torch of Freedom." At 6-30, "The World does Move."

FELLING.—February 5th and 6th, in the Royal Lecture Hall, High Felling, there will be a debate between Mr. P. Ogle, Christian and ex-spiritualist, and Mr. Grice, spiritualist. Subject: "Modern Spiritualism Weighed in the Balance and Found Wanting." Second night, "The Divinity of Christ." Conditions: Each to have a chairman and an umpire; half hour to each speaker, a quarter next, then ten minutes; the speakers to be paid their railway expenses, and the surplus, if any, to go to the Child's Hospital, Gateshead. Admission, 3d. front, 2d. back. Fair play and no favour.—J. D.

HECKMONDWIKE.—The Spiritualist Amateur Society will have a ham tea and miscellaneous entertainment, in the society's rooms, Thomas St., Saturday, Feb. 15, consisting of songs, solos, duets, recitations, and a humorous dialogue, entitled "A Sprig of Holly," concluding with a very laughable sketch entitled "The Black Barber." Both pieces are by permission of the publishers (Abel Heywood and Son) and the authors (Messrs. Henry Dacre and J. Barnes). Tea and entertainment 9d. each; after tea, 3d. Tea at 4-30, entertainment 7-30 p.m. The above society is open for engagements to any other society who wish for their services. Terms: Expenses. Address—G. H. Clegg, sec., Millbridge, Liversedge.

IDLE. 2, Back Lane.—Feb. 1, Mr. Hargreaves will lecture, at 7-30, for the benefit of our Lyceum, on "The wonderful clock, or the school-boy's instructor." Admission threepence. Friends cordially invited.

NEEDS. Psychological Hall.—Sunday, Feb. 16: We shall have a service of song, entitled "Marching Onward." President, Mr. Craven. Reader, Mrs. Atkinson. A chorus of voices. We hope all friends will try and make it convenient to come.—H. A. A.

LEICESTER. Silver Street.—Thursday, Feb. 6: Messrs. Bentley and Whiteman will give a grand concert towards our building fund. A new hall we want, and *must* have it, as we have not room to put the people in. Any small donation for the building fund would be thankfully received by our worthy treasurer, Mr. Bent, Town Hall Lane.—T. G.

LIVERPOOL.—A sale of work will be held at Daulby Hall, Daulby Street, on Tuesday, February 18th, 1890, to assist the Lyceum by raising a fund to defray the cost of providing manuals, books, badges, and banners for the use of the scholars. As the attendants pay no fees, and no collection is taken from visitors, it is thought that friends may be confidently appealed to for assistance in the form of materials to make up, goods to be sold, or cash. We do not ask for large donations, but respectfully solicit such contributions as may be agreeable, and in all cases they will be gratefully accepted and duly acknowledged by Florence Morse, honorary secretary to sale committee, 16, Stanley Street, Fairfield, Liverpool.

LONDON. Canning Town.—The meetings at 27, Leslie Road, are discontinued, and will be held at 2, Bradley Street, Becton Road, in future. Sunday, at 7 p.m.; Thursday, private séance.

LONDON. Kensington and Notting Hill Association, Zephyr Hall, 9, Bedford Gardens, Silver Street.—Mr. W. Whitley, in the above hall on Sunday, Feb. 23rd, at 7 p.m. He will lecture on "Theosophy and Occult Buddhism." Collection. Questions will be allowed by the chairman.

LONDON SPIRITUALISTS' FEDERATION.—The next meeting will be held in connection with the Forest Hill Society, on Sunday evening, Feb. 2, when we hope to see a good attendance. On Sunday, March 2, the delegates visit the Peckham Society. The council are arranging with Mrs. Besant to address a meeting at the Mile End Society's rooms, Beaumont Hall, early in March. Further particulars shortly.—W. E. L.

LONDON. Marylebone, 24, Harcourt Street.—February 2nd, 11 a.m., doors closed 11-15, "Spiritual Intercommunion." At 7 p.m., Mr. Hoperoff, "Clairvoyance," &c. Monday, 3rd: at 8, special social gatherings, songs, recitations, and other amusing and recreative exercises. Admission 6d. Wednesday, 5th: at 8 p.m. prompt, "Séance." Mr. W. Goddard, clairvoyance. February 4th: a gathering of busy bees at 2-30 for 3 p.m., to "Report progress and state views." There will also be music, singing, recitations, &c., for one a half hour.—J. M. D.

MORLEY SPIRITUAL MISSION ROOM.—The above rooms will be reopened, after being cleaned, renovated, and beautified, on Saturday, Feb. 1st, when a public tea will be provided at 5 p.m. Tickets 9d. each. After tea Mr. Rowling is invited to lecture on "Phrenology," and illustrate with living characters. The opening services will be continued on Sunday, the 2nd, when Mr. Rowling will speak, and the Brothers Archer will play selections.—R. H. B.

NORTH SHIELDS.—On Feb. 17th and 18th, we intend to hold a sale of work, and we ask the kind co-operation of all friends. The sale will be opened by Captain Ranton. Admission 3d. A coffee supper and social on Wednesday 19th, at 7 p.m. Tickets 9d. each.

RAWTENSTALL.—Saturday, February 1, a free party, consisting of coffee and buns, will be given to all our lyceum scholars and officers. Non-members 3d. each. The evening to be spent in games. Coffee and buns at 4-30 p.m.—J. O.

STOCKPORT.—Saturday, February 1, Mr. Burns, who will be on a visit to some friends at Heaton Chapel, will lecture on phrenology in the room adjoining 26, Wellington Road, and will give character readings. Sunday, Feb. 2, he will preside over a conference of spiritualists, at 2-30, in the Temperance Hall, London Square; and at 6-30 he will speak from subjects from the audience. Chairman, Dr. E. Gallagher.

PASSING EVENTS AND COMMENTS.

THE ANNUAL MEETING OF SHAREHOLDERS will be held in the Committee Room of the Manchester Co-operative Hall, Downing Street, on Monday, February 3rd, 1890, at 7-30 prompt. Business: To receive and consider the report and balance sheet for the past year; to elect four directors; to consider the necessity of increasing the capital of the Company, and such other business as may arise during the meeting. No shareholder can vote at this meeting until all calls due on shares are paid. It is particularly requested that those in arrear will immediately discharge their liability, seeing that it is expected no call will be made during 1890.

TO CONTRIBUTORS.—Mr. John Marshall fails to send his address with his article. The latter is very excellent, but entirely unsuited to our columns. Other contributors will soon be attended to.

TO B. S., Toowoomba, Australia.—Yours received, with thanks. Two years' subscription booked. Parcel sent off before Christmas.

VOLUME TWO.—We are expecting these volumes from the binder every day, and will forward them to customers immediately they come to hand. We can supply the volume at 7s. post free. It should be in the library of every spiritualist and every society in the land.

THE PHILOSOPHY OF DEATH.—We have received from a generous friend of the cause a package of pamphlets by A. J. Davis, on the above subject, which contain an illustration of the spirit departing from the body. We are requested to distribute these gratuitously to societies in the north, and send them out with this issue of *The Two Worlds*, as far they will go, for the benefit of the cause.

W. LINDLEY, of Ripley Villas, Bradford, bears grateful testimony to benefits received through Mrs. Riley's treatment; has been a sufferer for eight years, getting worse and worse until given up by the doctor. Had been in a hospital in London, but derived no benefit. Eighteen months ago, hearing Mrs. Riley, of Bradford, lecture, and receiving tests from her, and afterwards took her medicine, has been improving ever since.

Death is the conqueror's welcome home,
The heavenly city's door,
The entrance of the world to come—
'Tis life for evermore.

A PRIZE WINNER.—A correspondent writes:—"During the late visit of Professor Wells to Leeds, I was present on the Saturday evening when there was a prize competition—three prizes given to anyone who could give the best phrenological examination of strangers selected from the audience. I was exceedingly pleased to see one of your rising mediums, Mrs. James M. Smith, of Beeston Hill, Leeds, awarded the second prize, which she won very cleverly, and it was only by a majority of four or five votes that she lost the first prize. The reason I have taken the liberty of asking you to insert these few remarks in your valuable paper, is, that I thought a great many of Mrs. Smith's friends would be pleased to hear of her success. Trusting I am not encroaching on your time and space, believe me, yours, SEMPER FIDELIS."

The stormy weather of Sunday militated against the success of the meetings all over the country. If the theory that Jehovah arbitrarily controlled the weather, and that Sunday Christian worship is pleasing to him, were true, we might reasonably expect him to reserve the fury of his storms for the other six days of the week. But Sunday's wind and wet capped the climax of a run of wet and miserable Sundays. Clearly these results are due to the operation of forces in Nature, and not the caprice of the Jewish potentate; or else we must conclude that he is *not* well pleased with the doings of the day ostensibly set apart to his service!

PECKHAM AND ITS LATE PRESIDENT.—In justice to our members, will you allow me to say that whatever reasons, special or otherwise, Mr. Audy may advance to account for his resignation of the presidential duties here, he distinctly stated at our meeting on January 12 that "as every resolution he proposed was rejected, he had decided to resign, as he felt he did not possess the confidence of the members." Had he only desired a report of the Federation work, as president of one of the affiliated societies, he could, by formal request to his delegates have obtained it.—W. E. LONG. [This discussion must end here.]

THE CONVERTED OPPONENT (?)—Mr. J. S. Dixon, of Leicester, writes: "I have had my attention called to a paragraph in your issue of this week in which my supposed conversion to spiritualism is recorded. The publication of such a statement is altogether unjustifiable, and the publication of my name, without permission, a breach of ordinary etiquette. Permit me to say that in no sense am I convinced of the truth of the fundamental principle of spiritualists—viz., the existence of disembodied spirits, or the continued being of the so-called soul after death, as I entirely reject the doctrine of the immortality of the soul. That there were phenomena produced at the sittings referred to, I do not deny; but I do deny the cause to which they were ascribed. My admission as to being 'dead beat' referred to the power of magnetism, etc.; and I never intimated any intention of ceasing to lecture against spiritualism on the ground of being convinced of the existence of friends in the spirit world. My experience of spiritualism has not been satisfactory. Brothers and uncles, who never had any existence either in this world or the next, have spoken through the medium; and although it is claimed that spirits may be and are called from the 'vasty deep,' I do not think it is very satisfactory if they are created for the occasion. I must ask you to be courteous enough to publish this contradiction in your next issue, as I do not think spiritualism will be helped by the publication of the names of unconverted converts."—[We published Mr. Hodgson's communication believing that it was sent with the knowledge of Mr. Dixon, and regret that Mr. Hodgson has misunderstood and misrepresented him.]

SPREAD THE LIGHT.—HOW TO HELP US.

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