



# The Two

# Worlds.

"GLORY TO GOD IN THE HIGHEST, ON EARTH PEACE, GOOD WILL TOWARD MEN."

No. 18, VOL. I.]

LONDON, SATURDAY, JANUARY 29, 1859.

[ONE PENNY.

## TO OUR READERS.

The friends of truth and progress can aid the *Two Worlds* in three ways. First by circulating our window bills, prospectus, and small hand-bills among Booksellers, News Agents, and in letters, &c., to their own private friends.—Secondly, by sending us their business advertisements, and those of their friends; and thirdly, by sending their copies, when read, to their friends. By remitting, in advance, parcels will be sent as under, free:—  
6 Copies for . . . . Os. 6d. | 6 Copies per Quarter 6s. 3d.  
12 " " 1 0 | 12 " " 12 0

ADVERTISEMENT SCALE: A Line of Black Letter; Six Words of Large Type, or Nine Words of Small Type . . . . 6d.  
Every additional Nine Words, or part of a line . . . . 2d.

## How to get the "Two Worlds."

Either send to the publisher stamps to pay for it and postage; or order your bookseller to get it for you every week till further orders.

## Our Letter Box.

### SPIRITUALISM.

To the Editor of the Two Worlds.

### SPIRITS:—THEIR EXISTENCE & POWER.

Sir,—I understand that my letter, in the last number of the *Two Worlds*, has created a great sensation, and that it is asked in various quarters:—Is Mr. Jones still a believer in physical manifestations by disembodied spirits? My answer is in the following little incident, related to me by the "Joker," a medical friend of mine:—"Some few years ago, I had a piece of fun, a friend of mine, wished to show his audience the power of laughing gas, but he had no one willing to inhale; speaking to me, and lamenting the position he was in, I said, oh, I will manage it for you. I will take the bottle and show the results. The Lecturer proceeded with his Lecture on Laughing Gas, and would now show the effects it produced. I placed the bottle in the proper manner, did not inhale, but showed the results, which astonished and frightened the audience. I twisted my face, laughed, jumped, screamed, leaped among the spectators, and sent them scampering out of the lecture-room, wonderfully impressed with the powers of laughing-gas." Now, the foolery of Mr. C. did not destroy the fact of there being such a thing as laughing-gas, nor does the worse than foolery of make-believe mediums destroy the glorious, heart-cheering knowledge I and others have had from personal experience of the great vital fact that ministering angels are permitted to watch over us, and at times and seasons make their presence to become a conscious truth. J. JONES, Peckham.

P.S.—If I have time before your next issue, I will forward a short letter containing a portion of my reasons for deciding that God sanctions communion with disembodied spirits.—J. J.

### An Address to the Hoxton Spiritual Society.

January 10, 1859.

A few earnest seekers after the truth of spirit manifestations formed the Hoxton Spiritual Society last May, and it now becomes our duty to address a few words of advice and encouragement. From a spiritualist point of view we may divide society into four classes:—1. Those who from ignorance, or prejudice, or precipitate judgement, deem the phenomena of spirit manifestations to be a delusion, a deception, or a trickery. 2. Those who look at it as a mere sight or novelty, and who trouble not about its application; this includes the large careless part of society, who say it may or may not be true, but what good is it to us? 3. Those who admit the facts of spiritual origin, but who lay it down as the work of Satan, or say it is all evil. 4. Those who know and feel the truths of spirit communion, manifestation, and power, and who are determined to carry it out to its legitimate results.

To the first class we say, if you believe it to be a "delusion and a snare," prove it to be so, 'tis a duty you owe to us and to society. Spiritualists don't want to be deceived; but to undeceive them as you say, you must show from whence come the phenomena of mediumship, of spirit appearances, in part or in whole, of entrancement, and thence speaking from various spirit existencies, of handwriting always signed by and purporting to come from spiritual beings, when the medium is either in whole or in part insensible to what is written. Again, you must explain the physical movements of the table, sometimes consistent with but sometimes con-

trary to physical laws, and sometimes without any human contact; explain how raps and sounds distinct and audible are made, and show how other wondrous and peculiar manifestations are made, without trick or mechanical battery of any kind. All this you have got to explain, and also show from whence comes the power and intelligence manifested in all these various phenomena. We say the presence of a separate power and intelligence to our own proves the presence of a mind—and if a mind, then that mind must exist independently of us. It must have an organism by which it exists, and proper conditions of existence. We say also that this separate power and intelligence to ourselves can come from no other source than that it professes to come from—viz., from a mind that did exist in a fleshy body as we now do, that has passed through like scenes and circumstances through which we have passed, and that has its heart's attractions still attached to it. If one proof only existed instead of thousands, then that one proof of a separate power to ourselves, is sufficient to show immortality and eternal life as the birthright of all, and that spirit beings have power to visit us and correspond with us under certain circumstances.

To the second class we say—This, if true, is important to you. No carelessness can be excused, for if true at all, it is an all important truth. A truth, great in science, important in morals, and sublime in religion, for none can fly from the laws of the Almighty—"In him we live, move, and have our being." Can you avoid your destiny—death and a future existence? If you break God's law you cannot avoid punishment. No repentance, nor sorrow, nor even tears, can alter an action when once performed, and punishment follows sin, just as effect follows cause, and just as sure as your existence is sure. Therefore, whether careless or not, whether you believe it not, it is simply stating a fact when we say your future state of happiness, and misery, of joy or sorrow, must depend upon your moral state of mind, and therefore your self interest, your happiness, your future prospects, all depend upon your solution of this question, upon your amount of preparedness when your change comes. Rewards and punishments are not subject to chance, to favour, nor can they be bought with or evaded by this world's riches, or by penance or outward prayer; for they are the inevitable results of the working of a supreme law, "that rewards every man according to his work," and therefore we pray you think of these things, so as to be prepared for that important change called death, which to the good and the true is but the doorway of a glorious immortality and the beginning of infinite progression.

To the third class who are so deceived as to think all spirit manifestations of "satanic agency," we only point to the Christian book and to Christ's words—"If Satan be divided against himself, his kingdom cannot stand." Would Satan teach prayer to God, and dependence upon God alone as the source of all good? Nay, if so, he would cease to be Satan; evil spirits teach evil things, and good spirits good things. Spiritualism in its legitimate sense is the communion with the good and advanced spirits; though there may sometimes be manifestations from inferior spirits answering a good end, but you must not bundle Spiritualism, Sorcery, and Witchcraft, all together—the first is the use, the latter, if at all, the abuse of spirit intercourse. The first is a privilege that we may use and enjoy, tis one of God's most precious gifts to man, the latter is evil in its aim and evil in its end. But remember, friends, Christ was accused with being in league with evil, and Christ was tempted in the wilderness and had to struggle against an evil spirit, or Satan, and have not you had your struggles to free yourselves from evil influences surrounding you? Christ would not worship the evil power, he gained the victory, "and angels came and ministered unto Him;" and when you have striven and gained the victory, have not messengers of peace come to minister to you. The suggestion that it is evil may arise from evil; but Spiritualism here and everywhere teaches us to follow Christ, to obey God rather than man, to fight against evil in any or every shape, whether hypocritically, simulating good, or openly espousing evil. In fine, Spiritualists are second to none in enforcing the Divine admonition—"Abhor that which is evil, but stick to that which is good."

To the fourth class, the true Spiritualist, we say yours is a glorious mission, you have solved the great problem, you know, you feel, that when your earthly tabernacle is dissolved you have a building of God, a house not made with hands eternal in the heavens. You know that your dear friends that have "gone before" are "ministering spirits" to you, the higher and the better they are the better for you. You know that neither life, nor affection, nor friendship dies with the old body or can be laid with it in the grave. You know that their external life is but the outer manifestation of an inner being, and your experience in spirit communion, though perhaps imperfect, (as all things earthly are,) yet is sufficient to demonstrate to you that as you pass from this rudimental sphere so you must enter on that everlasting state which is your true home. You know you must strive

to be good, to follow the spirit of Christ, and to avoid evil, or you cannot enter into the company of the good and the blest, when "everlasting progression and universal love will be your glory and your theme." Yes, dear friends, you know that when you pass this life's barrier that though you may leave friends behind, yet you have also friends "who have gone before," and who will guide and welcome you to your new home singing—

"Joy, what joy to wait a brother,  
From the work of life retiring;  
Changing one world for another,  
His time of servitude expiring,  
Joy what joy!"

Do outsiders ask, how do Spiritualists know this? We answer, we know it not only by faith as Christians—not only as a doctrine of belief—but because we have held converse, "as friend talketh with friend!" Because Spiritual beings have at various times—not only in ancient days, but in our very midst, in our homes, by our own firesides—given us such evidences of their identity—such proofs of their continued love and watchfulness, that we know it just the same as we know of the existence of other facts and things around us, by our senses and our reason. But no wonder, friends, that the world cannot receive this saying; it seems too wondrous—too grand in idea, yet too simple in operation for them to receive it readily. We must therefore patiently persevere in our happy path of duty, and leave results to Him whose laws control the universe of matter and of mind.

But lastly, we must say a few words to that important and privileged class, who are mediums for the manifestation of Spirit power. You are the recipients of a high and holy gift—which ought to be held as a sacred treasure, and cultivated as a Divine gift—as an angelic seed transplanted from heaven to grow and develop its branches o'er the earth, till all mankind shall know the good, the acceptable, the perfect of God. You stand as mediums of communication between heaven and earth. If you encourage evil, you abuse the gift of God, and it may turn to be a curse instead of a blessing. But by cultivating it for a good and useful end, you will be rewarded here by blessings of peace and happiness, and in the future world by the greeting of "that assembly whom no man can number."

Finally, we say to all Spiritualists, "Cheer on, friends." You are but pioneers in the work, and though you have witnessed much of Spirit communion, yet we are but in the infancy of understanding the laws of mind, or the science of the soul. But by perseverance in well doing, we "shall see greater works than these."

Our object is to "get good and to do good." We know without organization these ends cannot be efficiently answered, therefore we wish to work and co-operate with all Spiritualists, and to join with all the branches of the spreading Spiritualistic society in promoting the cause of man's mental, moral, and physical progress and improvement, especially in the development of his divine spiritual nature, and to develop the communion between heaven and earth.

They fear not, man, evil in or out of the body—you can smile over man's puny ridicule—you can laugh at his puny vanities—you can pity his materialistic incredulity; but withal you must help him to raise his eyes, his heart, his head, above the ground, in which the worm alone may be left to grovel. As to the general view of our future prospects, we only say "persevere," and abide God's will. We want not to establish a separate sect in religion. Our objects are higher and nobler. It is, first, to realize to ourselves the power and sweetness of intercommunion with the happy Spirit-world, not only as a matter of belief, but as a matter of knowledge—a matter of fact; and next, to make others happy in the like experience. By and by these truths will permeate the Christian Church. Almost all intelligent Christians believe in the two main truths of Spiritualism, viz. "the ministration of angels" or good spirits, and the everlasting progression of the soul. The difference is principally in this, the narrow-minded confine it within narrow bounds. They confine the terms of "heirs of salvation," to the elect of their sect or church; we enlarge its application to the true followers of Christ everywhere. They may call us names—but we can best afford to bear it; for Spiritualists teach simply "The example of Jesus Christ is the only true religion," whilst they (sectarian Christians) are tied and fast bound in dogmatic theology, and in mere sect doctrines. They believe—we know; they put bounds to God's law and mercy—we say it is boundless as humanity, and the law and love of God is universal. The sectarian Christian says, believe in certain doctrines and be saved; the Spiritualist says, there is good and evil everywhere, and in everything that belongs to finite man, but "whosoever seeth, findeth," and to man everywhere "that knocketh, the door of mercy shall be opened;" Therefore seek earnestly after God and goodness, and we must progress the nearer to him. 'Tis thus quickly and perseveringly Spiritualists must hold on their way, being careful never to be led into the bye paths of superstition, but ever seek the union of science and religion, and the unfolding of man's higher and spiritual nature—so that we may meet in happier spheres, and make the earth more like heaven, and so fulfil the will and prayer of Christ.

S. WILKS, Secretary to the Hoxton Spiritual Society.

## VEGETARIANISM.

DEAR SIR,—Having replied to Mr. Andrade's letter of Dec. 18, on Vegetarianism, I expected to have received an answer to those questions which I put, and am certainly astonished at Mr. A. not doing so. He being a butcher, I expected he knew his business, and something about the articles he sold. He speaks of Vegetarians being beat and of the cowardice and ignorance they betray, but, if I don't receive a reply to my plain questions, which I put to him through the medium of the Two Worlds, of Jan. 4, I shall certainly consider him a great coward and most contemptibly ignorant. Hoping to hear from him in your next, as I consider this a most important subject to the labouring classes, I remain, Dear Sir.—  
COMMON SENSE.

DEAR SIR,—I have observed in the Two Worlds, the last three weeks, a few answers to me upon Vegetarianism, and the only one which seems to have anything like common sense in it, is the one by "Vir," as for the other, which is styled "Common sense," it positively appears entirely without common sense or argument. In the first place the gentleman asks Mr. Andrade for his opinion respecting the amount of nutrition in beef, and wishes to know if he is acquainted with a common place fact. To please the gentleman, I will say, *there is not half the nutrition in beef that there is in beans*, and yet my belief still exists that beef is *good* as an article of food; what will please a horse will not always please a man. There is a deal of nutrition in many kinds of fodder which might suit the quadruped but not the biped. Such an argument is not at all convincing, but on the contrary, appears perfectly ridiculous. Common Sense says he always thought if a man wished to build a house that would stand well, it would not be wise to buy second hand material. Tell Common Sense to have a conversation with a builder, and he will find he has made a mistake for once in his life. Common Sense says that all flesh is grass, and mutton and beef are made from grass, so why not have it first hand. Did you ever hear such real trashy argument? I never did before; but I will answer him in his own coin. Why does Common Sense eat butter? why drink milk? why eat pudding? why not eat grain or grass? and then he would be practising what he is preaching. I tell Common Sense that at the present time man is civilized, and has to live, not naturally, but artificially; why wear clothes, they are artificial? why wear grass, all clothes are grass. Stuff, Mr. Common Sense, you have made a sad mistake. Again, if it is right to have everything first-hand, instead of artificially, good-bye refinement, good-bye decency, good-bye modesty, good-bye virtue, all is lost now. Common Sense has much to learn, and a small piece of sound argument from W. Horsell, Esq., would do more to convert me, or a sensible letter from respected "Vir," than all the sophisms that could be uttered by Common Sense in a life time. But though I respect the style of "Vir," yet I certainly think he is wrong, for I believe that the great God that put man on English soil and provided him with food, put the lower man on Arctic soil, and taught him to live in the best manner that man could live in such a frozen region. I do not believe but that the land was sent for man to dwell on, and the beasts of the field, and the fowls of the air, and the fishes of the sea, all were sent to be made useful to man, to be his servants and to feed him. With all respect to "Vir" I think he is wrong; it would be impossible for a man to dig roots in the Arctic regions, sufficient for him to live on, and if it would, then it would take up all his time. But enough of this. In my heart I have faith in Vegetarianism, but it is only in certain seasons of the year, and then only for a certain class of folks, who do not live by the sweat of their brow, or those who have been trained to do without flesh from infancy. At present I shall say adieu, and hope that this letter may call forth some genuine argument, that shall convince the wrong one that he is wrong, Yours, &c., A. ANDRADE.

## HYDROPATHY FOR THE PEOPLE.

## CHAPTER II.

## THE PHILOSOPHY OF THE SUBJECT—CONTINUED.

A third organic law, applicable to man, as stated by Mr. Claridge, is, that he shall duly exercise his organs, this condition being an indispensable prerequisite of health. The reward of obedience to this law, is enjoyment in the very act of exercising the functions, a pleasing consciousness of existence, and the acquisition of numberless gratifications of which labour, or the exercise of our powers, is the procuring means. Disobedience is punished with derangement and sluggishness of the functions, with general uneasiness or positive pain, and the denial of gratification to numerous faculties.

Health and longevitv, in the wide and physiological acceptation, consist in all the actions of which living creatures are capable, not only the internal action, as of the heart, vessels, etc., but also of the external action of the limbs, in running, leaping, etc. All physiologists agree that life consists in the constant wasting and reproduction of the body, particle by particle, by a per-

petual pulling down of the old materials, and a perpetual replacement of them by new; by perpetual disorganization, and perpetual reorganization. The first process therefore is, What? Eating? No: it is the wasting, the pulling down. You must waste before you can nourish it. Does not the appetite precede the act of eating? And what is appetite but a sensation that the body has suffered waste, and calling upon us to repair it? The natural means by which the body is disorganized are, the exhalations from the lungs, of the several secretions required for the assimilation of our food, as the gastric juice, bile, etc. The natural law, therefore, appears to be, that every one who desires to enjoy the pleasures of health must expend in labour the energy which the Creator has infused into his limbs, which he may do in various ways. The penalty for neglecting this law of nature is imperfect digestion and disturbed sleep; debility of body and mental lassitude; and if carried to a certain length, confirmed bad health, and early death. Thus thousands are daily tampering with their health; aggravating human depravity; creating or increasing disease; and then, laying the blame to Providence, they malign the character of the ever-blessed God. He merely maintains the law of his throne, that cause (the violation of his laws) shall produce effect (disease and early death). As society has not obeyed this law, the consequences are, the higher orders despise labour, and suffer as above; and the lower orders are oppressed with harder living, and more work than their masters' horses, etc., and hence suffer exhaustion; a desire is created for stimulants, such as alcoholic drinks, tea, spiccs, etc., which produce disease and shorten life. In this we discover the chief sources of disease and premature death. In this we discover the chief sources of the enormous inequality of the distribution of property—one living a mass of bloated disease, on, perhaps, 300,000*l.* per annum, while another is doomed to a life of squalid misery, and drags out a wretched existence on some few pounds. And yet we are told these things are *ordained* by a merciful Providence! Impossible! Believe it who can; I will not try! Why not? Because God never could design that his creatures should live a short and miserable life, and then die a violent and unnatural death. The above evils produce these effects, and lead to this result; therefore, they are not of divine appointment. To say they are, is a reflection upon the Deity, of which no rightly constituted mind will be guilty. Is there not more propriety in the noble sentiment of Rumbold: "The Creator does not intend that the greater part of mankind should come into the world with saddles upon their backs, and bridles in their mouths, and a few, ready booted and spurred, to ride the rest to death." God is always consistent with himself; his laws, physical and moral, do not clash. There is a glorious uniformity in all his works and ways; and all his truths are as connected as an undivided chain. But there seems to be a sort of consolation in being able to saddle the blame of any wrong course we have taken upon others—after the example of Adam and Eve. Hence, if the lady cannot please herself with the goods sent home, she visits the shopkeeper with a gentle scolding, and returns the articles upon his hands; the shopkeeper is vexed, reprimands the journeyman, and mulets him in his wages; the poor journeyman is enraged, and flies, perhaps, to exciting liquors, goes home and plays the *hero* over his wife, or boxes the ears of the errand boy, who, aroused in his turn, has no resource than to kick the dog, or worry some less valiant animal. It is just the same in the political and social world. The executive is blamed, taxes are heavy, there is too much monopoly, etc., all of which are true; but the parties forget that "true genius rises above circumstances." There are some awkward things, for which we can blame neither the government nor society at large, nor any individual in it, except ourselves; this we are anxious to avoid, therefore we attribute it to Providence. If parents are afflicted with disease, it is a visitation of Providence; if they have a long train of children walling under scrofula, blindness, etc., it is quite orthodox and complacently set down to the account of Providence; and on they proceed, in self-congratulation, filling the world with such objects, asserting that there is no help for it—such being the will of Providence. What but ignorance and superstition\* could have produced such unphilosophic and God-dishonouring views? Surely it ought never to be thought, that while wild animals, who live according to nature in obedience to organic laws, are free from contagious distempers and premature decay, an exception has been made with regard to man, the masterpiece of Creative goodness. And we never hear of their lying dead in numbers through the fields. Nor is there any reason to believe they are subject to debility, except the failure of strength consequent on their having reached the period of existence appointed to their kind by the Creator. And if we reason analogically, and consider how definitive nature is in her operations—with how much exactness she apportions the substance which forms the bones, muscles, hair,

nails, etc., it can hardly be denied that the astonishing deviation from such laws, of which human disease is an instance, must be attributed to some extraneous cause acting powerfully in contravention of the order of nature. If a man rises at a late hour in the morning, with a brain-hammering headache, he soon consciously refers it to the previous night's excess either in eating or drinking, or both; and knows it is a natural consequence of his own error; yet it is as much the work of Providence as blindness in a new-born child. Nay, further; if the result of a public dinner is only indigestion, or a headache, it is a natural consequence, but if the victim of sensuality drops down dead in the street, or more quietly dies in his bed during the night, then it is a visitation of Providence, and the coroner's jury gives a verdict accordingly. The undertaker's fees being paid, and other accounts settled, without one useful lesson, on they go again, to open a new case, like spendthrifts of life, regardless of the reducing store, saying, "To-morrow shall be as to-day, and much more abundant." We will not characterize such mental and moral delinquency by any hard names, but it does appear to us, that men have frequently been denounced and punished for opinions much less dishonourable to God, and less detrimental to human happiness.

From the whole, then, there resulteth this general conclusion: that man is an organized being subjected to organic laws; that there is no such thing as perfect health where those laws are not obeyed; that it would be contrary to the scheme of man's existence; that the philosophy of life and health, the light of science, the testimony of all ages, and the force of argument prove it to be impossible. On the other hand, we maintain that there is nothing unreasonable in supposing it possible, with respect to the organization and vital force of man, that the one may endure and the other act, during 150 or even 200 years. One fact which gives weight to this theory, is the connexion which is known to exist between the period for arriving at maturity, and the duration of human life. This deduction is based upon the principle, that animals, in general, live eight times as long as they are in growing to maturity. The elephant and camel are, perhaps, amongst the longest lived; the former often attains to 100 years, and arrives at maturity about the twelfth year; the latter lives from seventy to ninety, and arrives at maturity about the ninth year. The horse, the mule, and the ass seldom live more than forty years, and arrive at maturity about the fifth year. They may, however, ascribe their short life, in some degree, to the improper and unnatural manner in which they are treated by man. Thus, in an ordinary state, i. e., when nature is not forced on by art, man requires twenty-five years to attain to maturity, which would, according to the above reasoning, assign to him a life of 200 years; whereas, all that we contend for is, that "his days shall be an hundred and twenty years."

## A GHOST STORY.

A RESPECTABLE tradesman and his wife, who reside at Reading, and carry on an extensive business, about three weeks or a month ago were awoken from their peaceful repose by a most singular noise, of which they took no particular notice at the time. However, a few nights afterwards they were again disturbed in a similar way, and they were naturally seized with alarm, which was considerably increased by the noise, returning twice ere the light of morning had entered their apartment. They were willing to attribute this disturbance to some natural cause, but after an absence of one night the same sound returned shortly after midnight; and it was heard distinctly three times in the course of an hour, on each occasion appearing to arise between the parties as they lay in bed, and is comparable to nothing but a death gasp, which continues a few seconds, and nothing is heard until the lapse of a quarter of an hour, when a deep groaning sound runs through the room. Another silence follows, but after an interval of perhaps half an hour, it is broken by a loud, shrill shriek, which startles those who had by this time become frightened to a fearful extent. A minister was sent for, and he slept in the house two nights; the second night the noise was heard, but the cause was still a secret. In order that they might be perfectly satisfied that this strange sound was not caused by rats, or any animal of that kind, the floor of the room was taken up, and the chimneys were examined, with a view of ascertaining if any member of the feathered tribe had secreted itself in them. Various measures were adopted to discover the cause of this mystery, but all proved of no avail, and it was determined that on the night of Sunday week last Mrs. —— should sleep at the house of a friend residing at a village a short distance from Reading. She accordingly retired to rest in an apartment occupied by two of her friends, but, most extraordinary to relate, she, and the two persons who bore her company, were alarmed by the same strange noise in the dead of the night. It is painful to be obliged to record the fact that Mr. —— was compelled to take to his bed, and is now constantly attended by Dr. C ——, who has pronounced his condition to be such that it would be dangerous that he should be visited by any of his friends.

## THE TWO WORLDS.

### THE ENGLISH EMIGRANTS;

OR,

### Troubles on both Sides of the Atlantic.

BY PAUL BETNEYS.

#### CHAPTER XXXVI.

LIGHTS AND SHADES, AND SOME FEW DIFFICULTIES—TINY AND LIZZY ON THEIR TRAVELS.

"Repress such worldly thoughts, nor hope to find  
A friend but what has found a friend in thee;  
And like the purchase, few the price will pay;  
And this makes friends such miracles below."

Zimmerman.

As we have before observed, the time of Lizzy's accouchement was fast approaching. And encumbered with a sleeping boy of near two years of age, and a bucket board dangling on her fingers, on which was braced a favourite little redpole, they, with hearts full to weeping, stepped out of the inhospitable inn, and took the road to Hodnet.

"Here," said Tiny, with a choked voice, "is the place where I saw the lanthorns dangling in the hands of those who were running after me, and calling me by name, when my brother George came to meet me a few months since; and that is the spot where he embraced me, and called me his brother—his mother's son, and led me by the hand like one who really loved me."

"I wish I was dead," he exclaimed.

"And what would become of me on this lonely road?" asked Lizzy, and as the pale cold moon beamed on her face through the tall trees at the side of the road, she stopped and looked beseechingly in his face. He felt the reproof, and took the sleeping child from her tired arms; and then Lizzy took his arm, and they walked on silently together. In after years they walked together in paths more thorny than this one; but they loved, and lived for each other. Now they felt forsaken and friendless; then they walked under the eye of the "Father of lights, in whom there is no variableness, nor shadow of turning"—a friend, that, better experience taught them, "Sticketh closer than a brother." By eleven o'clock at night they had cleared seven, to them long and weary miles. At every snug, tree-embosomed cottage door on the way, from whose latticed window a light gleamed across their path, they had knocked, and begged for lodgings, for rest, or for refreshment. They could pay for it; they would pay the money first; they had but four shillings, they would give all that. But the wary country folk eyed them, hesitated, and hinted about tramps, and strangers, and made-up tales, and declined to accede to the earnest appeal made to their sympathy, and referred them to a public house, called the "Three Loggerheads," situate at the cross roads, at Black Brook, a mile further on. Tiny began to loose temper; but Lizzy calmed him down, by saying, "We are strangers, dear; the people don't know but we are thieves, or something very bad, so we must not blame them."

"These are your Christians," muttered Tiny.

"Every body ain't Christians," replied Lizzy, meekly.

"I ain't," said Tiny.

"No," said Lizzy, "I wish you was, dear. You're very good-hearted now; but you'd be a much better man then."

"But I'm not a bad man to you, nor yet to our children," said Tiny, choking with emotion.

"No, no," said Lizzy, eagerly, "you are good to me; I couldn't live without you. But you don't understand me, dear."

"I don't," said Tiny.

"But you will some day, dear," said she.

"I hope so," said Tiny.

"I'm sure you will," replied Lizzy, and they walked on toward Blackbrook. The wind blew sharp and cold; and they heard an old sign-board swinging to and fro with a harsh grating noise, in front of a dilapidated-looking house, on which, by the light of the moon, Tiny read, "The Three Loggerheads;" but as he only saw two of those creatures represented on the sign, he shrewdly calculated that he who looked on the two represented the third. He looked through the window into a room, and saw two men sitting in the wide chimney corner, smoking over their ale, and a young woman sitting at a table stocking knitting, by the light of a tall yellow candle. Tiny knocked, and the door was opened but a few inches, and that timidly, by the young woman whom he had seen knitting. In a few words, he explained their wants. The young woman cast a kindly glance at Lizzy, beaming with confidence and good-will, and opening the door wide, bid them come in. In a few minutes the table was spread with country bread and butter, and hot coffee. The young woman untyed the strings of Lizzy's bonnet, and removed her shawl, and laid them carefully aside. The two guests had gone to their home, and a matronly-looking female, the young woman's mother, who had made her appearance as soon as they entered the house, had disengaged the baby of his clothing, and was carefully rubbing the little fellow's legs in front of the fire; and he, as if appreciating her tenderness, kicked and laughed with delight, exerting all his muscular strength to play tricks with the curls which hung pendant from the old lady's wig. And as the two kind women joined with Lizzy in condemning the landlady, at the inn, and the cottagers on the road for their unchristian conduct, Tiny declared (in his own hearing only) "that these two women were the first and only Christians he had ever met with."

They retired to a comfortable bed room. Lizzy's first act was to kneel at the bed side to pray. Tiny was deeply touched by the kindness of their hostess, and once or twice said a hearty "Thank God."

They slept soundly till eight o'clock the following morning. Their toilet was supplied with all that could be desired. They descended to the breakfast room, and were introduced to the old lady's husband, and two grown up sons. They partook of an ample breakfast of hot bread and bacon, and coffee with cream in it, and the whole supply, including supper and lodgings, cost them tenpence. At the request of their young friend, Lizzy stayed at the house whilst Tiny walked down the road toward Whitmore. He met the waggoner, and found all his luggage safe. The waggoner drew up at the "Three Loggerheads," and partook of some ale, and bread and cheese. Then crack went the whip, and away went the horses; Lizzy comfortably housed inside, whilst Tiny walked in company with the driver.

As a visitor in Hodnet, Tiny's presence had proved acceptable to not a few. But the fact having oozed out that he was very poor, and with his wife and child, was coming to take up a permanent residence in the village, had given rise to a great deal of gossip, which had caused much anxiety to George's wife and her relations; some of whom said that "Tiny was too lively. He comes from London, you know, and lie may be unsteady. Country life won't suit him." Others said, "His wife, too, she may be some madam, and not used to their ways, and would be introducing all manner of London ways, and oddities. Besides, what right had they to come there to take work away from others." Unfortunately, Tiny committed himself in a manner which heightened the impressions formed, and the end was disastrous.

Tiny had just reached the high road leading from Market Drayton, when he was met by his brother John. A happy meeting it was too. John invited him to return with him to Drayton, and take tea with a friend, whilst Lizzy went on to Hodnet to join George and some friends who were waiting anxiously for their arrival.

He consented readily, but unwisely—as it turned out. Having submitted his chin to the barber, he went and took tea with John's friend, a blind fiddler; after which, with other friends, they adjourned to a tavern at which a grand party had dined that day. A resident from Hodnet, who on this occasion had acted as cook, heard Tiny singing songs to please the company; and being well filled with country ale he became witty, and carried his imprudence beyond the bounds of decorum by dancing hornpipes to the sprightly tunes of a hand piano played by a travelling German girl, accompanied with a tambourine beat by another.

Tiny and John reached Hodnet by eleven o'clock at night, but the news of Tiny's London tricks had arrived several hours earlier, and had been freely discussed by the gossips. John deeply deplored this—the greatest, if not the first really indiscreet act he had ever committed. Tiny felt sorry on Lizzy's account, but could not see so much harm in what he had done.

They went to their new lodgings, for which Tiny was to pay two shillings a week. An old garret which had been used as a lumber room was furnished with a stump bedstead, a chaff bed, a table, and two chairs, a small skellet stove in one corner, and a narrow latticed window at the other, out of which only one at a time could look. There was no door to the room; it led into the landlord's bedroom; and the interstices in the boards, roof, and wooden walls, set all doubt as to a sufficiency of ventilation out of the question.

Tiny went to work the following day for his new employer. The workshop, a miserably cold place, was built in the centre of a large vegetable garden. The work was of the most heavy kind, and Tiny's hands, unused to it, were soon bleeding and sore. At this class of work, and by fourteen hours' close application, he could earn only two shillings and twopence a day. The master kept one best hand, who lived four miles away, and had done the best work for many years, but Tiny being a good London hand was promised this best work in six months' time, at which decent wages could be earned. The system in this part was to have and to give credit the year through, and to settle at Christmas. The country folks, who had a cottage and a stock of potatoes and bacon stored from last year's growth, a pig or two in the sty, and a good potato patch for the next, required but little money, and that little could be drawn of an employer on account.

But Tiny had no such store to fall back upon—no money, no furniture, and retailed goods were dearer here than in London. However, credit was opened for him on John's security.

Tiny and Lizzy were very unhappy. The former was constantly annoyed by both relations and neighbours because the latter did not visit them. He replied generally, "That his wife nor himself never intruded anywhere uninvited." And the invariable answer to this excuse was, "All doors here have a latch, and we walk into each other's houses without asking or knocking, so your London ways won't do here."

Lizzy was confined; and at that time of suffering, and for the month which succeeded it, no female face peered into that chamber of pain, want, and loneliness. Lizzy pined in silence. The doctor came often, and charged heavily for each visit. John came often, too, and thus broke the monotony of the day, whilst Tiny was out at work. He also hired a woman to come in occasionally to attend to Lizzy, with a promise of seeing her paid for her trouble.

A strong and deep rooted prejudice existed in the minds of several persons toward our young friends, but in none more so than those who were related to George by marriage. If they took an occasional walk, a cool nod was given to them by both relations and acquaintances, which was returned as stiffly by Tiny. John grieved over the unkindness evinced in ways most marked toward himself, but he remained true and pious in his espousal of Tiny's cause; but it was obvious that his health was affected in consequence. Tiny, too, became morose, and no longer attended the class formed for the practice of church singing, held one evening in each week. His average earnings was nine shillings a-week, and his expenditure over fifteen; and by the machinations of some folks his credit at the store was stopped; and the bill, a three months' one for several pounds, was sent in to John. The doctor, too, sent in a heavy bill to John, and the nurse whom John had employed did the same. Tiny now seldom spoke to anyone, and his evenings at home were dull and sorrowful, having but a small allowance of coals and candles, and scraping together but a scanty supply of bread and coffee. Lizzy continued to pine and grow thin and careworn, and would sit for hours in the old churchyard with her two little ones, thinking of home and friends far

away. Tiny and Lizzy often wished they were in London, but Lizzy declared that she should not live long enough to go to London again. At these times Tiny soothed her as best he could, and pondered over ways and means by which to leave that dull and unfriendly spot. Dull, because the only break to the sameness of outward things was the bustle occasioned by the old stage coach passing and repassing through the village, morning and evening, and which everybody ran out to see, or the creaking of the pump at the head of the village, when people went out to procure water; and unfriendly on account of the treatment they received at the hands of those whom they had most trusted in.

(To be continued in our next.)

**MESMERIC DEMONSTRATION.**—In our last we noticed the interest which Captain Hudson occasioned in the town by his demonstrations in connection with the science of Animal Magnetism. He has been continuing his demonstrations during the present week. The Institute on each evening has been well filled; on some occasions uncomfortably so. On Thursday evening he gave a special entertainment at advanced prices, to a large and fashionable audience. On that occasion he brought forward some tangible proofs of the truths of mesmerism, and exhibited its usefulness in its noblest and best aspects. We all possess kindred feelings and sympathies, and there are few who can continue emotionless and calm when they behold "men of like passions with themselves" freed from intense suffering, and the cause from whence it sprung. Philanthropy and benevolence could not but acknowledge it a sublime spectacle to see Captain Hudson surrounded by cripples whose joy-beaming countenances evinced the delight they felt at the progress they had made under his care—to hear a young man who had been born deaf and dumb, employing his unloosened tongue in answer to low-toned verbal questions, and thus to see the enactment of scenes which, perhaps, have not been surpassed since the Incarnate pursued his errand of mercy amongst the afflicted sons and daughters of Israel. So long as Captain Hudson can thus mitigate pain—so long as he has the power to strengthen the enervated frame, and to gladden the sorrowful, we advise him to persevere. With such a glorious effect he need not despair if, even with all his experience, he is unable to educate the mysterious cause. His demonstrations, thus given, are unanswerable arguments, and so long as he uses them, so long will he be impervious to the cavillings of immoveable sceptics, and so long will he receive that countenance and support which are the need that a discerning public will award to those who go about doing good.—*Malton and Norton Gazette.*

#### POETRY.

#### NIGHT AND LIFE; A SOLILOQUY.

By G. R. LANGLEY.

In solitude, observe the moon's bright beams

Reflected on the water's calm expanse;

The softened shadows, shadowed in the stream,

Th' unbroken stillness Nature to enhance.

Or wander on, 'longside the margin's flow,

To where, with sparkling and impetuous rush,

The whirling waters onward—onward go

O'er stony bed, with youthlike sudden gush.

And such is life;—to some, a current smooth,

Oft sooth'd with genial sunbeams to beguile;

To others stormy, ruggedly uncouth!

To sparkle, when lit up by Fortune's smile,

Still over all there hangs the web of night;

Impending cloud of fate has yet to break;

Oh! when will unfold those visions bright,

Humanity to purer bliss awake.

Though man o'er man, exerts his puny sway,

And despots rule the earth with iron rod;

Yet tyrants know—the night will pass away,

And souls unfettered stand before their God.

**AN ORNAMENT TO SOCIETY.**—We have never done laughing (and likely as not we never shall, while we have the capacity of thinking), at that awful satire of Charles Lamb's upon a "pompous" young ass in the English Navy, who mainly monopolised the conversation at an hospitable table of a friend in Camden-town, where Lamb was an honoured guest. "That is a most extraordinary circumstance, which you mention," said Lamb: "I wonder he had not immediately ceased to exist." "Oh, no-o-o, not at all; a mere bullet-wound, don't you see; but a ball, a cannon-ball, don't you observe, is a different matter. Once, on board the Terrific Johannessbill (478 gun-ship ye know), there was a sailaw who mounted the swallows; a hawf came and took off his hands and arms; he d'wopped, of caws; but wile he was d'wopping, don't you see, there came another cannon-ball, which struck him abaft, and took off both of his legs. It couldn't possibly ave appened; you observe, in ten cases out of five in the most te-wife engagement." "Wonderful!" "I saw it as plain (perhaps on the ole plainer) than what I see you at this mo-ment!" "Ah! was the seaman saved? You say he dropped a helpless 'ulk into the hoocean; but was he, ultimately saved?" "Good Ged, no?—harms gone—legs shot off, don't you see?—ow could he s'vim? Lost, of course?" "What a pity?" said Lamb, musingly; "if that man had been saved he might have become an ornament to society."

**Holloway's Ointment and Pills.**—Sore Throat, Quinsy, Ulcerated Throat, and Diphterite.—The sore throat, with more or less hoarseness, prevailing at this season of the year, has for twenty years been treated with the above remedies with a degree of success far surpassing that of any other mode of treatment. The cures have been so remarkable, speedy, and numerous, that it was predicted the new disease, Diphterite, consisting of small ash-coloured ulcers in the interior of the throat, attended by fever often fatal, might be arrested by the same means, and such has been the case. This disease, in its first stage, seems even more amenable to Holloway's Ointment and Pills, than simpler forms of inflammatory sore throat.

CLOTH, 2s. 6d.

## OUR NATIONAL NEWS:

OR,

## A WORD ON, TO, AND FOR THE WORKING CLASSES.

Showing their present condition, socially, intellectually, and morally, and the desirability and practicability of its being improved.

By STEPHEN SHIRLEY,

Hon. Secretary to the Band of Hope Union.

Dedicated, by permission, to the Rt. Hon. the Earl of Shaftesbury.

This work is especially adapted as a

New Year's Gift to a Working Man.

## PART I.

## A WORD ON THE WORKING CLASSES;

(In Three Sections;)

Showing their Physical, Intellectual, Moral, and Religious Condition, and is addressed to Agriculturists, Mechanics, Factorymen, Clerks, Shopmen, Porters, and Carmen, Sailors, Soldiers, Servants, and Needlewomen.

## PART II.

A WORD TO THE WORKING CLASSES; designed to show them that much of their distress originates with themselves, and that their improvement depends, in a great measure, upon their own exertions.

## PART III.

A WORD FOR THE WORKING CLASSES; TEMPERANCE SOCIETIES, RAGGED SCHOOLS, LITERARY INSTITUTIONS, CITY MISSIONS, and THE PRESS.

## A WORD TO PARLIAMENT AND TO THE CHURCH.

London: W. HORSSELL, 13, Paternoster Row.

## THE PURE AND MEDICATED LOZENGE &amp; GENERAL CONFECTIONERY

MANUFACTORY AND DEPOT,

17, MIDDLE ROW, HOLBORN.

W. DUNSMORE, Proprietor.

Strongly recommended by the Government Analytical Chemist, and the most eminent and learned of the Medical Profession.

The Proprietor, in calling attention to the true and disinterested report of that eminent analytical chemist and M.D., Dr. HASSELL, the Government Analytical Chemist, who on several occasions purchased various descriptions of Confectionery at his establishment, and submitted them to the most strict and searching analytical tests, and found them composed of PURE and UNADULTERATED materials, and the COLOURING used perfectly UNINJURIOUS and of purely Vegetable extraction.

W. D. is not actuated by either vanity or egotism, but a conscious satisfaction that the public can with confidence rely on all the goods which he sells being pure. In justice to himself, W. D. begs to state, that at the same time, and by the same eminent individual, several samples of Confectionery were purchased in various parts of the metropolis, and, on being analysed, were found to be highly adulterated, and the colouring matter used to be earthy or mineral substances, both of a poisonous and highly-injurious nature. This significant fact W. D. leaves entirely with the public, feeling confident that they will appreciate the honest character of the tradesman who stands in the enviable and honourable position which he has ever enjoyed, and which will be his anxious wish and study to maintain. The experience of W. D. in the Confectionery art extends over a period of nearly a quarter of a century, and in the manufacture of his Medicinal Lozenges he extracts, by a novel process, the medicinal virtues of the herbs, roots, barks, flowers, fruits, and gums, which he uses, and which will be found for the purposes intended to carry out the wishes of the manufacturer and the expectations of the parties using them.

## The Compound Medicated Herbal Lozenges.

This highly-prized Lozenge promotes expectoration, dissolves the phlegm, and for dry hacking coughs they never fail in giving instant relief, and eventually effect a cure.

## The Compound Lozenges

For all disorders of the respiratory organs; the most effectual remedy for colds, wheezing, difficulty of breathing, bronchitis, asthma, consumption, and all disorders of the bronchial tubes, chest, and lungs, a never-failing remedy, highly patronised by the faculty.

## The Aperient Medicated Lozenges.

For bilious affections, to strengthen the tone and action of the stomach, regulate and cleanse the liver, and give a healthy and regular action to the bowels. Strongly recommended.

## DR. HASSELL'S REPORT.

(See "Lancet.")

"I have subjected samples of each of the LOZENGES named and manufactured by MR. DUNSMORE, to careful chemical analysis and microscopical examination, and am thus in a position to state:—First. That they are perfectly GENUINE; Second. That the MATERIALS of which they are composed are of the BEST QUALITY; Third. That they are made according to EXCELLENT RECEIPTS and are well-adapted to accomplish the purposes for which they have been specially prepared."

(Signed) "ARTHUR HASSELL, M.D., &c. &c."

The original may be inspected at the Establishment,

17, MIDDLE ROW, HOLBORN.

No connection with any other Establishment.

JOURNAL OF HEALTH, and Phrenological Magazine. Published monthly, 2d., devoted to the Popular Exposition of the Principles of Health, and the causes of Disease. It abounds with hints and instructions which, if attended to, would, as a rule, keep doctors and drugs out of the family—a summation devoutly to be wished. Vols. 2, 3, 4, and 5, cloth, 2s. 6d. each. Vol. 6, cloth, 3s. 6d. Vol. 7, now ready, 2s 6d. cloth.

Contents for January. No. I. Vol. VIII.

To our Readers—Medical Sectarianism—Medical Eclecticism—What is Medicine—Beautiful Hands—Good Bread, and How to make it Light—Hydropathy for the People—Papers on Homeopathy—Dipsomania—Literary Notices—Notices to Correspondents, &c. &c.

## MR. DIXON, L.S.A.,

ATTENDS to receive Patients at the Homoeopathic Institute, 25, Bedford-row, on the mornings of Monday, Wednesday, Thursday, and Saturday, from nine till eleven o'clock. Subscription:—Five shillings quarterly; and for the medicine one shilling each time it shall be required.

## GLENFIELD PATENT STARCH

USED IN THE ROYAL LAUNDRY.

AND PRONOUNCED BY HER MAJESTY'S LAUNDRESS, to be THE FINEST STARCH SHE EVER USED.

Sold by all Chandlers, Grocers, &amp;c., &amp;c.

TEMPERANCE STAR, devoted to the advocacy of Teetotalism as a personal necessity and a Christian duty. It denounces Alcohol, its manufacture and sale. It was commenced, October 1, 1857, and enlarged October 2, 1858.

Price one Halfpenny.

## HAIR CUTTING, SHAVING, &amp; PERFUMERY

ESTABLISHMENTS,

73, OSSULTON STREET, AND 1, CHURCH WAY,  
SOMERS TOWN.

W. ALDERTON, Proprietor.

AT these Establishments, Cleanliness, Civility, and Expedition are the leading characteristics. The cleanliness is carried on by a liberal supply of pure water and clean towels, brushes, combs, &c. The civility is experienced by every frequenter to either of the above establishments, and the poor man receives the same attention as the rich. The expedition is apparent from the staff of experienced officials who are ever ready to attend to customers instanter.

## TAILORING &amp; DRAPERY ESTABLISHMENT,

131, DRUMMOND STREET, EUSTON SQUARE.

R. TRAILL, Proprietor.

THE Proprietor begs to acquaint the inhabitants of this district, and visitors to London per North London Railway, that, in addition to the above business, he bestows every attention to Cleaning and Repairing Gentlemen's Clothes, and finishing them with neatness and dispatch.

Gentlemen's own materials made up, and the taste of the customer consulted regarding style, &c.

Mourning made on the shortest possible notice.

Orders by post punctually attended to.

## M. ASCOLI,

Sworn Broker, Appraiser, House, Estate, and General Agent, and Furniture Dealer;

72, GREAT COLLEGE ST., CAMDEN TOWN.

Every description of Furniture, Wardrobes, and other Property Purchased.

Sales attended. Pictures, Glass, China, and Furniture securely packed and safely delivered at the shortest notice.

PARTIES ABOUT REMOVING should entrust the care of their Goods to the Advertiser, whose long experience in the business enables him to carefully pack and remove every description of Furniture without injury. Spring vans, carts, &c. Terms,—by contract, the day, hour, or job.—William Gamble, 77, Mary-street, Hampstead-road.

"On some fond breast the panting soul relies."

THE Advertiser offers his services as UNDER-TAKER to parties whose means are limited, but whose wishes are anxiously directed to bestow all becoming decency and respect to the last office of departed relatives.

J. MACK, FURNISHING UNDERTAKER,

30, BAYHAM STREET, CAMDEN TOWN.

The Old Established Coffee & Dining Rooms,  
26, BUCKINGHAM PLACE, FITZROY-SQUARE,

E. GELLAN, Proprietress.

THE extensive patronage with which this establishment has been and is still honoured (now upwards of Twenty years), is a conclusive proof that its arrangements are of the first order. The culinary department is presided over by a professed cook of tried ability. Parties visiting the Colosseum, or enjoying the pure and salubrious air of the Regent's Park, can obtain refreshments here at a very economic figure. Private rooms, Omnibuses pass the door every five minutes. All the daily and weekly papers.

THE WORKING MEN'S HATTER.  
No. 6, WILSTEAD-STREET, EUSTON-ROAD, SOMERS TOWN.

E. GOUGH, proprietor.

THIS is the Best and Cheapest House in the neighbourhood for fashionable, spicy, and durable hats. Old hats completely metamorphosed, the shape altered, the colour restored, and the body made waterproof at a very low figure.

Hats from 3s. 6d.

The cheapest and best house in London for superior Durable Waterproof and other Hats.

JAMES H. CLARKE, Proprietor.

The Proprietor's long and extensive experience in the trade enables him to supply his customers with superior goods, including every style of shape and fashion. Prices exceedingly moderate. The Proprietor would respectfully suggest the justice of encouraging native manufacture.

39, CHAPEL STREET, SOMERS TOWN.

The Hope Coffee and Dining Rooms,  
JOHN JOHNSON, Proprietor.

364, EUSTON ROAD, OPPOSITE FITZROY-SQUARE.

THE Proprietor begs to inform the Mechanical and Working portion of this district, that at this establishment they can enjoy a superior dinner for an inferior price. Everything which can conduct to the comfort of his patrons will be strictly studied by the proprietor. Private Rooms for Parties and Ladies.

All the Daily and Weekly Papers.

French Cleaning, Dyeing, and Scouring  
Establishment,

34, PARK STREET, CAMDEN TOWN.

AT this Establishment, (which has been liberally supported since its opening, in 1845,) parties may rely not only on having their orders executed with every brilliancy of colour and superior finish, but with that expedition and liberality of charge which cannot be secured at other establishments. Orders, whether by post or otherwise, immediately attended to.

W. H. HARDING, Proprietor.

TO THE NERVOUS OF BOTH SEXES.  
RETIR'D CLERGYMAN, having been

restored to health in a few days, after many years of great nervous suffering, is willing to assist others, by sending FREE, on receiving a stamped envelope, properly addressed, a copy of the prescription used.

Direct—The Rev. E. Douglass, 18, Holland-street, Brixton, London.

GENERAL CUTLERY AND EDGE-TOOL  
Manufactory,

39, CHAPEL STREET, SOMERS TOWN.

W. LOG, Proprietor.

THE Proprietor begs to inform the public that having taken advantage of the depressed state of the markets, he has purchased largely every description of cutlery, manufactured from the best-tempered steel, and which he is selling at prices which defy competition. W. L. having been brought up to the trade, parties intrusting their cutlery to repair, may rest assured of what is being done in a superior manner, and not in that botched and clumsy manner which characterises the majority of work done by persons who have no pretensions to the trade.

## THIRTY-TWO PAPERS ON

## HOMEOPATHY,

WITH AN INTRODUCTION AND A SUPPLEMENT:  
SHOWING ITS PRACTICAL VALUE.

BY JACOB DIXON, L.S.A.

## PRICE SIXPENCE.

The Thirty-Two Papers may be had in assorted 6d. packets.

London: W. HORSSELL, 13, Paternoster-row.

BATTLE BRIDGE BOTANIC DEPOT  
And Great Northern Herbal Dispensary,

291, PENTONVILLE ROAD.

W. STORY, Sole Proprietor.

THE Proprietor begs most gratefully to acknowledge the kindness he has received from the patrons of this establishment, during his connection with it, and to acquaint them that he has purchased the business of Mr. Brunsden. It will be the anxious wish of W. S. to retain and uphold that distinguished and extensive patronage which has been so liberally bestowed on this establishment, by vending nothing but pure English and Foreign Herbs, Roots, Barks, Seeds, Flowers, and Gums. Having been long engaged in investigating the medicinal properties of the vegetable Kingdom, and having arrived at a satisfactory and chemical conclusion regarding the extraction of these virtues, he begs to state that his preparations are characteristic of that purity and virtue which it is impossible for human ingenuity to excel.

W. S. can recommend with perfect confidence his Cough Candy for alleviating and curing all diseases of the respiratory organs. His Worm Preparations, for destroying every species of these vermin, has obtained a universal celebrity. Specimens and testimonials may be seen at the dispensary, and references given to parties who have been cured. The Stomach and Liver Pills, prepared by the proprietor, are vegetable; to the former organ they give a muscular strength and healthy action, and to the latter they regulate the amount of bile necessary for digestion and sound health. Prescriptions accurately prepared.

## Consultation Free.

Published Monthly, Price 2d. ELLIOT'S ORIGINAL

LONDON GENERAL RAILWAY, STEAM-BOAT, AND OMNIBUS GUIDE.—This indispensable work (supplying a want that has long been felt) gives Omnibus Times, Fares, and Routes, with alphabetical list of the streets and environs of London passed by the different Omnibuses; Steamboats on the Thames; Ships leaving London for America and the Continent; Continental Steamboats (times of departure of); General Post-Office Intelligence; Cabs, Abstract of the Act of Parliament, and upwards of 2,000 cab fares, to and from the different Railways, Public Buildings, Theatres, &c. &c.; Time Tables of all the Railways thirty miles round London; Railway and Telegraph Stations; quantity of luggage allowed each Passenger free of Charge by the different Companies; Guide to the Metropolitan Amusements, Free Sights, &c. &c., thus rendering the work a complete Metropolitan and Suburban Conveyance Directory.

ELLIOT, 475, New Oxford-street, and all Booksellers.

Now Publishing, price 1s. 6d., post free 17 stamps, THE Carpenter's, Joiner's, Cabinet-Maker's, and Gilder's Companion: containing rules and instructions in the art of Carpentry, Joining, Cabinet-making, and Gilding, veneering, inlaying, varnishing, polishing, dyeing, and staining wood, ivory, &c.; the best methods of preparing glue, cements, and compositions, and a variety of valuable receipts; with illustrations showing the various methods of dovetailing, mortice, and tenading, &c. &c. By F. REINTEL, Architect and Surveyor.

London: ELLIOT, 475, Oxford-street, W.C.

Now Publishing, price 1s. 6d., post free 17 stamps, THE Mason's, Bricklayer's, Plasterer's, and Slater's Assistant: containing all that is useful and necessary in the above branches, with a variety of valuable receipts and instructions for mixing mortars, composts, washes, &c.; with illustrations showing the various methods of laying bricks, cutting stones, &c. &c. By G. REINTEL, Architect and Surveyor, Author of the "Carpenter's, Joiner's, Cabinet Maker's, &c."

London: ELLIOT, 475, Oxford-street, W.C.

Sixth Edition, corrected by the Author, price 2s., post free 26 stamps, THE Painter's, Grainer's, and Writer's Assistant: containing the colours and the quantity to be used in the imitation of all kinds of fancy woods, marble, granite, &c.; also, a variety of receipts and information for general work, writing, &c., with receipts and instructions for making all kinds of varnishes, &c. &c., being upwards of 250 valuable receipts, copied with the above trades. By E. BARBER.

London: ELLIOT, 475, Oxford-street, W.C., and all Booksellers.

## THE ST. PANCRAS AND HOLBORN TIMES:

A weekly paper of Local interest. Published every Saturday, price One Penny. This paper circulates very extensively in the districts bearing its name; and as its opinions on parochial matters are read by all parties; it offers to advertisers a medium of a very superior class. The St. Pancras and Holborn Times has consistently exposed all parish jobbery—advocated the rights of the poor—and disconcerted all extravagance with the money of the ratepayers. In an article on "Local Journalism," contained in the Statesman, of June 19th, the St. Pancras Times was eulogised as a worthy parochial reformer. Advertisements, three lines, 6d., and 2d. per line for all beyond.

Offices, 39, Hampstead-road, and Middle-row, Holborn.

## THE HOLBORN JOURNAL.

A WEEKLY RECORD OF LOCAL NEWS and Advertising Medium for the Holborn District. Every Friday. Price One Penny. Advertisements 2d. per line. Office: 22, Featherstone-buildings, High Holborn.

THE METROPOLITAN ADVERTISER and WEST CENTRAL NEWS. Published every Saturday morning. Price One Penny. Published at 67, Great Queen-street, Lincoln's-Inn-fields, W.C., and 4, Brydges-street, Strand, W.C.

## PREVENTION IS BETTER THAN CURE.

SYPHILIS PREVENTED by using PURCELL'S South American Remedy, a chemical preparation, which entirely destroys the contagious properties of Syphilis virus. By its use pounds may be saved, and years of disease prevented.

Sold in bottles, at 1s 1d., by all respectable chemists, and at BEATTIE'S, 133, Goswell-street; where also may be obtained the celebrated

SARSAPARILLA, IRON, & QUININE PILLS, one of the most useful medicines ever brought before the public, for the properties of each are so admirably preserved that one acts independently of the other, thus they purify the blood, restore and improve the secretions, invigorate and strengthen the system when broken down by excesses or disease. They should be used for general debility, noises or pains in the head, singing in the ears, pains in the back, joints, &c., fatigue, loss of appetite, lack of nervous energy, faintings, &c., disorders of sight, disorders of the blood and skin, eruptions, ulcers, boils, anthrax, sore legs, discharges from the urethra, and, from their tonic and emmenagogue properties, are a certain cure in all female irregularities, which the numerous testimonials fully assert.

Sold in boxes, 1s 1d. and 2s 9d. each, or by post, 3d. extra, at BEATTIE'S, 133, Goswell-street, London.

## AGENT'S WANTED.

Surgical Advice, in all secret diseases, daily, after six in the evening. Printed by JOHN EVANS, 16, Yardley-street, Exmouth-street, in the Parish of St. James's, Clerkenwell; and Published by W. HORSSELL, 13, Paternoster-row, in the City of London.