

# THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

No. 11.—VOL. I.

FRIDAY, JANUARY 27, 1888.

PRICE ONE PENNY.

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## THE ROSTRUM.

### THE LOST RELIGION.

#### AN ALLEGORICAL VISION.

BEING on a certain day in one of those trance or somnambulist states in which glimpses of another world and its inhabitants come flitting across the open eye of the soul, I beheld a venerable man approaching me, whose countenance was radiant with kindness, and that peculiar intelligence which apprised me ere he spoke that he came to me as a messenger.

"Daughter," he said, without waiting to be questioned, "when thou dost write of me, as thou wilt, forget not to tell mankind from whence I received that peculiar religion for which my name has become remarkable, and which, as differing from many other accepted forms of belief, has been stigmatized as 'infidelity,' and other harsh names significant of antagonism to the opinions of those who pronounce judgment on me."

"Instruct me, my father," my spirit replied, for I perceived that instruction was both the purpose and capacity of him who conversed with me.

Approaching me nearer, his angelic presence and fine spiritual nature so entirely permeated the atmosphere that I knew him at once, and we instantly assumed the relations that belonged to our different states: we were pupil and teacher, pilgrim and guide.

"When I was quite a little child," said my companion, "my father placed me under the care of highly accomplished tutors in the sciences, but left me with them under the most solemn charge that they should not attempt to indoctrinate me with any of their own peculiar views of religion. 'Polish his intellect until its lustrous surface may reflect all the truths of Nature,' said this anxious father, 'but his SOUL IS MY CHARGE, and none may tamper with that, for the integrity of which I hold myself responsible through eternity.' When I had arrived at the verge of manhood, my studies were interrupted by a summons to visit my father. He was about to proceed to a far country, and the nature of his expedition rendering it doubtful lest he should ever again behold me, he deemed the time had come when he was called upon to entrust me with that which in his eyes was the most sacred of all things to man, namely, the truths of his religion. As these, he informed me, could not be communicated orally in the short space of time which circumstances allotted to our meeting, he had committed them to writing, and now bestowed on me, as the most

precious of all gifts which an earthly parent could confer, those sacred truths in the form of a roll of papers.

"Again we parted. Father and son each passed on their way, the sire to the far country, the son to enter upon the new course of study which this priceless treasure of religion opened up. Stimulated by the deep and novel interest which my father's words had awakened in the writing confided to me, I halted in a lonely part of my travel, tied my well-laden mules to a neighbouring tree, and sat me down beneath the forest shades to investigate the nature of my treasure; but alas! my eyes had scarcely glanced down one sheet—the first which I accidentally opened—when I was set upon by banditti. My mules and baggage were taken from me; I was beaten and maltreated by the robbers, and when, after hours of unconsciousness, I came again to my senses, I found myself not only bruised and robbed of all my property, but oh, grief unspeakable! the precious manuscripts containing my father's Scriptures were stolen from me. As soon as I could command sufficient reflection to guide my future conduct, I determined to retrace my steps back to a great city through which I had passed at midday, and there seek not only the hospitality I stood in need of, but also a something which my brief glance at those sacred pages had advised me of.

"Even in the single minute that my eye had rested on the contents of my father's Scriptures, I read that a young man who had been sent out by his father to look for his lost cattle, had resorted to the aid of a 'seer,' or 'prophet,' to help him find them. I had heard of magicians and fortune tellers, and been accustomed to think of them as impostors, or persons in league with the spirit of evil; but when I read in the very guide to salvation which my father had given me that such practices were a part of the religion I was to learn, my mind was entirely set at rest on the subject. I determined it was God's plan for detecting crime, and my very first act on entering the great city to which I was bound was to seek out a 'man of God,' or 'seer,' or 'prophet,' to aid me in the detection of the thief who had stolen my religion. I soon found such an one as I sought, although he was not called 'a man of God'; on the contrary, though almost every one I inquired of seemed to know, and commend his powers, he was called 'a man of the devil,' and I was assured he was in league with the powers of darkness. Wholly indifferent to what men said, so long as my father's religion sanctioned what I did, I made my way to the one they told me of, from whose oracular powers I trusted I should fare like the young man I had read of in my brief study of my father's Scriptures. I found the seer much as was described, a venerable man, who seemed to have a perfect knowledge of that I came to seek, for without questioning me concerning my errand, he spoke, saying:

"The papers thou hast had stolen from thee are destroyed. The robbers, after looking them over, deemed them worthless, and committed them to the flames."

"'Nay, father,' I replied, 'that can scarcely be. Those

papers contained the only true religion in the world. Could any creature whom God has created look upon His word and fail to know it? Surely, if God ever gave his word to man, he must have set such a mark upon it that all men finding it should know it. We might mistake man's word, but surely we cannot err in detecting God's.

"Nevertheless it is as I tell thee, son," replied the seer. "The word of God, when man writes it, ceases to be infallible, for then it becomes *man's assertion* that it is God's. The robbers did not believe this, and so destroyed it."

"Alas, for religion!" I cried. "What shall I do, since the only true religion is lost?"

"Be comforted," replied the seer, "and come hither. There, take thy choice."

"Then opening a huge case full of manuscripts he added:

"Here are more than ten thousand different religions. Take any one from the number that thou wilt, and depart in peace."

"But, my father," I stammered, in astonishment at his words, "thou knowest there can be but one true religion, and all but that one of these ten thousand must be false. Of what avail, then, would they be to me?"

"How knowest thou these are false?" answered the seer. "There can be but one true religion; but why may'st not thou chance to stumble upon that true one amongst this heap? Come, take thy choice."

"Nay, but, father, I have already had *the* true religion given me. It is that which I have lost. These, therefore, must all be false."

"Softly, my son. Upon what ground dost thou assume that *thy* Scriptures contained the true religion? How dost thou know that thine alone was the true one?"

"Why, because my father said so."

"A good reason to thee, my son, but none to mankind; for every one's father says the same, when they teach their sons their religion. Where, then, is the true standard for thy father's faith against the testimony of the ten thousand others I offer thee to select from?"

"I listened to the words of the seer, but they only filled my mind with confusion."

"Plunged into despair by the old man's unanswerable logic, and beholding all my hopes of discovering the nature of the highest and grandest of all truths lost—I regarded the author of my disappointment as himself guilty of my suffering, and in my frenzy and impatience I snatched a blazing brand from the hearth, precipitated it into the midst of the combustible papers, and cried in my insane vengeance, 'If I cannot discover the true, at least I can destroy the false. Perish, thou mass of deceit and error! Better mankind should exist without a religion, than worship at the shrine of a vain and delusive one.' But as I gazed upon the slowly dying embers of the crumbling mass, a sudden revulsion of feeling possessed my soul. Shame, rage, and remorse seized me, and throwing myself in deep humiliation at the old seer's feet, I besought his forgiveness for kindling that fearful flame, that had utterly consumed out of the world all traces of religion, and amongst the mass of falsehood destroyed all chance of ever finding a vestige of the truth. To my amazement the venerable seer regarded both my hasty act and my fruitless penitence with the same calm and unmoved air of pity, and stoical indifference. At length, raising me from the earth and seating me by his side, he said, in a quiet but slightly sarcastic tone, 'Thou destroy every vestige of religion from off the face of the earth! Presumptuous boy! nor thou, nor the entire millions of the race can commit so impossible a crime. Did not God exist before man? a creator before a creation? and religion and all its sublime truths before man's imperfect attempts to record his opinions of it? What religion is there in yon smouldering heap more than man's opinions and views of his Creator's purposes? And

can man's act ever blot from the creative scheme God's eternal and unceasing revelations? Never!"

"Where then, can this revelation be found?" I humbly asked.

"Where ancient men first sought, and man will last read it," replied my companion, "in the eternal scriptures of God's works."

"Teach me to read them, prophet."

"Take thy first lesson on the shining volume of the midnight sky."

"Behold the infinity of God in hosts of countless worlds. Behold his variousness in the differing glory of yon fiery army, where rank and file are marshalled on the firmaments of infinite space, yet all are different in degree, size, power and age; yet all, though bound up in never-ceasing motion, clash not, nor jostle each other in life's eternal march, but give and take celestial influence and gravitating force with a justice and harmony so unbroken that they move in their individual glory each a mighty sun, yet in their mutual interdependence an immortal family of rejoicing worlds."

"Wouldst learn God's Providence in microscopic life? Turn then another page of creation's Scriptures; read thereon the history of the worm, that He has fashioned with such due provision to its state, that the earth on which it trails seems just adapted to it. It sips the dew and revels in the sunlight—feeds on some humbler life which suffers no wrong in death, for the lower creatures only consume what would be noxious if left unconsumed, and they, unconscious of their doom, enjoy that humbler life with all the power their state and time demands. And to show that the destiny of even the lowest of God's work is immortal, and in that immortal resurrection from death's sting a brighter life ensues, behold that dying worm, outworking in its self-spun winding sheet the ephemeral glory of the painted butterfly, the joyful creature of the sweetest hour of life that flowers and sunlight can bestow on sentient being."

"Read from the pure white lily, whose cup at evening time is filled with dew, whose morning meal is sunbeam, how He clothes and feeds the humblest of His works."

"Hear in the chirping robin's matin hymn, its notes of praise for food bestowed in season."

"The monsters of the deep, birds of the air, or tenants of the wild wood, receive their life and providential instincts, adapting them with means to ends, at their Creator's hand, as tenderly as thou dost. Dost puzzle thyself to learn the origin of races? Forget what scholastic pedantry has told thee, and see man spring, as flower and bird and beast have done, the fulfilment of the highest aims of Nature, just when she was fitted to produce him, through the same eternal law which bid the sea bring forth its finny monsters, the air sustain the birds, or the forest wild the beast."

"All things in God's creation write their history. All laws explain each other, and permeate all being. The chemistry of dewdrops and of worlds are one and the same. The history of a planet and a man is one continuous epic of the great lawgiver's writing."

"Wouldst learn God's matchless wisdom? Study the wondrous adaptation of all means to ends. Wouldst find His loving purposes? Ask of the creatures of His providential care. Wouldst reconcile His justice with the sufferings of mankind? Study the noble uses of adversity, the lessons of privation, and the gems of genius, intellect, and vast discovery affliction has outwrought. Wouldst thou learn how He, thy Heavenly Father, dost regard thee? Think of thine earthly one, or multiply thine earthly loves by all infinity, then judge how He careth for thee. Wouldst thou read the sum of all His scriptures, know thyself; study thyself; follow out from source to ultimate, if thou canst, the boundless powers of thy grand, immortal soul, and then, reflecting

that thou art God's image, know and worship Him through thy matchless being. Love Him, serve Him through His creatures; worship Him in deeds of mercy to His helpless ones; praise Him through thy knowledge of His works; pray to Him in a life resembling His perfection, and then, though all the written records of men's creeds should shrivel like these ashes, thou still wilt have an unwritten scripture of an imperishable religion.'

"Thus spoke the seer. I turned and left him, and though I knew it would require an infinite mind to read the pages of infinity, an immortal life to study eternal revelation, I sought no more for the records of man's religions, but went on my way to study day by day the unwritten scriptures of that sacred page, inscribed by the finger of the living God, and labelled by its author, 'God's religion.'"

### WHAT WAS HIS CREED?

He left a ton of coal one night  
In front of a poor widow's door,  
When the deep snow, frozen and white,  
Wrapped street and square, mountain and moor.  
That was his deed;  
He did it well.  
"What was his creed?"  
I cannot tell.

Blest "in his basket and his store,"  
In sitting down and rising up,  
When more he got, he gave the more,  
Withholding not the crust and cup.  
He took the lead  
In each good task—  
"What was his creed?"  
I did not ask.

His charity was like the snow,  
Soft, white and silken in its fall:  
Not like the noisy winds that blow  
From shivering trees the leaves, a pall  
For flower and weed  
Drooping below.  
"What was his creed?"  
The poor may know.

He had great faith in loaves of bread  
For hungry people, young and old;  
And hope-inspiring words he said  
To him he sheltered from the cold;  
For man must feed  
As well as pray.  
"What was his creed?"  
I cannot say.

In words he did not put his trust;  
In faith his words were never writ;  
He loved to share his cup and crust  
With any one who needed it.  
In time of need  
A friend was he—  
"What was his creed?"  
He told not me.

He put his trust in heaven, and worked  
Ever along with hand and head;  
And what he gave in charity  
Sweetened his sleep and daily bread.  
By word and deed  
To help the poor—  
That was his creed;  
What would ye more?

### ROOM AT THE TOP.

[We commend the following verses to the croakers who say *ad nauseam* that it is of no use trying because every place worth looking after is filled up.]

NEVER you mind the crowd, lad,  
Or fancy your life won't tell;  
The work is the work for a' that  
To him that doeth it well.  
Fancy the world a hill, lad;  
Look where the millions stop;  
You'll find the crowd at the base, lad;  
There's always room at the top.

Courage and faith and patience,  
There's space in the old world yet;  
The better the chance you stand, lad;  
The further along you get.  
Keep your eye on the goal, lad;  
Never despair or drop,  
Be sure your path leads upward;  
There's always room at the top.

## HISTORICAL SKETCHES.

### DEALINGS WITH THE OTHER WORLD. (COMPILED FROM A PAPER BY ALDERMAN BARKAS.) No. 6.

AFTER an interval of eleven years I resumed my practical investigations into the phenomena of Modern Spiritualism. I had during that interregnum kept myself posted up with information respecting the alleged development of spiritual phenomena that were daily recorded as occurring in all parts of the world. I was conscious that the astounding records were the compositions of highly credible and competent observers, but I declined to accept the statements regarding the phenomena until I had been afforded crucial opportunities of seeing them for myself; and under conditions over which I had entire control.

In June, 1874, I was asked to attend a materialization seance at a private house in Newcastle, and there I witnessed phenomena sufficiently extraordinary to excite wonder, and induce careful examination.

Subsequently to that date, and up to December 22nd, 1876, I attended upwards of 100 seances held in private residences, and attended for the most part by trustworthy ladies and gentlemen, with whom I was then, and am now, familiar. Between June, 1874, to December, 1876, I prepared and have kept carefully written records of the seances. These records were either written on the days I attended the seances, or on the day following, and are carefully prepared reports of what took place, together with the names of those who were present. They may, therefore, be supposed to be accurate accounts of the phenomena I witnessed, and as I am not in the slightest degree mediumistic, and witnessed the most inexplicable phenomena with the coolness and apparent indifference of a stoic, the records may be accepted as accurate, or, should any of your readers doubt their accuracy, I can furnish them with the names of those persons who were present, from whom confirmatory evidence may possibly be obtained.

All I can do from this pile of MSS. is to give typical selections of various phases of these almost unbelievable phenomena, selecting those that appear to me to be most nearly conclusive, and pointing out any weaknesses in the evidence that may present themselves. I have no desire to support a foregone conclusion, but I have an earnest and living desire fairly to defend and illustrate what appear to me to be facts maligned and misunderstood by prevalent ignorance, the result of gross prejudice and wilful inexperience.

I now propose to give a brief description of a seance held in the large drawing-room of a merchant in Newcastle-on-Tyne. There were present fifteen persons, ladies and gentlemen, and the sitting took place on the evening of Friday, July 10th, 1874.

After a little general conversation, arrangements were made for the seance. A cabinet was extemporised in the corner of the room, by placing opposite the recess a four-folding screen. With the exception of long dark curtains hung over the recess, there was not anything in that corner of the room. I carefully examined the recess and, with the assistance of the hostess, gathered together all the antimacassars in the room, and rolled them up in the form of a pillow. I placed this extemporised pillow at one end of the recess in order that the medium, Miss F., might lie on the floor, and rest her head on the pillow. The antimacassars were all formed of dark material, there was not a single white article among them.

We formed a curve of chairs across the room, and the gas was turned down so that each could see what was occurring in the room, and I could see the time by my watch with ease.



We were sitting hand in hand, and for a few minutes sang some popular melodies. In about five minutes the free quarter of the screen began to move, and a small figure cautiously glided out; it was wrapped in what appeared to be luminous white gauze or muslin. The apparel seemed to consist of two garments, one extending from the waist to the floor, the skirts surrounding the figure with a train of varying dimensions, but usually about eighteen inches long, and frequently changing in brightness. The other garment covered the upper part of the body, and extended to the limbs like a tunic. This child-like figure came timidly to the centre of the fireplace, near where I sat, and took up in its hands a fire paper, and after audibly and visibly shaking it, laid it down. The figure then moved farther into the room, and lifting the skirts of its dress showed a pair of black feet, extended its arms and showed black hands, drew aside several times the part of the tunic that covered the upper part of its body, and showed its black or very dark skin. I remarked in a low whisper to the gentleman on my left, "You see the exact height of this figure by the height of the mantelpiece," and he replied, "Yes." The figure, child, apparition, or psychic form, call it what you will, appeared to have heard the whisper, and moved immediately to the mantelpiece, stood upright under it, turned its face towards it, and, raising a little hand, rapped audibly against the under surface of the white marble mantelpiece. I remarked to my friend, "You see that the full length of the figure is one inch less than the height of the mantelpiece." The figure then passed to the side of the room, on my extreme left, and kissed the gentleman, Mr. R., who sat there, and returned and stood near where I sat. This form shortly afterwards moved behind the screen, and closed the fold of the screen as it entered.

The next form that moved from behind the screen was a female figure, which at first sight presented a somewhat curious masculine appearance. The long black hair was drawn forward over the neck, and hung on the breast like a long dark beard, the length of the apparent beard being about nine inches; it was not, however, difficult to see that this beard was apparent and not real, as it opened and closed with the motions of the figure.

The first action of the female figure was to stand with its back towards a large mirror on the mantelpiece, and I observed its height in relation to the gas jet reflected on the mirror, and saw that it was at least four inches less than the medium. The figure moved gracefully about in front of us, dressed in long flowing white robes, like luminous gauze, and very lustrous.

Another remarkable feature connected with the robes was this, there did not appear to be the least indication of folding or rumpling, they were smooth, graceful, flowing, and white.

This figure passed across to the left side of the front circle, and sat, or rather reclined, on a large armchair, which was standing near to Mr. R. Mr. R. asked permission to shake hands with the form, and I distinctly saw the hand stretched across and shaken by Mr. R. The figure then rose, and moved forward to opposite where I sat. I requested it to shake hands with me; it immediately placed its hand on mine, and we as certainly grasped each other's hands as any two hands in this world ever did grasp each other.

The hand was small, soft, and warm. The figure moved to the right side of the room, where stood an unoccupied chair, and motioned to have the chair removed; it was removed, and the figure walked past Mr. F., and went deliberately to the piano, which was open, and strummed upon it for about two minutes. Before leaving the piano it closed the lid, and returned to the front of the sitters as before. The figure was then asked to shake hands with the entire company. It deliberately and gracefully went to

Mr. R. and shook hands with him, and afterwards went to all present in both circles and shook hands with each. It afterwards sat on a chair, exhibited its hands, lifted the skirts of its dress, and displayed a pair of small, neat, naked feet. It then drew the chair forward to the centre of the hearthrug, rose upon the chair, and looked into the mirror. When on the chair I saw that the top of the head of the figure exactly divided the reflection of the centre ornament in the ceiling, and thus gave me another measure of its height. The form next sat on chair No. 9, and permitted the gentleman who sat on No. 8 to feel the texture of the hair descending from the head. The figure then moved to the table, took from it a large scrapbook, sat down on the armchair immediately in front of me, placed the book on its knees, opened it, and then, extending its hand for a pencil, slowly and deliberately wrote in the presence of the whole company. The whole page was filled with writing in about three minutes, the book was closed and laid upon the chair, and the figure, which had been with us for fully thirty minutes, passed behind the screen. In the course of a few minutes full light was turned on, the screen was removed, and Miss F. was found lying in the recess, dressed as when she entered, and in a condition of deep trance. I requested the lady of the house to remain with Miss F. until she recovered from the trance, to take her directly into an adjoining bedroom, to undress her and see if she had any white garment of any kind upon her person, or in her possession. The hostess did as I desired, and reported that the young lady had not a single white article of wearing apparel on her person, all her clothes, both upper and under, being dark.

The following is a verbatim copy of the writing which I saw the materialized female form write on the scrapbook:—  
"My friend is not here to-night. I am so sorry, because I cannot say when I will have the power to show myself again. I must bid farewell to all, and my very kind love to Edward, Harry, and Susan, hoping it will be returned. Do good, and in doing good is to receive good. Good-bye. God bless you all, and my fervent prayer is—God protect you from all evil. Your home is in Heaven, also my home. Good night."

Descriptions of other, and, if possible, more marvellous, and even more carefully-tested, phenomena will follow in due course.—*Northern Weekly Leader*, Jan. 7, 1888.

[In the above narrative we find nothing that equals in marvel the more recent accounts of spirit materialization. The value of the special testimony offered in this case, however, consists in the facts, first, that the occurrences did not take place on premises occupied by the medium, hence shutting out the possibility of any prepared conditions; next, that they took place in the private house of an earnest investigator, but one who was not at that time a confirmed spiritualist; next, that the medium at the close of the *séance* was thoroughly searched, and that not a vestige of the robes or other appearances worn by the spirits were found on her person; and finally, and above all, that the record is made (although our space has compelled us unfortunately to condense it greatly) by a gentleman, whose cool scientific acumen, keen powers of observation, and inviolable probity, make him one of the most reliable, honourable, and authoritative witnesses of the age.—ED. T. W.]

#### ANSWERS TO CORRESPONDENTS.

A. B.\*—Brief, readable reports of circles, phenomena, &c., are in order, but they must not only be brief, written on one side of the sheet only, and in ink, not in pencil, but well attested, and sufficiently authenticated to enable the Editor to present indubitable truth, not possible vagaries of the medium's mind.

C. H.—No "communication" in the nature of an advertisement can be received by any journal, much less one of limited space and capacity. Let your client advertise, and fair notices can be allotted to him. Books sent for review will please take the last paragraph as addressed to the senders.

SECRETARIES OF SOCIETIES sending reports are informed that no less than seven have been sent during the last week without any address or notice of the town to which they belong. Others, written in pencil, are quite illegible, and cannot be submitted to printers, as aids to destroying eyesight. In each case such reports are necessarily omitted.

"ART MAGIC" (PAGE 454.)  
*On a School of the Prophets.*

A NOBLE TESTIMONY TO MODERN SPIRITUALISM.

SUPERFICIAL commentators on this subject talk of the "lost art of magic," and describe as impossible achievements for modern Spiritists, the marvels enacted by Hindoo Fakeers, Egyptian Dervishes, Arabian Santons, and Mediæval Ecstasies; but what marvels are greater than the talking spirits whose truth and spiritual origin were so clearly demonstrated at Koon's spirit rooms, even as early as 1850? (*Vide* Hardinge's "Modern American Spiritualism.") What revelations of Zoroaster, Buddha, Pythagoras, Plato, or other great philosophers of antiquity, have ever rendered a better code of morals, purer life, or more perfect demonstration of creative order, and the mysteries of the *Univercælum*, than the entranced mystics, Swedenborg and Andrew Jackson Davis? Does M. Jaccotot give one single marvel of Hindoo Spiritism that has not transpired in equal force and greater abundance through the physical force mediums of England and America?

The ecstasies of the monasteries were canonized as saints, because the stigmata appeared on their bodies; their forms were elevated in the air, and they could read the thoughts of others, prophesy the future, etc., etc. Any unprejudiced reader will find the marvels reported of the Asiatic mystics equalled, and in many instances transcended by the illustrations of spirit-power given in Hardinge's "Modern American Spiritualism" alone.

Let it suffice to say, that the *stigmata* of names, figures, dates, and signs, which have convinced thousands of darkened minds of the soul's immortality, have appeared on the persons of numerous mediums of this century, and are still appearing to those who care to seek for such evidence; that the levitation of the body is not an uncommon occurrence; the power of prophecy has been amply demonstrated in thousands of well-attested instances; and the capacity to resist fire has been abundantly shown.

The vaticinations of the Greek and Roman Sybils never exceeded many of the eloquent utterances of unlettered boys and girls in the modern Spiritual movement, and if inevitable imposture had not intervened at times to shake faith in the modern manifestations, they exceed in use, wonder, and number, a thousand-fold, the marvellous tales recited of Greek, Roman, Hindoo, Egyptian, Persian, Chaldean, or Hebrew Spiritism, that is, when the latter are *sifted down* to well-proven narratives, Cabalistic sentences are translated into plain sense, and allegorical flights of fancy are reduced to actual fact.

Imposture or failure in the ranks of modern spiritism all proceed from the human side of the movement. It may be difficult, perhaps impossible, to repair the errors committed by the ignorance of this age, but it is for us to lay the foundation of improved conditions, by dealing with the rising generation, and for this purpose the wisest course we could now pursue would be to found a new "School of the Prophets."

In these, young fresh susceptible organisms should be selected as neophytes to fill a future order of mediums, physicians, and teachers. Their food should be plain and simple, their habits pure and orderly, their lives spotless, their morals regulated by the most exalted and dignified standards of truth, justice, piety, and goodness. They should be under the regulation of a company of holy women, and scientific men. Good, pure-minded, healthful magnetisers should be received into fellowship with them, and one and all should be magnetised to determine who were operators and who subjects. The first should be set apart as physicians to the sick, and operators for mediumistic and clairvoyant development. The second as media and prophets, or teachers.

As soon as the aforesaid powers were discovered, they should be classified and the magnetisations continued until the subjects felt impressed to discontinue them and stand alone. Periodical *séances* should strictly prevail. The floors of the circle room should be intersected with plateaux of glass to prevent the escape of the magnetic fluid. The air should often be purified with streams of ozone; the walls surrounded with graceful forms of art and well selected colours. Those destined to become magnetisers or physicians should sit in rooms well supplied with powerful magnets. Tender susceptible media should never commence their sittings without first holding the poles of a good electro-magnetic battery in their hands, closing their exercises in the same way. No drugs, narcotics, or stimulants should be used under any circumstances, but all other legitimate appeals to the senses should be put into requisition, the most potential of which should be healthful exercises, bathing, the performance of exquisite music, and the sight of beautiful forms of art.

Those sensitives manifesting tendencies towards clairvoyance should practise gazing steadily into the crystal or mirror. Those susceptible of psychometrical delineations, should *practise* their power, remembering that this, and *all other spiritual gifts*, are as much the result of culture and exercise, as are the developments of muscular strength, or intellectual achievement. No *séances* should ever be attempted without a solemn preparatory invocation to Deity, good and wise spirits, or any angelic guardian, in which the invocant places faith, and this not only for the purpose of stimulating the mind to aspiration and soliciting the presence and influence of the good and wise, but also for the purpose of banishing evil and mischievous spirits from interfering. The same ceremonial of discharge or dismissal should be used on breaking up a *séance*; in fact we would recommend at least as much courtesy in the treatment of angelic essences, as the usages of society demand for ordinary acquaintances.

A "School of the Prophets" conducted on some such principles as we have thus briefly outlined, would certainly do as much for this generation as the mysteries and Temple services of antiquity effected for the nations in which they were practised—in a word, it would provide a class of duly qualified Magnetic Physicians, Prophets, Mediums, Clear Seers, and Spiritualistic persons, whose morals, characters, and gifts being cultured and superinduced into religious and scientific methods, would fill the world with blessing and usefulness.

All the public exercises of spiritualism should be conducted in decency and order. A general basis of principles should unite all persons who believe in spiritual existence and spiritual gifts, and well-qualified expounders of these subjects should be the officiating teachers. In these gatherings, as in the processes of scientific culture, the sweetest melodies, the noblest harmonies, the purest flowers and fragrance, and the most pleasing association of artistic sights with sounds should be employed. All that could contribute to elevate, purify and exalt the soul's noblest powers should be resorted to, as legitimate means of influence, and nothing low, degrading, slang, or impure, should be associated with spiritual ideas.

Spiritism, like every other calling, demands its votaries, its devotees, and its peculiarly-prepared ministers. Persons having time to devote to the culture of their gifts, and steady enthusiasm to sustain them during their probationary training, are the only classes who should attempt to teach, preach, or tender service publicly as mediums between the higher world of spirits, and the much-darkened world of poor humanity.

Far be it from the author of these pages to discourage the sweet and loving practice of family circles, meeting



together in the sacred seclusion of home, or friendship, to invoke the dear household deities who have passed on before, who would be so certain to respond to the appeal of those whom they have best loved on earth.

*They will surely be there, those loving spirit friends*; aye, wherever two or three are gathered together in the name of the spirit, whatever spirit they summon *will be there*, be it God or the Adversary; spirits of the heart's dearest affections, or goblins from the metal crypts of earth, which avarice would fain rob of its hidden treasures. In the meantime, in order to systematize even these innocent home communings, good order and strict conformity to scientific principles should be observed. We are not now undertaking to lay down the exact methods in which each circle for development or communion should be conducted. We can only touch upon the generalities of the subject, and would recommend well-wishers to these great truths if they desire their rapid and orderly promotion, to abandon their egotistical fears, lest some competent adviser or inspired person should assume *leadership* amongst them, and remember that to every organism there must be a head as well as organs, to every circumference a centre, and in every nation a government for the protection of the governed, no less than for the restraint of the lawless. Having disposed of this poor, envious phantom which so troubles the peace of some spiritists, and convinced themselves that it is not necessary that a well-qualified adept in spiritual things should require those whom he counsels to place a triple crown on his head, kiss his slipper, and pronounce his dictum *infallible*—let spiritists come together in reverent deliberation, and decide what methods of scientific investigation they can or ought to pursue so as to evolve the basic principles upon which spirits communicate. . . . Magnetism is the pabulum by which spirits communicate, psychology the influence. These are the secret virtues of magic, witchcraft, and mediumship in every age, and human nature changes not. If the founders of home circles will carefully study out the rules briefly suggested as indications in forming a school for the education and training of media, they will surely become, in part at least, successful enough to reward them for some time consumed, and some sacrifices consummated.

If possible a room should be set apart, consecrated and held consecrated to spiritual science.

No unholy thing should enter there, no unholy thoughts be invited.

The circle should meet at least once, but better twice or thrice each week. None should enter there until they had fasted at least four hours previously; and assemble together with clean hands and clean hearts. Let them come as to a holy place; and introduce music of a sweet and inspiring character: thus the atmosphere will be arranged into harmonious strata, according to the suggestions upon music contained in a previous section. Let the chamber be adorned with all the little stores of beauty and pleasant forms possible. Flowers are sometimes injurious to media, their strong perfume causing too much excitement to the senses, but where ozone can be procured, it is well to pass streams through the air, and the use of the electro-magnetic battery held by two persons placed at each pole, the rest forming a chain, ever strengthens the force, and benefits all present. Ten minutes' use of this machine might beneficially open and close each *séance*. Also, we would enforce the same rule of opening with an invocation, and closing with a courteous discharge to the spirits, suggested above. Family gatherings might experiment with magnetization as before suggested, the strongest, healthiest, and most worthy of the party being selected as the operator. Crystals and mirrors should be laid on the circle table, also writing materials and slates.

If a large circle beneath the table, sufficient to insulate all the sitters assembled, and prevent even their garments from

touching the ground, were formed of glass, this would greatly conduce to aid the manifestations by preventing the too rapid efflux of vital force.

It should forever after be prohibited to sit in totally darkened apartments. Spirits come to earth in their own astral light, and to this element material light is opposed; still, the abuses that may arise from the prevalence of total darkness at spiritual *séances* should induce every wise investigator to discountenance them utterly.

The fact that many of the most stupendous evidences of spirit power have been given in semi-lighted apartments, should be a sufficient answer to those who plead for darkness as a necessary condition for strong demonstrations; besides, the wise and faithful investigator can better afford to dispense with strong demonstrations than good morals, decency, or spiritual agency without human interference.

Let dark circles be abandoned to elementary spirits, in and out of earthly encasements, and impostors will find much of their occupation gone. . . .

### A SIGNIFICANT CONTRIBUTION.

CANT.

*To the Editor of "The Two Worlds."*

"How prone we are to draw from other's eye,  
The little mote that self can scarce descry,  
And leave within our own a pond'rous beam  
Deluded self an atom would but deem."

The subject of the payment of mediums is now receiving a good share of attention by a certain class of spiritualists, to whom the term "cant" may be—I think—fairly applied. Let me advance a few reasons for this opinion? In the first place the class to whom I allude are of the Artemus Ward type. "You cannot go into my show without paying, but you can pay without going in if you like,"—in other words, it is that class who fail to distinguish the difference, between a bishop who gets £15,000 a year, and the spirit medium to whom they suggest to pay five shillings or nothing a Sunday. It is a terrible sin of selfishness for mediums to take pay for their services, but of course their own sin in taking the services of such a one without paying, never seems to occur to them. This is what I call "cant." These people seem to think, that mediums are more than mortals, and that they can live on sublimated ether and spirit plums. Indeed the way in which they talk and write, shows very clearly, that their vision takes an entirely outward view of the situation, *i.e.*, a very superficial view. They neither turn their eyes inwardly upon themselves, nor yet go very deep into the needs of those for whom they would make arrangements. Some years ago, I was returning home in the compartment of a railway carriage, in which was a very witty and most agreeable curate. I knew him personally. His agreeableness however was soon taken advantage of by two Dissenters—both of whom I also knew—for one of them asked him the question—"Do you sort your sermons before preaching, or preach them and let the people sort them for themselves?" "Oh," said the curate, "I preach them and let the people sort them for themselves." He was then asked—"Why don't you preach for nothing the same as we 'local preachers' do?" "I suppose you get paid for such as you give; skim-milk is cheaper than cream," was the reply, and so the local preachers did not trouble the regular preacher with any more questions. Any person who expects anything for nothing and says so, must be a "cant;" one too, who never can or does carry that principle into his own practice in the common concerns of life. What right has any one to interfere with what is clearly both my privilege and my right? If I choose to *give* anything—that is my privilege. If I have anything on which I set a value, I have

a right to set a price upon it. If I ask more than it is worth and do sell it, one of two consequents must follow. Either I am the knave who sold it, or the person who bought it was a fool. Those who know anything of the "Science of Economics" knows that labour has value when that labour has utility. So, if the service time or labour of the medium is of utility it is also of value, and that value—let pious people say what they may—whether the source be from spirits or mortals, will be regulated by the law of supply and demand.

Mediums who work for nothing are of no more value, in my estimation, than those who receive pay, for they might take pay, and with the payment, if too rich to need it themselves, do some acts of goodness among their poor neighbours. Mediums who work for nothing when they ought to be earning the needs of themselves and families may be doing good to others and yet neglect their own household. Pay or no-pay cannot possibly affect what comes through a medium any more than water could be affected by a pump which was either paid for, or bought on credit, or given.

The sooner spiritualists, who essay to talk and write against paid mediums, recognize the simple laws of justice that spiritualism teaches the better. The spirits all declare that any happiness which they enjoy is the result of individual effort. They teach that those who live on the labour of others are spiritual drones. They teach that the thief and the extortioner must make restitution. From such teachings we can infer the doctrine of individual right, and the duty of all to labour. If we infer the duty to labour, we can at the same time infer the consequent, viz., that for all labour those who take it, in whatsoever sphere, shall recognize its sacredness and return adequate payment for it.

To talk of mediums working for nothing as long as they are able, and when they are not able, to dole out to them gifts on which to subsist, is the shallowest nonsense. This is what I call cutting down the bridge and trusting to the depth and current of the stream to ford it. I venture to predict that when all who "profess and call themselves spiritualists" understand what is comprised in a "medium," they will both pay them and respect them for taking the payment, so long as that is no more than is adequate to the amount of service given,—Yours truly,

Rochdale.

PETER LEE.

### HOME, SWEET HOME.

At times I feel weary, and long to be free  
From all that doth hinder communion with thee;  
Still, still I will wait till the message shall come,  
And angels convey me to mansions at home.  
Home, home, sweet, sweet home.

Though pressed with affliction and trouble and pain,  
If faithful I prove, I am sure I shall gain  
The fair haven of rest—the port so well known—  
And sing with the loved ones in heaven at home.  
Home, home, sweet, sweet home.

Lord! aid me to fight in thy cause till I die,  
Then, through love divine, I shall victory cry;  
I rejoice while I muse on the millions who're gone  
To regions of glory, the pilgrim's sweet home.  
Home, home, sweet, sweet home.

We've fathers and mothers and loved ones in heaven  
Whom death from our arms has remorselessly riven:  
Our dearest and fairest before us have gone,  
Why then should we fear to rejoin them at home?  
Home, home, sweet, sweet home.

*By an Old and Faithful Apostle of Spiritualism.*

THE entire object of true education is to make people not merely do the right things, but enjoy the right things—not merely industrious, but to love industry; not merely learned, but to love knowledge; not merely pure, but to love purity; not merely just, but to hunger and thirst after justice.—*Ruskin.*

### AN OMINOUS SIGN OF THE TIMES.

A DISGRACEFUL disturbance recently took place in the Cathedral of Rouen. The Abbé Garnier, of Caen, had lately begun a series of conferences or discourses of a peculiar kind, and people were invited to attend them by pressing circular letters and flaring posters, which were put up all over the city. The Abbé was supposed to hold a brief for the Deity, and a *compère* was appointed as counsel for the Devil. M. Garnier's contention was that the Catholic Church had always assisted in the development of science, and this the Devil's advocate denied, citing cases like that of Galileo and others. The first conference went off on Sunday with a few murmurs of dissent and disapprobation on the part of some persons in the congregation. On Monday, however, a fiery controversialist started up from the midst of the people and gave the Abbé Garnier "no end of trouble." The priest was doing his best to answer the avalanche of questions which were put to him in as calm a manner as possible, when a crowd of "rowdies" burst into the church, shouting and singing like delegates from Pandemonium. They intoned the "Marseillaise," and hissed the controversialist and the preacher. Yesterday when the Abbé appeared in the pulpit he was hooted, and the "roughs" sang "C'est Boulanger, langer-langer!" and shouted out blasphemous cries. When the police interfered they were attacked, and the men whom they arrested were liberated. Order was restored finally by the Chief Commissary of Police, but M. Garnier had to discontinue his conferences.

### A FORM-MANIFESTATION IN THE FIFTEENTH CENTURY.

BY EPES SARGENT.

IN the notes to Count Von Auersperg's poem, "Der Letzte Ritter" (The Last Knight), founded on incidents in the life of the Emperor Maximilian I., I find a curious account of a form-manifestation of the spirit of the Emperor's wife, Mary of Burgundy. A spirited translation of the whole poem by my brother, John O. Sargent, was printed in London, in 1871, and handsomely acknowledged by Count Von Auersperg. From the 183rd page of this volume I copy the following note in the appendix:—

"John Tritheim, an eminent historian and theologian, distinguished for his learning and piety, born in 1462, was elected Abbot of Spannheim at the age of twenty years. Noblemen, prelates, men of letters, and princes from all parts of Italy, France, and Germany sought his society and conversation.

"But the very qualities which induced this homage exposed him to the charge of necromancy and sorcery; and Augustin Lorchheimer relates, in his *Treatise on Magic*, that Tritheim sought permission of the then Arch-Duke Maximilian to bring the latter's wife before him, whose death had driven the Arch-Duke almost to despair. Maximilian consented, and retired to a private chamber with one of the principal gentlemen of his court and the magician, who forbade them on pain of death to utter a single word. Mary of Burgundy appeared to them in all her beauty, and arrayed in her usual fashion. Maximilian *satisfied himself that there was no illusion*, and being no longer able to doubt that his wife was before him, he was seized with a sudden fright, and by his gestures commanded the magician to cause the phantom to disappear. Tritheim obeyed, and was forbidden to attempt anything of the kind in future."

THERE is nothing so delightful as the hearing or the speaking of truth. For this reason there is no conversation so agreeable as that of the man of integrity, who hears without any intention to betray, and speaks without any intention to deceive.—*Plato.*



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## PUBLISHING OFFICES.

"THE TWO WORLDS" can be obtained of JOHN HEYWOOD, Deansgate and Ridgefield, Manchester, and 11, Paternoster Buildings, London; of E. W. ALLEN, 4, Ave Maria Lane, London, E.C.; and is sold by all Newsvendors, and supplied by the wholesale trade generally.

## THE TWO WORLDS.

Editor:

MRS. EMMA HARDINGE BRITTEN.

Sub-Editor and General Manager:

E. W. WALLIS.

FRIDAY, JANUARY 27, 1888.

## LUCK, OR THE SPIRITUAL SIGNS OF THE TIMES.

READING between the lines of the daily journals, to discover the drift of modern thought, just as we would set up an humble scrap of straw to determine the cardinal point from which the wind is blowing, we begin to discover that the tides of popular thought are steadily and irresistibly flowing on—forward or backward as the case may be—towards the misty shores of the supernatural. Besides the unprecedented freedom with which the columns of popular journalism are open to discuss spiritual subjects, to say nothing of the fact that any broken-down "clericus" whose flocks have outgrown him, finds a sure and profitable field of revivalism in running a tilt against some specially successful spiritual speaker or medium; besides these and hundreds of other straws pointing the direction in which the winds of popular sentiment towards spiritualism are blowing—it is equally curious and significant to note how boldly those who formerly whispered of their neighbours' supernatural experiences in the neighbourhood of their own firesides now venture publicly to avow their belief in the tabooed realms of the Occult, even to the acceptance of faith in dreams, omens, presentiments, &c., &c.

A remarkable illustration of this change in popular opinion will be found by reading the leading articles and correspondence on the subject of "Luck" which have been going on for several days of the past week, in the columns of no less a journalistic authority than the *London Daily Telegraph*.

Following upon the clever leading article on "Luck" of January 5th come a number of no less clever and plausible letters, pleading for the validity of the belief in that endless variety of "omens" by which, from time immemorial, the world has been accustomed to put faith in lucky and unlucky days, numbers, signs, places, and things. Some of the letters which have thus gained admission to one of the most popular journals of the kingdom, are so racy and—considered as public avowals—so unprecedented that they are worth quoting. Here is an example: In the *Daily Telegraph* of January 7th, one correspondent, taking advantage probably of the opening of the gates to the supernatural, advances

bravely beyond the confines of earthly things, and plunges into the mystic realms of the other life. He says, in one portion of his letter:—

There is hardly an old family on the face of the globe which has not its own superstition. In Scotland "the bonny House of Airlie" believes that before its head dies a band of music is heard playing at night on the outside of the house. Down to the end of the last century we know, from Samuel Rogers's "Table Talk," that no one connected by blood with the family of Lord Howth would ever put a rat to death. About 1750 the twenty-sixth Baron Howth was giving a grand banquet in his hall when the company were suddenly disturbed by the barking of dogs. This was occasioned by a rat which the dogs were pursuing. Presently the rat, followed by the dogs, entered the hall and mounted the table. Running up to Lord Howth it stared piteously at him with its great black eyes, as if claiming his protection. Lord Howth saved the poor animal's life, and from that moment it never quitted him. Wherever he was, alone or with his friends, there was the rat. At last he set out on a foreign tour, accompanied by his brother, who persuaded him to leave his familiar, the rat, behind him. The travellers had just arrived at Marseilles, and were sitting in the room of an hotel, when the door flew open spontaneously, and in came the rat. It was dripping wet, and went straight to the fire to dry itself. Lord Howth's brother, enraged at the intrusion, seized the poker, and dashed out the rat's brains. "You have murdered me," exclaimed Lord Howth, and instantly fell down and expired. Such tales abound in connection with old English families. The Maddocks used to regard the screech-owl as the arbiter of their fate. When a Maddocks was about to die, the screech-owl perched on the sill of his window at night, returning night after night until the spirit of the dying man had fled. In Central France the white owl is universally regarded as the harbinger of death when his hoot is heard at night. Throughout the South of France the reputation of all night birds is as bad as that of the white owl. In Languedoc the shepherd who kills a wagtail will soon experience the loss of the finest sheep in his flock. The wren is believed, in Western France and Switzerland, to have brought the sacred fire down from heaven, and he who kills one will have his home burnt down.

All these superstitions, and a great many more of the same kind, are as old as recorded history.

After citing the prevailing superstitions of many other countries at considerable length, this writer concludes as follows:—

"Superstition will last," says Montaigne, "among men and women as long as the moon and stars." It is based on an inexplicable sentiment, from which few of us are exempt. If it does us no good, neither can it do us any harm; and I am myself indebted to the dream of a friend, who accompanied me many years since on a trip through the United States, for the fact that I am now addressing you. We were approaching Port Collingwood on Georgian Bay in Canada, and my friend fell into a deep sleep as he sat by my side in the railway car. The train pulled up at the station, and a few yards off lay the steamer which was to convey us to Chicago. "Nothing on earth," exclaimed my friend, excitedly, "shall make me set foot on that boat. I have just dreamed that I saw her enveloped in flames and sinking on Lake Michigan." I tried to laugh him out of his fears, but he was not to be shaken, and going on board the boat, I found that the berths were full of unmentionable insects. Accordingly my friend and I went to Chicago by rail, and, surely enough, the steamer perished on the very trip by fire, losing 175 out of 200 passengers. Ever since it has been idle to argue against my friend's belief in his own power of second-sight. There are thousands of persons to whom similar stories are familiar, and, come what may, a belief in luck and the reverse will never be extirpated from the human mind.—Yours, &c., L.F.

London, January 5.

The next letter, though far too long for insertion, is too plausible to be overlooked, and we give the following excerpts from a column of kindred matter.

*To the Editor of "The Daily Telegraph."*

SIR—The whole subject of whether there is or is not such a thing as "luck" is opened up by your leading article of to-day on the Welsh jury and the gun. It seems that the gun had taken away several people's lives, so the jurors ordered it to be destroyed itself. I agree with much that is said in your interesting leader, but I should like to point out one or two considerations which make the jury's action seem less unreasonable than you represent it to be.

Their condemnation of the offending weapon, seems to have proceeded on the assumption that there might be some maleficent property about this particular weapon which made it dangerous to human life. But granting that they were the victims of what you call superstition, is there nothing to be put forward in their favour? Now, Sir, I should like to break a lance on behalf of this Welsh jury, and of "superstitions" in general, although I dare say I shall be scoffed at for so doing.

In the first place, I must point out that a great many very pious persons thoroughly believe in the Calvinistic doctrine of "predestination," which is that men are predestined, before their birth, to be saved or lost. Some are declared to be vessels made for honour; others, "vessels of wrath." Why is it more irrational to suppose that material objects have the same sort of doom attached to them?

Then we have to consider how very little after all we know of the universe that surrounds us. We have only got a few generations ahead of Sir Isaac Newton, who declared that in his time a philosopher could only hope to pick up one or two pebbles on the shore of the ocean of truth.

Surely, Sir, it is grossly unscientific to proclaim dogmatically that there can be no such thing as luck, and that every idea of the sort is only an old wife's tale and a "superstition."

Napoleon and Cromwell were both men of commanding minds, and both believed in luck. Leonardo da Vinci represents Judas, in the



celebrated picture of the Last Supper, in the act of spilling the salt. Owls, ravens, crickets, death-ticks, have been regarded by men of the highest education as good or bad omens respectively. Education, in fact, affords no safeguard against what are usually termed superstitious beliefs; and this I consider to be because the more enlightened a man becomes the more he gets to recognise his own enormous ignorance and that of his fellows, even the wisest of them.

Mr. John Stuart Mill, whose intellect, I suppose, is acknowledged to have been about as acute as that of any man who has lived in this country, saw no better explanation of the riddle of pain and evil in the world than the assumption that the Divinity might not be omnipotent, but might be contending against the inherent defects of matter. Now, is it not possible that all the so-called superstitions about lucky days, and animals, and events, may have arisen in this way?

If superstition consists in holding beliefs without taking the trouble to reason about them, then there is a great deal of superstition in this branding of popular beliefs as superstitions. Some scientific men are coming round to the view that the supernatural may be merely the unknown natural. I hold that it is quite possible that all the exploded notions of witchcraft, demonology, etc., may have been distorted expressions of a real fact—the fact that human life is surrounded with conditions which we cannot explain and know very little about. The beliefs that have survived even into our own sceptical age may be the sediment of fact left at the bottom of Time's cup, after all the unsubstantial ghost and witch-lore has been drained off. One of these beliefs, still active, is that some things, some days, some acts are lucky, others unlucky. All honour to the Welsh jury, then, for daring to state a belief based on innumerable incontrovertible instances which Science, instead of pooh-poohing, had better examine. I am quite sure there are many families familiar with "lucky" and "unlucky" objects, days, places, and what not; and I hope many correspondents will send you instances, and that you will afford them publicity, with the purpose of investigating this curious question.—I am, yours obediently,

A BELIEVER IN LUCK.

Amongst the numerous letters which follow in obedience to the above writer's wish, we select a passage which seems even more than usually worthy of consideration, it is this:

Some of the most intelligent business men I know are not above confessing that they have habitually in life acted on impressions, for which they could not give an intelligent reason, but which have proved all-important. I speak of shrewd, hard-headed men in most matters, who have yet at critical times allowed themselves to be swayed by mere mental impressions—often simply by omens—and this in concerns of great moment. I venture to say that there are few who will read these lines that will not recall premonitions, warnings, strong mental influences on which they have felt bound to act, and of which they could, nevertheless, give no rational account. Whence did they come? Are there not physical forces at work in the world too subtle for us to explain?

Since allusion to facts, without any attempt to explain their philosophy, seems to be the special order of the above and many other letters on the same subject, we shall make the *possible rationale* of what is generally called "Luck" the theme of our next issue's leader.

### SMALL BEGINNINGS.

A TRAVELLER through a dusty road strewed acorns on the lea;  
And one took root and sprouted up and grew into a tree.  
Love sought its shade, at evening time, to breathe its early vows;  
And Age was pleased, in heats of noon, to bask beneath its boughs;  
The dormouse loved its dangling twigs, the birds sweet music bore;  
It stood a glory in its place, a blessing evermore.

A little spring had lost its way amid the grass and fern,  
A passing stranger scooped a well, where weary men might turn:  
He walled it in, and hung with care a ladle at the brink;  
He thought not of the deed he did, but judged that toil might drink.  
He passed again, and lo! the well, by summers never dried,  
Had cooled ten thousand parching tongues and saved a life beside.

A dreamer dropped a random thought: "'twas old, and yet 'twas new;  
A simple fancy of the brain, but strong in being true.  
It shone upon a genial mind, and lo! its light became  
A lamp of life, a beacon ray, a monitory flame.  
The thought was small; its issue great, a watch-fire on the hill;  
It sheds its radiance far adown, and cheers the valley still!

A nameless man, amid a crowd that thronged the daily mart,  
Let fall a word of hope and love, unstudied, from the heart;  
A whisper on the tumult thrown—a transitory breath—  
It raised a brother from the dust; it saved a soul from death.  
O germ! O fount! O word of love! O thought at random cast!  
Ye were but little at the first, but mighty at the last.

THE truly good man is he who does not lose his child heart.—*Mencius*.

A NATIONAL character, that is, the description of one, tends to realise itself, as some prophecies have produced their own fulfilment. Tell a man that he is a bear, and you help him to become so. The national character hangs like a pattern in every head; each sensibly or insensibly shapes himself thereby, and feels pleased when he can, in any manner, realise it.—*Carlyle*.

## PASSING EVENTS.

PASSED TO THE HIGHER LIFE.—Mrs. E. Bodell, wife of Mr. Benjamin Bodell, builder, &c., Belper. This lady was a devoted spiritualist of many years' standing. After a long and depressing two years' sickness, the accident of falling from her chair a fortnight ago, broke the links which bound her to earth and sped her release to the better world. The dear and much-loved mother's form was laid away in the Belper Cemetery, January 11th, when Mr. Schutt, the trance speaker, performed the ceremony of farewell to earth, and cheered every sorrowful heart present by the words of truth and consolation that reminded us, "She was not lost but gone before,"—that all the suffering of earth had vanished for her, leaving nothing but joy for the happy change and love for those she had left on earth behind. "Behold! I go to prepare a place for you!"—A. BODELL.

Robert Holden, Darwen, asks:—"Is it true, as alleged by some that all religionists have committed murder for their faith, except the Quakers? I prefer the Spiritualists even to the Quakers, and I don't think they have committed murder. You would oblige me very much by answering the above question through the columns of *The Two Worlds*."—We have but few authentic accounts of the historical action of any religious sects, save of the Buddhists, Mahomedans, Jews, &c.—amongst the Christians, the Catholics and Protestants. The Buddhist's creed expressly forbids the taking of life in the humblest as in the noblest creatures. The Mahomedans consider war waged against enemies to be a virtue. The ancient Jewish dispensation was one of incessant warfare, directed against any nations whom the Jews wished to spoil. Christianity was designed by its founder to be a religion of peace and love, and for a time the gentle influence of Jesus' teachings prevailed. Amongst his followers, and even under the barbarities practised against them by the Romans—whose belief in Polytheism can scarcely be called a religion,—they followed their Master's command and did resist evil. From the end of the second to the close of the eighteenth century, the entire history of Christianity has been traced out in rivers of blood, shed by Christians warring against Christians, lighting their way by the fires, where human victims were the burning brands. Up to the sixteenth century these awful massacres were perpetrated chiefly by the Roman Catholics. After the establishment of Protestantism in Europe, the zeal of those professing the latter faith emulated that of Catholicism, and in the so-called "Reformation," especially in Ireland and New England, the deeds of savage Puritanism fully equalled in atrocity and horror those of the Spanish and Portuguese Inquisitors. We have no record that Baptists, Methodists, Universalists, or more modern sects ever attempted to promulgate their faith by murder. Whether this proceeded from the superior virtues of their modes of conversion, we do not pretend to say. The remorseless hatred, beliefs, or because the progress of civilization no longer permitted such and unscrupulous slander manifested by such a Christian as the Rev. (?) Thos. Ashcroft, does not say much for what such *Christ-like* men would do against the spiritualists, if the laws of the nineteenth century took pattern by those of the sixteenth.—Ed. T. W.

That the "ghosts" are practically at work, an incident which occurred near Rochdale, quite recently, abundantly proves. A young girl persistently endeavoured to obtain consent from her parents to purchase a lottery ticket in connection with a prize drawing. A piano was the first prize. The girl repeatedly informed her parents that she could give the lucky number, she having more than once seen it in her sleep. Eventually the consent of the mother was obtained and the girl went to purchase a ticket, particularly asking for the one numbered according to her vision. Unfortunately some one else had become the happy possessor. Suffice it to say that, the parents must have been much chagrined on the result of "the draw" being published, seeing that the identical number their child had seen in her sleep life, was the means of the piano being taken to its fortunate purchaser. After this, one would think that the father and mother concerned will conclude there is more in it than a mere dream, which might have arisen from a disordered stomach. It is needless to infer that the girl is a medium, and that clairvoyance, at any rate, is a prominent characteristic in her medial powers.

Mr. T. Dowsing, of Framlingham, has for years carried on a good work in the Eastern counties at considerable cost of time, energy, and money. He has recently written a large number of letters to the local papers, which have caused considerable enquiry. He has received many requests for the loan of books, which he has acceded to so far as he was able, but his library is not large. He would be thankful for the gift of books from any persons who have copies they can spare him, especially works by "M. A. Oxon," and Farmer's "New Basis of Belief." Address, Mr. T. Dowsing, tailor, Framlingham.

Greater attention is being paid to the music and singing at the meetings throughout the country—and not before it was needed! In Blackburn an efficient string band has been formed, which occasionally takes part in the Sunday services with good effect. Bright and cheerful tunes, well sung, add much to the attractiveness of a meeting, and contribute greatly to the harmony which is so essential for good and happy services.

Our mediums, against whom the darts of the enemy are constantly hurled, who frequently endure untold miseries in development, have given their strength, their very life in many instances, to serve the world that rejects them. Mediumship is the corner stone of phenomenal spiritualism, and it is phenomenal spiritualism which has challenged attention, demonstrated continued existence, and rolled back the tide of materialism; hence every stab at mediums and mediumship by spiritualists is really a desertion to the foe, a traitorous going over to the enemy.

Societies in want of a hymn book for their Sunday services would do well to write to Mr. Ineson, of The Caxton Printing Works, Blackburn, for a specimen copy of his *Spiritual Songs and Hymns*; it is a first rate collection, and at a very cheap price. Wherever it is seen it is much liked; many societies have adopted it, and use no other. (See advt.)

At the principal Wesleyan Chapel in Rochdale, a few weeks ago, there was a sort of musical service, and the minister having preached to ten minutes past twelve o'clock, and there being some part of the musical portion still to be performed, a gentleman well known called out "Time," at which the minister is said to have threatened that if the gentleman called out "Time" again, he would keep the congregation an hour longer. Further comment is unnecessary.

The cause of progress can be aided in many ways. One of the best is to have a few tracts in the pockets, and distribute them whenever possible. The Religio-Liberal Tracts, published in Eastbourne by Mr. R. Cooper, are especially good and valuable. It is necessary to clear the ground of weeds before good seed can be sown with a chance of growth. The tracts mentioned are admirably adapted to clear away the theologic weeds and prejudices—prepare the mental soil for the seeds of spiritualism. They are cheap and good. Write for a dozen, and then you will want a hundred. (See advt.)

Where is the wisdom of having two or three speakers in a town where one would do? Combined effort would fill the largest hall in the place, make spiritualism a power and win, nay compel, respect. Let us sink our individual opinions, agree to differ and agree to work, and esteem it an honour to do something to sustain the banner of Immortality and Progress.

Mrs. Goldsborough, of Bradford, writes: "We are doing a great amount of good among our patients by giving every week all the unsold copies of *The Two Worlds* from the Milton Rooms; this I have agreed to do for three months. If others (who have a similar chance of placing spiritual literature before people belonging to all denominations) would try the experiment, who knows the amount of good that may be done for the cause of truth and progress." Mrs. Goldsborough evidently believes in ministering to the mind as well as the body. She (and all who are working so ardently for the cause and "our paper") has our hearty thanks and good wishes.

"What is the Good of Spiritualism?" This oft-repeated question lately received an answer which I think worth recording. A séance, open to all enquirers, was held at the house of Mr. Towns, medium, 143, Kentish Town Road, Camden Town. A woman, a stranger, was present. The medium said that she was contemplating suicide, and had been drawn from the river's edge only the previous day. The woman reluctantly admitted the truth of this revelation from the spirit world. Mr. Towns was able to give her comforting intelligence that the trouble which oppressed her would soon pass away. She promised to give up the idea of destroying herself, and so a human life was saved. This is an instance of the good which spiritualism is doing.—R.

*The Two Worlds* comes to us richly laden with choice reading matter. Judging the initial number as a forerunner of its successors, we feel assured that it will contend for a place among the leading spiritual journals of the world. We wish it prosperity, and congratulate the publishers upon its beautiful typographical appearance. The able services of the chief Editor, who is well known and loved throughout the United States, will undoubtedly give the new enterprise an American circulation. Our prayer is—Long may she live to unite the spiritual forces of *The Two Worlds*.—Yours respectfully, Mr. and Mrs. MOZART, 734, Montgomery Street, San Francisco.

We are requested by Dr. McLean to announce his change of residence from 55, Ardwick Green to 290, Oxford Street, Manchester.

A CALL TO WORK.—We have long thought it a pity that no public work in the cause has been undertaken in York. We understand there are quite a number of spiritualists and private circles in the town, and should be glad to see a public propaganda undertaken in "the city of churches." Speakers going north or south frequently pass through, and could easily break their journey for a week-night lecture. Don't be behind your neighbours, friends. A little public spirit and united effort, and you can easily establish a flourishing movement.

The Marylebone Association, 24, Harcourt Street, London, W. A course of three lectures on Mesmerism, by Alan Montgomery, curative mesmerist for insanity. Tuesdays, February 7th, 14th, and 21st. Discussion. Admission 6d., and 1s., or the course 2s. 6d. Commence 8.30.

Newcastle-on-Tyne. Mr. E. W. Wallis will lecture on Saturday evening (by special request), January 28th, at 8 p.m., on "Man's Three Guiding Voices; or is Conscience alone a trustworthy guide?"

Lyceum conductors and all interested in Lyceum work will be glad to learn that *The English Lyceum Manual* has had a much more rapid sale than was expected. The first edition is sold out, and we are happy to announce that arrangements are being made to publish a second edition at an early date.

LECTURE ON PHRENOLOGY.—A lecture on the above subject was delivered in the Spiritual Temple, Union Street, by Mr. J. C. Macdonald, of Patricroft. The lecturer said that they would never find a musical genius with a narrow brain; if a man was narrow across the forehead he might be made to appreciate a comic song, or even to sing one, but he could never be induced to take delight in real music. The best type of preachers were those who were fully developed across the forehead. Some men were of such a nervous temperament that when speaking on a public platform they were continually walking to and fro; prevent them from exercising this freedom, and they would blunder and stammer from utter nervousness. As a class, the Calvinists were very narrow about the brain. Calvin's brain was narrow, and he firmly believed that Calvinism had done a great deal towards narrowing the Scotch brain. A collection was made at the conclusion of the lecture, the object being the reduction of the debt on the building.—*Oldham Evening Chronicle*.

The Manchester Society of Spiritualists will hold a public farewell tea party with their president, Mr. Hill, and family, previous to their departure for California, in the large Co-operative Hall, Downing Street, Ardwick, on Monday, February 6th, 1888. Tea on the tables at six o'clock prompt. Dr. and Mrs. Britten and several other well-known mediums will be present. Tickets 1s. each; children under twelve, half price; may be had from any of the committee. Tickets are strictly limited, therefore an early application for same will save disappointment.

A correspondent sends us the following letter:—"We beg to remind all spiritualists who value and believe in the influence of prayer, that the 27th of this month is the day agreed upon for universal prayer for a fresh outpouring of the Holy Spirit. Our spirit guides are continually urging us to this strengthening privilege; and we cannot but hope that such a concurrence for prayer as has been thus inaugurated, will tend to the purification of our movement and conduce to its true spiritual life. There is too much inclination among us to cut ourselves adrift from whatever the churches have practised, without recognising solid rungs in the ladder which even now are stepping stones to higher things. We have not been *all* wrong in the past. The time for England is 8 to 11 p.m., which means, of course, that evening, at any time convenient to other duties."—M. T.

AGENTS will please notice that remittances should be paid by Postal Orders or *halfpenny* stamps, Postal Orders preferred. Notices for the Directory, and alterations in number of order, should be posted with the report on Monday.

## CHRONICLE OF SOCIETARY WORK.

BACUP.—Miss Hollows, of Rochdale, gave two very interesting addresses to moderate audiences, which appeared to give general satisfaction.

BERMONDSEY.—Owing to Mr. Robson not turning up, our local medium's control gave us his experience of passing into spirit life, demonstrating the fact that spirits can and do return to earth again. What seemed to be a disappointment turned out well. We are wishful to correspond with mediums who can come for expenses.—J. D. H.

BISHOP AUCKLAND.—The guides of our esteemed friend, Mr. W. Hills, gave a nice discourse on "Spiritualism, and What it Teaches to Benefit Man and Woman, Morally, Socially, Intellectually, and Spiritually," which was listened to very attentively by a fairly good audience.

BLACKBURN.—Mr. Greenall, of Burnley, with his little daughter, occupied the platform. In the afternoon the guides of Mr. Greenall delivered a short address, which was followed by clairvoyant tests from himself and his gifted little girl, who is but eleven years of age. Out of fifteen descriptions ten were recognized as correct. In the evening Mr. Greenall gave an interesting lecture, and some very successful clairvoyance followed. We had very good audiences, the room being quite full in the evening.—Sec.

BRADFORD. Addison Street.—Mrs. Craven was the speaker in the afternoon. We held a circle, when her guides spoke on "Nearer, my God, to Thee." In the evening the following questions were dealt with in a masterly manner.—Is Christianity True? What is Spiritualism? Spiritualism, its Effects Morally, Intellectually, and Spiritually.—J. H. S.

BRADFORD. Milton Street Rooms.—Mrs. Hardinge Britten was the speaker engaged by the society meeting at the above hall on Sunday last, when two very crowded but deeply attentive audiences thronged the place, many being unable to obtain even standing room. Following out the course now so generally adopted by spiritual lecturers, and first introduced in this country by Mrs. Britten, the speaker's evening discourse consisted of brief, but most comprehensive, addresses on a variety of subjects sent up by the audience. In the afternoon, previous to the lecture, two infants were named by Mrs. Britten's controls in a deeply impressive manner. "This day's exercises will long be remembered among us," were the parting words addressed to the speaker.

BURNLEY.—Our platform was occupied by one of our local mediums, who made his first appearance with us—Mr. Richard Bailey, of Brierfield. The controls took for their subjects—Afternoon, "Advice to Spiritualists." Evening, "The God of the Bible v. the God of Nature," to both of which full justice was done. Mrs. Best, another of our local mediums, gave good clairvoyant descriptions.—E. J. W.

COLNE.—The Rev. Morgan has been here with his conjuring performance, but the people have evidently had enough of reverend showmen; the audiences were very small. The Rev. Parker went to Nelson and repeated his lecture there, but had only a poor attendance. Our society has been formed, with a membership of forty, which we consider a good number to start with. Mr. Wallis has a letter in the *Colne and Nelson Times*, denying Mr. Ashcroft's charge that the leading spiritualists in thirty-four towns are preaching and practising free-love, and, pointing out that ministerial black sheep are very numerous, asks are their misdeeds evidence of the demoralizing influence of Christianity upon its teachers. Mr. G. Smith was the speaker in the afternoon, subject: "Progression and Retrogression." It was well handled by the control. Evening, good attendance. Subject, chosen by the audience, "Man's Duty to God," was entered into in an exhaustive manner, every phase being touched upon.

CROMFORD AND HIGH PEAK.—The morning was well occupied with a discourse on the words "Behold, I will shew you a mystery," and in the evening, the control spoke on "God made man in His own image." Both discourses were well directed to convey lessons on spiritual thought, and to give the theological ideas on these two passages a more reasonable way of explanation. Both meetings were well attended, and once more have the various pulpit orators thought it necessary to explain to their flock the wickedness and foolishness of spiritualism, notwithstanding that they are really dependent upon it; to shut the gate of materialism from eventually closing their churches, for no longer will the educated youth, after passing his seventh standard, swallow the inconsistent teaching of the church, and spiritualism alone can give a true meaning to the Bible.—W. Walker.



**DEWSBURY.**—Mr. Hopwood met with good congregations, the room in the evening being quite full. Two powerful discourses were given, one of the chief features of which was to demonstrate to those enquiring into spiritualism, that certain conditions must be given before their search was successful, and these conditions differed as the surrounding condition of their moral and spiritual natures were developed, or as the low and debasing practices of their life held sway. At the close of the evening discourse a lady came on to the platform, and her health was diagnosed by the medical control of Mr. Hopwood, every detail of which was acknowledged by the lady as true. A simple remedy was given. This was considered all the more remarkable and truly a genuine spirit-work, through the fact of Mr. Hopwood being practically an unlettered man, using the pick and shovel for his daily labour. On Monday evening Miss Caswell's guides gave clairvoyant descriptions.—*W. S.*

**FELLING.**—Mr. Wm. Walker occupied our platform on the 22nd and gave an excellent address from the subject, "Our Spiritual Possibilities," which was well liked by a fairly good audience.

**GLASGOW.**—Morning: Mr. Harkness read an essay from Douglas Campbell's "Nature, the Divine Author."—Subject, "The Contradictions of the Bible." The discussions by Messrs. Robertson Barker, Mc. Dowall, Griffin, and Wilson which followed, argued that considered in the light of the age in which the Bible was written, the contradictions were not so conflicting as they would appear to be. Evening: Chairman, Mrs. Findlay. Mr. G. W. Walrond read a paper on "The Philosophy of Spiritualism as it relates to Man's Immortality, and the existence of a Spiritual Universe." Mr. Walrond conclusively showed, that in this philosophy was to be found the real proofs of spirit communion, the continued existence of the soul, and the reality of the spiritual world. The theory of spirit communion was corroborated by unimpeachable testimony. The lecture was well received and elicited expressions of general approbation on all sides. Mr. Walrond has promised to lecture once a month on similar subjects.

**HALIFAX.**—On Monday, Jan. 16th, in the Society Room, Winding Road, an address was delivered to women (only), through the mediumship of Mrs. Green. The discourse was most instructive, and highly appreciated by the audience. The room was inconveniently filled, many having to stand. Societies would do well to engage Mrs. Green on the same subject. The chair was occupied by Miss Lee.—*E. C.*—Sunday, 22nd, Mrs. Gregg, of Leek, spoke from our platform. Afternoon subject, "Faces we Meet, and How to Read Them," defining with impressive language the internal man. Evening subject, "Life Unveiled," which was well dealt with. At the close of each service clairvoyant descriptions were given. The room was crowded to excess.

**HECKMONDWIKE.**—A good day with Mrs. Slater, who gave nineteen clairvoyant descriptions, twelve being recognized, and Mr. Spedding, who is a psychometrist.—*G. Dixon, Sec.*

**HUDDERSFIELD.** Brook Street.—We have had an excellent day with our friend, Johnson, whose guides have furnished good food for thought in their answers to a number of questions dealt with at both services. We had a large audience at night, who listened with evident delight to the lucid and pungent answers given by the speaker.—*J. B.*

**HUDDERSFIELD.** Kaye's Buildings.—Mrs. Riley and Mr. Moulson, of Bradford, lectured to good audiences. In the afternoon the guides of Mrs. Riley spoke on the life hereafter, ending with clairvoyance by Mr. Moulson. The evening was devoted to clairvoyance, which was very successful.—*J. Hewing.*

**IDLE.**—Saturday, February 4th: there will be an entertainment by the Lyceum members, to consist of recitations, readings, and songs, to commence at 7-30. Admission 2d., children 1d. A hearty invitation given to all friends.—*C. Brook.*

**KEIGHLEY.** Assembly Rooms.—The guides of Mrs. Carr gave us two fine addresses on "Spiritualism, what has it done to elevate and instruct Humanity," giving the consolation we as spiritualists can derive in comparison to the old orthodox teaching. Spiritualism is no new thing, but has occurred at all times, as well as in the days of the Nazarene. Mrs. Scott gave twenty clairvoyant tests, all recognized but two. Many strangers and investigators were present, showing that great interest is taken in our beautiful belief.—*J. Wilkinson, Cor. Sec.*

**LIVERPOOL.**—Mrs. Wallis was the speaker at Daulby Hall, the addresses being highly appreciated. Morning subject, "Is Mortality Conditional?"; evening, "Spirit Life and Spirit People." The arguments were well sustained, and the positions logical throughout; the speaker carried the sympathies of the audience with her, a free expression of satisfaction being manifested by the large audience at the close of the evening service. Mrs. Wallis's guides also delivered an admirable address on Monday night: subject, "Prophets, Miracles, and Mediums"; a hearty vote of thanks being accorded to the speaker.—*Cor.*

**LONDON, NORTH.** Wellington Hall.—Mr. Hopcroft addressed a large audience. Quite a number of questions were put to the guides, and answered in a most satisfactory manner. Clairvoyant descriptions followed, in several cases the names of spirit-friends being given. For next Sunday we expect Mrs. Hawkins, who is an old friend, and will doubtless get a kind reception.—*W. P.*

**LONDON, SOUTH.** Winchester Hall, Peckham.—We held our first anniversary, the president, in the morning, giving an interesting account of mediumistic gifts in his own family. Remarks were also offered by Mr. Munn and Mr. J. Cartwright (who presided), urging us to work in unity in the coming time. There was a fair attendance. Our evening meeting was a grand success, the hall being crowded, and many having to go away. The president (Mr. J. Humphries) expressed to Miss Young, and the members of her family, the deep sympathy of the Peckham friends in their losing from the earthly form their beloved mother. Miss Young then gave a grand spiritual address, which was much appreciated by the audience. While congratulating us on our work in the past, she emphasized the need of greater exertion in the ensuing year. The president also urged upon the friends the necessity of united action in the promulgation of the truths of spiritualism. Mr. Young having spoken, a touching incident occurred which awakened a true feeling of sympathy from those present, Miss Young receiving from her spirit mother a personal message for those members of her family still in the form. The secretary addressed a few words to the meeting. We

then had an extempore poem by Mr. G. J. Robson, who also presided at the harmonium. Our first anniversary will long remain in the memory of our members as a red letter day. Our best thanks are given to all friends who so kindly helped to make our meeting a success.—*W. E. L.*

**MACCLESFIELD.**—Our esteemed friend Miss Pimblott occupied the platform. The controls spoke upon the subject "Truth and Right." A very encouraging address was given, urging all to stick to the truth, never heeding the jeers of the world. This young medium has improved of late, we hope she will continue prospering, so as to be able to render us even better service than she has done in the past. The usual Lyceum session was held in the morning, the various groups being led by Miss Pimblott, Miss Lovett, and Mr. C. Bennison; Mr. Rogers, conductor.—*L. R.*

**MANCHESTER.**—The controls of Mr. J. B. Tetlow answered questions in the morning. Evening subject: "The Beyond, and What we May Expect when we Get There." Two good lectures. Before the close of each meeting several psychological tests were given, which proved so satisfactory that Mr. Braham proposed, and Mr. Warwick seconded, a vote of thanks to the medium, which was carried unanimously. On Sunday evening next, after the service, a meeting of members will be held, to elect trustees for our new building.—*W. Hyde, Cor. Sec.*

**MIDDLESBROUGH.**—Morning, at Granville Rooms, Mr. Ashman gave an intellectual address on "Man's Progression towards the Deity, or the Eternal Progression of Man." The wonders of anatomy only dealt with the human envelope, and the mind itself could grasp and express but a fraction of the potentialities of the immanent spirit. As human language and civilization had developed from past crudeness; as science, machinery, travelling appliances, and education had advanced, so man had improved; and as God was not a localized personality, so He, too, must advance, as His intelligent creatures perpetually and perennially progressed, else would finite personality be re-absorbed into infinity. Suitable social surroundings were necessary for human harmonious advancement. Evening, at Cleveland Hall; subject, "Body, Soul, and Spirit, or the Human Trinity," which was also ably dealt with.

**MILES PLATTING.**—The controls of Mrs. Doxey discoursed in the afternoon on the "Progress of Man;" evening, "Where are the so-called Dead," which they dealt with in a very clear manner. After each discourse they gave a few spirit surroundings, nearly all recognized. They also said a few words in advocacy of the cause of temperance. This being our friend's first appearance on the public platform, we most heartily congratulate her on the success attained.—*J. H. H.*

**NEWCASTLE-ON-TYNE.**—We were again favoured with a brilliant inspirational address from the guides of our brother Mr. W. V. Wydes. In the morning (subject chosen by the audience), "Clairvoyance and Psychometry, their Distinction and Variation." The guides said clairvoyance was abnormal vision, but psychometry was whole soul universal vision. At night some marvellous tests were given to non-spiritualists; the audience all recognized, except one man who afterwards admitted he handed in an article owned by some one else, consequently the delineations were unrecognized by him. The audience thought the "exception not only proved," but proved that the would-be liar was bitten. The morning was good, and the evening was again crowded to excess.—*B. H.*

**NOTTINGHAM.**—A most pleasant and profitable day. The chairman, in the morning, read from Camille Flammarion's "Marvels of the Heavens." The spirit control of Mrs. Barnes gave us the benefit of his knowledge in the spheres, which was most interesting. In reply to a question, the control said he had met spirits from spheres other than those of the earth: that these were ministering angels to our spirit spheres, as they, the controls, were to us. This knowledge was not of his own experience in other spheres, but had been imparted to him. The evening address was on the "Spiritualism of the Bible." Professor Seymour followed with a few interesting remarks. The above gentleman (Professor Seymour) has consented to take the platform for a part of next Sunday evening. From what we have already heard from him, we can with confidence invite our friends and the public to come and listen. We have not often the opportunity of having a good normal speaker to advocate our cause, and the above gentleman, who is a scientific man, appears eminently fitted for the duty.—*J. W. Burrell.*

**OLDHAM.**—Mrs. Butterfield took the subject, "Spiritualism, the Need of the Age," in the afternoon, and in the evening she gave an excellent address on "What makes Men Differ?" to a very large audience.—*J. S. Gibson.*

**OPENSRAW.**—We had a pleasant and profitable day with Mr. G. Wright. Morning subject, "What Advantage has Spiritualism over other Religions?" Evening, "If God created Everything and pronounced it Good, Who made the Devil?" A forcible address was given on both subjects, having a telling effect on large audiences. Lectures were followed by clairvoyance, which was very satisfactory to all. Many strangers were present.—*James Cox.*

**PENDLETON.**—Mr. Postlethwaite gave two addresses, afternoon and evening, on "Do Planets Affect us?" and "The Soul of Man." A good audience attended. The lectures were very fine. Letters for Pendleton Society must be addressed to Mr. A. Thompson, 21, New Thomas Street, Brindle Heath, Pendleton.

**RAWTENSTALL.**—Mr. Newell gave two fine discourses. In the afternoon three subjects were dealt with. In the evening a number of subjects were sent up, and the one chosen was, "Give us your idea on the Creation." We are trying to form a library, and the society would be glad of the help of any spiritualists who would kindly send us some of their spare books. Old as well as new will be acceptable. Thanks to all friends for the books received. Address J. A. Warwick, 2, Over Baldwin's Buildings, Rawtenstall.

**ROCHDALE.** Regent Hall.—Mr. B. Plant gave two trance addresses. Evening, "Ancient Spiritualism," which seemed to give great satisfaction. There were sixteen descriptions of spirits given, thirteen being recognized.—*G. T. Dearden.*

**ROCHDALE.**—Mr. Schutt was the speaker at the Blackwater Street Room. In the afternoon, Mr. Dean, the newly-elected president, was in the chair, and the controls ably dealt with a large number of questions. Animal magnetism was touched upon as allied with mesmeric



science, and many apparent mysteries were explained. Re-incarnation incidentally cropped up, and many absurdities involved were pointed out. The controls seemed to go dead against the question, and advanced some cogent arguments in favour of the general idea that spirits will retain their individuality. Buddhism, in its relations to the re-incarnation theory, was criticised, and a good case against this vexed question was made out. In the evening, especially, there was a large audience, and *The Two Worlds* were sold out. We learn that one or two parties were unable to obtain copies. With tact and energy this ought to be the case generally.

**SALFORD.**—Speaker, Mr. Mayoh; an excellent medium. In the afternoon two subjects were sent up and were dealt with. The subject for the evening was, "Christianity Weighed in the Balance and Found Wanting." This was treated to the satisfaction of a large and attentive audience. Of late our rooms have been much too small; an evident proof of the growth of spiritualism in this district.—*T. Toft, Cor. Sec.*

**SLAITHWAITE.**—Miss Patefield spoke on "Jesus the Saviour of this World." It was not by Jesus' blood or death that the world was to be saved, but by the people living out the grand and noble principles that he taught, helping the sick and needy, raising the fallen, &c. All were satisfied with the day's proceedings. The room was literally packed in the evening.—*Cor.*

**SLAITHWAITE.**—On Sunday evening a number of our Lyceum children had gathered at a friend's house to go to the evening meeting, but owing to the room being crowded in the afternoon, we suggested that they stay there and form a circle; they consented to do so. We left them, and when we returned we found them joyful at their success. The following is, as near as we can learn, what took place. As soon as we had gone, they sat round the table, putting their hands on; after singing a hymn, one of them begun to shake and fell asleep; another hymn was sung, one of them described what she saw, and another began to speak and offer up a prayer. One said she saw a beautiful garden with a lot of children at play, in a ring—one in the middle, and all were singing. All of them dressed in white. She also saw and described spirit friends, giving their names. After they had sat at the table some time another of them was controlled, and offered up a beautiful prayer; and thus we found them. To see the children, nine in number, of both sexes, their ages from ten to fourteen, it made them think it was like a little heaven below. We intend to form a children's circle, and will report the results.—**JOHN MEAL**, New-street, Slaithwaite.

**SOUTH SHIELDS.** Lee Street.—January 18: Mrs. Yeeles gave an address, after which clairvoyant descriptions were given, all recognized. January 22: Mr. W. Scott discoursed on "Prayer." Evening subject was "The Devil and his Home," which was listened to with rapt attention by a very large audience. He described his photo according to theology, and went on to say it was a fraud and blasphemy against our heavenly Father to think that he would create a being to tempt his children, and after having tempted them to punish them for ever. He said the only devil he had ever met was the devil of selfishness and sin.

**SOUTH SHIELDS.** Cambridge Street.—Tuesday, 17: Mr. W. V. Wyldes spoke eloquently upon "What are the Claims and Possibilities of Psychometry?" chosen by the audience. After which he gave psychometrical readings of character, from articles handed to him, and told of events which had happened in the lives of the owners, in some cases predicting what would happen, almost everything being recognized. Wednesday, 18: Mr. Wyldes gave part of his experience in spiritualism, and also psychometrical readings, the same as the previous evening. I might give one instance; a gentleman handed up a sealed envelope, the lecturer told him there was a photo of a lady inside; he described her, delineated her character, and told the gentleman that she was his mother, which was correct. Both services were well appreciated by large audiences. Sunday, 22: Mr. E. W. Wallis occupied our platform. Morning at 11, when he delivered an instructive lecture, "The Three Guiding Voices or is Conscience alone a Trustworthy Guide." Mr. Wallis also sang "The mill will never grind with the water that has past." At 3, subject: "Faiths, False and True." At 6, subject: "The Origin and Destiny of Man," chosen by the audience. After which he sang a beautiful solo, "The Loom of Life." All lectures were much appreciated. Evening service, the hall was crowded to excess.—*Cor.*

**STONEHOUSE.**—Our meeting was not so largely attended as usual, but the controls of Miss Bond beautifully dealt with the threelfold subject of "Body, Soul, and Spirit;" and though it would seem to be a subject which should occupy a deal of time, yet the clear and simple manner in which each portion was dealt with, and their uses explained, was interesting indeed, and could not fail to be of some use to each one present. Mr. Gregory sang a solo, the congregation joining heartily in the chorus.

**SUNDERLAND.** Back Williamson Terrace.—Mr. Hall presided. Mr. Lashbrook gave a noble address on "God, Man, and Universe," which he handled in a very masterly manner to a good audience, who listened attentively.—*G. Wilson.*

**TYLDESLEY.**—Mr. Gregory's controls spoke in the afternoon on "Our Mission," which was a beautiful discourse. In the evening he spoke on "Is Man a Spiritual Being?" which was handled in a masterly manner. Questions were handed up, and very successfully answered. Psychometric delineations were given at the close of each service, and clairvoyant descriptions, 10 out of 13 recognized. Spiritualism is progressing rapidly here, and our room will soon be too small, the audiences getting larger every week.—On Tuesday, January 17th, Mr. Salmon, from Leigh, gave a short but instructive discourse on spiritualism, a few delineations of character, and a poem. He also sang, under control, in three different voices, which filled the audience with wonder.

**WESTHOUGHTON.**—We had a vegetarian dinner, at which upwards of sixty persons dined. There were four courses served, kindly presided over by Mrs. Barnett, Mrs. Ralphs, and Mrs. Fletcher. All went off very well. The following was the programme of the entertainment: Chairman's address; Mr. John Fletcher, speech on the cost and cookery of the dinner, &c.; Gilbert Smith, recitation; Mr. Tootil, of Ainsworth, speech—a vegetarian of twenty-four years' standing, and brought up a large family on the same; Mr. Peter Brindle, a reading in the Lancashire dialect. We thank the above for the services rendered. Sunday

afternoon, Miss Rayner gave an address on "Experience in Spiritual Life," teaching to abstain from drink, the gambling table, &c. Afterwards Miss Spencer gave descriptions by clairvoyance, several being clear and to the point. In the evening the hall was crowded by strangers. Miss Spencer gave an address on "Progression," in which she showed that, from the lowest grade in earth life, you may, by honesty, sobriety, and industry, gain a high standard in spiritual life. Miss Rayner also gave an excellent address. Miss Leach gave a solo; afterwards Miss Spencer's clairvoyance. All the above was listened to most attentively. The chair was occupied by Mr. Armer, of Rochdale, to whom, with the other friends, we tender sincere thanks.—*James Pilkington, Sec.*

**WEST VALE.**—Mr. Walsh, of Blackburn, occupied our platform. His controls spoke from subjects sent up by the audience, which were treated in a very lucid manner. We shall look forward to his next visit with great expectancy for another treat.—*T. B.*

**WIBSEY.**—Our platform was occupied by Miss Harris, who, under control, took for subject "Life here and life beyond." She then gave twelve clairvoyant descriptions, eight being recognized. In the evening she again spoke on "What is Death?" which was very instructive and interesting, followed by clairvoyant descriptions.—*Geo. Saville.*

**WISBECH.**—Mr. David Ward gave a splendid address on "Sympathy," dwelling upon the unnatural condition existing between the rich and the poor, and the want of sympathy manifested by the former towards the latter, our civilization being a kind of upper class feast, the tables of which are sumptuously spread, and where the rich are grossly overfed, but the poor are sent empty away. His clairvoyant descriptions were very successful, considering he has only been connected with the cause twelve months. We hope he will be prepared to lay himself out for a larger field of usefulness; as in these outlying districts he will be useful to the cause.—*W.A.*

Received Late.—Bradford, Otley Road, Mr. Parker gave two good lectures. Mr. J. Smith, on Monday, gave an address on "Is Spiritualism a Religion?" Bingley, Mr. Holdsworth and Mr. Blackburn gave "Food for Thought," in stirring and earnest words. Rev. Ashcroft is advertising the subject in Bingley.

### THE CHILDREN'S PROGRESSIVE LYCEUM.

**BRADFORD.** Addison Street.—Opened with hymn. Silver and golden chain recitations; marching, &c.; lessons on physiology, &c.—*J. H. Smith, Conductor.*

**MILES PLATTING.**—A good attendance of officers and members. Programme: Opening hymn, silver chain, and golden chain recitations; marching and calisthenics, exceedingly well done; recitations by members, well rendered; closing with hymn. *W. Crutchley, Conductor.*

**NEWCASTLE-ON-TYNE.**—The lyceum met as usual. The bright and happy faces of the children radiated and filled the soul with peace, thus making the meeting a happy and joyous one. There were present fifty children and nine leaders. Mr. Kersey conducted, assisted by Mr. Hunter, Miss Kersey and Miss Robinson presiding at the piano. The opening hymn, the invocation, musical readings, gold and silver chain recitations were gone through in an excellent manner; then followed select readings, recitations, songs, and dialogues. Calisthenics and marching under the directorship of Mr. Kersey were also performed in good style; singing was well rendered. Many thanks are due to Miss Kersey, who has devoted much valuable time to instructing the children in both music and singing. The condition of the lyceum at present is highly gratifying, each member being most attentive and spiritually aspiring.—*R. Darling.*

**SUNDERLAND.**—Opened with hymn and invocation. Silver chain recitations. Recitations were given by the Miss Warrens, Master Dinsdale, and others; marching and calisthenics; lesson on phrenology, by Mr. A. Dinsdale, conductor; closed with hymn and prayer.

### PROSPECTIVE ARRANGEMENTS.

#### PLAN OF SPEAKERS FOR FEBRUARY, 1888.

- BRADFORD:** Lyceum, Addison Street, Wakefield Road, 2-30 and 6-30—5, Mr. Peel; 12, Miss Wilson; 19, Mr. Hopwood; 26, Miss Harris. *J. H. Smith, Sec., 227, Leeds Road.*
- BRADFORD:** Milton Rooms, 2-30 and 6-5, Miss Patefield and Mrs. Whiteoak; 12, Mr. E. W. Wallis; 19, Mr. J. S. Schutt; 26, Mr. C. A. Holmes.—*E. Kemp, Sec.*
- HUDDERSFIELD:** Brook Street, 2-30 and 6-5, Mr. E. W. Wallis; 12, Britten; 19, Mrs. Gregg; 26, Mr. J. Tetlow.
- HUDDERSFIELD:** Hayes Buildings, Corporation St., 2-30 and 6-5, Mrs. Wade; 12, Miss Musgrave; 19, Mrs. Beanland; 26, Mr. Thos. Holdworth.—*J. Hewing, Sec.*
- IDLE:** 2-30 and 6-5, Miss Patefield and Miss Parker; 12, Mr. Metcalfe; 19, Mrs. Dickinson; 26, Miss Harris.—*W. Brook, Sec., 41, Chapel Street, Eccleshill.*
- OLDHAM:** Spiritual Temple, Joseph Street, Union Street, 2-30 and 6-5, Mr. W. Johnson; 12, Mrs. Wallis; 19, Mr. J. B. Tetlow; 20, Mrs. Craven; 26, Open.—*John S. Gibson, Sec., 41, Bowden Street.*
- OPENSHAW:** 10-30 and 6-5, Mrs. Butterfield; 12, Mr. J. B. Tetlow; 19, Mr. Carline; 26, Mr. Walsh.—*James Cox, Sec., 7, Fern Street, Openshaw.*
- SLAITHWAITE:** Laith Lane, 2-30 and 6-5, Mr. Hepworth; 12, Mrs. Gregg (Anniversary); 19, Mr. Johnson; 26, Mr. Postlethwaite.
- SOWERBY BRIDGE:** Lyceum, Hollins Lane, 2-30 and 6-30—5, Mrs. Yarwood; 12, Mrs. Groom; 19, Local; 26, Mr. Armitage.—*A. Sutcliffe, 18, Sowerby-street.*
- WESTHOUGHTON:** Spiritual Hall, 2-30 and 6-30—5, Miss K. Jones; 12, Mr. John Pemberton; 19, Mr. J. T. Standish; 26, Mr. James Mayoh.—*Secretary, James Pilkington, 66, Chorley Road, Westhoughton.*

WHEN a man wants to find fault he will do so if he has to spend all his time looking for it.



## SERVICES FOR SUNDAY, JANUARY 29, 1888.

*Ashington Colliery.*—At 5 p.m.  
*Bacup.*—Meeting Room, at 2-30 and 6-30 : Mr. Hy. Price.  
*Barrow-in-Furness.*—82, Cavendish St., at 6-30 : Local. J. Kellett, sec.  
*Bailey Carr.*—Town St., Lyceum, at 10 and 2 ; 6-30 : Mrs. Connell.  
*Bailey.*—Wellington St., at 2-30 and 6.  
*Beeston.*—Temperance Hall, at 2-30 and 6 : Miss Patefield.  
*Belper.*—Jubilee Hall, 10 and 2, Lyceum ; at 10-30 and 6-30 : Mr. Swindlehurst.  
*Bingley.*—Intelligence Hall, at 2-30 and 6.  
*Birmingham.*—Oozells Street Schools, at 11 and 6-30.  
 Ladies' College, Ashted Rd.—Healing Séance every Friday at 7 p.m.  
*Bishop Auckland.*—Temperance Hall, Gurney Villa, 2-30 and 6-15 : Mr. J. Scott.  
*Blackburn.*—Exchange Hall, at 9-30, Lyceum ; at 2-30 and 6-30 : Mrs. Wallis.  
*Bradford.*—Spiritualist Church, Walton St., Hall Lane, Wakefield Rd., at 2-30 and 6 : Mr. G. Wright.  
 Spiritual Rooms, Otley Rd., at 2-30 and 6 : Mr. Holmes.  
 Little Horton Lane, 1, Spicer St., at 2-30 and 6 : Mr. Holdsworth.  
 Milton Rooms, Westgate, at 2-30 and 6 : Mr. J. C. Macdonald.  
 Upper Addison St., Hall Lane, Lyceum, at 9-45 ; 2-30 and 6-30 : Mrs. Smith.  
 Bowling.—Spiritual Tabernacle, Harker St., at 2-30 and 6 : Mrs. Crowther.  
*Burnley.*—Tanner St., Lyceum, 9-30 ; 2-30 and 6-30.  
*Burslem.*—15, Stanley St., Middleport, at 6-30.  
*Byker Bank.*—Mr. Hedley's School, Elizabeth St., at 6-30.  
*Cardiff.*—12, Mandeville St., Canton, at 7, Developing ; Tuesday, 7-30.  
*Chesterton.*—Spiritualists' Hall, Castle St., at 6-30 : Local Mediums.  
*Colne.*—Free Trade Hall, at 2-30 and 6-30 : Mrs. Craven.  
*Cowms.*—Lepton Board School, at 2-30 and 6.  
*Darwen.*—Church Bank St., 11, Circle ; 2-30 & 6-30 : Miss A. Walker.  
*Dewsbury.*—Vulcan Rd., at 2-30 and 6 : Mrs. Dickenson.  
*Exeter.*—The Mint, at 10-45 and 6-45 : Mr. F. Parr.  
*Facit.*—At 2-30 and 6 : Mr. Postlethwaite.  
*Felling.*—Park Rd., at 6-30 : Mr. J. McKellar.  
*Foleshill.*—Edgwick, at 10-30, Lyceum ; at 6-30 : Local Mediums.  
*Glasgow.*—15, Kirk St., Gorbals, at 11-30 and 6-30.  
*Gravesend.*—36, Queen St., at 6 : Mrs. Graham.  
*Halifax.*—1, Winding Rd., at 2-30, Mr. Schutt, and 6-30, Mrs. Harris, and on Monday, at 7-30, Mr. Schutt, to men only.  
*Hanley.*—Mrs. Dutson's, 41, Mollart St., at 6-30. Wednesday, at 7-30.  
*Heckmondwike.*—Church St., at 2-30 and 6 : Mr. Espley.  
*Hetton.*—Co-operative Hall, Caroline St., at 2 and 6 : Local.  
*Heywood.*—Argyle Buildings, at 2-30 and 6-15.  
*Huddersfield.*—3, Brook St., at 2-30 and 6-30 : Mrs. Green.  
 Kaye's Buildings, Corporation St., at 2-30 and 6 : Mr. Hepworth.  
*Idle.*—2, Back Lane, Lyceum at 2-30 and 6 : Mr. and Mrs. Carr.  
*Keighley.*—Lyceum, East Parade, at 2-30 and 6.  
 Co-operative Assembly Room, Brunswick St., at 2-30 and 6 : Mrs. Riley.  
 Albion Hall, at 2-30 Discussion ; at 6.  
*Lancaster.*—Athenæum, St. Leonard's Gate, 2-30 and 6-30 : Mr. Plant.  
*Leeds.*—Psychological Hall, Grove House Lane, back of Brunswick Ter., at 2-30 and 6-30 : Miss Cowling.  
 Spiritual Institute, 23, Cookridge St., at 2-30 and 6-30 : Mr. Armitage.  
*Leicester.*—Silver St., at 11 and 6-30. Mr. Bailey, "Degrees of Progress in Heaven." At 3, Healing ; Thursday, at 8.  
*Liverpool.*—Daulby Hall, Daulby St., London Rd., at 11 and 6-30 : Mrs. Groom. At 3, Discussion.  
*London.*—*Bermondsey.*—Mr. Haggard's, 82, Alscot Rd., at 7 : Mrs. Spring, Trance and Clairvoyance.  
*Camden Town.*—143, Kentish Town Rd., Tuesday, at 8 : Mr. Towns.  
*Holborn.*—Mr. Coffin's, 13, Kingsgate St. Wednesday, at 8.  
*Islington.*—Wellington Hall, Upper St., at 6-30 : Mrs. Hawkins. Tuesday, 7-30, Members. 19, Prebend St., Essex Rd.  
*Kentish Town Road.*—Mr. Warren's, No. 245, at 7, Séance. Thursday, at 8.  
*Marylebone Association.*—24, Harcourt St., at 11, Mr. Hawkins, Healing ; at 7, "The Religious Teaching of Burns's Poems," Mr. J. Burns. Thursday at 8. Saturday, Mrs. Hawkins ; at 8, Séance. Four minutes walk from Edgware Road Station, Metropolitan Railway.  
*New North Road.*—74, Nicholas St., Tuesdays and Saturdays, at 8, Mrs. Cannon, Clairvoyance, personal messages.  
*Notting Hill.*—33, Kensington Park Rd., at 7. Monday, at 8 : Mrs. Wilkins, Trance, Test, Clairvoyance. Tuesday, at 8 : Physical Séance. Thursday, at 8 : Development.  
*Peckham.*—Winchester Hall, 33, High St., 11 : at 7 : Mr. J. Hopercroft ; Lyceum, at 2-30.  
 99, Hill St., Peckham : Wednesday, at 8-15, Séance, Mr. Savage ; Thursday, at 8, Members Meeting ; Friday, at 8, Members Developing Circle ; Saturday, at 8, Séance, Mr. Savage.  
*Penge, S.E.*—Goddard's, 93, Maple Rd., at 7.  
*Poplar, E.*—9, Kerby St., at 7-30.  
*Regent Hotel.*—31, Marylebone Rd., at 7.  
*Stepney.*—Mrs. Ayers', 45, Jubilee St., Commercial Rd., at 7. Tuesday, at 8. Mediums and Spiritualists specially invited.  
*Walworth.*—102, Camberwell Rd., at 7, Meeting : Thursday, at 8.  
*Lowestoft.*—Daybreak Villa, Prince's St., Becoles Rd., at 2-30 and 6-30.  
*Macclesfield.*—Free Church, Paradise St., at 2-30 and 6-30 : Mrs. Gregg.  
 62, Fence St., at 2-30 and 6-30.  
*Manchester.*—Co-operative Assembly Rooms, Downing St., London Rd., at 10-30 and 6-30.  
*Maxborough.*—At 2-30 and 6.  
*Middlesbrough.*—Cleveland Hall, Newport Rd., at 10-30 and 6-30.  
 Temperance Hall, Baxter St., at 10-30 and 6-30.  
*Miles Platting.*—William St., Varley St., at 2-30 and 6-30 : Mr. Pearson.  
*Morley.*—Mission Room, Church St., at 6 : Mrs. Beanland.  
*Nelson.*—Victoria Hall, at 2-30 and 6-30 : Mr. Z. Newall.  
*Newcastle-on-Tyne.*—20, Nelson St., at 2-30, Lyceum ; at 11 and 6-45 : Mr. Tilley.

*North Shields.*—6, Camden St., Lyceum, at 2-30 ; at 11 and 6-15 : Mr. E. W. Wallis.  
*Northampton.*—Oddfellows' Hall, Newland, at 2-30 and 6-30.  
*Nottingham.*—Morley House, Shakespeare St., at 10-45 and 6-30.  
*Oldham.*—Spiritual Temple, Joseph St., Union St., at 2-30 and 6 : Mr. Tetlow, "Reform and Reformers."  
*Openshaw.*—Mechanics' Institute, Pottery Lane, Lyceum at 2 ; at 10-30 and 6 : Mr. W. Johnson.  
*Oswaldtwistle.*—8, Heys, Stone Bridge Lane, at 2-30 and 6-30.  
*Parkgate.*—Bear Tree Rd. (near bottom), at 10-30, Lyceum ; and 6-30.  
*Pendleton.*—Co-operative Hall, at 2-30 and 6-30 : Mrs. Britten.  
*Plymouth.*—Notte St., 6-30 : Mr. Leeder, Clairvoyant.  
 Spiritual Temple, Union Place, Stonehouse, at 11.  
 Sailors' Welcome, Union Place, Stonehouse, at 3 : Miss Bond.  
*Portsmouth.*—Assembly Rooms, Clarendon St., Lake Rd., Landport, 6-30.  
*Rawtenstall.*—At 10-30, members ; at 2-30 and 6.  
*Rochdale.*—Regent Hall, at 2-30 and 6 : Mr. Savage. Thursday, at 7-45.  
 Michael St., at 2-30 and 6. Tuesday, at 7-45, Circle.  
 28, Blackwater St., 2-30 and 6. Wednesday, at 7-30.  
*Salford.*—48, Albion St., Windsor Bridge, 2-30 and 6-30 : Mr. Runnacker. Wednesday, at 7-45, Local.  
*Saltash.*—Mr. Williscroft's, 24, Fore St., at 6-30.  
*Sheffield.*—Cocoa House, 175, Pond St., at 6-30.  
 Central Board School, Orchard Lane, at 2-30 and 6-30.  
*Slaithwaite.*—Laith Lane, at 2-30 and 6 : Mrs. Midgley.  
*South Shields.*—19, Cambridge St., Lyceum, 2-30 ; at 11 and 6-30 : Mr. W. Westgarth.  
 Progressive Society, 4, Lee St., Lyceum, 2-30 ; at 11 & 6 : Mr. Hall.  
*Sowerby Bridge.*—Lyceum, Hollins Lane, at 2-30 and 6-30.  
*Sunderland.*—Back Williamson Ter., at 2-15, Lyceum ; at 11 and 6-30.  
 Mr. Harris. Wednesday, at 7-30, Mrs. White, Clairvoyance.  
 Monkwearmouth, 3, Ravensworth Ter., at 6.  
*Tunstall.*—13, Rathbone St., at 6-30.  
*Tyldesley.*—Spiritual Room, 206, Elliot St., at 2-30 and 6 : Mr. J. Pilkington.  
*Walsall.*—Exchange Rooms, High St., at 6-30.  
*Westhoughton.*—Spiritual Hall, Wingates, at 2-30 and 6-30 : Mr. Peter Bradshaw. Thursday, at 7-30.  
*West Pelton.*—Co-operative Hall, at 10-30, Lyceum ; at 2 and 5-30.  
*West Vale.*—Mechanics' Institute, at 2-30, Miss Harris, and 6 ; Mr. Schutt.  
*Wibsey.*—Hardy St., at 2-30 and 6 : Mr. Peel.  
*Wisbech.*—Lecture Room, Public Hall, at 6-45 : Local.

## SPEAKERS APPOINTMENTS FOR FEBRUARY, 1888.

Mrs. E. H. Britten, 5, Liverpool ; 12, Huddersfield ; 19, Walsall ; 26, Rochdale.  
 Mr. Hepworth, 5, Slaithwaite ; 12, Keighley ; 19, Halifax ; 26, Open.  
 Mr. Hopercroft, 5 and 6, Belper ; 12, Darwen ; 19, Blackburn ; 26 and 27, Lancaster. A few week nights open ; address, 107, Avenue Parade, Accrington.  
 Mr. J. C. Macdonald, 5, Leicester ; 12, West Vale ; 19, 26, and week nights following, West Riding, Yorkshire, Dis. Com.  
 Mr. E. W. Wallis, 5, Huddersfield ; 12, Bradford ; 19, Heckmondwike ; 26, Blackburn.  
 Mrs. Wallis, 5, Parkgate ; 12, Oldham ; 19, Burnley ; 26, South Shields.  
 At home, Fridays, 8 p.m.

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