

# THE TWO WORLDS

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## THE ROSTRUM.

### THE GODS OF THE AGES.

*Lecture delivered by H. N. MAGUIRE before the School of Spiritual Education, Salem, Oregon.*

THAT the historical period antedates many centuries the biblical record of the creation of man—in fact, that the Adam and Eve narrative must have been taken from long pre-existing records, venerated as sacred and inspired—has been as well established as any fact in philological science; but as it is usually ignored, in deference to the Christian religious systems, I will also ignore it, and confine my review to the last four thousand years—thus beginning with the Noachian deluge.

We will assume that the population of the globe every generation of thirty-three years, during the last four thousand years, has averaged five hundred millions. This gives us sixty thousand millions as the total number of human beings who have lived on the earth between the anchoring of the ark on Ararat and the completion of the Northern Pacific Railroad.

#### THE GENERATIONS BROUGHT INTO LINE FOR REVIEW.

Let us divide the historic period of four thousand years into generations of thirty-three years each. We will have one hundred and twenty-three generations. Then we will place in line a representative of each generation, in the order of his appearance upon earth, that they may all be inspected together; and some will be interviewed, in the modern newspaper style. Thus shall we inform ourselves of human conditions and vicissitudes in the past, and be guided by the light of experience in forecasting the future.

#### THE BLOOD-SMEARED MAN AND THE PYRAMID BUILDER.

At the head of the column we see a monstrosity, with blood-clotted beard and hair, leaning on a war-club—which rude weapon alone gives evidence that he is possessed of the germinal principle of a human intellect.

"Who are you, sir?" we ask.

The only response is a guttural grunt; and he crouchingly sneaks away, savagely glancing behind him, and disappears in the mouth of a cave.

We pass on down the line, brows broadening to the view, and stop before a cowering creature whose face does not evince as much intelligence as the face of a present-day Newfoundland dog.

"Your business and your gods?" we ask.

"I am a worker on the great pyramid of Cheops. A

hundred thousand slaves have been working on it during forty inundations of the Nile."

"And what will the great pyramid be worth when it is finished?"

"O! it will stand as long as the Nile flows to show how rich Cheops was in slaves, and how great in war."

"Why," we ask, "do you worship the cancerous-mouthed crocodile and the slimy snake, the most hideous of living things?"

"Wicked man!" he indignantly answers, "how dare you doubt the gods of the holy priests of Egypt?"

#### THE TEMPLE OF BABEL BUILDER.

A little lower down from the head of the column we come to a low-browed coarse-featured man, swarthy-hued and ferocious of mien, his black eyes gleaming with malignity. He says he is a native of "the land of Shinar," and that his great grandfather's name was Noah—a good sailor, but badly muddled in regard to celestial geography. "Our old ancestor Noah," he says, "didn't know how easy it is to get into heaven. That rich country of beautiful women and sweet wine is only a little way up above here. The clouds float along the under side of it; and we can almost shoot our arrows up to the clouds. We're building a tower over yonder on the banks of the Euphrates that will go right up to heaven; and when we get to the top we will knock a hole through and walk right in. There are plenty of fair women up there, and the fruits in their abundance are just rotting on the ground." Evidently this is a man of distinction, as he sports a pair of goat-skin sandals and wears a leopard-skin loin-covering.

This tower of Babel enterprise, according to the traditions of history, was the origin of national classifications—the confounding of tongues leading to a general dispersion.

#### AN ASSYRIAN SOLDIER INTERVIEWED.

We pass on down the line, men growing more manly as we advance, until our admiration is challenged by a magnificent specimen of physical manhood. He is armed *cap-à-pie*, with a polished blade of steel at his side.

"Who are you?" we ask.

"A warrior of the mighty Queen Semiramis, who has hung gardens in the air over the stately palaces of Babylon, her great capital, and watered the earth with the blood of her enemies."

"Who are her enemies? Whence came the gold, silver, and jewels which adorn her palaces?"

"Her enemies are all who do not worship our sacred Assyrian gods. It is her religious duty to slaughter them all; and it is her natural right to decorate her temples and enrich her court favourites with the spoils of these holy wars. All who know not the gods of Assyria must die."

"Who paid to build your great walls, higher than the highest trees, and broad enough for eight chariots to be driven upon them abreast, with their enormous gates of brass and lofty towers?"

"They don't cost Semiramis anything; her slaves do all the work."

"But the slaves must eat: who pays for their food and clothes?"

"We, her soldiers, bring her wealth from the wars—by slaying the wicked crocodile-worshippers of the Nile; her slaves till her fields and build her palaces; and the gods tell the priests, and the priests tell the Queen how to do all things. O! she is so wise and so good! Often she gives a holiday to cut off the heads of our Egyptian prisoners of war; and then she graciously shows herself, gleaming in purple and gold, and joyfully shouts with her subjects to see the streams of blood flow and hear the groans go up from the wicked unbelievers in the gods of Assyria. Babylon is the centre of the universe, and will be for ever, and the glory of Semiramis shall never fade."

#### A WARRIOR OF CYRUS TELLS HIS STORY.

Though each step down our hypothetical line leaves a century behind us, we still have three thousand years ahead, and so we pass the representatives of a number of generations, and stop before a face beaming with more intelligence than any above it. Here, for the first time, we see a face in the line clearly expressive of a sense of right and wrong.

"Well, sir, whence came you?" we ask. "At what altars do you worship?"

"I am a warrior of the mighty Cyrus, who, in the name of the sacred Zend-Avesta—that holy book given by the angels to Zoroaster—broke the idols of iniquitous Assyria, and levelled to the dust the lofty walls of Babylon. The Almighty Ormuzd has so willed it; and Cyrus the Great has been chosen to execute his will. Persia will abide for ever. All the nations that accept not the religion of Zoroaster must perish. Ormuzd, the ruler of heaven and earth, hath so willed it."

#### THE GENIUS OF GREECE SHOWN IN AN ALEXANDRIAN SOLDIER.

A few more paces down the line we come to a mail-clad form, a proud sense of superiority flashing from his luminous black eyes. In their burning depths we read the story of heroic deeds and lofty thoughts—under their magnetic influence the hope is inspired that man, after all, notwithstanding his manifold frailties and follies, may be immortal. This happy conclusion is in harmony with the progressive improvement we have marked in the representatives of the generations as we passed along down the line, at the head of which we saw the brute-man—this gradual elevation with the advance of time encourages us to hope that the materialities of our nature are eliminated in the crucible of practical experience, as consuming fires free the royal metals of their drosses and alloys.

"Your race, country, and religion, sir?" we ask.

"I am a Greek—a soldier of Alexander, the conqueror of Persia and of the whole world. My country is all the earth. Jupiter, ruler of the heavens, the oceans and the lands, hath so willed it. All the nations that worship false gods must perish. The Greeks are specially cared for by the gods. The whole earth is their heritage, they will rule it for ever, and crowns of glory await them in the homes of the gods. The Almighty Jupiter hath so willed it."

#### THE ROMAN SPEAKS.

We are now about half-way down the line, and stop before a man combining the qualities of administrative ability with the star-lit ideality of the one last interviewed. He seems, compared to those a dozen paces above him, to be a being from another world. Broken idols lie scattered about his feet, and his eyes, flashing with celestial fire, glance from the splendid fountains and palaces around to the sun, as if thence came the inspiration of his soul.

"Mortal, whence and whither?" we ask.

"I am not mortal!" he indignantly responds. "I am a Roman, descended from and destined to return to the gods. Assyria, Egypt, Persia, Greece, and all the lands washed by all the seas, are for me and my people for ever. The oceans swell, the winds sweep, the stars shine, for us, the conquerors of the world. The gods, their heavens, Roman hearts and Roman interests all move together and in sympathy with each other."

#### BEFORE A WORSHIPPER OF THOR AND ODIN.

A step or two further down the line, and we come to a man with blue eyes, lit up with an expression of fierce but intelligent determination—hair auburn, skin transparently clear, and muscles rising in knots all along his brawny arms.

"Would you, sir, oblige us with information of your country and religion?"

"I am a soldier of the great Alaric, and a worshipper of Odin and Thor. They ride on the whirlwind and speak in thunder. They make and destroy worlds, and rule the heavens and the earth. We have crushed the false gods of the Romans—their temples of marble we have overthrown, and we have sprinkled the earth with the fragments of their impious deities of stone. Their legions we have scattered, and the beautiful women of the raven locks and the pinky cheeks shall be our slaves for ever. So hath willed the omnipotent Thor."

#### THE WHOLE WORLD INVOLVED IN WARS—UNFAITHFUL GODS.

As we walk along down the line of representatives of the generations the solid earth is trembling in the convulsions of world-involving wars. From the time the stars fade out in the approach of the morning sun until they come again in his evening setting, we find millions in Europe—all the swarming multitudes from the viny hills of Italy up to the hovels of England and Norway—labouring under the task-master's lash; and we also see a rush of armed myriads—some of the savage leaders wearing on their breasts single jewels of priceless value. The fighters are engaged in "holy" wars. The priests have told them that they must rescue the grave of the great Nazarene from the possession of the wicked infidel, and have promised them that the God of Abraham and of Paul would give victory to their arms in every conflict; and the poor peasants are toiling like beasts of burden to supply the fighters with food and munitions of war; and also to furnish the priests with money to build grand cathedrals and to richly adorn them with pictures and statuary.

Did they rescue the grave of the Nazarene? No; it is still in the possession of the wicked infidel; and in this more enlightened age it is not considered worth taking.

Where, now, are the gods of the nations? They have proved unfaithful all, from the Nilotic gods of the crocodile worshippers down to the modern gods of the Popes and parsons. The Almighty God of Abraham has been overthrown by the Unconquerable God of Assyria; who falls before the Omnipotent God of Persia; who is exterminated by the All-powerful God of Greece; who surrenders his thunderbolts to the Irresistible God of Rome; who asks quarter of the Universal God of the Barbarian; who laid down his hammer at the command of the Infallible God of the Cross; and the Infallible God of the Cross and the Invincible God of the Crescent have ended the contest with a compromise. This, briefly outlined, is the history of the conflicts of the Great Infinite Gods; and while they were in progress, side-wars were being carried on by the Little Infinite Gods in all directions.

Now, thank the spirit of free inquiry! the thrones of the last artificial gods are trembling to their fall. The existence of the One True God—who always has been and always shall be—through whom the relationships of the atoms are fixed and worlds evolved—whose successive destructions ever tend

to higher and grander organizations—who makes the trials of material life the purifying fires of the soul, fitting it for its eternal existence in the spiritual realms—this great Over-Soul is at last impressing himself aright upon the children of men. His “chosen people” are all humanity.

#### THE JEW, THE MAHOMETAN, AND THE CHRISTIAN.

We are now well down towards the lower end of our representative line, and stop before a neatly clad man. We have no misgiving as to his disposition, for he bears not lance or scimeter, and we feel a God-like influence flowing from his soul into ours:

“Would you, sir, be so obliging as to inform us what God is the object of your worship?”

“I believe,” he answers, “in Ali Mahomet, *because I know nothing better to believe in.*”

What deep significance there is in the doubt implied by his words! “Is not Ali’s religion true? Can I,” he asks, evidently reaching out for more light, “disbelieve? Has not the Koran raised my people from debasing idol-worship to sages, poets, philosophers, inventors, and historians? But what could Mahomet have done without the sympathy and support of his devoted Chadizah, his first convert?” Now, here is a thought worth treasuring. Woman is the inspirational genius of the race; man is the executive; and no man ever did or ever will do a grand and glorious thing unless woman is at the back and bottom of it. The Koran has lost its controlling power; but that thought lives and grows; and it is worth more than Mahomet’s bible.

We are now in Grenada, Spain—in a city of “the wicked infidel.” But here in this city of “the wicked infidel” the sweet odours of cultivated flowers intoxicate the nostrils; trees embower the sightly and comfortable homes; gold-spotted and beautifully coloured glass fills the windows and sheds its splendours in the sleeping rooms and parlours; fountains of perfumed water play in the gardens; splendid paintings and fresco work adorn the walls; and female grace is so highly respected that the faces of the ladies are veiled from the general view as an obligation of religion.

We notice in this city of refinement and elevating influences, walking, meditatively, through the grounds of a public institution, one who evidently is of foreign extraction. We will interview him, as he is of scholastic bearing. We explain to him that we seek knowledge from all sources, and ask information in regard to his race, religion, and mission in life.

“I am an Israelite, sir, and a teacher by profession. I believe in Jehovah, the one true God. As I contemplate the world-filled immensities of space, my intelligence forbids my believing that one-third of the Universal Creator would spend a generation of time on this insignificant earth among mortals. And my copies of manuscripts, spared by the Arabs when they captured Alexandria, forbid that I should believe Ali Mahomet to have been the one true and only prophet of God. He was too ignorant of the wonderful phenomena of nature, stretching along an infinite line from the atom to the greatest of the suns, to hold a position so exalted. That Jesus and Mahomet were both great men, as the world estimates greatness, is a demonstration of history; that they were good men, I will not call in question; but thus far we know, that only slaughtering and the sacrifice of the fruits of labour have resulted from their teachings.”

#### AS THE PLANT GROWS MANKIND ADVANCE.

What, now, is the conclusion, following this general review? You see the mortal rising higher and higher in the scale of being, as the years, like sands from the hour-glass, drop from the urn of time; and he is not borne up by the inspiration of his religion, as the priests would have us believe, but in spite of it. The explanation is,

that the human mind has gradually expanded, as the result, first, of doubts as to the truth of the prevailing doctrines in regard to the relationship and responsibility of the creature to the Creator, and then, of inquiry and the study of nature for the higher and better. As a rule, I admit that religious systems have denied the right of individual judgment, suppressed free thought, and deluged the earth in all its ages with the blood of the noblest and best; yet, notwithstanding these terrible tragedies under holy sanctions, to my view all the systems have been, in their place and time, *necessary conditions in a universal educational course.* The soul of our humanity grows as the plant grows; the storms give it vigour and the tempests extend the possibilities of its reproducing power.

We take the last view up and down the line. The armed and the savage are behind us, and all such will soon be sepulchred in the past. Before us are doubters—thinkers—infidels. War and the fierce animal passions still exist, but the lurid altar-flames of their votaries are flickering low. The thinkers are sowing truth-seeds that will soon germinate. There stands Galileo, sweeping the heavens with his glass, and weighing and balancing worlds; there is the geologist, hammer in hand, reading the unerring records of nature, and exposing the fables of superstitious religions; John Milton is holding up the charter of popular rights; the bold navigator is there, with his compass and maps, looking over the seas for new lands, belief in the existence of which the priests had declared to be heresy; there is grand old Luther, with soul of flame and dauntless heart, flinging his theses in the face of the church and asserting the right of individual judgment; there is Washington, in his stern integrity defying the temptations of worldly ambition in his devotion to the rights of man; the star-crowned Swedenborg is there, pointing to the rift in the clouds through which angel-messengers come and go, and proclaiming, as positively as the solution of a mathematical problem is given, “Man is immortal—earth is the seminary of heaven;” and the great Humboldt, too, is in line, scattering from his lofty intellectual pedestal new-found secrets of nature like diamonds. The visible end is reached, and it is a golden sunset closing a stormy day. Hear the proclamation of heaven’s heralds: *Rejoice, children of earth! the era of Brotherly Love and Universal Peace is at hand!*

#### A LETTER.

“*In the past I live.*”—SOUTHEY.

A LETTER! and a letter only,  
To one whose heart and life are lonely  
It tells me Love is not a breath:  
Of Friendship that will outlive death:  
Of grateful thoughts—not yet gone by:  
They cheer the Soul that cannot die!

It brought a sunburst to my room  
Dispensing light: dispelling gloom:  
Sweet words, even now familiar grown,  
That tell me I am *not alone*:  
They bring God’s mightiest boons—to bless—  
And will not “leave me comfortless.”

Welcome—as dew to Summer flowers:  
Welcome—as light to leaf-clad bowers:  
A genial rain to fruit-full trees:  
As honey blooms to working bees:  
Welcome! I hear the song-birds sing!  
Echoes of loving words they bring.

A Letter may do this—be sure!  
Even a soul-sickness it will cure.  
Words spoken—can and do deceive,  
Words written—them we may believe:  
I read—so vanish grief and pain!  
WELCOME! again and yet again!

S. C. HALL,

Written in Nov., 1887.

*Atlat 28.*



## HISTORICAL SKETCHES.

### THE MYSTERY OF ST. DIONYSIUS; OR THE MIRACLE OF THE IONIAN ISLANDS.

BY WM. BRITTEN.

ONE of the most wonderful, yet inexplicable problems that I have ever yet encountered, one which equally baffles all scientific or, as far as we have yet been able to discover, all spiritual modes of explanation, is the continued existence of the dead, yet incorruptible, mortal form of Dionysius, or Denis (*anglicé*), the patron saint of the Island of Zante.

During a long residence in this and some other Islands of the Ionian group, I learned the following particulars of the case I am about to write of, and as I have been myself an eye-witness of the central marvel of the history, and have learned all the details connected with it from official archives as well as by personal investigation, I have no hesitation in presenting the following summary of one of the greatest problems of the present day.

Some 200 or 250 years ago, there resided in the Island of Zante, a man, whose large-hearted benefactions and goodness had procured him the love and esteem of every inhabitant of the island. This true philanthropist, remembered chiefly by his given name of "Dionysius," became specially remarkable, in addition to all his other deeds of mercy, for giving shelter to a fugitive charged with the murder of his protector's own brother. Despite the enormity of his crime, the noble hearted Dionysius pleaded that as the murderer's death could not give back the life of his victim, whilst time and penitence might enable him to atone for his crime, so he—the good Dionysius—resolved to give him that chance, and thus it was that he protected and sheltered the guilty being who had wrought the cruellest wrong to his benefactor. Towards the close of his life Dionysius retired to the small and lonely Island of Marathonisi, and there, after founding a fine monastic institution, of which he became the principal, and devoting his remaining years to the services of the Greek Church (now the ruling religion of Russia), he passed away peacefully in the midst of the religious fraternity he had founded, and was interred according to the rites of his faith in the vaults of the monastery.

It was about fifty years after this event, that some of the inhabitants of Zante, who cherished loving memories of the good Dionysius, determined to have his remains exhumed and re-interred in the place where he had performed so many acts of beneficence.

But when those who had charge of this solemn work proceeded to its execution, and, in order to satisfy themselves by a last look at the poor remains, opened the coffin, what was their amazement to behold the form as perfect and untouched by the finger of decay as if they were gazing upon one who had just fallen asleep; and it was in this mysterious but still most beautiful aspect of undisturbed repose that the silent dead, or, in other words, the sleeper of half a century, was conveyed back to his native island. Some time elapsed after the opening of the coffin, but still there was no change. Weeks, months, years, and at last *centuries* sped on, but still the calm sleep of the beautiful dead remained, and *still remains*, untouched by even the shadow of change, or the slightest token of decay. In reverend awe and amazement at a spectacle for which no mortal theory could account, the admiring Zantiots entered the name of "Dionysius Securo" in the calendar of Greek saints, and in the noble Church of "St. Denis," built in his honour, and named after him, they constructed a fair stone vault, enclosed the wonderful sleeper in a golden coffin, and laying him reverently away, they set a watch over the sacred spot, but have made it the scene of the most solemn pilgrimages that the customs of the island permit. Let me

here add that not once or twice, but many times, I have myself seen the saint, and in company with visitors to the island, especially clergymen, scientists, or distinguished strangers, I and those accompanying me have had the privilege of closely examining this miracle. I have aided in rigid, but vain scrutiny to find the slightest trace of embalment, or the use of chemicals; the body has been freely yielded up to these examinations; and the search for causes ever proving fruitless, we have stood in baffled wonder and vain surmise holding the soft hand or gazing in silent admiration upon the placid features of the two centuries and a half dead saint. I have frequently been accompanied by medical men in these pilgrimages, also by scientists of various grades of learning. All their theories are at fault, and as yet I have never heard one that begins to cut the Gordian knot of this physiological mystery.

As to the "miracles" attributed to St. Dionysius, they are simply endless. Space will only allow me to record two narratives, for the veracity of which I can stake honour and reputation. About fifty or sixty years ago, the Ionian Islands being under the Protectorate of Great Britain, it was determined to unveil the statue of one of the former Governors of Zante, who had attained some celebrity. In order to give an imposing and religious character to the ceremony, the Government announced their intention of carrying the sarcophagus of the renowned saint in the midst of the procession. The clergy remonstrated most indignantly against making their blessed saint a participator in an act of homage to a graven image. The people, too, felt outraged, and loud and bitter was the cry against what every Zantiot felt to be an act of desecration. The Government officials, however, were inflexible, and the procession formed around the beloved form of the saint started on its mission. How soon, I cannot possibly say, but I have heard that it was but a few minutes from the time of leaving the church of St. Denis, ere a storm of thunder, lightning, hail, rain, and awful darkness, only illuminated by the flashes of forked lightning, enveloped the whole procession, breaking their ranks, blinding their sight, and scattering them into such wild confusion, that it was only the attendants upon the sarcophagus who retained sufficient presence of mind to retreat in decency and order to the vault, where they replaced their precious charge. And yet once again, and that in despite of the still louder warnings and protestations of the insulted clergy and people, the sacred form was brought out for the same purpose, and, amidst a procession more gorgeous than before, carried almost to the appointed scene of ceremonial.

If, as we now believe, the spirit that once inhabited that silent form could, and did, look upon the scene that followed, what horrors must he have then beheld! The statue designed to be graced by his presence thrown to the ground and mutilated. Houses, churches, and public buildings tottering and crashing to the ground! The earth gaping, yawning, and threatening every moment to engulf the wildly-shrieking multitudes that were happy enough to have escaped destruction from falling buildings. I have not at present any memoranda at hand enabling me to designate the year of this great catastrophe; but who is there in the Ionian Islands who cannot tell the date and all the awful details which accompanied one of the most fearful earthquakes ever remembered in Zante, and called, from its attendant circumstances, "the earthquake of St. Denis."

During the time of the Napoleonic dynasty, and whilst the Islands were threatened with a French invasion, the Governor was obliged, in the course of his official duty, to send special despatches of a most important nature, the one to the Island of Corfu and the other to Malta. No sooner had the vessel containing these despatches left Zante than the unfortunate Governor discovered that they had each been sent

to the wrong destination, the one for Malta being sent to Corfu, and *vice versa*.

In those perilous times it was not alone his official position but his life that might be required to pay the penalty of his mistake; and the distracted Governor, as a natural expression of his distress of mind, communicated his misfortune to his wife. Now it so happened that the Governor's lady was a native of the island, and being, as a matter of course, a devotee of St. Denis, she immediately advised that he should at once apply to her patron saint for assistance. Had the husband been of the same nationality as the wife, no doubt the idea suggested would have been immediately acted upon. Being, however, an Englishman, with no more predilection for Greek saints than an English gentleman in general would feel, his lady's proposal only irritated an already overstrained temper to the truly British extent of crying, "D—— the saints!" The paroxysm of religious horror, fear, and anticipation of evil which this explosion awoke in the Zantiot lady's mind was so affecting, that her kind husband, by way of compensation and consolation alike, not only apologised to the saint and the lady, but actually went at his wife's urgent prayer to the sacred shrine in person; where, having humbly begged forgiveness for his *lapsus lingue*, he finished up by laying his whole case before the saint, and soliciting his good offices in his own terrible dilemma. Whether his supplications were uttered in vain or not I leave my readers to judge. Within a few hours, there arose one of those fierce but desolating storms which so suddenly sweep round the shores of the Ionian Islands, and, in the midst of the gale, the vessel containing the Malta despatches was driven back by stress of weather. Even whilst the anxious governor was preparing to board one of the returned messengers, the other immediately followed, and put back into port to repair damages.

It is needless to say how quickly the despatches were changed and sent forward to their proper destination. I am, however, bound to add that the whilom profane governor was quite converted to his lady's faith, and in testimony of gratitude to the protecting saint, he laid upon its motionless breast one of those rich decorations of honour which he had received from royal hands in his own country.

I have seen it there myself, together with many rare gems, ribbons, and other tokens of gratitude for blessings said to have been conferred, and mysterious services wrought, through the silent form that reposed amidst those eloquent tributes of worship. Nay, more, I have known criminals and prisoners brought to the side of that solemn sarcophagus, and the moment they were compelled by the attending priests to touch that soft and beautiful hand, their hearts swelled, the tears of penitence bedewed their cheeks, and they were led away after humbly confessing, and supplicating pardon for their crimes. It may be now thirty years since I have looked on this marvellous form of St. Denis, but the beauty and perfectness which has defied the touch of time and the finger of decay for more than two hundred years, could scarcely have suffered any alteration since last I beheld it. I could fill a volume with narratives of the miraculous powers attributed to the patron saint of Zante, but I cannot add one line in explanation of the mystery of a mortal form over which death seems to have had no power, save to lay the finger of eternal silence on the closed lips.

To me, as I now recall this unsolved problem, the mystery of St. Dionysius appears to form the most complete link I ever beheld between life and death, or the bridge which connects the Two Worlds.

[To the above narrative we have only to add we do not say it is possible, we only affirm it is true. The Island of Zante and the body of St. Denis are still in existence. Let those who would deny the facts go and test them, or for ever after hold their peace.—Ed. T. W.]

### TIM'S DAISIES.

HE was only a little "street Arab!"  
Ragged and friendless! Ah, yes!  
Unused to life's sunniest pathway,  
Unused to its love and caress;  
For she who had loved him—the mother  
Whose arms round him once, long ago,  
Had clasped themselves closely—all winter  
Had lain 'neath the beautiful snow.

But the months passed away, and the spring-time  
Came on with its bud and its bloom,  
And the zephyrs of May, softly blowing,  
Scattered far o'er the earth their perfume.  
And then came a day dawning brightly,  
When soldiers brought flowers to spread  
With love and with honour so loyal,  
O'er the graves of the heroes dead.

And poor little Tim, sadly thinking  
Of his loved one, whose grave was unknown,  
Wandered there 'neath the pleasant spring sunshine,  
With tears in his eyes, all alone;  
And he gathered the pretty white daisies,  
For no other flower had he,  
And on the dear grave of his mother  
He scattered them tenderly.

Only the simple white daisies!  
Only the tears falling fast!  
Only a boy's sad heart yearning  
For mother-caresses long past!  
Oh, fair were the buds and the blossoms  
Laid over the soldier-dead!  
But as loyal and sweet were Tim's daisies  
Over his mother's low bed.—*Exchange*.

### HOW TO PROMOTE MUSCULAR CHRISTIANITY.

ACCORDING TO TALMAGE.

In a religious paper called *The Home Circle*, and greatly read we believe by children, there occurs the following remarkable remedy for "dull sermons," given by that most eminent Christian light, the Rev. Dr. Talmage of America. This highly *spirituelle* minister says,—

"Congregations sometimes mourn over dull preaching when themselves are to be blamed. Give your minister more beefsteak, and he will have more fire. Next to the Divine unction, the minister needs blood; and he cannot make that out of tough leather. One reason why the apostles preached so powerfully was that they had healthy food. Fish was cheap along Galilee, and this with unbolted bread gave them plenty of phosphorus for brain food."

We have reason to believe that every spirit medium that has ever made a favourable mark on the Rostrum is obliged, like the Editor of this paper, to prepare for spiritual work by fasting, and especial abstinence from that *blood* diet so highly exalted by Dr. Talmage. Howbeit, to *prey* on animals and *pray* in spirit makes all the difference between Talmage and a spirit medium.

### B R A H M A .

BY EDWIN ARNOLD.

I AM the mote in the sunbeam, and I am the burning sun;  
"Rest here!" I whisper the atom; I call to the orb, "Roll on!"  
I am the blush of the morning, and I am the evening breeze;  
I am the leaf's low murmur, the swell of the terrible seas.  
I am the net, the fowler, the bird, and its frightened cry,  
The mirror, the form reflected, the sound and its echo I;  
The lover's passionate pleading, the maiden's whispered fear,  
The warrior, the blade that smites him, his mother's heart-wrung tear.  
I am intoxication, grapes, wine-press, and must and wine;  
The guest, the host, the traveller, the goblet of crystal fine;  
I am the breath of the flute, I am the mind of man,  
Gold's glitter, the light of the diamond, and the sea-pearl's lustre wan—  
The rose, her poet nightingale, the songs from his throat that rise,  
The flint, the spark, the taper, the moth that about it flies.  
I am both good and evil, the deed and the deed's intent,  
Temptation, victim, sinner, crime, pardon and punishment.  
I am what was, is, will be—creation's ascent and fall,  
The link, the chain of existence, beginning and end of all.

To me the spirit world is tangible. It is not peopled with ghosts and spectres, shadows and outlines of beings, but with persons and forms palpable to the apprehension. Its multitudes are veritable, its society natural, its language audible, its companionship real, its loves distinct, its activities energetic, its life intelligent, its glory discernible. Each intellect will keep its natural bias, each heart its elections. Groups there will be and circles; faces known and unknown will pass us, acquaintances will thrive on intercourse, and love deepened with knowledge.—*Rev. W. H. Murray*.



## SPIRIT PHENOMENA.

## SOME PERTINENT QUESTIONS.

It has been a pleasure to me for a great number of years to read the various subjects which have from time to time appeared in our spiritualistic journals. Articles and correspondence have appeared, and subjects have been treated of such as we seldom, if ever, get outside of spiritualism.

I am also pleased to see that we are making an improvement, not only in our literature, but in our various societies, as also in public sentiment in general, for we do not find violent opposition and bigotry manifested when such subjects are introduced into society.

My object in writing is, if possible, to get an explanation on a subject which to my mind is of importance, and must have occurred to many minds besides my own.

There has of late years in nearly all Lancashire societies sprang up a peculiar phase of mediumship, which for want of a better name is called "clairvoyance." This consists in the medium describing the spirits—their form, dress, and the appearances surrounding various persons in the audience. These descriptions are in many cases so minute, that the smallest articles, such as rings, brooches, &c., are given; but what is most remarkable is, that we seldom get the spirits' names; only such names as John, James, Mary, or Ann, &c. Now I hold that we are not known by such part names. Why then do they not give their surname as well as their Christian name? It cannot surely be that the spirits have forgotten their full name.

Some might say that names make no difference. This I am ready to grant whenever any unseen intelligences control mediums for trance speaking. In that case, the information and intelligence is given for us to follow, for what does it matter who the controlling intelligencies are, so long as the matter given is true. Truth is true from whatever source it comes. But in these so-called "clairvoyant" descriptions, the names should be given, in order that the persons receiving such descriptions may the better recognize them. I have heard some hundreds of descriptions but only remember hearing the full name in some seven cases. Perhaps some one who is better acquainted with this class of mediumship will kindly give some explanation. Another very detrimental feature is, the medium asking questions during the description.

I attended a meeting some time ago in B—— where the medium gave descriptions to four persons, and during the time he asked no fewer than seventeen questions, all of which I took down at the time. Now this on the face of it looks objectionable, and must throw some suspicion on the medium. Again, some persons in asking a medium any question so frame it that they seem to suggest the answer; such as, "Is it my father or mother?" &c. I think much better results might be obtained if questions were put in a more guarded form, or—not at all.—*W. H.*

[For an answer to these suggestions, read the leading article on page 72.—Ed.]

## PASSING ON.

YEAR after year the early pioneers of our movement pass on to the higher life, and although comparatively unknown to our now largely increased and ever-increasing numbers, leave behind them the marks of the good and useful work they have done. They fought manfully when the battle raged, and the conflict was fiercer than now. They bore the heat and burden of the day when deep hate and prejudices made it difficult to advocate the glorious truths of our cause, and one by one they pass on to claim their reward, and gain new strength and power to aid those left behind to carry on the good work of human emancipation from ignorance and superstition.

One of these early friends of the movement left this side of life for the higher one on November 22nd last. Joseph Sutcliffe, of Slaithwaite, Yorkshire, became connected with the cause of spiritualism about thirty years ago, when the glad news of immortality, made certain by ascertained fact, had but recently reached our shore. Like all honest men, he set to work to inquire as to the truth of the report, and in company with the earnest and noble vanguard of spiritualism in Yorkshire (Messrs. Roger and John Houghton, Ambler, Etchells, Varley, Heppleston, and others) he proved to his own satisfaction the truth thereof, and having become free himself set to work to spread the welcome tidings to others. Our friend possessed no eloquence of tongue, nor powers extraordinary of persuasion, but his kindly plain statement of facts coming under his own notice won many to enquire for themselves, and thus spread the truth which had made him free. For a number of years he steadily, although quietly, worked in the field of progress, until a year or two ago the movement became a public one in Huddersfield, when he was placed as president or chairman of the society. His constant attention to duty and cheerful conduct of the public meetings made him respected and loved by all who came in contact with him there. When we remember that Sunday after Sunday, through rain and storm, though living five miles away from the meeting place, he was at his post, we cannot wonder that, when called upon by the growing requirements of his home surroundings to assist in the establishment of public services at Slaithwaite, many expressed sorrow at losing him, and missed his presence from the Huddersfield meetings. Mediums and speakers, who have had the pleasure to occupy platforms under his presidency, always found him kind, sympathetic, and generous. Indeed a truer friend, a more congenial co-worker, could not be found in our movement. Though we shall miss his kindly face from our midst, and receive his kindly welcome no more in the body, yet *we know* in the higher life he still renders his aid to those left fighting in the cause he so deeply loved.

For we know that the soul of our friend has gone  
To the white tents up in heaven;  
And when the sky of human love grew dark  
For a light no longer given,  
A rift in the darkness, through the "gates ajar,"  
Broke o'er the moaning sea,  
Till the mists of sorrow were broken away,  
And our hearts sang joyfully;  
For a voice comes back, o'er the viewless track,  
That tells us they *never die*,  
Who spend their life in holy strife  
For the guerdon of liberty.

Still speaks his soul to the souls of men,  
And far through the aisles of time  
His thoughts, like clustering star-rays, fall  
With a power and a light sublime.

Our friend was fifty-eight years of age, and was interred at Slaithwaite Cemetery by Bro. E. W. Wallis. *W. J.*

For a list of the noteworthy royal, noble, literary, and eminent personages generally, who have openly professed their belief in spiritualism, read the closing pages of *Light*.

DEAD INDIANS' DEBTS.—"The debts of dead Indians are paid by their relatives," said an ex-merchant on Main-street recently. "An Indian was killed several years ago, who owed me three hundred and forty-five dollars. Since that time three hundred and thirty dollars of this amount has been paid me by his relatives. Kentucky died the other day, owing me about fifty-five dollars. Already his relatives have approached me on the subject and made arrangements to pay me the amount. It is a law with them to pay the debts of their dead relatives, and they never break it. I am sure of getting my money if an Indian dies owing me, but when a white man dies leaving no property, no matter how rich his relatives, I never expect to get a cent."—*East Oregonian*.

## FIFTY THOUSAND DOLLARS REWARD!

THIS REWARD TO BE PAID TO ANYONE WHO CAN TRULY  
EXPOSE SLATE WRITING.

*A Reply to Professor Hall's Recent Attack on Spiritualism at the Deerfield Summer School—Marrels witnessed at Lake Pleasant—A Wealthy Man who has put up this Princely Reward and stands ready to back his offer with solid cash.*

*To the Editor of "The Reformer," Greenfield, Mass.*

SIR,—I noticed in your issue of the 2nd inst. that Dr. G. Stanley Hall, of Johns Hopkins University, in his lecture upon psychic research, or thought transference, had dealt a death blow again to spiritualism. The reporter says, "It is a pity the hall was not crowded, for the professor swept away many cobwebs that had been spun in the popular mind of Franklin county since the Lake Pleasant gatherings, to say nothing of the larger territory."

Now, it is not a little curious how many death blows spiritualism has received in the last thirty-nine years, and how manfully it bears up under them all. Just think of it. Two terrible death blows in less than one year. First, there was the preliminary report of the Seybert Commission, who had been some five or six years getting ready to report, by doing next to nothing until the time came, when they felt they must make some sort of a report, or they would surely lose the 60,000 dollars left by Mr. Seybert, to make a thorough investigation of the whole subject.

Now comes Dr. Hall and explains in detail how some things can be done, particularly what is called independent slate writing.

"This," he says, "can be done with a coal-tar preparation, which brings out writing which could not be seen when the slates were open." This receipt can be obtained for 100 dollars, and adds, "man is a fallible creature who likes to be humbugged."

Verily, some men do like to be humbugged, and a certain class of learned men like nothing better than to humbug themselves. In proof of this I will cite a few historical facts:—

Copernicus was a professor of mathematics at Rome, in 1501. After spending many years in observation and calculations to verify his theory, he made known his discovery that the planets moved around the sun. But his theory was rejected not only by the clergy, but by astronomers, because it conflicted with general orthodoxy and preservation of established systems.

Galileo, who invented a telescope, became a bold, earnest and able expounder of the Copernican system. But for this he was denounced and summoned to appear before the court of Rome, and commanded to retract his teachings. The Inquisitors solemnly declared the Copernican theory of the revolution of the earth false and contrary to the Holy Scriptures. It has been asserted that he did not retract until he had been subjected to torture, and that in uttering his retraction he added, in a low tone, "Still it does move."

As late as 1844 Professor Morse, when he made application to Congress for a small grant of money to erect a telegraphic line between the cities of Washington and Baltimore, was ridiculed, and it is reported that one very knowing congressman moved an appropriation for the purpose of building an extension to a certain lunatic asylum for the express accommodation of Professor Morse. Where is the wise congressman to-day? His name has gone down to oblivion, but a bronze statue has been erected to Professor Morse in the Central Park of New York, and the professor was present at the unveiling. His name will be remembered in ages to come. Now in regard to "independent slate writing." I will mention just a few cases that came under my own observation. Although I am not a professor in any institution of learning, I do profess to have a modicum of common sense, and as well capable of judging plain facts as any scientific men who have so strenuously opposed facts, that have since been not only established, but accepted the world over. The first séance I had with Chas. E. Watkins was in this town in June, 1877. He was stopping at the American House. I procured two slates, took them to my office, washed them clean, put a small bit of slate pencil between them, and then with two screws, one on each side, screwed them tight together. I carried them to the American House; about 10-30 in the forenoon we sat down to a table and I produced my slates; understand this was the first time the medium Watkins had ever seen these slates. He sat one side of the table and I the other; we both took hold of the slates holding them above the table; soon I heard the sound

of writing; when that ceased I took the slates and Watkins went and threw himself down on a lounge. With my knife blade I turned back the screws and found these words written: "Joseph Beals, H. H. Beals, Mrs. A. W. Slade, we are all here."

The names of my father and brother; Mrs. Slade was an acquaintance. Again the same year, Watkins gave a public exhibition of independent slate writing from the speaker's stand at Lake Pleasant, in the presence of at least five or six thousand people. I was with Watkins when the slates were bought at the book stand. I saw the paper put around them, and tied with a string. Watkins did not handle them at all. I took them, and they remained in my possession until the close of the afternoon lecture, when Watkins came upon the platform. A committee of three sceptics were chosen from the audience, to come upon the platform and watch the proceedings. I then handed them the slates; they had not been taken out of the paper or handled by anyone. The names of these parties were: Eben Ripley, Daniel D. Wiley, of the Boston Custom House, and F. L. Sargent. They took the wrapper from the slates and carefully examined them, and publicly declared they were new slates, and there was no writing on them. A small bit of slate pencil was dropped on one of the slates, the other put top of it, the committee held to one end and Watkins the other, all clasping the two slates. Soon to the astonishment of all the committee they heard writing between the slates; when it ceased the committee took the slates and upon removing the top one, found forty-seven words written, filling three-fourths of the slate. The committee read the communication to the audience, and stated that, although they could not understand how it was done they could not see how any fraud or trickery could have been practised in the writing. At my request they signed their names on the fourth part of the slate. I have those slates in my possession to-day. Will the Professor explain where the coal tar came in there? "There are more things in heaven and earth, Horatio, than are dreamed of in your philosophy." And now for that fifty thousand dollars; a very pretty sum, surely, for most people to have. Since the above writings were done, Watkins was in Rochester, when Hiram Sibley, Esq., a man of great wealth, but a pronounced materialist, was induced to visit him. The result was astonishing, but at the same time, he felt quite sure that the writing was the result of trickery on the part of Watkins. So to be thoroughly satisfied on this point, he hired Watkins for a month, and had him at his own house, furnished his own slates, and had his own conditions in every respect. He had previous to this given his wife fifty thousand dollars to erect and endow a beautiful church, and said if he could afford to do that, he could afford to pay the same amount for his own religion. He therefore went before a justice and gave bonds to pay 50,000 dollars to Watkins, or anyone else, if they would show him how this writing between two slates was done, and teach him how he could do it in the same way it was done through Watkins. THIS OFFER STILL HOLDS GOOD, the bonds have not been withdrawn, but Mr. Sibley still stands ready to pay fifty thousand dollars for this knowledge. Now as I am sure this amount of money would not come amiss to Professor Hall, I would suggest that he go to Rochester, and teach Mr. Hiram Sibley just how the wonderful trick is done, pocket the snug little fortune and live at his ease the balance of his days.

JOSEPH BEALES.

[Dr. Joseph Beales, the signer of the above article, is a gentleman of wealth, a Surgeon Dentist, of Greenfield, Massachusetts, and for the sake of his honourable name and spotless reputation has for some years been elected and re-elected as the president of the Lake Pleasant camp meeting, the annual gatherings at which average from ten to fifteen thousand persons each Sunday. Are all these shrewd Americans fools or knaves?]

It is the summit of humility to bear the imputation of pride.—*Lavater.*

We can do more good by being good than in any other way.—*Rowland Hill.*

THE highest point outward things can bring one into is the contentment of the mind, with which no estate is miserable.—*Sir Philip Sidney.*

LIFE is a train of moods like a string of beads, and, as we pass through them, they prove to be many-colored lenses which paint the world their own hue, and each shows only what lies in its focus.



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FRIDAY, DECEMBER 16, 1887.

## CLAIRVOYANCE ON PUBLIC PLATFORMS.

IN another column of this paper will be found a letter from a gentleman, whose full name and address, in the Editor's possession, forms a guarantee for his good faith and right to be heard on the subject treated of in his communication. We are the more disposed to call attention to the suggestions thus advanced, as they have frequently been reiterated by the audiences who attend our public gatherings, until the question of—"Why cannot the spirits, described by those who claim to see them, give their full names in token of identity?" has become so familiar in the mouths of objectors, that some attempt to render a philosophic answer seems to be one of the special demands of the time.

Referring to our correspondent's objection, that the clairvoyants who describe spirits cannot give their full name, we must remind him that, judging from the merely experimental phase of knowledge—we might say ignorance—in which we at present stand in regard to spirit control, we believe that it is far easier for spirits in general to present *psychological pictures*, such as dress, external appearance, features, &c., than to impress the brains of their subjects with words, especially names. In some cases spirits can control the tongue to speak names, in others they can only impart pictorial representations. Some media, wholly uneducated in any language but their own, have been known to speak and write in foreign tongues,—others who, in their normal state, speak in a dialect or imperfect English, under the afflatus of spirit power, use the most choice and eloquent language. Still others are the recipients of ideas only, and these they are impelled to clothe in their own modes of speech, *good, bad, or indifferent*.

In America we have had hundreds of fine test-mediums who never spoke a word, and only delineated the peculiarities of controlling spirits, especially in their death scenes, by striking pantomimic action. We have drawing and writing mediums who cannot speak under control, and speaking mediums who can neither write nor draw, who give names and no descriptions; others who give descriptions, but no names. In short, we may ask, with Paul, in his enumeration of the several gifts, Are all prophets? Have all the gift of tongues? Are all healers? Have all the power of discerning spirits? For a scriptural account of the diversity of gifts, and the unreasonableness of expecting all gifts to be combined in the one medium, let our readers study the writings of Paul, especially the 12th chapter of the 1st Epistle to the Corinthians. In the meantime—because we would not have our correspondent suppose that we are purposely evading

his suggestive questions—we would say that much of the indefiniteness which mars our platform clairvoyance in England is due to the lack of perfect development, and this again to the fact that the majority of the platform seers are persons whose busy and engrossing occupations during the week do not allow them to devote time or attention to the cultivation of their medial powers, or the elevation of the instrument through which spirits are expected to make perfect music. The mediums who fill the English rostrums are not to blame for this.

For years they have been encouraged to present themselves on the platform without any other preparation than the slight and often imperfect evidences of seership which they might have exhibited in some friendly gathering. They read the most insulting epithets levelled against "professional mediums," and the most mercenary motives are attributed to them. Abusive language of no measured kind is directed against those who have devoted their lives to the promulgation of noble spiritual teachings, and deemed it a duty, rather than a disgrace, to so polish their intellects and employ their time in the service of the spirit world, as to render themselves fit to become public exponents of a cause in which so much depends on the manner as well as the matter presented.

It is because the "profession of mediumship" has been made odious that investigators in this country are entirely deprived of the opportunities that hundreds are seeking, namely, of enquiring, *à priori*, through readily attained means, whether there is anything in spiritualism worth investigating. It is for the same cause that well-educated and intellectually-developed mediums can rarely be found who will encounter the sneers, scoffs, and insults levelled against "professional speakers." Thus the platform has been too often filled by undeveloped media, whose gifts might prove inestimable had they time and opportunity to cultivate their powers. Finally, let us assure our correspondent that whilst we claim that spirits cannot be expected to control their mediums in every direction—and no doubt they suffer as much from our ignorance of the right conditions as we do for lack of more perfect delineations—there are, nevertheless, quite sufficient evidences amongst American mediums that those who can and do devote themselves to the culture and exercise of their medial powers give far better and more satisfactory platform tests than those who can only give occasional attention to their gifts, and that at seasons when their laborious occupations demand rest. The late E. V. Wilson, Edgar Emerson, Frank Baxter, Mrs. J. Whitney, and many other American platform clairvoyants, but above all Mrs. Ada Foye—renowned throughout every State in America, as well as in Australia, for her public tests—all these give full names, ages, dates, and relationships, as well as clear descriptions of the spirit friends seen in public, and that without asking any leading questions, or making any mistakes. It is true all these are of the much-abused class of "professional mediums," not working people who have no time to rest, read, think, or exercise their gifts all through the work-a-day week, and on the Sunday rush hastily to the platform ill-prepared, often tired and worn, and very seldom surrounded by such conditions as tend to the satisfactory exercise of their powers. The wonder should be that they succeed as well as they do, rather than that they can do no better. For them, as for the world that stands so much in need of these willing and highly-endowed messengers between the Two Worlds, we trust that a better day is dawning. Instead of asking our poor mediums to play the part of martyrs to spiritual science, let us set about endeavouring to find the way to make them true spiritual scientists. The world will be the better for it, and they themselves may be privileged to gather some of the roses which loving angels would gladly invest them with, and that without being lacerated by the thorns of a cruel and ignorant public opinion.



## SPIRITUALISM IN ART SCIENCE.

NONE but those who have been privileged to draw the curtain, or rather to stand behind it, and see the wire-pullers at work, through whose instrumentality the wonderful dramas of life are being enacted in view of the assembled spectators of the heavenly spheres, can form any idea of the intense susceptibility of artists, musicians, poets, and players, to direct spiritual inspiration. The trivial incidents and peculiar characteristics, which are so often denominated as "very strange," "odd," "fantastic," "erratic," &c., &c., are now known to be the strivings of guardian spirits to express themselves through the organisms of kindred souls on earth; but there are those who, unfortunately, being ignorant or unaware of the influences that surround them, too often break the conditions under which the noblest expressions of spiritual influx might be rendered, and incur the charges above designated for the very receptivity which should render them peerless examples of inspiration.

From a personal knowledge of many of the grandest artists of the day, the Editor is in a position to affirm that no class are so susceptible of the divine afflatus, which can be, and is, communicated from the spiritual to the natural world, as musicians, and as an introduction to examples of this kind, we shall cite the case of that great human parody and nondescript—

## PAGANINI.

This strange weird being, the very centre and focus of all sorts of legendary tales, on his visit to England, some half a century ago, was named by several of the musical profession, who had the privilege of his private acquaintance, "the supernatural fiddler." He received this cognomen, not alone from the marvellous and unprecedented character of his playing, but also because he used to declare to his associates, in private, that every night of his life, when all around him was entirely still, he was regaled by a complete concert of what he called "hobgoblin music." He added, with the most earnest asseverations of truth, that he never played anything in public that he had not first heard in this visionary way; in fact, that the entire of his remarkable musical achievements were simply imitations of what he nightly listened to, from the realms of *where or what* he could not tell, "and scarcely even dared to guess."

The following description of "the supernatural fiddler's" first appearance in England is from the fluent pen of George Dix. He says:—

"On the evening fixed for Paganini's first appearance in London, I took care to be present. Of course the place was densely crowded, all the musical *dilettanti* of the metropolis being there.

"Man he seemed scarcely to be, at the first glimpse of him, as he emerged from the wings. So spectral, gaunt, and unnatural was his appearance, that those who looked at him almost shuddered, as if some ghostly visitor was gliding on the stage before them.

"He came on sideways, his left hand holding his violin, his right the bow—an old black-looking instrument, and a bow of unusual length. Paganini's face was quite in character with the stories that had been told of him. It was deadly pale—rendered all the more striking by the intensely black, snaky-looking eyes. Long raven hair, parted on the low forehead, streamed over his shoulders in lustrous coils, like sable serpents; the nose was large and prominent; the eyebrows black, bushy, and but little arched. High were the cheek-bones, and sunken the cadaverous cheeks; but the mouth was the most expressive feature. I find it difficult to describe it in words; but, reader, if you refer to Goethe's "Faust," you will see in some of the delineations of *Mephistopheles* exactly such a sneering mouth as Paganini had. As the eyes glittered, and sardonic smiles lurked around the angles of that mouth, I fancied a dagger in his hand would have been much more in character than a harmless fiddle-bow.

"He glided, bowing, to the centre of the stage, and there drew himself up to his full height—some six feet at

least. For a moment the house was hushed into utter silence, as he stood, as it were, in deep thought; then, suddenly, he threw back his head, shook aside the long black locks, planted his right foot firmly in advance, and slowly placed his violin in position, surveying it for an instant as if he were holding intercourse with some spirit of music in its interior. Then were to be seen his extremely long bony fingers, by means of which he could produce such wonderfully fine effects. Next he lifted his bow, holding it for a minute at arm's length over his head, affording an excellent opportunity of seeing his long, gaunt figure, which was of almost skeleton-like spareness. He was dressed in black, and with the exception of a large turned down collar, there was nothing white about him but his face and hands.

"For a moment he stood. Presently, with an almost imperceptible motion, the bow descended, and—

a sound,

So fine that nothing lived 'twixt it and silence, was heard. It was the most delicate and fairy-like music. Gradually it increased and swelled into a volume of such melody as I never imagined could be elicited from wood, horsehair, and cat-gut. The audience was enraptured; it was not, could not be fiddling; some demon appeared to be playing upon a magic instrument. The musicians in the orchestra forgot to be critical for once, and bent forward, open-mouthed, gazing at the miraculous performer, who, after every grand flourish, smiled diabolically, lowered his violin, and bowed proudly.

"The Carnival of Venice,' one of his own compositions, was played after some short interval, filled up by the 'make-weights.' In the course of the piece he introduced passages that were irresistibly comic, then suddenly he would bring out passages of such exquisite pathos that tears would almost succeed to smiles. Presently followed a *sonata* on one string, the fourth, on which he discoursed most eloquent music, and seemingly from two violins; and then bowing and smiling, or sneering, one scarcely knew which, he glided off the stage, leaving the audience spellbound, and staring at each other as if they had just seen and listened to some supernatural being."

## PHILOSOPHY OF SPIRIT CONTROL.

"LAST September, in company with several friends, I went to hear Mrs. Wilson sing under the purported influence of Parepa Rosa, some of our company seeming to understand that Parepa Rosa was in our midst, and had possession of the lady's body and soul. As that was not my understanding of spirit control, I asked information of the spirits through the mediums present, and I give you the question and answer.

"Question: What is spirit influence?

"Answer: To be under the influence of a spirit (for instance, Parepa Rosa) is to be under the influence of harmony and song, under the waves that once thrilled her soul, the atmosphere or musical thought-realm under which she lived. The influence of a philosopher is the spirit of philosophy, and belongs to individuals only, so far as the medium is *en rapport* with the thought-realm in which the said philosopher once lived. The influence of an Indian healer is the spirit of strength and power, the spirit of natural instinct to heal, and is individualized only as the medium comes *en rapport* with the atmosphere or knowledge of some 'medicine man' who has written indelibly his history on life's eternal book. Any influence is the emanation of the knowledge and peculiarities of the controlling power that the medium comes *en rapport* with. Any message transmitted through a medium is something flashed from the thought-realm of the sender on the mind (through the spirit) of the medium, and never from bodies getting into bodies. Every individual experience helps to make the thought-realm infinite. The thought-realm is circumference, not centre—the greater cannot get into the lesser. Other intelligences do not get inside of a body to control, but flash their light (*i. e.* their wisdom) to the spirit of the medium, thence to the medium's mind, and thence to you."—Dr. Cora Ellison (*The World's Advance Thought*).

[We give the above extract for what it is worth. The philosophy advanced cannot, of course, cover the ground of the physical manifestations, nor yet of that condition of perfect bodily control, called "Obsession." In all intellectual forms of spirit influence, it seems to be the most philosophic mode of explanation yet given.—Editor T. W.]

## PASSING EVENTS.

THE CHRISTMAS NUMBER OF "THE TWO WORLDS."—We would particularly advise our friends, patrons, and well-wishers to be active and prompt in ordering and circulating the CHRISTMAS NUMBER of this journal, to be issued on December 23rd. Although *The Two Worlds* Publishing Company is as yet too young in the field of journalistic effort to indulge in double doses of literary matter, they can and do promise to prepare a Christmas feast appropriate and seasonable to the occasion, which shall compensate in quality for what it may seem to lack in quantity. Send in your orders then, friends, betime, and if the lessons of the joyous season should inspire you with a more than common desire to do as you would wish to be done by, your DOUBLE quantity of orders shall assuredly be met by a DOUBLE quantity of "value received," in the character of your investment. In fine, we have sufficient prophetic discernment to promise that the Christmas number shall be fully worthy of the rising reputation of *The Two Worlds*.

Our readers will oblige us by sending the name and address of newsagents who supply *The Two Worlds*. We will publish a list of those sent us, for the benefit of our readers. The trade is supplied by John Heywood. Newsagents can obtain copies from W. H. Smith and Son's wholesale houses.

A generous friend has offered to place *The Two Worlds* weekly in six public reading-rooms in London. Can any of our readers give us the addresses of such institutions? Will provincial friends imitate this example.

A PECULIAR CASE.—Next to instructing people how to live and be healthy, wise, and happy, the curing of disease is most important. The spirit world seems anxious to minister to the body as well as the spirit, as evidenced in the many remarkable cures effected from time to time through our mediums. Mr. Wakefield, of Leeds, is doing good work in this direction. We learn that he has recently been completely successful in a very peculiar case. A gentleman called upon him who, if he saw a lady in the street wearing a light dress, a jacket of darker material, and a suitable bonnet, and if the bonnet contained any trimming of a blue colour or the dress or jacket had the least blue in them, the moment he caught sight of her, her whole person would appear blue in light or dark shades, according to the shades of her clothing; so also would the buildings and atmosphere appear tinged with blue. This phenomenon would not occur with any other colour. If blue and yellow colours are properly mixed, green is the result, which colour he would name; but if they were unequally mixed he could not distinguish them as light or dark green, but would call them blue or yellow, whichever colour preponderated, even in the minutest degree. If black and white were equally mixed he would call them grey or slate, but if black preponderated he would call it black, or if white was in excess he would say it was white. He was not colour blind, he could tell colours distinctly, with these exceptions. The case was first treated magnetically, then by electro-therapeutics, but neither system had any beneficial results. The spirit controls then applied chromo-therapeutics. Under the yellow principle a relaxation and moistening of the eye took place, after which the red principle entirely removed the peculiarity and made a complete cure. Mr. Wakefield has also been successful in nervous cases with this kind of treatment when all other systems have failed. We know he is quietly doing a great deal of good work for suffering humanity, and submit the above case as a striking instance of his success.

Mr. J. Hopercroft has been doing good and useful work for the cause in the Midland district, and is now busily engaged in London. Our friends in the neighbourhood would do well to unite, and by forming strong local societies with the one aim in view, namely, the promotion of the cause of spiritualism, they would soon compel respectful attention. United we prevail, divided we fail.

MISSIONARY WORK IN CANADA.—Hundreds of readers in Cleveland and County Durham will retain vivid recollections of Mr. Robert Kneeshaw, who, fourteen months ago, left these shores for Canada. As president of the society in Middlesbrough, he was a well-known spiritualist, but it was as an inspirational medium that he gained his merited popularity. Some months ago he was introduced to the spiritualists of Montreal, Canada, and although his first audience comprised but eight persons, his eloquence serves now to fill to overflowing a building calculated to seat three or four hundred people. Middlesbrough spiritualists will be glad to hear of the progress made by their comrade in arms, and it is hoped that other members will strive to emulate this good example.

We reproduce the following announcement from the *Newcastle Daily Leader* of Nov. 28:—"Dealings with the other World.—Mr. Ald. Barkas has consented to write for the *Weekly Leader* a series of letters detailing his personal experiences in spiritualistic investigations ranging over a period of more than thirty years. He will record the conclusions he has come to regarding special manifestations, and generally set down his mature convictions about a subject which at this moment in this part of the country is creating special interest. He will also deal with his impressions as to character revealed in spiritualistic slate-writing and other spiritualistic phenomena. Few men have given the subject the same patient and withal impartial attention as Mr. Barkas, and few men are better fitted to fairly and interestingly set forth the truth."

Allen Putnam, whose name has been prominent in Boston as that of an upright citizen for nearly half a century, and who is known abroad by reputation wherever Spiritualism has a name, through his published works and his valued contributions to the columns of the *Banner of Light* and other papers, passed to spirit life, and a renewed companionship with the loved ones in the better land, on the morning of Friday, Oct. 21st, 1887, at the ripe age of 85 years.

Another of the old guard of modern Spiritualism is missed—as a mortal—from his place in the ranks; their number grows smaller year by year, but to the trembling lips of age the death-angel is pressing the cup of immortal youth, and in the soul land the risen ones realise that the cause for whose advocacy their youthful energies were so self-sacrificingly devoted, is destined to go on conquering and to conquer. Let us close up the ranks and continue the struggle until to each weary toiler shall come the spirit signal of release that speaks of victory assured!

Funeral services were held in the beautiful chapel at Forest Hills Cemetery, West Roxbury, on Monday, at one o'clock, at which a large number of Spiritualists and other friends were present. The services were conducted by the venerable Rev. W. P. Tilden, formerly pastor of a Unitarian Church in this city, and an intimate friend of the deceased, who in his address bore emphatic testimony to the eminent virtues and spiritual faith of the risen brother, whom he characterised as one who had carried consolation and hope to many homes.—*Banner of Light*.

Can it be possible that the high and infallible State Church can stand in need of such reform, and such discussions as the following paragraph suggests?—"The annual conference of the clergy and laity of the diocese of Truro commenced yesterday at Truro. The bishop presided. Canon Thynne proposed that the bishop should have more power to deal with difficulties arising in parishes, and with cases of unworthy life amongst clergy. The existence was pointed to of evil lives amongst clergymen, a character tainted by the charge of immorality, drunkenness, or dishonesty; and they cried shame on the Church that kept such men in her pay and employment. The way to meet attack was to reform within."—*Cornubian*.

The following is the concise definition of the objects of a Spiritualist Society, meeting at 93, Maple Road, Penge, London:—Objects: The learning and spreading of the true knowledge of the Supreme Being—the Infinite God, Father of All,—by the investigation of the truths of spirit communion in every phase, and by helping all to understand and to live holy and pure lives, according to the Dispensation of Spiritualism.

We regret to learn that Mr. T. M. Brown has been very unwell. He is now considerably better, and able to receive callers and hold private sittings, although unable to leave the house. He is staying at 32, Swan Street, Walker-on-Tyne, with his old friend Mr. J. Archbold. We trust Mr. Brown will make a speedy recovery.

On Monday, December 19th, a Christmas Tree and Sale of Work will be opened in Cordwainers' Hall, Nelson Street, Newcastle, at 3 p.m. An Old Curiosity Shop, Phrenological Delineations, and other attractions, will be provided. Music at intervals. Admission, adults 1d., children half-price. Proceeds will be handed to the funds of the Newcastle Spiritual Evidence Society.

Mrs. Yeates, during her mission in Peckham, has been the means of conveying the truth of spiritual communion to men and women with opinions ranging from Atheism to Salvation Armyism. Several of the latter in private circle having had convincing evidence of spirit return in addition to extraordinary phenomena occurring in their own homes. We hope in the New Year to receive a few visits from other provincial friends to aid in spreading our glorious cause in London.

South London Spiritualists Society Annual Meeting, January 3rd, 1888. Members please notice.

IDLE. 2, Back Lane.—On Saturday, December 24th, there will be a Public Tea and Entertainment, also a Christmas Tree and Sale of Work, the object being to raise funds towards a larger building. The committee make an earnest appeal to all friends to help them in this work. All who wish to assist either in money or gifts will oblige by forwarding the same to Charles Brook, corresponding sec., 11, Wood Street, Bradford Arms, Shipley, which will be thankfully received.

NEWCASTLE-ON-TYNE. Tea and Concert.—The Executive of the Newcastle Spiritual Evidence Society, respectfully intimate to all sympathisers in the cause, that a grand tea and concert will be held at Cordwainers' Hall, on Dec. 26th (day after Christmas Day). Tea on tables at 4-30, concert at 7-30; tickets 1s. each, can be had of any of the Committee. As this is intended to be a thorough re-union of the friends, an early application for tickets will be desirable. All friends who feel moved to contribute either a table, half table, or to any extent, will oblige by intimating the same to the Secretary, W. H. Robinson.

FELLING-ON-TYNE.—Saturday, December 24th, tea and entertainment in our hall; tea on the table at 5 p.m. After tea there will be a programme of songs, recitations, &c. We give a cordial invitation to all lovers of truth who will come and help us, particularly our Gateshead, Newcastle, and Shields friends. Tea and entertainment, ninepence.

SOUTH SHIELDS. 19, Cambridge Street.—On Saturday, Dec. 24th, we intend holding a Social Meeting and Stall of fancy goods. All friends of the cause wishing to purchase toys or Christmas presents can be supplied cheaply. Commence at 7-30. We intend holding our Annual Tea and Concert, at which will appear the Mississippi Minstrels, on Monday, December 26th. Tea on the tables at four o'clock. Admission: Tea and Concert, one shilling; Concert, sixpence. To commence at 7 p.m.

DIRECTORY.—Miss Pickles is down for two places next Sunday. Mediums should send their appointments for next month, that we may have the Directory complete and accurate. Societies should forward their monthly lists at once for insertion next week.

Reports should not exceed fourteen printed lines, unless something special (about 140 words). We desire to oblige all friends, but our space is limited. Cut it short. Tell the story in a few words. We wish every society to be represented in our columns. Above all, be in time.



## CHRONICLE OF SOCIETARY WORK.

**BERMONDSEY.**—The controls of Mr. Robson gave two excellent discourses. Subjects chosen by the audience, "The Employment of Children in Heaven," and "Mother's Love." After which Dr. Morton controlled, and gave valuable advice and mode of treatment of the various ailments of sitters. Concluding with clairvoyant descriptions.

**BLACKBURN.**—On Sunday afternoon, Mrs. Britten named a child in a very impressive manner, and afterwards spoke on the subject "In what Church shall we Worship." In the evening, her address was on "Ezekiel's Vision of the Valley of Dry Bones," which she said had been misinterpreted by the Churches who had attempted to uphold the doctrine of the resurrection of the physical body from it, instead of which the vision was intended to show the various forms of evolution the earth had gone through since it was thrown off from the sun. She concluded by speaking of the natural evolution of thought and religion, and the duty of spiritualists in the present crisis of religious development, when the bishops and clergy were moaning the lack of interest taken in the church by the people, and that spiritualism supplied what the people were longing for.—*R. W.*

**BOLDON COLLIERY.**—Occasionally the friends of South Shields have taken a prominent speaker out to this district to spread the glorious tidings, and on Sunday Mr. T. H. Hunt was the favoured one, who had crowded audiences on both occasions. Subjects chosen were "Matter and Force," and "The Darwinian Theory of Evolution." Questions were allowed, which were readily responded to, and the meetings were brought to a close by impromptu poems being given.—*H. T.*

**BURNLEY.** Tanner Street.—Mrs. Yarwood gave short addresses and clairvoyance to very good audiences in the afternoon. Thirteen descriptions of spirit friends, twelve of which were recognized. In the evening twenty-one, and sixteen recognized, all of which gave great satisfaction.—*R. J.*

**COLNE.**—Our services meet with continued success. Our large hall and balcony was filled to its entire capacity, the audience listening to the marvellous clairvoyant powers of Miss Sumner. The height of the sensation was reached when a lady in the hall had a spirit friend described to her, who was not immediately recognized until the spirit narrated, through the medium, a circumstance that happened before the spirit passed on to her celestial abode. It would be most fitting to give the words of the spirit as near as possible through the medium: "Thou knew of old Sarah, didn't thou? Sally, they used to call me; a' lived just aside of thee." The kind of dress and apron she used to wear were here described. "What, thaa remembers me making a potatoe pie in a brown dish, and it broke with putting it into th' hot oven, and aw lost nearly all the grevy, they call it, and I coom to thee to borrow another, and thaa lend me one freely? Thaa remembers old Sally naaw, doesn't ta'a?" Instantly recognized. The control then waved the hand of her medium above her head, and remarked, in loud solemn tones, "Where will your assertion that it is all thought-reading fit in here?"—*N. L.*

[The Christian believers have called to their aid the showman, who misrepresents spiritualism. But we are letting him alone. He has a right to be heard. The public will hear both sides and judge. Meanwhile the interest grows.]

**CROMFORD AND HIGH PEAK.**—Morning discourse on "Divergence, and Why?" In the evening on "Influence on Mediums." It was shown that all mediums should offer the best possible conditions to the spirit world, both in body, mind, and purpose, as like attracted like, and those spirits who, when in the form worked hard for the promulgation of divine truths—and there have been many such—would always avail themselves of the purest instruments to carry forward this work. As mediums were always developing in sensitiveness, so they ought in purity of purpose, then the influence would be good for them and those to whom the spirit world spoke through them. Water would ever take the shape of the vessel into which it was poured.—*Cor.*

**DARWEN.**—On Sunday, the controls of Mr. Wilson gave two very interesting discourses to fair audiences.—*E. L.*

**EXETER.** Free Spiritual Research Society, The Mint.—Mr. W. Shephard presided. An impressive address, by Mr. F. Parr, on the words "Prove all things, hold fast that which is good." Private circles, led by some member of the committee, are held every week-night except Thursdays, when Mr. C. Ware conducts a public circle. Visitors to Exeter please note.

**HALIFAX.**—Mr. Hepworth spoke in a very interesting and instructive manner. He also gave some clairvoyant descriptions. Dec. 12th: Mrs. Crossley occupied the platform, and spoke, giving descriptions very clearly. She has much improved in describing surroundings.—*S. J.*

**HUDDERSFIELD.** Assembly Rooms, Brook Street.—Mr. E. W. Wallis and his guides have treated us to splendid discourses to-day. The subject for the afternoon was "Spirits: their Nature and Powers." A thoroughly instructive and elevating address, full of interest, was given, affording much food for thought. The evening subject was "Slavery and Salvation, here and hereafter." This was a splendid address, given in a most entertaining manner, in which the foibles of to-day were most humorously portrayed to the great enjoyment of all. The graver portions of the address were also well given.—*J. B.*

**IDLE.**—Miss Cowling, of Bingley, gave a short discourse last Sunday, followed by clairvoyant descriptions. In the evening her guide spoke on "Spiritualism: Its Use and Abuse," showing that spiritualism was no new thing, but a thing of all time. It was often asked, Was it a religion? We say yes, if put to a proper use and not abused, for it teaches us our duty to ourselves and that of our brothers and sisters, adding that by our example the outside world would see that it was something different from what they thought it was. Sixteen clairvoyant descriptions were given, fourteen of which were recognized.—*C. B.*

**LEICESTER.**—Dec. 4th: Mrs. Barr, of Hednesford, delivered two excellent lectures under control, "Led by the Spirit" and "The Larger Hope." Their character was deeply spiritual, yet practical. Delivered in homely language, and replete with familiar illustrations, they were calculated to influence many who would not be reached by the higher gifts of oratory. Mr. Spurgeon's secession from his Baptist brethren was referred to, as showing that the "larger hope," based upon a belief in the progression of the soul after death, was spreading among the churches. Dec. 11th: Mr. Young read Professor Denton's Shakespearian lecture from No. 3 of *The Two Worlds*. This was followed by a trance

address of a high order, through one of our members, Mrs. Richards, who, though occupying our platform for the first time, spoke with a power and earnestness upon "God's Love to Man" that is seldom witnessed upon a first appearance. This lady has splendid gifts as a medium. Though only twelve months a spiritualist, she has already made her mark in our Society, and is destined, we doubt not, for a great work in the cause.—*C. W. Young, Sec.*

**LIVERPOOL.**—We were disappointed Sunday morning. Mrs. Green missed her train. Dr. MacLean, a teacher of Divine science, was invited to explain his teaching. We were all astonished to find a man with us of so much knowledge and power of expressing it. He has travelled the globe, and is acquainted with every theory, philosophy, and dogma. His speciality is the power of healing; he gives instructions how to procure health by knowledge of the human system. It is not the "Bethshan" way of Faith. I believe he is going to Manchester, and would advise some of the Manchester societies to give him an invitation to lecture. In the afternoon our debate on Phrenology was the cause of so much personal invective that it looked more like a theological quarrel about a dogma, than a judicial enquiry respecting facts. There is much to be said in favour of phrenology when handled by a competent teacher. As it was, the opener failed to convince many present. At night, Mrs. Green gave a beautiful discourse on the necessity of pure living and kindly help to our more unfortunate brethren, helping to raise them from the degradation and despair which fill our large towns. Mrs. Green gave a few clairvoyant descriptions, half of them recognized.

**MIDDLESBOROUGH.** Granville Rooms, Newport Road.—The guides of Mr. J. Armitage, of Dewsbury, spoke on "What is Man, and where is he going?" Evening, Cleveland Hall: Mr. Armitage discoursed on nine subjects which were sent up by the audience; they were all well and satisfactorily handled. It is the first time we have had Mr. Armitage, but we hope it will not be long before he visits us again.

**NEWCASTLE-ON-TYNE.** Cordwainers' Hall, Nelson Street.—A large audience gathered to hear Mr. R. J. Lees expose the "Exposures of Modern Spiritual Phenomena," last Saturday night. Mr. Lees, at considerable cost of money and time, has made himself acquainted with the conjuror's art, and triumphantly exhibited the life and death difference between genuine spiritual phenomena and the sorcerer's tricks to the entire satisfaction of the large gathering. On Sunday evening our platform was occupied by Mr. Banyard, of London. Subject: "My Defence of Spiritualism," a most admirable practical address, affording instruction and stimulus to all.—*Cor.*

**NORTHAMPTON.**—Mr. Wyldes, of Birmingham, addressed two meetings in the Oddfellows' Hall, Newland. Subject: afternoon, "The Hieroglyphics of Egypt;" evening subject, "Does Spiritualism offer any advantages over the Orthodox Creeds?" Both subjects were handled grandly, and deserved a better audience (the weather being very unfavourable). At the close of each address we had psychometric descriptions from articles handed up. This is new to us here, and astonished all present. We hope to have Mr. Wyldes with us again soon; his gifts are wonderful; whilst his guides are eloquent, logical, and a rare treat to hear.—*Thos. Hutchinson, Sec., 17, Bull Head Lane.*

**NORTH LONDON.** Wellington Hall.—Our usual weekly meeting was held in the above hall; there was a good attendance. The guides of Mrs. Yeeles gave an address upon "Conscience," the subject chosen by the audience. Conscience, it was held, was the voice of God to each one; and that a man, having a starving family depending upon him, by stealing food might break the law of the land, and still act in obedience to his conscience, which was the highest moral law to himself. The subject was afterwards taken up by our President, Mr. Darby, who remarked upon the elasticity of the human conscience, giving an illustration, that war was now conscientiously opposed by many who had formerly just as conscientiously supported it. Mr. Rodger concurred in this view, and expressed the opinion that what was conscientious in one individual's action, might not be so in the case of another, as conscience depended upon the education of each individual. Mrs. Yeeles then gave spirit descriptions, many of which were acknowledged to be correct.—*W. P.*

**NORTH SHIELDS.**—Mrs. Gregg delivered addresses morning and evening to large audiences, which proves that great interest is being manifested in the cause. Short addresses were given on each occasion, followed by clairvoyant descriptions.—*H. Taylor, 41, Boro' Road.*

**NOTTING HILL.** 33, Kensington Park Road.—Mr. W. E. Walker gave us a visit for the first time, the subject chosen for the address being "Guardian Angels." Many interesting features were dealt with, such as historical evidences and ancient beliefs, benefits derived from such a belief, and conditions necessary and beneficial for the entertaining and encouraging of guardian spirits; also many other thoughtful topics in connection with the subject. After the address clairvoyant descriptions were given, which ended a very pleasant and profitable service.

**OLDHAM.** Spiritual Temple.—Dec. 11: Mrs. Butterfield, though suffering from illness, gave two excellent addresses. In the afternoon the subject was "Gratitude to God," from the hymn sung. God did not require us to praise and flatter him, but we could best show our gratitude by helping those who were in need of it. In the evening the subject, "There is no Death," was taken. It was a bold assertion for anyone to make, viewing the evidences from a materialistic standpoint, and yet the body itself does not die, but goes to build up other forms of life. Theology had made many atheists, but the wonder was that the doctrine of the resurrection of the body had not made many more. Spiritualism would banish the nightmare of death, and give in its place the knowledge of a progressive and eternal life.—*J. S. G.*

**OPENSHAW.** Mechanics' Institute, Pottery Lane.—Another satisfactory and beneficial day. The controls of our friend, Mr. Tellow, in the morning, answered questions, and in the evening spoke on "The Bibles of Men and the Bible of God." This address was listened to with rapt attention. At the close, psychometrical readings of a singular character were given, everyone being well satisfied. Mr. Boys presided. The half-yearly meeting took place for the election of officers and committee, when the following were elected: President, Mr. G. T. Page; vice-presidents, Mr. Boardman and Mr. Dennett; financial secretary, Mr. Barnsdall; corresponding secretary, Mr. Cox; bookstall keeper, Mr. Bailey; treasurer, Mr. Nelson; librarian, Mr. T. Stewart, and a committee of nine members. These gentlemen take office the first Sunday in the new year.—*G. T. Page, Cor. Sec.*



PENDLETON.—The controls of Mrs. Barr gave us two addresses on Sunday last—in the afternoon on "The Race of Life," and in the evening "The Greater Hope." The audience on both occasions listened very attentively.—*J. E.*

PLYMOUTH.—On Sunday evening the controls of Mr. Leeder gave an excellent discourse on "The Truths of Spiritualism," after which he gave several clairvoyant descriptions.—*S. L. H.*

RAWTENSTALL.—Miss Hollows, of Rochdale, trance medium, gave two grand discourses. Afternoon subject: "Mediumship, how Spirits Control," which was given in a lucid manner. In the evening the subject was "Happy Homes, and how to make them." The guides taught that man should understand himself and study the laws of nature, and pointed out that the habits of the people, such as smoking and taking intoxicating drinks, cause unhappy homes; while sobriety, cleanliness, patience, forbearance and love make happy hearts and homes.

ROCHDALE.—Mrs. Craven was the speaker at the Blackwater Street Room on Sunday. In the afternoon there was a floral service in commemoration of the "passing on" to the higher life of Miss M. Schofield, a lady who was an ardent spiritualist, and regular attender at the weekly services. To the writer she was well-known for several years, and nothing gave her greater pleasure than, by means of spirit communion, taking on that nobler thought which ever comes to all true searchers after knowledge, who will but worship at the only true shrine, that of the Spirit. The services were moderately well attended, especially in the evening. In the afternoon the subject was "After Death," the guides speaking in a feeling and appealing manner to the "dwellers on the threshold." "If," said they, "the one that has passed away was gentle, sympathetic, ready to heal the wound caused by the angry word, to take consolation to the oppressed and weary; if the loved one was all this, then her entrance to spirit life is one of joy, one of meeting with angels, even those who have passed through the trials and tribulations of a life on earth." These characteristics were certainly those of the resurrected spirit, and being so, then, as the guides states, "she is now truly happy, basking in the smile of the Divine Father, or continually gaining knowledge, becoming nobler as a spiritual being, and daily and hourly gaining in strength, and rising to brighter spheres through the conditions by which she is surrounded." "Think not," said they, "of death as a curse, but a blessing, a nobler birth; rejoice and be glad that the end has come, only materially, whilst on the other hand the gate to immortality has been opened." In the evening "The Resurrection" was spoken on in a plain, homely fashion. The vicinity of the platform presented an effective appearance, the artificial floral emblems having been tastefully arranged by Mr. R. Diggle.

SHEFFIELD. Division Street.—The platform was occupied by Mrs. Wallis, who gave three good lectures on "Life and Death," "Spirit World," and "Spirit People," and on Monday evening on "Work and Worship." Some very good clairvoyant tests were given. The society will remove to new rooms on Wednesday, December 21st.

SKELMANTHORPE.—On Saturday evening Mr. E. W. Wallis lectured on "Spiritualism Defined and Explained," which was listened to by a large and attentive audience. The guides of Mr. Wallis defined the truths of spiritualism in a very clever and excellent manner, clearly proving that spiritualism was a blessing to humanity.—*N. P.*

SLAITHWAITE.—Mr. W. Johnson, of Hyde, occupied our platform afternoon and evening. There was a good attendance on both occasions. The subjects chosen by the audience and treated on were—afternoon, "Is Spiritualism the highest form of Religion?" evening, "What is the True Purpose of Life?" "The Birth and Growth of the Earth;" "What shall we gain by leaving Christianity and adopting Spiritualism?" "The Political Aspect in regard to Ireland." The addresses were listened to with great attention, and seemed to be much appreciated. *The Two Worlds* had a good sale, and is spoken of in terms of great approbation.—*Cor.*

SOUTH LONDON SPIRITUALISTS' SOCIETY. Winchester Hall, 33, High Street, Peckham.—Dec. 7th: Mrs. Yeeles addressed a fair audience, with excellent clairvoyance at the close. Her visit has been very successful, many having received evidences of the truths of spiritualism during her stay in London. Dec. 11th: We had a good day with Mr. John Hopcroft, who in the morning answered questions mostly relating to spiritual gifts, giving some spirit descriptions at the close of the meeting. There was a good attendance at the evening service, subjects for the address were invited and received from the audience. Answering several questions, the other subjects were embodied in a sound and reasonable discourse, during which many facts of spirit return and phenomena were adduced as evidence in support of the position ably taken up by the control, that spiritualism was a fact resting on unmistakable evidence and not a folly or delusion. After a lengthy address only a few clairvoyant descriptions were given, the heat of the room being very great and operating sadly against the sensitive; despite this, however, the greater part of the descriptions given were recognized.—*W. E. L.*

SOUTH SHIELDS. Spiritual Tabernacle, 4, Lee Street.—Dec. 4th: The guides of Mrs. Colville gave nineteen clairvoyant descriptions, all being recognised but four. Mrs. Colville is one of our developing mediums. Dec. 11: Morning, Mr. Henry's guide gave a very impressive address. Evening, we were disappointed in a speaker, when the Vice-President, Mr. Burnett, occupied the platform in a very interesting manner.

TYLDESLEY.—We held our first anniversary in the Liberal club-room. In the afternoon, Mr. Mayoh gave a lecture on "Spiritualism as a Science." Miss Jones gave psychometric delineations (all true), and clairvoyant descriptions; eleven out of fourteen recognized. In the evening, Mr. Mayoh spoke on "Spiritualism as a Religion," which was well received. Miss Jones closed with delineations of character and surroundings to strangers; five out of six recognized. There was a fair audience at both services.—*G. A. W.*

WALSALL.—Mr. Mahony, of Birmingham, occupied the platform. His subject was, "Will Spiritualism meet the Wants and Requirements of the Future." The lecturer said that, after nearly two thousand years of ecclesiastical teaching, the people had got into such a condition that it seemed almost an impossibility to extricate them; but his opinion was that when spiritualism was more understood it would be the means of lifting them from their present state, and would meet their wants and requirements in the future.—*A. B. M.*

WESTHOUGHTON.—The control of Mr. Ormerod spoke on "Kingcraft, Priestcraft, and Aristocracy." These three elements, he said, were the cause of much misery; they were the oppressors, and until they were removed destitution and poverty would always be in our midst. He urged his hearers to do good to each other, and think more of this world by raising fallen humanity, and brighter will our homes be in spirit-life. In the evening our president read from the *Medium*. Messrs. John Pilkington and R. J. Rigby sang. Mr. Ormerod gave us a grand discourse on "True Religion." The tree shall be known by its fruit. A man to do wrong for six days and on the seventh partake of the sacrament was abominable. What of a bishop who received his £10,000 and his curate £80 per year? That could not be true religion. No. True religion wears no garb; it is pure, just, good, loving, and undefiled. Let us aim at pure worship, and it will finally make a pure nation.

WESTHOUGHTON. Spiritual Hall.—We intend holding our annual tea party on December 31st, the meeting afterwards to consist of singing, reciting, &c. We give all a hearty welcome. Efforts are being put forth to make it a success; further particulars later on.—*J. Pilkington.*

WEST VALE.—We had a very good day again at this place. Mr. Ringrose and Mrs. Crossley occupied our platform. The former gave stirring addresses; Mrs. Crossley was very successful with clairvoyance, and gave every satisfaction.—*T. B.*

WIBSEY. Hardy Street.—"Earth has one angel less, Heaven one angel more." We have to record the passing on of our sister, Mrs. Ellen Newton, who went to the higher life on December 6th, 1887, in the 46th year of her age. On Sunday last Miss Harrison spoke on "Be it with you as it seemeth good and pleasing to God," followed by psychological, clairaudient, and clairvoyant descriptions, which were wonderful and accurate. In the evening we were crowded long before our usual time for opening. Miss Harrison spoke on "Open your mouth and I will fill it, saith the Lord." After dwelling on these words she gave fifteen descriptions, as in the afternoon. All were recognized.—*G. S.*

#### LATE REPORTS.

MEXBOROUGH.—We had an enjoyable day at the Spiritual Hall, which was nicely filled with people who paid good attention to the speeches. Afternoon: Mrs. Featherstone's guides, on "What is Right, and Ministering Spirits," chosen by the audience, was dealt with in a very able manner. Another guide gave a very nice piece of poetry on Flowers, which contained a beautiful lesson for all, if only heeded.

SOUTH SHIELDS. 19, Cambridge Street.—Dec. 7: The guides of Mrs. Scott spoke in an eloquent, instructive manner, exhorting the people to be thinkers and observers for themselves, so that they might stand unshaken on the firm foundation of truth. Descriptions of spirit-friends given and recognised. Sunday, Mr. J. Wilkinson presided, and said there was a great moral truth in Phrenology, inasmuch as it gave us a knowledge of individuals whom we meet in our every-day life. He therefore asked the question, "Is Phrenology an exact science?" Mr. Grice and Mr. Curry both threw light on the subject, being well appreciated by a good audience. Evening at six, Mr. Bell spoke, imploring all to investigate spiritualism for themselves. Mr. Murray gave a short and pointed address, describing several manifestations which would seem very startling to strangers. Mr. Murray gave clairvoyant descriptions, which were promptly recognised.

SUNDERLAND. Back Williamson Terrace.—December 4th, Mr. Dinsdale gave a good discourse on Bible contradictions.—Mrs. White following with clairvoyant delineations. December 11th, a good audience. Mr. Westgarth showed plainly how spiritualists obtained proof of a continued existence after this life; the discourse throughout was rich and plain. Mr. Watson kindly lent the Avenue Theatre for the address. Mr. Watson is a true friend, and we realize the truth of the saying—"A friend in need is a friend indeed." We have another friend, who has put forth her hand of benevolence; as each Sunday morning comes round she regales many hungry ones with hot soup. The Lyceum was opened with prayer and singing, silver-chain recitation, committing verse to memory, two recitations and solo, marching and calisthenics. Mr. Dinsdale gave a lesson on Phrenology, closing with prayer. The concert on Monday night was a success, and I thank all the kind friends who assisted.—*J. W. Moorhouse, P. & L.C.*

#### MANCHESTER SOCIETY'S BUILDING FUND BAZAAR.

THE Bazaar undertaken by the above Society, for the very worthy purpose of aiding the fund to erect a suitable building for Sunday and other spiritual services, was held in the Co-operative Room, Downing Street, on Monday and Tuesday of this past week. The stalls were fitted up with a vast quantity of articles provided by the indefatigable efforts of the ladies of the society, and a more charming illustration of "the use of beauty" and "the beauty of use" it would perhaps have been impossible to find. Tasteful decorations were arranged by the willing and busy hands of the gentlemen, and long tables amply provided with refreshments formed a tempting addition to the more substantial products of the society's ingathering. At three p.m., on Monday afternoon, the bazaar was formally opened by a spirited address from Mrs. Emma Hardinge Britten, and the enthusiasm thus awakened was kept up by short speeches from three other eminent trance-speakers, namely, Mesdames Groom, Bailey, and Barr. Several other mediums and speakers were present, and the kindly interchange of good words and good feeling manifested throughout each meeting formed in itself a most desirable result, and contributed much to the success as well as the pleasure of the undertaking. Excellent music and recitations enlivened the evening's proceedings. Although we are not as yet informed of the financial results, we cannot but congratulate the committee on the zeal, energy, and good taste displayed in the enterprise. That the widespread efforts of the spiritualists are now making to establish their meetings in places of their own is awakening public attention, if not sympathy, is manifest by the following brief notice in the *Manchester Guardian* of the 13th instant: "Yesterday afternoon Mrs. E. H. Britten, of Cheetham Hill, opened a bazaar at the Co-operative Hall, Downing Street, in aid of the fund for the erection of a new hall for the Manchester Society of Spiritualists. A plot of land has been obtained in the vicinity of St. Thomas's Church, Ardwick Green, upon which the building will be erected at an estimated cost of £800."

## SERVICES FOR SUNDAY, DECEMBER 18, 1887.

*Ashington Colliery.*—At 5 p.m.  
*Bacup.*—Meeting Room, at 2-30 and 6-30 : Miss Musgrave.  
*Barrow-in-Furness.*—82, Cavendish St., at 6-30 : Local. J. Kellett, sec.  
*Batley Carr.*—Town St., Lyceum, at 10 and 2 ; at 6-30 : Mr. Armitage.  
*Bailey.*—Wellington St., at 2-30 and 6.  
*Beeston.*—Temperance Hall, at 2-30 and 6.  
*Belper.*—Brookside, at 9-45 and 2, Lyceum ; at 10-45 and 6-30.  
*Bingley.*—Intelligence Hall, at 2-30 and 6.  
*Birmingham.*—Oozells Street Schools, at 11 and 6-30 : Mrs. Green.  
 The Ladies' College, Ashted Row, at 11 and 6-45. Séances, Thursdays and Saturdays, at 8.  
*Bishop Auckland.*—Temperance Hall, Gurney Villa, at 2-30 and 6-15.  
*Blackburn.*—Exchange Hall, at 9-30 ; Lyceum, at 2-30 and 6-30 : Mrs. Gregg.  
*Bowling.*—Spiritual Tabernacle, Harker St., at 2-30 and 6 : Mr. Espley.  
*Bradford.*—Spiritualist Church, Walton St., Hall Lane, Wakefield Rd., at 2-30 and 6 : Mr. C. A. Holmes.  
 Spiritual Rooms, Otley Rd., at 2-30 and 6 : Mr. Hepworth.  
 Little Horton Lane, 1, Spicer St., at 2-30 and 6 : Mrs. Ingham.  
 Milton Rooms, Westgate, at 2-30 and 6 : Mr. Rawling.  
 Upper Addison St., Hall Lane, Lyceum, at 9-45 ; 2-30 and 6-30 : Misses Patefield and Parker.  
*Burnley.*—Tanner St., Lyceum, at 9-30 ; 2-30 and 6-30 : Mrs. Craven.  
*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, Phenomena.  
*Chesterton.*—Spiritualists' Hall, Castle St., at 6-30 : Local Mediums.  
*Colne.*—Free Trade Hall, at 2-30 and 6-30 : Mrs. Wallis.  
*Cowms.*—Lepton Board School, at 2-30 and 6 : Miss Cowling.  
*Cramlington.*—Mr. Joseph Tiplady's, at 5-30.  
*Darwen.*—Church Bank St., 11, Circle ; 2-30 and 6-30 : Mr. J. Mayo.  
*Exeter.*—The Mint, at 10-45 and 6-45 : Mr. F. Parr.  
*Facit.*—At 2-30 and 6.  
*Felling.*—Park Rd., at 6-30, Local Medium.  
*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 and 6-30 : Mr. Postlethwaite, and on Monday, at 7-30.  
*Hanley.*—Mrs. Dutson's, 41, Mollart St., at 6-30 ; Wednesday, at 7-30.  
*Haslingden.*—Regent St. Coffee Tavern at 2-30 and 6.  
*Heckmondwike.*—Church St., at 2-30 and 6 : Mr. Peel.  
*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. Groom.  
 Kaye's Buildings, Corporation St., at 2-30 and 6 : Mr. Johnson.  
*Idle.*—2, Back Lane, Lyceum, at 2-30 and 6 : Miss Harris.  
*Keighley.*—Lyceum, East Parade, at 2-30 and 6 : Mr. Bush.  
 Co-operative Assembly Room, Brunswick St., at 2-30 and 6 : Mr. Holdsworth and Miss Sumner.  
*Launcester.*—Athenæum, St. Leonard's Gate, 2-30 and 6-30.  
*Leeds.*—Psychological Hall, Grove House Lane, back of Brunswick Ter., at 2-30 and 6-30 : Miss Wilson.  
 17, Upper Fountain St., Albion St., 2-30 and 6-30 : Miss Pickles.  
*Leicester.*—Silver St., at 11, Mr. Bent ; at 6-30, Mr. Sainsbury ; at 3, Healing. Thursday, at 8. C. W. Young, sec., 81, Norfolk St.  
*Liverpool.*—Daulby Hall, Daulby St., London Rd., at 11 and 6-30 : Mr. Schutt.  
 At 3, Discussion : "Over-population and Labour-saving Machinery."  
*London.*—Bermondsey.—Mr. Haggard's, 82, Alscot Rd., 7 : Mrs. Spring, Trance and Clairvoyance.  
*Camden Town.*—143, Kentish Town Rd., Tuesday, at 8 : Mr. Towns.  
*Holborn.*—Mr. Collin's, 13, Kingsgate St. Wednesday, at 8.  
 15, Southampton Row, Thursday, at 8, Miss Godfrey. Medical Clairvoyance.  
*Islington.*—Wellington Hall, Upper St., at 6-30 : Mr. Taylor, on "The Nature and Quality of God." Mr. Wortley. Tuesday, 7-30, Members. 19, Prebend St., Essex Rd.  
*Kentish Town Road.*—Mr. Warren's, No. 245, at 7, Séance. Tuesday, 8, Mrs. Hawkins ; Thursday, 8, Séance, Mrs. Spring.  
*Marylebone Association.*—24, Harcourt St., 11, Spiritual Teaching, at 7. Thursday, Séance, at 8.  
*New North Road.*—74, Nicholas St., Tuesdays and Saturdays, at 8, Mrs. Cannon, Clairvoyance, personal messages.  
*Notting Hill.*—33, Kensington Park Rd., at 7 : Mr. J. Burns, Phrenological address and delineations. Monday, at 8, Mrs. Wilkins, Trance Test ; Tuesday, 8. Thursday, Development, 8.  
*Peckham.*—33, High St., 11 and 7, Mrs. Yeeles ; 2-30, Lyceum. Wednesday, 8, Mrs. Yeeles.  
 99, Hill St., Peckham : Monday, at 8, Mrs. Cannon, Circle ; Tuesday, Mrs. Yeeles' Circle ; Thursday, Members only, at 8 ; Saturday, Reading and Conversation, at 7.  
*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 : Mr. J. Hopcroft.  
*Stepney.*—Mrs. Ayers', 45, Jubilee St., Commercial Rd., at 7. Tuesday, at 8. Mediums and Spiritualists specially invited.  
*Walworth.*—102, Camberwell Rd., at 7, Meeting : Thursday, at 8.  
*Lowestoft.*—Daybreak Villa, Prince's St., Beccles Rd., at 2-30 and 6-30.  
*Macclesfield.*—Free Church, Paradise St., at 2-30 and 6-30. 62, Fence St., at 2-30 and 6-30.  
*Manchester.*—Co-operative Assembly Rooms, Downing St., London Rd., at 10-30 and 6-30 : Mr. Wallis.  
*Mexborough.*—At 2-30 and 6.  
*Middlesbrough.*—Cleveland Hall, Newport Rd., at 10-30 and 6-30 : Mr. Lashbrook.  
 Temperance Hall, Baxter St., at 10-30 and 6-30.  
*Miles Platting.*—William St., Varley St., 2-30 and 6-30 : Mr. Ormerod.  
*Morley.*—Mission Room, Church St., at 6 : Mrs. Crossley.  
*Nelson.*—Victoria Hall, at 2-30 and 6-30 : Mr. Runacres.

*Newcastle-on-Tyne.*—20, Nelson St., 2-15, Lyceum ; at 10-30 and 6-30 : Mr. G. Wilson, Spiritual Healing, and Mr. Robinson, Second Chapter Experiences.  
*North Shields.*—6, Camden St., Lyceum, at 2-30 ; at 11 and 6-15.  
*Nottingham.*—Morley House, Shakespeare St., at 10-45 and 6-30 : Mrs. Barnes.  
*Oldham.*—Spiritual Temple, Joseph St., Union St., at 2-30 and 6 : Mr. J. B. Tetlow.  
*Openshaw.*—Mechanics' Institute, Pottery Lane, Lyceum at 2 ; at 10-30 and 6 : Mr. Carline.  
*Oswaldtwistle.*—3, Heys, Stone Bridge Lane, at 2-30 and 6-30 : Local.  
*Parkgate.*—Bear Tree Rd. (near bottom), at 10-30 and 6-30, Lyceum.  
*Pendleton.*—Co-operative Hall, at 2-30 and 6-30 : Mrs. Butterfield.  
*Plymouth.*—Notte St., 6-30 : Mr. Burt, Trance, Mr. Leeder, Clairvoyant. Spiritual Temple, Union Place, Stonehouse, at 11 and 6-30. Sailors' Welcome, Union Place, Stonehouse, at 3 : Miss Bond.  
*Portsmouth.*—Assembly Rooms, Clarendon St., Lake Rd., Landport, 6-30.  
*Ravenshall.*—At 10-30 ; at 2-30 and 6 : Mr. Newell.  
*Rochdale.*—Regent Hall, at 2-30 and 6. Thursday, at 7-45. Michael St., at 2-30 and 6. Tuesday, at 7-45, Circle. 23, Blackwater St., 2-30 and 6 : Mrs. Taylor. Wednesday, 7-30.  
*Salford.*—48, Albion St., Windsor Bridge, at 2-30 and 6-30 : Mr. Savage ; Wednesday, at 7-45 : Mr. Pearson.  
*Saltsash.*—Mr. Williscroft's, 24, Fore St., at 6-30.  
*Sheffield.*—Cocoa House, 175, Pond St., at 6-30. 82, Division St., at 2-30 and 6-30.  
*Slaithewaite.*—Laith Lane, at 2-30 and 6 : Mr. A. D. Wilson.  
*South Shields.*—19, Cambridge St., at 11 and 6-30. Progressive Society, 4, Lee St., Lyceum, at 2-30 ; at 11 and 6.  
*Sowerby Bridge.*—Lyceum, Hollins Lane, 2-30 and 6-30 : Mrs. Yarwood, and on Monday.  
*Sunderland.*—Back Williamson Ter., at 2-15, Lyceum ; at 11 and 6-30. Mr. Weateman, Wednesday, at 7-30, Clairvoyance. Monkwearmouth, 3, Ravensworth Ter., at 6.  
*Tunstall.*—13, Rathbone St., at 6-30.  
*Tyldesley.*—206, Elliot St., at 2-30 and 6.  
*Walsall.*—Exchange Rooms, High St., at 6-30.  
*Westhoughton.*—Spiritual Hall, Wingates, 2-30 and 6-30. Thursday, 7-30, Mr. Standish.  
*West Pelton.*—Co-operative Hall, at 10-30, Lyceum ; at 2 and 5-30.  
*West Vale.*—Mechanics' Institute, at 2-30 and 6 : Mrs. Britten.  
*Wibsey.*—Hardy St., at 2-30 and 6 : Misses Walton and Pickles.  
*Wisbech.*—Lecture Room, Public Hall, at 6-45 : Local.

## THE CHILDREN'S PROGRESSIVE LYCEUM.

*BACUP.*—Last Sunday we held the anniversary of the Children's Progressive Lyceum, when Mr. Lamont, of Liverpool, gave two amusing and instructive addresses to the members and friends.—A. Howorth.

*OPENSRAW.*—Morning : owing probably to bad weather, our attendance was small, but those present worked with a will, and we had a pleasant hour. Afternoon : thanks to the publicity which had been given to the fact that we were to have a lecture on Phrenology, we were favoured with a full room. After the usual opening we had a musical reading ; silver chain recitations ; several recitations by members ; a reading by Mr. Stewart ; marches and calisthenics ; all of which were well executed. Our friend now commenced his phrenological lecture, and I may safely say that the attention shown to his remarks was a proof of the interest the subject had for those present. We are much indebted to our friend for his valuable assistance. The heads of two children were afterwards examined, the correctness of the delineations acknowledged by those acquainted with their chief traits of character. A substantial addition to our funds resulted from our appeal, this will enable us to provide books, &c., to increase the usefulness of our Lyceum. God grant that friends and willing workers may ever be forthcoming to teach the infant mind to worship God in spirit and in truth.—H. P. Boardman.

*SOUTH SHIELDS.*—Opened with hymn ; musical readings ; golden and silver chain marching and exercises ; recitations—Master Tweddy, Miss J. Yeeles, Miss V. Burnett, and Miss T. Thompson.

## NOTICE TO CORRESPONDENTS.

C. J. IVAN, MADAME F., AND OTHERS, inquiring where the best works on Occultism and its practices are to be found, are referred to Mr. George Redway's list of such publications, Covent Garden, London. A paper entitled the *Occultist*, is published by Mr. Thomas, of Frodsham ; also a society in London called the "Occult Lodge," and advertised in *The Two Worlds*, meets every Sunday and distributes a large quantity of literature on special occult subjects. The most exhaustive treatise yet published on "Theosophy," is the new work issued by the Countess of Caithness, entitled "The Mystery of the Ages," to be had of C. L. H. Wallace, Oxford Mansions, London. It is a perfect miracle of research on the faiths of antiquity.

A. M.—"Art Magic" extracts will commence with the New Year.

*WAITING.*—Business notices of every kind for *The Two Worlds*, as well as society reports, must be addressed to E. W. Wallis, Sec., Office of *Two Worlds*, 61, George Street, Manchester, and sent at latest, Monday evening.

**MR. W. WAKEFIELD,**  
**MEDICAL CLAIRVOYANT,**  
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## MEDIUMS AND SPEAKERS.

We rely upon Mediums to keep this list accurate, by giving due notice of removal. Those who desire that their names should be inserted will oblige by sending directions to the Sub-Editor.

Mr. J. Allen, 12, York Street, Derby  
 Mr. J. Armitage, Stonefield House, via Dewsbury  
 Mrs. Bailey, 47, London Street, Southport  
 Mrs. Beanland, Kippax Place, Close Lane, Richmond Hill, Leeds  
 Mrs. Berry, 34, Alma Square, St. John's Wood, London, N.W.  
 Miss E. A. Blake, 56, Holland Street, off Orchard Street, Pendleton  
 Mrs. E. H. Britten, Humphrey Street, Cheetham Hill, Manchester  
 Mrs. Butterfield, Bank Street, Blackpool  
 Mr. E. Bush, 5, Legram's Lane, Bradford  
 Mrs. Butler, Club Row, Cononley, *via* Leeds  
 Mrs. Cannon, 74, Nicholas Street, New North Road, Hoxton, London, N.  
 Mr. and Mrs. Carr, 8, Nelson Street, Keighley  
 Miss Caswell, 29, Northgate, Dewsbury  
 Mr. Clayton, 63, Manchester Road, Bradford  
 Mr. and Mrs. Colley, 12, Cambridge Row, Chapeltown Road, Leeds  
 Mr. J. J. Corry, D'Arcy Street, Harton Fauld, South Shields  
 Miss Cowling, 46, York Street, Bingley  
 Mrs. Craven, 5, Trafalgar Terrace, Albert Grove, Leeds  
 Mrs. Crossley, 29, Lombard Street, King's Cross, Halifax  
 Mrs. Dickenson, 15, Kippax Mount, Close Lane, Richmond Hill, Leeds  
 Mr. A. Duguid, 314, High Street, Kirkcaldy  
 Mr. Geo. Featherstone, 73, Netherfield Lane, Parkgate, near Rotherham  
 Mr. S. Featherstone, Berwick Buildings, Holly Bush Road, Parkgate  
 Miss Fowler, 16, Thayer St., Wignmore St., Manchester Sq., London, W.  
 Miss Godfrey, 229, Hampstead Road, London, N.W.  
 Mrs. Goldsborough, 23, Great Russell Street, off Preston Street, Bradford  
 Mrs. Green, 86, Hill Street, Heywood  
 Mr. T. Greenall, 211, Padiham Road, Burnley  
 Mrs. Gregg, Oatland Terrace, Camp Road, Leeds  
 Mr. J. G. Grey, 11, Charlotte Street, Askew Road, Gateshead-on-Tyne  
 Mrs. Grieves (Synthiel), 18, Wrenbury Street, Liverpool  
 Mr. J. Griffin, 29, Great Western Road, Glasgow  
 Mrs. Groom, 200, St. Vincent Street, Birmingham  
 Mrs. Hargreaves, 607, Leeds Road, Bradford  
 Mr. R. Harper, 62, Ivydale Road, Nunhead, London, S.E.  
 Miss Harris, 16, Heber Street, Keighley  
 Miss Harrison, 21, Drawton Street, Manchester Road, Bradford.  
 Miss Hartley, 20, Ash Street, Keighley  
 Mr. and Mrs. Hawkins, 195, Euston Road, London  
 Mr. Hepworth, 36, Alfred Place, Camp Road, Leeds  
 Mr. Thos. Holdsworth, Orleans Street, Keighley  
 Miss Hollows, 14, Mount Street, Rochdale  
 Mr. Hopcroft, 3, St. Luke's Terrace, Canterbury Road, Kilburn, London  
 Mr. Wm. Hopwood, Bywater Row, Birkenshaw, *via* Leeds  
 Mr. Hunt, care of Mr. Taylor, 41, Borough Road, North Shields  
 Mrs. and Miss Illingworth, Æolius Place, Bowling Back Lane, Bradford  
 Mrs. Ingham, Woodhouse, Keighley  
 Mrs. Jarvis, 3, Brayshaw Yard, Lumb Lane, Bradford  
 Mr. W. Johnson, 146, Mottram Road, Hyde  
 Miss Jones, 2, Benson Street, Liverpool  
 Miss Keeves, 11, Antill Road, Grove Road, North Bow, London, E.  
 Mr. A. Kitson, 55, Taylor Street, Batley  
 Mr. J. H. Lashbrooke, 23, Worley Street, Newcastle-on-Tyne  
 Mr. James Lomax, 2, Green Street East, off Railway Road, Darwen  
 Mr. J. C. Macdonald, 225, Liverpool Road, Patricroft, Manchester  
 Miss Alicia Mawdsley, 25, King Street, Rawtenstall.  
 Mrs. Meunier, 8, Sheepscar Place, Skinner Lane, Leeds  
 Mr. J. J. Morse (on tour in America)  
 Mr. Moulson, 27, Thirkill Street, West Bowling, Bradford  
 Mr. and Mrs. Murgatroyd, 10, High Dale Terrace, Idle, near Bradford  
 Miss Musgrave, 26, Ash Street, Highfield Lane, Keighley  
 Mr. Z. Newall, 8, Whiteash Lane, Oswaldtwistle  
 Mrs. Patefield, 311, Bolton Road, Bradford  
 Miss Pawley, 33, Bayswater Road, Stoke Newington Road, London, N.  
 Mr. Peel, 40, Town Street, Armley, Leeds  
 Miss Pickles, 229, Westgate, Keighley  
 Mr. B. Plant, 44, John Street, Pendleton, Manchester  
 Mr. T. Postlethwaite, 5, Waterhouse Street, Rochdale  
 Mr. W. R. Price, 138, Marylebone Road, London, N.W.  
 Mr. Raper, 102, Camberwell Road, Walworth  
 Miss Alice Rayner, 50, Cranshaw Road, Rochdale.  
 Mr. Schutt, 14, Park Wood Street, Keighley  
 Mrs. J. M. Smith, 5, Colville Terrace, Beeston Hill, Leeds  
 Mrs. C. Spring, 245, Kentish Town Road, London, N.W.  
 Mr. Milner Stephens, 51, Baker Street, Portman Square, London, W.  
 Miss Sumner, 18, Horsfall Street, Bingley  
 Mrs. Swift, Gawthorpe, Osset, near Wakefield  
 Mr. Swindiehurst, 25, Hammond Street, Preston  
 Mr. J. B. Tetlow, 7, Barclayde Street, Rochdale  
 Mr. J. Thomas, Kingsley, Frodsham  
 Mr. W. Towns, 143, Kentish Town Road, Camden Town, London, N.W.  
 Mrs. Wade, 1, Ash Street, Highfield Lane, Keighley  
 Mr. W. Wakefield, 74, Cobourg Street, Leeds (see advt.)  
 Mrs. Walker, 275, Cornwall Road, Notting Hill, London, W.  
 Miss Walker, 97, Royds Street, Rochdale.  
 Mr. W. E. Walker, 10, Woolmer Road, Angel Road, Edmonton  
 Mr. W. Walker, High Peak, near Derby  
 Mr. W. Wallace, 24, Archway Road, Highgate, London  
 Mr. and Mrs. Wallis, 61, George Street, Cheetham Hill, Manchester  
 Mr. J. Walsh, 8, Broomfield Place, Witton, Blackburn  
 Miss Walton, 16, Nelson Street, Keighley  
 Mr. A. D. Wilson, 3, Battinson Road, Halifax  
 Williams and Husk, 61, Lamb's Conduit St., Bloomsbury, London, W.C.  
 Mr. G. Wright, 3, Wentworth Street, Palmerston Street, Manchester  
 Mr. Wyldes, 92, Ashted Row, Birmingham (see advt.)  
 Mrs. Yarwood, Darton Station, near Barnsley  
 Mrs. Yeeles, 16, Cambridge Street, South Shields  
 Mr. D. Younger, 22, Ledbury Road, Bayswater, London, W.

## I.

## HOW TO INVESTIGATE SPIRITUALISM; OR, RULES FOR THE SPIRIT CIRCLE.

THE Spirit Circle is the assembling together of a number of persons seeking communion with the spirits who have passed from earth to the world of souls. The chief advantage of such an assembly is the mutual impartation and reception of the combined magnetisms of the assemblage, which form a force stronger than that of an isolated subject—enabling spirits to commune with greater power and developing the latent gifts of mediumship.

The first conditions to be observed relate to the persons who compose the circle. These should be, as far as possible, of opposite temperaments, as positive and negative; of moral characters, pure minds, and not marked by repulsive points of either physical or mental condition. No person suffering from disease, or of debilitated physique, should be present at any circle, unless it is formed expressly for healing purposes. I would recommend the number of the circle never to be less than three, or more than twelve. The best number is eight. No person of a strong positive temperament should be present, as any such magnetic spheres emanating from the circle will overpower that of the spirits, who must always be positive to the circle in order to produce phenomena.

Never let the apartment be over-heated, the room should be well ventilated. *Avoid strong light*, which, by producing motion in the atmosphere, disturbs the manifestations. A subdued light is the most favourable for spiritual magnetism.

I recommend the séance to be opened either with prayer or a song sung in chorus, after which subdued, harmonising conversation is better than wearisome silence; but let the conversation be directed towards the purpose of the gathering, and never sink into discussion or rise to emphasis. Always have a pencil and paper on the table, avoid entering or quitting the room, irrelevant conversation, or disturbances within or without the circle after the séance has commenced.

Do not admit unpunctual comers, nor suffer the air of the room to be disturbed after the sitting commences. Nothing but necessity, indisposition, or *impressions*, should warrant the disturbance of the sitting, WHICH SHOULD NEVER exceed *two hours*, unless an extension of time be solicited by the Spirits.

Let the séance always extend to one hour, even if no results are obtained; it sometimes requires that time for spirits to form their battery. Let it be also remembered that circles are experimental, hence no one should be discouraged if phenomena are not produced at the first few sittings. Stay with the same circle for six sittings; if no phenomena are then produced you may be sure you are not assimilated to each other; in that case, let the members meet with other persons until you succeed.

A well-developed test medium may sit without injury for any person, but a circle sitting for mutual development should never admit persons addicted to bad habits, strongly positive or dogmatical. A candid inquiring spirit is the only proper frame of mind in which to sit for phenomena, the delicate magnetism of which is made or marred as much by *mental* as physical conditions.

Impressions are the voices of spirits or the monitions of the spirit within us, and should always be followed out, unless suggestive of wrong in act or word. At the opening of the circle, one or more are often impressed to change seats with others. One or more are impressed to withdraw, or a feeling of repulsion makes it painful to remain. Let these impressions be faithfully regarded, and pledge each other that no offence shall be taken by following impressions.

If a strong impression to write, speak, sing, dance, or gesticulate possess any mind present, follow it out faithfully. It has a meaning if you cannot at first realize it. Never feel hurt in your own person, nor ridicule your neighbour for any failures to express or discover the meaning of the spirit impressing you.

Spirit control is often deficient, and at first imperfect. By often yielding to it, your organism becomes more flexible, and the spirit more experienced; and practice in control is necessary for spirits as well as mortals. If dark and evil disposed spirits manifest to you, *never drive them away*, but always strive to elevate them, and treat them as you would mortals, under similar circumstances. Do not always attribute falsehoods to "lying spirits," or deceiving mediums. Many mistakes occur in the communion of which you cannot always be aware.

Unless charged by spirits to do otherwise do not continue to hold sittings with the same parties for more than a twelvemonth. After that time, if not before, fresh elements of magnetism are essential. Some of the original circle should withdraw, and others take their places.

Never seek the spirit circle in a trivial or deceptive spirit. Then, and then only, have you cause to *fear it*.

Never permit any one to sit in circles who suffers from it in health or mind. Magnetism in the case of such persons is a drug, which operates perniciously, and should be carefully avoided.

Every seventh person can be a medium of some kind, and become developed through the judicious operations of the spirit circle. When once mediums are fully developed, the circle sometimes becomes injurious to them. When they feel this to be the case, let none be offended if they withdraw, and only use their gifts in other times and places.

All persons are subject to spirit influence and guidance, but only one in seven can so externalize this power as to become what is called a *medium*; and let it ever be remembered that trance speakers, no less than mediums for any other gift, can never be influenced by spirits far beyond *their own normal capacity* in the MATTER of the intelligence rendered, the magnetism of the spirits being but a quickening fire, which inspires the brain, and, like a hot-house process on plants, forces into prominence latent powers of the mind, but *creates nothing*. Even in the case of merely automatic speakers, writers, rapping, and other forms of test mediumship, the intelligence of the spirit is measurably shaped by the capacity and idiosyncrasies of the medium. All spirit power is limited in expression by the organism through which it works, and spirits may control, inspire, and influence the human mind, but do not change or re-create it.—EMMA HARDINGE BRITTEN.



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