

# THE TWO WORLDS

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## THE ROSTRUM.

NOTE BY THE EDITOR.—Whilst this country is being traversed by men calling themselves "the Ministers of Christ," and the Heaven-appointed teachers of the doctrines of *love* and *truth*, but whose openly avowed object it is, to slander the *now* largest and most respectable body of believers in a special phase of religion in the world, namely, the Spiritualists, it is pleasant to see how freely and fairly some of the more influential portion of the press open up their columns to a representation of both sides of the question. In the following article—selected as an appropriate Rostrum inaugural of the New Year—we present an abstract from the first of a series of papers now in course of publication in the *Northern Weekly Leader*, and written for that excellent journal by Alderman Barkas, a gentleman whose honoured name and social standing would be degraded by associating it with that of the slanderers above alluded to. Nevertheless, as the time has come when forbearance ceases to be a virtue, we shall take an early opportunity (in all probability in our next issue) of displaying to the public who and what some of the people's spiritual teachers are! For the present, we have only to ask our readers to consider candidly and carefully the plain straightforward statements of Alderman Barkas, as an inaugural note for the spiritual outlook of 1888.

### DEALINGS WITH THE OTHER WORLD.

BY ALDERMAN BARKAS.

ABOUT forty years ago strange tidings reached us from America respecting the alleged occurrence of occult phenomena that had their modern origin in 1834 in the State of New York, followed by similar occult phenomena in the State of Pennsylvania, and laying somewhat latent for a few years, were rendered notorious by occurrences which took place in Hydesville, in a small house occupied by the family of Mr. J. D. Fox in 1846.

The experiences at New York and Pennsylvania were for a considerable period known to the esoteric few who have their minds ready for investigating occult facts; but it was not until the outburst which took place in the residence of the Fox family occurred, that the general public was roused, and inquiries respecting the then wonderful and novel phenomena spread like wildfire throughout the civilized world, and in every centre of population, and even in remote hamlets, a frenzy of hat turning, table turning, and table rapping took possession of almost every household.

The experiments at this period were very crude, and in that elementary stage they reached European civilization,

and largely supplied amusement and excitement to all classes of the community; the splendid drawing-rooms of the West End of London and the wretched slums in the East End, all having their votaries for the novel gyrating tables and apparently animated household furniture.

So great was the excitement in America that special scientific committees were formed for the purpose of submitting the phenomena to careful and crucial investigation. The result was that the reports varied with the degree of prejudice, or judicial candour, with which the investigations were conducted, some experts attributing the rappings to the cracking of the joints of the Fox children, and others declaring that whatever the cause of the rappings, they were not produced directly and mechanically by the children. . . .

As early as 1852, Adin Ballou, one of the most respected, learned, and earnest ministers in the States, published his then exhaustive work entitled, "Modern Spirit Manifestations." It was a careful record of personal investigations, and a lucid digest of the inquiries made, and the results reached by other learned, judicial, and competent inquirers.

This book formed at that time the *vade mecum* of the subject, and produced a profound sensation. It was subsequently republished in England in a cheap form.

A. J. Davis, the author of "Nature's Divine Revelations," and numerous other works on what he termed the harmonial philosophy, published his first work as early as 1847, and has continued to publish his writings until the present time. He has many enthusiastic followers and admirers. . . .

As early as 1853, Judge Edmonds, a learned lawyer, Dr. Dexter, Governor Talmage, and others, published works on Spiritualism having an experimental and scientific basis, and in 1855, Dr. Hare, the great American Chemist, after long-continued and careful investigation, with a view to explode the superstition, finally came out of the ordeal, as all other honest and capable men have done, a genuine believer, and startled the scientific world by the publication of his remarkable, and, at that time, unique investigations.

During this intellectual and social tumult in America, the more advanced minds in England carefully and earnestly took up the inquiry, and as early as 1856 the "Yorkshire Spiritual Telegraph" was issued at Keighley, and the "Spiritual Herald" was also issued in the same year.

In 1860 was published in London the "Spiritual Magazine," edited and contributed to by many of the foremost English literati, who had become converts to the reality of spiritual phenomena, and, in some form, believers in the spiritual philosophy. This magazine is a perfect store-house of spiritual facts, and was continued for seventeen years.

In 1861 the "Cornhill Magazine," under the editorship of W. M. Thackeray, rashly published an article by the well-known litterateur, Robert Bell, editor of the "British Poets," and one of the most credible and observing men in London, the title of the article being "Stranger than Fiction."

This article was merely a carefully written record of phenomena witnessed by the writer, written with the utmost candour, caution, and fairness, and avoiding the formulation of any theory as a mode of accounting for them. The result was that the "Cornhill Magazine," which at that time had the largest circulation of any serial then published, fell in popularity thousands of copies per month, and the proprietors had to deprive Thackeray of his editorship as a sop to appease the ignorant prejudices of their narrow-minded readers.

Since that time myriads of works have been published on this vexed question in England, America, France, Italy, Germany, Russia, and all over the civilised world, wherever thoughtful men and women exist; and multitudes of the finest minds have examined and accepted the facts. I may name a few, a very few, of the best known investigators at the early part of the present half century. Professor Hare, Judge Edmonds, Dr. Dexter, Epes Sargent, Rev. C. Beecher, President Lincoln, and Lloyd Garrison, in America; William Howitt, Benjamin Coleman, Dr. Ashburner, Dr. Elliotson, Professor De Morgan, Dr. Robert Chambers, Robert Stephenson, A. Leighton, Professor Crookes, Professor A. R. Wallace, Dr. Wilkinson, S. C. Hall, Professor Varley, and other eminent men in England; Professors Zollner, Weber, Butlerof, and the Hon. Alex. Aksakof, in Europe, and thousands of other men and women eminent in religion, science, philosophy, and mechanics.

But why extend this record, as hundreds of eminent investigators and believers are weekly published, and if ever any fact or series of facts were proven by testimony on this earth, the facts of spiritual phenomena are so proven. The opinions of candid investigators, such as those enumerated, are worthy of more credence than are those of ten thousand ignorant fanatics, who may from time to time rage across our path.

It seems desirable to give this brief preliminary introduction as a preparation for the reception of those facts which thirty four years of critical, painstaking, and earnest investigation have brought before my view.

THERE are a good many real miseries in life that we cannot help smiling at, but they are the smiles that make wrinkles and not dimples.—*O. W. Holmes.*

Is it not strange that a man's best ideas come to him when he is out of reach of pencil and paper, and lastly, is it not strange that so many people believe in, and would actually fight for, that which they have not the least particle of evidence as ever having existed? We hold it as a great error to believe anything not proven.—*Emanuel.*

THE LESSON OF THE STARS.—Above me, as I lay, shone the eternal stars, and there at my feet the impish marsh-born balls of fire rolled this way and that, vapour-tossed and earth-desiring, and methought that in the two I saw a type and image of what man is, and what perchance man may one day be, if the living Force who ordained him and them should so ordain this also. Oh! that it might be ours to rest, year by year, upon that high level of the heart to which at times we momentarily attain. Oh! that we could shake loose the prison pinions of the soul and soar to that superior point, whence, like to some traveller looking out through space from Darien's giddiest peak, we might gaze with the spiritual eyes of noble thoughts deep into Infinity! What would it be to cast off this earthly robe, to have done for ever with these earthy thoughts and miserable desires? No longer, like those corpse candles, to be tossed this way and that, by forces beyond our control; or which, if we can theoretically control them, we are at times driven by the exigencies of our nature to obey! Yes, to cast them off; to have done with the foul and thorny places of the world; and, like to those glittering points above me, to rest on high, wrapped for ever in the brightness of our better selves, that even now shines in us as fire faintly shines within those lurid balls, and lay down our littleness in that wide glory of our dreams, that invisible but surrounding good from which all truth and beauty comes!—*H. R. Haggard's "She."*

## HISTORICAL SKETCHES.

HINZELMANN,

THE WONDERFUL HOUSE-SPIRIT OF HUDEMÜHLEN.\*

*Compiled from the Biography of MINISTER FELDMANN, of EICHELOKE.*

A WONDERFUL house-spirit haunted for a long time the old castle of Hudemühlen, situated in the country of Lüneburg, not far from the Aller, and of which there is nothing remaining but the walls. It was in the year 1584 that he first notified his presence, by knocking and making various noises. Soon after, he began to converse with the servants in the daylight. They were at first terrified at hearing a voice and seeing nothing; but by degrees they became accustomed to it, and thought no more of it. At last he began to speak to the master of the house, and used to carry on conversations with him. At meal-times he discoursed familiarly with those present, whether strangers or belonging to the family. When all fear of him was over he became quite friendly, and sang, laughed, and went on with every kind of sport, so long as no one vexed him. His voice on these occasions was soft and tender, like that of a boy or maiden. When he was asked whence he came, and what he had to do in that place, he said he came from the Bohemian mountains, that his companions were in the Bohemian forest, but would not tolerate him; so he was in consequence obliged to take refuge with good people till his affairs should be in a better condition. He added that his name was Hinzelmänn, but that he was also called Lüring. When the time for it came he would let himself be seen, but at present it was not convenient to do so.

The master of the house, when he saw that the spirit attached himself more and more to him, began to get frightened, and knew not how he should get rid of him. By the advice of his friends he determined at last to leave his castle, and set out for Hanover. On the road they observed a white feather that flew beside the carriage, but no one knew what it signified. When he arrived at Hanover he missed a valuable gold chain that he had worn about his neck. As he sat in his chamber thinking how he should recover his property, he heard Hinzelmänn's voice beside him, saying, "Why are you so sad? If there is anything gone wrong with you tell it to me, and I shall perhaps know how to assist you. If I were to make a guess I should say that you are fretting on account of a chain you have lost." "What are you doing here?" replied the terrified nobleman; "why have you followed me? do you know anything about the chain?" "Yes, indeed," said Hinzelmänn, "I have followed you, and I kept you company on the road; why, I was the white feather that flew beside the carriage. And now I'll tell you where the chain is. Search under the pillow of your bed, and there you'll find it." The chain was found where he said. Hinzelmänn added, "Why do you retire from me? I can easily follow you anywhere. It is much better for you to return to your own estate. If I wished it I could take away all you have, but I am not inclined to do so." The nobleman thought some time of it, and at last came to the resolution of returning home, and trusting in God to protect him from the spirit.

At home, in Hudemühlen, Hinzelmänn was obliging, active, and industrious at every kind of work. He used to toil every night in the kitchen; and if the cook, after supper, left the plates and dishes without being washed, next morning they were all clean, and put up in proper order. Nothing was ever lost in the kitchen but Hinzelmänn knew immediately where to find it. If strangers were expected, the spirit's labours were continued the whole night: he scoured the kettles, washed the dishes, and cleaned the pails.

\* See leading article, p. 104.



The cook was grateful to him for all this, and not only did what he desired, but cheerfully got ready his sweet milk for his breakfast. He frequently warned the maids of their mistress's displeasure, and reminded them of some piece of work which they should set about doing. His chamber was in an upper story, and his furniture consisted of a little arm-chair, which he plaited very neatly for himself, of straw of different colours, full of handsome figures, which no one looked upon without admiration; also, a little round table, which was, on his repeated entreaties, made and put there, and a bed and bedstead, which he had also expressed a wish for. There never was any trace found, as if a man had lain in it; there could only be perceived a very small depression, as if a cat had been there. The cook was obliged every day to prepare a dish full of sweet milk, with crumbs of bread, and place it upon his little table, when it soon after disappeared.

In the society of young people Hinzelmänn was extremely cheerful. He sang and made verses: one of his most usual ones was—

If thou here wilt let me stay,  
Good luck shalt thou have alway;  
But if hence thou wilt me chase,  
Luck will ne'er come near the place.

The Minister Feldmann was once invited to Hudemühlen, and when he came to the door he heard some one above in the hall singing, shouting, and making every sort of noise. He therefore said to the steward, "John, what guests have you above?" The steward answered, "We have no strangers; it is only our Hinzelmänn, who is amusing himself. There is not a living soul else in the hall." Hinzelmänn was fond of playing tricks, but he never hurt any one by them. He used to set servants and workmen by the ears as they sat drinking in the evening, and took great delight then in looking at the sport. There came once to Hudemühlen a nobleman who had heard a great deal about Hinzelmänn, and was curious to get some personal knowledge of him. His wish was not long ungratified, for the spirit let himself be heard from a corner of the room where there was a cupboard, in which were standing some empty wine-jugs with long necks. As the voice was soft and somewhat hoarse, as if it came out of a hollow vessel, the nobleman thought that he was sitting in one of these jugs, so he ran and caught them up, and went to stop them, thinking in this way to catch the spirit.

While he was thus engaged, Hinzelmänn began to laugh aloud, and cried out, "If I had not heard long ago from other people that you were a fool, I might now have known it, since you thought I was sitting in an empty jug, and went to cover it up, as if you had caught me." There came, too, an exorcist to banish him. When he began his conjuration, Hinzelmänn was at first quiet, but when he was going to read the most powerful sentences against him, he snatched the book out of his hand, tore it to pieces, then caught hold of the exorcist and scratched him till he ran away, frightened out of his wits. He complained greatly of this treatment, and said, "I am a Christian, like any other man." When he was asked if he knew the Kobolds and Knocking-spirits (*Polter-geister*), he answered, "What have these to do with me? I do not belong to them. No one has any evil, but rather good, to expect from me. Let me alone and you will have luck, and everything will go on well."

The Minister of Eichloke, Mr. Feldmann, was invited to dinner to Hudemühlen, at Whitsuntide, where he heard Hinzelmänn go through the whole of the beautiful hymn, *Nun bitten wir den heiligen Geist*, in a very high but not unpleasant voice, like that of a girl or young boy. Nay, he sang not merely this, but several other spiritual songs when requested, especially by those whom he regarded as his friends.

He was extremely angry when he was not treated with

respect. A nobleman of the family of Mandelsloh once came to Hudemühlen; he was a canon of the cathedral of Verden, and had been Ambassador to the King of Denmark. When he heard of the house-spirit, he said he was inclined to regard him as the Devil, for the knocking and pounding and strange proceedings of the house-spirit were works of darkness. Hinzelmänn, who had not let himself be heard since his arrival, now made a noise and cried out, "What say you, Barthold (that was the nobleman's name); am I the Devil? I advise you not to say too much, or I will show you a trick which will teach you to deliver a better judgment of me another time."

The nobleman was so frightened, when he heard a voice without seeing any one, that he broke off the discourse and left the house precipitately. Hinzelmänn was fond of society, especially that of females. There were two young ladies at Hudemühlen, sisters of the master of the house, named Anne and Catharine, to whom he was particularly attached; he used to make his complaints to them whenever he was angry, and held besides, long conversations with them. Whenever they travelled he would not quit them, but accompanied them in the shape of a white feather.

Neither of these ladies ever married, for Hinzelmänn frightened away their wooers. Matters had frequently gone so far as the engagement, but the spirit always contrived to have it broken off. One lover he would make so bewildered, when he was about to address the lady, that he did not know what to say. In another he would excite such fear as to make him quiver and tremble. But his usual way was to make a writing appear before their eyes on the opposite wall, with these words in golden letters:—"Take maid Anne, and leave me maid Catharine." But if any one came to court lady Anne, the golden writing became—"Take maid Catharine, and leave me maid Anne." If any one did not change his course for this, but persisted in his purpose, and happened to spend the night in the house, he terrified him so in the dark with knocking and pounding, that he laid aside all his wedding thoughts, and was right glad to get away with a whole skin.

In consequence of this the two ladies remained unmarried; they arrived at a great age, and died within a month of each other.

Hinzelmänn had never shown himself to the master of the house at Hudemühlen, and whenever he begged he would let himself be seen, he answered, "That the time was not yet come." One night, as the master was lying awake in bed, he heard a rushing noise on one side of the chamber, and he conjectured that the spirit must be there. As the room was quite light with the moonshine, it seemed to the master as if there was the shadow of a form like that of a child, perceptible in the place from which the sound proceeded. As he observed that the spirit was in a very friendly humour, he said, "Let me, for this once, see and feel you." But Hinzelmänn would not. "Will you reach me your hand, at least, that I may know whether you are flesh and bone?" "No," said Hinzelmänn, "I won't trust you; you might catch hold of me, and not let me go any more." After a long demur, however, and after he had promised, on his faith and honour, not to hold him, he said, "See, there is my hand." And, as the master caught it, it seemed to him like the hand of a little child; but the spirit drew it back quickly. The master further desired that he would let him feel his face, to which he at last consented; and when he touched it, it seemed as if he had touched teeth, or a fleshless skeleton; the face drew back instantaneously, so that he could not ascertain its shape; he only noticed that it, like the hand, was cold, and devoid of vital heat.

The cook, who was on terms of great intimacy with him, felt a strong desire to see Hinzelmänn bodily, whom she heard talking every day, and whom she supplied with meat and

drink. She prayed him earnestly to grant her that favour, but he would not. This refusal only stimulated her desire, and she pressed him more and more not to deny her request. He said she would repent of her curiosity, and when all his representations were to no purpose, and she would not give over, he at last said to her, "Come to-morrow morning before sunrise into the cellar, and carry in each hand a pail full of water, and your request shall be complied with." The maid inquired what the water was for. "That you will learn," answered he; "without it the sight of me might be injurious to you."

Next morning the cook at peep of dawn took in each hand a pail of water, and went down to the cellar. She looked about her without seeing anything, but as she cast her eyes on the ground she perceived a tray, on which was lying a naked child, apparently three years old, and two knives sticking crosswise in his heart, and his whole body streaming with blood. The maid was so terrified at this sight that she fell in a swoon on the ground. The spirit, it seems, took the water that she had brought with her, and poured it over her head, by which means she came to herself again. She looked about for the tray, but all had vanished, and she only heard the voice of Hinzemann, who said, "You see now how needful the water was; if it had not been at hand you had died here in the cellar. I hope your burning desire to see me is now pretty well cooled."

He frequently showed himself to innocent children at play. Minister Feldmann's son, when he was about fourteen years old, and was not thinking particularly about him, saw the spirit in the form of a little boy going up the stairs very swiftly. When children were collected about Hudemühlen house, and playing with one another, he used to get among them and play with them in the shape of a pretty little child, so that all the other children saw him plainly, and when they went home they told their parents how a strange child came to them and amused himself with them. This was confirmed by a maid, who went one time into a room in which six children were playing together, and among them she saw a strange little boy of a beautiful countenance, with curled yellow hair hanging down his shoulders, and dressed in a red silk coat, and while she wanted to observe him more closely he disappeared.

When the time came that the house-spirit was about to depart, he went to the master and said to him, "See, I will make you a present; take care of it, and let it remind you of me." He then handed him a little *cross*—it is doubtful from the author's words whether of silk or strings—very prettily plaited. It was the length of a finger, hollow within, and jingled when it was shaken. Secondly, a *straw hat*, which he had made himself, and in which might be seen forms and figures very ingeniously made in coloured straw. Thirdly, a leathern *glove* set with pearls, which formed wonderful figures. He then subjoined this prophecy: "So long as these things remain unseparated, in good preservation in your family, so long will your race flourish, and their good fortune increase; but if these presents are divided, your race will decrease and sink." The master gave the gifts to his sisters, who kept them carefully, and never showed them to any but most particular friends.

The son of the Minister Feldmann made several inquiries about what had become of the house-spirit's presents, and he learned that the straw hat was given to the Emperor Ferdinand II., who regarded it as something wonderful. The leathern glove was still in the possession of a nobleman. What became of the little cross was never known.

The spirit departed of his own accord, after he had stayed four years, from 1584 to 1588, at Hudemühlen.

TEACH self-denial and make its practice pleasurable, and you create for the world a destiny more sublime than ever issued from the brain of the wildest dreamer.

## JIM LANE'S LAST MESSAGE:

OR, HOW A SPIRIT TELEGRAPHIST SAVED THE MAIL TRAIN.

*A Poem by one of the People. Founded on Fact.*

You see that Jim Lane, at the office.  
Worked signals at Panama Creek;  
As fine and as noble a fellow  
As ever translated a "click."  
We were chums in the army together,  
His signals I knew like a book;  
And his nervous, crisp manner of working  
A message—I never mistook.

Poor Jim! he was first to go under  
When the "Yellow Jack" happened this way;  
And a sorry time 'twas in the mountains  
When we laid the brave fellow away.  
The boys, the whole length of the line here,  
Made a purse for the widow and chick;  
But we missed Jimmy Lane and his signals,  
And the sharp nervous way of his "click."

Well, one mid-night, or near it, last season,  
I was timing the mail from the west,  
Sweeping on thro' the long narrow valley,  
Like a thunder-bolt—doing its best;  
Then the signal came from the last station,  
And I knew in ten minutes the mail  
Would be past me and climbing the grading  
Between here and the Cumberland Vale;

When, quick on the heels of the message,  
Came a signal with sharp nervous click—  
I could swear 'twas Jim Lane, and none other,  
Working wires up at Panama Creek—  
"Quick! Quick! for your life change the branch switch."  
I was out in a moment, and tearing  
Down the track, leaping siding and ditch.

There I found that some wretch had been turning  
The switch, to demolish the train!  
And a spike, driven down in the timber,  
Seemed to make saving efforts in vain.  
I tell you now, stranger, no mortal  
Ever worked as I did that night;  
But I know other hands there were helping,  
Tho' their owner was lost to my sight.

How that spike was pulled out Lord alone knows,  
But the switch was swung back to its place,  
Just as past swept the train on her metal,  
Nip and tuck! with her time in the race.  
And as I reeled back in my weakness,  
In the last flying coach of the train,  
I saw Jim Lane's widow and baby  
Looking out through a bright-lighted pane.

MANY are ambitious of saying grand things—that is, of being grandiloquent. Eloquence in speaking is a quality few esteem and fewer aim at.—*Hare*.

A MONKEY WITNESS is shortly to appear in a murder trial in an Indian court at Sattara. A travelling showman, whose living depended on five monkeys and a goat, was recently murdered near a village, his troupe being killed with the exception of one monkey, which ran up a tree, and watched the assassins bury his master and his companions. When all was quiet the monkey ran off to the "patel" of the nearest village, and made him understand by screeches and signs that something was wrong. The "patel" followed the monkey, which led him to the place where his master was buried, and the murder was duly discovered. The monkey is now kept for the identification of the assassins, a plan which recalls the time-honoured history of the dog of Montargis.

A BIRD SPIRITUALLY IMPRESSED.—Quite an extraordinary circumstance of a spiritual nature was connected with the loss of the Central America off Cape Hatteras. The captain of the bark Ellen, which rescued a number of the shipwrecked and drowning passengers, in his account furnished to Captain Badger of the Central America, says: "I was forced by the wind to sail a little out of my course before I came up with you, and on altering it a small bird flew across the ship once or twice, and then darted into my face. I, however, took no notice of this circumstance, and the same thing occurred again, which caused me to regard the circumstance as something extraordinary, and while thinking on it in this way the mysterious bird for the third time appeared and went through the same very extraordinary manoeuvres. Upon this I was induced to re-alter my course into the original one which I had been steering, and in a short time I heard noises, and on trying to discover what they proceeded from, discovered that I was in the midst of people who had been shipwrecked."



## SPIRIT PHENOMENA.

THE following Materialization *séance* took place a week or two ago, at Mr. Lacovsky's house, at Pendleton, at which I had the opportunity to attend. There were several more trusted spiritualists present. After tea we adjourned to the *séance*-room; the cabinet consisted of a rod across one corner of the room, with a curtain attached. After seeing that all were in the room before myself, and then placing a sofa against the door, I began, with a light, to make a minute examination of the cabinet, so that I could announce to our audience that I had not gone blindfolded, as it were. We sang a few hymns; and the medium, being outside the cabinet at this time, described a child playing about the room. I then felt my leg touched, as if some one had hold of it, the medium saying, "The child was with me." I recognized the description as being that of a little cousin, who was very fond of me. The medium then said the child had gone down into the lobby and was playing with my overcoat. The medium was totally ignorant of my having such a coat. Then he retired into the cabinet. When singing, we saw beautiful lights floating about the room, and a misty form which was indistinct. The next one was the form of an old man stooping. This spirit came close to me and looked in my face. He was elderly, with short grey beard and moustache, sunken cheeks, and bald head. I did not, at first, know him, but after consideration, I recognized it as my father-in-law. Next came a hand quite solid, which passed over my head. The next was the spirit of a tall, well-built man, who shook hands with us all. He then passed to a little boy, got hold of his hand, and led him to the light; he then lifted the boy to the ceiling and down again. The next spirit was that of "Milton," the great English poet, whom I recognized immediately, with his beautiful face and white locks. He also shook hands. Then came the spirit of a lady (the late Miss Hannah Blundell, of the Manchester Society, who shook hands with all, and said "Good evening!"—the medium speaking at the same time in the cabinet. She held my hand some time, and I felt her hand to be quite different to that of the former spirits. The next was the spirit-mother of the lady sitter close to me, who, on recognizing her, wanted to embrace her, thereby causing a little excitement. The next spirit was that of a child (the daughter of Mr. Lacovsky), who played about the room. The next was a tall spirit of a man who wore a turban, and placed it on the sitter's head; shook hands with all, and was saying "Farewell, friends," when again the medium spoke to the spirit, and bade him come in, thereby demonstrating two voices at the same time. The medium then came out of the cabinet and said, "There is your shilling, Mr. Chadwick," which the little spirit of my cousin had brought out of my coat pocket in the lobby. I announced the *séance* to our audience on the Sunday, and they were well pleased. I could say much more, but space will not permit.—*A. Chadwick, Chairman, Pendleton Society.*

THE infinite distance between the Creator and the noblest of all creatures can never be measured, nor exhausted by endless addition of finite degrees.—*Bentley.*

THE fact that spiritualism has firmly established itself in our sceptical and materialistic age—that it has continuously grown and developed for nearly forty years—that by mere weight of evidence, and in spite of the most powerful prepossessions, it has compelled recognition by an ever-increasing body of men in all classes of society, and has gained adherents in the highest ranks of science and philosophy, and, finally, that despite abuse and misrepresentation, the folly of enthusiasts and the knavery of impostors—it has rarely failed to convince those who have made a thorough and painstaking investigation, and has never lost a convert thus made—all this affords a conclusive answer to the objections so commonly urged against it.—*A. R. Wallace, F.R.S.*

## WHY HAVE WE NO SCHOOL OF THE PROPHETS?

THE following letter, written in evident good faith, and inspired by the twin spirits of reason and common sense, is one out of scores of similar commentaries perpetually pouring in, on the lack of public spirit circles, or at the least, circles open and attainable to honest enquirers. The Editor of this paper could point to more than thirty families wherein "strictly private" and exclusive circles are held, at which the entrance of a stranger is deemed profanation. The Editor could point to at least thirty cities in the United States of America, where the much-insulted and much-abused *professional* medium is open to receive strangers, and allow enquirers to JUDGE FOR THEMSELVES as to whether the manifestations betray the evidences of fraud or supermundane intelligence. Every thinker, however superficial, must be aware, that good coin ever has its counterfeit, and the better the bank, the more liable it is to invite the said counterfeit. But because there is adulteration in every item of commercial produce—is there nothing genuine? Try the spirits—"prove all things;"—but because there have been, and needs must be, in this fraudulent and superficial age, some counterfeits, beware lest those forms of insult to which readers of journals are so prone to yield subservience, deprive the honest enquirer of those invaluable test proofs of spiritual existence and communion, which the spirit circle alone can bring.

It is a well-proven fact that in Europe, the reticence and conservatism of family influence tend to shut up, rather than enlarge, the sphere of those special gifts that may be bestowed upon very "refined" mediums. Where then can spiritual light and progress come from? Why, exactly from the same sources as the diffusion of spiritualism came from in the first instance; to wit, from the devotion of special individuals to the exercise of those special gifts of mediumship, with which they may be endowed. Highly-sensitive mediums in Europe, it seems, are so sensitive that they must keep all gifts to themselves. "Highly-refined" people cannot bear the contact of Magdalens, publicans and sinners. They bring "bad influences," and are only fit to associate with the sons of carpenters and—American mediums. Then let us have the sons of carpenters, and English mediums of such an American type that they will not be ashamed to say "Come one and all! and learn of the spirit world according to the power that is vouchsafed to me; and in return for my time, service, and the expenditure of my life-principle—give to me of the same meed that you do not grudge to pay for the cigar that poisons, or the enemy you put into your mouth to steal away your brains." Let us have done with this Pharasaical cry that one gift is sacred and another profane. If private mediums are so exclusive, highly refined, and conservative that they cannot endure contact with any but the "elect," let us have *public mediums*, and let the experiences of the hundreds of public mediums that in the early days of the movement actually made and established spiritualism in America, and from thence all over the world, convince the doubting that now, as of old, the Great Disposer of all good gifts will require stern usury for every talent conferred upon his creatures, and that all the evil or bad influences we have to fear are those which, like the kingdom of heaven and the kingdom of hell, both exist *within* and never *without* our own natures.

As the corollary to these remarks we publish entire the following letter:—

*To the Editor of "THE TWO WORLDS."*

Being an ardent inquirer into spiritualism, I would beg to bring before you the extreme difficulty young members of the Liverpool Psychological Society experience in proving things beyond the platform teachings. I will give you my own experiences to prove this.

I have been an inquirer for about five years up till to-day. I have neither seen table tilting nor heard rapping. I have made many applications to the leaders and others, and they all say that they have their circles formed, and they do not like to bring other people into theirs. In a case like mine, whose family are all of the orthodox Christianity type, and who are employed in a place where there are only Catholics, and who also seldom see any one that attends lectures, &c., at Daulby Hall, and so not being able to form a friendship with any one in the same position, you will judge how I am situated and the difficulties I have to bear with.

I would suggest that you, who understand all these things, should bring, through the medium of your valuable paper, my case before the leaders of our society, and let them throw the coldness with which they treat such as I away, and make us more comfortable and homely; and I am sure such actions will bring many more to join this glorious cause. Another thing I would state is that although I do my best to explain these grand teachings to all I can, I *cannot say* that I have *proof positive* of being able to converse with the departed, and so only being a believer in the teachings, I am in a way kept back from advising and counselling others to come to this grand belief; for everybody has heard so much about table-rapping and other phenomena attached to spiritualism, that it is very hard to make people believe and treat this noble cause as it deserves without one being able to say, *these things are true, for I have heard and seen them myself.*

In myself I feel such enthusiasm that I am sure I would make a very useful member if I had the experience mentioned, instead of being, as I am, no use to anyone towards the cause, not being able to speak about the phenomena with personal knowledge. Wishing you every success with your admirable paper.—I remain, yours very sincerely. BELIEVER.

#### AFTER.

AFTER the shower, the tranquil sun;  
After the snow, the emerald leaves;  
Silver stars when the day is done;  
After the harvest, golden sheaves.  
  
After the clouds, the violet sky;  
After the tempest, the lull of waves;  
Quiet woods when the winds go by;  
After the battle, peaceful graves.  
  
After the knell, the wedding bells;  
After the bud, the radiant rose;  
Joyful greetings from sad farewells;  
After our weeping, sweet repose.  
  
After the burden, the blissful meed;  
After the flight, the downy nest;  
After the furrow, the waking seed;  
After the shadowy river—rest!

SERGEANT COX, referring to the phenomena of spiritualism, says:—"If they are not facts, but delusions and impostures, how comes it that not a single investigator of repute, after patient and honest examination, has failed to be convinced that the phenomena are real, or volunteered to assert that he has discovered a trick, and shown us how it was effected?"

WHAT is the good of spiritualism? This: Robert Chambers says, "Spiritualism has had a prodigious effect in redeeming multitudes from hardened Atheism and Materialism; proving to them that there is another world—that there is a non-material form of humanity, and that many miraculous things which they had hitherto scoffed at are true."

WM. HOWITT.—Spiritualism has been existing in all ages and nations—from the foundation of the world. In England there are thousands of private families, including many of the highest in wealth, intellect, and learning, in which the varied phenomena of spiritualism are as familiar as the daily newspaper. . . . Spirits will draw or write directly upon paper laid for them upon the middle of the floor, or indirectly through the hands of people who never took a lesson and never could draw. I am one of them. Several of my family drew and wrote. I wrote a whole volume without any action of my own mind, the process being purely mechanical on my part.

#### GHOSTLAND:

OR, RESEARCHES IN THE REALM OF THE OCCULT.  
THE ELEMENTARIES, AND THE PHILOSOPHY OF THEIR EXISTENCE.

(Continued from p. 54.)

On the night of what I may call my initiation into the society associated with Professor Marx, that gentleman informed me, on our way to our lodgings, that the unconscious condition into which I had fallen after my spiritual visit to Hamburg, was occasioned by the lack of force necessary to sustain my system to the close of the séance.

He added, that as I grew more accustomed to the magnetic control, I should be privileged to retain a recollection of what had transpired; and where this power failed—as it might do—my memory should be refreshed by a perusal of the memoranda which he kept of every séance.

In fulfilment of this promise, the Professor spent some hours of every week with me; and as I was permitted to propound any questions which arose in my mind, and he seemed to take pleasure in explaining the philosophy connected with the facts recorded, I soon became possessed of the opinions entertained by the society with which I was associated.

Professor Marx was not only a member of that society, but he also belonged to several others, the members of which were more or less addicted to the practices of magnetism. The particular association to which I was first introduced, constituted the German branch of a very ancient secret order, the name and distinctive characteristics of which, neither I, nor any other human being, is privileged to mention, or even indicate more fully than I shall do in the following statements.

Many learned and patient students into life's profound mysteries had transmitted, from generation to generation, the results of their investigations, and the opinions deduced from their experiments. A society, which I shall call for distinction's sake, the "Berlin Brotherhood," conserving the experiences of their predecessors, had evolved the following elements of philosophy: They believed that every fragment of matter in the universe represented a corresponding atom of spiritual existence; that this realm of spiritual being was the essence and real force of the material; but that both inevitably dissolved together, both being resolved back into their component parts, in the chemical change called death.

They acknowledged that the realm of spiritual being was ordinarily invisible to the material, and only known through its effects, being the active and controlling principle of matter; but they had discovered, by repeated experiments, that spiritual forms could become visible to the material under certain conditions, the most favourable of which were somnambulism procured through the magnetic sleep. This state could be induced sometimes by drugs, vapours, and aromal essences; sometimes by spells, as through music, intently staring into crystals, the eyes of snakes, running water, or other glittering substances; occasionally by intoxication caused by dancing, spinning around, or distracting clamours; but the best and most efficacious method of exalting the spirit into the superior state, and putting the body to sleep, was through animal magnetism. They taught that in the realms of spiritual existence, were beings who composed the fragmentary and unorganized parts of humanity, as well as beings of higher orders than humanity. Thus, as man was composed of earthly substances, vegetable tissues, mineral, atmospheric, and watery elements, so all these had realms of spiritual existence, perfectly in harmony with their peculiar quality and functions. Hence, they alleged there were earthly spirits; spirits of the flood, the fire, the air; of



various animals; of plant life; of the atmosphere; and planetary spirits, without limit or number. The spirits of the planets, and higher worlds than earth, took rank far above any of those that dwelt upon, or in its interior. Those spirits were more powerful, wise, and far-seeing than the earth spirits, whilst their term of existence was also more extended in point of time; but to no spirit did the Brotherhood attribute the privilege of immortality, and least of all to the fleeting and composite essence which formed the vital principle of man; assuming, that as man's soul was composed of all the elements which were represented in the construction of his body, so his spirit was, as a whole, far superior to the spirits of earth, water, plants, minerals, &c. To hold communion with them, however, was deemed by the Brotherhood legitimate and necessary to those who would obtain a full understanding of the special departments of Nature in which these embryotic existences were to be found. Thus they invoked their presence by magical rites, and sought to obtain control over them, for the purpose of wresting from them the complete understanding of, and power over the secrets of Nature. Whilst I found, by repeated conversations with my new associates, that every one of them emphatically denied the continued existence of the soul after death, they still believed that the soul's essence became progressed by entering into organic forms; and thus, that our essences, though not our individualities, were taken up by higher organisms than man's, and ultimately formed portions of that exalted race of beings who ruled the fate of nations, and from time to time communicated with the soul of man as planetary spirits. They taught that the elementary spirits, like the soul essences in man, were dissipated by the action of death, but, like those soul essences, became progressed by existence in forms, and were taken up by higher organisms, and ultimately helped to make up the spirit in man. Such was a part of the philosophy into which I now became inducted; and which soon took a deep hold upon my mind, and indeed remained with me up to the period in which all my theories were destroyed, "at one fell swoop," by the facts of modern spiritualism.

Strange as the belief sketched above may appear to the sceptic, materialist, or spiritualist, permit me to assure these different classes of thinkers, that these views have a far wider acceptance than the bare facts of history or biography would lead mankind to believe.

I have conversed with the leading minds of the German schools in many phases of thought, and have found them unable to combat the facts I had to show, and compelled them to acknowledge the plausibility of these theories, as an explanation of many of what would otherwise remain insoluble problems in nature. The society to which I was introduced by Professor Marx was not the only one which cherished these views. In Arabia, India, Asia, Armenia, Hungary, Bohemia, Italy, France, Sweden, and Great Britain, secret societies exist where these beliefs are accepted, and some of the experiences I am about to relate occurred in the great Babylon of Materialism, London, during a visit which I made with Professor Marx to England.

The professor, after some years of practice with me as his "clairvoyant," conceived for me an attachment which I warmly reciprocated, and which led him to seek my company in many of the excursions he made in foreign countries in pursuit of knowledge.

The professor was exceedingly generous, and distributed his abundant means with an unstinted hand. One day, discoursing with me on the subject of his lavish expenditure, he remarked carelessly—

"There is that *mineral* quality in my organism, Louis, which attracts to me, and easily subjects to my control, the elementary spirits who rule in the mineral kingdoms. Have

I not informed you how invariably I can tell the quality of mines, however distant? how often I have stumbled, as if by accident, upon buried treasures? and how constantly my investments and speculations have resulted in financial successes? Louis, I *attract money*, because I attract mineral elements, and the spirits who rule in that realm of nature. I neither seek for nor covet wealth. I love precious stones for their beauty and magnetic virtues, but money, as a mere possession, I despise. Were I as mercenary in my disposition as I am powerful in the means of gaining wealth, I could be richer than Cræsus, and command a longer purse than Fortunatus."

"Is it not strange, my master," I replied, "that the speciality of your physical nature—namely, the power of attracting riches as you allege—should not find a corresponding desire in your soul?"

"Not at all, my Louis; on the contrary, Nature is purely harmonious, and ever tends to equilibrium in all her strivings. Have you not remarked how often the possession of a special gift is accompanied by an indifference to its possession? Good singers, great musicians, and even poets, painters, and sculptors, rarely estimate their gifts as highly as the world that enjoys them. They are ever dissatisfied with themselves, and unless the world praises, applauds, and recompenses them, they find but little or no interior reward from the mere exercise of their faculty. But this is one of Nature's noblest decisions in the courts of eternal justice. 'You may not have the gift and its recompense also,' she says. 'If you are endowed with a delicious quality of voice, you shall seek the applause of others before its tones shall satisfy you. The verses that you make, O poet! shall never rhyme sweetly in your ears, until they find a re-echo on the tongues of the populace.' And thus it is with all Nature's gifts. Abundance of strength, in the physical departments of our being, rarely accompany unusual vigour of thought, or profundity of intellect; muscle and brain seldom hold companionship; and so the magnetic attractions which draw unto my physique the metallic treasures of the earth, fail to find any response in my spirit. Whereas, were I so constituted as to lack the force which attracts the service of the spirits of the metals, my soul would yearn for a supply to the deficiency, in a constant aspiration for money and treasure."

"A strange philosophy, my master."

"But a just, as it is a true one. Nature is bounteous, but not prodigal, and wealth in one department of her justiciary implies dearth in another. Thus it is that moral, mental, and physical equilibrium is sustained throughout the grand machinery of the universe."

And that is why (as I then believed) Professor Marx was rich, but did not care for, or value, his wealth, whilst so many millions, who do not possess in their organisms that peculiar mineral quality which, as the Brotherhood taught, was necessary to attract wealth, pine for its possession, yet spend their lives vainly in its pursuit.

It becomes necessary now for me to speak of another and very peculiar spiritual phenomenon, the nature of which I learned by my association with the Berlin Brotherhood, and one of which the unthinking materialistic world has as little conception as of their own souls.

(To be continued.)

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A DREAM.—A short time ago the young son of Captain Cutten, of the ship "Muskoka," dreamed he saw his father swept from her deck by a terrible storm. Awaking from his dream with a scream of fright, he went to his mother and related what he had seen, believing his father to be lost. Now the "Muskoka" is missing, and is given up for lost. Every day brings similar narratives. The world is ceasing to be ashamed of its dreams—the object teaching of the spirit world, who have first to touch our sympathies in order to reach our sense.—*Golden Gate.*

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**THE TWO WORLDS.**

Editor:

**MRS. EMMA HARDINGE BRITTEN.**

Sub-Editor and General Manager:

**E. W. WALLIS.**

FRIDAY, DECEMBER 30, 1887.

**THE SPIRITUAL OUTLOOK OF 1888.**

ANOTHER milestone on the highway of human progress has just been passed, and with it a way-mark is recorded in the brief but momentous history of the great nineteenth century spiritual outpouring, which fills the hearts of the toilers in this very old but very new vineyard of communion between the Two Worlds, with prophetic monitions of hope and gladness. Already there begins to dawn upon the vision of the workers the grand ultimatum of all their labour—namely, the establishment of an universal, world-wide religion, in which God the Spirit shall be the High Priest, angels the ministers, the love of our fellow-man the unending text of the sermon,—and TO DO GOOD—the only form of worship that can be deemed acceptable in the glorious church of the Spirit.

Externally, the footprints of the marching armies of spiritual power are few and far between; but deep in the hearts of the people the resistless logic of our facts, and the unanswerable appeals of our platform orators to reason, common sense, reverence for God, and love for man, are branded in letters of Divine fire that the ages will deepen, but can never obliterate. Meantime, the ideas born of spiritual revelations are being surely, though perhaps unconsciously, re-echoed in the tone of our literature, whether fictional, dramatic, or reformatory. Science herself in her broad and upward flight from the known to the unknown, from matter to force, from the realms of the visible to the invisible, has been compelled to soar away into the mystic realms of soul, and already halting in the gateway marked with the half defaced letters of Anton Mesmer's name, and the newly burnished titles of "hypnotism," "mind reading," and "thought transference," she lingers on the threshold of that sublime temple wherein the Shekinah of spiritual being is conserved, and from whence the soul of the Universe dispenses those sparks of deathless life and light that, once precipitated into matter, flower out into human life, fill the realms of infinity with ministering spirits, the paradises of

eternity with angels, and will yet spangle the firmaments of the spiritual universe with radiant suns whose glory will never be extinguished.

And all these teachers of soul pilgrimage through eternity are finding the *beginnings* of their first disclosure to man, in the petty and hitherto despised signals by which the arisen spirits of humanity are telegraphing to mortals the secrets of immortal destiny. The outlook of the distant future is too dazzling for the limitations of poor human sight to contemplate. Turn we then for a few moments to the stupendous unveiling which the spiritual outpouring of this century effects for the world of supernaturalism in the past. The mysteries of magic are now shown to be the scientific understanding of Nature's occult forces. The once incredible array of biblical miracles range themselves one by one into the domain of that same natural law, by which spirits and mortals use the magnetic aura of life as telegraphic means of intercommunion. The unutterable horrors which have written the history of witchcraft in the blood of millions of victims, and lighted up the page with the fires of the dreadful *auto-da-fe* are now translated into the attempts of unscientific spirits to establish a communion with earth, and the desperate disobedience of Christians to the command of their own text book, "Now, concerning spiritual gifts, brethren, I would not have you ignorant."

In the brilliant sunlight of our present-day illumination, too, the fairies, sylphs, undines, gnomes, kobolds, and all the fantastic shapes and weird peoples of supernaturalism, step into the light, disclosing human features, forms, and characteristics, and become classified, whether as elementary or fully perfected souls, as gradations of human spiritual nature, ascending and descending between heaven and earth, in answer to the question "Are they not all ministering spirits?"

Never was a more conclusive evidence given of the ignorant and superstitious veil that has been thrown over the existence and communion of spirits and mortals, than the history which Minister Feldmann has handed down in his ponderous volume of "Historical Facts concerning the Wonderful House-spirit Hinzelmänn"; an abstract of which, partly gleaned from Keighley's work on Elementaries, and partly translated from Feldmann's "Hinzelmänn Biography," we give as our historical number in this issue. No fact in mediæval spiritual archives is better attested than the narrative of the renowned "house-spirit of Hudemühlen—Hinzelmänn," and yet, no legend of weird supernaturalism more closely corresponds to the talking spirits of whom we have had so many examples in our own day, and of whose doings and sayings our future historical sketches will have many reminders. The story of Hinzelmänn in the nineteenth—instead of the sixteenth century, would not awaken one exclamation of surprise, nor—in the minds of experienced spiritualists—one shadow of incredulity; and yet, Minister Feldmann's well-attested narrative has been relegated to the realms of "fairy lore"; and instead of prompting serious enquiry into the spiritual condition of embryotic, unformed, or early-sacrificed infants, it has only been served up as a dish of Christmas hobgoblinism, for the delectation of fools or children.

Bright day of modern spiritual revelation! Glorious sunlight of spiritual knowledge, rending the veil of mystery in twain for ever!

Were there no mourners comforted, no atheistical eyes unsealed, and no guilt-stained souls aroused from their dreams of security, in the immoral delusion that the purity of the innocent would sweep away the impurity of the evil; at least the death of a wild and dreary supernaturalism, and the birth of a noble and exalting spirit naturalism, might prompt us to say, "Mine eyes have seen the glory of the coming of the Lord."



Externally, as we have already said, the footprints of the spiritual armies are neither many nor startling.

Two fair spiritual halls—the one at Oldham, the other at Belper—have been erected this year, springing up like the flowers of the field in a few weeks, and are now occupied each Sabbath by crowds of deeply-interested listeners to the messages from the spirit country. Mr. Morell Theobald's remarkable record of "Spirit Workers," Dr. Younger's fine work on Magnetic Healing, and numerous less pretentious *brochures* on spiritualism, have added pearls of price to our literature. The Countess of Caithness's exhaustive record of ancient "Theosophy," "The Mystery of the Ages," is another intellectual gem in the spiritual crown of the past year.

The numerous circles formed, the numerous new places of Sunday spiritual services opened, are all unerring forces, speeding forward the work of the earth's great spiritual temple. And last, but not least, the establishment of this new exponent of mortals and spirits' mutual relationship and mutual interests—THE TWO WORLDS—and the clear definition of the mere step which lays between the realms of the natural and spiritual—this of itself is a proof that the people's spiritual paper, in which, not the one, but the many are the promoters and proprietors, prophesies in ringing tones of the day, when the many and not the few shall bear aloft the white standards of spiritualism in the van of the armies, who march forward to take possession of the new earth and the new heaven.

We have had, and must still expect to find, much to contend with; organizations whose "crafts" have been disturbed, to do battle with; and foes innumerable of our own household; but what of that?

"We wait beneath the furnace blast,  
The pangs of transformation;  
Not painlessly doth God recast,  
Or mould anew the nation.  
Hot burns the fire where wrongs expire;  
Nor stays the hand, that from the land  
Uproots the ancient evil.

#### THE INDIAN RAIN GOD.

UNACCOUNTABLE PHENOMENA.

THE following account is taken from a recent issue of the *Oregon Globe Democrat*, and the witness cited, Mr. Bishop, is one of the most truthful and respected public men of San Jose, California (Ed. *T. W.*):—

Several years ago, when the attention of the writer was called to the subject of spiritualism, he determined to investigate by inquiring into the facts of current accounts of spiritual wonders. At that time a very remarkable story, as told by Gen. Beale, United States army, was going the rounds. It was to the effect that at Fort Tejon, California, in a rainless region, the Indians employed by him to dig ditches for irrigation had refused to continue the work because their rain god could make it rain whenever it was desired; that not being able to overcome their obstinacy he sent for the rain god, who proved to be "an old, dilapidated Indian, with a bag containing Indian charms, who positively declared he could make it rain." But he insisted that it was not the right season for rain; that it would wash away the grass seed, wet the people who were out hunting, and do other damage. Being positively assured that all damages should be compensated, he began his incantations, but seeing some soldiers starting out to hunt he insisted on making them return. All this satisfied the General that he was fooling. But finally, when all was arranged to the old fellow's satisfaction, he began. It was a clear, dry day, the barometer indicating settled dry weather. "In one hour after he began, dark, heavy clouds were rising, and in two hours were pouring down rain, and continued to do so until every dry ravine and creek bed was bank full." The story referred to Mr. Bishop, of San Jose, California, and others as witnesses to similar

instances of this old man's power. I wrote to Mr. Bishop, at San Jose, asking him to relate his own opinion of the incredible story. He promptly replied as follows:—

"San Jose, California, November 10, 1874.

"Dear Sir,—Your favor on the 25th of October received, and in answer to interrogations, I will say that in the year 1853, when I had charge of the Indian reservation, to gratify the Indians—who were then carrying on work irrigating the crop, day and night, to save it from the pending drought at that place (Tejon)—I permitted them to send for what they called a rain-god. I had not seen a cloud for a month or more, it being in the month of May, and everything drying up. The rain-god came, and he set to work. In less than twenty-four hours the rain commenced and continued for several days, and when I told him we had enough for once, it stopped. He (the rain-god) asked when I wanted more rain. I told him that I would let him know from time to time, which I did, and every time he said I should have it the rain came. Now, sir, I will say in conclusion, that I do not believe in man possessing supernatural powers, or even controlling the elements, nor do I know whether or not any effort on the part of the Indian made it rain. But I do know that every time he said I should have rain it came, just as I have stated it; and I could, if necessary, bring forth a dozen men to-day that could verify the assertion. The account of the whole thing was published in the *Country Gentleman*, and in fact in almost all the papers in the Atlantic States. And I will say I never saw such a crop ever grown on earth, as was raised at that place that year. Respectfully yours.

"S. A. BISHOP."

You will perceive that Mr. Bishop says, not only once, but "every time he said I should have it, it came."

What are we to make of a thing of this kind? How easy it is for the thoughtless or inexperienced to laugh and deny. But let the sober thinker do as Charles Reade advised—"Put yourself in his place." Would you lie?

This is "wonderful." But when we learn that such men as Abbés Huc and Gabbet, highly cultured and refined Jesuit priests, of world-wide travel and experience, yet withal bitterly prejudiced against all religions but their own, and anxious to detect the Buddhist priests of Tartary and Thibet in what they felt confident were fraudulent tricks, were obliged to confess to the world that the wonders they beheld were no tricks, but solemn realities, and declaring that their imaginations were utterly confounded, while the sweat rolled down their faces in their astonishment. What can we say? They had an easy way out of it. "It is the devil," they say, "who is ever kindly helping his own." But how shall they reconcile that with their own Master's saying: "These signs shall follow them that believe." Is it the pagans and heathens only who believe?—*M. W., Con. Globe Democrat.*

#### THE ARMY OF TYPES.

Oh! a glorious fame is the fame of the fray  
For the banner of Stars and Stripes,  
But the mightiest soldiers of all are they  
Who march in the Army of Types!

How they come at the wave of the Captain's hand,  
How they gather with rattle and click,  
And leap to the ranks at the silent command,  
On the forming-ground of the stick!

And whether it storm and whether it shine,  
And ever by day and by night,  
With a click, click, click, they fall into line,  
And march away to the fight.

Each soldier moves on his squad of a word  
To the drum of the age in the van,  
And armed with a two-edged, invisible sword  
That cuts through the spirit of man.

Where Ignorance sits on her shadowy throne,  
Built round by the walls of old night,  
They crumble and crush into powder the stones,  
And let in the legions of light.

Where Tyranny reigns with his foot and his yoke  
On the neck of the poor and the just,  
They cease not to smile till the fetters are broke,  
And the tyrant is laid in the dust.

Oh! Army of Freedom! and Army of Light!  
Oh! host of our God! battle on  
Till the people shall rule in their God-given right,  
And the long night of horror is gone.

—A. P. Miller, in the *Model Primer*.

## PASSING EVENTS.

**THE MIND CURE.**—There is now in this city a gentleman, Scotch by birth, a man of wide travel, experience, and culture, who claims to be "the discoverer of the new healing art, Mind Cure," and to have acted as First President of the American Mind Cure Association. Now, whilst there are a vast number of floating rumours concerning the marvels said to have been effected by "the Mind Cure," and many of the spiritual speakers in America, where this phase of power is most rife, have taken sides for and against the claims advanced, there have been but few opportunities of testing the actualities of these claims in this country, until the advent of Dr. McLean amongst us affords us that chance. Dr. McLean, the gentleman to whom allusion is made above, has frequently given descriptions of his methods in public addresses, and we have been favoured with a short synopsis of one recently, in which the purport of this gentleman's remarks was as follows: "I am requested to explain the nature of my healing art, and the other sciences I teach. After many years of practice in the old school system of healing, I have come to the conclusion that it is not a science, but rather an art of guess work, and sometimes very indifferent guess work too. Having discovered the real seat of life in the heart, I tried to find the real cause of disease. As soon as I found the cause of disease I found the real secret of health. As matter acts upon matter, so mind can act upon mind, or spirit upon spirit. All pain can be instantly relieved, and all disease can be cured in its two first stages, but not in the third or last stage. Disease is contagious, but health is more so, because it is stronger. Thus I describe my Divine Science or Mind Cure, which I can teach to anyone in six or eight lessons. Health is the best of wealth. My life-work is to teach humanity how to heal themselves and others. First, I teach Phrenology, which is the basis of all sciences, then Psychology, mind reading, and, as the result of all, the Mind Cure." These are words of promise to those who may be interested (and who is not?) in the operation of "a new science of healing." We cannot do better than to commend Dr. McLean's claims to the attention of thoughtful enquirers, and those who have leisure and inclination to find out for themselves whether such a panacea for physical ills does exist, can be made available, and its practice reduced to a teachable science. Dr. McLean is at present residing at 55, Ardwick Green N., Manchester, but is expected, as we understand, to speak at the meetings of the Manchester Spiritualists next Sunday, January 1st, at the Co-operative Hall, Downing Street.

Mr. T. M. Brown, although still improving in health, is not able to leave home. All letters and communications to be addressed to James Archbold, 32, Swan Street, Walker-on-Tyne.

Mr. Harper writes to say he is prepared to lecture for spiritual societies in London and about ten miles round. For terms, apply to him, 62, Ivydale Road, Nunhead, London, S.E.

**BATLEY CARR.**—Annual meeting for election of officers, on Sunday, the 18th inst. Mr. A. Dewerst was elected president; Mr. Booth, vice-president; Mr. J. Armitage, secretary; Mr. S. Mortimer, assistant secretary; Mr. J. Machel, treasurer; Messrs. J. Kitson, A. Ritson, J. Firth, and Mr. Healey, committee. A resolution was passed that we alter our time of meeting on the first of the New Year, from 6-30 to 6 o'clock on Sunday evenings, and have an annual tea party on Saturday, the 7th of January, 1888.—*J. Armitage, Secretary.*

**HEALING.**—I should like to record a few words in favour of the healing powers of Mr. Murgatroyd, of Idle, near Bradford; indeed, I feel it is a duty to do so for the benefit of other sufferers. I have been in a sinking condition for some time, and was unable to follow my employment for more than a month, but after going under the treatment of Mr. Murgatroyd was soon restored to health. I cannot speak too highly of the kind and courteous manner in which I was treated. Yours thankfully.—*G. F. Stewart, 121, Undercliffe Street, Bradford.*

A well-known and earnest Lancashire medium writes: "After a hard day's work on Sunday, I had just time to take a ticket, and off went the train towards 'Home, Sweet Home,' where I arrived, weary and jaded, about half-past two on Monday morning; and yet there are men in our movement who sit at home and prate about the duties of mediums, and the sacrifice the mediums ought to make for our cause. *Sacrifice!* Good gracious! What do some spiritualists want? Why, a free platform, of course. Some people's free platform means an enslaved mediumhood, everybody 'free' but we poor mediums, this is what some would have. What a glorious day for the spiritual workers to look forward to." We sympathize with all mediums in their trials, and are of opinion that the class referred to by our friend is growing steadily less. Justice all round is our motto. Courage, workers! a brighter day is at hand. Work on, grow not weary in well-doing.

**LEEDS SPIRITUAL INSTITUTE.**—The society at present meeting at 17, Upper Fountain Street, Albion Street, will, on Sunday, January 1st, open their new hall at 23, Cookridge Street, when it is hoped they will be favoured with a large attendance of friends.

An earnest spiritualist writes: "I have requested two newsagents to take for me a copy of *The Two Worlds* beyond my own, and put them in the window, and, if unsold, at the end of the week they are to send it on to me. Others might do the same to advantage." [We thank this friend for his effort to spread the truth and promote our circulation at the same time, and are confident there are many others who are doing their best to assist our work by similar methods. To all workers we say, may the angels bless you.]

Mr. Wyldes, of Birmingham, paid his first visit to Belper yesterday, and delivered two addresses in the Jubilee Hall. The audience in the morning was not large but a most appreciative one, so much so, that those who heard him went home anticipating with more than ordinary pleasure the service in the evening, and certainly they were not disappointed. At Mr. Wyldes' invitation, I suggested the subject for the

evening address, viz., "Modern Spiritualism compared with the Spiritualism of the Bible." This I did, desiring, that before the large audience I expected would assemble, a public refutation should be given to the statements contained in a sermon preached and widely circulated here by the Rev. T. Crossland, Vicar of Milford, the title of which is "Modern Spiritualism: The Ancient and Modern Witchcraft." Mr. Wyldes' address was a complete answer to the misrepresentations and illogical conclusions of the sermon in question, and the warmly-expressed feelings of the audience seemed clearly to indicate that in their opinion the assailant had come off second best. At the close of the address Mr. Wyldes gave about a dozen psychometric readings, which greatly astonished those who listened to them. In dealing with portions of the life history of those who forwarded articles to the platform for experiment, Mr. Wyldes gave dates and minute details with a rapidity and confidence which in this connection were utterly incomprehensible. It is noteworthy that in every case the reading or delineation was publicly declared to be quite correct. We hope to have Mr. Wyldes with us again in two or three weeks. Judging from my yesterday's experience of Mr. Wyldes, both on and off the platform, I do not hesitate to say that those societies who have not yet made engagements with him, will do well to place his name on their list of speakers to be invited.—*Wm. P. Adshead.*

The annual general meeting of the Peckham Society will be held on Tuesday next at 8 p.m., when every member's attendance is requested.

**BERMONDSEY.**—A development circle will be held at 82, Alscot Road, on Wednesday evenings, at 8-30, Mrs. Spring, medium. Persons wishing to join will kindly send in their names at once, the number being limited to 10.

The *Religio Journal* reports that Dr. J. M. Peebles has been admitted into the Episcopalian Church; he thus returns to the fold from whence he came, and may soon be "Reverend" once more, a title that is not always honourable.

**NOTICE TO SOCIETIES IN TYNESIDE DISTRICT.**—Mr. Victor Wyldes, of Birmingham, the celebrated seer and psychometric character reader, will be in Newcastle from the 14th to 24th of January next. All applications for lectures, private *séances*, &c. must be made to Mr. W. H. Robinson, 18, Book Market, Hon. Sec. Newcastle Society. Alderman T. P. Barkas, F.G.S., has kindly consented to deliver a lecture on "New Year's Reflections on Religious and Scientific Transformations that have taken place during the Last Half-century," in the Cordwainers' Hall, 20, Nelson Street, on Sunday evening, January 1st, 1888. Chair to be taken at 6-30. The lecturer, at the close of his address, will be glad to reply to written relevant questions asked by the audience.

**GONE HOME.** **LANCASTER:** December 18th.—Passed to the higher life, the beloved wife of Mr. A. Wedlake, our worthy treasurer, who is highly respected. The remains were interred on Tuesday, December 20th, at Skirton Church, by Mr. J. Swindlehurst, of Preston. This being our first spiritualist funeral a large concourse of people assembled to witness the proceedings. About fifty members met at our brother's house and walked in procession, carrying white flowers. After singing, the guides of Mr. Swindlehurst spoke in sympathetic tones to the bereaved, and gave a spirited address full of hope and aspiration, many strangers being gratified. December 25th, evening, Mr. Swindlehurst gave a grand and impressive memorial address.—*J. B.*

## HOLIDAY ANNOUNCEMENTS.

**MIDDLESBROUGH.**—The Executive of the Middlesbrough Association of Spiritualists intimate that a grand tea and concert will be held in the Granville Rooms, Newport Road, on January 2, 1888 (day after New Year's Day). Tea on the tables from 5 to 6-30. Concert at 7-30. Tickets 9d. each.

**WESTHOUGHTON.**—Our tea party on Saturday, December 31st, promises to be a thorough success. We have for the entertainment songs, recitations, a dialogue entitled "Secret," for three males and two females, and a so-called waxwork show, to be conducted by Mr. J. W. Boulton. The tickets are—eightpence males, sixpence females, children fourpence. All friends a cordial welcome.—*J. Pilkington, Sec.*

**MANCHESTER SOCIETY OF SPIRITUALISTS.**—A tea party entertainment, and Christmas tree will be held in the Co-operative Hall, Downing Street, on Monday, January 2nd, 1888. Tea on the tables at 5 p.m. prompt. The entertainment will be of an exceptionally interesting, instructive, and beneficial character. Dr. and Mrs. Britten, Mr. Wallis, Mr. McDonald, Woodville Bros., Mr. J. McGinn, and Miss F. Hill will take part in the proceedings. Also Prof. C. McLean, M.D., D.D. (from Edinburgh, and just recently returned from a tour round the world), the eminent scientist, psychologist or mesmerist, and teacher of mind cure science. Tickets for tea, entertainment, &c., one shilling. After 7 p.m., 6d. Children under 12, half-price.

## "PREACH THE GOSPEL; HEAL THE SICK."

### NEWCASTLE-ON-TYNE.

**THE GIFT OF HEALING.**—Mr. R. J. Lees, of London (who has just left us), has indeed been a blessing to many during his month's stay. Not only have the mental eyes of many been opened to see and embrace truths that they had been groping for amid church dogmas and theological nonsense all their lives, but the bodies of many are now convalescent through the powerful flow of magnetic life received from his guides, and by simply "laying on of hands." As of yore, it stands written, "Were there not ten healed, but where are the nine?" So now. The few cases cited would not have reached your columns but for a vigilant heart. We do not charge ingratitude on the one-tenth for this circumstance, or on the nine-tenths who have not been reached. We state a fact, for Mr. Lees has certainly attended ten times the number now reported, and could they all be chronicled, *The Two Worlds* would hardly contain what might be written.



**Broken Ribs.**—Mr. Parry, fish merchant, 22, Nelson Street, a great sufferer from fracture of ribs, had "doctors many," who had lanced him, but the pain was often excruciating. The injury was from a fall many years ago. Mr. Lees was directed to him by a friend, and although the manipulations caused him pain, the result was most satisfactory. A great discharge from the closed lance wound, and he has been perfectly free from pain. His wife confirms this, and says he has been like a new man ever since, and they are glad to publish this to the world.

**Rheumatism.**—Mrs. Parry, wife of the above, has been a martyr to rheumatism for a long time. Since Mr. Lees laid hands on her arm, the disease has fled, and she can now move her arm in any direction with perfect ease. Communicated 21st December.

**Spine Curvature.**—W. J. Ross, 84, Harlington Street, a little boy of six years, living with his parents. His complaint is spine curvature. He was for three years laid on his back, unable to move his legs at all. Had the best medical advice that could be procured in London, also in Edinburgh and Newcastle Infirmary. Could get no relief but a faint hope expressed, "he might get better some day." The fame of Mr. Lees being "noised abroad," his parents sought an interview. In five visits from this *modern apostle*, by "laying on of hands" and rubbing, he is now able not only to move his legs but to stand erect, and, with assistance, walk a little.

**Partial Blindness.**—W. Reay, 15, Carlisle Street, Felling-on-Tyne, brought his son, a boy of nine, who had a speck on his eye; could get no relief from ordinary practitioners. After two manifestations by Mr. Lees the speck came off, and he is perfectly cured, for which his parents write their most grateful thanks.

**Nervous Debility.**—Miss T. H. (20), suffering from nervous debility and general prostration, and perhaps derangement of liver, was once treated by Mr. Lees. Her health improved directly; she would not see him again, and grew worse. On the eve of Mr. Lees' departure, his control, Dr. Lankey, said he would magnetize her when asleep. The next morning she was certainly better, and has continued improving ever since. This may be received with a large discount even by spiritualists. The writer states facts only.—B. H.

**Spinal Injury.**—Miss Lumsden, East Cramlington, through a friend heard of Mr. Lees' astonishing cures, and was urged to pay him a visit but declined, saying "she had no faith, and was sure she would never be better." Urged again by this true relieving friend, she came; was then wearing a mechanical support, and had been under doctors' treatment without benefit for nearly two years. In a week she says herself she was right, and able to do without the jacket support, and expresses her warmest gratitude.

**Sciatica.**—Mr. Bonner, 17, Maughen Street, South Benwell, writes he has continually suffered from the above, and found no relief from various doctors' treatment, but has had more through Mr. Lees' manifestations than any of them, and for which he feels very thankful.

**Sprained Hand.**—William Morris, greengrocer, Felling-on-Tyne, says he fell from his cart on to his hand; it was a severe sprain, disturbing the sinews. For one week he never slept through the intense pain. His doctor said it was a very bad case, and would be at least a month before he could use it. He could not bear to have it twisted. He saw Mr. Lees; he took hold of his hand, causing him no pain, passed his hand twice over his briskly; the pain left him, he was able to move his fingers, and even to lift a chair directly. It is three weeks ago, and he has had no return of pain.

## CHRONICLE OF SOCIETARY WORK.

**BACUP.**—On Saturday last, the children and friends of the progressive Lyceum had their annual Christmas treat, consisting of coffee and buns, which had been kindly provided by friends, for which we thank them very much. After enjoying many Old English games they dispersed about nine o'clock, being highly delighted with the treat. On Sunday, Mrs. Butterfield, of Blackpool, gave two addresses. In the afternoon she gave a retrospect of the year. In the evening she spoke from the words "Christians, awake."—A. H.

**BATLEY CARR.**—The guides of Mrs. Ingham, of Keighley, addressed the audience twenty-five minutes on "Profession and Possession," after which seven clairvoyant tests were given, four of which were recognised. The room was quite full.—S. M.

**BELPER.** Jubilee Hall.—On Saturday, the 24th inst., the Lyceum teachers and members had a tea, after which a pleasant evening was spent in amusements, &c., till nine o'clock. On Sunday evening we had Mrs. Tappan's lecture on "Charity." Next Sunday morning and evening, Mrs. Hitchcock has kindly consented to occupy the platform. Collections for the Lyceum funds.—H. U. Smalley.

**BERMONDSEY.**—We spent a most enjoyable evening, the guides of our local medium giving us their hearty greetings, and wishing us every success in the ensuing year.—J. D. H.

**BIRMINGHAM.**—Mrs. Groom discoursed upon the subject of "Spiritualism, the Great Comforter and Bringer of Benefits to all Mankind." It was a beautiful discourse, full of love and sympathy, and I feel sure it gave comfort to every one, and helped us to go on with the work. There was a fair audience, considering it was Christmas Day, when so many friends are visiting. Our thanks are due to Colonel Phelps, our president, for leaving his friends to preside over our meeting. The clairvoyance is doing a great work here.—R. G.

**BLACKBURN.**—Mr. Wallis spoke on "The Divinely-human Trinity," in the afternoon, and at night his subject was, "Christianity not the Gospel of Brotherhood." He showed that Christianity had caused strife, war, and encouraged sectarian exclusiveness, and was not universal. It sought to stamp religion with its own trade mark, and declared that none but Christian believers in the merits of Christ could be saved, and arrogated claims of superiority to all who were outside its fold. Spiritualism, however, declared for humanity, progress, and brotherhood; was not exclusive, and taught that all men were destined to ultimately unfold and attain perfection. Our annual tea party takes place on Monday, January 2nd.—Cor.

**BURNLEY.** Tanner Street.—Mrs. Wallis gave two excellent discourses. The audiences were somewhat smaller than usual, owing, no doubt, to the season of the year. Afternoon she spoke upon "Christmas Day." Evening from "Ring out the old, ring in the new; ring out the false, ring in the true."—D. H. Wilkinson.

**COLNE.**—We have had Mr. T. H. Hunt, of North Shields, with us to-day. The subjects were all chosen by the audience. Afternoon: "Was Jesus Christ a Spiritualist, and was he Divine?" which was very ably dealt with; likewise the subjects for impromptu songs. Evening: "The Second Coming of Christ in the light of Spiritualism" was also very ably dealt with. A number of impromptu poems were also rendered, giving great satisfaction to the audience. The controls made some scathing allusion to the most ridiculous show which is to be again exhibited this week. Our movement is receiving greater attention through the bitter opposition we are experiencing from would-be enemies, but our greatest helpers in bringing the movement before the attention of the public. Mr. R. J. Lees has done an immense amount of good while here replying to the showman. In three days over 100 cases have been brought before him for healing. He seems to possess great powers as a healer.—N. L. [We are promised particulars of some important cures, especially of blindness, effected through Mr. Lees.]

**CROMFORD AND HIGH PEAK.**—The question given to our control this morning was "Destructive and Constructive Spiritualism," and in the evening "Universal Religion." Poems on selected words and appropriate to the season were given.—Cor.

**DEWSBURY.** Opening Services.—Fair audiences, considering the time when many friends have social gatherings at home; however, we hope the beginning of the year will see our room crowded with seekers after truth. We are pleased to report that we had attentive listeners, perfect harmony and sympathy throughout. In the afternoon, Mr. Holdsworth, of Keighley, occupied the platform, and his guides gave an excellent discourse on "Spiritualism, What Is It?" A very suitable subject for the occasion, and ably treated. In the evening subjects were taken from the audience and spoken upon. "How is it there is so much trouble in demonstrating the existence of another world when the existence of the natural is so palpable?" "The Signs of the Times." "Where are the Dead?" We need only say we had an intellectual treat. Miss Caswell, of Dewsbury, followed with nine clairvoyant descriptions, eight of which were recognized. We congratulate our sister, and wish her God speed.—F. R. G.

**FELLING-ON-TYNE.**—We held our tea meeting on Saturday last. A small attendance owing to the snow and rain, nevertheless our tea and entertainment was a success. On Saturday night, December 31st, we intend holding a tea and coffee supper at eight o'clock, to be followed by a concert of vocal and instrumental music until about 11-30, when we shall form a circle and sit until after midnight, which we will call a watch meeting. Tea and concert, adults, 6d., children, 3d.—Geo. Laws.

**HUDDERSFIELD.** Assembly Rooms, Brook Street.—Mrs. Gregg has been our speaker to-day, and she has done well. I never heard her to better advantage; the addresses, especially the one at night, were very good. The descriptions of surroundings were most excellent, all except one were readily recognised. We inaugurate the new year by forming a society. A committee of management has already been elected and composed of the following:—President, Mr. John Sutcliffe; vice-presidents, Messrs. Wainwright, Littlewood, and Leonard; secretary, Mr. Jos. Briggs; treasurer, Mr. G. Heppleston; and Messrs. Colbeck, Mosley, Castle, and Dixon. We are full of confidence and hope for the future success of our efforts in furthering the grand gospel of light and love, as preached from our platform.—J. B., Secretary.

**KNIGHTCOTE.**—I spent my Christmas with my cousin, Mr. J. Lloyd, of Knightcote, Warwickshire, in the company of Mr. W. V. Wyldes, whose mediumship is of a powerful and varied type. Séances were held Sunday and Monday. It is a small village in an agricultural district, but we had a good company of friends, some of whom came ten miles. We heard a number of controls of a varied character, some of a highly philosophical nature, touching upon the spiritual themes running through the Bible, and noticing the lamentable absence of spiritual gifts in the various churches. All were well pleased. Mr. J. Lloyd deserves credit for his sacrificing perseverance in spreading a knowledge of the glorious truths of spiritualism in the district. May God our Father and His Heavenly messengers enable him to make the efforts a success.—Wm. Lloyd.

**LIVERPOOL.**—In the morning we had a small meeting, also at night. I suppose, as it was a festival to the stomach, we must not complain of torpidity of the mind. On January 1st (Sunday) we will have with us Mrs. E. H. Britten. Our annual tea party and concert comes off on Tuesday, January 3rd. Tickets 1s. each. We are promised some excellent musicians, and we hope it will be very enjoyable.—Cor. Sec.

**MACCLESFIELD.**—Mr. Rogers gave a good address on "The Ultimate of Human Life." In the morning the Lyceum was held, and, although the members were less than usual, the various movements, marches, &c., were gone through with great precision, speaking well for the earnestness and attention shown by the members. Recitations, a reading, and one or two short addresses were given. It was resolved to hold a Lyceum entertainment in a short time. Next Sunday we hope to have an old and esteemed friend with us once again.—L. R.

**MARYLEBONE.**—Mr. Hoperoff, medium. Morning, very harmonious meeting. In the evening, subject proposed, "What Effect does the Change called Death have upon the Spirit?" This was an excellent address, giving forth much sensible advice how to prepare ourselves for that change, and showing how necessary it is to develop our spiritual natures while here, as there is no power operating in the universe that can shake the happiness of him who has by a pure and noble life made for himself the heaven within. After the address V. G. took control, giving several descriptions of spirit friends, nearly all being recognized, enhancing the pleasure of those present by her humorous remarks, occasionally inviting our attention to the festive season of the year, and that she was taking advantage of those influences operating so powerfully at the present time.—Cor.

**MEXBOROUGH.**—We had a very good day on Sunday (Christmas) with the guides of Mr. S. Featherstone and Mrs. Ayres. Afternoon: The first named discoursed on "Resurrection," followed by the guides of

Mrs. Ayres giving seven clairvoyant descriptions; four were recognized. Evening: The guides of Mr. Featherstone spoke on "The Origin of Christmas." After which thirteen persons had departed friends described to them, of which eleven were recognized.—*W. Warren.*

MIDDLESBOROUGH.—Mr. Murray gave two addresses: morning at the Granville Rooms; evening at the Cleveland Hall. Subject:—"Spiritualism; its Mission to Man." After each service he gave a few delineations of spirit surroundings, which were very satisfactory.—*J. C.*

MILES PLATTING.—We were disappointed in our medium (Mr. Murray), so we formed a circle in the afternoon, and obtained very fair results. In the evening, after a few remarks from our chairman, a very interesting piece was read from an old medium, showing there is no death, but one eternal scene of change, passing off very well under the circumstances in which we were placed.—*J. H. Horrocks.*

MONKWEARMOUTH.—December 18: Mr. Wheatman gave clairvoyant delineations. One very amusing and convincing incident occurred during the evening. The clairvoyant described a lady spirit, saying that she had been connected with a school. The lady to whom the description was given failed to recognize the spirit, but on the name being given she immediately recognized her.—*J. W. M.*

NEWCASTLE.—A very pleasant and useful meeting took place last Sunday evening that was protracted till past nine. Seven gentlemen (spiritualists) were the speakers. The retrospect was gratifying, and the future most inspiring.—*B. H.*

OLDHAM.—On Saturday, Dec. 24th, the annual tea party and concert were held, preceded by a sale of work and Christmas tree. The attendance was not so good as in previous years, on account of Christmas-day being on the Sunday. After tea, Mr. Eaton, the president, took the chair, and in the course of his remarks said that twelve months since we had £30 in hand, but no building. We had erected a building at a cost of about £600, £190 of which we have paid off, showing that we were £160 better off than at the end of last year. The following programme was creditably rendered—song, "Give me a man of honest heart," Mr. Barker; recitation, "Tell's address to his native mountains," Mr. Mack; negro sketch, "Wanted, a Cook," Messrs. Moore and Bradbury; song, "Bother the Men," Miss Jones; recitation, "The Gambler's Wife," Miss Horsman; song, "Quite English," Miss J. Green; recitation, "Pat and his breeches," Mr. J. Wild; song, "I shan't, I won't," Mrs. Parkinson; recitation, "What are the little ones," Mr. J. S. Gibson; song, "Shy Robin," Miss Jones; recitation, "Teddy's Ghost," Mr. Wild; humorous dialogue, "Apartments to let," Messrs. Mack, Barker, Tetlow, and Green; song, "Thy Face," Mrs. Parkinson; recitation, "Christmas-day in the Workhouse," Mr. Tetlow.—*S. Gibson, Sec.*

OSWALDTWISTLE.—The controls of Mrs. Fry gave a splendid discourse on "Behold I bring you good tidings," which were much appreciated, the room being well filled.—*W. H.*

PENDLETON.—Dec. 18: Mrs. Butterfield spoke, in the afternoon, on "Thy will, my God, be done;" and in the evening, on "Does God answer Prayer?" Both addresses were strong appeals to the audience to work actively, and not to expect God to do for us that which we ought to do for ourselves. The Spiritualist Society meetings, as above, were addressed by Mrs. Hardinge Britten on Sunday last, December 25th. Notwithstanding the very inclement weather, and the fact that few strangers could be expected to leave their own firesides on Christmas Day, we had a fair audience in the afternoon and a fine attendance at night. The lectures on "Christmas and New Year" were listened to with breathless interest. One of the splendid poems from *The Two Worlds* was read by Mrs. Britten, stirring the heart of every listener to its depths. In the evening a little babe was named by the speaker, and many of the audience declared the cold weather was forgotten, and all felt it was good to be there.—*Cor.*

RAWTENSTALL.—Mrs. Barker Holden gave a short address in the afternoon, after which Mr. King, of Haslingden, gave a number of clairvoyant descriptions, nearly all being recognized. The guides of Miss Maudsley selected as their subject "The Stone which the Builders Rejected."—*J. A. Warwick, Cor. Sec.*

ROCHDALE.—At Regent Hall Mr. Schutt was to have been the speaker, but in the afternoon, in his unexplained absence, Mr. Peter Lee spoke on "The Crimes of Preachers." His remarks were pointed, and his criticisms of the conduct of a class of people whom the Americans term "sky pilots," were appreciated. From his utterances it would appear that America has done good service in exposing the crimes of the reverend fraternity, from whose collated facts it is plainly to be seen that the sacerdotal escutcheon is foully stained. Mr. Lee also tendered some suitable advice anent spiritual investigation. In the evening local mediums occupied the platform.—Mr. Walsh, of Blackburn, spoke at the Blackwater Street Room. In the afternoon his observations had special reference to Christmas-tide, from a spiritual standpoint. In the evening he delivered a plain, matter-of-fact address on "Visions." Some interesting information was imparted on the question by his guides. The value of the element of sympathy among spiritualists was referred to, the controls contending that without such a desideratum true progress could not be attained amongst spiritual bodies, whose object should be the pushing on of the car of progress, in the shape of a general upliftment and unfoldment of humanity.—Circles were the order of procedure at the Room of the Oldham Road Society.

SALFORD.—Dec. 18: Mr. Savage gave two very interesting and instructive discourses. In the afternoon he took for his subject, "Could we but climb where Moses stood, and view the landscape o'er;" and in the evening, "Man and God." He also answered some questions with regard to mediumship in a very satisfactory manner.—*J. H. B.*

STONEHOUSE.—Dec. 18: Interesting meetings; attendances small. Mr. G. Bibbing, who has had two weeks' rest in Cornwall, was in his place, and the services were successful. Circles during the week are still well attended.—*Cor.*

TYLDESLEY.—Our good friend Mr. P. Gregory was with us in the afternoon. One of his controls gave an interesting account of his experience in Spirit life. In the evening he took for his subject "Doubt proveth all things," which was dealt with in an interesting and enlightening manner, followed by seventeen clairvoyant and psychometric delineations, eleven of which were recognized.

WALSALL.—Dec. 18: Mr. Tibbetts spoke on "Where has our Brother gone?" He selected this subject in consequence of the death of our regretted friend, the Mayor. It would not merely refer to him but to others also. This was a question which the materialists could not answer; neither could the Christians, although they had taught immortality for years. He was pleased to find there was a class of people who could solve the problem, namely, the much-despised spiritualists, and they said "Our Brother" has been attracted to that sphere of labour to which he is suited, and is there living an active life, mingling his thoughts with that thought sphere of which we should all be percipients.—*A. Bur.*

WESTHOUGHTON.—A discourse on Christmas-tide was delivered by Mr. Pilkington. In the evening Mr. Mayoh spoke to an intelligent audience on "Jesus the Nazarene; or Who was He?" delivered in his usual grand style.—*James Pilkington, Sec., 66, Chorley, Westhoughton.*

WIBSEY.—Miss Cowling spoke on "Spiritualism, its Uses and Abuses"; after which she gave clairvoyant descriptions. Evening—she spoke on "What is the Angels' Mission Here?" followed by ten clairvoyant descriptions—seven recognized.—*George Saville.*

### THE CHILDREN'S PROGRESSIVE LYCEUM.

BATLEY CARR.—Dec. 25th: Election of officers for the ensuing quarter: Conductor, Miss P. A. Lobley; guardian of groups, Mr. Jas. Kitson; watchman, Miss M. L. Armitage; secretary, Mr. Seth Mortimer; treasurer, Miss Atkins; guards, Messrs. James Kitson and S. Mortimer. Leaders—Liberty group, Miss E. Mortimer; Star group, Miss P. A. Lobley; Beacon group, Mr. S. Mortimer; Ocean group, Miss R. A. Armitage; Lake group, Miss Alice Kaye; Stream group, Miss S. Atkins.

MILES PLATTING.—December 24th: We had a good muster of members at our Lyceum party. After a substantial tea, a couple of friends gave a few encouraging words to the children. Then a portion of our Lyceum programme was gone through, to the entire satisfaction of parents and friends who are not able to visit our Sunday morning meetings. December 25th: This morning our attendance was slack owing to the party, but we took advantage of the circumstance to train a few new members, and the younger end of the Lyceum, in our varied programme, the marching and calisthenics being exceedingly well done.

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## SERVICES FOR SUNDAY, JANUARY 1, 1888.

*Ashington Colliery.*—At 5 p.m.  
*Bacup.*—Meeting Room, at 2-30 and 6-30 : Mrs. Yarwood.  
*Barrow-in-Furness.*—82, Cavendish St., at 6-30 : Local. J. Kellett, sec.  
*Batley Carr.*—Town St., Lyceum, at 10 and 2 ; 6-30 : Mr. Holdsworth.  
*Batley.*—Wellington St., at 2-30 and 6.  
*Beeston.*—Temperance Hall, at 2-30 and 6 : Mr. Parker.  
*Belper.*—Jubilee Hall, 10-30 and 2, Lyceum ; at 6-30 : Mrs. Hitchcock.  
*Bingley.*—Intelligence Hall, at 2-30 and 6.  
*Birmingham.*—Oozells Street Schools, at 11 and 6-30 : Mrs. Groom.  
*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.  
*Bradford.*—Spiritualist Church, Walton St., Hall Lane, Wakefield Rd., at 2-30 and 6 : Mr. Schutt, and on Monday.  
 Spiritual Rooms, Otley Rd., at 2-30 and 6 : Mr. Armitage.  
 Little Horton Lane, 1, Spicer St., at 2-30 and 6 : Mr. Hopwood.  
 Milton Rooms, Westgate, at 2-30 and 6.  
 Upper Addison St., Hall Lane, Lyceum, at 9-45 ; 2-30 and 6-30.  
 Bowling.—Spiritual Tabernacle, Harker St., at 2-30 and 6 : Mrs. Jarvis.  
*Burnley.*—Tanner St., Lyceum, 9-30 ; 2-30 and 6-30 : Miss Musgrave.  
*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.  
*Chester.*—Spiritualists' Hall, Castle St., at 6-30 : Local Mediums.  
*Colne.*—Free Trade Hall, at 2-30 and 6-30 : Mrs. Butterfield.  
*Cowms.*—Lepton Board School, at 2-30 and 6.  
*Darwen.*—Church Bank St., 11, Circle ; 2-30 and 6-30 : Mr. B. Plant.  
*Dewsbury.*—Vulcan Rd., at 2-30 and 6 : Mrs. Bealand.  
*Exeter.*—The Mint, at 10-45 and 6-45 : Mr. F. Parr.  
*Facit.*—At 2-30 and 6.  
*Felling.*—Park Rd., at 6-30 : Mrs. R. Peters.  
*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. Wright, and on Monday, at 7-30.  
*Hanley.*—Mrs. Dutson's, 41, Mollart St., at 6-30. Wednesday, at 7-30.  
*Heckmondwike.*—Church St., at 2-30 and 6 : Mrs. Dickenson.  
*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. Wallis.  
 Kaye's Buildings, Corporation St., at 2-30 and 6 : Miss Cowling.  
*Idle.*—2, Back Lane, Lyceum at 2-30 and 6 : Mrs. Craven.  
*Keighley.*—Lyceum, East Parade, at 2-30 and 6.  
 Co-operative Assembly Room, Brunswick St., at 2-30 and 6 : Miss Wilson.  
*Lancaster.*—Athenæum, St. Leonard's Gate, 2-30 and 6-30 : Mr. Hepworth.  
*Leeds.*—Psychological Hall, Grove House Lane, back of Brunswick Ter., at 2-30 and 6-30 : Mr. T. Postlethwaite.  
 Spiritual Institute, 23, Cookridge St., 2-30 and 6-30 : Miss Cowling.  
*Leicester.*—Silver St., at 11 and 6-30 : Mr. Wallis. At 3, Healing. Thursday, at 8.  
*Liverpool.*—Daulby Hall, Daulby St., London Rd., at 11 and 6-30 : Mrs. Britten. At 3, Discussion.  
*London.*—Bermondsey.—Mr. Haggard's, 82, Alscot Rd., at 7 : Mrs. Spring, Trance and Clairvoyance.  
*Camden Town.*—143, Kentish Town Rd., Tuesday, at 8 : Mr. Towns.  
*Holborn.*—Mr. Coffin's, 13, Kingsgate St. Wednesday, at 8.  
 15, Southampton Row, Thursday, at 8. Miss Godfrey, Medical Clairvoyance.  
*Islington.*—Wellington Hall, Upper St., at 6-30 : Experiences. 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 : Mr. J. Hopcroft ; at 7 : Mrs. Hawkins. Thursday, Séance, at 8. Saturday, at 8, Mrs. Wilkins.  
*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. Hopcroft. Monday, at 8 : Mrs. Wilkins, Trance, Test, Clairvoyance. Tuesday, 8 : Physical Séance. Thursday, 8 : Development.  
*Peckham.*—Winchester Hall, 33, High St., at 11 and 7 : Mr. W. E. Walker, Trance and Clairvoyance ; Lyceum, at 2-30.  
 99, Hill St., Peckham : Tuesday, at 8, Annual General Meeting ; Wednesday, at 8, Séance, Mr. A. Savage ; Thursday, at 8, Members Meeting ; Friday, at 8, Members Developing Circle ; Saturday, at 7, Reading Room.  
*Penge, S.E.*—Goddard's, 93, Maple Rd., at 7.  
*Poplar, E.*—9, Kerby St., at 7-30.  
*Regent Hotel.*—31, Marylebone Rd., at 7.  
*Stepney.*—Mrs. Ayers', 45, Jubilee St., Commercial Rd., at 7. Tuesday, at 8. Mediums and Spiritualists specially invited.  
*Walworth.*—102, Camberwell Rd., at 7, Meeting : Thursday, at 8.  
*Lowestoft.*—Daybreak Villa, Prince's St., 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 : Dr. McLean.  
*Mezborough.*—At 2-30 and 6.  
*Middlesbrough.*—Cleveland Hall, Newport Rd., at 10-30 and 6-30.  
 Temperance Hall, Baxter St., at 10-30 and 6-30.  
*Miles Platting.*—William St., Varley St., at 2-30 and 6-30.  
*Morley.*—Mission Room, Church St., at 6 : Mr. Holmes.  
*Nelson.*—Victoria Hall, at 2-30 and 6-30 : Mr. G. Smith.  
*Newcastle-on-Tyne.*—20, Nelson St., at 2-30, Lyceum ; at 6-30 : Ald. Barkas. Review of Fifty Years' Progress.  
*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.  
*Oldham.*—Spiritual Temple, Joseph St., Union St., at 2-30 and 6 : Mr. Johnson.

*Openshaw.*—Mechanics' Institute, Pottery Lane, Lyceum at 2 ; at 10-30 and 6 : Mr. J. C. Macdonald.  
*Oswaldtwistle.*—3, Heys, Stone Bridge Lane, 2-30 and 6-30 : Mr. Walsh.  
*Parkgate.*—Bear Tree Rd. (near bottom), at 10-30, Lyceum ; and 6-30.  
*Pendleton.*—Co-operative Hall, at 2-30 and 6-30 : Mr. Wyldes.  
*Plymouth.*—Notte St., 6-30 : Mr. Burt, Trance, Mr. Leeder, Clairvoyant.  
 Spiritual Temple, Union Place, Stonehouse, at 11.  
 Sailors' Welcome, Union Place, Stonehouse, at 3 : Miss Bond.  
*Portsmouth.*—Assembly Rooms, Clarendon St., Lake Rd., Landport, 6-30.  
*Rawtenstall.*—At 10-30 ; at 2-30 : Mrs. Holden ; and 6 : Mr. Tetlow.  
*Rochdale.*—Regent Hall, at 2-30 and 6. Thursday, at 7-45.  
 Michael St., at 2-30 and 6. Tuesday, at 7-45, Circle.  
 28, Blackwater St., at 2-30 and 6. Wednesday, at 7-30.  
*Salford.*—48, Albion St., Windsor Bridge, 2-30 and 6-30 : Local. Wednesday, at 7-45 : Mr. Pearson.  
*Saltash.*—Mr. Willisroft's, 24, Fore St., at 6-30.  
*Sheffield.*—Cocoa House, 175, Pond St., at 6-30.  
 Central Board School, Orchard Lane, at 2-30 and 6-30.  
*Slaithwaite.*—Laith Lane, at 2-30 and 6.  
*South Shields.*—19, Cambridge St., at 11 and 6-30 : Mr. J. G. Gray.  
 Progressive Society, 4, Lee St., Lyceum, at 2-30 ; at 11 and 6.  
*Sowerby Bridge.*—Lyceum, Hollins Lane, at 2-30 and 6-30.  
*Sunderland.*—Back Williamson Ter., at 2-15, Lyceum ; at 11 and 6-30.  
 Mr. Lashbrook, 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 : No Service.  
*Walsall.*—Exchange Rooms, High St., at 6-30.  
*Westhoughton.*—Spiritual Hall, Wingates, 2-30 & 6-30. Thursday, 7-30.  
*West Pelton.*—Co-operative Hall, at 10-30, Lyceum ; at 2 and 5-30.  
*West Vale.*—Mechanics' Institute, at 2-30 and 6 : Mrs. Gregg.  
*Wibsey.*—Hardy St., at 2-30 and 6 : Mrs. J. M. Smith.  
*Wisbech.*—Lecture Room, Public Hall, at 6-45 : Local.

## PROSPECTIVE ARRANGEMENTS.

## PLANS FOR JANUARY, 1888.

BACUP : 1, Mrs. Yarwood ; 8, Mr. J. Moorey ; 15, Mrs. Wallis ; 22, Miss Hollows ; 29, Mrs. Butterfield.—Abm. Howorth, Secretary.  
 BELPER : Jubilee Hall—1, Mrs. Hitchcock ; 8, Local ; 15, Mrs. Gregg ; 22, Local ; 29, Mr. Swindlehurst.—H. U. Smedley, Secretary.  
 IDLE : 2, Back Lane—1, Mrs. Craven ; 8, Mrs. Dickenson ; 15, Mr. Holdsworth ; 22, Miss Pickles ; 29, Mr. and Mrs. Carr.—G. F. S.  
 NELSON : Victoria Hall—1, Mr. Geo. Smith ; 8, Miss H. A. Wilson ; 15, Mrs. Yarwood ; 22, Mr. E. Bush ; 29, Mr. Z. Newall.  
 PENDLETON : 1, Mr. V. Wyldes ; 8, Mr. B. Plant ; 15, Mr. McDonald ; 22, Mr. F. Postlethwaite ; 29, Mrs. E. H. Britten.  
 SLAITHWAITE : New Street—1, open ; 2, Mrs. Wallis ; 8, Mr. Johnson ; 15, Miss Caswell ; 22, Miss Patefield ; 29, Mrs. Midgley.

## SPEAKERS' APPOINTMENTS FOR JANUARY, 1888.

Mrs. E. H. Britten, 1, Liverpool ; 8, Lancaster ; 15, Blackburn ; 22, Bradford ; 29, Pendleton  
 Mrs. Craven, 1, Idle ; 8, Huddersfield (Kaye's Buildings) ; 15, Morley ; 22, Addison Street, Bradford ; 29, Colne  
 Mr. Hepworth, 1, Lancaster ; 8, Brook Street, Huddersfield ; 15, Batley Carr ; 22, open ; 29, Kaye's Buildings, Huddersfield  
 Mr. J. Hopcroft, 1, 33, Kensington Park Road, Notting Hill ; 8, Wellington Hall, Islington ; 15, 24, Harcourt Street, Marylebone ; 22, Wellington Hall, Islington ; 29, Peckham  
 Mr. J. C. Macdonald, 1, Openshaw ; 8, Oldham ; 15, Co-operative Hall, Pendleton ; 22, Northampton ; 29, Milton Rooms, Bradford  
 Mr. T. Postlethwaite, 1, Leeds (Psychological) ; 8, Rawtenstall ; 15, Darwen ; 22, Pendleton ; 29, Facit  
 Mrs. J. M. Smith, 1, Wibsey ; 8, Miles Platting ; 15 and 22, open ; 29, Addison Street, Bradford  
 Mr. J. B. Tetlow, 1, Rawtenstall ; 8, Greetland ; 15, Liverpool ; 22, Manchester ; 29, Cowms  
 Mr. E. W. Wallis, 1, Leicester ; 8, Burnley ; 15, Oldham ; 22, South Shields ; 29, North Shields  
 Mrs. Wallis, 1 and 3, Huddersfield ; 2, Slaithwaite ; 8, Macclesfield ; 15 and 16, Bacup ; 22 and 23, Liverpool ; 29, Blackburn  
 Mr. G. Wright, 1, Halifax ; 8, Manchester ; 15, open ; 22, Openshaw ; 29 and 30, Milton Rooms, Bradford  
 Mr. W. V. Wyldes, 1, Pendleton ; 8 and 9, Middlesbrough ; 15 and 16, Newcastle-on-Tyne

## NOTICES TO CORRESPONDENTS.

ART MAGIC.—Christmas matter has, as yet, prevented our commencing extracts from this work. Our promise will be redeemed in time.  
 OCCULT.—Read the above answer.  
 LAURA, JAKE, TETLOW, AND OTHERS.—We have received a flood of correspondence on "The School of the Prophets," &c., &c., some of which will appear in our next number.  
 ANXIOUS.—We are sorry we can recommend you to no public circle in your vicinity. Private ones are generally too exclusive to admit strangers.  
 ASPIRANT.—We know of no method of developing or improving mediumship but that which has proved so eminently successful in America—namely, frequent attendance at good, harmonious circles. Practice is culture—for mortals as well as spirits.  
 SPIRITUALIST OF MANY YEARS' STANDING.—Re anti-vaccination next week.

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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.

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 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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