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THE ROSTRUM.

ADVENT VOICES OF THE GREAT SPIRITUAL MOVEMENT.

BY THE REV. S. B. BRITAIN.

The First Public Lecture ever given on the subject of Modern Spiritualism.

PART I.

[THE first lecture explanatory of the spiritual philosophy, and especially of the marvellous circumstances which heralded in the spiritual dispensation of the nineteenth century, was delivered at the Stuyvesant Institute, Broadway, New York City, in November, 1850, by the Rev. S. B. Britain, better known in the American Spiritual ranks as Professor Britain.

The MS. of this lecture was given some years ago to Mrs. Emma Hardinge, by Professor Britain, as a contribution to the History of Modern American Spiritualism, but is now published for the first time. On the earliest occasion, when the celebrated Fox Sisters, of Rochester, appeared in public and demonstrated the power of spirits by rappings and other signals, to telegraph to mortals, they were accompanied by Mr. E. W. Capron, of Auburn, the Rev. R. P. Ambler, or some friend who would introduce the poor young mediums to the audience, and narrate well-attested accounts of the marvellous phenomena produced in their presence, but the following lecture may be justly claimed as the first attempt to represent spiritualism to the world in its philosophic aspects, and to connect the much-despised manifestation of spiritual rappings and movements with the science of immortality.

As this address, therefore, may be regarded as the inaugural work of the Spiritual Rostrum, so it has been selected as eminently fitting to occupy the same position in the opening number of "THE TWO WORLDS."]

PROFESSOR BRITAIN commenced his address to a thronged and deeply interested audience as follows:—

Ladies and Gentlemen,—It is scarcely possible that any of the intelligent persons assembled here this night can be ignorant of the fact that this city has been recently visited by a lady and her three daughters, two of them mere children, for whom has been advanced the astonishing claim that the spirits of the so-called dead can and do produce, through some unknown force resident in their organisms, but totally unconnected with their volition—sounds and movements by which telegraphic messages can be spelled out and test facts rendered to prove that the

operators, though invisible, are the living and active spirits of those the world has believed to be sleeping in the grave, and waiting the trump of the Resurrection Angel to recall to life and being millions of years hence. When we consider that this has been the view of the Christian world concerning the mystery of death, and that, beyond vague surmises or the terrorism awakened by tales of the supernatural, mankind has been left in total ignorance in respect to the state beyond the grave for the last thousand years, I confess I should not dare to come before you with such statements or opinions as might be adverse to this universal belief, were I not in a position to refer you to the proofs of spirit communion which some of you have doubtless witnessed during the past few weeks, in the presence of the Fox Sisters, or those which, as it now appears, are being unfolded in the persons of many other mediums who are arising on every side of us, and through whom we learn that the same power exists as a latent gift, in great numbers of human organisms, and can ultimately be developed in every family that patiently seeks to cultivate it. In view of these remarkable statements and their realization in the rapid development of mediumistic power which we see going on around us, it seems to me that a new era in the history of humanity has actually commenced, and that those tremendous and unexplained mysteries that we have called in the earliest ages "Magic," in the Biblical dispensation "Miracle," and in the Middle Ages "Witchcraft" are now coming to the front as the work of human spirits, ever aiming to communicate with the earth-friends they have left behind, and ever striving to impart that knowledge of spiritual life and possibilities, of which mankind has been so lamentably ignorant. I say candidly, I cannot, I dare not predicate whither these stupendous new powers may lead us. I know they *are good*, for they bring us nothing but good. They prove to us the *fact* of immortality; they one and all assure us that the good or evil we have done will determine our happiness or misery hereafter, and, therefore, they bring us the only consolation we ever can derive in the agonizing bereavements of death, and the best motor power we can receive for leading good lives and abandoning evil courses. As for the future of this great wonder, what the telegraph may become, or the means of intercommunion between *the two worlds* may develop, I confess I cannot even speculate upon. The present is our own, and in that we have indeed good cause for congratulation; but beyond our own immediate day and hour who can venture to prophesy the probable future of what we call "Modern Spiritualism"? But I will leave the hypothetical part of my subject, and proceed to show that "advent voices" have not been wanting to herald

in this great movement, and some of these I am so peculiarly qualified to speak of, that I have been induced on the faith of my own experiences to appear before you this night to narrate them. The first spiritual episode which I have to describe occurred in my own person, and some two or three years antecedent to the period of the famous "Rochester Knockings," effected through the Fox family, who have recently visited this city. I should not presume to press these, my personal experiences, on your attention, did not I feel that they formed a part of that divine link in the chain of events by which many and varied agencies are called to the work which the new spiritual dispensation demands of mankind. Some few years ago I was—as I then believed—permanently located in Albany, New York, and engaged in the congenial occupation of pastor to a Universalist congregation. At length I was overtaken by a serious illness, and to all appearance passed into the power of the mystic Angel of Death. Happily for me, an attendant friend, who was summoned by my mourning family to assist in what was termed "the last sad rites," perceived some of the ordinary symptoms of complete dissolution wanting, and on calling in medical advice, the conclusion was arrived at that the deep sleep which had fallen upon the unconscious form was not "the sleep that knows no waking," but simply a condition of entrancement from which I should eventually awake to renewed life. These monitions proved correct, for after a period of unconsciousness, closely resembling the immobility of death, which lasted for twelve days, I awoke to the dim realisation that I was still an inhabitant of this earth. It was, however, twenty-one days before any material sustenance could pass my lips, or any direct communion be exchanged between me and the afflicted watchers who surrounded me. And if you should ask, friends, under what conditions I passed those long hours, shut out from human experience and companionship, how shall I answer you? All that I can say is, with Paul of old, that "I heard words which it is not lawful to utter," and beheld scenes which mortal language can never fully depict. I was attended, almost constantly, by a glorious and majestic being, an angel in superhuman loveliness, benevolence and wisdom—in a word, this blessed companion was all that we have ever dreamed of archangelic perfection, save the fabled wings and the no less fabled distance between poor humanity and celestial love. Under the protection of this divine guide, I traversed realms, endless alike in their vastness and variety. Some of these far and wide regions were unspeakably glorious, bright and full of radiant and happy spirit people; others were dark, barren, and hideous, beyond the power of mortal to describe. I traversed, with the speed of the winged lightning, millions of lands all teeming with soul inhabitants, ranging from a bliss and brightness, exceeding our vague ideas of the Seraphim and Cherubim, to spheres which might have appalled the stoutest heart, and realised the darkest descriptions of crime and woe. And all these, I learned—aye, and knew—as I went, were the homes of the enfranchised souls of humanity. I learned that every one of these millions of varied states were apportioned to humanity according to the good or evil they had done on earth, and I should have deemed the joys of the heavenly spheres all too dearly purchased in the misery of contemplating the awful realms of crime and sorrow, had I not realised that divine love and mercy permeated even the lowest depths and invited, assisted, nay compelled, even the most fallen and guilty souls, to tread those paths of good and progress, which would ultimately lead them to become purified and bright, as the highest angels of heaven. I saw the many spheres which, like gradual steps, were leading millions of souls up the

steeps of progress. I saw many whom I had known on earth in different stages of progression, and with some of these I conversed, and learned that all were on their upward way according to the strength of individual purpose by which they endeavoured to tread the path of good and reform. Let me add, as the last and most solemn revelation that I brought with me from this land of the hereafter, that though I saw thousands of Christ-like spirits teaching, comforting, and aiding the souls of the guilty to reform and come up higher, I never discovered throughout that universe of sphere life any *Saviour* in the Christian sense of redemption, or any vicarious means of atoning for sin; I saw none, in short, but angels of love and mercy, teaching and inspiring guilt-stained souls to forsake the criminal tendencies they had acquired on earth, and *SAVE THEMSELVES* by penitence and a purer and better life. And yet, whilst I tell you, friends, of these mere fragments of revealment, there remains enough unsaid both of glory and of shame imprinted on my memory, to fill volumes; and I feel and believe the day is now at hand when thousands of mortals will receive similar revelations and that with even fuller means of expressing them than I can command. Perhaps mankind will become familiarised with them, and feel far less deeply impressed with their awful import than I did when I first awoke to find myself once more a denizen of this cold, matter-of-fact and to me then, common-place earth. Suffice it to say that I had discovered by an experience that no time can efface, that most of the theological teachings in which I had been educated were false, mere human opinions based on imperfect conceptions of ancient writings; that Death was only a change of outer garments; that heaven and hell were states born of good or evil within the soul itself; that finality after death was a sham and the invention of men, but that progress was eternal, and God's love for the lowest and meanest of his creatures infinite and unending. Upon my return to convalescence, I narrated to many of my friends and members of my congregation, my sublime and wonderful spiritual experiences.

I rejoice to remember that no one ever doubted me, and that I was entreated with the most affectionate solicitude to remain in my former pastorate, and still continue to minister to my kind associates. For a very brief period I yielded to these entreaties, but I soon found it impossible to continue in the fetters of any ecclesiastical organisation. Voices from the higher life were perpetually calling me forth, and urging me to labour in the broader fields of unenlightened humanity. Visions of wonderful beauty and significance were shown me, all tending to impress me with the solemn duty of joining the armies of angelic reform that I knew were preparing to traverse the earth and usher in the day of a universal spiritual outpouring. I could neither discern the form nor manner of the mighty changes that I felt impending, yet I knew that I had been called and permitted to behold the mustering of the heavenly forces that were so inevitably to revolutionize the world on the questions of life here and hereafter. Had I been called in vain? Should I become recreant to the divine messengers that had opened up to my entranced eyes the mysteries of eternity? My final resignation of my pastorate in Albany was my answer, but even then, though I felt as if I had cast myself on the wide ocean of troublous life without pilot or compass, I found myself borne up in the hands of ministering angels, and very soon I began to discover that I was being led into a still more unprecedented and unlooked-for realm of wonderland.

(To be continued.)

NOTE.—In view of the extended map of detail presented, as a necessary introduction to the readers of *The Two Worlds*, in the leading article or "Salutatory," Professor Britain's lecture must be allowed to stand in this number in place of the Historical Serial.

THE VOICE OF PROGRESS.

CAN ye lengthen the hours of the dying night,
Or chain the wings of the morning light?
Can ye seal the springs of the ocean deep,
Or bind the thunders in silent sleep?
The sun that rises, the seas that flow,
The thunders of heaven, all answer, No!

Can ye drive young Spring from the blossoming earth,
The earthquake still in its awful birth?
Will the hand on Time's dial backward flee,
Or the pulse of the universe pause for thee?
The shaken mountains, the flowers that blow,
The pulse of the universe, answer, No!

Can ye burn a truth in the martyr's fire,
Or chain a thought in the dungeon dire?
Or stay the soul when it soars away,
In glorious life from the mouldering clay?
The truth that liveth, the thoughts that grow,
The spirit ascending, all answer, No!

O priest! O despot! *your doom they speak*;
For God is mighty, as ye are weak.
Your night and your winter from earth must roll,
Your chains must melt from the limb and soul.
Ye have wrought us wrong, ye have brought us woe;
Shall ye triumph much longer? We answer, No!

Ye have builded your temples with gems impearled
On the broken heart of a famished world;
Ye have crushed its heroes in desert graves,
Ye have made its children a race of slaves.
O'er the future age shall the ruin go!
We gather against ye, and answer, No!

Ye laugh in scorn from your shrines and towers;
But weak are ye, for the *truth* is ours.
In arms, in gold, and in pride ye move;
But we are stronger, *our strength is love*.
Can truth be slain with a curse or blow?
The beautiful heavens, they answer, No!

The wintry night of the world is past,
The day of humanity dawns at last;
The veil is rent from the soul's calm eyes,
And prophets and heroes and seers arise.
Their words and deeds like the thunder go:
Can ye stifle their voices? They answer, No!

It is God who speaks in their words of might;
It is God who acts in their deeds of right.
Lo! Eden waits, like a radiant bride:
Humanity springeth close to her side.
Can ye sever the twain who to oneness flow?
The voice of Divinity answers, No.

T. L. HARRIS.

REMARKABLE VISION OF A SUICIDE.

[The following narrative, though unsigned, has been furnished for publication in these columns by a gentleman of the most unquestionable veracity and well known professional standing. We are efficiently cognizant of the parties concerned and the circumstances detailed, to bear witness to the strict veracity of every incident of the narration.—Ed. T. W.]

ABOUT twelve years ago, a niece of mine returned to her father's home under the following circumstances: she had married clandestinely the son of a clergyman, and her husband having turned out little better than a drunken ruffian, she had, at the entreaty of her parents, left the young man in Australia. He soon made his way back to

England and went to his father's house, where he found an opportunity to form a wealthy marriage. To effect this, he tried to find out some proofs of his wife's infidelity, in order to procure a divorce. As my niece was then living with her parents at Farnham, Surrey, and had been under their protection since leaving her husband, no such proof could be found. One day her mother (my sister by marriage), who had no belief in spiritualism, distinctly saw this young man, who, as I told you, was living some forty miles off, sitting opposite to her. She felt convinced it was an illusion, but mentioned the fact at the time to her husband, my brother, who advised her to leave the house and go for a little while into the air; but this was found useless, as the figure of her son-in-law still followed her. This "fancy," as she called it, haunted her all the day. It took a still more memorable form at night. She dreamed she was looking into a strange room, where she saw her son-in-law lying prostrate in the arms of a strange man. He seemed in the agonies of death, and behind him was a door at which a woman stood, with a frightened look, gazing at both the figures. My sister-in-law awoke my brother and told him what she had dreamed, and the next evening a letter from the young man's lawyer to my brother, told him that his son-in-law, whose name was Hecker, had "died suddenly" the day before. My brother heard no more of the matter until he read by accident, in a local newspaper some days afterwards, an account of an inquest "held on the body of Mr. Hecker. The principal witness was the coachman to the family. He deposed that on the morning of the day on which my sister-in-law had been confronted with the spectre, his young master had gone to the lodge gate to meet the postman, who was to bring a letter from his lawyer on the subject of the divorce. He (the coachman) saw the letter put into the young man's hand. Hecker read it, and then hurried back to the house. The coachman, alarmed at his young master's looks, followed, and got to the bedroom just as Hecker had swallowed some poison which he had left on the mantel-piece. As the man entered, Hecker threw himself into the coachman's arms and there died. A maid-servant deposed that she was at the time cleaning the stairs outside, but on hearing an unusual scuffle in her young master's room, she opened the door and there saw the coachman supporting the dying man. The letter proved to be from the lawyer, who said no grounds for a divorce could be found." I may state that I had these particulars direct from my brother within a week after they had taken place.

M. A.

OCCULTISM DEFINED.

(BY ONE WHO KNOWS.)

My own claims to be considered as an exponent of true Occultism are founded upon the following grounds: When quite young, in fact, before I had attained my thirteenth year, I became acquainted with certain parties who sought me out and professed a desire to observe the somnambule faculties for which I was then remarkable. I found my new associates to be ladies and gentlemen, mostly persons of noble rank, and during a period of several years, I, and many other young persons, assisted at their sessions in the quality of somnambulists, or mesmeric subjects. The persons I thus came into contact with were representatives of many other countries than Great Britain. They formed one of a number of secret societies, and all that I am privileged to relate of them is, that they were students of the two branches of Occultism hereafter to be described; that they claimed an affiliation with societies derived from the ancient mysteries of Egypt, Greece, and Judæa; that their beliefs and practices had been concealed from the vulgar by

cabalistic methods, and that though their real origin and the purpose of their association had at times been almost lost, it had revived, and been restored under many aspects. They claimed that alchemy, mediæval Rosicrucianism, and modern Freemasonry were off-shoots of the original Cabala, and that during the past 150 years new associations had been formed, and the parties who had introduced me into their arcanum were a society in affiliation with many others then in existence in different countries. These persons, deeming that the intrusion into their ranks of unprepared minds would be injurious to the harmony necessary for their studies, carefully avoided assuming any position of prominence in reference to the society, so that they might never be solicited to admit those whose presence might be prejudicial. Indeed it was one of their leading regulations never to permit the existence of the society to be known or the members thereof named, until they passed from earth to the higher life. It is in virtue of this last clause that I am at liberty to say that Lord Lytton, the Earl of Stanhope, and Lieut. Morrison (better known as "Zadkiel"), and the author of "Art Magic," belonged to this society.

I should have known but little of its principles and practices, as I was simply what I should now call a clairvoyant, sought out by the society for my gifts in this direction, had I not, in later years, been instructed in the fundamentals of the society by the author of "Art Magic." When modern spiritualism dawned upon the world, for special reasons of my own, the fellows of my society gave me an honorary release from every obligation I had entered into with them except in the matter of secrecy. On that point I can never be released and never seek to be; but in respect to the statements I am about to make, my former associates—deeming their publication might serve to correct some of the erroneous opinions that are put into circulation by individuals who arrogate to themselves a knowledge, of which they have not the slightest iota—not only sanction, but command me to present to the candid enquirer the following brief definition of genuine practical

OCCULTISM.—ANCIENTLY WRITTEN IN "CABALA."

OCCULTISM is a study and application of the occult, or hidden principles and forces of the Universe, or, in its more limited sense, of Nature.

The study of occultism is called speculative. The application of that study is practical occultism.

Speculative occultism includes opinions and teachings, often so widely at variance with commonly received beliefs that it would be extremely unwise to subject it to the criticism of persons generically called the world. Speculative occultism of course might be regarded as *speculative only*, were it not possible by the aid of practical occultism to demonstrate its truths.

The subjects which engage the attention of the speculative occultist are THE CREATOR, or creative power; WORLD BUILDING, and the order and design of the earth and its spirit spheres; MAN, and his relations to the Creator, the earth, and his fellow-man.

DESCENT OF SPIRIT into matter, and its growth through embryotic stages, during which period it is first *elemental*, then *animal*, then *man*.

ASCENT OF SPIRIT out of matter, and its progress through future stages of growth as planetary and solar spirits.

Besides these purely theoretical subjects are suggestions concerning the best methods of communing with spiritual existences, and of receiving information from lower and higher states than man. These, together with *some mental exercises and practices*, form the main themes of consideration in the colleges of speculative occultism. Spirit Communion,

together with Astronomy, Astrology, Mathematics, Geometry, Music, Anatomy, Physiology, Psychology, and Psychometry, are all kindred branches of study which must engage the attention of the true occultist.

PRACTICAL OCCULTISM.

PRACTICAL OCCULTISM consists, first, of a perfect mastery of the individual's *own spirit*. No advance whatever can be made in acquiring power over other spirits, such as controlling the lower or supplicating the higher, until the spirit within, has acquired such perfect mastery of itself, that it can never be moved to anger or emotion—realises no pleasure, cares for no pain; experiences no mortification at insult, loss, or disappointment—in a word, subdues every emotion that stirs common men's minds.

To arrive at this state, severe and painful as well as long continued discipline is necessary. Having acquired this perfect *equilibrium*, the next step is *power*. The individual must be able to wake when he pleases and sleep when he pleases; go in spirit during bodily sleep where he will, and visit—as well as remember when awake—distant scenes.

He must be enabled by practice, to telegraph, mentally, with his fellow associates, and present himself, spiritually, in their midst.

He must, by practice, acquire psychological control over the minds of any persons—not his associates—*beneath* his own calibre of mind. He must be able to still a crying infant, subdue fierce animals or angry men, and by will, transfer his thought without speech or outward sign to any persons of a mental calibre below himself; he must be enabled to summon to his presence elementary spirits, and if he desires to do so (knowing the penalties attached), to make them serve him in the special departments of Nature to which they belong.

He must, by virtue of complete subjugation of his earthly nature, be able to invoke Planetary and even Solar Spirits, and commune with them to a certain degree.

To attain these degrees of power the processes are so difficult that a thorough practical occultist can scarcely become one and yet continue his relations with his fellow-men.

He must continue from the first to the last degree, a long series of exercises, each one of which must be perfected before another is undertaken.

A practical occultist may be of either sex, but must observe as the first law inviolable chastity—and that with a view of conserving all the virile powers of the organism. No aged person, especially one who has not lived the life of strict chastity, can acquire the full sum of the powers above named. It is better to commence practice in early youth, for after the meridian of life, when the processes of waste prevail over repair, few of the powers above described can be attained; the full sum never.

Strict abstinence from animal food and all stimulants is necessary. Frequent ablutions and long periods of silent contemplation are essential. Codes of exercises for the attainment of these powers can be prescribed, but few, if any, of the self-indulgent livers of modern times can perform their routine.

The arts necessary for study to the practical occultist are, in addition to those prescribed in speculative occultism, a knowledge of the qualities of drugs, vapours, minerals, electricity, perfumes, fumigations, and all kinds of anæsthetics.

And now, having given in brief as much as is consistent with my position—as the former associate of a secret society—I have simply to add, that, whilst there are, as in Masonry, certain preliminary degrees to pass through, there are numerous others to which a thoroughly well organised and faithful association might advance. In each degree

there are some valuable elements of practical occultism demanded, whilst the teachings conveyed are essential preliminaries. In a word, speculative occultism must precede practical occultism; the former is love and wisdom, the latter, simply power.

In future papers I propose to describe the two Ancient Cabalas, and the present attempts to incarnate their philosophy in modern—so-called—Theosophy.

SIRIUS.

AN AMERICAN LADY'S VIEW OF THE ENGLISH ROYAL JUBILEE.

IN Dr. Rodes Buchanan's admirable "Journal of Man," amongst other suggestive articles of a reformatory and humanitarian character, occur the following remarks from the celebrated writer and lecturer, Mrs. Cady Stanton.

"If mine has been the one discordant note in the grand jubilee chorus to the Queen, it is because behind all the busy preparations for the most brilliant pageant the world has ever witnessed, of gilded royalty and nobility, my eyes beheld the dark shadows on the background of homeless starving men, women, and children, into whose desolate lives would never come one touch of light or love. There is something to me unspeakably sad in the eager, gazing multitudes that crowd the streets on these grand gala days. There is ever a sphinx-like questioning look in their upturned faces that seems to say, 'Ah! must the many ever suffer that the few may shine?' As the sun went down on that 21st of June, what a contrast in the close of the day's festivities between the children of luxury and want.

"Who that can share in imagination one hour the miseries of England's impoverished people, can rejoice in a reign of fifty years that has cost the nation 22,000,000 of pounds sterling in extra allowances to the Queen and her children, in addition to the legitimate cost of the royal household and the hereditary property rights of the throne? Nevertheless the Jubilee was a fine exhibition, and the London *Baptist* says that £4,000 was paid for the use of the windows of one house to see the Jubilee."

To those who have read so much of the *glories* of the Jubilee it may not be amiss to learn how other nations contrast these with the *miseries*, and whilst long lists of the splendid presents poured in upon the wealthiest of earthly monarchs regale the eyes of her subjects, a few items concerning the condition of the "white slaves" of hunger, cold, toil, and privation, may not from an unapt background to the radiant picture.

THE LATE JOHN M. SPEAR, OF AMERICA.

IN a kind and eminently charitable spirit, *Light*, of Oct. 29th, announces the demise of Mr. John M. Spear, an event which occurred in Philadelphia, on the 5th of October. Whilst our esteemed contemporary catalogues the works of beneficence and reform effected by the late Mr. Spear in connection with American slavery, prison reform, &c., it must not be forgotten that Mr. Spear's introduction to spiritualism, in 1851, led to the formation of those ultra-socialistic institutions which have most unjustly attached an ill odour to the spiritualism of America.

There can be but little doubt that Mr. Spear in later years realized the utter impracticability of communism in social life, and now that he is a spirit himself, he will be more lovingly remembered in America as the apostle of liberty and temperance, and as "the prisoner's friend," than as the advocate of impossible systems of socialism.

SLATE WRITING PHENOMENA.

MR. WILSON, the slate-writing medium, has been effecting an excellent work by convincing sceptics of the truth of immortality, and the reality of spirit communion. At Newcastle, where Mr. Wilson gave *séances* to several members of the press, the phenomena occurring through his mediumship was of so marvellous and convincing a character, that the daily papers gave the most favourable reports, avowing in substance, that unless the spiritual hypothesis was admitted in explanation of what had been witnessed, nothing in the ordinary range of material facts could cover the ground; in short, without committing themselves to the actual endorsement of the whole spiritual philosophy, the reporters seem to have been fairly astonished, and admitted that not the slightest evidence of fraud or deception could be detected. The same tone of candour, and admission of the genuine character of Mr. Wilson's mediumship, appears in one of the leading Blackburn papers, whilst the testimony of numerous sitters in Liverpool, Rochdale, Bacup, Manchester, &c., is unanimous in favour of the irresistible conviction that Mr. Wilson's mediumship involves direct and most powerful spirit agency. In the last named place, besides spirit writing in several languages, produced whilst the closed slates were resting on the sitter's arms or shoulders, the editor of this paper and her party, *saw* the pencil (a mere crumb) deliberately *write on the open slate, held before the eyes* of those present, one word in answer to a question, *and a sentence* in response to the thought of one of the sitters. The good Mr. Wilson has effected in strengthening the faith of the wavering, and convincing many an unbeliever, can never be too highly appreciated, and we must unhesitatingly cry shame on those who would grudge him the trifling amount of payment due to his invaluable service and the expenditure of time, physical strength, and mental wear which these sittings demand.

As a general thing, however, we are happy to record that the inspiring and marvellous results obtained in Lancashire, Yorkshire, and the North, were deemed by the recipients priceless, and the most earnest wish is here expressed that we had a complete staff of such workers, to arouse the spiritual energies of the apathetic in Great Britain.

HERE we are: let stars or bygone times, or the wrecks of nations, or the corruptions of language, say or show what they will. There is something also to be done by us; we have our little portions of the reef of coral yet to build up. —*Arthur Helps.*

"Human hibernation in India" is thus explained in *Nature* by a correspondent: "A tunnel is dug from the grave to the neighbouring jungle; the grave itself is partly prepared. The subject is then, in sight of the spectators, prepared by having his ears and nostrils filled with wax and his tongue turned back. He is then apparently buried, creeps through the tunnel, and gets away. After six months, or any other interval, he creeps back again, is dug up apparently lifeless, and restored with infinite pains."

BIRD-CHARMING EXTRAORDINARY.—There is a gentleman in Paris who has discovered a remarkable secret, by means of which he can make any cage-bird settle on a tree after a few minutes of mysterious coaxing. To prove his power over the feathered tribe, the gentleman in question recently drove from one end of Paris to the other in an open carriage, in the centre of which a small shrub was set up. Round about this shrub some dozen canaries fluttered and hopped and chirped as happily as if they were unconfined, and yet with no more idea of making their escape than if they had been confined in the closest boundary of a cage. The marvellous bird-charmer is prepared at any time to take charge of a couple of offices in the Bois de Boulogne, and to promise that they shall be inhabited by birds for any length of time, without the birds making the slightest attempt to quit their leafy prison.

SPIRIT VOICES.

As a very brief sample of what our readers may expect to receive through the spiritual telegraph in its direct working between the mortal and immortal worlds, we select the following two communications. The first was given through the trance mediumship of John C. Grinnell, of Rhode Island, U.S.A., one of the best and most reliable of the trance mediums of modern times. In response to queries concerning the nature of God and the soul of man, the medium, deeply entranced, replied:—

"We cannot comprehend *Deity* in his fulness, nor the smallest portion of his identity; all that a man, either here or hereafter, can know of *Deity*, is that 'nothing can be known.' How vain is it, then, to attempt to localise or define the nature of God, further than that his works declare him to our enlightened perception as being the perfection of all power, goodness, knowledge, wisdom, and love.

"The spirit constitutes the light and life within, whilst the individual soul has the power to give it any direction, whether for good or evil, it chooses.

"The Kingdom of God is without and within. As existence expresses everything that is individual, so does spirit everything that is infinite and divine. As we could have no life without the Divine Spirit, so we could have no conscious existence without the individual soul.

"Throughout all existence it is the spirit that makes the shape or form of the thing that exists, whether it be a grain of sand or a living being. As all existence is but an expression of the Divine will, so should each individual existence that has a larger share of the Divine expression within itself, impart of its abundance to those who have less."

Our second excerpt is taken from an old London paper, and forms an extract from a lecture delivered at Exeter Hall by Dr. Cumming, of Second Advent notoriety.

The spirit communication here rendered was distinctly affirmed by the reverend preacher to have come through the table tippings produced through the unknown forces resident in *his own little daughter*, a child of seven years old.*

Amongst other extracts of a curiously significant character, Dr. Cumming gave the following colloquy:—

Cumming.—Who is it that moves this table? Answer truly—I adjure you in the name of the Lord Christ.

Spirit.—I will. I am Ezra Cumming, your grandfather.

C.—Ezra Cumming was my grandfather I know, but you are a deceiving spirit and a liar.

S.—You're another.

C.—In the name of the Lord Christ I adjure you to tell me, are you not the devil and the father of lies?

S.—Will you answer me a question?

C.—Aye, will I, though the devil himself asks me.

S.—All right. You are willing to give the devil his due, then if the devil is the father of lies, tell me who was the devil's grandfather?

Our extract closes by saying that Dr. Cummings would hear no more, but broke up the sitting, leaving the spirit to grope in darkness for the answer.

As a result of Mr. Wallis's recent lecture in reply to Mr. Ashcroft in Middlesbrough, we hear privately of a circle being formed at which remarkable phenomena occurred almost immediately. Advise those who talk about Mr. Ashcroft's lectures to investigate for themselves, and the results must be good for the cause. Truth wins in the end.

* In a discourse given by the Rev. Dr. Cumming in 1857, at Exeter Hall, London, on the "Signs of the Times," Dr. Cumming took the ground that the manifestations attributed to spirits were all real but diabolical.—"*Spiritual Telegraph*," *New York*.

MESMERISM AND ELECTRO-BIOLOGY.

[UNDER A NEW NAME.]

"PROFESSOR CHARCOT has unexpectedly brought us back to the days of animal magnetism. He has effected some curious experiments on hystero-epileptic patients in the Salpêtrière Hospital, producing catalepsy and somnambulism at will. The subject, placed for a few seconds or minutes before the full blaze of an electric light, becomes fascinated. The anæsthetic state is complete, for he can be pinched, etc., without exhibiting pain. The members retain whatever attitude is given them. The patient has become cataleptic. In vain you speak or question him. Place him in a tragic posture, the physiognomy becomes severe, and the eyebrows contract. Bring the hands together as in prayer, the visage softens and the features become supplicating. Cut off the light, the patient drops into a somnambulist state; he falls backward, the eyelids close, and if the skin be rubbed, the part will contract as if under the influence of electricity. Call the patient, he will rise up and walk towards you. Tell him to kneel, and he will kneel; to write, and he will write; to sew, and he will, mechanically, like a slave, the eyes being firmly closed. Sometimes the answers given are more intelligible than when the patient is wide awake, so much is the intelligence excited. Blow in his face, and the subject instantly awakens, after a slight throat spasm and some froth on the lips, but utterly ignorant of what has occurred. The experiment can be repeated at will. Music—strong bell ringing—can produce this anæsthetic condition as well as the lights referred to; hence, the action of sound is identical with that of light. Steadily looking into the eyes will also produce the lethargic state. But this is treading after Mesmer."—[*Translated*.]

In addition to the performances described above, fresh marvels are every day being discovered as attributes of the *hypnotized condition*.

The complete transfer of disease from one subject to another has been demonstrated as a result of this state under medical supervision; clairvoyance ranging from glimpses of the unseen universe to the most perfect lucidity can be evolved. A rigid condition of entrancement, extending even from the subject to the fiercest animal, is among the *new* marvels which belong to this hypnotic condition. But have the *servants* of to day forgotten that Anton Mesmer was the first discoverer of these astounding powers? If not, why do they term Mesmerism pure and simple, "hypnotism"? Echo answers "Why?"

A DREAM-CHILD.

Upon my breast a baby cradled lies,
Unutterably dear!
A little one unseen by mortal eyes,
O'er whom I croon the gentlest lullabies,
To soothe my own heart's fear.

About my feet my other darlings play,
Nor dream the songs I sing
For them so softly at the close of day,
Are chanted also for one more than they,
Whose hands about me cling.

This baby's need of love they never miss;
A mother's heart is wide!
But, ah, the great, the deeply longed-for bliss
Of sharing with it, too, my care and kiss,
Is unto me denied.

O little spirit-child! whose angel face
My fond eyes cannot see;
Our earthly fingers ne'er may interlace,
But thy small being's tender, subtle grace
Is ever felt by me.

SPIRITUAL PHENOMENA.

HEALING.

As all that we have ever known, or, in all probability, shall know of spiritual existence, so long as we are denizens of earth, points to matter as the formative principle in which mind grows and spirit is moulded for the deathless realms of eternity, so the material body, its due preservation and healthful condition, should be esteemed by all thoughtful spiritualists as a subject of the most momentous interest. With these views we are but too happy in assigning a prominent place to such well-attested cases of healing by occult power as the records of our cause will furnish. The following cases speak for themselves, and we have only to add that we know them to be recorded by good men and true, and in each instance to be wholly reliable.

RESURRECTION.

To the Editor of "The Two Worlds."

DEAR MADAM,—Being on a visit to a married daughter in London last May, I found her youngest child (15 months old) was suffering from diseases both physician and doctor pronounced incurable; they had done all they could, and had "given it up." It was a most pitiable case of suffering. Thoroughly believing in the recuperative power of life, and, "while there is life there is hope," I brought in Mr. Raper, of 103, Camberwell Road, who has the gift of healing. His first visit was beneficial, his second, absolutely curative: the child rallied, and is now perfectly well. My daughter became interested in spiritualism through this marvellous cure, and recommended Mr. Raper to all her ailing friends. She wished to know more of spiritualism, as she understood from me that healing was but one phase of the movement. At her request I arranged a séance at her house, 124, Rye Lane, Peckham. Mr. Robson (non-professional) was the medium. Present—myself, a married and single daughter, and three friends. Shortly after taking our seats round the table the medium was suddenly and violently controlled. He held out his hands towards me and my daughter, who sat on each side of him; arose on his feet, drew our hands in his, placed them on his forehead, and then stammered out "My dear father." I said, "Friend, you have called me father; kindly tell me who you are?"

In a very excited and impassioned manner he said, "George." "George," I revolved mentally, "yes, I have a son George in Sydney, but I have not heard of his having passed to the higher life." Apparently in agony, lest I should fail to recognise him (or be alarmed about the one in Sydney), he stammered out, "George, America."

Again, soliloquising and telling the friends, I certainly had another son (a mere babe) of 18 months old, who died and was buried in America about 34 years ago, I said to the control, "Are you George Frederic Harris, whose body was laid in a grave at Burlington, New Jersey?" Violently excited, he exclaimed, "Yes, father, and see! [holding up his hand] I am taller than you now." More was communicated, which I will not trouble you with. The miracle, vision, or what you please, passed by, but not without leaving the pleasant thought that a son "over there" is ready to receive me, whom I had nearly regarded as out of existence. Perhaps from his infancy, length of time since his death, and distance from my present abode, whenever the thought of him entered my mind, it was as of one who was not. "Gather up the fragments that nothing be lost."

"He is not the God of the dead, but of the living; all live to him."

I will add, my daughters, both being of a second family, scarcely knew of this son's existence. The medium and three friends (all strangers) knew nothing whatever of my past life experience. In thought, this lost (but now found) one scarcely ever entered my mind, and certainly thought transference would not account for this strange manifestation, nor the "toe and knuckle joint theory," nor "muscular action," nor "unconscious cerebration," nor "magnetism," nor anything else in my view but spiritual communication. Nothing else will explain to me this precious proof of the resurrection and the life.

Newcastle-on-Tyne.

BEVAN HARRIS.

[Reprinted from *Light*, September 24th, 1887.

SUCCESSFUL TREATMENT OF BLINDNESS.

"Sept. 18th, 1887.

"I desire to add a few words to my letter concerning the effective and marvellous cure of the authoress, Miss Owens Blackburne, by the influence of Mr. Milner Stephen. She came to me on Sunday. I questioned her closely, and then tested her condition. My nurse-attendant carefully bandaged the "well" eye (I can find no other term), and pressed her fingers on the eye so covered, leaving the "blind" eye free. I send you the result. Seeing only by the eye by which she had never seen a spark of light for more than twenty years, she wrote to me, in a good round hand—the lines being even and straight—the following letter:—

"I thank God I am able to write you this letter with the eye in which I have had no sight for upwards of twenty years."

"Elizabeth O. Blackburne Casey.

"S. C. Hall, Esq."

I think the case is so clear and conclusive that more words would do more harm than good. There can be no doubt about the matter. By a mysterious power conferred on Mr. Stephen he has cured this lady of long-endured blindness; and what he has done for her (for which she "thanks God") he can do for others. He has, and will show, the reports of many other cases as strong; but I humbly hope, and think, this to which my name is affixed will be accepted as evidence beyond suspicion by any person to whom that name is known.

S. C. HALL.

24, Stamford road, St. Alban's-road,
Victoria-road, Kensington, W.

[We have many more certified accounts of the marvellous cures effected by the good healer, Mr. Milner Stephen, of which notice will be given in future issues. We are also happy to anticipate a full review of an invaluable work on "Magnetic Therapeutics," from the pen of the well-known and successful healer, Mr. D. Younger. At present we can only refer to this publication as one eminently calculated to do good to suffering humanity. Full details will be given hereafter.—Ed. T. W.]

MR. GLADSTONE'S OPINION RESPECTING SPIRITUALISM.—Mr. Gladstone, addressing a Liverpool journal in May, 1877, said, "I know no rule which forbids a Christian to examine into the signs of preternatural agency in the system called spiritualism. . . . If the reviews and facts of the day have in any way shaken the standing ground of the Christian, is it not his first and most obvious duty to make an humble but searching scrutiny of the foundations? I speak as one who is deeply convinced that they will bear it, and that God has yet many a fair plant to rear in this portion of his garden." Again, he wrote on October 16th, 1878, to J. T. Markley, Horsham, Sussex—"I do not share or approve the temper of simple contempt with which so many view the phenomena. It is a question in the first instance of evidence; it then follows to explain, as far as we can, such facts as may have been established. My own immediate duties prevent my active intervention, and I remain in what may be called contented reserve, without any fear that imposture will rule or that truth will be mischievous." Mr. Ashcroft makes a misleading statement when he pictures Mr. Gladstone's position with regard to spiritualism as standing with his axe to cut it down.

"THE SOUND OF A VOICE THAT IS STILL."—In the house of Thomas A. Edison, at Llewellyn Park, is a remarkable memento of Beecher. The inventor's phonograph for impressing on a soft metal sheet the utterances of the human voice, and then emitting it again by the turning of a crank, has never been put to any very valuable use, and Edison has only gained from it a few thousand dollars in royalties from exhibitors, but he utilised it to make a collection of human voices. Since he became famous his visitors have included hundreds of celebrities. Instead of asking them for their autographs or photographs, he has, in two or three hundred instances, requested them to speak a few sentences into a phonograph. He has kept the plates in a cabinet, and occasionally he runs some of them through the machine, which sends out the words exactly as uttered. Edison is probably the only man who can revive the silenced voice of the great preacher.—*Washington Star*.

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ADVERTISEMENTS are inserted at 6d. per line, 1s. for three lines. Remittances must accompany all orders for one or three insertions. Monthly settlements for larger and consecutive advertisements, for which special rates can be obtained on application to Mr. E. W. WALLIS, to whom all Post-office Orders and Cheques should be made payable, and all business communications should be addressed.

ACCOUNTS will be issued monthly, and the Directors respectfully ask the favour of prompt remittances.

"THE TWO WORLDS" Publishing Company, Limited, has been registered, but we shall be happy to allot shares to those spiritualists and societies who have not joined us. Send in your applications for shares at once.

TO CONTRIBUTORS.—Communications intended to be printed should be addressed to the Editor, The Lindens, Humphrey Street, Cheetham Hill, Manchester.

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THE TWO WORLDS.

Editor:

MRS. EMMA HARDINGE BRITTEN.

Sub-Editor and General Manager:

E. W. WALLIS.

FRIDAY, NOVEMBER 18th, 1887.

SALUTATORY.

WITH the issue of this number the promoters of the new spiritual enterprise, entitled, *The Two Worlds*, make their first appearance upon the stage of public opinion, and their first essay to enlist the sympathies and command the support of every reader interested in the subjects to which this journal is devoted. In sending forth this inaugural number to represent the stupendous interests involved in the title adopted, namely, *The Two Worlds*, it is assumed that the public may expect a more definite explanation of its aims and purposes than is to be found in the preliminary announcements.

Let it be remembered, *a priori*, that spiritualism—as including all the interests, temporal and eternal, of the infinite varieties of grade, class, and mind that make up the sum of humanity—is such a many-sided subject that not one, two, or three, but unnumbered thousands of representative sheets might aim at, yet fail to do justice to the mighty theme. Surely, there must be room for three, if not ten times that number of spiritual journals circulating through the veins and arteries of the thronging masses that constitute the population of Great Britain! In addition to this, comes the demand of a vast number of persons in the northern section of England for a new paper, and to answer this demand, we are still further stimulated by the counsel of our beloved Allies in the higher spheres, some of whom have suggested to us the *modus operandi* by which our enterprise should be conducted. Founding in fact upon the spiritual as well as the material exigencies of the time, it has been resolved to consolidate the views of the many, rather than to represent the opinions of the one, in the formation of a company, the ideality, as well as the worldly status, of which, may not inaptly illustrate the broad and cosmopolitan character of our title.

In making the claim that the call for an additional exponent of the spiritual situation in Great Britain has been loud and reiterated, we distinctly desire to state that we only seek to aid and supplement the work of our contemporaries, not to supersede or injure it. All honour to those, who, in darker hours and more stringent emergencies than the present, have borne aloft the standard of the new faith, and smoothed the way for the feet of others to tread, by the blood and tears which the thorns of bigotry and persecution ever call forth!

But every soldier in the army of reform must be aware that there can be no monopoly in the field of labour, and that as the sowing multiplies into an hundred-fold fruitage, so must the workmen keep pace with the ever-expanding work, and the famous parable of the husbandman rebuking the labourers of the first hour for murmuring against the workmen called in at the eleventh hour, holds good in the nineteenth century as well as in the first.

That the scope of this journal may not be misunderstood, we desire to state at once, and in advance of our future issues, that we propose to traverse as far as possible the wide and varied fields of human interests that might be vitalized and exalted by that knowledge of the life hereafter, which spirits alone can demonstrate. Instead of confining ourselves therefore to the relation of phenomenal facts and speculative philosophy, we shall endeavour to show how beneficially the spiritualistic revelations of the nineteenth century might operate through such departments of earth-life, as reform, science, theology, politics, occultism, and the only true and practical religion, viz., goodness and truth in the life here, as a preparation for heaven and happiness in the life hereafter.

These are sounding notes of promise, but God and the angels giving us strength and inspiration, we shall strive to make them an anthem of realization; how and when, the future must decide. Meantime, whilst we may kindly assure our contemporaries we have no purpose to offer this journal in the spirit of rivalry with the special work that each one in his place has been privileged to perform, we, on our part, must obey the voice which bids us "move on," and render up to the Giver of all good things the one or the ten talents entrusted to our care. In the fulfilment of that mission, whilst we would gladly exchange acts of fraternal helpfulness with our fellow-labourers, and aid them to the best of our ability, we intend—with an equal sense of duty and responsibility—to resist any attempt that may be made to balk our purposes, or thwart the effort to bring forth views of truth, light, and progress to the age we live in. We clasp hands with you one and all, then, faithful co-labourers in the spiritual vineyard; but to those who would act the part of monopolists in the work, or obstructionists to the workers, the weapons of truth, light, and progress, which we desire to wield only for good, will surely be brought to bear against you.

To the reader we would say, that this journal is established to record the growth and unfoldment of world-wide principles; hence, no individual idiosyncrasies will be allowed to occupy our columns, which will be devoted to the interests of all, not a mere section of humanity.

The promoters of this undertaking are not members of the wealthy classes; nevertheless, impelled by a strong sense of duty, they have made no inconsiderable sacrifices to launch their barque of effort on the ocean of public opinion, and for the future, they confidently trust that they may receive such a measure of support as their undertaking may be found to merit.

That the promoters of this Journal will aim to *deserve* success, is not, however, the guarantee that they will always command it. They forget not that "the race is not to the swift, nor the battle to the strong." Whatever may be the result of their endeavour in a worldly point of view, the writer of this article affirms, as the collective sentiment of every soul connected with the publication of *The Two Worlds*, that not one of them will admit that it can or will be a failure in those higher spheres by which all the motives which prompt human effort on earth will be judged.

When unselfish and holy purposes are at the helm, the managers of the good ship *The Two Worlds* faithfully believe that she will sail straight to the port of Heaven, and that

crew and captain will be there received and chartered as "successful," though ten thousand other ports should refuse them entrance, and drive them forth to battle with the waves of adversity, and the storms of contending passions. Nay more; we are assured, by what we have learned of spirit-life and ministry, that if our enterprise should be rejected by the present generation, and forgotten in the next, it will be stereotyped in the archives of eternity, and accepted by God and the angels as a tribute of immortal effort for good and use.

We must now add that, in view of the terms and promises of our Prospectus, we propose to publish the discourses of our best trance mediums, whether delivered in the past or present time, provided they are instructive, worthy of the public who seek instruction from a higher world, and rendered in such a mode of expression as will be in accordance with the educational growth and enlightenment of the age.

The editor of this journal has repeatedly refused to allow the publication of her lectures, because phonography, in general, fails to reproduce improvised addresses in a readable form without the tedious process of re-writing and careful correction.

Any trance addresses of value that may be sent to this office *duly corrected*, and written out in accordance with press requirements, will be cordially received and find a place in these columns.

It must be observed, however, that we do not propose to inflict on readers, searching for light from the higher world, matter *beneath* instead of beyond the reader's previous status of thought and education. The Spiritual Rostrum should be the sphere of instruction alike to listener and reader—not the school in which unfledged and half-developed mediums seek to entertain their audiences by practising the A B C of the oratorical art.

OF THE SERIAL.—Common report—that most mendacious and misleading of all gossips—has been so frequently accepted as authority for spiritual verities in place of historical facts, that it is difficult to realise how ignorant mankind in general, is on the actual facts of the spiritual movement. For the benefit of those who either cannot or will not spend time in perusing the massive volumes which have been published on the historical progress of spiritualism, no less than to furnish details which will arm our adherents with such indisputable testimony as will refute the all-prevailing spirit of antagonism and denial, we intend to give from time to time a compendious sketch of the rise and progress of the modern spiritual movement, thus affording, for the trifling cost of each week's issue, a series of historical facts which could only be gathered up in other directions by a vast outlay of time and means.

In presenting records of past and present phenomenal facts, we must apologise in advance to our readers for the reticence of our European contributors obliging us, in many instances, to give initials rather than the full name. As an offset to a custom entirely opposed to the Editor's wishes or ordinary methods of recording such subjects, our readers will always be at liberty to apply *privately* for such evidences of good faith and reality as may be denied to the general public.

As regards the subject of "Occultism and Theosophy," now the passwords of those who claim to represent the advance guard of the spiritual movement, even if they do not ignore the "common places" which grow out of the term *spiritual* altogether, we have only now to premise that every article that will appear in these columns will be written by *one who knows*, and who will deal with those subjects from the standpoint of practical experience. In treating of reformatory and scientific subjects, we claim, that all life is spiritualism, and the *all* of spiritualism is the indissoluble connexion and interdependence of "the two worlds," the one

with the other. Humanity is not only responsible for the time spent in phenomenal communion with spirits, but in the realisation that every event of life, whether in deeds of commission or omission, will come into judgment—in a word, that the life beyond the grave is determined by the acts, words, thoughts, and motives which have originated in this life. When we can prove that one set of human actions will come into this tremendous category of consequences and another set will be excluded, then, and then only, can we afford to banish the impulses to reformatory action or scientific achievement from the influence of spiritual philosophy and teaching. In the belief that the pulpit, senate, marketplace, and college would have been all the better, nobler, more honest and wise, for the knowledge and influence of spiritualism, we shall continue to treat it as the science of life, and all life as the page on which the two worlds are acting out the mighty dramas of good and evil, happiness and misery.

For the record of "Passing Events," including that most important feature of the spiritual movement, the education and training of the young, we need offer no other comments than the assurance that we will be as faithful and impartial as the highest sense of duty can dictate.

The reports from foreign contemporaries and the various spiritual meetings held throughout the country must depend mainly on the fidelity and promptitude with which those reports are sent. For the first issue, we have gathered up such fragmentary information as could be most readily procured. All corrections emanating from societies, speakers, mediums, and contributors, when forwarded each week in time for publication, and with regard to the limitations of the space they can occupy, will be received with appreciative kindness, and transferred, as far as possible, to our columns.

With a fervent if an unspoken prayer to the Infinite and Eternal Source of Inspiration for "light, more light," and a no less burning aspiration for the power to dispense that light to the millions who are famishing for the spiritual bread of life, we conclude our inaugural address with a heartfelt and fraternal greeting, and henceforth retire into the impersonality which should shield yet dignify the labourers who enter upon the sublime but momentous task of representing the life, conditions, and mutual relationship of *The Two Worlds*.

A MODERN PROPHECY.

DRAWN FROM ASTROLOGICAL CONFIGURATIONS.

By S. A. POWER.

A DARK cloud, in the form of a funeral pall, hangs over Great Britain. The whole nation seems destined to come under its influence. The night of sorrow and the morning of rejoicing suddenly meet, and none can distinguish the one from the other. In 1888 will occur a mighty change, and then it is that the horizon of the heavens, dark with the baleful influence of Saturn, will point forward to a day of rejoicing and gladness that will compensate for the night of sorrow, dry every tear, and turn the requiem tones of death into the Hosanna shouts of joy.

In 1890, Russia shall invade Northern India.

In the early spring, France and England shall combine, and succeed in driving back the Muscovite, but in the autumn, Afghanistan shall succumb to the iron rule of the Czar.

The destroying angel shall visit three royal houses of Europe ere the coming year has rolled its course.

ENQUIRER desires to join a circle in Northwich or Manchester. Address, J. C., care of E. W. Wallis, 61, George Street, Cheetham Hill, Manchester.

NOTICES.

SECRETARIES OF SOCIETIES will oblige us by sending reports of meetings; and special notices for "Passing Events" column. Look through our lists of Societies and see if yours is mentioned. We have endeavoured to make this list accurate and complete, and trust our friends will keep us posted as to any changes that may be made.

MEDIUMS who do not find themselves registered in the roll-call of mediums and speakers, will oblige by sending us their name and address for insertion. We make no charge for this.

PASSING EVENTS.

BY PILGRIM.

THE most marked facts connected with our movement during the last few years have been the growing spirit of inquiry everywhere apparent, and the increased enthusiasm and public spirit manifested amongst spiritualists themselves. We can never make spiritualism a power in the land until we respect our Truth, work for it, suffer for it, and proclaim it. Above all, the increased interest and activity displayed on behalf of the children is a most noteworthy sign. All honour to the workers in that important field.

It is worth while to consider the rapid strides which have been made towards the acceptance of a natural, liberal, and progressive philosophy, based upon the bed-rock of Spirit, and the spiritual nature of Man. The mists of theologic superstition are dispersing as the day of spiritual knowledge dawns. We must don our armour, and go forth to the fight while it is yet day. Press forward, friends; the world waits for news from the immortals.

The directors of *The Two Worlds* are indebted for the design at the head of this paper to Miss A. Abrams, a lady who earns her living by means of her pencil and brush, and thus exemplifies "the dignity of labour." We understand it was a happy "inspiration," caught in a moment and speedily executed. We gratefully acknowledge this labour of love, which we feel sure will be duly prized by our readers. We may here express our deep thankfulness to the many kind and good friends who have so cordially co-operated with us, working nobly and disinterestedly to bring this effort to a successful issue. So deep and widespread has been the interest aroused, so many and hearty the expressions of goodwill and sympathy, that we are assured of a cordial welcome everywhere. May we ask our readers to continue their favours by individually doing their utmost to secure us a wide circulation?

The spiritualists of Middlesbro', Newcastle, and the north generally have just had a taste of the quality of a certain reverend showman, who in his small way is attempting to stem the tide which is flowing towards spiritualism. We can afford to ignore his abuse, and make use of him to reach many persons who would otherwise remain uninterested. It is instructive to note that his last winter's campaign has stirred up considerable interest, and wrought good for spiritualism.

Blackburn holds its own, and the adjoining town of Darwen has been successfully missionized, until it now has a vigorous society and successful meetings. In Burnley the parent society is on a firmer basis than ever, while Nelson, Brierfield, Colne, and Padiham have all been set going, and frequent large and enthusiastic meetings have been held. From Halifax the cause has been carried to West Vale, and at Huddersfield, where but a small society existed, there are now two places of meeting, and societies at Slaithwaite, Cowms, and Skelmanthorpe have sprung up since the attack made by the reverend exhibitor above alluded to.

Rochdale, Bradford, Keighley, Sowerby Bridge, Pendleton, Openshaw, and Bacup are none of them one whit the worse for the stirring up administered by this angel of light (?). On the contrary, all are stronger and more enthusiastic. The number of members has increased considerably in each society. We are on the winning side, the side of truth and right. "The tide is with us."

We are anxious that *The Two Worlds* should be on the table in every free library, club and reading-room in the land. Who will help us to effect this?

We desire to know the names and addresses of newsagents who will sell *The Two Worlds*, and shall be thankful to those who will introduce our paper to their bookseller and ask him to get it for them from Mr. John Heywood, Manchester; and 11, Paternoster Buildings, London.

Good Work.—We learn that the South London Spiritualists' Society, in the short space of ten months, have upwards of seventy members, and are in a sound financial position, but are hampered because their lecture hall is too small. We wish them every success in their endeavours to spread the light. Stand firm and united, and you will become a power for good.

The experience of our South London friends is a duplication of what is occurring in many other places. New societies are being formed, and old ones have taken a new lease of life. Public attention is being challenged everywhere; even our foes advertise the cause and set the ball of inquiry rolling.

Why, we may ask, are Bury, Bolton, and Preston silent? Public meetings were held years ago in all those centres. It is not creditable to the local spiritualists that spiritualism has no public representation there. We hope for better things from each of these towns this winter. Keep abreast of the times—aye, lead the van.

"What Lancashire thinks to-day England will think to-morrow" has been the proud claim of Lancastrians. Let us hope it will hold good in Spiritualism, for Lancashire is fairly alive. Our cause has taken deep root, and spread in every direction; no less than twenty-four societies of ardent spiritualists exist within the county.

The new hall in Oldham is a great success. Its seating capacities are being severely tested at the Sunday evening services; the workers are rejoicing in the prosperity which has attended their efforts. "God helps those who help themselves." *Growth* is the motto of Spiritualism, and it is being exemplified in the progress of the movement.

Yorkshire leads the van. The county of broad acres has done nobly to teach the truth to the weary world that man is immortal, that "the two worlds" are peopled by one humanity, united by love, by birth and nature. Over two dozen societies exist in the Yorkshire domain, and more are commencing.

Bradford builds the spiritual temple on six pillars, in each of which industrious workers are loyally engaged in labouring to rear the structure dedicated to truth and humanity. In Keighley, the first "spiritual telegraph" appeared, published by good David Weatherhead, and the messages have been transmitted in every direction since his day. Our modern David thus threw the stone which will overthrow the Goliath of materialism, and free the people of the land from the fear of death.

The "canny toon" upon the Tyne (Newcastle) still boldly flies the banner of spiritualism from its old castle walls and throws down the gage to all comers. Its "Spiritual Evidence Society" has withstood "the battle and the breeze" for many years, and is as vigorous and enterprising as ever. Then the Shields, North and South, are bravely borne by manful warriors who know when and how to strike, so much so that they have struck terror into the upholders of old orthodoxy. Proclaiming salvation for both worlds, and happiness hereafter by right living, they are powerful for good in the land.

Reform Needed.—Spiritualism has made extensive inroads amongst the miners of the north, and proved a blessing in hundreds of homes. During the trying times which have of late overtaken those brave sons of toil, the angels have given them cheer and comfort. But what can we say of the rapacity of the Christian (?) capitalists? An intelligent and thoughtful friend writes of the recent strike:—"It is a horrible affair. It has been forced upon us by our masters demanding so large a reduction all at once. When, for instance, I tell you that I have worked in the pits here for over thirty years, and have never lost a day's work from sickness or accident, and am still without any capital, you will see that it is a case of resistance to the death. The master here in that thirty years, has accumulated a large fortune for himself and his heirs for ever. The old man dies a millionaire, the grandson comes in for all, who has never done a day's work in his life, while I, and others like me, have barely got what keeps body and soul together. No material comforts, but many discomforts and cares. But for all this I am not a socialist in the present sense of the word, nor would I exchange places with my employer, for experience and observation teach me that poverty and peace are better than great riches." It is quite time that the brute force of capital was curbed, and the greed of Christian masters stopped. Humanity demands justice and equal opportunity. How these Christians do as they would be done unto!

The cause in the Midlands has never been as strong as in the more northern counties, but we notice that the wave of progress which has passed over the country has influenced the work in Nottingham, Walsall, Birmingham and Leicester. We rejoice to see that our Northampton friends have united to carry on a public movement. There are many spiritualists in the town. We should advise them to see to it that they are not behindhand with their neighbours in promulgating the truth.

Our Scottish brethren keep the light burning, and maintain one centre of spiritual illumination in the midst of the Calvinistic darkness of the land. The Glasgow workers have had a hard and uphill fight, but their perseverance under difficulties is eminently Scotch, and will meet with its reward in due time. To one and all we say "God speed"; we are in sympathy with your aims and efforts, and shall do our utmost to second and support them.

Many more features of interest press for recognition than we have space to note, but we must not omit to call attention to an excellent little collection of poems entitled "Spiritual Songs and Hymns," compiled for the use of Spiritual Societies by Ianson & Son, of the Caxton Works, Newmarket Street, West Blackburn. Also to the following notice: "Spiritual Temple, Oldham. The ladies of the Spiritual Society have formed a class with a view of preparing a bazaar or sale of work for the liquidation of the debt on the New Hall. Contributions in money or goods will be thankfully received by Mrs. Eaton, 42, Werneth Hall Road, secretary; or Mrs. Gibson, 41, Bowden Street, treasurer."

As harmony in the circle is an essential to success, the Circle Organ advertised by Mr. Heins is just the thing to produce it. It is equally admirable in tone and appearance, and has been found most acceptable to choirs and family gatherings. They are sent all over the country. (See advertisement.)

WE are not born to ourselves alone, but for the whole world, like all created things.

DEATH is the foreshadowing of life. We die that we may die no more.

TRUTH always repays with priceless gems the brave hearts who suffer for her.

EVERY good deed, every unselfish love and elevated impulse that man or women ever did or felt must reverberate through icons of ages.

OUR FOREIGN COTEMPORARIES.

It would be almost impossible in the inaugural number of this journal—a large portion of which must necessarily be devoted to an exposition of our future work—to do even scant justice to the multiplicity and merit of the numerous continental and other foreign periodicals published in the interests of spiritualism. A few of these journals are now lying on our desk, and from these we can, at present, only find space to quote the titles of the several publications.

First in seniority and eminent in excellence stands "La Revue Spirite," full, as usual, of articles worthy of its high reputation and that of its indomitable editor, M. Leymarie. A worthy cotemporary of this popular organ is "La Lumière," conducted by Madame Lucie Grange, and that with a brilliancy, tact, and ability every way characteristic of its sparkling title. Both these papers are published in Paris, but do not constitute more than one-twentieth of the French spiritual periodicals.

"La Chaîne Magnétique" still holds its own, and presents notices of the magnetic phenomena now attracting so much attention, evoked by M. Charcot. In Belgium we have the excellent journals "Le Messager Liège" and "Le Libéral," the only two at present to hand, though others are referred to. Some six years ago, there were eighteen papers published in the Spanish language, including those of Spanish America as well as of the mother country.

In Germany, Italy, Holland, Bohemia, and Austria numerous excellent spiritual periodicals are circulated, especially those conducted under the editorship of the accomplished scholar and scientist, Madame Elise von Calcar, and Mons. Aksakof. As we hope to have many future opportunities of quoting from the pages of our foreign cotemporaries, we may be excused for offering a warm and cordial pen and ink greeting in place of any further mention at present. To our English-speaking cotemporaries in the land of the West we can only extend the same words of kindly interest, and content ourselves by adding the following list, headed, of course, by the renowned veterans of all spiritual publications, "The Banner of Light," published in Boston, and "The Religio-Philosophical Journal," of Chicago, the veritable Eastern and Western progenitors of American spiritual journalism. Besides these "pilgrim fathers" of the movement, we have the following list, which we give as an answer to the oft-reiterated question of "whether that dreadful spiritualism is not dying out yet?"

"The Golden Gate" and "Carrier Dove," both published in San Francisco; "Facts," a monthly magazine, Boston; "Buchanan's Journal of Man," Boston; "The Olive Branch," Utica, New York; "The N.D.C. Axe," Boston; "The New Thought," Iowa; "The Occult World," Rochester; "The World's Advance Thought," Oregon; "The Watchman," Chicago; "The Truth Seeker," New York; "The Mind Cure and Mental Healing," Chicago; "The Better Way," Cincinnati; "The Eastern Star," Maine; "Light on the Way," Boston; "The Path, or American Theosophist," New York; "The Exoteric," Boston; "Mental Healing," Boston.

Last, but not least, of the list published in the English language with which we are at present furnished, is "The Theosophist," published in India and widely circulated in America. In our own less favoured land we have the "Medium and Daybreak," and "Light," both published in London, and the "Harbinger of Light," Melbourne, Australia. Tidings are constantly coming in of new publications arising in France, Germany, and America, more extended notices of which we propose to give hereafter. As a supplement to these statements we would call attention to the following "Gleanings from the Cornfields of Spiritualism."

"La Lumière."—"During the dark period of the Middle Ages, Catholicism proved more than at any time its incapability of attaining to any high or noble end. Ordinarily a tragedian, it at times played the part of a comedian. On occasions when *The Mysteries* were played, scenes of a burlesque character were enacted in the churches. We will mention a few of them for the benefit of the devout and pious of our day:—

"The jackass—in remembrance, probably, that this noble brute was present in the manger with the Virgin Mary, and that he bore her son upon his back upon his triumphal entry into Jerusalem—played the first rôle in these most sacred festivities. At Beauvais it was customary to dress him in sacerdotal vestments, and particularly was he adorned with a brilliant cope. He bore upon his back in the procession a young girl with an infant in her arms, and was gravely led in front of the principal lectern of the cathedral. When he commenced to bray the choir joined in a choral refrain of *hee-haw, hee-haw*, in imitation of his melodious voice.

"But in certain localities the jackass had a rival, which was the cunning fox. The latter was also clothed in sacerdotal garments—with the amice and stole, and long sleeves. Thus equipped he marched at the head of the procession.

"At Rheims a ceremony still more grotesque contributed to the public hilarity, and relieved the sadness of each Holy Wednesday. After the service so properly termed *Les Ténèbres*, the prebendaries or canons marched out of the cathedral in two columns, each priest trailing in his rear a red herring attached to a cord. In this manner they traversed the principal streets of the city. The difficulty of the thing was that each priest must endeavour to tread upon the tail of the herring dragged by the one preceding him, but at the same time must do his best to avoid having his own stepped upon, exposed to danger as it was by the tread of the priest following in his wake. Thus it was a scene of general and continual skipping and jumping, but more than one herring was crushed amidst bursts of silly laughter from the crowd of bystanders."

"The same publication announces the demise of the wives of two cotemporaries of the Spanish spiritualistic press—Mrs. Ana Campo, wife of Mr. José Fernandez, editor of the '*Revista de Estudios Psicológicos*,' of Barcelona, on the 5th of May last, and Mrs. Maria Teresa Folch, wife of Don José Amigo y Pellicer, editor of '*El Buen Sentido*,' of Lerida. 'The grief of our brother, Don José Amigo, it continues, 'was still more greatly increased by an act of almost unheard of intolerance.

* Title borrowed from the Editor's late honoured earth friend and spiritual counsellor, William Howitt.

Dona Maria Amigo, a worthy and respected helpmeet, had breathed her last without being provided with the sacraments of the church, of which she had no need, and she was to have a civil burial. When the funeral cortège arrived at the gate of the cemetery where the Amigo family owns a tomb, it was detained by order of the church authorities and the interment postponed until the alcalde should authorise it to be made.

"But that the body of a woman damned should rest peacefully in consecrated ground could not thus be passed over willingly at Lerida! The bishop at once interviewed the governor, and the governor interviewed the alcalde, and the vicar general interviewed the bishop, and the bishop talked with the canons and the priests; the young Catholics and the old devotees of every shade were called together; loud protestations were made, and threats uttered that the remains should be dragged from the tomb in which they had been placed.

"The 11th of May was the feast of Anastasius, patron saint of Lerida, and it was then that superstitious bigotry arose to fever heat. The Church tribunal went into solemn session to sit in judgment upon the case, as the Holy Inquisition was wont to do in the good old times, and although the Christian faith of the deceased was acknowledged, it was declared that not having died in the church, her body should be transferred to unconsecrated ground. Before receiving the permission of the alcalde which would authorise a procedure of this kind the sepulchre was violated, the coffin torn from its niche and carried away to a pit prepared for it in ground reserved for heretics. The vindictive Catholic spirit was satisfied, and there was great joy in the house of the Ultramontanes; but it was not a triumph of which civilised people have any reason to be proud."

"La Revue Spirite."—In May last this journal published the following account of the notorious stone throwing phenomena occurring at Montbazou:—

"Captain D—, of Tours, having wished to make an inspection for himself, took a journey to the farmhouse of Lienière, near Montbazou, where a recital of the facts was given to him by the farmer's wife and some of the labourers, in quite the same manner as published by us. Captain D— adds: The mistress of the house stored away a quantity of the stones thrown by invisible hands, in spite of the surveillance of the authorities. She gave me the privilege of selecting a few of them for my own use, as she does to any one who makes the request. I have examined the country about the farm with great care, and have found no stones of the same character. A butcher of Tours, who owns a ferocious dog, expressed a desire to pass a night in the farmhouse. He promised to ferret out the whole affair. But the dog, contrary to his usual custom, could not be persuaded to enter or search a dark room directly the stones began to fall. This circumstance so affected the butcher that he did not himself dare to risk it, courageous as he was; an unknown danger, that rendered his dog mute and cowardly, had an effect far from reassuring upon himself."

The "New York World" publishes the following:—"Dr. H. S. Linn, correspondent at St. Petersburg, writes, 'Mr. Eglinton's great work is ever progressing in the Russian capital, and still forms the universal topic of conversation in all circles, from the Imperial court downward. The Emperor was present at a séance, and expressed himself greatly pleased with the slate-writing communications he received; while at a dark séance, attended by different members of the Imperial family, one of the grand duchesses was lifted up and made to float in the air.'"

"Luz del Alma," the spiritualists' organ of Buenos Ayres, describes an imposing gathering of spiritualists at the Politeana Theatre in that city. There were five thousand people present. The exercises were of a spiritualistic and literary character. The most eminent orators, authors, and musicians took part in the exercises. The entertainment terminated with a presentation to the distinguished Sr. Hernandez of a bust of himself in the purest Italian marble, by the spiritualists of Buenos Ayres, as a grateful memento of his untiring zeal in the cause of spiritualism.

A new spiritualist paper, to be published weekly, has appeared in Paris, "*L'Esprit*," edited by M. J. de Coradada and M. Alphonse Momas. The office is at 5, Boulevard Denain.

EDISON A MEDIUM.—Mr. Edison is said to be a medium, and his great invention of the quadruplex telegraph instrument was revealed to him in a trance state. He says he sat one day, and passing into the trance condition, seized some paper lying before him. He wrote until he had filled several sheets with closely-written notes. Then, waking up and rubbing his eyes, he said he thought he had been asleep, until his attention was called to the paper, which he had not read through before he got the idea he had been struggling for so long.—*Golden Gate*.

THE THEOSOPHIC 'SISTERS OF THIBET.'—Suffice to say, that in the fairy-like pavilion which was my home, dwelt twenty-four lonely sisters and their twenty-four chelas in complete and absolute harmony, and that their lives presented the most charming combination of active industry, harmless gaiety, and innocent pleasures. By a proper distribution of work and proportionment of labour, in which all took part, the cultivation of the land, the tending of the exquisite gardens, with their plashing fountains, fragrant flowers, and inviting arbors, the herding of the cattle, and the heavier part of various handicrafts, fell upon the men; while the women looked after the domestic arrangements—cooked, made or mended the chelas' clothes and their own, looked after the dairy and helped the men in the lighter parts of their industries. Various inventions, known only to the occult sisterhood by means of their studies in esoteric science, contributed to shorten these labours to an extent which would be scarcely credited by the uninitiated; but some idea of their nature may be formed from the fact that methods of storing and applying electricity, unknown as yet in the West, have here been in operation for many centuries, while telephones, flying machines, and many other contrivances still in their infancy with us, are carried to a high pitch of perfection. In a word, what struck me at once as the difference between this sisterhood and the fraternity of adepts with which I had been associated, was that the former turned all their occult experiences to practical account in their daily life in this world, instead of preserving them solely for the subjective conditions which are supposed by mahatmas to attach exclusively to another state of existence.—*Lawrence Oliphant, in "Nineteenth Century."*

CHRONICLE OF SOCIETARY WORK.

THE SPIRITUAL LYCEUM FOR THE YOUNG.

Good work in the department of Sunday gatherings for the children is being effected in many directions, and the examples set by already existing societies is earnestly commended to every association of true spiritualists. "The Lord died to save sinners," was the reply of a little seven years old girl to her mother, who had rebuked her for gross misconduct. The mother was a spiritualist, but to save appearances and conform to the tyrannical mandates of *popular opinion*, she sent her little ones to the theological Sunday schools. Did she not deserve the answer she received? "Judge ye!" parents of children who are guilty of *gross misconduct*. Lyceums for the instruction of the young, the doctrines of immortality demonstrated, and personal responsibility for good and evil, are held at Batley Carr under the direction of Mr. and Mrs. Alfred Kitson, the mother and father of the English spiritual lyceum; at Newcastle, Bacup, Foleshill, Nottingham, Sunderland, South Shields, Idle, Miles Platting, and some other places, from which we have no timely reports. We do not propose in future to mention the special pieces that were recited by the young people, or the exercises performed, except at the anniversaries; but any lyceum that can send exceptional evidence of progress and activity, and record some marked accounts of talent and interest in the young scholars, will oblige by sending a brief compendious paper to the Editor of *The Two Worlds*. In this connection we desire to congratulate the officers and conductor of the Newcastle Spiritual Lyceum, not only on the wonderful progress made in a few months since founding and opening a lyceum, but also on the substitution of banners, inscribed with beautiful floral emblems, for the cumbersome and costly landscape paintings, originally designed to indicate different groups. No man upon the face of the earth is more progressive than Andrew Jackson Davis, the celebrated Poughkeepsie seer, and founder of the Children's Progressive Lyceum. It has often been objected that the landscapes of streams, rivers, fountains, &c., with which he invested the first lyceum groups, required a *key* to explain them, and much outlay to produce them. The beautiful floral banners, designed and charmingly painted by the generous lady who is guardian of groups at Newcastle, at once remedy all the evils complained of; and if the good and intelligent founder of the lyceums could see them, we feel confident he would say the Newcastle lyceumists have gone, indeed, "marching on," in the path of progress.—N.B. Short reports of lyceum work will be received with pleasure by the Editor of *The Two Worlds* for future issues. *Facts*, rather than long *lists of names*, are solicited.

MANCHESTER SOCIETY OF SPIRITUALISTS, TIPPING STREET.—The bazaar committee acknowledge the following goods with thanks:—From Mrs. Wilkinson, large parcel of valuable articles; Miss E. Vitalis, two drawing-room wall pockets; Miss B. Vitalis, night dress bag, and egg cosies; Mrs. Roberts, counterpane, two antimacassars, mats, and tidies; Mrs. Jones, two dozen kettle holders, wool ball, baby's boots, and egg cosies; Mrs. Lamb, parcel ladies' underclothing; Mrs. Hooper, two oil paintings; Miss M. L. Wood, handsome draught board; Miss Yeomans, two brackets; Miss Hill, worked velvet gipsy table. The ladies and gentlemen who have promised articles will please send them, as we expect to hold the bazaar in a fortnight or three weeks.—Mrs. F. Hill, 92, Brunswick Street, Ardwick Green, Manchester.

MANCHESTER SOCIETY OF SPIRITUALISTS.—A grand bazaar, tea party, entertainment, and conversation will be held shortly (due notice will be given in next week's issue of *The Two Worlds* when and where held) in aid of the building fund. The society have long felt the great need of a larger and better hall, wherein Spirit teachings may be more widely disseminated. A large number of earnest friends have worked zealously, and contributed liberally towards making the bazaar a great success. The ladies' committee have devoted much time in making up articles both useful and ornamental, but further help is needed. All those who have received spiritual benefits and enlightenment, and who are desirous of showing their gratitude for these blessings, can best do so by contributing material or personal help to the building fund, that we may soon obtain a hall which will be our own, where the voice of the Spirit may be heard with greater advantage than heretofore. Mediums and spirit teachers who have laboured for us in the past, and to whom the influences and conditions of the present little hall must have been very irksome and detrimental, are earnestly invited to do their utmost for us and themselves, in order to clear the way and provide the best possible conditions for their guides and the Angel World. Ours is the work to remove all material and physical obstructions and to welcome their coming. Spiritualists, and friends of the cause, "come and help us." Now is the time to put forth your best efforts by contributing to the cause, and thus adding a few bricks towards a Spiritualists' Hall in Manchester. It will be a happy reflection in time to come, to think that you have given a helping hand to establish the truth and promote Spiritual teaching. The committee earnestly request the assistance of a few ladies, who will give trays for the tea, each tray to supply provisions for twelve persons, and each contributor of a tray to superintend at their own table. Friends not desiring to take charge of a tray may subscribe the amount in cash, viz., 5s., or the half, 2s. 6d. Those friends who have not yet sent in their articles and donations for the bazaar will kindly do so as early as possible, either to Mrs. Hill, 92, Brunswick Street; Mr. Hyde, corresponding secretary, 89, Exeter Street, Hyde Road; or to Mr. W. T. Braham, 392, Stretford Road. Mrs. Britten has kindly consented to open the bazaar, due notice and full particulars of which will be given at an early date.

OLDHAM.—SPIRITUAL TEMPLE, JOSEPH-ST., UNION-ST.—(Nov. 6th.) Mr. W. Johnson answered questions in the afternoon, which gave great satisfaction, especially one dealing with the cause of lunacy and fits, which were attributed in a great measure to obsession. In the evening ten subjects were sent up, but there was only time for six to be taken. The whole of the subjects were treated with great vigour and ability.—

(Nov. 8th.) Mrs. Wallis gave a very interesting lecture on the subject "Reformatory Spiritualism." It was sometimes argued that the affairs of this life were sufficient to engross the attention of mankind without prying into the future, but when the knowledge was ascertained that what we were here would determine what we should be hereafter, it should stimulate us to higher and nobler purposes. It was the boast of Englishmen that they never should be slaves, but were there not thousands of poor people working for a mere pittance as great slaves as ever a negro was. On one hand we have great wealth, and on the other extreme poverty, which was a disgrace to civilization.—JOHN S. GIBSON, Sec.

[It should be remembered that the foundation stone of the Oldham Spiritual Temple was only laid on the 9th of April last. It is now a beautifully finished, pleasant, spacious hall, in which free services are held every Sunday, attended by large masses of deeply interested listeners. Noble work this for Oldham mechanics and operatives! Spiritualists of the large cities, go and do likewise.—Ed. T. IV.]

MACCLESFIELD.—This faithful, earnest, and truly self-sacrificing society have for the present been deprived of the services of good Adam Rushton, the scholarly gentleman, who for some years past has ministered to them periodically and most acceptably. Ill health has compelled this much honoured friend of the cause to suspend his labours, greatly to the regret of the Macclesfield Society of Spiritualists and the public loss. Local, and some professional speakers, now occupy the rostrum, and a report of some striking passages, tending to progress and revivalism (sent too late for insertion this week), will appear in our next issue. We are but too happy to add, our friends in Macclesfield are still waving the banner of spiritual light and progress with triumphant force and power.

OPENSHAW.—MECHANICS' INSTITUTE.—The spiritualists of this place, amongst the best and most progressive workers in the field of reform and spiritual light, held a capital tea meeting and entertainment on Saturday, the 12th inst., for the purpose of raising a fund to provide "the old folks" of the neighbourhood with an annual "Christmas tea." When the scarcity of a decent tea, and the prevalence of bread without butter (and that in small quantities) to the old folks is as well known to everyone as it is to the editor, who will refuse to join in the cry of "God bless the Openshaw Society of Spiritualists?" As to the entertainment itself, a short programme was executed by various friends and members, viz.:—"I Fear no Foe," Mr. T. Stewart; Miss Mather, song; Mr. Boys, "Norah, the pride of Kildare;" Mr. Shires, song; darkey dialogue, Messrs. Stuart and Lee Bone; song, Mr. Boys, "You'll Remember Me;" Miss Bomer, recitation, "That Land of Gold;" Miss Ethel Mather, song, "Buy a Broom;" Mr. Simpkin, songs accompanied by banjo; glee by the choir, "The Carnival"—after which, the room being cleared, the dancing arrangements were fully carried out, under the superintendence of Mr. Boys. We are glad to say that we expect to give a good substantial tea to the old people of this district on Bank Holiday, December 26th, and should be glad of any volunteers with regard to arranging a good programme for the old people on that date. On Sunday, November 13, the platform was occupied by Mrs. Bailey, who spoke in the morning to the text "Mortals must put on immortality," to a very attentive audience—special mention being made of a well-loved friend lately passed over. The evening service was a great success, our hall being tightly packed, many having to be turned away. Clairvoyant descriptions were given to several persons, and in every case acknowledged. Miss Ethel Mather sang the solo, "Alone," very effectively, and our chairman sang a very pleasing piece, which gave much satisfaction. G. T. PAGE, Cor. Sec.

DAULBY HALL, LIVERPOOL.—We have had some very good seances with Wilson (Slade). I took a friend and he had a slate written full of matter, upon his breast, from his son, and signed. This piece of evidence, to him, beats all the philosophy from Moses to General Booth. A lady and her husband, who lost a sweet girl of seven, very suddenly had a seance, and they too had writing, fully convincing both that their child was with them, and if you had seen the conviction forced upon them, one would hardly stop to inquire what gave them such great content; this was an only child that was idolised by both parents.

It is with much regret that we have to announce to friends sending us reports of meetings, lyceums, &c., that the time necessary for receiving such reports, and the very limited space open for the same in this our opening week's number, are both exhausted, and many interesting notices must necessarily stand over till next week's issue. Henceforth we intend to devote a larger amount of space to these most necessary reports. In this, our first essay, we had scarcely reckoned upon the wide-spread interest that would call together such numerous society reports.

Whilst we cordially thank you, friends, and promise to do the utmost possible justice to all correspondents in future, we take this opportunity of urging upon you the kind observance of a few most essential pre-requisites for these press communications.

Write as plainly as possible;—above all, *write only on one side of the sheet*. Nearly a dozen communications which we would gladly print if we could, must remain unpublished, because printers will not receive MSS. written on both sides of a page, and editors have no time to re-write such communications.

Last, but by no means least,—condense! condense!! condense!!! Reports of meetings, &c., &c., should seldom exceed twelve printed lines, unless special phenomena or matter of general interest be treated of. Also; although contributors and correspondents generally may sign what initials or *nom de plume* they may think proper for publication, each writer must communicate his or her name and address in full to the Editor. In short, anonymous writers will receive no attention from the management of *The Two Worlds*.

OBITUARY.—Passed to spirit life, November 10th, aged 7 years, Elizabeth, the daughter of Mr. and Mrs. Power, of Liverpool. The remains were interred in the Necropolis, Lowhill, on Monday the 14th, Mr. John Lamont officiating on the occasion. A large number of friends attended to show their sympathy with the parents, who are much respected.

SERVICES FOR SUNDAY, NOVEMBER 20, 1887.

Ashington Colliery.—At 5 p.m.:
Bacup.—Meeting Room, at 2-30 and 6-30: Mr. J. B. Tetlow.
Barrow-in-Furness.—82, Cavendish Street, at 6-30: Local Mediums. J. Kellett, sec.
Batley Carr.—Town Street, Lyceum at 10 and 2; at 6-30: Miss Patefield.
Batley.—Wellington Street, at 2-30 and 6:
Beeston.—Temperance Hall, at 2-30 and 6: Mrs. Dickenson.
Belper.—Brookside, at 9-45 and 2, Lyceum; at 10-45 and 6-30:
Bingley.—Intelligence Hall, at 2-30 and 6:
Birmingham.—Oozells Street Schools, at 11 and 6-30,
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:
Bowling.—Spiritual Tabernacle, Harker Street, at 2-30 and 6: Mr. Peel.
Bradford.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, at 10-30, 2-30, and 6: Mrs. Yarwood.
 Spiritual Rooms, Otley Road, 2-30 and 6: Mrs. Ingham.
 Little Horton Lane, 1, Spicer Street, at 2-30 and 6: Mr. Hopwood.
 Milton Rooms, Westgate, at 2-30 and 6: Miss Musgrave.
 Upper Addison Street, Hall Lane, Lyceum, at 9-45, 2-30, and 6-30: Mrs. Illingworth.
Burnley.—Tanner Street, Lyceum, at 9-30, 2-30, and 6-30: Mr. Wallis.
Burslem.—15, Stanley Street, Middleport, at 6-30:
Byker Bank.—24, Dunn's Terrace, at 6-30:
Cardiff.—12, Mandeville Street, Canton, at 7, developing; Tuesday, 7-30, Phenomena.
Chesterton.—Spiritualists' Hall, Castle Street, at 6-30: Local Mediums.
Colne.—Free Trade Hall, at 2-30 and 6-30:
Cowms.—Lepton Board School, at 2-30 and 6:
Cramlington.—Mr. Joseph Tiplady's, at 5-30:
Darwen.—Church Bank Street, at 11, Circle; at 2-30 and 6-30: Mr. John Walsh.
Exeter.—The Mint, at 10-45 and 6-30: Local.
Facit.—At 2-30 and 6:
Felling.—Park Road, at 6-30, Public Seance.
Foleshill.—Edgwick, at 10-30, Lyceum; at 6-30, Local Mediums.
Glasgow.—15, Kirk Street, Gorbals, at 11-30 and 6-30:
Gravesend.—36, Queen Street, at 6:
Halifax.—1, Winding Road, at 2-30 and 6-30: also Monday, 7-30: Mr. Armitage.
Hanley.—Mrs. Dutton's, 41, Mollart Street, at 6-30; Wednesday, at 7-30 p.m.:
Haslingden.—Regent Street Coffee Tavern, at 2-30 and 6:
Hetton.—Co-operative Hall, Caroline Street, at 2 and 6:
Heywood.—Argyle Buildings, at 2-30 and 6-15:
Huddersfield.—Kaye's Buildings, Corporation Street, at 2-30 and 6: Mrs. Beanland.
 3, Brook street, at 2-30 and 6-30: Mrs. Britten.
Idle.—2, Back Lane, Lyceum, at 2-30 and 6: Miss Harris.
Keighley.—Lyceum, East Parade, 2-30 and 6: Mr. and Mrs. Carr.
 Albion Hall, at 2-30 and 6: Mrs. Murgatroyd.
Lancaster.—Athenicum, St. Leonard's Gate, at 2-30 and 6-30: Mr. H. Baird.
Leeds.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2-30 and 6-30: Miss Sumner.
 17, Upper Fountain Street, Albion Street, 2-30 and 6-30: Mr. See.
Leicester.—Silver Street, at 11 and 6-30, Mrs. Groom; at 3, Healing; at 6-30: Thursday, at 8. C. W. Young, sec., 84, Norfolk Street.
Liverpool.—Daulby Hall, Daulby Street, London Road, at 11 and 6-30: Mr. J. Schutt; at 3, Spiritual Discussion; Lyceum, 2-30 p.m.:
London.—*Bermondsey*.—Mr. Haggard's, 82, Alscot Road, at 7: Mrs. Spring, Trance and Clair.
Islington.—Wellington Hall, Upper Street, at 6-30: Tuesday, at 7-30, Members' development.
 19, Prebend Street, Essex Road:
Kentish Town Road.—Mr. Warren's, No. 245: Tuesday, at 8; Thursday, Development, at 8-30.
Marylebone Association.—24, Harcourt Street, at 11, Spiritual Teaching; at 7. Thursday, Seance at 8.
Notting Hill.—33, Kensington Park Road, at 7. Monday, at 8. Tuesday, at 8. Thursday, Development, 8 p.m.
Peckham.—33, High Street, at 11, Mr. Dales, on Dreams; at 7, Mr. J. Veitch, The Foundations of Spiritualism, at 2-30, Lyceum. Tuesday Circle for Members only. Wednesday, 8-15. 99, Hill Street, Peckham: Wednesday, 23rd, at 8-15 p.m., Mr. Webster, Clairvoyance; Saturday, 26, Reading Room, at 8.
Penge, S.E..—Goddard's, 93, Maple Road, at 7.
Poplar, E..—9, Kerby street, at 7-30:
Regent Hotel.—31, Marylebone Road, at 7:
Stepney.—Mrs. Ayers', 45, Jubilee Street, Commercial Road, at 7. Tuesday, at 8. Mediums and Spiritualists specially invited,
Walworth.—102, Camberwell Road, at 7, Meeting; Thursday, 8.
Holborn.—Mr. Coffin's, 13, Kingsgate Street. Wednesday, at 8. 15, Southampton Row, Thursday, at 8, Miss Godfrey, Medical Clairvoyance.
Camden Town.—143, Kentish Town Road, Tuesday at 8, Mr. Towns, Clairvoyance.
New North Road.—74, Nicholas Street, Tuesdays and Saturdays at 8, Mrs. Cannon, Clairvoyance, personal messages.
Lowestoft.—Daybreak Villa, Prince's Street, Beccles Road, at 2-30 and 6-30: Local.
Macclesfield.—Free Church, Paradise Street, 2-30 and 6-30: 62, Fence Street, at 2-30 and 6-30:
Manchester.—Temperance Hall, Tipping Street, Ardwick, 10-30 and 6-30: Mrs. Wallis.
Middlesbrough.—Cleveland Hall, Newport Road, at 10-30 and 6-30: Temperance Hall, Baxter Street, at 10-30 and 6-30: Lady Members.
Miles Plating.—William Street, Varley Street, at 2-30 and 6-30: Mrs. Gregg.

Morley.—Mission Room, Church Street at 6: Mr. Hepworth.
Nelson.—Victoria Hall, at 2-30 and 6-30:
Newcastle-on-Tyne.—20, Nelson Street, at 2-15; Lyceum, at 6-30.
North Shields.—6, Camden Street, Lyceum at 2-30; at 11: at 6-15, Mr. Robinson.
Nottingham.—Morley House, Shakespeare Street, 10-45 and 6-30:
Oldham.—Spiritual Temple, Joseph Street, Union Street, at 2-30 and 6: Mr. T. Postlethwaite.
Openshaw.—Mechanics' Institute, Pottery Lane, Lyceum at 2; at 10-30 and 6, Mrs. Green.
Oswaldtwistle.—3, Heys, at 2-30 and 6-30:
Padiham.—Afternoon and Evening.
Parkgate.—Bear Tree Road (near bottom), at 10-30 and 6-30:
Pendleton.—Co-operative Hall, at 2-30 and 6-30: Mr. G. Wright.
Penzance.—Bread Street, at 11 and 6; Tuesdays and Fridays at 7.
Plymouth.—Notte Street, at 6-30:
 Spiritual Temple, Union Place, Stonehouse, at 11, "Then"; at 6-30, "Now."
Portsmouth.—Assembly Rooms, Clarendon Street, Lake Road, Landport, at 6-30.
Rautenstall.—At 10-30, Members; at 2-30 and 6:
Rochdale.—Regent Hall, at 2-30 and 6; Thursday at 7-45.
 Michael Street, at 2-30 and 6. Tuesday, 7-45, Circle.
 23, Blackwater Street, at 2-30 and 6 p.m. Wednesday, 7-30.
Salford.—48, Albion Street, Windsor Bridge, at 2-30 and 6-30: Miss Blake. Wednesday, 7-45:
Saltash.—Mr. Willisroft's, 24, Fore Street, at 6-30.
Sheffield.—Cocoa House, 175, Pond Street, at 6-30:
 82, Division Street, at 2-30 and 6-30:
Slaithwaite.—Laith Lane, at 2-30 and 6: Mr. Holmes.
South Shields.—19, Cambridge Street, at 11 and 6-30:
 S. T., 14, Cambridge Street, Lyceum at 2-30; at 10-45 and 6-30: Concert. Monday at 8. Open meeting, Wednesday at 8. Circle, Friday at 8.
Sowerby Bridge.—Lyceum, Hollins Lane, at 2-30 and 6-30: Miss Keeses.
Sunderland.—Back Williamson Terrace, at 2-15, Lyceum, at 6-30: Wednesday, 7-30, Clairvoyance.
 Monkwearmouth, 3, Ravensworth Terrace, at 6:
Tunstall.—13, Rathbone Street, at 6-30.
Walsall.—Exchange Rooms, High Street at 6-30.
West Hartlepool.—Progress Hall, Whitby Street, Lyceum, 2-15; at 10-30 and 6-30.
Westhoughton.—Spiritual Hall, Wingates, at 2-30 and 6-30:
West Pelton.—Co-operative Hall, at 10-30, Lyceum; at 2 and 5-30:
West Vale.—Mechanics' Institute, at 2-30 and 6: Mrs. Craven.
Wibsey.—Hardy Street, at 2-30 and 6: Misses Walton and Pickles.
Wibich.—Lecture Room, Public Hall, at 6-45. Local.

PROSPECTIVE ARRANGEMENTS.

SOCIETIES.

BRADFORD: Spiritualist's Church, Walton Street, Hall Lane, Wakefield Road, Lyceum at 9-30; Service at 2-30 and 6.—Speakers for November: 20, Mrs. Yarwood; 27, Mrs. Riley. December 4, Mr. Hopwood; 11, Mrs. Wade; 18, Mr. C. A. Holmes; 25, Mrs. Green.—T. J. Poppleston, Sec., 20, Bengal Street, Ripley Street.
HUDDERSFIELD: First Spiritual Meeting Room, Brook Street Sunday, at 2-30 and 6-30; November 20, Mrs. E. H. Britten; 27, Mr. J. Swindlehurst; December 4, Mrs. Green; 11, Mr. E. W. Wallis; 18, Mrs. Groom; 25, Mrs. Gregg.

SPEAKERS' APPOINTMENTS.

Mrs. Emma Hardinge Britten, November 20, Huddersfield. November 27, Leeds.
 Mrs. Gregg, November 20 and 21, Varley Street, Miles Platting, Manchester; 27, Milton Rooms, Bradford.
 Mrs. Green, November 20, Openshaw; 27, Pendleton.
 Mr. F. Hepworth, November 20, Morley; 27, Keighley (Lyceum).
 Mr. T. Postlethwaite, November 20, Oldham; 27, Slaithwaite.
 Mr. J. B. Tetlow, November 20, Bacup; 27, Cowms.
 Mrs. Wallis, November 20, Manchester; 27, Blackburn. Open for Week-night lectures.
 Mr. E. W. Wallis, November 20, Burnley; 27, Colne.

Speakers will oblige by sending their appointments monthly, for insertion under this head.

CARDS.

Mr. Wm. Victor Wyldes, Trance and Inspirational Orator, Psychometric, Sensitive, and Clairvoyant Medium. Consultations daily 3 p.m. to 9 p.m. Appoint by letter, The Ladies College, Ashted Row, Birmingham.

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MEDIUMS AND SPEAKERS.

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

Mr. J. Allen, 12, York Street, Derby
 Mr. J. Armitage, Stonefield House, via Dewsbury
 Mrs. Bailey, 47, London Street, Southport
 Mrs. Beauland, Kippax Place, Close Lane, Richmond Hill, Leeds
 Mrs. Berry, 34, Alma Square, St. John's Wood, London, N.W.
 Miss E. A. Blake, 9, Philip Street, Pendleton
 Mrs. E. H. Britten, Humphrey Street, Cheetham Hill, Manchester
 Mrs. Butterfield, Bank Street, Blackpool
 Mr. E. Bush, 5, Legram's Lane, Bradford
 Mrs. Butler, Club Row, Cononley, *via* Leeds
 Mrs. Cannon, 74, Nicholas Street, New North Road, Hoxton, London, N.
 Mr. and Mrs. Carr, 8, Nelson Street, Keighley
 Miss Caswell, 29, Northgate, Dewsbury
 Mr. Chyton, 63, Manchester Road, Bradford
 Mr. and Mrs. Colley, 12, Cambridge Row, Chapelton Road, Leeds
 Mr. J. J. Corry, D'Arcy Street, Harton Fould, South Shields
 Miss Cowling, 46, York Street, Bingley
 Mrs. Craven, 5, Trafalgar Terrace, Albert Grove, Leeds
 Mrs. Crossley, 29, Lombard Street, King's Cross, Halifax
 Mrs. Dickenson, 15, Kippax Mount, Close Lane, Richmond Hill, Leeds
 Mr. A. Duguid, 314, High Street, Kirkealdy
 Mr. Geo. Featherstone, 73, Netherfield Lane, Parkgate, near Rotherham
 Miss Fowler, 16, Thayer Street, Wigmore Street, Manchester Square, London, W.
 Miss Godfrey, 229, Hampstead Road, London, N.W.
 Mrs. Goldsbrough, 23, Great Russell Street, off Preston Street, Bradford
 Mrs. Green, 86, Hill Street, Heywood
 Mrs. Gregg, Oatland Terrace, Camp Road, Leeds
 Mr. J. G. Grey, 11, Charlotte Street, Askew Road, Gateshead-on-Tyne
 Mr. J. Griffin, 29, Great Western Road, Glasgow
 Mrs. Groom, 200, St. Vincent Street, Birmingham
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 Mr. R. Harper, 62, Ivydale Road, Nunhead, London, S.E.
 Miss Harris, 16, Heber Street, Keighley
 Miss Harrison, 38, Elizabeth Street, Horton Lane, Bradford
 Miss Hartley, 20, Ash Street, Keighley
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 Mr. Hunt, care of Mr. Taylor, 41, Borough Road, North Shields
 Mrs. and Miss Illingworth, Æolus Place, Bowling Back Lane, Bradford
 Mrs. Ingham, Woodhouse, Keighley
 Mr. W. Johnson, 146, Mottram Road, Hyde
 Miss Jones, 2, Benson Street, Liverpool
 Miss Keeves, 11, Antill Road, Grove Road, North Bow, London, E.
 Mr. A. Kitson, 55, Taylor Street, Batley
 Mr. James Lomax, 22, Newton Street, Darwen
 Mr. J. C. Macdonald, 1, Milton Street, Patricroft, Manchester
 Mrs. Meunier, 8, Sheepscar Place, Skinner Lane, Leeds
 Mr. J. J. Morse (on tour in America)
 Mr. Moulson, Thirkill Street, Manningham, Bradford
 Miss Musgrave, Fell Lane, Keighley
 Mrs. Patefield, 311, Bolton Road, Bradford
 Miss Pawley, 33, Bayswater Road, Stoke Newington Road, London, N.
 Mr. Peel, 40, Town Street, Armley, Leeds
 Miss Pickles, 229, Westgate, Keighley
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 Mr. Raper, 102, Camberwell Road, Walworth
 Mr. Schutt, 14, Park Wood Street, Keighley
 Mr. Milner Stephens, 51, Baker Street, Portman Square, London, W.
 Miss Sumner, 18, Horsfall Street, Bingley
 Mrs. Swift, Gawthorpe, Osset, near Wakefield
 Mr. Swindlehurst, 25, Hammond Street, Preston
 Mr. J. B. Tetlow, 7, Barelyde Street, Rochdale
 Mr. J. Thomas, Kingsley, Frodsham
 Mr. W. Towns, 143, Kentish Town Road, Camden Town, London, N.W.
 Mr. W. Wakefield, 74, Cobourg Street, Leeds (see advt.)
 Mrs. Walker, 275, Cornwall Road, Notting Hill, London, W.
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 Mr. and Mrs. Wallis, 61, George Street, Cheetham Hill, Manchester
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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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