

THE TWO WORLDS

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THE ROSTRUM.

THE CELEBRATED SHAKESPEARE SERMON.

BY PROFESSOR WILLIAM DENTON.

My text will be found in the play of "As You Like It," Act II., Scene I.

"And this our life, exempt from public haunt,
Finds tongues in trees, books in the running brooks,
Sermons in stones, and good in everything."

Shakespeare was a mental Argus, whose hundred eyes nothing could escape. Men see by their brains still more than they do by their eyes, and his were brains so developed that they enabled his eyes to see what mortal had never beheld before. In him the silent trees found utterance, the bubbling brooks discoursed in rational speech, and the very stones cried out with eloquent tongue.

Nature, the ready helper of genius, bowed to him, and opened wide the door of her domain for his observance and appropriation. She whispered her choicest secrets into his ear, and found him a worthy listener, a true man, who proclaimed them aloud for the benefit of the world.

I can fancy William Shakespeare, after rambling by the banks of the flowing Avon, and watching the pellucid stream flow over its pebbly bottom, and the trees bending lovingly over it, returning to write, "And this our life, exempt from public haunt, finds tongues in trees, books in the running brooks, sermons in stones, and good in everything."

It is autumn. We lie upon the velvet sward, and watch the squirrels skip. Grand old trees! lordly possessors of the soil, how I love you! You lift your myriad hands to heaven and wave your tinted banners in your joy, as if a wintry wind could never blow. Generations of leaves have flourished, dropped, and decayed around you, but there you stand, renewing your beauty from year to year. You have put down your radiating roots deep into the soil; have sucked up by a million mouths the nourishment needed for your growth, and transformed the gross, dark mould into the regal garments you wear; and though the storm has howled many a time around you, you have only knit your hearts the firmer, and soared daily nearer and nearer to heaven. Beautiful trees! eloquent trees! we listen to your tongues, and we learn your lessons. So stands the true man; rooted in the earth, watered by its springs, fed by its soil, but using these only as a means to climb into the spiritual realm above him; shedding old opinions, false notions, barbarous creeds, as a tree sheds its leaves; but his firm heart grows but the

firmer in the right, his aims the purer; new and true opinions take the place of the old, and he climbs year by year nearer and nearer to perfect manhood.

Down drop the acorns around us. What magical globes are these! The Chinese carve, with admirable skill, half a dozen ivory globes, one within the other, but what are they to this forest-containing acorn? Folded within this shell is that life which makes the future tree, its leaves, its blossoms, its fruit, and the untold millions of its descendants; an artist lies sleeping here that may beautify a thousand worlds that are yet to be. So the truth spoken or written is a seed endowed with perpetual life, and the power to educe new truths and bless the world for ever.

How these trees struggle upward for the light! How they "shoulder each other for the sun's smile!" Why are these crowded trees so tall, so straight, and their trunks so small? Everything is sacrificed for light. The last words of the dying Goethe are their motto, "Light, more light!" Listen to that tongue, my brother, and learn. Let thy motto be, "Up to the sunlight!" What are riches, broad lands, magnificent houses, honour, fame, when they go with an ignorant, undeveloped soul? Men squat and spread like toad-stools under the dripping trees in the twilight, instead of soaring like pines to live in the sun's continual smile.

See on these trees the effect of surrounding conditions. Mark the one that has had light on every side; how symmetrical, how beautiful is that tree! It is, as the poet says, "a thing of beauty and a joy for ever." But mark that tree shaded on every side but one; uneven, warped, lop-sided; toward the light it grew, toward the shade it refused to grow, and it would rather grow thus than not at all. Here is an eloquent tongue. Tupper says, "Scratch the rind of the sapling, and the knotted oak will tell of it for centuries to come." There is a distorted ash, whose ugliness makes the raven croak as it flies over it. The hoof of a flying deer trampled it into the earth when it was a tender sapling, and it will bear the brand of it while life lasts. That criminal you clutch by the throat, policeman, and strike with your staff, he too was trampled upon in his infancy, nor is the hoof of society off him yet. Lift him up, give him a chance; room for him! air for him! sunshine for him! In the great hereafter he shall have the chance for development that he never had here. This crabbed old woman, gnarled as a knotty oak, slanderer, liar, thief; she, too, came to be so by causes. Once she was a smiling, prattling baby, the joy of her mother's heart, dearer to her than an angel from paradise. She grew, she was tempted, fell, was trampled under the feet of the scrambling crowd of onrushing humanity. Charity for her! light for her! heaven for her, too, where all wrongs are at last to be righted, and the crooked made straight!

There is another tongue in these trees. Go into the woods now; how silent they are! put your ear to the trunks of the trees; can you hear anything? Not a whisper, they

are still as death; yet engines are pumping and sap is rushing through a million pipes to accomplish a most important work. The mandate has gone forth, every tree must be clad in velvet green to greet the dawning spring, and there is but a month in which to do it. All the trees of the forest are busy preparing their new dresses in honour of the coming queen. Suppose a thousand young ladies were to be furnished with new dresses within the next month; what an excitement would there be! what a snipping of scissors, tearing of cloth, running of sewing machines, yes, and of talking machines, too, before all were provided! And yet, here are all the trees of the forest making their new dresses without contention, without noise, without the intervention of a French *artiste*, in the good old-fashioned style which can never be improved.

The storm goes howling by; what a noise! It rouses the world! "Here am I, listen to me, see what I can do!" But when it is over, there lie a few rotten trunks prostrated by its power.

It is not the most noisy that accomplish the most. The armies march, the music sounds, the cannons thunder. "These are they that do the world's work," says the crowd. Some thinker in his silent study does more than they all. Bonaparte bestrides Europe like a Colossus; his voice makes every throne tremble; all eyes are turned to him, and all ears are dinned with his name; but James Watt, obscurely labouring to perfect the steam-engine, has done infinitely more to change the face of the world, to revolutionize society, and, above all, to bless the human race.

Cut a tree down, and examine the rings of its growth, and you will find an eloquent tongue that gives the lie to many other tongues. The whole history of the tree, and of the times in which it flourished, is indelibly written in the grain of the trunk. Twenty years ago there was a cool, short, and dry summer: here is the narrow ring that answers to that summer. See that expanded circle! fifty years ago there was a warm, moist season, and you see the result; not a day passed over this tree that has not left its record around its heart, never to be forgotten, never to be erased. I tell you, my brother, my sister, so is it with you. Thus we build up the inward man, day by day. There is not an hour in your history that is not woven, ingrown into the very constitution of your soul, that does not exercise an influence on your destiny; and there is nothing that can make it be as though it had never been. I know how common it is for men to believe and teach that Jesus can wipe out at one stroke, and in a moment, the consequences of their misdeeds; that five minutes of prayer can remove the dark stains of fifty years of crime; but nothing can be more false. Nature tells us this in the grand eloquence of these trees. Do you think that any amount of waving on the part of the green leaves this coming summer can remove the effect of the dry seasons long gone by, and expand those contracted rings of growth to full dimensions? When conditions are unfavourable for their proper development, where are the Christs for the trees, to remove the scars, straighten the bended trunk, and fill out the lean circumference? These very tree-tongues give the lie to this orthodox fable that man can do wrong, thus hindering his spiritual growth and cramping his soul, and then escape the legitimate consequences of that wrong-doing.

I watch these trees, and see how they grow day by day, year by year, becoming larger, fairer, as the seasons pass. But I am told that when the tree arrives at its perfection, which all may attain in a few centuries, like the stars when they culminate, it begins to sink; and nothing can arrest its decay and death. It is resolved into its original components; it is gone as a tree, entered into the dust, from which it can never more emerge. And yet, out of the very dust of

that tree, up springs a new one, fairer and brighter for the richness of the soil gained from the ashes of its predecessor. Nor is that all; extravagant as it may seem, I have learned that there is a future life even for trees. There is room enough in an infinite universe for all the trees that ever blossomed: somewhere they are blossoming still. How much more shall there be room for the men. They are all living still. A brighter sky than we ever saw bends over them; a more glorious sun sheds his rays on their heads; the winds of beneficent conditions play around them. Development in the grand future is their inalienable destiny.

But Shakespeare says there are books in the running brooks. Strange places to find books! no less strange, and quite as interesting, are the books themselves that we find in this alcove of Nature's library, free for all. There is a book on chronology—and a wonderful book it is; our longest chronological lists are invisible when compared with this. At Niagara—one of our brooks—you see an ocean of water pouring over the solid limestone, into the foaming abyss beneath. At Queenstown, seven miles below, the cataract once was, and the deep channel between the two, shows what the water has accomplished, fretting the solid rock through the ages. Though fifty thousand years was probably spent in the work, yet that is but a day in the geologic calendar. But what is this compared with the record of other brooks? The Colorado has worn a canon three hundred miles long, and in places more than a mile deep, and for a thousand feet through solid granite; thousands of centuries must have been employed in the work. These grand brooks are older than Britain and the Druids, Greece and Etruria; older than the mummies; aye, older than Egypt itself, for it is made of the mud that one of these brooks laid down; older than the old serpent and the Christians that made him; older than Noah and his wonderful box; older indeed than the Jews and Jehovah, "the ancient of days," their handiwork. These brooks have been rolling for ages where they now are, doing the work of the world, as they have prepared it for the habitation of mankind.

There is a volume on perseverance in the brooks that many might read with benefit. They have carried to their graves in the ocean depths mountains innumerable, and are now engaged in ferrying down all that remain. Not a day but they lay down part of Mont Blanc and Mount Washington, Cotopaxi and Chimborazo, and ere long, by their aid, the ocean shall roll over the heads of the loftiest peaks. They have made seven miles of fossiliferous rocks, and formed the grand continents on whose surface we dwell; and yet the process by which all this is accomplished is so gradual, that but few are aware of what is going on around them.

There is a book on perseverance that it will do you good to read, young man, young woman. Never despair of accomplishing your soul's earnest wish. The very desire to be and to do, indicates the power to be and to do what you desire; a day may do but little, but you have an eternity to operate in; a drop a day would drain the ocean in time, and you need never be discouraged.

I saw a silvery rill descending from the mountain; clear as crystal were its waters, as it leaped down with tinkling feet on its mission of usefulness and love. "I will stop its bubbling," said the Frost, as he laid his cold hand upon it, icy as death, and it staggered and grew still. "I will bury it from sight," said the Snow, and down dropped its fleecy mantle and hid the rill from my gaze. Alas! said I, for the beautiful stream! the envy of the Frost and Snow has destroyed it for ever! But while I mourned, the south wind blew with genial breath, the sun looked through the craggy clouds, the bonds of the rill were broken, snow and ice did but increase its waters, and away they danced more merrily than before. On it sped, and, wherever it went, the trees arrayed themselves in their greenest dresses, they

lifted up their heads and waved their banners in its praise; the birds sang to it in their leafy bowers, and the flowers kissed it with their sweet lips as it ran. But the hills saw it, and they were offended. "Why should we allow this vagrant to roam at large," said they, "this leveller, this underminer and destroyer of all things old and sacred? Why should we allow it to chafe our sides and set at defiance the limits set in the days gone by? Let us unite and crush it for ever." So saying, they encircled the brook in their close embrace, and presented a seemingly impassable barrier to its further passage, and again it was lost to my sight. But though unseen, it was busy as ever, searching every crevice, flowing into every cranny, to find a passage through the frowning hills. "If I cannot get through, I must go over," said the brook. "Ah, ha!" laughed the hills; and they clapped their hands, and said, "Listen to the little fellow; we have stopped his mad career; his work is done, his life is ended." But inch by inch, and foot by foot, the water rose above the woody sides of the hills, and reaching a valley between two peaks, the hills saw to their astonishment the despised brook, now swollen to a river, go thundering down upon the plain with tenfold power. On it flowed, daily broader, deeper, receiving accessions from a thousand flowing streams, blessing thirsty lands, and administering to man's welfare, till it poured at last its majestic torrent into the all-embracing sea. There is a lesson for thee, my toiling brother! Starting from the mountains of truth-loving endeavour and manly resolve, what though the world's cold scorn falls on thee, and the bitter winds of persecution blow around thee; toil on, live to thy soul's ideal! there are nobler hearts beating for thee, glorious rewards awaiting thee; there are no obstacles too high for thee to surmount; the greatest success of which thy soul ever dreamed is guaranteed thee!

But Shakespeare says there are "sermons in stones,"

These preachers never stammer or cough, they never rave nor rant, they never lie to please the congregation or for the glory of God, as I'm afraid some of our gospel preachers do; they never get drunk, nor blush for their record; they invariably tell the truth, and that is just what we need: and their bold, outspoken utterances have spoiled a thousand barrels of orthodox sermons. Would that we were more awake to their growing utterances!

There rolls the ruddy planet as it came from the glowing furnace of the sun, a spirit within its concentrated fire-mist, presiding over it, and able to produce, when conditions permit, plant and bird, beast and man. We see the solid rock as the world cools, bare, black, and flinty, and below, the boiling turbid waters; from the deep, where the first rude forms of life appear, island after island emerges; tree ferns unroll their leaves, club-mosses upraise their columns out of the dense swamps. Birds appear, rude, gross, stalking along the shores, fishing in the waters; reptiles swimming, diving, crawling, basking on the rocks, roaming through the woods, soaring in the air. Mammals huge and whale-like follow them, living in the waters; thick-skinned monsters wading in the river, crashing through the reeds. Horses roam over the virgin prairies, deer feed on the newly developed grasses, monkeys, the forerunners of men, feed on the luscious figs; then comes savage man, low-browed, brutal, but human; within him the science, the art of the nineteenth century, and a million centuries yet to be born; and, at last, here are we, the freest congregation that our planet has yet seen, each one swearing that he will not rest till he has made this old world better than he found it.

Here, too, is a sermon on progress. We are here with this infinite past beneath us, and an illimitable future above us, and ability within us to climb the heights apparently for ever.

The stones are preaching their sermons in the streets to-day. They are covered with marks and scratches; they tell us of the grinding ice fields of the glacial period, when a Greenland winter locked the sea and buried the land; and you may learn from them that we have only fairly started to explore the past of our planet, on which our present stands, and eternity will be needed to read what the eternity of the past has done.

But Shakespeare says there is "good in everything." What an extravagant statement is this! Right, William, right; you were wiser than you knew. Good in earthquakes, ground-shaking, rock-cleaving, city-swallowing, life-destroying earthquakes? Certainly. By earthquake throes the continents have been uplifted, the mountains reared, and the world adorned. We should never have been here in the glory of this day, if our planet had not been swept by fiery storms and shaken millions of times by the earthquake's jar.

Is there good in volcanoes, those fearful hells that spout out glowing torrents that scathe and destroy, and with their clouds of ashes envelop cities in ruin? Yes; these are the safety-valves of the globe; weight them down, as engineers sometimes do the safety-valve of the steam engine, and but a short time would suffice to blow the crust of the globe to atoms.

Good in pain, that racks the nerves, that clouds the mind; pain, the companion of sorrow, and herald of death? Assuredly there is. If we never felt pain, long before we reached maturity our bodies would be wrecks; a boy's hands would be burned to cinders before he was ten years old. The stomach would be injured beyond recovery by our excesses, before we were aware of our departure from correct living. Pain is a guardian for ever attending us. For the child it is better than a hundred nurses. The child, attracted by the glare, puts its finger in the flame—ha! it starts back with a sudden cry. It has learned a lesson that can never be forgotten. In a world without pain, not one human being in a hundred could ever arrive at maturity. Pain, often considered man's enemy, is but an angel in disguise.

But there is certainly nothing good in pestilences, that decimate cities and are the dread of nations. If no other good arose from them, they widen the streets of our cities, cause arrangements to be made for sewerage, and cleanse and beautify the close and otherwise filthy alleys. The general comfort arising from all these may be traced in considerable measure to the dread produced by these scourges of the human race.

Good in death, the terrible curse pronounced by Jehovah on all? Certainly, and the greatest of good. Death, the sick man's solace, the old man's hope, the good man's friend, the slave's release, the great uniter, the twin of sleep, and the door of heaven! We, as spiritualists, see the good there is in death as no other people ever did. We have come home from the land of shadows, the gloomy wilderness peopled by devils and lit up by the fire of lurid hells; we have come to the "Delectable Mountains," fairer than those of which Bunyan dreamed, and we revel in the rays of a sun that never, never sets. The prospect is so wide that we can see beyond the swift-flowing stream the loved ones who have gone before; nay, we can hear their cheerful voices, and know that it is well with them and must be well with us. In the light of this new morning, we can take Death by the hand and say, "Thou art our benefactor, our unchanging friend, sent by a higher life on the most beneficent of all missions; when our work is done on earth, we will greet thee with joy, and look into thine eyes with a smile, for thou shalt usher us into the company of the immortals."

Is there good, then, in all that happens to man? I doubt not that we shall rise in the hereafter to where, looking over all the checkered scene of earth's universal history, we shall exclaim, from the fullest assurance of its truth, "All is well, all is well."

POOR LITTLE JOE.

BY DAVID L. FROUDE.

From "Love among the Gamins, and other Poems."

Poor yer eyes wide open, Joey,
 Fur I've brought you stummin' great.
 Apples! No, a big sight better!
 Don't you take no int'rest? Wait!
 Flowers, Joe—I know'd you'd like 'em—
 Ain't them scrumptious? Ain't them high?
 Tears, my boy? Wot's them fur, Joey?
 'There—poor little Joe?—don't cry!

I was skippin' past a winder
 Where a lang-up lady sot,
 All amongst a lot of bushes—
 Each one climbin' from a pot;
 Every bush had flowers on it—
 Pretty? Mebbe not! Oh, no!
 Wish you could 'a seen 'em growin',
 It was such a stummin' show.
 Well, I thought of you, poor feller,
 Lyin' here so sick and weak,
 Never knowin' any comfort,
 And I puts on lots o' cheek.
 "Missus," says I, "if you please, mum,
 Could I ax you for a rose?
 For my little brother, missus—
 Never seed one, I suppose."

Then I told her all about you—
 How I bringed you up—poor Joe!
 (Lackin' women folks to do it)
 Sich a imp you was, you know—
 Till you got that awful tumble,
 Jist as I had broke yer in
 Hard work, too, to earn your livin'
 Blackin' boots for honest tin.
 How that tumble crippled of you,
 So's you couldn't labor much—
 Joe, it hurted when I seen you
 Fur the first time with yer crutch.
 "But," I says, "he's laid up now, mum,
 'Pears to weaken every day;"
 Joe, she up and went to cuttin'—
 That's the how of this bokay.

Say! it seems to me, ole feller,
 You is quite yourself to-night—
 Kind o' chirp—it's been a fortnit
 Sense yer eyes has been so bright.
 Better? Well, I'm glad to hear it!
 Yes, they're mighty pretty, Joe.
 Smellin' of 'em's made you happy?
 Well, I thought it would, you know.

Never see the country, did you?
 Flowers growin' everywhere!
 Some time when you're better, Joey,
 Mebbe I kin take you there.
 Flowers in heaven? 'M—I s'pose so;
 Dunno much about it, though;
 Ain't as fly as wot I might be
 On them topics, little Joe.

But I've heerd it hinted somewheres
 That in heaven's golden gates
 Things is everlastin' cheerful—
 B'lieve that's what the Bible states.
 Likewise, there folks don't git hungry;
 So good people, w'en they dies,
 Finds themselves well fixed forever—
 Joe, my boy, wot ails yer eyes?
 Sure they looks a little sing'ler,
 There now! Don't you have no fear;
 Heav'n was made for such as you is—
 Joe! Wot makes you look so queer?
 There! Wake up! Oh don't look that way!
 Joe, my boy! Hold up yer head!
 Here's yer flowers, you 've dropped 'em, Joey.
 Darling, darling! Joe is Dead!

VICTOR HUGO AND THE PRIEST.—As Victor Hugo lay on his couch, calmly awaiting transition to a higher life, the Archbishop of Paris sent a message to this idol of France, offering to visit him and administer spiritual aid in his last moments. To this offer the dying poet is said to have answered: "Victor Hugo is expecting death, but he does not desire the services of a priest." The patriot, poet and philanthropist knew far more of the world he was soon to enter than did the Archbishop; he had long been in communication with spirit friends. Through Mrs. Hollis, years ago, he received convincing proof of the continuity of life and spirit return. Mrs. Hollis brought back to America substantial evidences of Victor Hugo's gratitude for the knowledge he had obtained through her mediumship. France is lavishing a world of affectionate tribute upon the great man's grave, but he is not there; he has entered upon a far grander life than that of mortal. He will not only live in the memory of his countrymen and the world, but from his spirit home he will still actively labour for the betterment of those on earth.

HISTORICAL SKETCHES.

THE ORIGIN AND PROGRESS OF MODERN SPIRITUALISM.

PART II.—ENGLAND.

IN consideration of the vastness of our subject, and the immense fields of evidence that it covers, we are equally unwilling to refer our readers to the many ponderous volumes that give elaborate details of spiritual communion with mortals, or to confine our notices to the records of one land alone. We, therefore, propose to give illustrations of spiritual manifestations in many lands, and especially of those *spontaneous, unevoked*, but well-attested cases of phenomena which antedated the celebrated "Rochester knockings," and heralded into this sceptical generation the direct invocations of spirit friends, as practised in the modern circle.

The following indisputable narrative of spiritual hauntings in England was written some twenty years ago, by the editor of this paper, for a collection of FACT CASES, and is now selected to stand as representative of hundreds of others. The phraseology of the narrative, although in the first person, is preserved for the sake of perspicuity.—*Ed. T. W.*

THE SANDEFORD GHOST.

It is now some fifty or sixty years ago since my mother (then a young girl) went to reside with her parents at the town of Tiverton, Devonshire. It was summer time, and, during her first evening in the place, she remarked with surprise the throng of carriages which woke up the echoes of the quiet, secluded suburb in which she resided, all passing one way, and seemingly crowding forth at one especial hour. Upon inquiry, she learned that her host (a doctor), and the mayor of the town, were going to join the throng, and that the object of the assemblage was to proceed to the village of Sandford, some four or five miles distant, there, in solemn conclave, to spend the night in a certain haunted house, for the purpose of "laying the ghost." The *trouble* which attached itself to the house in question was of several years standing and consisted in the most unaccountable noises—the opening of doors, pattering of footsteps, knockings, ringings of bells, and divers similar annoyances. The house had been occupied by various tenants, none of whom had found courage to endure these unwelcome accompaniments of their domestic privacy; finally, after the owner of the property had exhausted every resource in fruitless efforts to detect the origin of the disturbances, he had induced a family to occupy it rent free, in the hope of outliving the nuisance.

The haunted house had been turned into a country general shop. The noises, however, were so perpetual that the villagers passing in open day could distinctly hear the poundings, as the papers of the day described them, going on "incessantly like the tap of a shoemaker's hammer." After nightfall, the timid inhabitants of the place dared not venture within the ghost-ridden precincts, while doctors, divines, lawyers, and politicians assembled nightly to hold colloquies with the invisible breakers of the public peace.

It seems that when the *ghost-layers* were assembled in midnight conclave, the order of the session was as follows: A large wooden table was placed in the centre of a certain room, which the ghost especially delighted to honour; round this table the gentlemen would seat themselves, and proceed to question the rapper in exactly the same manner as we use in our modern investigations.

For instance, several coins would be placed upon the table, and their number demanded and distinctly given by the raps. The number of persons present, their ages, and (by the alphabet) a correct account of their several professions, were all points which would be rapped out with

unfailing exactitude, and evidenced, even to these perplexed investigators, the presence of unseen intelligence of some kind. Through the medium of the raps the sitters were informed that the agent was a spirit, a female, and one who had terminated a notoriously iniquitous career by a violent death some years since. These responses were invariable, at every session, whoever was present, together with many other points of local interest to the inquirers. Now, it seems perfectly evident, that although the united wisdom of a neighbourhood famous for its learning and piety, could pronounce, through the medium of the press, that a mysterious and tremendous *imposture* existed somewhere, yet for three whole years (during which time the house perpetually changed inhabitants and was subject to every possible scrutiny and search) the origin of the said *imposture* was never brought to light. The mixture of ignorance and conservatism which prevailed in this inquiry one slight fact will evidence.

A Mr. Colton, a clergyman of high reputation, and famous as the author of "Lacon" and other works of genius, after having been most active in the investigations of this matter, gave it as his opinion that "the mystery never would be satisfactorily cleared up."

What say the "big-wigs," then? Why, even this: That the said Mr. Colton might be a ventriloquist, and in all probability was the actual author of the whole affair. Thereupon ensued a paper war between the aspersed divine and the editor of the leading Tiverton journal, the whole ending in Mr. Colton's departure for a foreign country, and the continuance of the disturbance with renewed vigour. Again, as a material cause for the nuisance must be found, the magnates pitched upon a poor soldier of somewhat questionable reputation, who had returned from the war, and was, with his parents, one of the free tenants of the obnoxious mansion.

To test the truth of this idea, the suspected impostor was subjected to rigorous surveillance, and finally spirited away out of the village on board a foreign war ship. But all was in vain; neither the absence of the learned scholar, nor of the ignorant soldier, could affect the indomitable perseverance of the Sandford invisible. Over and over were her fantastic freaks demonstrated, until the harassed inhabitants of the possessed dwelling declared their intention of finally resigning their free quarters to their unwelcome co-tenants.

The family of the shopkeeper was a large one, and among them one little girl, of about ten years old, seemed to suffer the most from the malevolence of the ghost. She often complained with annoyance, but no fear, of an ugly old woman whom she could see in a corner of the room, making grimaces at her. The parents declared before a magistrate that the child suffered much from this vision, and repeatedly called upon others to look at what seemed to her too palpable to be unseen by anyone else. Now, when it one day happened that this very same child was found dead upon the hearthstone of the haunted room, the excitement which had floated like a flying gust around the neighbourhood broke out into a perfect hurricane; and although a coroner's jury found a verdict that the child had come to its death from burning—but whether by fire or lightning there was no evidence to show—the awe-struck Sandfordites could not be persuaded that any other agent than the demoniac vision so often described by the little victim had thus finally accomplished her destruction.

This calamity, however, determined the instant removal of the family, which, even after the child's death, was delayed by the following circumstance: The matron of the house was unexpectedly confined, and the doctor, at whose house my mother and family were staying, was called upon to attend her. It was, of course, necessary to procure a nurse, and Dr. G. complained bitterly that the superstition of the neighbours prevented the poorest of the females from entering the dreaded mansion in that capacity. Having at length succeeded in obtaining the necessary

attendant from a long distance from the scene of terror, he concluded the *accouchement* would proceed in all due form. Not so, however. The new nurse seemed to be as especial a subject for the malevolence of the invisibles as the deceased child; for she, having been put to sleep for convenience in the haunted room itself, at once became the target of an incessant species of persecution. She was not permitted to rest day or night, and as the climax of her torment, the doctor was summoned one morning to attend her, and found her confined to her bed from the effects of bruises, which covered her whole body with blue and black marks, and which she solemnly affirmed, in the presence of a magistrate, she had received during the night from an invisible hand, which she felt but could not see, violently belabouring her with what seemed to her to feel like "a stone." When at length her cries for help aroused the other inmates of the house, the hand was withdrawn, and she and her terrified assistants distinctly heard a bumping sound, as of a large stone moving by its own volition across the room and out at the door.

The worthy and venerable doctor himself bore testimony to the pitiable condition and bruised body of this woman, adding, "It is a dreadful but actual fact, that she whom I sent to that house, one week ago, a hale, hearty, country-woman, is now an emaciated-looking object, worn away to a shadow; and it would be positive murder to keep her there one hour longer." The next incident which attaches to a residence in this terrible abode took place at the sale of the furniture, which ensued the very first hour that the mother of the family became convalescent. The auctioneer, who was intimately acquainted with my grandfather and mother, related to them, that as he was making an inventory of the goods in the dreaded room itself (but in broad daylight), an old lady entered and, without noticing him, proceeded to open and rummage a wardrobe which stood near him. The auctioneer, deeming it to be one of the elder members of the family, made no remark for some time; at length he was summoned to partake of the family dinner, and left the room and the old lady still busy at her occupation. Concluding, however, that she was about to follow, he entered the dining-room, took his own seat, and courteously placed another for his late companion.

On being questioned why he did so, he replied, it was for the old lady in the next room, who was coming to dinner; but he soon found that the family was all assembled, and that they had no knowledge of any such person as he described, except as identifying her with the visions which had so tormented the poor deceased child.

After this the house remained tenantless for many months, yet still the visitations continued. At a considerable distance from the place the rappings could be heard both night and day, lights were seen flashing through the deserted rooms at night, and *figures* also. On one occasion the workmen who were employed by the owner of the property to rip up the boards and examine the walls, were occupied in the haunted chamber, when a missile, of some kind not discovered, was thrown within an inch of their heads, passing from the outer window through the chamber, and out at another window, with such extreme nicety that the height and breadth of the holes in the two windows were found to correspond to a hair's breadth. They were, moreover, as round as a bullet, and until the house fell into entire decay, and the whole of the windows were broken, the windows with the mathematically exact holes were viewed with equal awe and curiosity.

At length it was found impossible to procure men who would work in the house at all. The invisible hammers were drumming around them; unaccountable voices shouting in their ears, and dangerous missiles being perpetually projected from unseen hands, made their labours not only most repugnant, but actually dangerous. In fine, although the papers blazed, the magistrates legislated, the owner tendered unheard-of rewards, divines prayed, and whole parties of martial heroes sat up during the livelong night, until they were fairly scared out by the sight of their own swords drawn and brandished above their heads, as they testified on oath, by an invisible agent, the mystery remained unsolved. The house fell into decay, abhorrence, and oblivion; and unless the manifestations of modern spiritualism can throw a light on the subject, I cannot pretend otherwise to explain away any of the mysteries of which I have become the mere narrator from sources whose veracity is as unquestionable as truth itself.

EMMA HARDINGE BRITTEN.

THE JEWISH CABALA, ACCORDING TO MOLITOR.

(Concluded from page 22.)

ACCORDING to the Cabala, besides angels, there are intermediate spirits—the spirits of the elements—the *Schedim* of the Jews, and divided into four classes, the chief of whom is ASMODI. The first class contains the spirits of the fire; the second, of fire and air; the third, of fire, air, and water; the fourth have a mineral ingredient. This is completely the doctrine of Paracelsus. The spirits of the two last classes are possessed mostly of evil natures, and are fond of causing injury to man. The other two are possessed of greater wisdom, and knowing many of the secrets of Nature, willingly disclose them to man.

The lower class of elemental spirits, coming into frequent contact with man, are at times dangerous and spiteful, and thus man sacrifices to them in order to gain their favour.

According to the Cabala, everything that exists, whether great or small, stands in a magical union with the rest of Nature. Everywhere in the external is the operation of the internal, and the external reacts upon the internal. Magic, as well as seeing, is directed towards the earthly as well as towards the supernatural. External magical vision consists in reading the future through the aspects and changes of objects, and these are subdivided into earthly and heavenly objects. The one is called *Monen*—computation of time, and comprehends astrology; the other is called *Nichusch*—prophetic indication.

Soothsaying teaches that nothing occurs accidentally, but that events and all Nature stand in secret connection with each other. Thus the career of clouds, as well as the flight of birds, and the cries and movements of animals, become objects of soothsaying, and it asserts that the animal sees more than the external eye of ordinary man. Birds especially, standing in connection with the spirits of the air, are prophetic; birds of prey being peculiarly adapted to *Nichusch*. All events occurring to man, and which produce agreeable or disagreeable impressions, belong to the same class. Man can convert himself into *Nichusch*, by saying, “if so and so happen to me, it will be either a good or bad omen.”

Inward visionary natural magic consists in man's being brought into connection with the spiritual world through artificial means: and here also are various degrees. The lowest degree of this magic is the withdrawing the soul from the outer world through external means and manipulations. The means are various.

According to Maimonides and others, to this species of magic belong, digging in sand, the casting of lots, reading cards, gazing in mirrors, in polished blades and arrows, or in anything that is bright. This divining by lots is only brought about through the correspondence of the external art with the inner arrangement of things.

A second higher degree is *necromancy*, by which is meant questioning of the dead, for which the preparation of fasting is necessary. It is also customary to sleep upon the graves, or to burn incense upon them, repeating certain formulæ the while.

The third and highest is, when man, after necessary preparation and the withdrawal of himself from external objects, unites himself with the spirits of Nature to receive revelations from them.

Active magic is divided into a lower natural and a higher spiritual magic. The first consists in exciting magical *rapport* by physical means. To this belongs, first, sympathetic healing.

The spiritual magic proceeds directly from the inner being, and may also be divided into two kinds. In the first, man operates principally through his innate power, but not

without the assistance of the elemental spirits. In the second, the operation depends almost entirely upon the elemental spirits. To this species belongs the binding by words, the spirits of animals especially, in order that they do no damage; also the conjuring for the sick.

To the second division belongs solicitation from the elemental spirits for rain, cold, heat, &c. To obtain the end required, the object for which the solicitation is offered, whether for money-finds, freshly sown seed, or newly-grafted tree, it must be placed *en rapport* with the spirits of Nature; and this is to be done by certain ceremonies. To call forth magical influence, peculiarities in food, dress, and demeanour must be observed; armlets of metal bearing the names of angels must also be worn. Then, with the entire strength of his will, must the magician offering his sacrifices, especially incense, call upon the names of the spirits. The mixture of various metals increases the influence.

The Cabala teaches, that the *heathen* receive revelations and true dreams. It even maintains that, in general, the *heathen* are as capable of receiving the Holy Spirit as the Israelites. All depends upon the hearts and actions of men. According to the teachings of the Cabala, the heathen were not absolutely cast off by God, but rather conducted by Him unto the frontiers of nature. Molitor adds, “That severe as is the Jewish law against the heathen, its severity is directed, not against the heathen who worship God under the form of the powers of Nature, but against such as even without better knowledge have devoted themselves to diabolical services, and to the black art connected with it.”

And severer still was the law against the Israelites who, as the chosen people, redeemed from the bondage of external nature, should fall back again into their blindness. It was even forbidden to the Israelites to plant trees around their temple, because, according to Maimonides, trees attract the astral influences, and thus might lead to false exaltation.

The Cabala also teaches much regarding physical uncleanness (*Tumah*), which it maintains to be a consequence of the fall.

Still more important conclusions may be drawn from the spiritual *Tumah*. Sin, says the Cabala, causes not alone imperfection in the image of man formed after the divine image, but extends itself through Nature, and even ascends into the region of angels, and to the divine presence.

Speaking of the contagious power of evil, the Cabala says: “As physical disease streams forth from men, so does the uncleanness of the soul ever magically stream forth, possessing a power of contamination, not alone for men, but for external things. From this proceeds the repulsion felt by the pure in the presence of the wicked—a repulsion more keenly experienced the higher is the purity. Each evil deed, each impure word, is thus possessed of a magical existence, which renders unclean all around it. In a land where great crime is rife, all things—houses, furniture, beasts, plants, the very earth and air—are corrupted.” Thus, when a city gives itself up to idolatry, must it be utterly destroyed with fire and sword, man and beast, and never more be rebuilt.

Equally strong with the laws against *Tumah* are the laws against black magic. According to the Bible, the Talmud, and the Cabala, black magic is divided into three classes—the first, as an abomination, is to be punished, like idolatry, with death; the second with scourging; and for the third, no punishment is ordained, but it is pronounced wrong, as leading from reliance upon God and the good angels. The first class includes all evil enchantments and magical curses, the citation of evil spirits, and the calling forth the dead through the aid of demons.

According to Moses, it is simply forbidden to *practise* magic, not to be acquainted with the art, or to study it, since the members of the Sanhedrim, says Molitor, must have been acquainted with magic before being able to pass judgment upon it.

The second class includes that magic which is produced through the agency of the lower and evil spirits of Nature, by which means man is often led astray, and sunk into eternal darkness.

The third class, although not so strictly forbidden, is nevertheless pronounced unfit for the pious Israelites; and this is astrology. According to the Talmud and Cabala the stars have as great an influence upon man as upon the whole of Nature: for the constellations presiding at the birth of a child determine its physical and mental qualities.

Intercourse with the spirits of nature belongs also to this class, and these spirits were all designated "Schedim"—a name also borne by evil demons; but these spirits must not be confounded with Satanic beings.

These extracts from Molitor's writings are sufficient to give the contents of the Cabala with regard to magic, which it treats of in all its ramifications, containing that which became Christian mysticism, and the magic of the Middle Ages. Also, it contains much regarding what we now designate—ANIMAL MAGNETISM.

[Thus far we have given that version of the Jewish Cabala which is translated from the works of "Molitor," one of the most profound and authoritative writers on the subject of ancient occultism. There are yet vast stores of information to be ransacked, which the professing "Occultist" or "Theosophist" should master ere he can claim to have a thorough knowledge of his subject. As these researches may and must seem to be abstract, and uninteresting to the majority of our readers, we propose to alternate our future papers on "Occultism," &c., with extracts from "Art Magic" or "Ghost Land." Series to commence in No. 4. —Ed. T. W.]

A RECENT traveller gives the following as some of the rules for living held by the modern Dervishes, which somewhat upsets the popular idea of a Dervish: "Be kind to those below you in life; do not criticise the faults of others; if you see them conceal them; if you cannot do this with your hand, do so with your skirts, your tongue, and your heart. A day will come when nothing will benefit you; neither family nor wealth; nothing except submission to God with a pure heart."

SCINDA AS A REFORMER.—A coloured woman named Scinda is creating great excitement in Grenada county, Louisiana. She claims to be inspired directly by God. Her sermons are of the Sam Jones style, and she has a large number of followers. At one of her late meetings, rising slowly and deliberately from her seat, among other things she said:—"Some of you darkies are like a hoe-cake cooked only on one side. You come to church, and O, nothing is too good for you to do. You sing, and pray, and dance, and shout until one would think you are ready for heaven. Monday comes—you show the raw side. You are with the world; you steal, you lie, and do everything that is wrong. That is not the kind of religion we want. We want the hoe-cake cooked through and through; when you break it in the middle let it be brown as it is on the bottom." Speaking of law, she said no law could be made too stringent for her. She wanted every violation of God's will punishable on earth as well as in the world to come. "The judges of our courts," she said, "ought to be baptised in the grace of God; the Bible says that lawyers should be good and honest, and prosecuting attorneys ought to be chockful of religion." She insists on personal cleanliness, and in this she is not far from godliness. She rigidly enforces honesty and the prompt payment of debts. When a member of her band is convicted of doing any deed of dishonesty they are immediately expelled from her society. Scinda's power over the temporal affairs of her members is absolute. Her law is their law; and to incur the enmity of their shepherdess is to displease God.—*Religio-Philosophical Journal*.

OPINIONS OF EMINENT MEN ON SPIRIT COMMUNION.

AMONG those who have testified to their longing for the consolation which the belief in angelic guardianship brings, and to their appreciation of the beautiful truths which underlie it, was Washington Irving, and it is in this language his desires found utterance:—

"I am now alone in my chamber. The family have long since retired. I have heard their footsteps die away, and the doors clap to after them. The murmur of voices and the peal of remote laughter no longer reach the ear. The clock from the church, in which so many of the former inhabitants of this house lie buried, has chimed the awful hour of midnight.

"I have sat by the window and mused upon the dusky landscape, watching the lights disappearing one by one from the distant village; and the moon rising in her silent majesty, and leading up all the silvery pomp of heaven. As I have gazed upon these quiet graves and shadowy lawns, silvered over and imperfectly lighted by dewy moonshine, my mind has been crowded by 'thick-coming fancies' concerning those spiritual beings which

— walk the earth

Unseen both when we wake and when we sleep."

"Are there, indeed, such things? Is this space between us and the Deity filled up by innumerable orders of spiritual beings, forming the same gradations between the human soul and divine perfection that we see prevailing from humanity down to the meanest insect? It is a sublime and beautiful doctrine inculcated by the early fathers, that there are guardian angels appointed to watch over cities and nations, to take care of good men, and to guard and guide the steps of helpless infancy. Even the doctrine of departed spirits returning to visit the scenes and beings which were dear to them during the body's existence, though it has been debased by the absurd superstitions of the vulgar, in itself is awfully solemn and sublime.

"However lightly it may be ridiculed, yet the attention involuntarily yielded to it whenever it is made the subject of serious discussion, and its prevalence in all ages and countries, even among newly-discovered nations, that have had no previous interchange of thought with other parts of the world, prove it to be one of those mysterious and instinctive beliefs to which, if left to ourselves, we should naturally incline.

"In spite of all the pride of reason and philosophy, a vague doubt will still lurk in the mind, and perhaps will never be eradicated, as it is a matter that does not admit of positive demonstration. Who yet has been able to comprehend and describe the nature of the soul: its mysterious connection with the body; or in what part of the frame it is situated? We know merely that it does exist; but whence it came, and entered into us, and how it operates, are all matters of mere speculation and contradictory theories. If, then, we are thus ignorant of this spiritual essence, even while it forms a part of ourselves, and is continually present to our consciousness, how can we pretend to ascertain or deny its power and operations, when released from its fleshy prison-house?

"Everything connected with our spiritual nature is full of doubt and difficulty. 'We are fearfully and wonderfully made,' we are surrounded by mysteries, and we are mysteries even to ourselves. It is more the manner in which this superstition has been degraded, than its intrinsic absurdity, that has brought it into contempt. Raise it above the frivolous purposes to which it has been applied, strip it of the gloom and horror with which it has been enveloped, and there is none in the whole circle of visionary creeds that could more delightfully elevate imagination or more tenderly affect the heart. It would become a sovereign comfort at the bed of death, soothing the bitter tear wrung from us by the agony of mortal separation.

"What could be more consoling than the idea that the souls of those we loved were permitted to return and watch over our welfare? that affectionate and guardian spirits sat by our pillows when we slept, keeping a vigil over our most helpless hours?—that beauty and innocence, which had languished into the tomb, yet smiled unseen around us, revealing themselves in those blest dreams wherein we live over again the hours of past endearments? A belief of this kind would, I should think, be a new incentive to virtue, rendering us circumspect, even in our most secret moments, from the idea that those we once loved and honoured were invisible witnesses of all our actions.

"It would take away, too, from the loneliness and destitution which we are apt to feel more and more as we get on in our pilgrimage through the wilderness of this world, and find that those who set forward with us lovingly and cheerily on the journey, have one by one dropped away from our side. Place the superstition in this light, and I confess I should like to be a believer in it. I see nothing in it that is incompatible with the tender and merciful nature of our religion, or revolting to the wishes and affections of the heart.

"There are departed beings that I have loved as I never again shall love in this world; and that have loved me as I never again shall be loved. If such beings do even retain in their blessed spheres the attachments which they felt on earth; if they take an interest in the poor concerns of transient mortality, and are permitted to hold communion with those whom they have loved on earth, I feel as if now, at this deep hour of night, in this silence and solitude, I could receive their visitations with the most solemn but unalloyed delight."—*Spiritualist*.

[It may not be uninteresting to the admirers of Washington Irving to learn that this delightful writer shortly before his decease took part in the manifestations of modern spiritualism, and exchanged his dreams for vivid reality.—Ed. T. W.]

GIPSIES are particularly superstitious regarding portraits, and it is a rarity to find the photograph of a true Bohemian decorating any art gallery or shop window. They consider it most unlucky to be photographed, and will only submit to have their profiles taken in consideration of receiving, without asking for it, an old shoestring with which they can bind the spirit of ill luck certain to pursue the person whose likeness has been reproduced.

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WHOM SHALL WE CONVERT?

WE have been favoured with a copy of a recent issue of the *St. James' Gazette*, wherein there are some stirring passages which should be read by every thinking man and woman. At the risk of incurring the charge of reiteration, several quotations and an excellent article on the subject, having already been given in *Light*, we cannot feel justified in withholding the following striking remarks:—

"Since it behoves us to face the truth in all things, and acknowledge it, why should so many worthy people seek to deny that the Mohammedan faith is extending rapidly in Africa and in the East, that Christianity is spread at no such rate, and that amongst certain races of mankind the first-named creed does seem to make better men of its converts than the other? It is impossible for any capable and fair-minded man to doubt any of these things. It is unquestionably true, as Canon Taylor is blamed by many good people for believing, that in Africa, India, and over very large areas of the Eastern world, Mohammedanism is making converts by thousands where Christianity hardly makes one. And not by any means for the first time do we hear that whereas the 'native' converted to Mohammedanism becomes almost invariably a nobler being—more sober, more trustworthy, more self-reliant and self-respecting—the native converted to Christianity often sinks into a deeper degradation than the missionary found him in.

"That there are thousands of degraded men and women amongst us, thousands in every city who were born and lived and died in the grossest ignorance and immorality, must, of course, be well-known and acknowledged. But we are none of us 'heathen.' We are all of us Christians. The need of Christian missions lay not here, but on Greenland's icy mountains and Africa's torrid plains. The mistake has now been discovered, and in a large measure corrected. Our missions to the Hindoos, the Chinese, the Jews, and the Mohammedans of half the world still go on, but now there is a pretty general recognition of the fact that the heathenism of our own cities is as great as the heathenism of any of these peoples; and every year there is more and more of mission-work in British courts and alleys. At the same time we are learning that the ancient religions of the East are not precisely what they were supposed to be for so long a period. It is seen, and it is acknowledged, that the worst of them is no real part of them, but excrescence; that they are well capable of elevating and ennobling mankind, and are even doing that work very remarkably in the case of Mohammedanism in Africa; and that there is no reason to doubt whether, supposing those faiths purified (which can be done and is being done), they are not better than others for the people amongst whom they have taken root."

If the day has at length dawned when Christian ministers and writers are compelled to acknowledge that there is a worse heathenism in the alleys and lanes of some Christian

cities than even amongst Mohammedans and Hindoos, and more need of mission work in the great centres of Europe than amongst the mosques and minarets of the East, may we not hope yet that truly earnest men, earnest for the immortal welfare of their fellow-creatures, whatever creed they may profess, will some day begin to awaken to the fact that the mightiest mission work that could ever uplift heathen Christians, or Christian heathens, would be to convince every man, woman, and child that they are each making their own heaven or hell by the goodness or evil they are performing on earth; that every bad word, thought, or deed will inevitably come into judgment, and that millions of immortals are now walking the earth, permitted by Divine goodness to return to creed-bound humanity, to proclaim this solemn and stupendous fact of inevitable compensation and retribution for the good or evil deeds done in the body.

Should this glorious and salvatory mission work ever be established, ministers of religion will cease to revile, insult, and denounce spiritualism. Nay, they will fly to it, and seek its stupendous and supermundane power as a means of compelling men and women to be true, pure, and honest. The angels then will be the universal missionary power. FACTS will be the standard of belief from which there can be no appeal; the religion of Christ will supersede the mysteries, doctrines, and ruinous contradictions of sects; and the solemn truths of the world of immortality will not only missionize but revolutionize the life, mind, and morals of the dwellers in every country of the mortal world.

Work on, then, spiritualists, in spite of scorn, slander, and denunciation. Yours is a divine and a world-wide mission; and with those who reject the proffered means of arriving at actual knowledge of the life hereafter, which your facts alone can bring, be the shame and the wrong, both here and hereafter. The day is not far distant when those who have contemptuously neglected, much less slandered and reviled, this great light shining in the darkness, may be found to have been "fighting against the living God."

SPIRIT PHENOMENA.—HAUNTED BY FIRE.

IN the recently-published volume, "Nineteenth Century Miracles," there are numerous instances given of spontaneous fires bursting out, under conditions which render human agency impossible. Such was the case proven in the trial of the shepherd Thorel for sorcery, exercised at the Abbey Cideville, in France, a case proved conclusively in the trial before the Mayor of the town. Again, in the terrible spiritual persecutions directed against "the maid of Grombach," as recorded by Dr. Justinus Kernar, spontaneous fires arose in barns and houses, lighted, as was demonstrated, by no mortal hands. Other instances, too numerous to mention, are recorded, but the last and most recent case occurred some weeks ago under the following circumstances: In the house of a most respectable citizen of Woodstock, N.B., America, on the 4th of August last, over forty fires broke out during one day in different parts of the dwelling, without any visible cause. The family subjected to this singular visitation consisted of Mr. R. C. Hoyt, his wife, five children, and two nieces, all of whom became so terrified and appalled by the number of these preternatural occurrences that they called in friends and neighbours to their aid, until the phenomena were witnessed by immense crowds of people, who filled and surrounded the possessed dwelling.

Mr. James Walls, editor of the leading paper in Woodstock, says: "Without premonition, and with no lamps lighted or stoves in use, various articles would burst out into flames. Now it would be a curtain, high up out of reach; then a bed-quilt in another room would begin to smoke and smoulder; and, as if to still further nonplus the

theorists, a carpet-covered lounge was found to be all afire underneath among the jute stretched above the springs. A basket of clothes in the shed burst into flames, and the basket itself was partially consumed. A child's dress hanging on a hook, a feather bed, a straw mattress, no two articles in the same room, were ignited, and would have been consumed but for water copiously poured on them." Mr. Walls adds that when he visited the premises, attracted thither by reports of the weird phenomena transpiring, as he stood talking to Mrs. Hoyt he saw a white cotton window-curtain burst into flames at a point near the ceiling, and when no one else was present. He rushed to the spot, stood on a chair, and with his hands, which were somewhat burned in doing so, extinguished the fire, only to see it break out at a point far removed from the original blaze. He came away puzzled and completely nonplussed.

There was no evidence discovered of human agency in any of these fires, nor could the reporter, by a most rigid cross-questioning, elicit any information tending to clear up the mystery. On the contrary, it was discovered that fire had on one occasion broken out when no one was in the house. Even scientists are staggered by these occurrences, and no theory yet advanced has satisfactorily explained the mystery that envelopes them.

It is of no use for sceptics to ask what is the meaning of such appalling incidents? We can only surmise that now, as heretofore, spirits are determined to awaken mankind to the fact of their power and presence on earth—hence those that "having eyes see not, having ears hear not, neither do they understand," require to be startled from their stolid apathy by precisely such evidences of super-mundane power as admit of no material explanations, to compel belief in the existence of a potential though invisible universe.

SPIRITUAL PROGRESS IN SCOTLAND.

SPIRITUALISM, however much it may be ignored by churches and societies in general, undoubtedly occupies a good deal of the thought of individual members of such churches and societies. The attendance at our spiritual meetings might give little indication of how much interest is taken in the subject by the world at large, but there is no mistaking the fact that in Scotland we are rapidly moving towards the acceptance of a faith which discards the doctrine of the Atonement, laughs at a physical resurrection, and feels that progress hereafter is only natural and right. No one church can claim to be in advance of their brethren in this respect. Large-hearted liberal doctrines are to be heard from the pulpits of the Church of Scotland as freely as from those of the Unitarians. Now all this is on the way towards the acceptance of our grand philosophy. The facts of spiritualism are known to many hundreds of people who do not assist in any way towards its propagation. The Church is still paramount with some spiritualists who do not recognise that all there is of religion is contained within its teachings. Yet this is slowly passing away, and the truth becoming dearer. Public meetings are held in Glasgow each Sunday morning and evening, which are well attended, also on Thursday evenings. A year since, when we lost the valuable help of Mr. and Mrs. E. W. Wallis, it seemed as if our efforts must falter very considerably; but this has not been the case, the spirit world were at work, and from amongst our own numbers there came forth one whose spiritual gifts have been the means of giving strength and solidity to the cause. Mr. William Ritchie had scarcely given signs of mediumship twelve months since, and already he has become not only an effective platform speaker but a reliable clairvoyant. Rarely has more valuable mediumship been developed in such a short time, and there is scarcely a person visiting the hall regularly but at one time or other have been brought face to face with some striking phenomenal fact revealing the personality of their spirit friends. Mr. David Anderson, as of old, is ever ready to lend a helping hand, and occupies our platform the first Sunday of each month. Lately he began a course of lectures on "The Attitude of Spiritualism to the Churches," which are marked with deep insight, logically and eloquently expressed. The visit of Dr. Peebles and Elder Evans during July was much appreciated, and they are still more than a memory with us. Mr. T. H. Hunt, the youthful speaker, made a host of friends, as did Mr. Hoperoff, whose public clairvoyant descriptions were most striking. Mr. Robt. Harper paid us a visit on Nov. 7th after twelve months' absence, and was welcomed with the old feeling of deep reverence for his worth and work. He will spend another day with us on the 26th inst. The private work of Mr. David Duguid still goes on. A second edition of Hafed is now being printed, as not a copy is to be had of former editions. The sequel to Hafed is also in the printer's hands, and will be issued shortly. J. R.

PASSING EVENTS.

We are continually receiving requests to notice the doings and sayings of itinerant showmen whose views of Christianity impel them to go about the country uttering foul slanders and ribald jests against the immense and respectable bodies of persons who, in all countries, are known as spiritualists. The better to carry out their pitiful trade, these men pander to the lowest element in human nature, by exhibiting disgusting caricatures of scenes, things, and persons relating to the spiritualists, which their hearts hold most sacred, viz., their beloved departed friends and their religion.

To the disgrace of those who claim any respect for religion at all, these abominable exhibitions not unfrequently take place in Sunday schoolrooms, and are presided over by Christian ministers!—men whose most solemn duty it is to enforce in life, conduct and teachings, the one sole Christian commandment that "ye love one another."

As there can be no two opinions on the one aim and object of this class of traders in slime and slander, namely, to make money out of the ever-increasing popularity of spiritualism, if not by fair means at least by foul, we now as heretofore protest against the folly and over-zeal of spiritualists themselves, who in noticing, debating with, and stooping so low as to pay money to hear them, or waste breath and stationery in answering them, must put those pennies into their treasury for which scores of such traders are ready to sell good name, conscience, and—perhaps something more. Let them all severally alone, friends! Ten thousand such could never injure permanently a world-wide cause, inaugurated by the blessed immortals, and only needing *living examples* of its high and holy teachings to become the universal religion of mankind.

We can discern enough of the signs of the times to know that the more respectable portions of the Christian ministry have no sympathy with crusades carried on against spiritualism through the instrumentality of slander, abuse, and silly caricatures. Those who exercise such trades, neither aim at honour or the welfare of mankind. They are simply working for "gate-money," and those who contribute to swell their notoriety, are simply aiding them in their *honourable* enterprises.

Let all travelling showmen and professional slanderers of spiritualism alone, friends! Starve them out, and reserve your pennies for better uses. Deprived of their principal means of support, they will either change their tactics or their caricatures, and perhaps seek a fresh field of enterprise on French ground by teaching the Chamber of Deputies how decorations of *honour* can be bought and sold, or, perhaps, help to form a new ministry.

It is pleasant to note that there is at least one journalistic corps in this country free enough to be unfettered by the spirit of prejudice or bigotry, and brave enough to speak the truth in defiance of Mrs. Grundy. The following excerpt from the *Newcastle Chronicle* will amply bear out this remark. It is headed "A Late Meeting": Whatever may be the merits or otherwise of spiritualism, it is a subject which is at any rate creating a vast amount of interest in this quarter. Last night, Mr. Lees, of London, replied in the Cordwainer's Hall, Nelson Street, Newcastle, to recent lectures against spiritualism. His remarks and his lecture, varied with lively interruptions on the part of some of the audience, extended over a lengthened time, and midnight had been reached before the crowded and animated company that attended had left the building. Long after that hour, however, a crowd remained in front of the hall and discussed the pros and cons. of spiritualism with a heat that was probably not wholly acceptable to those who lived in the locality.

The attacks of the late *reverend* lecturer on spiritualism, and the complete *exposé* of his tactics and slanders by his brave London opponent, are not the only causes of excitement prevailing in Newcastle and the North on the subject of spiritualism.

It has now been discovered that the wonderful mediumistic slate-writer, "Wilson," is no other than "Dr. Slade," the renowned American medium, and victim of a certain Dr. Ray Lankester. Whilst reports concerning the astounding results of Dr. Wilson Slade's mediumship, are pouring in from all quarters, the bold Newcastle press again come to the front, publishing, with fearless but *unprecedented* candour, both sides of the prevailing *on dits*. Here are a few of the excerpts from the *Newcastle Chronicle* of the 23rd inst.

"MR. WILSON"—DR. SLADE.—The announcement is now made that the Mr. Wilson who recently gave slate-writing manifestations in Newcastle was no other than the celebrated Dr. Slade, the American slate-writing medium. It may be remembered that the private séances given in Newcastle a few weeks ago created much interest in this locality and formed the subject of considerable debate. A *Chronicle* representative attended one of the first sittings, and gave an impartial account of the affair in our columns. Subsequently, another sitting was given in the presence of two other *Chronicle* reporters, and the result, with specimens of the slate-writing obtained, with the conditions under which the sittings were held, were reported at length. A good deal of correspondence followed, and it lost none of its value by the fact that several of the correspondents signed their names to their communications. In several of these, copies of slate-writing were embodied, and the writers express themselves as satisfied that no trickery was practised, and that the writing bore a marvellous resemblance to that of their departed friends whose spirits were alleged to have dictated the communications.

"Mr. Wilson" meanwhile held a number of sittings in this city, a number that would doubtless have been increased had it been generally known that he was the Dr. Slade whose trial some years ago created a widespread interest in almost all parts of the world.

Then follows a summary of the Slade trial case, which it would be unnecessary to repeat. The report goes on to say: "Dr. Slade went abroad, and, after travelling in Australia, France, and other places, returned to England a few months ago under the assumed name of 'Mr. Wilson.' Newcastle was one of the first places he visited, and he was warmly received here by the spiritualists of the city, several of whom were acquainted with the name and the antecedents of the man. His

identity, however, was concealed as far as possible, for it was thought that another prosecution might be commenced against him. The spiritualists of this city—we are speaking of several leaders—disclaim any fear that deception could be proved against the medium, but they feared that a miscarriage of justice might occur. Some of them have believed from the first that Dr. Slade was a martyr to the opposition against spiritualism, and in this belief they are supported by the opinion of thousands of other spiritualists throughout the kingdom. The members of the Newcastle Spiritual Society were fully satisfied that the recent manifestations in this city were thoroughly genuine, and were due solely to the mediumistic powers that Slade possessed. After leaving Newcastle a few weeks ago, Slade visited Huddersfield and other towns, holding sances, which are said to have been attended with success."

"A challenge and an offer. In Newcastle the subject of the visit of "Mr. Wilson," otherwise Dr. Slade, still creates controversy, one of the results of which is the challenge issued by Mr. Ogle and accepted by the spiritualists of this city. Mr. Ogle, known in connexion with manifestations not alleged to be due to spiritualism, has expressed his belief that with the assistance of a friend he can do the slate messages procured by "Mr. Wilson" without spirit agency, and he published a challenge in our columns to that effect. This has been accepted by the spiritualists. A gentleman in the city has offered to give £500, of this £400 to go to the hospital fund, and £100 to Mr. Ogle and his friend if between them they can, under the identical conditions adhered to in Mr. Wilson's and Mr. H. A. Kersey's experiences, published in the *Chronicle*, produce writing in the presence of our reporters, with two well-known spiritualists, the messages to be from some departed friends, duly signed and attested. Mr. Ogle, in Saturday's *Chronicle*, agrees to the terms, with the exception that he desires the experiments to take place in public, and not in private. This is, of course, departing from the conditions under which Dr. Slade conducted his sittings, and it is scarcely likely the Spiritualists and the gentlemen who offers the money will agree to the proposal. The point is one, however, that may, perhaps, be waived by Mr. Ogle and his friends if they really believe they can conduct the experiments successfully; and, if this be so, the result of the challenge and the offer will be regarded with interest and curiosity."

Mr. Spurgeon, the great preacher, has withdrawn from the Baptist Union of England. His reasons are: "That some persons are allowed to remain in the union who make light of the atonement, deny the personality of the Holy Ghost, call the fall a fable, speak of justification by faith as immoral, refuse credence to the dogma of the plenary inspiration of the Holy Scripture, and hold that there is another probation after death, with possibilities of a future restitution of the lost." The above extract speaks for itself, and may serve as a corrective to those over-enthusiastic progressionists who are confiding enough to believe that the dark ages of theological teaching have entirely passed away.

Bishop Keener, of New Orleans, has published an article in one of the southern Methodist papers, giving his reasons for believing that the Garden of Eden was in the vicinity of Charleston, S.C., and Savannah, Ga. He bases his belief upon the remains of large mammals, of the construction of the ark from gopher, or pine and live oak, in which this region abounds; and the abundance of herbage for the animals in the ark. Evidently there is one live bishop who still believes in the ark—Darwen and Denton notwithstanding.

It is the intention of Mr. W. V. Wyldes to visit the northern counties early in the new year. Many friends will be curious to see and make the acquaintance of this platform worker who has received such good notices of late. Secretaries making up their plans would do well to write to him for dates.

Friends having unsold copies of *The Two Worlds* will oblige by keeping them till December 13th, and forward returns of Nos. 1, 2, 3, and 4 in one bundle, for which due allowance will be made.

OLDHAM. SPIRITUAL TEMPLE.—There will be a tea party and concert on Saturday, December 3rd. Tea on the tables at 4.30. Tickets, 8d. each.—On Tuesday, December 13th, Mrs. E. H. Britten will give her celebrated lecture on "New Zealand," the paradise of the Southern Seas, illustrated by splendid limelight views of the people and country before and after the late volcanic eruptions. Doors open at 7, to commence at 7.30. Tickets, front seats, 6d.; back, 3d. Proceeds towards the liquidation of the debt.—*J. S. Gibson, Sec.*

SALFORD. 48, ALBION STREET, WINDSOR BRIDGE.—The second annual tea meeting will be held on Saturday, December 10th, in the large room of the Pendleton Liberal Club, Broad Street, Pendleton, near Pendleton Town Hall. Tea on the table at five o'clock prompt. Tickets: Adults, one shilling; children, sixpence—after tea, sixpence each. After tea there will be an entertainment, which will consist of glees, songs, recitations, readings, fairy bells, piano solos, &c., to conclude with dancing. As the proceeds of this tea party will go to clear off the debt on the harmonium, we shall be glad of the assistance, by their presence, of all who can make it convenient to come.—*J. H. Blake, Sec., 124, Church Street, Pendleton.*

Late reports received from Batley, North Shields, Pendleton, Birmingham, and other places. Please write and post on Mondays to reach this office first post Tuesdays, to insure insertion.

OBITUARY.

MIDDLETON.—Passed to spirit-life November 15, aged eight weeks, John Henry, infant son of Mr. and Mrs. Middleton, of Linthorpe. The remains were interred in the Middlesbrough New Cemetery on Sunday, the 20th, Mr. R. James Lees, of London, officiating on the occasion. A few friends attended to show their sympathy with the parents, who are much respected.

SUTCLIFFE.—On Monday evening, the 21st inst., there passed to spirit life a veteran in the ranks of spiritualism, Mr. Joseph Sutcliffe, of

Slaithwaite, near Huddersfield. He had attained the age of fifty-eight years, and had been an active spiritualist for upwards of thirty years, deeming no sacrifice too great made in the behalf of truth and liberty, generous in the extreme, one of nature's true nobility, an ornament to any society. His beaming countenance bespoke the clear contentment only attained by a life well spent in the service of his fellows. To hear his name was only to call up pleasurable remembrances; his home was a happy one—one, indeed, that it would be a privilege to know and associate with. His loss is deeply regretted by all who knew him, and they are many, for he had a host of friends of all shades of opinion. We interred his earthly remains on Thursday, November 24th, at Slaithwaite Cemetery. Mr. E. W. Wallis kindly came and conducted a true spiritualist funeral service. A very large number of friends from all parts assembled to do honour to the occasion. The coffin was covered with beautiful wreaths brought by friends. A short address was given previous to the procession leaving the house, and a short but impressive service was held in the Cemetery Chapel. Afterwards the body was lowered in the grave, when Mr. Wallis made a short address. The procession then retraced its steps, and partook of tea at the Spiritualist Meeting Room. After tea a meeting was held, addressed by the guides of our esteemed friend Mrs. Gregg—a most appropriate and beautiful address was given. At the close, an affecting scene was enacted, namely, the control of the medium by our dear friend whose body we had so recently laid low. He spoke in the old familiar tones, addressing the members of his family circle, abjuring them not to weep for him; he was perfectly happy, and had no desire to come back. The meeting was concluded by singing. I may say that the death scene of Mr. Sutcliffe was described, and the name given at Colne by a clairvoyant a day before it took place. Mr. Swindlehurst was present, and the description was given to him.—*J. B.*

SPEAKERS' APPOINTMENTS.

Mrs. Emma Hardinge Britten, December 4, Belper; 11, Blackburn; 18, West Vale; 25, Pendleton
Mrs. Craven, December 4, Heckmondwike; 11, Rochdale, (Backwater Street); 18, Burnley; 25, Bradford, (Otley Road)
Mrs. Gregg, December 4, Pendleton; 11, North Shields; 18, Blackburn; 25, Huddersfield
Mrs. Green, December 4, Huddersfield; 11, Liverpool; 18, No Information; 25, Bradford
Mrs. Groom, December 4, Birmingham; 11, Manchester; 18, Huddersfield; 25, Walsall or Birmingham
Mr. F. Hepworth, December 4, Slaithwaite; 11, Halifax; 18, Bradford, (Otley Road); 25, No Information
Mr. Hoperoft, December 4, Notting Hill; 11, Peckham (High Street); 18, Regent Hotel (31, Marylebone Road); 25, Marylebone (Harcourt Street)
Mr. T. Postlethwaite, December 4, Darwen; 11, Miles Platting; 18 and 19, Halifax; 25, Openshaw
Mr. J. S. Schutt, December 4, Bacup; 5, Manchester; 11, Belper; 12, Cromford; 18 and 19, Liverpool; 25, Rochdale, (Regent Hall)
Mr. J. B. Tetlow, December 4, Huddersfield; 11, Openshaw; 18, Oldham; 25, Halifax
Mrs. Wallis, December 4, Leeds; 11, Sheffield; 18, Colne; 25, Burnley. Open for Week-night lectures
Mr. E. W. Wallis, December 4, Parkgate; 11, Huddersfield; 18, Manchester; 25, Blackburn
Mrs. Yarwood, December 4 and 5, Bradford (Milton Rooms); 11, Burnley; 18 and 19, Sowerby Bridge; 25, Darwen

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

TO CORRESPONDENTS.

COMMUNICATION FROM THOS. DANDY, M.A.—Received too late for issue in this number. Reserved for the next issue, with thanks.

REPORT OF SEANCE FROM S. A. POWER.—Received with cordial thanks, but not available. Thousands of similar sances have been held and there is scarcely an investigator at the present time but what has had, or could evolve for himself, similar experience. Reports of sances must contain *special* points of interest to be available for these columns. Please try again.

REPORTS OF SLADE-WILSON SEANCES (from Huddersfield).—Capital and most conclusive. But received too late for this week's issue and necessarily put aside to make room for the Newcastle press notices, the interest attracting to which is causing immense excitement and curious inquiry all through the north.

Several other communications received with thanks, but waiting over for space.

W. ROBOTHAM.—Received. Will appear next week.

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.

Mrs. Gregg, Test and Business Clairvoyant, at home Wednesday, Thursday, and Friday; 7, Oatland Terrace, Camp Road, Leeds.

Neptune, the Astrologer, has removed, and may be addressed as R. H. Penny, 11, Bridge Street, Bristol.

All persons requiring Clairvoyant advice on Spiritual or Business matters should consult "Synthiel." Terms, 2/6 for time and labour, with stamped addressed envelope. Address, "Synthiel," care of Mrs. Grieve, 18, Wrenbury Street, Edge Lane, Liverpool.

Persons in need of Clairvoyant advice on any Subject write for prospectus to Julius Balsamo, 18, Silver Street, Bedford, Beds., enclosing stamped addressed envelope for reply.

CHRONICLE OF SOCIETARY WORK.

BACUP.—Nov. 28th: Mrs. Butterfield, of Blackpool, conducted two services. In the afternoon, she took for her subject "Life hereafter." In the evening, "Let Thy kingdom come." In choice words she defined how those calling themselves heirs of God's kingdom would be surprised if God answered their prayers, as they request Him, by sending an angel in their midst.—*Abraham Howorth, Sec.*

BERMONDSEY.—Nov. 27: Mr. Robson's controls gave very interesting and instructive address. Subject selected by the audience: "I and my Father are one." Concluded with clairvoyant descriptions, which proved very successful.—*J. D. H.*

BLACKBURN. **EXCHANGE HALL.**—November 27th: Mrs. Wallis occupied our platform. In the afternoon the subject of "Obsession and Possession" was ably dealt with, the speaker arguing that many cases of insanity (so called) were caused by obsessing spirits, who through ignorance or malice obtained control, then could not, or would not, leave: that a clearer knowledge of the laws of mind would enable such cases to be successfully treated, especially by mediums. Different phases of psychology, possession, and control were also touched upon. In the evening the subject was "Beliefs and Denials," when a vigorous lecture was delivered, showing that belief is the motive power of action, therefore necessary, beliefs of past and present times were useful and indicated man's efforts to grow. Beliefs were the result of training or circumstance; the attempt to think often the prelude to denial. We had good audiences.—*J. P.*

BURNLEY.—Nov. 27th: Mr. E. W. Wallis spoke afternoon and evening to good audiences. The subjects, "Sin and Suffering," vicarious and otherwise, and "One World or Two," were dealt with in an able manner. A large number of *Two Worlds* was taken by the friends. We regret that our Lyceum is languishing for want of earnest leaders, but an effort is about to be made to increase its usefulness. We trust that all workers who have the cause at heart will rally round and support the workers.—*Cor.*

BYKER. **MR. HEDLEY'S SCHOOLROOM, ELIZABETH STREET.**—We had no one to occupy our platform on Sunday last, so we sat at the table for physical manifestations. There were several strangers present, and for some time we could not get the table to move, and after trying several ways to ascertain the reason, we were almost giving up, when the hands of two of the strangers began to move (a lady and gentleman). Seeing what was the matter we continued to sit. Shortly after the hands of two others began to move, and the control of the first lady got such possession that they were able to speak through her. We were well repaid for our patience.—*J. T.*

CROMFORD AND HIGH PEAK.—Sunday, Nov. 27th: Mr. Walker spoke in the morning, on "Is the Ideal taught by the Spirit World attainable?" A good address, full of attainable advice and rich food was given. In the evening, Mr. Wright spoke on "Life's True Purposes," and pointed out the culture and development needed to attain the true purpose of life. At the close he was controlled by the spirit of a lady whose daughter and son were present, and once more the Two Worlds were joined in tears of joy.—*Cor.*

DARWEN.—Nov. 27: Miss Sumner, of Bingley, occupied our platform for the first time with eminent success. Her test clairvoyance created a remarkable impression. In several instances the name and place of abode were given in full, to the evident surprise of all present, our room being crowded on each occasion.—*E. Lord.*

DAULBY HALL, DAULBY STREET, LIVERPOOL.—Last Sunday, Mrs. Groom gave short addresses and clairvoyant descriptions. At night seventeen were fully recognised out of twenty-three. We had a very animated debate on phrenology, which was adjourned. We had more temper displayed than facts. I hope by the time it comes forward again we shall have evidence. It is no use stating authority—personal experience must be the test we have to submit to in our philosophy. Men who abandon authority should be modest in bringing forward their own statements. Next Sunday we have an open meeting to discuss spiritual matters, in the morning; in the afternoon we shall have the remainder of the Mohammedan lecture by Mr. Quilliam; at night Mr. Lamont will give us a lecture. All were pleased with *The Two Worlds* paper, and the change of heading.—*Cor. Sec.*

EXETER. THE MINT.—Nov. 27: The president, Mr. W. Sheppard, read extracts from "The Economy of Human Life," after which Mr. F. Parr delivered a very able discourse founded on the words "The Angels' Welcome," which was listened to with rapt attention, after which, the meeting being closed, the majority present adjourned to the seance room upstairs for the usual Sunday nights' circle. Spiritualists visiting Exeter are informed that circles are held every week night at the Society's Rooms, presided over by various officers or members of the committee. A cordial spiritual welcome to all.—*Assistant Sec.*

GLASGOW.—We had a grand gathering on Friday, the 18th Nov., at the home of our esteemed president, Mr. J. Robertson, to celebrate the "coming of age" of his eldest son. After a generous repast, speeches were made by the spirit guides of D. Anderson and Mr. Ritchie, also by friends Harper, Drummond, and Griffin. Mr. Munro enlivened the evening with his sweet singing, and a most enjoyable time was spent. It was a "gathering" of new and old friends, upwards of thirty being present. These social re-unions help to cement friendships and encourage sympathy and goodwill.—*Theodore.*

HUDDERSFIELD ASSEMBLY ROOMS, BROOK STREET.—Nov. 27: Mr. Swindlehurst has occupied our platform very efficiently to-day, speaking in the afternoon upon "Our Home Circles." The evening subject was "Thomas Paine." A very good lecture was given, Mr. Swindlehurst briefly sketching the career of the great philanthropist and his self-sacrificing struggles for the freedom of down-trodden humanity. In conclusion, the speaker adverted to the loss we have sustained in the passing over of our friend Mr. Sutcliffe. This was done in very feeling terms, in which every one could heartily join.—*J. B., Sec.*

LANCASTER. ST. LEONARDGATE.—Nov. 27th: We had a good day with Miss Jones, of Liverpool, who gave two short addresses to crowded audiences. A large number of psychometric and clairvoyant descriptions were also given, which, in the majority of cases, were recognised. Miss Jones also occupied our platform on Monday evening. Mr. H. Baird presided.—*J. B.*

LEEDS. PSYCHOLOGICAL HALL.—On Sunday last we had two splendid meetings—afternoon, crowded to excess; evening, admission by tickets to keep out the overflow, still jammed and many turned away. Speaker, Mrs. Hardinge Britten. Afternoon, "True Religion"; evening, answers to a vast number of questions sent up by the audience. Great enthusiasm was manifested throughout; and, as Mr. Lingford announced from the chair in the evening, "Such glorious meetings were evidence enough that Spiritualism was indeed on the ascendancy."—*Cor. Sec.*

LEICESTER SPIRITUALIST SOCIETY.—Tuesday, Nov. 22nd: Mrs. Groom, of Birmingham, lectured at the Co-operative Hall, on the "Religion of Man and the Religion of Nature." Owing to the inclement weather there was only a small attendance, but those who were present were well repaid. Many clairvoyant descriptions were given at the close—all but three being recognised. Sunday, Nov. 27th: Mr. Barradale discoursed, under control, upon the blessings of spiritualism, under the title of the "Light of the World." There were many systems of theology claiming to be lights to doubting, ignorant humanity, but the only true light was that based upon the spiritual philosophy and teachings divested of the outside wrappings of dogma and creed. On Sunday next, Mrs. Bart, of Hednesford, will lecture morning and evening. On Thursday, Dec. 8th, the half-yearly meeting will be held for the audit of accounts and election of officers.—*C. W. Y. Lee, Sec.*

MACCLESFIELD. PARADISE FREE CHURCH.—On Sunday evening, November 27th, Mr. H. B. Boardman addressed a good audience on "Spiritualism a friend or foe." A sound practical discourse was given, and listened to with great attention. We started our Lyceum yesterday morning under favourable auspices—thirty-three were present all told. Mr. Boardman, who is the conductor of the Openshaw Lyceum, most kindly assisted us. After going through marches and the first movement in calisthenics, the morning session ended. We met again in the afternoon, when there were forty members and four visitors present. The session consisted of silver chain recitations, musical readings, marches, and calisthenics. Mr. Rogers was appointed conductor, Mr. Taylor, assistant conductor, and Miss Lovett, musical director. The other officers will be appointed in due course. Our best thanks are due to Mr. Boardman for his kindness and patience in explaining the various movements and objects of the Lyceum.—*L. R.*

MANCHESTER.—November 21: Mr. B. Plant gave us a short address, the remainder of the evening he devoted to clairvoyance; of thirty-five tests twenty-six were recognised at the time and four afterwards. This was Mr. Plant's "brick" towards our new hall, for which he has our thanks. We hope other mediums will come forward and do likewise. Co-operative Hall, Downing St., Manchester, November 27: Mrs. Craven, of Leeds, was with us and gave a grand address. In the morning from "Blessed are the pure in heart, for they shall see God," coupled with "No man hath seen God at any time." The controls in the evening took six questions from the audience, which were answered to the evident satisfaction of a full hall of intelligent people.—*W. H.*

MILES PLATTING.—Nov. 27th: The controls of Mr. G. Wright took the afternoon discourse from hymn "Forward the day is breaking," showing in an eloquent manner that the day both of spiritualism and temperance was breaking for the benefit of mankind. The evening discourses were selected by the audience. "If Eve was the only woman living, where did Cain get his wife from?" Our friends showed plainly that the Biblical account of the creation was one mass of error, and that man must have existed long before the Bible records. The second subject was "What is the difference between Bible spiritualism and modern spiritualism?" We also had a few clairvoyant delineations.—*J. H. Horrocks, 1, Marsh Street, Ancoats.*—Lyceum Report: Present thirty-three members, five officers, and three visitors. Opening hymn; silver chain recitation, "Be Kind to Each Other;" marching and calisthenics; golden chain recitation, "The Ten Laws of Right;" practised several new tunes, closing with hymn. The whole being well done.—*W. Crutchley, Cond.*

NEWCASTLE-ON-TYNE.—Spiritualism defensive and aggressive. For long years our grand movement has been laying its foundation in the soil of human thought—in comparative obscurity—in the dreary, out-of-the-way garret in Weir's Court (all honour, though, to it)—for many a "living stone" has been raised through that despised place to the larger domain of a firm belief in the fatherhood of God and brotherhood of man—in the great spiritual temple now being erected, and which, but for that large upper room, would now have been in the entanglement of Atheism or the equally disastrous dogmas of orthodox Christianity. To-day, spiritualism is to the fore. Three years ago it began publishing its gospel in the streets, compelling them to come in, like a voice crying in the wilderness. It now has overflowing audiences every Sunday, in the admirable hall in Nelson Street, continuing its outdoor work even at this late period of the year. We have taken the Central Hall, which will hold 1,000 persons (where Mr. Ashcroft was so recently cut up), for the purpose of hearing R. J. Lees, Esq., lecture on "Spiritualism the only Hope of Christian Churches." While the fight is going on without, the recruiting of young soldiers, under the able drillmaster and brother conductor, Mr. Kersey, is splendidly worked within. Our Lyceum is almost all that could be desired, under his leadership and with the help of his willing band of hearty and devoted co-workers.—*Bevan Harris.*

MIDDLESBROUGH. CLEVELAND HALL.—Mrs. J. Middleton gave an able discourse on "By their fruits ye shall know them." We are glad Mrs. Middleton is in better health and likely to come out more than she has done of late. We have had large audiences the past few Sundays with Mr. J. R. Lees.—*J. C.*

NORTH LONDON. ASSOCIATION OF SPIRITUALISTS, ISLINGTON.—Mr. Hoperoff gave an impromptu address to a crowded audience upon Spiritualism, destructive and constructive—the subject being proposed by one of the audience. This was a most powerful address, repeatedly eliciting spontaneous bursts of applause at the most eloquent passages. The mission of spiritualism was to destroy the bad and build up the good. If spiritualists were true to themselves, the spirits would aid them to create a new earth and heaven. Descriptions of spirits followed; acknowledged in most cases.—*W. P.*

NOTTINGHAM. MORLEY HALL.—On Sunday morning, the chairman referred to the quotation in *The Two Worlds*, "Choose ye this day whom ye will serve." Mrs. Barnes' controls took up the theme, and discarding

as absurd the idea that Elijah was prompted by the Great Creator to massacre the priests of Baal, &c., as recorded, took the spiritual view of the text, and exhorted those present to live for the spirit. An excellent lesson was drawn from the Biblical narrative. In the evening the subject was Saul's visit to Samuel, and the light thrown upon the narrative, by a comparison with our daily experiences in spirit communion, must have made an impression on those who were strangers to modern spiritualism.—*J. W. B.*

P. S.—A friend, whose interest in spiritualism has recently been awakened, has generously offered to supply a copy of *The Two Worlds* every week for the branch libraries at Hyson Green and Basford. This effort is worthy of imitation. The *Medium* and *Two Worlds* is also on the Central Library tables.

OLDHAM. SPIRITUAL TEMPLE.—Nov. 23: A members' tea meeting was held, when about sixty were present. After tea, the president (Mr. Eaton) occupied the chair. Suggestions were made respecting the method of conducting the society and the desirability of forming a children's Lyceum. Songs, recitations, &c., were given, and a most enjoyable evening was spent. Nov. 27: Messrs. J. Savage, R. Fitton, J. Runacker, and others occupied our platform.—*John S. Gibson.*

OPENSHAW. MECHANICS' INSTITUTE.—Nov. 27th: A very profitable day has been spent with the controls of our friend Mr. Johnson, of Hyde. Questions of a varied and interesting character were handed up from the audience, and very explicitly answered. Much information was afforded and many strains of thought thrown out, and we hope much good may be the result.—*G. T. Page, Cor. Sec., 14, Lord St., Openshaw.*

OSWALDTWISTLE.—Nov. 27: Mr. Walsh, of Blackburn, gave a splendid discourse on "The Building of Babel and Confusion of Tongues." In the evening, written questions from the audience were answered, and a few clairvoyant descriptions given which were well recognised. There was a good audience.—*H.*

PICKHAM. WINCHESTER HALL.—Nov. 27, Morning: Some remarkable accounts of personal experiences in investigating spiritual phenomena extending over some years were given by Mr. J. Cartwright, which were very interesting and varied in character, the recital being listened to by an attentive audience. Evening: Excellent discourse by Mr. J. A. Butcher (although very unwell) on "The Spiritual Rights of Man," to a fair audience. Mrs. Yeeles on Sunday next, at eleven and seven; also, Wednesday, at eight. All welcome.—*W. E.*

RAWTENSTALL.—Nov. 27: Mr. Hodgson lectured in the afternoon. The subject was, "Come let us reason together," which was masterly dealt with. In the evening Miss Mawdsley. The subject chosen by the audience was, "What does Spiritualism offer to the children as a substitute for Sunday Schools?" which was listened to with evident satisfaction.—*J. B.*

[The Lyceum meets the wants of children more fully than the Sunday school, as it aims to culture the body, enlighten the intellect, and develop the spiritual nature. Invite Mr. Kitson, Mr. Pemberton, or Mr. Boardman to meet your children, and show you how the Lyceum is conducted.—Sub. Ed. T. W.]

ROCHDALE.—At both services on Sunday, at Regent Hall, there were large congregations, when the service of song, entitled "Little Minnie" was performed in a creditable manner by a largely augmented choir. Mr. Butterworth presided in the afternoon, and Mr. Pickup in the evening. At the former service Miss Cropper "named" Mr. Dearden's baby, and at the latter Mr. H. Price spoke under control. Mr. Taft (Oldham) officiated at the Blackwater Street Room; and at the Oldham Road Society; Mrs. Crossley, of Halifax, occupied the platform. She gave several convincing tests in clairvoyance, mostly to strangers, who seemed much surprised at the information accompanying the descriptions. Anent the new paper, outsiders even are speaking very favourably as to its appearance and general nature of its contents, and many are purchasing copies. A fact both noteworthy and encouraging is the large number of strangers who are habitually visiting the rooms, some of whom afterwards enter the arena of investigation.

SOUTH SHIELDS. SPIRITUAL TABERNACLE.—Nov. 23: We closed our Old Hall, when the guides of Mrs. Yeeles spoke on change, showing there was no progression without it, after which clairvoyant descriptions were given, all being recognised by strangers. Nov. 27: Mr. Hunt, the young orator, opened the New Hall in Lee Street, the subjects sent up by the audience being—Morning, "God's object in placing man on this earth"; Evening, "How do spirits control mediums?" At the close poems were given. Both subjects were dealt with in a masterly manner. The hall was crowded to excess.—*Cor.*

SOUTH SHIELDS.—Nov. 20: Mr. J. Wilkinson spoke on mediums and mediumship. He pointed out that all mediums ought to develop and cultivate their moral and intellectual faculties, as, by so doing, they prepared themselves for higher and more intelligent controls. He concluded an instructive address by asking all young mediums to look forward to the good they might bestow upon humanity. Mr. Collins spoke in an acceptable manner in the evening. Lyceum—Twenty members and twelve officers, a full session was held; services heartily enjoyed by all.

SOUTH SHIELDS. 19, CAMBRIDGE STREET.—Nov. 27: Morning at 11, Mr. J. Wilkinson spoke on the subject of "Human Existence." Spiritualism taught us we were progressive beings, that we should keep developing from one sphere to another in the world beyond. Evening at 6, Mr. Grice read a paper on "Remarkable Mediumistic Developments in Children," which was well appreciated. Mr. J. Wilkinson again spoke on the paper that had just been read, and showed that it was impossible for it to be anything else but spirit power, considering the phenomena that occurred. Lyceum: Afternoon 2-30, usual service at Lyceum, when several recitations were given. Conductor addressed the children in a nice manner. Mr. Grice attended harmonium.

SHEFFIELD.—The Psychological Society have had the pleasure of a second visit by Professor Balme, from Mirfield. He is now giving his mesmeric entertainment in the large Temperance Hall to good audiences, and I am pleased to say that both the Sheffield daily papers have given us very good reports. We have arranged with Professor Balme to visit us again at Christmas for a week.—*W. H.*

SOWERBY BRIDGE.—Two very enjoyable evenings were spent in the Lyceum on Saturday and Sunday evenings, Nov. 26 and 27. Mr. Firth, professional elocutionist, of Greenfield, gave an entertainment on the

Saturday evening which was of a refined and high-class character, a happy blending of the grave and elevating, nicely spiced with the humorous and side-splitting element. He was assisted by the following musical artists: Mrs. Greenwood, soprano; Mrs. H. Robinson, contralto; Mr. A. D. Wilson, tenor; Mr. A. Sutcliffe, bass; and Mr. H. Wadsworth, pianist. On the Sunday evening, Mr. Firth gave a sacred recital, interspersed with sacred music. This service of soul-thrilling and elevating poesy and sweet song was indeed a "feast of reason and flow of soul;" everyone seemed delighted and edified by the evening's intellectual, moral, and spiritual outpouring. The society's highly-esteemed president, Mr. B. Lees, ably presided on both occasions. The audiences were moderately large and highly appreciative.—*A. D. W.*

SUNDERLAND, BACK WILLIAMSON TERRACE.—November 20: Mr. Weateman, natural clairvoyant, gave some very good delineations nearly all being recognised. House was well filled and very good conditions. For some weeks back we have had the pleasure of adding fresh names to the list of members. It is also very gratifying to see the interest that is being taken in the subject, four circles having been commenced within the last few weeks. November 27: We had Mr. Lashbrook with us in the evening, subject, "Ancient Christianity and Modern Spiritualism." He opened up the subject in a very clear and impressive manner, showing how the spirit manifestations of the Old Testament were in harmony with our modern manifestations. There were present a number of young investigators, who were able to understand the comparisons that were drawn, realising that the ancient and modern manifestations are one and the same. It was one of the best discourses it has been our pleasure to listen to. The Lyceum was well attended. We had silver chain recitation, committing verse to memory, "Speak gently," and recitations by five of the Lyceumists. The marching and calisthenics were gone through in grand style, after which Mr. Dinsdale gave a phrenological lesson. We closed a very enjoyable session by singing, and an invocation by our friend Mr. Lashbrook.—*J. W. M.*

TYLDESLEY. 206, ELLIOTT STREET.—November 23: We had a social tea party, at which thirty-one sat down. After tea there were songs and recitations by some of our friends. November 27: In the afternoon our friend Mr. Gregory gave a very touching discourse on "Ye shall gather loved ones with ye." Clairvoyant descriptions followed—mostly recognised. In the evening he gave a discourse on "Purity." He clearly showed that a child is not born in sin, as we have been taught, but that it is pure. Psychometric delineations (all true) and clairvoyant descriptions followed—all but two recognised. Mediums who will give their services for expenses, please to write.—*W.*

WEST VALE.—Nov. 27: Miss Keeses was with us to-day, and though suffering from a very bad cold, she gave very good satisfaction by giving communications in writing to several persons in the audience from spirit friends, written in a remarkable manner by the left hand backwards. Mrs. Midgley kindly came forward at the night service to assist her, and gave a stirring address to a large audience, which was very well received.—*T. B., Sec.*

WESTHOUGHTON. SPIRITUAL HALL, WINGATES.—Nov. 27: In the afternoon, Mr. John Fletcher gave a grand discourse on "Things are not what they seem." He treated his subject in a masterly manner. In the evening, our friend, Mr. Mayoh, gave us an eloquent address on "The utility of prayer." He said ministers of the Gospel, instead of praying so much for poverty and distress to be removed from our midst, would remove it far easier by visiting deserving cases and giving them financial sympathy, and not living in luxury and forgetting them. Prayer without works was an insult to Deity. It was a disgrace to the Christians of to-day that so much misery exists after 1,800 years' teaching their belief. Previous to the discourse Mr. Fletcher read an extract from the *Truthseeker*, entitled, "The one God, the one religion." The above were listened to by attentive audiences. The committee of the above place have decided to hold their annual tea party and entertainment on Saturday, December 31st. They thank all friends who have helped them on the platform, and also the outsiders who have come to listen, and desire the future co-operation of all true spiritualists and investigators.—*James Pilkington, Sec.*

THE CHILDREN'S PROGRESSIVE LYCEUM.

BATLEY CARR.—November 27th: Morning—present six officers and twenty-four members. Programme: musical reading; three silver-chain recitations; three select readings; one recitation; marching in all its phases; and calisthenics and lessons in the groups. Afternoon—present five officers and twenty-seven members. Programme: musical reading; three silver-chain recitations; three select readings; four spiritual songs; and marching and calisthenics as in the morning. The members' parting song and benediction closed a pleasant day.—*A. K.*

SUNDERLAND.—We spent a very pleasant and profitable session in the Lyceum. The children seemed to take a great interest in phrenology, Mr. Ainsdale being their teacher, the Rose group, the last but one, answering questions as accurately as the Dahlia group or first class. We shall have a concert on the 5th of December in aid of the Lyceum.—*J. W. M.*

THE MANCHESTER SOCIETY OF SPIRITUALISTS.

A GRAND BAZAAR, SALE OF WORK, CONVERSAZIONE, and a Unique MUSICAL ENTERTAINMENT will be given on the 12th and 13th December, 1887, at the CO-OPERATIVE HALL, Downing Street. The proceedings will commence at 3 p.m. with an Opening Address by Mrs. EMMA HARDINGE BRITTEN, to be followed by an Exhibition of Beautiful and Useful Articles, on Sale for the occasion.

The Evening Sale will be enlivened by some peculiar and interesting Musical Selections, arranged specially for this occasion.

Don't miss this rare opportunity to be amused and instructed.

Tea, Coffee, and other Refreshments at nominal charges.

Admission, 6d.; Children under 12 Half-price.

As this Bazaar is undertaken solely in aid of the Manchester Spiritual Society's Building Fund, the largest donations will be thankfully received, the smallest not rejected.

SERVICES FOR SUNDAY, DECEMBER 4, 1887.

Ashington Colliery.—At 5 p.m.
Bacup.—Meeting Room, at 2-30 and 6-30 : Mr. Schutt.
Barrow-in-Furness.—82, Cavendish St., at 6-30 : Local. J. Kellett, sec.
Batley Carr.—Town St., Lyceum at 10 and 2 ; at 6-30 : Mrs. Connell.
Batley.—Wellington St., at 2-30 and 6.
Beeoston.—Temperance Hall, at 2-30 and 6 : Mrs. Murgatroyd.
Belper.—Brookside, at 9-45 and 2, Lyceum ; at 10-45 and 6-30 : Mrs. Britten.
Bingley.—Intelligence Hall, at 2-30 and 6.
Birmingham.—Oozells Street Schools, at 11 and 6-30 : Mrs. Groom.
The Ladies' College, Ashted Row, at 11 and 6-45. Seances, Thursdays and Saturdays, at 8.
Bishop Auckland.—Temperance Hall, Gurney Villa, at 2-30 and 6-15.
Blackburn.—Exchange Hall, at 9-30 ; Lyceum, at 2-30 and 6-30.
Bowling.—Spiritual Tabernacle, Harker St., at 2-30 and 6 : Mrs. Jarvis, Mrs. Hargreaves, and Mr. Thresh.
Bradford.—Spiritualist Church, Walton St., Hall Lane, Wakefield Rd., at 2-30 and 6 : Mr. Hopwood.
Spiritual Rooms, Otley Rd., 2-30 and 6 : Mr. Moulson & Mrs. Riley.
Little Horton Lane, 1, Spicer St., at 2-30 and 6 : Mrs. Menmuir.
Milton Rooms, Westgate, at 2-30 and 6 : Mrs. Yarwood.
Upper Addison St., Hall Lane, Lyceum, at 9-45 ; 2-30 and 6-30 : Miss Walton and Miss Pickles.
Burnley.—Tanner St., Lyceum, at 9-30 ; 2-30 and 6-30 : Mr. Plant.
Burslem.—15, Stanley St., Middleport, at 6-30.
Byker Bank.—Mr. Hedley's School, Elizabeth St., at 6-30.
Cardiff.—12, Mandeville St., Canton, at 7, Developing ; Tuesday, 7-30, Phenomena.
Chesterston.—Spiritualists' Hall, Castle St., at 6-30 : Local Mediums.
Colne.—Free Trade Hall, at 2-30 and 6-30.
Cooms.—Lepton Board School, at 2-30 and 6.
Cramlington.—Mr. Joseph Tiplady's, at 5-30.
Darwen.—Church Bank St., at 11, Circle ; 2-30 and 6-30 : Mr. Postlethwaite.
Exeter.—The Mint, at 10-45 and 6-45 : Mr. F. Parr.
Facit.—At 2-30 and 6.
Felling.—Park Rd., at 6-30 : Mrs. R. Peters, Clairvoyant.
Foleshill.—Edgwick, at 10-30, Lyceum ; at 6-30, Local Mediums.
Glasgow.—15, Kirk St., Gorbals, at 11-30 and 6-30.
Gravesend.—36, Queen St., at 6 : Mrs. Graham.
Halifax.—1, Winding Rd., at 2-30 and 6-30 ; also Monday, at 7-30.
Hanley.—Mrs. Dutton's, 11, Mollart St., at 6-30 ; Wednesday, at 7-30.
Haslingden.—Regent St. Coffee Tavern at 2-30 and 6.
Heckmondwike.—Church St., at 2-30 and 6 : Mrs. Craven.
Helton.—Co-operative Hall, Caroline St., at 2 and 6 : Local.
Heywood.—Argyle Buildings, at 2-30 and 6-15.
Huddersfield.—3, Brook St., at 2-30 and 6-30 : Mrs. Green.
Kaye's Buildings, Corporation St., at 2-30 and 6 : Mr. Tetlow.
Idle.—2, Back Lane, Lyceum, at 2-30 and 6 : Mrs. Dickenson.
Keighley.—Lyceum, East Parade, at 2-30 and 6 : Mr. Holmes.
Co-operative Assembly Room, Brunswick St., at 2-30 and 6 : Miss Pickles and Miss Walton.
Lancaster.—Athenæum, St. Leonard's Gate, 2-30 and 6-30 : Mrs. Wade.
Leeds.—Psychological Hall, Grove House Lane, back of Brunswick Ter., at 2-30 and 6-30 : Mrs. Wallis.
17, Upper Fountain St., Albion St., 2-30 and 6-30 : Mr. Holdsworth.
Leicester.—Silver St., at 11 and 6-30, Mrs. Barr ; at 3, Healing, Thursday, at 8. C. W. Young, sec., 84, Norfolk St.
Liverpool.—Daulby Hall, Daulby St., London Rd., 11, Open Meeting ; at 6-30, Mr. J. Lamont.
At 3, Mr. Quilliam ; Lyceum, 2-30.
London.—Bermondsey.—Mr. Haggard's, 82, Alscot Rd., 7 : Mrs. Spring, Seance.
Camden Town.—143, Kentish Town Rd., Tuesday, at 8 : Mr. Towns.
Holborn.—Mr. Coffin's, 13, Kingsgate St. Wednesday, at 8.
15, Southampton Row, Thursday, at 8, Miss Godfrey, Medical Clairvoyance.
Islington.—Wellington Hall, Upper St., at 6-30. Tuesday, at 7-30, Members.
19, Prebend St., Essex Rd.
Kentish Town Road.—Mr. Warren's, No. 245 : Tuesday, at 8 ; Thursday, Development, at 8-30.
Marylebone Association.—24, Harcourt St., 11, Spiritual Teaching ; at 7. Thursday, Seance at 8.
New North Road.—74, Nicholas St., Tuesdays and Saturdays, at 8, Mrs. Cannon, Clairvoyance, personal messages.
Notting Hill.—33, Kensington Park Rd., at 7 : Mr. Hoperoft.
Monday, at 8 ; Tuesday, at 8. Thursday, Development, 8.
Peckham.—33, High St., at 11 and 7, Mrs. Yeeles ; at 2-30, Lyceum. Wednesday, Mrs. Yeeles, 8.
99, Hill St., Peckham : Monday, at 8, Mr. Mathews, Circle ; Tuesday, Mrs. Yeele's Circle ; Thursday, Members only, at 8 ; Saturday, Reading and Conversation Room, at 7.
Penze, S.E.—Goddard's, 93, Maple Rd., at 7.
Poplar, E.—9, Kerby St., at 7-30.
Regent Hotel.—31, Marylebone Rd., at 7.
Stepney.—Mrs. Ayers', 45, Jubilee St., Commercial Rd., at 7. Tuesday, at 8. Mediums and Spiritualists specially invited.
Walworth.—102, Camberwell Rd., at 7, Meeting : Thursday, 8.
Lowestoft.—Daybreak Villa, Prince's St., Beccles Rd., at 2-30 and 6-30 : Local.
Macclesfield.—Free Church, Paradise St., at 2-30 and 6-30.
62, Fence St., at 2-30 and 6-30.
Manchester.—Co-operative Assembly Rooms, Downing St., London Rd., 10-30 and 6-30.
Middlesbrough.—Cleveland Hall, Newport Rd., at 10-30 and 6-30 : Miss Keeves.
Temperance Hall, Baxter St., at 10-30 and 6-30.
Miles Platting.—William St., Varley St., at 2-30 and 6-30 : Mr. J. Gee.
Morley.—Mission Room, Church St., at 6 : Mrs. Beanland.
Nelson.—Victoria Hall, at 2-30 and 6-30 : Mr. J. Walsh.
Newcastle-on-Tyne.—20, Nelson St., 2-15, Lyceum ; at 10-30 and 6-30.

North Shields.—6, Camden St., Lyceum, at 2-30 ; at 11 and 6-15, Mr. T. H. Hunt, and Monday at 8.
Nottingham.—Morley House, Shakespeare St., at 10-45 and 6-30 : Mr. W. V. Wyldes.
Oldham.—Spiritual Temple, Joseph St., Union St., at 2-30 and 6 : Mr. Johnson.
Openshaw.—Mechanics' Institute, Pottery Lane, Lyceum at 2 ; at 10-30 and 6 : Mrs. Butterfield.
Oswaldtwistle.—3, Heys, at 2-30 and 6-30 : Mr. J. Pemberton.
Parkgate.—Bear Tree Rd. (near bottom), 10-30 and 6-30 : Mr. Wallis.
Pendleton.—Co-operative Hall, at 2-30 and 6-30 : Mrs. Gregg.
Plymouth.—Notte St., at 6-30 : Mr. Leeder and Mrs. Chapman.
Spiritual Temple, Union Place, Stonehouse, at 11 and 6-30.
Sailors' Welcome, Union Place, Stonehouse, at 3 : Miss Bond.
Portsmouth.—Assembly Rooms, Clarendon St., Lake Rd., Landport, 6-30.
Rawtenstall.—At 10-30 ; at 2-30 and 6 : Mr. Greenall and daughter.
Rochdale.—Regent Hall, at 2-30 and 6 ; Thursday, 7-45 : Mr. Briggs.
Michael St., at 2-30 and 6. Tuesday, at 7-45, Circle.
23, Blackwater St., at 2-30 and 6. Wednesday, at 7-30.
Salford.—48, Albion St., Windsor Bridge, 2-30 and 6-30. Wednesday, at 7-45.
Saltash.—Mr. Williscroft's, 24, Fore St., at 6-30.
Sheffield.—Cocoa House, 175, Pond St., at 6-30.
82, Division St., at 2-30 and 6-30, Mr. Cotton.
Slaitwaite.—Laith Lane, at 2-30 and 6 : Mr. Hepworth.
South Shields.—19, Cambridge St., at 11 and 6-30 : Mr. J. G. Grey.
Progressive Society, 4, Lee St., at 11 and 6.
Sowerby Bridge.—Lyceum, Hollins Lane, 2-30 and 6-30 : Mrs. Crossley.
Sunderland.—Back Williamson Ter., at 2-15, Lyceum ; at 11 and 6-30. Wednesday, at 7-30, Clairvoyance.
Monkwearmouth, 3, Ravensworth Ter., at 6.
Tunstall.—13, Rathbone St., at 6-30.
Tyldesley.—206, Elliot St., at 2-30 and 6 : Mr. Bradshaw.
Walsall.—Exchange Rooms, High St., at 6-30.
West Hartlepool.—Progress Hall, Whitby St., Lyceum, at 2-15 ; at 10-30 and 6-30.
Westhoughton.—Spiritual Hall, Wingates, 2-30 and 6-30. Thursday, 7-30.
West Pelton.—Co-operative Hall, at 10-30, Lyceum ; at 2 and 5-30.
West Vale.—Mechanics' Institute, 2-30 and 6 : Mrs. Briggs and friend.
Wibsey.—Hardy St., at 2-30 and 6 : Miss Harris.
Wisbech.—Lecture Room, Public Hall, at 6-45 : Local.

PROSPECTIVE ARRANGEMENTS.

BACUP: Dec. 4, Mr. Schutt ; 11, Mr. Lamont, of Liverpool ; 18, Miss Musgrave ; 25, Mrs. Butterfield.—Mr. A. Howorth, Sec., 125, Rochdale Road.
BRADFORD: Upper Addison St., Hall Lane, Wakefield Rd., Sundays : Lyceum at 9-45 ; Service at 2-30 and 6-30.—Speakers for Dec. : 4, Miss Walton and Miss Pickles ; 11, Mr. Salsbury ; 18, Miss Patefield and Miss Parker ; 25, Mr. Collins Briggs ; 26, Tea and Entertainment.—J. H. Smith, Sec., 227, Leeds Road.
BRADFORD: Milton Rooms, Westgate, Sundays at 2-30 and 6.—Speakers for December : 4, Mrs. Yarwood ; 11, Mr. C. A. Holmes ; 18, Mr. Rawling ; 25, Mr. Macdonald.—C. W. Holmes, 29, Atlas Street, Mauningham.
DARWEN: Church Bank St., Sundays at 11, Circle ; Service at 2-30 and 6-30.—Speakers for Dec. : 4, Mr. Postlethwaite ; 11, Mr. A. D. Wilson ; 18, Mr. W. J. Mayo.—E. Lord, 144, Bolton Road.
HUDDERSFIELD: Kaye's Buildings, Corporation Street, off Ramsden St., Sundays at 2-30 and 6.—Speakers for Dec. : 4, Mr. J. B. Tetlow ; 11, Mrs. Dickenson ; 18, Mr. W. Johnson ; 25, Mrs. Crossley.—J. W. Hemingway, Cor. Sec., Chapel Street, Moldgreen.
HUDDERSFIELD: Brook Street Assembly Rooms : Dec. 4, Mrs. Green ; 11, Mr. Wallis ; 18, Mrs. Groom ; 25, Mrs. Gregg.
IDLE: 2, Back Lane, Sundays at 2-30 and 6-30 ; Lyceum.—Speakers for Dec. : 4, Mrs. Dickenson ; 11, Miss Cowling ; 18, Miss Harris ; 25, Open.—G. F. Stewart, 121, Undercliffe Street, Bradford.
KEIGHLEY: Lyceum, East Parade, Sundays at 2-30 and 6.—Speakers for Dec. : 4, Mr. Holmes ; 11, Mr. Swindlehurst ; 18, Mr. Bush ; 25, Mrs. Ingham.—T. Wade, Cor. Sec., 1, Ash St., Highfield Lane.
MANCHESTER: Society of Spiritualists, Co-operative Hall, Downing St., Ardwick, Sundays 10-30 and 6-30.—Speakers for Dec. : 4, Mr. J. McDonald ; 11, Mrs. Groom ; 18, Mr. Wallis ; 25, Mr. Johnson.
MILES PLATTING: William St., Varley St., Sundays at 2-30 and 6-30 ; Lyceum.—Speakers for Dec. : 4, Mr. John Gee ; 11, Mr. T. Postlethwaite ; 18, Mr. H. Ormerod ; 25, Mr. G. Wright.—E. Ashworth, Sec., 19, Great George Street, Hulme Hall Lane, Manchester.
OPENSRAW: Mechanics' Institute, Pottery Lane, Sundays at 10-30 and 6 ; Lyceum, 2.—Speakers for Dec. : 4, Mrs. Butterfield ; 11, Mr. J. B. Tetlow ; 18, Mr. S. Carline ; 25, Mr. Postlethwaite.—G. T. Page, Cor. Sec., 14, Lord Street.
PENDLETON: Co-operative Hall, Sundays at 2-30 and 6-30.—Speakers for Dec. : 4, Mrs. Gregg ; 11, Mrs. Barr ; 18, Mrs. Butterfield ; 25, Mrs. Britten.—J. Evans, 18, Clay Street, Strawberry Hill.
ROCHDALE: 28, Backwater Street, Dec. 4, Miss Jones ; 11, Mrs. Craven ; 18, Mrs. Taylor ; 25, Mr. Walsh.—Mr. J. A. Dean, Sec., 168, Yorkshire Street.
SLAITHWAITE: Dec. 4, Mr. Hepworth ; 11, Mr. Johnson ; 18, Mr. A. D. Wilson ; 25, Mrs. Beanfield.—Mr. J. Meal, Sec., New Street.
SOWERBY BRIDGE: Spiritualists' Lyceum, Tuel Lane, Sundays at 6-30.—Speakers for Dec. : 4, Mrs. Crossley ; 11, Local ; 18, Mrs. Yarwood ; 25, Musical Service.—A. Sutcliffe, Cor. Sec., 18, Sowerby Street.
WEST HOUGHTON: Spiritual Hall, Wingates : Dec. 4, Mr. G. Wright ; 11, Mr. Ormerod ; 18, Mr. Standish ; 25, open.—Mr. J. Pilkington, Sec., 66, Chorley Road.

NEVER contract a friendship with a man that is not better than yourself.

MEDIUMS AND SPEAKERS.

Mr. J. Allen, 12, York Street, Derby
 Mr. J. Armitage, Stonefield House, via Dewsbury
 Mrs. Bailey, 47, London Street, Southport
 Mrs. Beanland, Kippax Place, Close Lane, Richmond Hill, Leeds
 Mrs. Berry, 34, Alma Square, St. John's Wood, London, N.W.
 Miss E. A. Blake, 56, Holland Street, off Orchard Street, Pendleton
 Mrs. E. H. Britten, Humphrey Street, Cheetham Hill, Manchester
 Mrs. Butterfield, Bank Street, Blackpool
 Mr. E. Bush, 5, Legram's Lane, Bradford
 Mrs. Butler, Club Row, Cononley, *via* Leeds
 Mrs. Cannon, 74, Nicholas Street, New North Road, Hoxton, London, N.
 Mr. and Mrs. Carr, 8, Nelson Street, Keighley
 Miss Caswell, 29, Northgate, Dewsbury
 Mr. Clayton, 63, Manchester Road, Bradford
 Mr. and Mrs. Colley, 12, Cambridge Row, Chapeltown Road, Leeds
 Mr. J. J. Corry, D'Arcy Street, Harton Fauld, South Shields
 Miss Cowling, 46, York Street, Bingley
 Mrs. Craven, 5, Trafalgar Terrace, Albert Grove, Leeds
 Mrs. Crossley, 29, Lombard Street, King's Cross, Halifax
 Mrs. Dickenson, 15, Kippax Mount, Close Lane, Richmond Hill, Leeds
 Mr. A. Duguid, 314, High Street, Kirkcaldy
 Mr. Geo. Featherstone, 73, Netherfield Lane, Parkgate, near Rotherham
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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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