

# THE TWO WORLDS

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## THE ROSTRUM.

### ARE MEN CONSISTENT WITH THE TEACHINGS OF THE BIBLE?

ON Sunday, Mrs. Green, of Heywood, was the speaker at the Mechanics' Institute, Pottery Lane, Openshaw, Mr. Boyes presiding. There was a crowded audience in the evening. Following the invocation, the President read the poem "The Voice of Progress," from *The Two Worlds*.

Mrs. Green spoke under control the following discourse: It is pleasing to see so many men and women present, evidently searching for a fuller knowledge of the truths of spiritualism. If it be false it has already sounded its death-knell, and will ere long pass away; but if true, and of God, no earthly power can crush it, nor opposition stay its progress. To-night we will discourse upon "Are men consistent with the teachings of the Bible?" It has been almost universally believed that in the Bible are to be found the only statements concerning a future life; that within its pages is to be met with the only sure way to eternal life, and the only plan whereby man may inherit a true salvation. This idea is, however, passing away, and man is desiring something more to convince him of that which has reference to a hereafter life. The only way by which you can know whether so-called religion be true or otherwise, is by ascertaining whether it is true and God-like, and if it be, then it is indeed from God, and true. We cannot say that the Bible is absolutely of Divine authority, seeing it is not consistent. Within its pages are collected many ancient books, all differing in their teaching. The views they contain seem applicable to every grade of mind, and from its pages almost anything can be proved. Many have quarrelled over its contents, and much bitterness has been engendered and suffering followed. But what is the cause? Simply that people have persisted in accepting the Bible as the only revealed Word of God, and through which mankind can alone obtain eternal life. In a book like your Bible you will find many marks of change. It does not speak in one voice, but many, for it has received records pertaining to all ages. The ancient Hebrews had, without doubt, many striking proofs from God concerning the reality of a future life, but they received much of their knowledge from the Egyptian priests, who at times rose to sublime conceptions of Deity and a future state of existence. Egyptian writers had much influence over the books now known as the literature of the ancient Hebrews.

One of the most striking proofs that they believed in the immortality of the soul is the fact that they

believed it possible to call back the spirits of the so-called dead; hence you have the account of the woman of Endor, through whom Samuel is said to have been so described that Saul recognised him. The body of the prophet was at the time buried some fifty or sixty miles from where the woman lived. Secret methods had to be adopted with a view to holding spirit communion, and until the woman of Endor obtained a promise from Saul that no harm should come to her she trembled for her life, as many others have also done since. According to our conception, Jesus, in the New Testament, draws your attention to the fact of immortality, and in it are to be found many precious gems. Many of its teachings are truly inspired. God has inspired His children in all ages in giving truth to humanity, but there are also in it the same utterances of men and women, which are to be met with in other historical records, and which merely show the rise and progress of peoples.

In the New Testament you find Jesus endeavouring to unlock many so-called mysteries, and to put before the people a pure and holy religion in such a way that even a little child may understand it. Are there not in the Book the gentle words, "Do unto others as you would they should do unto you"? and yet, although the teachings of Jesus are so pure and simple, still he was reviled by the very people whom he came to help, and finally crucified and put to a cruel death. You find him surrounded by the leading sects of his day, the Sadducees and Pharisees—the former denying the soul's existence after death, the latter believing that those who had kept the strict letter of the law would live again in new bodies, whilst those who did not keep the law would be punished eternally.

Before Jesus appeared on earth you find men and women were seeking after God in many ways; some had erected temples to the unknown God. There were many forms of worship in vogue, showing a devotion to some superior intelligence to that found in man. Jesus did much to remove the veil of superstition and darkness that had so long been in existence. According to our conception he was a great human teacher; a great reformer, much like many others; and was sent by God, as all true reformers are, to show men how they may be delivered from the bondage of sin. As to the miraculous conception, and the dying to save the human race, in a literal sense, all this is utterly opposed to the teachings of Jesus, "Work out your own salvation with fear and trembling." "As you sow," said Jesus, "so shall you reap," whether it be good or evil.

When you come to know spirit-life, you will find it will not be asked, What have you believed? but, What have you done? Those who have visited the widow and the fatherless, fed the hungry, clothed the naked, comforted the sorrowful; who have been peacemakers, merciful, and pure in heart; those who have been ministering angels on earth, those are they who will hear the words, "Well done" of your Father when they enter the

spirit-world. What does your hell or Gehenna mean? It derives its name from some foul place situate on the outskirts of Jerusalem. The Jews looked upon the valley as polluted, and as being a place where deceased evil men and women slept until the coming of the Messiah. In this valley great fires were kept burning, and you are told of the worm that dieth not. But this must not be considered to be fire, literally, but to have reference to the fires of a guilty conscience; and such fires in the souls of men will burn deeper than any literal fire can do. You need not pass to the spirit-world to find hell. You have it in this life, yea, in your very midst. There is the hell of the drunkard, and the drunkard's home, where all is misery, in which the little children shrink from the father who should love and cherish them. Do you want a worse hell than that, even in the spirit-world? If you want to have heaven on earth, then make it on earth, ere you enter the spirit-world. The wicked man cannot be transformed into an angel at a moment's notice; his nature cannot be changed in the twinkling of an eye. This is the teaching of a true spiritual religion, and shows how you may bring heaven or hell to yourselves; they are the inevitable results of good or evil living on earth, and just as you can make your own happiness, you can likewise make your own misery: the power lies within yourselves. Many beliefs have been placed before humanity under the name of Christianity. Not long ago, predestination was taught. This is a doctrine we abhor, and which can never meet with human sympathy. It turns God from a loving parent to a being of revenge. It is a doctrine so monstrous that it must be rejected by every thinking mind. That man must have strange notions of his Creator who can believe God would send any innocent child to the limbo of eternal darkness. God loves all, and will not reject anyone, much less those who cannot think for themselves.

Then there is that belief in original sin which not only teaches you must suffer for your own sins but for the sin of Adam. Many to-day believe that even a little child, born pure and holy so far as its nature is concerned, yet, through the shadow of this infamous doctrine, in the eye of God, is a fit subject for punishment. A person believing this must assuredly have some strange notions of God. Nevertheless, it has become such an evident injustice, that those even who have professed to believe such a doctrine, have done their best to find a way out of the difficulty, and have invented a system which they call baptismal regeneration; hence the Church believes that through the administration of this rite the stains attaching to the sinner can be washed away. We have known parents who have mourned the passing away of little ones, simply because their darlings have gone to the spirit world unbaptised. We have also known many who have the name of ministers of Jesus who have refused to inter the bodies of little children on the same grounds. This seems a very strange method of procedure on the part of those who profess to teach "of such is the kingdom of heaven." It would be most strange indeed if the salvation of babes depended upon something which may or may not take place, for in thousands of instances little children pass away almost as soon as born into material life, and they cannot have been baptised. We know that many people object, on principle, to infant baptism. Surely God will not punish such little ones for omissions on the part of their parents?

In spirit land we have learnt that the darling babes and tender buds are carried by loving angels to bright spheres, whether baptised or not; that they are tenderly cared for and trained under spiritual laws. Every child born into the world is pure and innocent so far as original sin is concerned, and that innocence is symbolical of what is heavenly.

But there is a greater sin than so-called original sin,

and it is that of hereditary evils, the sin of parents transmitting diseases to their children. Children inherit certain tendencies from their parents, even in a mental sense, unto the third and fourth generation. What does spiritualism do for you in such matters? It speaks to you of the great importance of not only studying your spiritual natures but the physical part as well. It tells you to see if you are living in harmony with God's laws. Spiritualism would have you look to your sanitary works; it tells you not to overcrowd dwellings with human beings, irrespective of sex or condition. True spiritualism brings with it true happiness, and it tells you that when you seek communion through mediums you must remember that yourselves, as well as sensitives, are attended by spirit friends; and if your motives be not pure and holy, if you don't come with a desire to obtain truthful information, don't be surprised if you are deceived and led astray, simply because you bring your conditions, pure or impure. Spiritualism does not bring spirits to you, they are here already. Knowledge is abroad with her clear and penetrating light, illuminating the people's minds, bringing about the time when every worshipper shall worship according to the dictates of conscience, and when they shall no longer be forced to acknowledge publicly that which they privately deny, and deny from policy.

If God punished for ever, it would not be the act of a loving parent. [A Voice: "No."] Compare eternity with your mortal years, and then ask, "Will God punish throughout eternity without any hopes of reformation or progression?" God and the angels answer, "No." I have never seen God, but I would rather give up my belief in His existence than accept the doctrine of eternal torment, as coming from Him. If He punished for ever, He would not alone hate the sin but the sinner. He does not hate the sinner but the sin, and it must be punished, seeing the fire of atonement must ever burn while there is sin in existence. Punishment is for purposes of purification and deliverance from sin. Jesus preached to the spirits in prison, and angels from higher spheres also engage in such a noble work, to purify and raise those who are willing to be raised. Many of you have lost friends who have not been fit to pass from earth; some have been taken from you suddenly, perhaps by accident; some have put an end to their material existence, and some have died the drunkard's death. But are all these to suffer eternally? Thank God, No; there are bright and holy angels among the ministering ones who will raise them up. To whom shall the angels minister? Those who are whole need no physician, but those who are sick. "Try the spirits." "Prove all things; hold fast that which is good." What is the use of praying, "Thy will, O God, be done"? What is the use of kneeling down to pray if you don't make what you want, by living a pure and noble life? If your religion gives you no desire to forsake the ignorance and sin by which you are surrounded, then it is not of God. "God moves in a mysterious way." The finite cannot comprehend the infinite; cannot understand the why and the wherefore in much that occurs on your earth. Great minds are sometimes suddenly called from your midst. You have been apt to say of some people, "The world could ill spare them." Maybe a loving husband has been removed from wife and children, and you might say, "Why should He not have removed the man who will not work to support his family?" God's purposes are clearly seen in all this. In His mercy he allows those unfitted for a change of worlds to remain to fit themselves for the hereafter. This is in harmony with God's laws. When you come to understand life aright you will find nothing supernatural, but all natural. God's power is as great to-day as ever. Many among you are sick and require healing; some destitute, who require food and clothing. There is plenty for you to do in the

world. Put into play the gifts with which God has blessed you, and sickness, destitution, and the like shall flee away.

Spiritualism does not bring you in contact with evils, but tells of their existence, and calls on you in God's name to battle with them. The voice of the past gives testimony to these truths. Milton has told you that

"Millions of spirits walk the earth unseen,  
Both when we wake and when we sleep."

Other noble minds have testified to this glorious fact. It is no longer a delusion, a myth, a mere fancy. It is a solemn truth, and may God help you to realise it. May He guide you into the path of true knowledge, so that you may stand erect, no longer bound by the fetters of creeds and dogmas, and, passing through the world like true brothers and sisters, may you at last meet in the realms beyond, and dwell together in eternal felicity!

### THE SONG OF THE PRINTER.

Pick and click go the types in the stick,  
As the printer stands at his case;  
His eyes glance quick and his fingers pick  
The types at a rapid pace.  
And one by one, as the letters go,  
Words are piled up steady and slow—  
Steady and slow, but still they grow,  
And words of fire they soon will glow,  
Wonderful words that without a sound  
Shall traverse the earth to its utmost bound;  
Words that shall make the tyrant quake,  
And the bonds of the slave and oppressed shall break;  
Words that can crumble an army's might,  
Or treble its strength in a righteous fight.  
Yet the types they look but leaden and dumb,  
As he puts them in with his finger and thumb.  
But the printer smiled, and his work beguiled,  
By chanting a song as the letter he piled:  
While pick and click went the types in his stick  
Like the world's chronometer—tick! tick! tick!  
"Oh, where is the man with such simple tools  
Can govern the world like I?  
A printing press, an iron stick,  
And a little leaden die,  
With paper of white, and ink of black,  
I support the right, and the wrong attack;  
I pull the strings of puppet kings,  
And I tweak the despot's nose:  
Or I let him alone till the people groan,  
When I needs must interpose:  
Nor yet again do I e'en disdain  
To talk of lowly woes."  
Then where is he, or who may he be,  
That can rival the printer's power?  
To no monarchs that live the palm doth he give,  
Their sway only lasts for an hour,  
While the printer's still grows, and God alone knows,  
When his might shall cease to tower.

CURIOUS PROCEEDINGS AT THE "WILD WEST."—The Indians at Buffalo Bill's Wild West Show having, in grand council assembled, come to the conclusion that the thief who purloined the sum of about one hundred pounds from the tent of Mrs. Whittaker, the "mother of the camp," on Nov. 25, is in their midst, have adopted some curious means to detect him and obtain the restoration of the money. They have, in fact, resorted to a "Pow-wow," a ceremony known only to the tribes of the Sioux, Cheyennes, Shoshones, and Crows. From time immemorial the "Pow-wow" has been practised amongst the Indians of these four once great American tribes, and has been invariably resorted to in cases of murder, arson, and robbery, the Indians holding firmly to the belief that by these means the discovery of the miscreant is certain. So solemn are these rites that white men are jealously excluded from witnessing them, and there is no instance on record amongst the cowboys of any white man having ever been a spectator. Three "Pow-wows" have already been held. On Nov. 27 two white men attempted to watch the proceedings from the galleries in the Great Hall, but the creak of a boot betraying them they were ignominiously hustled out of the place. The "Pow-wow" on Nov. 26 was, so we were informed by one of the officials connected with the Wild West Show, something after the following fashion: After the performance the Indians returned to their quarters in the hall, and made ready for the curious proceedings that followed. The "medicine men" of the tribe assembled in one of the tents, whilst all the other Indians

gathered outside, and squatted in a ring around, preserving a most solemn silence. The initiatory proceeding was the broiling of a dog which had been procured for a moderate sum in the town. When thoroughly cooked the council inside discussed its merits. The dog having been eaten, they struck up an impressive chant, to the accompaniment of "tom-toms," in which the Indian deity of good, the great "Mitche-Manitou," was implored to lend his aid in the detection of the thief. The chant over, the chief medicine man, who rejoices in the curious title of "Blue Horse," was bound hand and foot with strong leather thongs. He was then rolled up in a buffalo robe, and again in another, until nought was visible of him excepting part of his face. Some strong rope was then twisted around the robes and tied, after which he was swung up and suspended to the top of the "Teepee" pole, and left hanging there. All the lights were turned out, the hall being in total darkness. Four chants or invocations to the Great Spirit were then offered up by the Grand Council of medicine men, who retired from the inside of the "Teepee," leaving it in total darkness. Other songs were rendered which occupied several minutes, and then, to the surprise of everyone, the "medicine man" who had been left swinging from the top of the tent-pole had by some extraordinary means vacated his position and was found in the midst of his fellows. How he managed to extricate himself from his bonds and the folds of the buffalo robes is unexplainable, but it was afterwards seen that they were hanging from the pole, and were arranged in such a manner that they did not, to all appearances, appear to have been tampered with. It is said that inside the tent a few handfuls of earth were found upon which was sketched a small plan of the grounds, with a spot marked out where the money would be found; and that there was also discovered a stone with the caricature of an Indian upon it. This was supposed to be a correct representation of the culprit; but it would seem to have been but a very poor likeness, and one which would not have done credit to an amateur photographer, for, notwithstanding the portrait, the culprit had not been discovered when our representative inquired. It is true, however, that £70 of the money stolen was discovered hidden in the grounds, but whether the discovery was due to the earth plan or to the diligent search of the Indians is not known. This performance made the medicine man stand high in the estimation of his dusky audience. They made obeisance to him, and acknowledged in a weird chorus their belief in his supernatural power. Thus having established a profound belief in his authority, he went on to elucidate the mystery. He declared that the thief was known to him. Whilst enveloped in the sacred buffalo robe the whole matter had been revealed to him. "Mitche-Manitou the Mighty" had shown him in a vision the thief and the circumstances of the robbery. The "medicine man" then assumed a judicial rôle, and with an awful benevolence in his tones, which greatly impressed his hearers, remarked that he knew the culprit, but should give him two days in which to replace the stolen money. If at the end of that time the money was not restored he should denounce him and disgrace him for ever. The punishment that would follow this judgment would be deferred till the tribe got back to the reservation. The cowboys are of opinion that the whole is an Indian strategy, the object being to so thoroughly frighten the thief by the awful solemnity of the proceedings, as to make him repent of his crime for fear of being barred an entrance to "the Happy Hunting Grounds."—*Birmingham Daily Post*.

EVERY known fact in natural science was divined by the presentiment of some body, before it was actually verified.

"ABOU-BEN-ADHEM—may his tribe increase—

Awoke one night from a deep dream of peace,  
And saw within the moonlight in his room,  
Making it rich and like a rose in bloom,  
An angel writing in a book of gold.

Exceeding peace had made Ben-Adhem bold,  
And to the presence in the light he said:

"What writest thou?" The vision raised its head,

And with a look, made all of sweet accord,

Answered, "The names of those who love the Lord."

"And is mine one?" said Abou. "Nay, not so,"

Replied the angel. Abou spoke more low,  
But cheerily still, and said, "I pray thee then,

Write me as one that loves his fellow men."

The angel wrote and vanished. The next night

It came again with great awakening light,

And showed their names whom love of God had blessed,

And lo! Ben-Adhem's name led all the rest!"



## GHOSTLAND;

OR, RESEARCHES IN THE REALM OF THE OCCULT.

*(First Experiences in Mesmerism.)*

I WAS about twelve years of age, as well as I can remember, when, returning one day late in the afternoon from the academy I attended at Berlin, I felt a hand laid on my shoulder, and looking round I saw one of my teachers, a man who, during the period of my ten months' study in that place, had exerted a singular and irresistible influence over me. He was a professor of Oriental languages, and though I had not been regularly entered in his class, I had joined it because he one day suddenly asked me to do so, and I as suddenly felt impelled to accept his offer. From the very moment that I entered Professor Marx's class I became absorbed in the study of Eastern literature, and the proficiency I made was doubtless owing to my desire to master the subjects to which these Oriental tongues formed the key. On the morning of the day from which I commence my narrative, Professor Marx had abruptly asked me if I were a dreamer. I replied in the negative, adding that I thought I often dreamed something; but the memory of what it might be only remained with me on awaking sufficiently long to impress me with the opinion that I had been somewhere in my sleep, but had forgotten where. When the professor touched me on the shoulder as above mentioned, he said—

"Louis, how would you like to have some dreams that you could remember, and go to places in your sleep from which you could return and give accounts of?"

"O, professor!" I exclaimed, "could I do this, and how?"

"Come with me, boy," replied my teacher. "I belong to a philosophical society, the existence of which is but little known. We want the aid of a lad like you, especially one who is not a conscious dreamer. I have long had my eye upon you, and I think I can not only trust you with our secrets, but, by making you a partaker of them, instruct you in lore which few children of your age would be thought worthy to know."

Flattered by this confidence, and more than usually thrilled with the strange, shivering which always seemed to follow the touch of the professor's hand, I suffered myself to be led on until I reached with him the fourth storey of a large house in a quiet part of the city, where I was introduced into an apartment of spacious dimensions, parted off by screens and curtains into many subdivisions, and half filled with an assemblage of gentlemen, several of whom, to my surprise, I recognised as belonging to the academy, some to the neighbouring college, and two others as members of one of the princely families of Germany.

There was an air of mystery and caution attending our entrance into this place, and my introduction to the company, which inclined me to believe that this was a meeting of one of those secret societies that, young as I was, I knew to have been strictly forbidden by the Government; hence the idea that I was making one of an illegal gathering impressed me with a sentiment of fear and a restless desire to be gone. Apparently these unexpressed feelings were understood by my teacher, for he addressed me in a low voice, assuring me that I was in the society of gentlemen of honour, that my presence there had only been solicited to assist them in certain philosophical experiments they were conducting, and that I should soon find cause to congratulate myself that I had been so highly favoured as to be inducted into their association.

Whilst he spoke, the professor laid his hand on my head, and continued to hold it there, at first with a seemingly slight and accidental pressure; but ere he had concluded his address, the weight of that hand appeared to me to increase to an almost unendurable extent. Like a mountain bearing down upon my shoulders, columns of fiery, cloudlike

matter seemed to stream from the professor's fingers, enter my whole being, and finally crush me down beneath their terrific force into a state where resistance, appeal, or even speech was impossible. A vague feeling filled my bewildered brain, and a sensation of an undefinable yearning to escape from a thralldom in which I believed myself to be held, oppressed me with agonising force. At length it seemed as if this intense longing for liberation was gratified. I stood, and seemed to myself to stand, free of the professor's crushing hand; free of my body, free of every clog or chain, but an invisible and yet quite tangible cord connected me with the form I had worn, but which now, like a garment I had put off, lay sleeping in an easy chair beneath me. As for my real self, I stood balanced in air, as I thought at first, about four feet above and a little on one side of my slumbering mortal envelope. Presently, however, I perceived that I was treading on a beautiful crystalline substance, pure, transparent, and hard as a diamond, but sparkling, bright, and luminous. There was a wonderful atmosphere, too, surrounding me on all sides. Above and about me it was discernible as a radiant mist, enclosing my form, piercing the walls and ceiling, and permitting my vision to take in an almost illimitable area of space, including the city, fields, plains, mountains, and scenery, together with the firmament above my head, spangled with stars, and irradiated by the soft beams of the tranquil moon. All this vast realm of perception opened up before me in despite of the enclosing walls, ceiling, and other obstacles of matter which surrounded me. These were obstacles no more. I saw through them as if they had been thin air; and what is more, I knew I could not only pass through them with perfect ease, but that any piece of ponderable matter in the apartment, the very furniture itself, if it were only brought into the solvent of the radiant fire mist that surrounded me, would dissolve and become like me and like my atmosphere, so soluble that it could pass, just as I could, through everything material. I saw, or seemed to see, that I was now *all force*: that I was soul-loosed from the body save by the magnetic cord which connected me with it; that I was in the realm of soul, the soul of matter; and that as my soul, and the soul-realm in which I had now entered, was the real force which kept matter together, so I could just as easily break the atoms apart and pass through them as one can put a solid body into the midst of water or air.

Suddenly it seemed to me that I would try this newly-discovered power, and observing that the college cap I had worn on my lifeless body's head was lying idly in the hands, I made an effort to reach it. To succeed, however, I found I must come into contact with a singular kind of blue vapour which for the first time I noticed to be issuing from my body, and surrounding it like a second self.

Whilst I was gazing at this curious phenomenon, I felt impressed to look at the other persons in the room, and I then observed that a similar aura or luminous second self issued from every one of them. The colour and density of each one varied, and by carefully regarding the nature of these mists, or, as I have since learned to call them, "photospheres," I could directly discern the character, motives, and past lives of the individuals.

I became so deeply absorbed in tracing the images, scenes, and revelations that were depicted on these men's souls, that I forgot my design of appropriating the cap I had worn until I noticed that the emanations of Professor Marx, assuming the hue of a shining rose tint, seemed to permeate and commingle with the bluish vapour that issued from my form. I noticed then another phenomenon. When the two vapours or photospheres were thoroughly commingled, they, too, became force, like my soul, and like the realm of soul in which I was standing. To perceive, in the state into which I was inducted, was to see, hear, taste, smell, and

understand all things in one new sense. I knew that as a mortal I could not use more than one or two of the senses at a time, but as a soul, I could realise all sensations through one master sense, perception; also, that this sublime and exalted sixth sense informed me of far more than all which the other senses separately could have done. Suddenly a feeling of triumph possessed me at the idea of knowing and understanding so much more than the grave and learned professors into whose company I had entered as a timid shrinking lad, but whom I now regarded with contempt, because their knowledge was so inferior to mine, and pity, because they could not conceive of the new functions and consequent enjoyments that I experienced as a liberated soul.

There was another revelation impressed upon me at that time, and one which subsequent experiences have quickened into stupendous depths of consciousness. It was this: I saw upon my companions, in distinct and vivid characters, the events of their past lives, and the motives which had prompted them to their acts. Now it became to me clear as sunlight that one set of motives were wrong, and another right; and that one set of actions—those prompted by wrong motives, I mean—produced horrible deformities and loathsome appearances on the photosphere, whilst the other set of actions—prompted by the motives which I at once detected as right—seemed to illuminate the soul with indescribable brightness, and cast a halo of such beauty and radiance over the whole being, that one old man in particular, who was of a singularly uncomely and withered appearance, as a mortal, shone as a soul, in the light of his noble life and glorious emanations, like a perfect angel. I could now write a folio volume on the interior disclosures which are revealed to the soul's eye, and which are hidden away or unknown to the bodily senses. I cannot pause upon them now, though I think it would be well if we would write many books on this subject, provided man would read and believe them. In that case, I feel confident, human beings would shrink back aghast and terror-stricken from crime, or even from bad thoughts, so hideous do they show upon the soul, and so full of pain does the photosphere become that is charged with evil. I saw in one very fine gentlemen's photosphere the representation of all sorts of the most foul and disgusting reptiles. These images seemed to form, as it were, out of his misty emanations, whilst upon his soul I perceived sores and frightful marks that convinced me he was not only a libertine and a sensualist, but a man imbued with many base and repulsive traits of character.

What I saw that night made me afraid of crime—afraid to cherish bad thoughts or harbour bad motives, and I have never forgotten the awful lessons of warning I then learned. I must here state that what may have taken me some fifteen minutes or more to write flashed upon my perceptions nearly all at once, and its comprehension, in much fuller detail than I have here given, could not have occupied more than a few seconds of time to arrive at.

By the time I now write, "clairvoyance," as the soul's perceptions are called, has become too common a faculty to interest the world much by its elaborate description. Fifty or sixty years ago, it was too much of a marvel to obtain general credit; but I question whether those who then watched its powers and properties did not study them with more profound appreciation and understanding than they do now, when it seems to be a gift cultivated for very little use, beyond that of affording a means of livelihood, and too frequently opens up opportunities of deception for the quack doctor or fortune-teller. But to resume my narrative.

I had not been long free from the fetters of my sleeping body and the professor's magical hand, when he bent down over my form and said, "I wish you to visit our society at Hamburg, and bring us some intelligence of what they are

doing there." As the words were uttered, I perceived that I was at Hamburg, in the house of the Baron von S., and that he and a party of gentlemen were seated around a table on which were drinking cups, each filled with some hot, ruby-coloured liquid, from which a fragrant, herb-like odour was exhaled. Several crystal globes were on the table, also some plates of dark shining surfaces, together with a number of open books, some in print, others in MS., and others again whose pages were covered with characters of an antique form and highly illuminated. As I entered or seemed borne into this apartment, a voice exclaimed, "A messenger from Herr Marx is here, a 'flying soul,' one who will carry the promised word to our circle in Berlin."

"Question him," responded another voice. "What tidings or message does he bring?"

"He is a new recruit; no adept in the sublime sciences," responded the first speaker, "and cannot be depended on."

"Let me speak with him," broke in a voice of singularly sweet tone and accent; and thereupon I became able to fix my perceptive sense so clearly on this last speaker, that I fully realised who and what he was, and how situated. I observed that he stood immediately beneath a large mirror suspended against the wall, and set in a circular frame covered with strange and cabalistic-looking characters. A dark velvet curtain was undrawn and parted on either side of the mirror, and in or on, I cannot tell which, its black and highly-polished surface, I saw a miniature form of a being robed in starry garments, with a glittering crown on its head, long tresses of golden hair, shining as sunbeams, streaming down its shoulders, and a face of the most unparalleled loveliness my eyes had then or have ever since beheld. I cannot tell whether this creature or image was designed to represent a male or a female. I did not then know, and may not now say whether it was an animate or inanimate being. It seemed to be living, and its beautiful lips moved as if speaking. An expression of the most heartfelt sorrow seemed to pervade the countenance, and its strangely gleaming, sad eyes were fixed with an indescribable expression of pity upon me.

Several voices, with the tones of little children, though I saw none present, said, in a clear choral accent, "The crowned angel speaks. Listen!" The lips of the figure in the mirror then seemed to move. A long beam of light extended from them to the lips of the fine, noble-looking youth of about eighteen, who stood beneath the mirror, and who pronounced, in the voice I had last heard, these words:—

"Tell Felix von Marx, he and his companions are searching in vain. They spend their time in idle efforts to confirm a myth, and will only reap the bitter fruits of disappointment and mockery. The soul of man is compounded from the aërial life of elementary spirits, and, like the founders and authors of its being, only sustains an individualised life so long as the vehicle of the soul holds together and remains intact. If the spirits of the elements, stars, and worlds have been unable during countless ages to discover the secret of eternal being, shall such a mere vaporous compound of their exhaled essence as the soul of man achieve the aim denied to them? Go to, presumptuous ones! Life is a transitory condition of combinations; death a final state of dissolution. Being is an eternal alternation between these changes, and individuality is the privilege of the soul once only in eternity! Look upon my earthly companion!—look well, and describe him, so that the employers who have sent you shall know that the crowned angel has spoken."

I looked as directed, and noticed that the young man who spoke, or seemed to speak, in rhythmic harmony with the image in the mirror, wore a fantastic masquerade dress, different from all the other persons present. He on his part seemed moved with the desire that those around him should

become aware of my presence, as he was. Then I noticed that his eyes looked intelligently into mine, as if he saw and recognised me; but the gaze of all the rest of the company met mine as if they looked on vacancy. They could not see me.

"Flying soul," said the youth, authoritatively addressing me, "can you not give us the usual signal?" Instantly I remarked that dim shadowy forms, like half-erased photographic images, were fixed in the air and about the apartment, and I saw that they were forms composed of the essences of souls that, like mine, had visited that chamber, and like mine had left their tracery behind. With the pictures thus presented, however, I understood the nature of the signals they had given, and what was now demanded of me. I willed instinctively a strong breath of life-essence to pass from myself to the young man, also I noticed that his photosphere was of the same rosy tint as Professor Marx's.

I saw the blue vapour from my form exhale like a cloud by my will, commingle with his photosphere, and precipitate itself toward his finger ends, feet, hair, and eyelashes.

He laid his hand on a small tripod of different kinds of metal which stood near him, and, by the direction of my will, five showers of my life essence were discharged from his fingers, sounding like clear, distinct detonations through the apartment.

All present started; and one voice remarked, "The messenger has been here!"

"And gone!" added the youth, when instantly I sunk into blank unconsciousness.

[NOTE.—In complying with the promise held out in the prospectus of this paper, and giving occasional extracts from "Ghostland" and "Art Magic"—works still in great demand but now unattainable—the Editor feels bound to state that though the personality of the author of these papers is strictly withheld, and even names, dates, and places are only to be regarded as the added framework of the pictures presented, every incident is *absolutely true*; whilst every phase of philosophy rendered is drawn from *actual experience*, and direct inter-communion with spiritual existences, and the *veritable*—not the ideal—or speculative realms of the occult.

### SPIRIT VOICES.

[THE following singularly instructive communication was given through the writing mediumship of M. H. Barlow, of Rhodes, and purports to come from a late resident and citizen of Manchester, whose full name we do not feel at liberty to publish. From a personal knowledge of the gentleman in question, we believe the communication to be most graphic, and to present a far more reliable picture of such surroundings as such an individual might have earned for himself on earth than if the communication had been redolent of "moonshine and flowers," "extatic joys" not merited, and "heavenly glories" for which the recipient would have been wholly unfitted. If materialistic men of business would "read, mark, learn, and inwardly digest" this communication, it might impel them to prepare and create better surroundings against the time when sowing gives place to reaping in the spirit world. —ED. T. W.]

COMMUNICATIONS FROM T. D., LATE OF MANCHESTER.

My entrance into spirit life, like that of some others, was fraught with gloom and discontent. The garments I seemed to wear were too narrow and shabby in their appearance; I felt that my life in the spheres was one of disappointment and unrest; methought I had gained a large worldly experience and something of an advanced belief, but I was conscious of my failure in attaining to the heights of my imagination. As I realised my surroundings, I found myself in the company of those who, in their *spiritual* states, were hungry and famishing, craving food and the wherewithal to purchase from me who had nothing to give. It was then that I felt my utter helplessness and inability to supply their craving. My earth-life had been fraught with plenty; I then had it in my power to help, but now, alas! when I most wanted to relieve these hungry ones, I was powerless. "My God! what can I do?" was my constant cry. I prayed for

light, and that my fainting spirit might be upheld for whatever work lay before me, for I, too, was beginning to feel famished and hungry. Then a loving female spirit approached, telling me in sweet accents to recall with her the scenes and events of my earthly career. 'Twas then, my friends, that I beheld every opportunity I had neglected of doing good and helping the fallen. Think not that I had never done any good, but I had not done according to the talents received. I had much, too, to learn from my loving teacher; many errors to weep over, many a slippery place to wade through, and much sorrowful looking back upon the past life. The part of my nature devoted to *business* needed no addition. *That* had been thoroughly performed. It was in my domestic qualities that the soul required brightening. It is not expedient that I tell you all I passed through in my retrospection, but my humiliation and regret was great. In passing through so much of my former life, I was so far purified and strengthened that I felt I could return and guide my hungry flock as a shepherd guides his sheep. In following the dictates of my newly-awakened sense of good, or rather the voices of teaching angels, I led my poor flock on through green pastures into a large well-stocked orchard, where grew fruits, berries, and roots for their sustenance. Tents and pretty huts were arranged in which we took rest. I found one fitted up with the counterpart of all I had loved best on earth; my favourite books and pictures, as though a loving hand had been there before me. I was struck speechless on beholding this, and felt it was more than I deserved. Remember, my friends, that since the first passing over the river I had, as yet, seen none of my loved ones, and knew not the reason why. My tears flowed as I longed to clasp my dear child whom I had learnt to expect would greet me. I wept long, then fell asleep to be awake by the loving presence of my best beloved child. She then brought her sister, and we were truly happy. Still I had much to learn, and my child became my teacher. Together we visited my partner on earth, and gave forth of our inspiration to cheer her lonely path. Not always did we reach the soul, so much are you all enveloped in materiality and earthly cares. Together we visited old friends and tried to aid them in regard to material and spiritual things. After some time, I found there was nothing there for me to do until my life was begun afresh and utilised in other spheres. I wept at my inability to live my earth-life over again, but my experiences during the last few years on earth, and the earnestness with which I buckled on armour, has done my soul good, and enabled me to enjoy a higher place than might have been my portion had not spiritualism claimed me for one of its advocates, and in its cause I am still anxious to labour and push on the car of progress in the dear old town of Manchester.

After having gained much experience in the spheres and renewed the acquaintance of many an old friend, I received the summons to attend the dying form of my dear wife, and along with others (including our dear children) bore her spirit to my home. I would fain have had it in better order to receive her, but her superior spiritual condition contributed many enjoyments and blessings hitherto wanting.

From that blessed hour I have felt more freedom of thought, more strength and inclination to come forth and take part in the movement so dear to my soul, if I could only find an instrument suitable.

The law governing spirits disembodied is much as it is with you, only we are better understood, and we find ourselves face to face with stern facts. Whatever your creeds or fancies may have been, they must all give way before the great Supreme Lord of the universe, who requires an eye for an eye, a tooth for a tooth. The law of compensation everywhere prevails. Each soul is daily required to give an account of its stewardship, not before an offended God,



but before the actual judgment page of its book of life, every condition being the result of the soul's own good or evil. If, on leaving my home, I meet with adverse conditions, or get entangled in the meshes of materiality, and cannot exert the power of my spirit in helping others, I find on my return that the repast is not quite so delicious, the sunshine less brilliant, and there is a general feeling of gloom and unrest. On such occasions I have often, through earnest prayer and desire, received a visit from some sweet angelic being, who, with loving presence, has filled our home with exquisite beauty and brightness, and left my soul full of power and wisdom to go on my way rejoicing, able to help and impart that knowledge to others.

My hungry flock, before alluded to, is my constant care. The luxuriant orchard finds them sweet employment, whilst I am instructed in my labour of management; and to aid me in this delightful task I ask you, my earth friends and medium, to give me, from time to time, a little of your assistance, that I may add my quota to that of others.

I am looking with longing joy to the future, when I shall have accomplished such power of volition, as at will, to visit other worlds and higher spheres, and drink of the stores of wisdom which many of my older friends enjoy.

May heaven's best gifts be yours, and earnestness of soul enable you to make the best of your short earthly lives—*T. D.*

#### THE LIGHT OF THE NEW.

Swing inward, O gates of the Future!  
Swing outward, ye doors of the Past!  
For the Soul of the People is moving,  
And rising from slumber at last;  
The black forms of night are retreating,  
The white peaks have signalled the day,  
And Freedom her long roll is beating,  
And calling her sons to the fray.

Must the sea plead in vain that the river  
May return to its mother for rest,  
And the earth beg the rain-clouds to give her  
Of dews they have drawn from her breast?  
Lo! the answer comes back in a mutter  
From domes where the quick lightnings glow,  
And from heights where the mad waters utter  
Their warning to dwellers below.

And woe to the robbers who gather  
In fields where they never have sown;  
Who have stolen the jewels from labour,  
And builded to Mammon a throne;  
For the Snow King, asleep by the fountains,  
Shall wake in the summer's hot breath,  
And descend in hot rage from the mountains,  
Bearing terror, destruction, and death.

And the throne of their god shall be crumbled,  
And the sceptre be swept from his hand;  
And the heart of the haughty be humbled,  
And a servant be chief in the land.  
And the Truth and the Power united  
Shall rise from the graves of the True,  
And the wrongs of the Old Time be righted  
In the night and the light of the New.

For the Lord of the harvest hath said it,  
Whose lips never uttered a lie;  
And his prophets and poets have read it  
In symbols of earth and of sky—  
That to him who has revelled in plunder,  
Till the angel of conscience is dumb,  
The shock of the earthquake and thunder  
And tempest and torrent shall come.

Swing inward, O gates of the Future!  
Swing outward, ye doors of the Past!  
A giant is waking from slumber,  
And rending his fetters at last.  
From the dust, where his proud tyrants found him,  
Unhonoured and scorned and betrayed,  
He shall rise with the sunlight around him,  
And rule in the realm he has made.

—James G. Clarke.

It seems as if the day was not wholly profane in which we have given heed to some natural object. The fall of snowflakes in a still air, the reflection of trees and flowers in glassy lakes, the musical, streaming, odorous, south wind, which converts all trees to wind harps—these are the music and pictures of the most ancient religion.

#### OPENING AND DEDICATION OF JUBILEE HALL, BELPER.

For many years past the spiritualists of Belper have been holding public meetings every Sunday, contributing by their excellent lectures and private influence to liberalise the religious thought, and stimulate progressive opinions throughout the town. In connexion with the Sunday services, a children's progressive Lyceum has been started, which is well attended, and, under the management of kind and indefatigable leaders and teachers, promises to produce a most beneficial effect upon the young people who attend it.

During the past winter, it became evident that a fresh lecture-room would have to be provided, and as no sufficiently eligible place could be found, my excellent wife suggested to me the desirability of erecting a new and more commodious building than the one recently occupied, in which our highly-cherished services could be more effectively conducted.

My part in this undertaking has been to obtain estimates, prepare plans, and superintend the erection of the building, the cost being defrayed by my good wife, whose purpose it has been to provide a pleasant and suitable hall, of which the spiritualists should have free use on the Sundays, and also any night of the week in which it might be required, so long as there was a properly constituted and responsible committee to manage the business of the society. Messrs. W. Wheeldon Bros., builders (themselves earnest spiritualists), have had charge of the erection. The hall, which is capable of seating between two and three hundred persons, is a very substantial, pleasant, and airy building.

In order to ensure its being perfectly dry, the walls are made hollow from bottom to top, the inner wall being nine inches and the outer four-and-a-half inches thick; between the two there is a space of two inches, the two being tied well together by wrought iron tiles. When it was in course of erection, it was seriously whispered about by the *knowing ones*, that "the walls were being made hollow so that the spirits could hide between them and the more easily deceive the people." It is well heated and well ventilated. There is a nice ante-room attached, and underneath one end is a capital store room, with apparatus for supplying the needs of tea meetings as well as all outside accommodation. On Sunday, December 4th, the "Jubilee Hall" was opened and dedicated by Mrs. Hardinge Britten the Liverpool spiritualists having very kindly released her from one of her Sunday engagements with them to accommodate the Belper friends.

The opening services were a great success, the addresses being exceedingly fine and impressive. In the evening the Hall was packed to overflowing, long before time to commence, a large number being unable to gain admittance. The interest of the morning service was enhanced by the touching ceremony of naming five infants, brought from the Potteries for Mrs. Britten to name, and the musical services throughout the day were excellent and much admired.—A. SMEDLEY.

In this connexion it may not be out of place to add the following excerpt from a recent issue of one of the local papers of Belper:—"Within the past few years spiritualism has originated in Belper, and is undoubtedly making great progress. They have held their services at the Brook Side Lecture Room. Partly from want of more commodious premises and partly owing to the room being required for business purposes, they are driven to seek new quarters. Mrs. Alfred Smedley has filled the office of good Samaritan, and supplied their wants. There is no religious sect in the town which has made the strides the spiritualists have in the last year or two. Whether this is from the reputation of the preachers or from their magnetic fascination I cannot say. They have no minister in the town, and I am not aware these gentlemen are part of the necessary adjuncts to the conduct of their services. But I do know they have addresses delivered which are pregnant with human interest, biblical truths, and diverse original styles of appealing to the passions. A sermon can be extemporized to suit the wishes of the hearers, and the utterances are often very peculiar, yet minus the cold formalism which has sprung into custom."

Considering that the corner-stone of the Jubilee Hall was laid in the early part of September, and the building opened for public services the beginning of December, the enterprise of the Belper spiritualists is no less to be commended than the generosity of the lady who furnishes the building.—*Ed. T. W.*

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Sub-Editor and General Manager:

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## SPIRITUALISM IN NORWAY.

IN view of the wonderful array of spiritual testimony in this country (ante-dating the famous Rochester knockings), the experiences of the Norwegian Seer, "Knutt," surnamed "Wise Knutt," contributed by a Norwegian gentleman of high literary standing, were omitted from the Editor's last work "19th Century Miracles." The publication of a brief account of the famous "Norwegian Soothsayer," in a recent number of the *Religio-Philosophical Journal*, suggests the idea that a condensed report of the original biography of the remarkable personage alluded to above, may be introduced into our historical series, and prove instructive and interesting to the readers of the "Two Worlds."—*Ed. T. W.*

## "WISE KNUTT," THE NORWEGIAN SEER.

The paradoxical being bearing the above *sobriquet* was born in a remote Norway village, in the year 1788. He was one of a family of nine children—sickly, epileptic, and almost helpless from birth. His parents were very poor, and when he became, at an early age, fatherless, his weak and pitiful condition rendering him utterly incapable of following scholastic routine, the little fellow worked hard to help his widowed mother on her farm, and at night sat up late and rose early, to try and perfect himself, all alone, in the rudiments of a common education. When he had mastered the mysteries of reading and spelling, he devoted himself to study the only books his poor mother's household furnished, namely, the Bible, and in this his favourite themes were the prophetic writings and the records of miracles. As he grew up the paroxysms of epilepsy increased, but, strange to say, the recovery from these terrible afflictions was always marked by involuntary bursts of eloquence, in which, whilst in a state of apparent external unconsciousness, he would utter such marvellous flights of oratory and such pathetic appeals to the audiences attracted by his fame, that his reputation filled the country, and drew around him amazed and admiring crowds from far and near.

It seems that some half-century ago there was an old statute enacted, forbidding lay preaching in Norway. The unfortunate trance speaker, being an involuntary violator of this edict, was repeatedly arrested and hauled before the magistrates for condign punishment. The account of the cruelties he was subjected to in these arrests would be heart-rending were they not made memorable by the astounding means by which he invariably escaped from his captors. Spasms and convulsions set in, during which the frail invalid, though bound, and often chained, was

liberated, and thrown sometimes into a hedge, field, or neighbouring thicket, and so hidden that his persecutors could not find him. Sometimes he would rise into majestic proportions, and so preach from Bible texts that his captors would burst into tears and let him go. At times, when addressing vast crowds of people, a visible halo crowned his head, and bright, angelic faces were distinctly seen by many witnesses at once.

These are some of the unprecedented and extraordinary phenomena that attended Wise Knutt. When about twenty-one years of age, he affirmed that he heard constantly the divinest music, but especially a heavenly voice which, from that period and throughout the next fifty years of his life, "sang" in his ears; told him what to do and what not to do; discovered lost property, absent people; found wells; described distant scenes; and by prescriptions, directions, medical receipts, and magnetizations, made during his life hundreds of well-attested cures of disease, besides many that were not so generally known or recorded.

When pressed to tell, by great and learned people, what power possessed him in his poor humble home at Svanstrum, and how his angel "sang" to him, he could only say *it whispered*, or *it sang to me* so and so; and when multitudes came to consult him, or be cured by him, he would have to tell them to wait until *it whispered* or *it sang* what he should say or do. Sometimes parties of people had to wait for *the voice* all night, sleeping or resting round his humble hut, but in this case he would always come to them with the answers they sought in the morning.

Another peculiarity of this invisible "demon's" or "angel's" command was, that Knutt should never wear any other covering on his head than his long black hair—hair which, in old age, "looked like silver wings floating on his shoulders."

On one or two occasions, when rough officials insisted upon placing hats or caps on his head, they flew off as if spontaneously, and the poor victim would be thrown into violent convulsions. The same effect was produced by attempting to bring him into contact with metals. *It sang* in his ear, that he was never to touch gold, silver, or copper; and when rude experiments placed these metals near him, though he might be unaware of their contact, they invariably threw him into convulsions. In taking journeys, when on his long weary tramps, he was frequently turned aside as if by strong hands pulling him. Following the direction in which he was impelled, he invariably came to some place where his services were required to raise the dying, cure the incurable, discover the fate of the absent, find lost property (for others), tell the location of wells or springs, or do some blessed service to his fellow-creatures, that none but a messenger from the source of all light could effect.

Thus he lived and laboured—*ever for others*—during a long life, passing away in the year 1877 (just ten years ago), at his little humble home, at Svanstrum, like one in pleasant slumber. Persecuted in early life like a martyr; admired, adored, almost worshipped, by all who knew or came in contact with him in later life, and at the age of eighty-nine years falling asleep like a peaceful child to wake no more.

Were all the surroundings of this poor hut sold they would not have raised enough to bury him, yet now the tears of the poor and the helpless, that he benefited, are crystallized into gems that the wealth of ten thousand generations on earth could not equal in glory.

Had he lived eighteen hundred years ago he would have been first put to death, and then worshipped as a god; six hundred years ago he would have been burned at the stake for witchcraft; two hundred years ago he would have been pilloried and pelted with mud. Had he lived in London twenty years ago, he would have been hauled up at Bow



Street, and imprisoned for vagabondage; had he lived in the North of England to-day, he would have had a good chance of being caricatured and exhibited in a *reverend* Christian minister's lantern show, as a fool or a knave, but now "being dead he yet speaketh," and bids persecutors, tormentors, Christians, and spiritualists all "go and do likewise," leaving his biographers, and they are many, to sing in the ears of that suffering humanity, whom he only lived to bless and benefit.—

"Earth has one angel less;  
Heaven one angel more."

**CURE FOR BACONIANISM.**—Thirty or forty years ago it was the privilege of this newspaper to contribute to the general welfare a simple, inexpensive, and effective remedy for cholera in its milder forms. *The Sun* cholera mixture, and its name, have passed into the history of medicine. We propose to furnish the public with an equally simple and inexpensive cure for a singular mental malady now spreading with a rapidity that threatens to make it epidemic. We refer to the delusion which regards the plays of William Shakespeare as the product of the imagination of Francis Bacon, Baron Verulam, Viscount St. Albans. Upon the very first symptom of the approach of this malady, hurry to the nearest bookstore and purchase for ten cents a copy of Bacon's "New Atlantis." Take it home and read it through at one sitting. The process will be a little tedious, but the cure will be instantaneous and permanent. No further treatment will be required. The reason why we especially recommend the use of the "New Atlantis" in cases of this kind is that it comes nearer to being a work of pure imagination, of dramatic creation, and dialogue, exhibiting individualised character, than any of the other acknowledged and undisputed writings of Francis Bacon. All of the diverse qualities that distinguish the plays of William Shakespeare, and mark them as the highest product of the human imagination, would have found expression in the "New Atlantis" if the author of the plays had been also the author of the "New Atlantis." We shall not insult anybody's intelligence by analysing the points of difference. We merely prescribe a perusal of the book. After reading it through, and keeping constantly in mind the question: "Under any circumstances could this have been written by the author of 'King Lear' and 'The Tempest?'" there will be no danger of further encroachments by the disease. The sufferers will be cured. No argument of any sort, no matter how plausible, designed to show that Bacon was Shakespeare, will have the slightest effect upon his intellectual health. He will be able to go about his business pending the disclosure of the key to the Hon. Ignatius Donnelly's cryptogram with the same calm tranquillity and perfect indifference with which he awaits the arrival of the first train from the Moon or the planet Mars.  
*New York Sun.*

In a recent number of the *London Daily Telegraph* occurs the following singularly significant remarks: "The Bishop of Liverpool, in opening the Diocesan Conference, at St. George's Hall, Liverpool, drew a gloomy picture of the diocesan finances and of the spiritual destitution of the diocese, and declared his determination to appoint a committee to take active steps to mend matters. Speaking of the Church at large, he expressed his fear that there was no likelihood of the different schools in the Church giving way to or tolerating each other, and that unless the God of Mercy interposed the Church could not live much longer, but must go to pieces and perish. He could not see the approaching death of such a grand old institution as the Reformed Church of England without deep sorrow. His lordship, referring to the Episcopate, said there was no order of men criticised so severely and savagely vilified, sneered at, ridiculed, abused, and condemned so unceasingly as English bishops. Unless they were treated with more consideration and fairness, he predicted a day would come when no right-minded man who loved direct spiritual work and hated wasting precious time in strife and wrangling would consent to be a bishop at all." "God lives and reigns," said brave Martin Luther, when warned back from going to the Diet at Worms. Does the Bishop of Liverpool doubt this to-day? We, the spiritualists, don't, but say, "*So mote it be!*"

THERE is nothing purer, nothing warmer, than our first friendship, our first love, our first striving after truth, our first feeling for nature.—*Jean Paul Richter.*

THE *Boston Journal*, U.S.A., of Oct. 29, has the following paragraph: "The Speak-no-Evil Club.—A very novel society, which has been started in England, is called 'The Speak-no-Evil Society.' Its members are enjoined before speaking evil of anyone to ask themselves three questions: 'Is it true? Is it kind? Is it necessary?' These simple questions, if answered by all evil speakers before uttering the remarks derogatory to others, might result in a new society of most delightful qualities. Often people speak evil not from any motive of unkindness, but from vanity. They think that by pointing out the faults of other people they will cause their own virtues to shine out in a brighter light. Nothing could be more erroneous. By speaking evil they create a distrust of those who hear them, and lose a position of dignity which true reserve always brings. When evil speaking is necessary to warn others against placing confidence in the evil-doer, the circumstances of the case are changed and the necessity of the criticism will cause the critic to be respected." Not having any direct information on the *locale* or other details of the above-named society, we are in no position to verify the *Boston Journal's* report. Seeing how very emphatic and constant were the charges given by the Founder of Christianity to avoid all evil speaking or any manner of evil doing or saying between man and man, it seems unlikely that such a club as the above could have been deemed necessary in Christian England at least, we thought so once. Since modern spiritualism has come up, we have changed our opinions, and now earnestly recommend that a "Speak-no-Evil Club" should be formed, and hold its sessions in the vestry of every place of worship in Great Britain.

I HAVE made up my mind that if there is a God he will be merciful to the merciful—upon that rock I stand; that he will not torture the forgiving—upon that rock I stand; that every man should be true to himself, and that there is no world, no star in which honesty is a crime—upon that rock I stand; that the honest man, the kind, sweet woman, the happy child, have nothing to fear either in this world or in the world to come. Upon that rock I stand.—*Ingersoll.*

**SUNDAY MUSICAL SERVICES.**—Many and various are the efforts, beyond the ordinary religious services, being made to induce non-churchgoers to enter our churches. The Vicar, the Rev. T. Talbot, of Christ Church, Shieldfield, has done much for Christianity, education, and temperance amongst the dense population of the district in which his religious and philanthropic labours are cast, and, if I am rightly informed, is making arrangements for the carrying out of what will prove an innovation on previous local efforts to popularise the Church. The rev. gentleman is arranging with Mr. John H. Amers for Sunday afternoon musical services, by the Royal Exhibition and Art Gallery Bands, during the winter months. It need not be doubted that these musical services will be very popular, and if they lead any number of people to attend the regular services of the Church, their promoters will be amply rewarded. Apart from this, the rendering of sacred music by these celebrated bands cannot fail to exercise a beneficent influence on the most thoughtless amongst those who will be induced to visit the Church during the continuance of these services.—*ELFIN.—Liverpool paper.*

**THE NEW FRENCH PRESIDENT A SPIRITUALIST.**—The following paragraph appeared in the *London Daily News* of December 5th, from its Paris correspondent: "The *Gaulois* and other Royalist journals say that Madame Carnot is a Catholic, but are not sure the President was ever christened. I asked to-day Senator Carnot to enlighten me on this point. He told me that he was himself officially a Catholic, but truly a deist and a spiritualist, accepting the views of his friend the late Jean Reynaud. He went to a Catholic church as he would to a Protestant one, in the belief that he would find religious satisfaction in either." The French people have indeed cause for congratulation in having at the head of affairs a man who dares to think for himself—dares, as a spiritualist, to receive thoughts from a higher and better world than this, and still further, dares to speak "the truth against the world."

THE *Colne and Nelson Times*, of Saturday, December 3rd, says: "The *Two Worlds*, a new spiritualistic journal, edited by Mrs. Emma Hardinge Britten, and sub-edited and managed by Mr. E. W. Wallis, has been started in Manchester, and has already reached two numbers. The paper is well got up and edited." It quotes from *The Two Worlds* the report referring to the progress in Colne, and also reproduces from its columns the announcement of Mr. Edison's wonderful phonograph discoveries. There is a lengthy report of Mr. Schutt's lectures, and the correspondence upon spiritualism is continued in its columns. Mr. Schutt gave an able reply in a preceding issue to a Mr. Parker, who returns to the charge. His principal weapons are ridicule, assertion, sarcasm, and egotism. His tone is, "I, Mr. Parker, have said it, and that settles it." Possibly when he has taken off his spectacles of prejudice, and investigated calmly and impartially for a year or two, he may change his views.—*A. B.*

## PASSING EVENTS.

We can supply parcels of 10 copies of *The Two Worlds*, post free, 1s. 3d., and 20 copies for 2s. 1d., post free, parcel post.

I hope my motives will not be misconstrued if I correct a statement which appeared in the first issue of *The Two Worlds*, to the effect that the Batley Cur Lyceum, with its zealous and indefatigable leader, Mr. Alfred Kitson, could be considered the pioneer Lyceum of England. That particular Lyceum is undoubtedly prominent and progressive in its work, and great credit is due to its high-souled leader; but it can scarcely claim to be the first organisation of the kind in England, as Keighley, Nottingham, and Sowerby Bridge take precedence in this respect. The writer can truthfully contend that the Sowerby Bridge Lyceum was in good working order in 1870, and it has continued intact ever since that time. May the Lyceum system, with its free, unfettered, natural, and soul-unfolding tendencies, become the educational system of the next generation.—A. D. Wilson.

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. No returns can be received of later issues than No. 4.

Rev. C. Ware is conducting circles every evening in the week except Thursdays, at the Mint, Exeter. We trust good results will reward his labours.

Earnest efforts are being made by Leicester friends to gather a fund for building a hall of their own. They have been paying rent in one hall for the past thirteen years, and think it is time they stopped filling the landlord's pockets. We rejoice to note that the labours of the pioneers—especially the steady services of Mr. J. Bent—are being rewarded; decided progress is being made. Those who can help are invited to send contributions to the fund of the hon. treasurer—Mr. J. Bent, 1, Town Hall Lane. We trust a warm and generous impulse will move the hearts of many to respond to this appeal.

A GHOST IN DIFFICULTIES.—We are exceedingly sorry to hear that our esteemed friend and co-worker, the Rev. T. Ashcroft, has allowed a few important details to escape his notice in the manufacture of "materialized spirits." During his recent visit to Middlesbrough, he announced that the spirit of "John King" would appear on the platform, and show his spirit lantern to the audience; and acting under his instructions a Middlesbrough tradesman undertook to play the part of "ghost." Phosphorus, of course, was in abundance, but owing to the mismanagement of the "ghost,"—or to the ignorance of the "medium"—the phosphorus ignited, causing the "spirit" to rush from the platform howling with pain. We feel sorry for the "ghost,"—who has since been heard to express a regret that he was not on the other side—for, up to the time of writing, he may be seen walking the streets with his arm in a sling.

The friends at Keighley who have been in the habit of meeting in the Albion Hall have made a change to more commodious and comfortable quarters, and will in future hold their services in the Co-operative Assembly Rooms, Brunswick Street, Keighley. The removal has been beneficial, as much larger audiences have assembled, and the workers of the society are more earnest and enthusiastic than ever. They are also determined to make the services attractive by a new organ and good singing. This is the right spirit. Love of truth and love for humanity should lead to unity, sympathy, and brotherhood. We are pleased to observe the growth and expansion which is occurring, and the better feeling of fellowship which is growing up in the movement. The society meeting at East Parade continues its career as successfully as in the past, and is doing great and good work. The more workers there are the more work there is to do. There is room for all and many more before the whole human family is made aware of angel ministry.

The *Newcastle Daily Chronicle* of November 29th, 1887, in reference to the Rev. Mr. Ashcroft's attack on spiritualism and the repudiation by local spiritualists, says: "The battle between the friends and opponents of spiritualism is being fought with considerable vigour in Newcastle. Many meetings have recently been held on the subject, others are announced, and more animated proceedings may be expected. We may expect all this just so long as unfair charges are made and denied, and just so long as speakers rush from the subject they have in hand into indiscriminate allegations. The attacks, so far as I have been able to see, have come principally from one side, the interruptions from the other. The spiritualists have been accused of immorality, and, naturally enough, they have openly repudiated a charge which few acquainted with our local spiritualists will for a moment be inclined to entertain. There may be doubts as to the soundness of the doctrines local spiritualists teach, but none as to their mode of life; and it would, indeed, be difficult to find a more respectable or perhaps more devotional company than that which meets regularly every Sunday night in the Cordwainers' Hall. Fairplay is a jewel, and should be regarded as such by each side. Even if it could be proved that some spiritualists were immoral, that would no more demonstrate the system to be wrong than would the fact that there have been church and chapel scandals show that the system of Christianity is corrupt from beginning to end. English audiences should demand proofs and look for arguments, not abuse, for otherwise the soundness or unsoundness of any doctrine cannot with any possibility of success be demonstrated. If the debates or lectures on the subject cannot be conducted without acrimony, they had better be abandoned altogether."

NEWCASTLE PROGRESSIVE LYCEUM.—A meeting was held in Cordwainers' Hall on Monday, Nov. 28th, for the purpose of distributing prizes to the members of the Lyceum who had won them during the past year. A pleasant programme was rendered of songs, recitations, dialogues, &c., by the children, during an interval in which the chief event of the evening took place. The conductor stated that the committee were anxious to avoid unhealthy competition on the one hand, as children were, if anything, over-crammed at the schools now.

On the other hand, they wished to avoid causing jealousy or heart burning, but they did wish to adopt a plan of distribution which would give all, even the very smallest, a chance to win the first prize. They then decided that all who had attended 40 times and upwards during the past year should have prizes. All this was adopted before it was known how the record of attendances stood; when this was ascertained the prizes were purchased as was thought to be most appropriate to each winner. The list of winners was then read out, when Thomas White, of the Rose Group, was announced as winner of the best prize for the highest number of attendances, having, indeed, missed only two Sundays during the year. The following is the list of winners and the title of the prize books given:—Thomas White, "Longfellow's Poems;" Richard Cairns, "Memories of Great Men," by S. C. Hall; George James, "Robinson Crusoe;" Thomas Hewett, "Little Wide Awake;" Hannah Stevenson, "Old Curiosity Shop," by Charles Dickens; Elizabeth Graham, "Hood's Poems;" Willie Stevenson, "Biography of Benjamin Franklin;" Edith Hunter, "Hemans' Poems;" Richard Graham, "Valentine Vox;" Agnes White, "Nicholas Nickleby," by Charles Dickens; Cora Martin, "Wide, Wide, World;" Willie Robinson, "Oliver Twist," by Dickens; George Hunter, "Uncle Tom's Cabin;" Tom Graham, "Robinson Crusoe;" Willie Moore had not quite reached a prize, but considering that he had not been a member during the whole year, his attendance was remarkably good, and therefore he was presented with an illustrated card and "Highly Commended;" three or four others who joined during the year and whose attendances since then had been good were "Commended." The prizes, which were excellent editions of the different works, were presented to the winners by the Guardian of Groups as they ascended the platform in their proper order when called upon, the guardian on presenting the same addressed a few appropriate words of congratulation and encouragement to each winner. The guardian and Mrs. Robinson subsequently presented some small illuminated cards to the unsuccessful ones and urged them that by more regular attendance they also might be prize winners next year. The conductor explained that this distribution had been unavoidably delayed this year, but they hoped in future that it would take place about September, as near as possible after the anniversary Sunday. On the conclusion of the programme, Mr. M. Martin, Mr. Jas. Stevenson, and Mr. Jos. Hunter, addressed a few pleasing and encouraging remarks to the officers of the Lyceum, urging them to persevere in the good work before them, and that they were glad to have the opportunity of sending their children to such an institution. The conductor briefly returned thanks on behalf of the officers, and a very pleasant meeting was brought to a close.—*Ernest.*

We have much pleasure in calling attention to the following letter which appeared in the *Daily Post*, Liverpool, the contents of which speaks for itself:—"Sir,—The increasing liberality of sentiment with which unpopular beliefs are growing to be regarded is well evinced by your kindly notice in yesterday's *Post* of Mr. Theobald's 'Spirit Workers in the Home Circle.' Your thoughtful remarks will doubtless serve to stimulate inquiry amongst those who would not be influenced by any *ex parte* observations. To such persons it may be an additional impetus if your accustomed kindness will permit me to state my experiences. First, with members of the Psychological Society, whose advertisements appear in your columns every Saturday; then, for the sake of testing whether the manifestations were due to trickery or no, with friends of my own (agnostics or atheist). We have received messages, and been favoured with manifestations, the nature of which distinctly proves their being entirely beyond the control of the sitters. For instance, one of my friends has been addressed by a departed relative (not heard from for over thirty years), who gave the date of his death and the names of the town and State U.S.A. in which he passed away. Having been a prominent materialist till within the last two months, perhaps my experiences may have more weight with the sceptical than the utterances of professed spiritualists, and I should be glad if my confession of the change in my mental attitude to this subject may induce others to give it the 'serious thought' you so candidly recommend.—Yours, &c., "GEORGE GILBERTSON," "11, Ling Street, Holt Road, Nov. 3rd, 1887."

The first anniversary of the Tyldesley society will be held in the Liberal Club lecture room on Sunday, Dec. 11th. Services at 2.30 and 6 o'clock, when two addresses will be delivered by Mr. Mayoh, of Bolton. Psychometric delineations will be given by Miss Jones, of Liverpool. Collections will be made to defray expenses. All earnest truth-seekers are specially invited.

On Sunday afternoon next, at two o'clock, it is intended to hold a full Lyceum session and phrenological entertainment in the Mechanics' Institute, Openshaw, by members of the Lyceum, assisted by friends from Oldham. The proceeds will be specially devoted to the Lyceum funds.—On Bank Holiday, Dec. 26th, the annual Christmas tea to the aged people of this district will take place, when all who can make it convenient to come are specially invited to attend. Friends' tickets, 1s. each. A first-class entertainment will be provided for the old people.—On New Year's Eve, the annual tea party and ball will take place. Tickets 1s. each. The number will be strictly limited.

## REVIEW.

We have received a copy of Mr. Younger's "Magnetic and Botanic Family Physician," published by E. W. Allen, Ave Maria Lane, and we can candidly affirm that if it be a desideratum in the art of healing to cure one disease without creating two new ones, and to discover a system of medication from which all good and no danger can ensue, then does suffering humanity owe Mr. Younger a deep debt of gratitude. The right way to mesmerise, without any pretences of calling the art by a new name, is briefly pointed out. The uses and abuses of magnetic processes are so clearly described that the simplest reader cannot mistake them, whilst some hundreds of pages are devoted to a complete herbal *materia medica*, and that in such elaborate detail and with such a rational adherence to the principles of Nature, that no household in possession of this excellent volume need suffer under the evils that flesh is heir to without the means of cure within reach. Every family should retain one of these admirable *home physicians* in their service.



## CHRONICLE OF SOCIETARY WORK.

**BATLEY.**—Exceedingly pleased to report continued progress. The public apparently are eager after truth, and our room is invariably packed, as a result of which we add to our membership. A few Dewsbury friends are thinking of opening out there, and thus aid in spreading the cause. We are glad to report a successful meeting on Monday evening, Nov. 28th, when one of our local and recently developed mediums—Mr. J. H. Taylor, secretary of Batley Society—took the platform for the first time, and gave an able discourse on “The Bible—Is it Inspired, and what are its Teachings?” After which the controls gave clairvoyant tests. We congratulate our friend.

**BERMONDSEY.**—December 4: Excellent discourse by Mrs. Spring on subjects chosen by the audience, “The Ten Commandments,” and “Do Animals have Life Hereafter?” concluding with a few clairvoyant descriptions, which were well recognised. There was a good audience.

**DARWEN.**—The controls of Mr. T. Postlethwaite gave two splendid discourses to good audiences. Afternoon subject, “Mental Science;” evening, “The Realm of Invisibles,” which was treated in a masterly manner.—*E. L.*

**FELLING-UPON-TYNE.**—The guides of Mrs. Peters, our lady medium, gave to about 12 different persons upwards of 20 tests, most of them being recognised. Mrs. Peters is a beginner, having occupied such a position only a few times, but has been very successful, able at all times to draw full houses. We had such a congregation last night as we never had before, the meeting house being full. May God and the angels bless, preserve, and ever stand by her, is our prayer.—*Geo. Laws.*

**HEYWOOD.**—Mr. Mayoh spoke on “What is Spiritualism, and what are its Uses?” pointing out in a very able manner some of the leading facts and principles of the spiritual philosophy as a means of benefiting man in this life and leading him to happiness in the next. In the evening, they gave a grand address on “Churchianity.” Commencing with an historical sketch of spirit communion in ancient times, they showed how it had been thrust back, in order to establish creeds and erect temples in the interests of priestcraft, and that modern spiritualism was now coming to the front, when freedom and liberty gave it an opportunity to manifest itself. There was a full audience, who by their keen attention testified their appreciation.—*E. H. D.*

**HIGH PEAK.**—Mr. Walker spoke on “The Flood Gate of Thought.” Thought generates as the rain falls; there is no death but one eternal change, a volition between ourselves and circular motion in accordance with the equilibrium of the person, hence man's mind can only be made to understand that which he has within him. You cannot climb without a place to fix your feet. The sages and philosophers knew by occult force that there was a God always ready to open the flood-gate in harmony with the correct unfoldment of humanity, whereby the two worlds were joined together. The great mistake of to-day was that these gates were closed against the influx of spiritual intelligence, which taught the fatherhood of God and the brotherhood of man. An exposition of the component parts of the mind and body closed a lucid address. We had a good audience.—*R. J. Oram.*

**HUDDERSFIELD.** Assembly Rooms, Brook Street.—We have spent a very enjoyable and profitable day with our friend Mrs. Green and her guides, whose excellent addresses and good clairvoyance have been much appreciated. All the tests given in the afternoon were correct, some that were not recognised at the time being acknowledged afterwards. The attendance was not quite so good as usual, owing to the very unfavourable weather. The guides of Mrs. Green named three children, giving them their spiritual names and their significance. This was done in a very pleasing manner, as, indeed, is all that Mrs. Green does.—*J. B.*

**LANCASTER.**—The guides of Mrs. Wade gave a splendid address on “The Angels' Mission to Man.” Evening subject, “Sin and its Consequences.” Both subjects were handled in such a forcible manner that it could not fail to strike the minds of every one present. After each address she gave clairvoyant descriptions and spiritual surroundings, nearly all recognised. It is remarkable the power Mrs. Wade has over her audiences whilst speaking and giving clairvoyance. We were crowded, many having to stand. We are promised another visit.—*J. B.*

**LEEDS.** Psychological Hall.—Mrs. Wallis delivered two addresses in her usual clear and practical way. In the afternoon our attendance was small, as the fair weather spiritualists were unable to get out, owing to the rain which was falling. We had lively singing; the chairman read from the *Medium*, and our speaker took the subject of “Self,” from which a remarkable discourse was made. Our hall was filled at the evening meeting, and the speaker's address, explaining the teaching of spiritualism, compared with the theologians, both ancient and modern, was listened to with rapt attention.—*H. Midgley, Cor. Sec.*

**LIVERPOOL.**—In the absence of Mrs. Britten last Sunday we had an open meeting in the morning; a summary of the first five Books, said to be written by Moses, was related and discussed. In the afternoon we had given us the method by which Mohammed received his “Koran.” He was in a trance each time he received his revelations; he could not read or write, so it was taken down from his speech, and many beautiful illustrations were given of his teaching. In the evening Mr. Lamont criticised the *Christian Herald's* condemnation of the spiritualists in a very powerful speech. Mr. Scot Anderson also spoke upon the necessity for a large charity to all opponents, it being the true means of convincing men and doing ourselves permanent good.—*Cor. Sec.*

**MACCLESFIELD.** Paradise Street Free Church.—On Sunday evening a local medium gave a good address on “The Better Way,” to a large audience. Morning and afternoon we held the Lyceum, and have every reason to congratulate ourselves on the progress made by the members and also the great interest displayed. We have had more opposition in the shape of Miss Fay, who claims to expose all the “tricks” of spirit mediums. The great feature of her performance, the floating across the room in mid-air, never came off. We have cause to think that the real reason was the want of the silken bag which does duty for Miss Fay.—*S. R.*

**MANCHESTER.** Co-operative Hall, Downing Street.—Mr. Macdonald, of Patricroft, occupied our platform both morning and evening, and took three questions from the audience in the morning: “What is

Mediumship, and how are we to know when Influenced by the Spirit?” “Who is God? Who is the Devil and where is Hell?” “Can Spirits Feel Pain?” Each question was dealt with in a masterly manner to good audiences. The evening subject was, “How Man's Life may best demonstrate God,” from which a splendid lecture was given to a large and intelligent audience, who seemed to drink in every word and were well satisfied. Our worthy president, Mr. G. Hill, presided.—*W. Hyde.*

**MANCHESTER.** Society of Spiritualists.—The Bazaar Committee beg to acknowledge with thanks the following articles: Mrs. A. Cheetham, parcel of aprons, &c., and three dressed dolls; Miss Crossley, two pairs of baby's fancy boots; Miss Page, antimacassars; Mrs. Fernley, valuable parcel of fancy goods, also a pair of beautiful pictures; Miss Hiffeld, plush sofa cushion; Mr. Turner, eight oil paintings; Mrs. Craven, Macrame corner bracket; Mr. Tomkinson, large parcel of toys; Mrs. Thomas, large box of useful and fancy articles; Mr. and Mrs. Kershaw, two framed pictures; Mrs. Barnes and Miss F. Brown, a baby's fancy bonnet; Mr. Geo. Hill, eight framed illuminated texts; Mrs. Braham, four dolls, four mats, collarette, six brooches, three ladies' caps, eight bookmarkers, two pincushions, two fancy boxes; Mrs. Singleton, two small sets of drawers, toy—Great Eastern and Noah's Ark; Mr. Evens, water colour drawing; Miss Lacovsky, silk painted fish and bird.—*Mrs. Geo. Hill, 92, Brunswick Street, Ardwick Green.*

**MEXBOROUGH.**—We have taken a room, and Sunday last was the first time of using it. We had a very interesting discourse in the afternoon from the guides of Mr. G. Featherstone on “Spiritualism, What is It?” which was given in a very able manner. In the evening the subject was “The Progression of Man.” This also was given in such a firm plain way that no one could fail to grasp the ideas as they were put forward. The guides showed that man was a progressive being, tracing him with everything else from the remotest age up to the present, and that he will continue to progress. They showed plainly the absurdity of repentance at the last hour, and swinging from the gallows to glory, according to theology. We shall hold services at two and six o'clock every Sunday.—*W. Warren, Sec.*

**MIDDLESBOROUGH.** Granville Rooms.—Being disappointed by Miss Keeses through illness, Mr. J. R. Lees kindly came forward and gave two discourses—morning at the Granville Rooms, evening at the Cleveland Hall—when he spoke on “Spiritualism, the Christian's only Hope,” to another large audience. We still keep up the attendance for all the opposition of certain ministers of our town. We shall still continue to put the truth before the people.—*J. C. Sec.*

**MILES PLATTING.**—Mr. Gee's guides gave a nice discourse in the afternoon, on “Time and Eternity.” The evening discourse was “Peace on Earth, Goodwill to Men,” which they treated in a very sublime and elevating manner, explaining that spiritualism was the best method for bringing about this agreeable change. Afterwards our friend Mr. Gee gave us a little of his experience, and stated the reasons why he became a spiritualist, being very interesting.—*J. H. Horrocks.*

**NEWCASTLE-ON-TYNE.** Central Hall, November 28th: Mr. R. J. Lees, of London, lectured on “Spiritualism the only hope of the Christian Churches.” The occupation of this hall was a new departure in our movement (as it has always been refused before). We succeeded in obtaining it for Mr. Lees, being wishful to try if a lecture (on neutral ground) would not induce some to lay aside their prejudices and listen to reason. No, the white neckcloths did not come, and their flocks stayed at home (for the most part), fearing to venture far from those “good shepherds” who “care so much for their souls.” We had, however, a most admirable and exhaustively closely-reasoned address, with innumerable Bible references proving step by step his position. I may mention that, as Mr. Lees has the gift of healing, he has done much good in their department, and effected some surprising cures, working incessantly almost night and day, being ever ready to serve and bless humanity. Societies in the North should secure his services at once. Sunday, December 4th, Alderman Barkas lectured to a crowded audience in his usual felicitous and able manner, on “Man; his relation to the Material Universe.”—*B. H.*

**NORTH LONDON.** Wellington Hall.—The quarterly tea meeting was held in the above hall. Sixty-eight persons sat down. An open meeting was afterwards held, when the hall was filled to its utmost capacity. Mr. Darby, the president, welcomed the strangers; and hoped they would avail themselves of the opportunity of expressing their opinions. Messrs. Hagan, Burns, Walker and others responded to the invitation. Mr. McKenzie advocated education of the eye in observation; the classification in the mind of the objects observed. He said spiritualists were much indebted to the Society of Friends, who were pioneers in this work, and left it to us and to our children to carry it to its full maturity in the future. Mr. Walker advocated the establishment of a Lyceum for the children, as a duty we owed to them, and one which was not sufficiently attended to in London. Mr. King related his experience, along with Mr. Burns, in the early days of the movement in London. Mr. Towns advocated musical education, and said he wished to support what had been advocated by Mr. Burns, viz., paying greater attention to Tuesday night work. Mr. Bonar promised to attend to aid in the musical department. Mr. Lingford, of Leeds, suggested Sunday morning services and payment of high-class speakers. Mr. Richard Wortley was most entertaining in his relation of his troubles and experiences in the spiritual work. Miss May, under control, told of the surrounding spirits and their sympathy with us in the good cause. Altogether the meeting was the most successful we have yet held.—*H. P.*

**NORTH SHIELDS.**—Nov. 21: Mr. T. H. Hunt gave his services for the benefit of the Tynemouth Infirmary. The subject chosen was “The Effects of Influences upon Mediums.” The sum of £2 0s. 4d. was handed to the treasurer of the Infirmary. Nov. 27: Platform was adorned by Mr. R. J. Lees, of London, accompanied by Messrs. Robinson and Harris, of Newcastle, who have done some good work for the cause in the North. Mr. Lees gave an account of his twenty-four years' experience and investigations into spiritualism, which were of a startling character. Mr. B. Harris gave a few appropriate remarks at the close.—*H. Taylor.*

**NOTTINGHAM.**—We had the pleasure of Mr. Wyldes's services and genial company. The subjects were “The Credentials of Spiritualism” and “The Existence of Evil in connection with God, all-wise, all-good.”



We had a good audience in the evening—large and intelligent. The guides of Mr. Wyldes placed the conditions of "evil and good" before the audience in the light of evolution, and pointed out the higher and nobler teachings on these questions which spiritualism is substituting for the dismal problems of the creeds. About a dozen clairvoyant descriptions of spirit friends were given with striking particulars, and in nearly every case accompanied by the Christian name, thus affording a double proof of identity. Mr. Wyldes then took two objects for psychometric readings, and astonished many by the correctness of his impressions. One of the cases was that of the public librarian, a gentleman well known, and he stated that "he was not a spiritualist, but that Mr. Wyldes's statements were correct in every particular."

OLDHAM. Halifax Road.—Nov. 30th: Mr. B. Plant, of Pendleton, being here, we had the pleasure of listening to a discourse from his guide. Subject, "The Two Worlds." Four of the sitters had their characters delineated. Several clairvoyant descriptions were given, all recognised, much to the satisfaction of the hearers. Mr. Plant is a young and promising medium, and is an earnest worker for the cause, his mediumship being chiefly for private and public work.—*Cor.*

OLDHAM. Spiritual Temple.—On Saturday last a tea party and entertainment was held, when about 150 sat down to tea. Mr. J. B. Tetlow, of Rochdale, presided. Afterwards a very interesting programme of songs, recitations, and a humorous dialogue, "A Lawyer's Bag," were creditably rendered, concluding with dancing. Master Standing presided at the piano. Dec. 4th: Mr. Johnson's controls devoted the afternoon to questions, and in the evening, "Spiritualism and its Fruits" were dealt with. The growth of spiritualism had been slow but sure, and we now see its fruits not only in our own ranks, but in the broader theology which was being taught in the churches. It had stood the most crucial tests of scientists, but many great men were yet too little to receive it.—*John S. Gibson, 41, Bowden Street.*

OPENSHAW.—The controls of Mrs. Butterfield have given us a grand intellectual treat. The morning's discourse was based on the "Flowers of Nature," and very interesting it was to hear the good advice given to us with respect to the bringing up and training of the infantile minds in our midst. The evening's subject was taken from the lesson read—"There's Room Enough for All." This was dealt with to the great satisfaction of a crowded audience, and we hope much good will result from the lecture. At the close an infant was very impressively named. Mr. H. B. Boardman presided.—*G. T. P.*

OSWALDTWISTLE.—Dec. 4: Mr. J. Pemberton, of Blackburn, gave two splendid discourses on "The True Marriage" and "What Shall we Gain by Leaving Christianity and Adopting Spiritualism?" Both subjects were ably dealt with by the controls, and gave great satisfaction.—*W. H., Sec.*

PARKGATE.—Mr. E. W. Wallis spoke on "Tact, Push, and Principle," "How to Promote Harmony in our Midst," and "True and False Spiritualism." Good advice was given, that each one should outdo the other in devotion to the cause. Evening (by request), "The Disestablishment of Hell" was dealt with in an eloquent speech.

PENDLETON.—The controls of Mrs. Gregg gave two very earnest addresses; in the afternoon on "Transition," and in the evening on "The Gods we Worship." We deprecate the bowing down to wood and stone, but worship the gods of gold, selfishness, and animal passions. The controls urged their hearers to rid themselves from this species of idolatry, and rise to something higher by a holy worship of God in nature, of truth, justice, and right. Good clairvoyance followed both lectures. All letters for Pendleton Society must in future be addressed to 10, Augustus Street, Strawberry Hill.—*J. Evans.*

PLYMOUTH. Notte Street.—In the evening, the controls of Mr. Burt gave a very interesting discourse to a large audience, the subject being, "There was war in Heaven." After which Mr. Leeder gave some clairvoyant descriptions, which gave much satisfaction, most of them being recognised.—*S. L. Hooper, Sec., 21, William St., Plymouth.*

RAWTENSTALL.—We had Mr. Greenall, of Burnley, with us last Sunday, together with his daughter, aged eleven. This little medium gave some good clairvoyant descriptions, which were easily recognised. Mr. Greenall gave two grand discourses, followed by a number of descriptions of spirit friends, which were successfully given. Thursday next, December 15th, is our annual meeting for election of officers for the ensuing year. Members are earnestly requested to attend.—*J. B.*

ROCHDALE. Regent Hall.—Half-yearly meeting, November 13th. Report satisfactory. Officers elected: Mr. E. Butterworth, president; Mr. L. Pickup, vice-president; Mr. G. T. Dearden, corresponding secretary; Mr. J. Firth, treasurer.—November 27: Service of song, "Little Minnie, or the Sunshine of a Sister's Love."—*G. T. Dearden.*

ROCHDALE.—On Sunday, Miss Garside spoke at the room of the Oldham Road Society, in the afternoon, on the advantages arising from true spirit communion. In the evening, to a good audience, the theme was "God, an Infinite Spirit." The control contended for the manifestation of spirit in multifarious forms, but most in connection with man's triune nature. Orthodox ideas on spirit were criticised in a plain and logical fashion. In fixed laws, it was claimed, the Divine spirit was unmistakably discernible, all tending to the upliftment of humanity. In touching upon the progressive characteristics in man, superstition was assigned as the cause of much ignorance thereon, but which, it was argued, is on the wane. From the spiritual world were echoed the words "Peace and good will to all mankind," which could proceed from no other source than truth, and a pure inspiration.—At Regent Hall, Mr. C. Briggs (Halifax) was the speaker, and Miss Jones, of Liverpool, officiated at the room of the Blackwater Street Society.

SOUTH LONDON. Spiritualists' Society, Winchester Hall, Peckham.—Mrs. Yeeles commenced her spiritual work in London, on Sunday last, with two splendid meetings. The hall and entrance were crowded to excess, over one hundred persons being unable to obtain admission. At the evening service the whole of the spirit descriptions were given to avowed sceptics, and were very convincing in character, eliciting many expressions of surprise and satisfaction from the recipients. The majority of the descriptions given were readily recognised; others, however, receiving, in addition, the names of friends, places, times, and incidents in their lives, by which means they were enabled to recognise the descriptions of their spirit friends.—*W. E. Long.*

SOUTH SHIELDS.—Dec. 4: In the morning, Mr. Davidson's guides spoke in an excellent manner. In the evening, Mr. Bevan Harris, of

Newcastle, gave his experience in spiritualism to a very large audience. Some had to go away unable to gain admittance. We hope to have Mr. Harris again soon.—*J. R.*

SOUTH SHIELDS. 19, Cambridge Street. Mr. J. Wilkinson presided.—Mr. J. G. Gray's control spoke on "Law in the Spirit World." He said every individual in the spirit world was working out his own salvation, and those who wished to communicate with them should be all that is noble, generous, kind, and good; then the law of affinity enabled them to come. The control said that children were tenderly cared for, educated, and brought back to visit us by their spirit teachers, and when we shuffle off our mortal bodies they will be standing ready to grasp our hands; there was a fair audience. In the evening, Mr. Grice presided. The Misses Wilkinson sang in good style. The guides of Mr. J. G. Gray spoke from three subjects chosen by the audience. First, "The Life and Struggles of Tom Paine," on which the speaker gave an eloquent and spirited discourse. He said that when on earth Paine was a reformer and is still one in the spirit world. He also spoke on the social and political aspects of the day, and "What is the Secret of England's Greatness?" all being well appreciated. After the lecture the guides gave poems.

TYLDESLEY.—On Sunday afternoon last Mr. P. Bradshaw, of Warrington, gave a discourse on "Heaven and Hell," in which he showed that hell was as it was made, and not a material place of torment. Eighteen clairvoyant descriptions followed, fifteen of which were recognised. In the evening, the subject chosen was "The Advantages of Spiritualism over Orthodoxy." Sixteen clairvoyant descriptions followed, all being recognised.—*George A. Woolley.*

WEST PELTON.—Nov. 27: Mrs. Yeeles in the afternoon gave an address on "Who are the Thinking Men of the Country?" after which she gave fourteen delineations, ten being clearly recognised. The evening subject, chosen by the audience, was, "If God made Man Perfect why did he Mourn?" There was a good attendance. On Dec. 24th we shall have a Christmas Tree, decorated with women's and children's wearing apparel, toys, and various other articles, which will be disposed of by sale. Our lady friends have worked very hard to get it to perfection, and great credit is due to them. There will be a public lecture at six p.m., given by Mr. J. G. Gray of Gateshead, after which a public supper will be served out at half-past-seven. Admission to the lecture, Christmas Tree, and supper, one shilling each. Children under twelve years of age, sixpence. A cordial invitation to all.—*T. W., Sec.*

WEST VALE.—Dec. 4: Mrs. Butler and Mrs. Briggs occupied our platform. The interest in our meetings is evidenced by the large number who attend every Sunday. We had two very good addresses from the guides of Mrs. Butler, which were listened to with great attention. Mrs. Briggs gave clairvoyant descriptions after each address, which surprised the audience and gave every satisfaction.—*T. B., Sec.*

WIBSEY.—Dec. 4: Our platform was occupied by Miss Harris, who spoke under control on "God is Love." After dwelling on the above subject at some length, she gave clairvoyant descriptions, nine of which were recognised. In the evening, Miss Harris spoke on "Judge not others before ye are judged" for a long time. She gave twenty-one clairvoyant descriptions, fourteen of which were recognised.—*G. Saville.*

### THE CHILDREN'S PROGRESSIVE LYCEUM.

BATLEY CARR.—December 4th: Morning—present, five officers, twenty-six members, and three visitors. Programme:—One musical reading; six silver-chain recitations; three select readings; song; marching and calisthenics and lessons in the various groups. Afternoon—present, six officers, twenty-seven members and three visitors. Programme as follows: one musical reading; three silver-chain recitations; three select readings; two select recitations; one song; marching and calisthenics; remarks by Mr. Crutchley, Miles Plating, and Mr. Smith, Bradford; four golden-chain recitations; and closed with hymn and benediction. Miss Labley conducted, and kindly promised to conduct to the end of the quarter.—*Alfred Kitson, Sec.*

BELPER.—Dec. 4th will be remembered as a red-letter day. The Lyceum, started about two years since, has made rapid strides. The first Sunday we had 15 children and 5 teachers, now we have 60 children and 12 leaders, showing the progress that can be made with effort. We have just taken another step. A few Sundays since, the Lyceum unanimously agreed that all scholars and leaders should belong to the Temperance Band, and that each one should have a medal attached to their badge. Our thoughts overflow with gratitude to God and the angels, and to our kind benefactor, Mrs. Smedley, for her generous aid; for the kind advice of the late Mr. Hitchcock, also Mrs. Hitchcock (who was with us on Sunday) the first and chief supporters of the Lyceum at Nottingham twenty years ago. The Lyceum in the morning sang some hymns from the Manual before the opening service. In the afternoon, an interesting programme of songs and recitations was gone through, followed by marching and calisthenics. Mrs. Britten gave a beautiful address on A. J. Davis's development as a clairvoyant, and his work for the Lyceum. We should like to ask all societies to form a Lyceum. It is the grandest work that ever man was engaged in.—*H. White, Cor.*

MILES PLATING.—Present, thirty-four members, four officers, and three visitors. Opening hymn; invocation by a visiting friend, Mr. Pugh; silver-chain recitation; marching and calisthenics; golden-chain recitation; readings by members; closing hymn.—*J. H. Horrocks.*

OPENSHAW.—A very good attendance both morning and afternoon. In the morning calisthenics and marching occupied the greater part of our time. In the afternoon (Mr. Stewart conducting), calisthenics were executed in a most creditable manner, chain and other marches followed. Recitations by a number of the members were given. We are pleased to note the increased willingness of our little ones to be of use in this manner; each one did their best, and we trust the desire to help may continue to animate every one in our ranks. Next Sunday we hope to have our new badges, and upon that occasion a friend from Oldham has promised to give us a lecture on Phrenology. We give a cordial invitation to all our members and friends to favour us with their presence and support.

SOUTH SHIELDS.—The lessons were gone through in a very excellent manner. We shall have a Christmas tree, and will be very glad if any of the friends will help us.—*G. Robertson.*

## SERVICES FOR SUNDAY, DECEMBER 11, 1887.

*Ashington Colliery*.—At 5 p.m.  
*Bacup*.—Meeting Room, at 2-30 and 6-30 : Mr. Lamont.  
*Barrow-in-Furness*.—82, Cavendish St., at 6-30 : Local. J. Kellett, sec.  
*Bailey Carr*.—Town St., Lyceum at 10 and 2 ; at 6-30 : Miss Keeves.  
*Bailey*.—Wellington St., at 2-30 and 6.  
*Beeston*.—Temperance Hall, at 2-30 and 6 : Miss Hartley.  
*Belper*.—Brookside, at 9-45 and 2, Lyceum ; at 10-45 and 6-30 : Mr. Schutt.  
*Bingley*.—Intelligence Hall, at 2-30 and 6.  
*Birmingham*.—Oozells Street Schools, at 11 and 6-30.  
 The Ladies' College, Ashted Row, at 11 and 6-45. Séances, Thursdays and Saturdays, at 8.  
*Bishop Auckland*.—Temperance Hall, Gurney Villa, at 2-30 and 6-15.  
*Blackburn*.—Exchange Hall, at 9-30 ; Lyceum, at 2-30 and 6-30 : Mrs. Britten.  
*Bowling*.—Spiritual Tabernacle, Harker St., at 2-30 and 6 : Mrs. Hargreaves and Mr. Thresh.  
*Bradford*.—Spiritualist Church, Walton St., Hall Lane, Wakefield Rd., at 2-30 and 6 : Mrs. Wade.  
 Spiritual Rooms, Otley Rd., 2-30 and 6 : Misses Patefield & Parker.  
 Little Horton Lane, 1, Spicer St., 2-30 and 6 : Miss Betham & friend.  
 Milton Rooms, Westgate, at 2-30 and 6 : Mr. C. A. Holmes.  
 Upper Addison St., Hall Lane, Lyceum, at 9-45 ; 2-30 and 6-30 : Mr. Salsbury.  
*Burnley*.—Tanner St., Lyceum, at 9-30 ; 2-30 and 6-30 : Mrs. Yarwood.  
*Burslem*.—15, Stanley St., Middleport, at 6-30.  
*Byker Bank*.—Mr. Hedley's School, Elizabeth St., at 6-30.  
*Cardiff*.—12, Mandeville St., Canton, at 7, Developing ; Tuesday, 7-30, Phenomena.  
*Chesterton*.—Spiritualists' Hall, Castle St., at 6-30 : Local Mediums.  
*Colne*.—Free Trade Hall, at 2-30 and 6-30.  
*Cowms*.—Lepton Board School, at 2-30 and 6 : Mrs. Beanfield.  
*Cramlington*.—Mr. Joseph Tiplady's, at 5-30.  
*Darwen*.—Church Bank St., 11, Circle ; 2-30 and 6-30 : Mr. A. D. Wilson.  
*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., 2-30 & 6-30 : Mr. Hepworth. Monday, 7-30.  
*Hanley*.—Mrs. Dutson's, 41, Mollart St., at 6-30 ; Wednesday, at 7-30.  
*Haslingden*.—Regent St. Coffee Tavern at 2-30 and 6.  
*Heckmondwike*.—Church St., at 2-30 and 6.  
*Helton*.—Co-operative Hall, Caroline St., at 2 and 6 : Local.  
*Heywood*.—Argyle Buildings, at 2-30 and 6-15 : Mr. Rummacker.  
*Huddersfield*.—3, Brook St., at 2-30 and 6-30 : Mr. Wallis.  
 Kaye's Buildings, Corporation St., at 2-30 and 6 : Mrs. Dickenson.  
*Idle*.—2, Back Lane, Lyceum, at 2-30 and 6 : Miss Cowling.  
*Keighley*.—Lyceum, East Parade, at 2-30 and 6 : Mr. Swindlehurst.  
 Co-operative Assembly Room, Brunswick St., at 2-30 and 6 : Mrs. Ingram.  
*Lancaster*.—Athenæum, St. Leonard's Gate, 2-30 and 6-30.  
*Leeds*.—Psychological Hall, Grove House Lane, back of Brunswick Ter., at 2-30 and 6-30 : Mr. Bush.  
 17, Upper Fountain St., Albion St., 2-30 and 6-30 : Miss Walton.  
*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., at 11 and 6-30 : Mrs. Green.  
 At 3, Discussion. Phenology.  
*London*.—*Bermondsey*.—Mr. Haggard's, 82, Alscot Rd., 7 : Mr. Robson, Trance and Clairvoyance.  
*Camden Town*.—143, Kentish Town Rd., Tuesday, at 8 : Mr. Towns.  
*Holborn*.—Mr. Coffin's, 13, Kingsgate St. Wednesday, at 8.  
 15, Southampton Row, Thursday, at 8, Miss Godfrey, Medical Clairvoyance.  
*Islington*.—Wellington Hall, Upper St., at 6-30 : Mrs. Yeeles. Tuesday, at 7-30, Members.  
 19, Prebend St., Essex Rd.  
*Kentish Town Road*.—Mr. Warren's, No. 245, at 7, Séance. Tuesday, 8, Mrs. Hawkins ; Thursday, 8, Séance, Mrs. Spring.  
*Marylebone Association*.—24, Harcourt St., 11, Spiritual Teaching, at 7. Thursday, Séance, at 8.  
*New North Road*.—74, Nicholas St., Tuesdays and Saturdays, at 8, Mrs. Cannon, Clairvoyance, personal messages.  
*Notting Hill*.—33, Kensington Park Rd., at 7 : Mr. Hoperoft. Monday, at 8 ; Tuesday, at 8. Thursday, Development, 8.  
*Peckham*.—33, High St., 11 and 7, Mr. Hoperoft ; 2-30, Lyceum. Wednesday, 8, Mrs. Yeeles.  
 99, Hill St., Peckham : Monday, at 8, Mr. Webster, Circle ; Tuesday, Mrs. Yeeles' Circle ; Thursday, Members only, at 8 ; Saturday, Reading and Conversation, at 7.  
*Penge, S.E.*.—Goddard's, 93, Maple Rd., at 7.  
*Poplar, E.*.—9, Kerby St., at 7-30.  
*Regent Hotel*.—31, Marylebone Rd., at 7.  
*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 :  
*Macclesfield*.—Free Church, Paradise St., 2-30 and 6-30 : Mrs. Bailey. Monday, Mrs. Groom.  
 62, Fence St., at 2-30 and 6-30.  
*Manchester*.—Co-operative Assembly Rooms, Downing St., London Rd., 10-30 and 6-30 : Mrs. Groom.  
*Mexborough*.—At 2-30 and 6.  
*Middlesbrough*.—Cleveland Hall, Newport Rd., at 10-30 and 6-30.  
 Temperance Hall, Baxter St., at 10-30 and 6-30.  
*Miles Platting*.—William St., Varley St., at 2-30 and 6-30 : Mr. T. Postlethwaite.  
*Morley*.—Mission Room, Church St., at 6 : Mr. Espley.  
*Nelson*.—Victoria Hall, at 2-30 and 6-30 : Mr. Standish.

*Newcastle-on-Tyne*.—20, Nelson St., 2-15, Lyceum ; at 10-30 and 6-30 : Ald. Barkas.  
*North Shields*.—6, Camden St., Lyceum, at 2-30 ; at 11 and 6-15, Mrs. Gregg, and Monday at 8.  
*Nottingham*.—Morley House, Shakespeare St., at 10-45 and 6-30 : Mrs. Barnes.  
*Oldham*.—Spiritual Temple, Joseph St., Union St., at 2-30 and 6 : Mrs. Butterfield.  
*Openshaw*.—Mechanics' Institute, Pottery Lane, Lyceum at 2 ; at 10-30 and 6 : Mr. J. B. Tetlow.  
*Oswaldtwistle*.—3, Heys, Stone Bridge Lane, at 2-30 and 6-30 : Local.  
*Parkgate*.—Bear Tree Rd. (near bottom), 10-30 and 6-30, Lyceum : Mr. G. Featherstone.  
*Pendleton*.—Co-operative Hall, at 2-30 and 6-30 : Mrs. Barr.  
*Plymouth*.—Notte St., at 6-30 : Mr. Leeder, Trance and Clairvoyant.  
 Spiritual Temple, Union Place, Stonehouse, at 11 and 6-30.  
 Sailors' Welcome, Union Place, Stonehouse, at 3 : Miss Bond.  
*Portsmouth*.—Assembly Rooms, Clarendon St., Lake Rd., Landport, 6-30.  
*Rawtenstall*.—At 10-30 ; at 2-30 and 6 : Miss Hollis, Clairvoyant.  
*Rochdale*.—Regent Hall, at 2-30 and 6. Thursday, at 7-45.  
 Michael St., at 2-30 and 6. Tuesday, at 7-45, Circle.  
 28, Blackwater St., 2-30 and 6 : Mrs. Craven. Wednesday, 7-30.  
*Salford*.—48, Albion St., Windsor Bridge, 2-30 and 6-30 : Mr. Wright. Wednesday, at 7-45 : Mr. Carline.  
*Saltash*.—Mr. Willisroft'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 : Mrs. Wallis.  
*Slaithwaite*.—Laith Lane, at 2-30 and 6 : Mr. Johnson.  
*South Shields*.—19, Cambridge St., at 11 and 6-30 : Mr. Murray.  
 Progressive Society, 4, Lee St., Lyceum, at 2-30 ; at 11 and 6.  
*Sowerby Bridge*.—Lyceum, Hollins Lane, 2-30 and 6-30 : Local.  
*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 : Miss Jones and Mr. Mayoh.  
*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, Mr. Ormerod.  
*West Pelton*.—Co-operative Hall, at 10-30, Lyceum ; at 2 and 5-30 : Mr. Lashbrook.  
*West Vale*.—Mechanics' Institute, 2-30 and 6 : Mr. Ringrose and Mrs. Crossley.  
*Wibsey*.—Hardy St., at 2-30 and 6 : Miss Harrison.  
*Wisbeck*.—Lecture Room, Public Hall, at 6-45 : Local.

## TO CORRESPONDENTS.

A.M., JANET, COR. SECS. OF NUMEROUS SOCIETIES, AND OTHERS.—Very sorry, but over twenty reports and communications came too late for insertion. The Excelsior Printing Works can receive nothing for the current number of *The Two Worlds* which does not reach Manchester, at latest, by Tuesday morning's post.

QUERY.—No copies of "Art Magic" can be had. Extracts permitted in this paper only. Will appear soon.

POEMS.—J. R. AND ANNIE.—Too long and inconsequential for insertion. "WHAT'S IN A NAME?"—The character of the individual named. Read Pythagoras.

OCCULTIST.—You will have it all, and more than you expect, soon, in this paper.

BEVAN HARRIS.—"Duller than Ox or Ass," received with thanks. Is it not time to cease to advertise these peripatetic showmen by noticing their doings? Ignore them ; give them rope enough ; you know the consequence. They are entitled to hold their meetings, free of disturbance. A reply lecture after the show is past, and distribution of literature, is the best way to use these foes.

J. W. M. (Sunderland).—Sorry we were unable to insert the announcement of your concert last week, owing to the lateness of its arrival and the crowded state of our columns. Write again, and we will do our best for you. This applies to others.

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

## 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 BRITTON, 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.

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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.

OLDHAM.—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.



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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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