

# THE TWO WORLDS

A JOURNAL DEVOTED TO  
SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

No. 15.—VOL. I.

FRIDAY, FEBRUARY 24, 1888.

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## SERVICES FOR SUNDAY, FEBRUARY 26, 1888.

*Ashington Colliery*.—At 5 p.m.  
*Bacup*.—Meeting Room, at 2-30 and 6-30.  
*Barrow-in-Furness*.—82, Cavendish St., at 6-30 : Local. J. Kellett, sec.  
*Batley Carr*.—Town St., Lyceum, at 10 and 2 ; 6-30 : Mrs. Ingham ; Thursday, Mr. J. C. Macdonald.  
*Batley*.—Wellington St., at 2-30 and 6.  
*Beeston*.—Temperance Hall, at 2-30 and 6 : Miss Cowling.  
*Belper*.—Jubilee Hall, at 10 and 2, Lyceum ; at 10-30 and 6-30 : Mr. Schutt, and Monday.  
*Bingley*.—Intelligence Hall, at 2-30 and 6.  
*Birmingham*.—Oozells Street Schools, at 11 and 6-30.  
 Ladies' College, Ashted Rd.—Healing Séance every Friday at 7 p.m.  
*Bishop Auckland*.—Temperance Hall, Gurney Villa, at 2 and 6 : Monthly Meeting.  
*Blackburn*.—Exchange Hall, 9-30, Lyceum ; 2-30, 6-30 : Mr. Wallis.  
*Bradford*.—Spiritualist Church, Walton St., Hall Lane, Wakefield Rd., at 2-30 and 6 : Mrs. Yarwood.  
 Spiritual Rooms, Otley Rd., at 2-30 and 6 : Mr. Peel ; Wednesday, Mr. J. C. Macdonald.  
 Little Horton Lane, 1, Spicer St., at 2-30 and 6 : Miss Wilson.  
 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 : Miss Harris.  
 Bowling.—Spiritual Tabernacle, Harker St., 2-30, 6 : Miss Tetley.  
*Burnley*.—Tanner St., Lyceum, 9-30 ; 2-30 and 6-30 : Mr. A. D. Wilson.  
*Burslem*.—15, Stanley St., Middleport, at 6-30 : Mr. Plant.  
*Byker Bank*.—Mr. Hedley's School, Elizabeth St., at 6-30.  
*Cardiff*.—12, Mandeville St., Canton, at 7, Developing ; Tuesday, 7-30.  
*Chesterton*.—Spiritualists' Hall, Castle St., at 6-30 : Local Mediums.  
*Colne*.—Free Trade Hall, at 2-30 and 6-30 : Mrs. Butterfield.  
*Cowms*.—Lepton Board School, at 2-30 and 6.  
*Darwen*.—Church Bank St., 11, Circle ; 2-30 and 6-30 : Mrs. Green.  
*Dewsbury*.—Vulcan Rd., at 2-30 and 6 : Miss Patefield.  
*Exeter*.—The Mint, at 10-45 and 6-45 : Mr. F. Parr.  
*Facit*.—At 2-30 and 6.  
*Felling*.—Park Rd., at 6-30 : Public Circle. Mr. C. Campbell.  
*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 and 6-30 : Mr. Bush ; Monday, 7-30 : Mr. J. C. Macdonald.  
*Hanley*.—Mrs. Dutson's, 41, Mollart St., at 6-30. Wednesday, at 7-30.  
*Heckmondwike*.—Church St., at 2-30 and 6 : Messrs. Moulson and Riley. Tuesday : Mr. Macdonald.  
*Helton*.—Miners' Old Hall, Lyceum at 2 ; at 6 : Mr. J. Hall.  
*Heywood*.—Argyle Buildings, at 2-30 and 6-15 : Mrs. Horrocks.  
*Huddersfield*.—3, Brook St., at 2-30 and 6-30 : Mr. Tetlow.  
 Kaye's Buildings, Corporation St., at 2-30 and 6 : Mr. Holdsworth.  
*Idle*.—2, Back Lane, Lyceum, at 2-30 and 6 : Miss Harris.  
*Keighley*.—Lyceum, East Parade, at 2-30 and 6 : Mr. Swindlehurst.  
 Co-operative Assembly Room, Brunswick St., 2-30, 6 : Mr. Armitage.  
 Albion Hall, at 6 : Mr. Bishop on "Healing."  
*Lancaster*.—Athenæum, St. Leonard's Gate, at 10-30, Discussion ; 2-30 and 6-30 : Mr. Hoperoft, and on Monday.  
*Leeds*.—Psychological Hall, Grove House Lane, back of Brunswick Ter., at 2-30 and 6-30 : Mr. J. C. Macdonald.  
 Spiritual Institute, 23, Cookridge St., 2-30 and 6-30 : Mr. J. Smith.  
*Leicester*.—Silver St., 11, 6-30 : Mr. Sainsbury ; 3, Healing ; Thursday, 8.  
*Liverpool*.—Daulby Hall, Daulby St., London Rd., at 11 and 6-30 : at 3, Discussion.  
*London*.—*Bermondsey*.—Mr. Haggard's, 82, Alscot Rd., at 7 : Mrs. Spring, Trance and Clairvoyant, Trance Address.  
*Camden Town*.—143, Kentish Town Rd., Tuesday, at 8 : Mr. Towns.  
*Holborn*.—Mr. Coffin's, 13, Kingsgate St. Wednesday, at 8.  
*Islington*.—Wellington Hall, Upper St., at 6-30. Tuesday, 7-30, Members.  
*Kentish Town Road*.—Mr. Warren's, No. 245, at 7, Séance.  
*Marylebone Association*.—24, Harcourt St., at 11, Mr. Hawkins, Healing, Mr. Goddard, Clairvoyant ; at 5-30, Anniversary Tea. Saturday, Mrs. Hawkins ; at 8, Séance. Four minutes walk from Edgware Road Station, Metropolitan Railway.  
*New North Road*.—74, Nicholas St., Tuesdays and Saturdays, at 8 ; Mrs. Cannon, Clairvoyance, personal messages.  
*Notting Hill*.—33, Kensington Park Rd., at 7. Monday, at 8 : Tuesday, at 8 : Physical Séance. Thursday, at 8 : Development.  
*Peckham*.—Winchester Hall, 33, High St., Mr. J. Veitch ; Discussion at 11 ; Lyceum, at 2-30 ; Mr. Iver MacDonnell, "Spiritualism a Science," at 7.  
 99, Hill St., Peckham : Tuesday, at 8, Special General Meeting ; Wednesday, at 8, Séance, Mr. Webster ; Thursday, at 8, Members' Meeting ; Saturday, at 8, Healing Circle.  
*Penge, S.E.*.—Goddard's, 93, Maple Rd., at 7.  
*Poplar, E.*.—9, Kerby St., at 7-30.  
*Regent Hotel*.—31, Marylebone Rd., at 7.  
*Stepney*.—Mrs. Ayers', 45, Jubilee St., Commercial Rd., at 7. Tuesday, at 8. Mediums and Spiritualists specially invited.  
*Walworth*.—102, Camberwell Rd., at 7, Meeting : Thursday, at 8.  
*Lowestoft*.—Daybreak Villa, Prince's St., Beccles Rd., at 2-30 and 6-30.  
*Macclesfield*.—Free Church, Paradise St., at 2-30 and 6-30 : Local. 62, Fence St., at 2-30 and 6-30.  
*Manchester*.—Co-operative Assembly Rooms, Downing St., London Rd., at 10-30 and 6-30 : Miss Walker.  
*Mexborough*.—At 2-30 and 6.  
*Middlesbrough*.—Cleveland Hall, Newport Rd., at 10-30 and 6-30 : Mr. Proctor. Temperance Hall, Baxter St., at 10-30 and 6-30.  
*Miles Platting*.—William St., Varley St., 2-30 and 6-30.  
*Morley*.—Mission Room, Church St., at 6 : Open.  
*Nelson*.—Victoria Hall, at 2-30 and 6-30 : Mrs. Wade.  
*Newcastle-on-Tyne*.—20, Nelson St., at 2-30, Lyceum ; at 11 and 6-45 : Mr. Holme on "Poland."  
*North Shields*.—6, Camden St., Lyceum, at 2-30 ; at 11 and 6-15 : Mrs. Wallis, and on Monday.

*Northampton*.—Oddfellows' Hall, Newland, at 2-30 and 6-30.  
*Nottingham*.—Morley House, Shakespeare St., at 10-45 and 6-30 : Mr. W. V. Wyldes.  
*Oldham*.—Spiritual Temple, Joseph St., Union St., Lyceum 10 and 2 ; at 3 and 6-30.  
*Openshaw*.—Mechanics' Institute, Pottery Lane, Lyceum at 2 ; at 10-30 and 6 : Mr. Walsh.  
*Oswaldtwistle*.—3, Heys, Stone Bridge Lane, at 6-30.  
*Parkgate*.—Bear Tree Rd. (near bottom), at 10-30, Lyceum ; and 6-30.  
*Pendleton*.—Co-operative Hall, at 2-30 and 6-30 : Mr. Johnson.  
*Plymouth*.—Notte St., at 6-30 : Mr. Leeder, Clairvoyant.  
 Spiritual Temple, Union Place, Stonehouse, at 11.  
*Portsmouth*.—Assembly Rooms, Clarendon St., Lake Rd., Landport, 6-30.  
*Rawtenstall*.—At 10-30, members ; at 2-30 : Mr. J. Long ; at 6 : Miss Maudsley.  
*Rochdale*.—Regent Hall, at 2-30 and 6. Thursday, at 7-45.  
 Michael St., at 2-30 and 6. Tuesday, at 7-45, Circle.  
 28, Blackwater St., at 2-30 and 6. Wednesday, at 7-30.  
*Salford*.—48, Albion St., Windsor Bridge, at 2-30 and 6-30. Wednesday, at 7-45 : Mr. Clark.  
*Saltash*.—Mr. Williscroft's, 24, Fore St., at 6-30.  
*Sheffield*.—Cocoa House, 175, Pond St., at 2-30 and 6-30.  
 Central Board School, Orchard Lane, at 2-30 and 6-30.  
*Skelmanthorpe*.—Board School, at 2-30 and 6 : Mrs. Gregg.  
*Slaithwaite*.—Laith Lane, at 2-30 and 6 : Mr. Postlethwaite.  
*South Shields*.—19, Cambridge St., Lyceum, 2-30 ; at 11 and 6-30 : Mr. Westgarth ; Mrs. Wallis, 28th and 29th.  
 Progressive Society, 4, Lee St., Lyceum, 2-30 ; at 11 and 6.  
*Sowerby Bridge*.—Lyceum, Hollins Lane, 2-30 and 6-30 : Mr. Armitage.  
*Sunderland*.—Back Williamson Ter., at 2-15, Lyceum ; at 6-30 : Mr. Weightman. Wednesday, at 7-30.  
 Monkwearmouth, 3, Ravensworth Ter., at 6.  
*Tunstall*.—13, Rathbone St., at 6-30.  
*Tyldesley*.—Liberal Club, Elliot St., 2-30 and 6 : Mr. G. Wright.  
*Walsall*.—Exchange Rooms, High St., at 6-30.  
*Westhoughton*.—Spiritual Hall, Wingates, at 2-30 and 6-30 : Mr. J. Mayoh.  
*West Pelton*.—Co-operative Hall, at 10-30, Lyceum ; at 2 and 5-30.  
*West Vale*.—Mechanics' Institute, at 2-30 : Mrs. Craven.  
*Wibsey*.—Hardy St., at 2-30 and 6 : Miss Walton.  
*Wisbech*.—Lecture Room, Public Hall, at 6-45 : Local.

## PROSPECTIVE ARRANGEMENTS.

## YORKSHIRE DISTRICT SPIRITUALISTS' COMMITTEE.

## PLAN OF SPEAKERS FOR MARCH, 1888.

Corresponding Secretary, Mr. J. WHITEHEAD, 21, Airedale Sq., Bradford.  
 BATLEY CARR : Town St., 6 p.m.—4, Mr. Espley ; 11, Mrs. Connell ; 18, Mr. Bradbury ; 25, Mr. Armitage.—Mr. J. Armitage, Sec., Stonefield House, Hanging Heaton, Dewsbury.  
 BEESTON : Temperance Hall, 2-30 and 6—4, Miss Musgrave ; 11, Mrs. Dickenson ; 18, Miss Hartley ; 25, Miss Walton.—Mr. Jas. Robinson, Sec., Woods Terrace, Beeston, Leeds.  
 BOWLING : Spiritual Tabernacle, Harker St., 2-30 and 6—4, Mrs. Jarvis ; 11, Mr. Hargreaves and Mr. Thresh ; 18, Mr. Parker ; 25, Mrs. J. M. Smith.—Mr. H. Smith, Sec., 1, Barkerend Fold, Barkerend Rd., Bradford.  
 HALIFAX : Spiritualist Institution, 1, Winding Rd., 2-30 and 6, and Monday evenings 7-30—4, Mr. Tetlow ; 11, Mrs. Crossley ; 18, Mrs. Yeeles ; 25, Mr. Hunt.—Mr. S. Jagger, Clarendon, Halifax.  
 HECKMONDWIKE : Church St., 2-30 and 6—4, Miss Harrison ; 11, Mr. Bush ; 18, Mrs. Yarwood ; 25, Mr. Crowther.—Mr. C. H. Clough, Sec., Butts Row, Gomersal, near Leeds.  
 KEIGHLEY : Co-operative Assembly Rooms, Brunswick St., 2-30 and 6—4, Mr. and Mrs. Carr ; 11, Miss Patefield ; 18, Miss Harris and Mrs. Wittaker Smith ; 25, Mrs. Ingham.—Mr. J. Wilkinson, Sec., 17, Campbell St., Keighley.  
 LEEDS : Psychological Hall, Grove House Lane, Brunswick Terrace, 2-30 and 6-30—4, Mrs. Ingham ; 11, Open ; 18, Mrs. Wallis ; 25, Mr. Parker.—Mr. H. Midgley, Sec., 22, Stanley View, Armley.  
 LEEDS : Spiritual Institute, 23, Cookridge St., 2-30 and 6-30—4, Mrs. Yeeles ; 11, Miss Wilson ; 18, Mrs. Ingham ; 25, Mr. Bush.—Mr. J. W. Turton, Sec., 23, Glasshouse St.  
 LITTLE HORTON LANE : Spiritual Temple, 1, Spicer St., 10-30 and 6—4, Open ; 11, Mr. Armitage ; 18, Miss Harrison ; 25, Mr. Peel.—Mr. G. Bawn, Sec., 50, Cross Lane, Great Horton.  
 MORLEY : Spiritual Mission Room, Church St., 2-30 and 6—4, Mr. Holmes ; 11, Mrs. Beanland ; 18, Mr. Peel ; 25, Miss Tetley.—Mr. H. Bradbury, Sec., 13, Scotchman Lane, Bruntcliffe, near Leeds.  
 OTLEY ROAD : Spiritual Meeting Rooms, Otley Rd., Bradford, 2-30 and 6—4, Miss Walton ; 11, Mr. Hepworth ; 18, Miss Wilson ; 25, Mr. Ringrose ; 26, Mrs. Wade, 7-30.—Mr. J. Burchell, Sec., 59, Otley Rd., Bradford.  
 WEST VALE (near Halifax) : Mechanics' Institute, 2-30 and 6—4, Mrs. Midgley ; 11, Mr. Schutt ; 18, Mrs. Gregg ; 25, Mr. Tetlow.—Mr. T. Berry, Sec., Greetland, Halifax.  
 WIBSEY : Hardy St., 2-30 and 6—4, Mr. Armitage ; 11, Miss Harrison ; 18, Mrs. Clough ; 25, Miss Harris.—Mr. George Saville, Sec., 17, Smiddles's Lane, Manchester Rd., Bradford.

Meetings of the Yorkshire District Committee will be held at Scott's Dining Rooms, East Parade, Leeds Rd., Bradford.

BELPER : Jubilee Hall.—4, Mr. W. V. Wyldes ; 11, Mr. J. Swindlehurst ; 18, Local ; 25, Mrs. Gregg.—H. U. Smedley, Park Mount, Sec.  
 BRADFORD : Spiritual Lyceum, Addison Street—4, Mrs. Whiteoke ; 11, Miss Illingworth ; 18, Mrs. Smith ; 25, Mrs. Scott.—Mr. J. H. Smith ; Sec., 227, Leeds Road. On Saturday evening, March 3rd, at 7-30, a reading will be given, entitled "A Christmas Carol," from the works of Charles Dickens, interposed with songs. Admission twopence each ; children, one penny. Also on Saturday, March 10th.  
 BRADFORD : Milton Rooms.—4, Mrs. Wade ; 11, Mrs. Craven ; 18, Mr. J. B. Tetlow ; 25, Miss Musgrave.—Mr. Edwin Kemp, Sec.



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FRIDAY, FEBRUARY 24, 1888.

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## THE ROSTRUM.

### THE COMMONWEALTH OF UNCROWNED KINGS.

*Abstract of a Lecture by Mr. SWINDLEHURST, given at the Blackwater Society's Rooms, Rochdale, January 1st, 1888, reported by Mr. A. Nuttall, and printed by request.*

THE speaker said that the common expression on people's lips was, What will the year 1888 bring forth? Would the world have peace and tranquillity? Would the ragged be clothed and fed? Standing in the dawn of a new era of time one could not help asking, What will the coming year bring to humanity? Considering past epochs, it seemed no wonder that humanity had but little hope for the future. In the opinion of many, the past had been trod by the poor toiler with bleeding feet. It had its lessons, however, affecting man's moral and spiritual being. History showed us much of strife and contention in humanity's pilgrimage, and displayed the rule of kingcraft and priestcraft wherever one turned. It would almost seem that the world had ever been swayed by these two institutions. Kings had claimed temporal power, and priests had held the people in spiritual serfdom.

It is true there have been crowned kings, those who have claimed a divine right to rule; but there have been others who have not been robed in purple, who have not been bedecked with earthly diadems—and this class are the uncrowned kings. Side by side, too, with the mitred priest, have been prophets, seers, and unmitred bishops. These are they who have made humanity nobler, who have given it more expansion than creeds, and a truer aspiration. These two elements have struggled on side by side with man. They have worked along a thorny road, and worn neither tiaras nor jewelled crowns, yet, in spite of the effects produced by kingcraft and priestcraft man has grown nobler to-day than in previous centuries. We glory in the intellectual glow of to-day; in a free press, a free platform, and an unsectarian spiritual rostrum, from which the Apostles of truth can be heard speaking out on behalf of the people. Look at the dark past; look at yonder dungeon, with that silent occupant. He had a gospel of love to present to humanity. But those in authority would not hear him. He is one who must have trod life's path with bleeding feet. Out of such tribulation has your day of liberty dawned upon you. You enjoy your freedom through the martyrdom of such men in the past. So it is with unmitred, unrobed priests. Much suffering has come about, we know, by man's indifference to institutions which, perhaps, he might have controlled if he had exerted his will-power. This has been, and yet there have always been some who preached truth, who had in them a gospel of love; these have been the earth's nobility, nature's grand commonwealth. Take a

lesson from the pages of life's pilgrimage, and see what has been passed through, in the path of duty. When man, in the past, tried to attain to a true social state, he at once became the uncrowned priest and king. "I die daily," said one of old, and truly of the men in question such a remark will hold good. Well may we reverence the army of martyrs who have so nobly pleaded the cause of truth and justice; those who have played their part on life's stage, who have bridged the dark past and the enlightened present, and are the world's army of uncrowned kings and unrobed priests. To-day we stand forth in an age of reason, when that noble commodity is said to be enthroned in man, and from this standpoint we ask, Who are these mighty men who did so much to shed a lustre o'er their earth life, in order that a brighter glow might come to future generations? Who are those who, by self-sacrifice, have brought a brighter day to the children of the nineteenth century? Where is the Socrates of old, the Plato of the ancient times? Are such voices silenced for ever? Can they never again speak to the human family? Are they swallowed up in oblivion? Three schools seem to present themselves as we stand in the dawn of a new year. The first is that of authority. Authority of what? Divine right? No, but authority of force and fraud. Authority taking advantage of those who have toiled and spun. What of such souls as Thomas Paine, Victor Hugo, Harriet Martineau, and Thomas Carlyle? Those in authority will say that these celebrities worshipped not at the recognized shrines of devotion, but of mere human reason. Authority would have you believe such people are dwelling in eternal torment; that in earth life they were infidels, and are now paying the penalty. What does the school of sympathy say? Its members answer, we grant they were true heroes amid the world's strife; that although no earthly diadems were theirs, nevertheless they were pioneers in the cause of human advancement; but where they now are we know not. The grave received their bodies. Of their lives in the beyond we know nothing. What a sad reflection! Two schools have given their verdict. One would hurl these noble characters into a realm of eternal torment, whilst the other leaves them at the grave. Shall Socrates then dwell in eternal misery? Shall the noble-souled Victor Hugo, whose creed was love, and whose dogma was justice, have no immortality but on paper? Shall he live no more except in the memories of men? There is yet another school giving utterance to its thoughts, and pointing to where the souls of the illustrious so-called dead, are yet living apostles of truth. Those who have sacrificed earthly joys and toiled 'mid pain and great tribulation still live in immortal splendour beyond the tomb! Do you say they shall only receive the reward of the silent grave? This third school, the school of spiritualists, means the inter-communion between spirits out of the body and spirits in the body. Come into our temple then, crude though it be. No costly pictures adorn our walls; no priest shall speak to you, telling of a priestly heaven or hell. Come with a reasoning spirit, and you shall hear something as to where the noble so-called dead reside: the spirits of the mighty past; those who led the way in the cause of freedom and truth; you shall yet find

them. At the beginning of a new year spiritualism would take you to its temple; to the home circle; the veritable scripture of its philosophy. Here you may draw the veil of immortality aside. If spiritualism gives one revelation more than another, it is that of proving the existence of a bright angelic realm, where one can meet with kings with real crowned heads. A true commonwealth of kings and queens; men and women who on earth wore no diadems nor purple robes. Spiritualism shows you the long array of uncrowned monarchs. They are a mighty host, who through much suffering and tribulation have at last conquered the grave, and are still true to their noble mission. These are the uncrowned of earth, whose brows are now adorned with precious jewels, real diamonds—they wear robes of purple, not woven by earthly fingers, but manufactured by their noble deeds and self-sacrifices at the shrine of truth. Would you have a heavenly home like unto theirs? Then, look to the future as they did, walk along life's thorny road with like manly tread, pass through the wilderness letting duty ever be your bright evening and morning star. Love was the only creed of these uncrowned kings and queens. On earth they enjoyed neither affluence nor influence; they were oft in the dungeon, but now they walk the streets of the New Jerusalem, clad in the whitest robes. These they wove by noble deeds—the outcome of their efforts to emancipate earth's children and lead them on to victory.

Amongst this bright array is the sunlit countenance of a Socrates. Exiled, driven from Athenian life by the priests into the commonwealth of angels, he was received a glorious, beatified spirit.

Another soul among this noble company is Thomas Carlyle. Many of you have heard of him, many have read his works. He, too, was called by many a disturber; one who was never satisfied with the condition of things, nor content to leave humanity in a wilderness of woe and doubt. Carlyle was the foe of priestcraft and kingcraft, yet a priest in the temple of spirit, he is among the uncrowned kings—one of the great spiritual Commonwealth. On earth he did his duty; one gospel, one hope, one vibrating thought seemed to resound from his every utterance, from every stroke of his pen. His works form a magnificent legacy to mankind.

We now come to Thomas Paine. He has often spoken through human lips since he passed away. The Irish patriot, Robert Emmet, is said to have asked that no one should write his epitaph until Ireland was free. Write it not, oh priest, of Paine! The world has not appreciated his character; Reason is not yet enthroned; "the rights of man" have not yet come, so man can only write Paine's epitaph in his noble works. Paine saw the suffering condition of the toiling classes; he saw the priest on the one hand and the nobility on the other, oppressing the sons and daughters of labour. For publishing his grand works, in his absence he was tried by judge and jury, condemned, and outlawed. Oh Albion! a century ago thy judge and packed jury sent from thy own land the noblest of souls. You cast Paine adrift, exiled him because he gave you the gospel of the rights of man. No priest pleaded his cause, no minister asked that he be allowed to return. Paine was a true patriot, and the bigots exiled him for pointing the way to true civilization. But in the angel world Paine still lives. Such men speak to-day. Paine has his spiritual "rights of man," his true "age of reason," ever coming to humanity from the commonwealth of uncrowned kings. Noble women are also there. In all ages of the Church woman's degradation has been complete. She must not officiate in religion. She might preside at raffles—the results to go into the collecting boxes—but she must not speak or teach.

Noble-hearted Harriet Martineau, how much too broad for thy time! She saw through the idea of obedience to the dictum of the priest. She became an invalid, and the world

lamented she should have to leave it in the zenith of her intellectual glory. Notwithstanding the efforts of the old school of physicians, she must die. She asked them if they could prolong her life and give her health again. They shook their heads; it was but a matter of time they said, and she must die. But she heard of another thought, and is brought face to face with animal magnetism. The medical craft could do her no good, and priests could not ease her pain, and she approached the new school. She became the subject of a mesmerist, and soon she is able to walk and be herself again. What a miracle! Surely the world of journalists will applaud! A bright literary star was about to be blotted from the firmament. But now a new life is given: strength comes, and she possesses her old intellectual power. Surely the literary world will rejoice; but not so. The old school cried "Impossible;" they revile, but her cure made her a devotee to the new school. The orthodox world of medicine may revile, but could not deny the fact of her restoration. At last she passes from earth to join the commonwealth of angels.

By her side we find another heroic soul, pure and spotless—"George Eliot." She, too, had a true gospel for mankind. She too, denied the teaching of preachers; doubted their inspiration, and was not afraid to publish her doubts. Vile sinner, as the orthodox termed her, her writings disclose her kind and womanly heart. She, too, is now a monarch in heaven. Talmage, the priest, reviled her, and consigned her to eternal perdition.

But what does he know of the spiritual world? When on earth such souls had a mission, and their pleadings are felt in the world to-day. Do you desire the company of such souls beyond the grave? Then emulate their life's work. They plead to-day. A Paine still lives, and is prepared to voice his ideas wherever opportunities present. Heroic souls hear your salutations at this most appropriate moment of a new era in time. Whilst you bid each other the compliments of the season, and ask with bated breath, What will the future be? these souls answer back and say, The future shall be just what you choose to make it. Glorious for progress, or evil in stagnation. Do you wish the year to end happily? Then be determined love shall rule your actions; that it shall be the mainspring of your operations in everyday life. From the realm of angels comes a pure and noble gospel, bidding you arise in your manhood to carry the gospel of love to every darksome hearth. The angel world ever watches over you. Let jealousy and strife pass away, and love and pity dawn in your souls. Then when earth life is o'er you shall be welcomed to the realm of uncrowned kings; you shall dwell among purified souls—those who have been purified by the performance of duty throughout their earthly lives.

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AN INDIAN GHOST.—"Whilst I was reading at Moulmein," says General Fytche in his recent work on Burmah, "I saw a ghost with mine own eyes in broad daylight, of which I could make an affidavit. I had an old school-fellow, who was afterwards a college friend, with whom I had lived in the closest intimacy. Years, however, had passed away, without our seeing each other. One morning I had just got out of bed, and was dressing myself, when suddenly my old friend entered the room. I greeted him warmly, told him to call for a cup of tea in the verandah, and promised to go with him immediately. I dressed myself in all haste and went out into the verandah, but found no one there. I could not believe my eyes. I called to the sentry, who was posted at the front of the house, but he had seen no strange gentleman that morning. The servants also declared that no such person had entered the house. I was certain I had seen my friend. I was not thinking about him at the time; yet I was not taken by surprise, as steamers and other vessels were frequently arriving at Moulmein. A fortnight afterwards, news arrived that he had died, six hundred miles off, about the very time I saw him at Moulmein. It is useless to comment upon this story. To this day I have never doubted that I really saw the ghost of my deceased friend."



## "WHAT IS TRUTH?"

## A SUNDAY WITH THE TELEPHONE.

By Rev. T. Tyrrell, U.S.A.

It is said that what seems so real in dreams  
Is our wish in some waking state;  
But I speak of it now, just to show why or how  
A strange vision came to me of late.  
I had recently seen, in a late magazine,  
An account of the new telephone;  
How correct it could speak, English, Latin, or Greek,  
Sing, whistle, cry, fiddle, or groan.

And 'twas said ere long that a sermon or song  
Preached or sung anywhere o'er the seas,  
Would come over on wires and be heard round our fires,  
And save us our travelling fees.  
With this piece I had read, running wild in my head,  
I reclined in my soft cushioned pew,  
Sadly wishing that Beecher, or other live preacher,  
Could send o'er the wires something new.

But the sermon proved long, and the dreamy "sing song"  
Of the good father's quaint, quivering tone,  
Lulled my senses to sleep, and in slumberings deep  
I deemed him a new telephone.  
Countless wires from his mouth, ran east, north and south  
To all climates and islands, and zones;  
And each wire had a key (so the thing looked to me)  
To turn on its wonderful tones.

Being strongly inclined, by a sceptical mind  
All doctrines and faiths to review,  
I had oft wished to read every system and creed,  
And if possible find which was true.  
In my dream 'twas the day when the world met to pray,  
And the sermons, the prayers and the songs,  
Could be heard at my ease, by just touching the keys,  
In all the earth's chattering tongues.

And it seemed for the hour, the miraculous power  
That in days Pentecostal was given,  
Translated each word, of the languages heard  
From all nations and tribes under heaven.  
Never man was so blest, I could now all things test,  
No more need to ponder and read;  
For by touching the wires the electrical fires  
Will preach any doctrine or creed.

I began on the East; quick a learn'd Buddhist priest  
Preached from Brahma's improved revised text;  
Then Brahma's divine gave his "line upon line"  
From "original documents" next.  
From the mosques and divans of Islam's wild clans  
Came the creeds of each varying school,  
Till bewildered with joy, as a child with its toy,  
I touched some wrong spring of the tool,

When lo! like the tones of a hundred cyclones  
The voice of all Christendom raved,  
And by shorthand account I found the amount  
Over five hundred ways to be saved.  
Some claimed 'twas by creeds and others by deeds  
That salvation was offered to man;  
But each preacher agreed his own faultless creed  
Was the only infallible plan.

Their texts they all took from the same inspired book,  
But learn'd doctors of Hebrew and Greek,  
By some twist of the tense made a different sense,  
And forever mean year, day or week.  
And the Bible, some said, we've long trusted and read,  
Needs mending; 'twas plain to be seen;  
Its annals surprising, need greatly revising,  
Cried a loud voice from "old Aberdeen."

From Brahmin to Pope the preaching's main scope  
Was, some way from perdition to tell;  
So I listened to hear some voice loud and clear  
Give a true exposition of hell;  
And amid the wild jar came Canon Farrar  
With a voice like the clarion's ring,  
And from our own shore joined many a score,  
Like Beecher and Thomas and Swing;

Then burst in the roar of the orthodox corps  
Like a muttering storm in the air,  
And while fiercely they wreak on their brothers their Greek,  
I awoke from my trance in despair;  
For how can frail man, whose days are a span,  
All the thoughts of the ages compare.  
And the lesson I thought, my strange vision has taught,  
Was to put faith in heaven alone.  
To follow the right by the soul's inner light,  
And have some ideas of my own.

—Religio-Philosophical Journal.

CONSIDER the blinded beast that turns the wheel of the mill, which, though it see not, neither knows what it does, yet does a great work in grinding the corn.—*Molinos the Quietist.*

THAT is the only true church organization when heads and hearts unite in working for the human race.—*Lydia Maria Child.*

## HISTORICAL SKETCHES.

## RELIGIOUS BELIEFS OF THE RED INDIANS.

It is a well-known custom prevailing amongst all the Indian tribes, whether Canadian or North-West American, for the youths, as soon as they have attained such an age as verges on manhood, to devote themselves to certain exercises by which they seek alliance with the spiritual world, obtain the promise of protection from some special spiritual guardian, and to a certain extent determine their names, future destiny, and assume such characteristics as they will hereafter be known by. Mr. E. W. Brabrook, F.S.A., who spent much time in studying the beliefs and practices of certain tribes of Canadian Indians, describes their customs in the above respect, and we have full knowledge that the same prevail measurably throughout nearly all others of the Indian races. Mr. Brabrook says, speaking of the *Sauteux*, and other tribes dwelling on the borders of Lake Winnipeg:—

"Each young man, at a chosen time, spent a week in feasting—gorging himself with all he could swallow. He then picked out some quiet place where he would be neither observed nor disturbed, to sleep—or, as the Indians say, to dream. During this period they neither eat nor drink, for doing so would render their efforts vain.

"The sleep lasts from three to seven days, owing to the endurance of the subject; and, during this time, the Great Spirit comes to the Indian in the form of a dream, and thus makes known to him that portion of his future which is to be vouchsafed. The longer the man can abstain, the more pleased is the Great Spirit, who does not visit him until his fortitude is about giving way, when he sinks into the *dream*, and in spirit sees his future going on from this life, even to that after death.

"The greatest number can only fast three or four days, and they cannot get a glimpse of what is in store for them in the spirit-world; but, now and then, a man fasts for seven or eight days, and the Great Spirit, as a reward for his endurance, may show him a high station in the land of the hereafter.

"The Indian goes back to his tribe after the dream, relates what the Great Spirit told him, and assumes a name explanatory of this destiny.

"An old fellow I was well acquainted with rejoiced in the cognomen of 'Co-se-se-kan-eh-kway-kaw-po,' signifying, 'The man who, standing up, his head reaches the heaven or sky.' He had fasted and slept eight days, at which the Great Spirit was much pleased, and made known to him that though he should not occupy any position in this world, or be much looked up to, yet, after death, he should make him the ruler-in-chief of the tract of country bounded by Lake Winnipeg on the east and the lakes Manitoba and Winnipegagoos on the west. The old fellow firmly believed in this destiny, and bore all the ills of life without complaining."

## PHYSICAL MEDIUMSHIP OF CAUGH-SKE-KAW-BUNK.

"Another was called 'Caugh-ske-kaw-bunk,' signifying 'The rays of light before the sun appears on the horizon.' The Good Spirit informed him that he was to be a guide to his tribe. He was to the Great Spirit as twilight to daylight,—in fact, a 'medicine man.' He had fasted a long period. He was extremely modest, and said but little of what he could do; but the half-breeds said that he had accomplished a greater feat than the Davenport brothers, though similar in kind. He might be tied up with cords in any way, and then rolled up in a thirty-fathom net, placed in the medicine-tent alone, and closely concealed. In a short time, cords, net, and all, would be thrown out without a knot untied, and he would appear in a state of profuse perspiration. During the time he was in the tent it was surrounded by the Indians at a little distance, who kept up a great tumult, beating sticks, kettles, anything to make a noise, for, by that means, they induced the spirits to come to the aid of the medicine man; others say, to keep the evil

spirits off while the good spirits got him disentangled. This is a feat that, on the testimony of the half-breeds, several of their medicine men have performed, but it is seldom done when strangers are present. Once, long ago, a famous magician performed the feat at the urgent request of some of the Hudson's Bay Company's magnates, and on being very closely pressed as to an explanation of how he succeeded, at last said, that, 'by supernatural aid, he changed himself into a snake, and, of course, crawled out without having to undo the knots.' This being done, he changed himself back again to a man, but it took a great effort, which was why he was in such a profuse perspiration."

#### THE SPIRIT-WORLD OF THE OJIBOIS INDIANS.

"Their spirit-land is an exact counterpart of the present, but is not visible unless to the spirit-eye. Everything, trees, animals, birds, guns, blankets, canoes, &c., &c., as well as mankind, that have been, or may be, in existence on *terra firma*, have or will have the spirit-form in *futuro*. A man appears; at first he is small, and gradually attains maturity; he dies and decays, but his spirit-form goes to the spirit-land. By parity of reasoning, a tree, an animal, any living thing going through the same circle of events, has a similar futurity. A gun, a blanket, a canoe, in course of time will rot away and disappear from the visible earth, as much so as a man; in fact, it dies, which accomplished, it appears in the invisible world, similar in every way to what it was previously, but in the spirit-form and indestructible; in fact, to be owned and used in the spirit-world by the spirit Indian in precisely the same way and for the same purpose as when in this world. Hence the reason why the dead man's implements of the chase are buried with him; it is with some tribes customary to burn the deceased's personal property at his burial, so that he may have the sooner use of them. Others prefer allowing them to decay naturally, as it is supposed they are not immediately wanted after death.

"To the Indian the spirit-world co-exists with, both in time and place, the present world. Lakes, rivers, and mountains are not born, do not die, do not decay, hence the spirit and the mortal look on the same earth, enjoy the same, and live on the same lakes and mountains. The spirits are always present with us, but we cannot perceive them.

"When a man dies he journeys for a certain time, thirty to sixty days, before arriving at the confines of the happy hunting ground.

"Here he finds a deep river that must be crossed; he plunges in. If he had been a good man in this world he finds no difficulty in making the traverse; but if wicked, he comes out on the same side as he went in, and it matters not how often he tries, he always comes out on the wrong side.

"For the period of time before he reaches the river, he must depend for sustenance on the friends he has left in this world, and they, every time they eat, for a number of weeks after his death, throw a portion into the fire, where, being consumed, its spirit-form goes to nourish the dead man on his journey. If he have no friends, then his pilgrimage is harassing, and he suffers starvation for the time, though he cannot die.

"Some Indians, before eating a piece of food, throw a morsel into the fire, and so strong is this belief that the old men, much as they like fire-water or whisky, throw the portion first poured out into the fire, and as they watch it blaze and waft away, they are reconciled by the thought that their departed friend was the first to partake of the delicacy. So it is with meat, or bread, or tea, but a very small piece is so disposed of, for the spirit does not require much to support him. Some of the tribes that live on the prairies are in the habit of killing the favourite horse, and burying it near the Indian, so that the spirit may be mounted at the commencement of his journey.

"A story is related by M'Lean in his book, 'Twenty-five Years in the Hudson's Bay Company's Service,' that the

master of one of the posts in British Columbia was a very great friend of the old chief in that locality, and they spent much time in each other's society.

"The old chief died, and on the first opportunity, the chief's son killed the master of the fort, with the laudable intention of providing his father in the spirit-world with his old and valued friend, to solace him in his journey, and prevent any break in their intimacy."

#### THE HEAVEN AND HELL OF THE OJIBOIS.

"The Indians believe in many good and evil spirits, but there is one 'great spirit,' the supreme chief, that governs and orders the Universe, who is omniscient, omnipresent, and the author of all good, with many subordinates who govern districts under him.

"A chief in this world, if he be a good and brave man, has a preferred chance for honours in the ethereal kingdom, and over his own nation. The Heaven or Happy Hunting Ground is a country having neither heat nor cold; neither hunger, thirst, pain, quarrelling, or scarcity of game of any kind.

"The spirit moose that was shot, as soon as the Indian disappears, jumps up and is off again the same as if nothing had happened, to again reward some other spirit Indian with his needed recreation and pleasure; hence there can never be any scarcity of game, and the more so since all the moose killed in this world take on the spirit form.

"Their Hell, or place of future punishment, is exactly the reverse of the happy abode; there is no game, no pleasure, excessive heat or cold, war, fighting, and above all, a continual starvation by both hunger and thirst not to be avoided, never to be appeased even by a prospect of death.

"In addition to this there is a species of refined torture. The bad spirits can congregate along the bank of the river which separates them from the abode of the happy, and see the good spirits enjoying themselves in every conceivable way.

"To give the good Indian a sharper relish for the bliss in store for him, he has to pass the days in journeying through this country for a period after death, which is supposed to be shorter or longer as he has been more or less deserving. When he arrives at the river, he sees its shore crowded with the unhappy spirits vainly attempting its traverse; he makes his attempt, succeeds, and looking back, must be overjoyed by his good fortune. He is immediately surrounded by his departed friends, who welcome him to the happy hunting grounds, and convoy him in honour and triumph to a council with the Great Spirit.

"When an Indian dies, his canoe, gun, blanket, and any other thing considered useful, are deposited at his grave, and very often, if his own gun or blanket be inferior or absent, a friend will make up the deficiency. A son will often buy a new gun or blanket and leave it at his father's grave, with food as well, so that his parent shall want for nothing on entering the new land.

"The things placed at a grave may remain exposed until decayed, for a theft of this kind is unknown. Such articles are sacred, and an Indian, however ill-disposed he may be, would sooner die himself than steal what he firmly believes belongs to the souls of the departed. In this respect, as in some others, these much despised 'savages' might not prove bad exemplars to the Christians who labour so hard, and generally so vainly, to convert them."

We may here remark, that though the missionaries boast largely of their success in converting the Indians to their faith, the Editor of this paper, who has herself spent much time amongst the Indians of the North-West, never yet encountered a professing Christian Indian who thoroughly believed in, or even half understood the peculiar doctrines of Christianity. Generally speaking, though not always, their profession of faith is confined to lip service, and many of those who had been to church and taken part in its sacraments, spoke with ridicule of the idea of "mortals putting their God to death"—denied the efficacy of vicarious atonement *in toto*, and expressed their firm conviction that the Christian's heaven was "all a dream;" the resurrection of the body "a big story to catch the fools;" and that the Indian's happy hunting ground was the only fit place for good Indians to go to.



## CONSCIOUS SPIRITS OF THE FOUR CARDINAL ELEMENTS.

(A Vision received through Mr. W. Victor Wyldes.)

## OF THE EARTH.

"I see a little brown man, dressed in brown, with a brown face, about two feet six inches in height, square hard rugged features, stubble black hair. A voice says he comes from the bowels of the earth. Such spirits can be seen by clairvoyants in coal, gold, silver, and other mines. These sprites are the miner's friends; without their presence he could not endure his labour."

## OF THE FIRE.

"I now see a tiny red spirit, with sharp, pointed features, red as arterial blood all over; clothing red, quite a vigorous little spirit, three feet high; myriads live in the fiery element. All flames are outlets for the expression of the universal element, which is fire. All explosions or flames, all catastrophes are the outlets for the expression of that element in which such spirits live, and through these avenues for the expression of the element of fire, thousands of these elementary spirits leap into the psychological surroundings of mundane existence. They are not necessarily evil, but they rejoice in the element of fire, indeed subsist by inspiring it; and even in conflagrations, explosions, earthquakes, and catastrophes, which have their origin in the forceful element of fire, they do but revel in the consciousness of the power in which as an element they subsist; and in psychologically promoting such catastrophes they are instrumental in producing *ultimate* good. They are more intellectual-looking than the brown earthy spirits, and have black eyes—vanished."

## OF THE WATER.

"In its stead I see a floating form, silvery and ethereal; quite graceful as it reclines in the air, about three feet long, face as near a Grecian as it is possible; light, silvery, floating hair; thin, beautifully-formed hands and arms, scaled so finely and so delicately as hardly to be perceived; dress soft and delicate, hiding the extremities; head human in form, and proportionately to its size, as intellectual as a man's, though large, round, and of a fishy, green colour—gone."

## OF THE AIR.

"I now behold a perfectly human spirit, dazzlingly golden, with a blue tint, and every now and then the glint and glow and glitter strive for mastery, making the golden appear blue and the blue golden; hands and arms symmetrical; the body quite transparent to look at; it seems like looking through a network of transparent sinews and veins; the eyes are blue, the hair light gold, and the height three feet—vanished."

Mr. Wyldes here remarked, "I don't understand the meaning of all this; perhaps you do. It seems strange that these should come and go in such order instead of a control."

"I see your mother, father, T. S. Wilmot, your departed doctor, also Dr. Russell, of Birmingham, the two clergymen you recognized last week, and a host of others known to you who have passed away, and all seem interested in this vision. I now hear Wilmot's voice saying, 'It is for the purpose of instruction; there will be no other control to-night.'"

I said, "Ask him who the spokesman is."

He says "A Persian, who lived a holy life on earth, and now comes from a truthful sphere."

Mr. Wyldes continued—

"A red man, an Indian warrior, is listening, all on the *qui vive*, and I see several of the aerial spirits passing as a cloud. Also I see a very finely-organized Hindoo. He has a long white beard and turban. There seems to be a tremendous flood of water passing over him, and innumerable throngs of the fishy spirits float by him."

I here asked, "What part do these elemental spirits play in the work of evolution?" The voice answered—

"They have a psychological evolution in the purification of the spiritual body, of which outward physical ablutions

are a symbol; hence has arisen in occult Oriental philosophy all ceremonial ablutions and baptisms, for the physical act has a psychological origin, and consequently a psychological effect."

"Ancient philosophers considered all acts in life as religious rites, to perform which were duties, to neglect which were sins. Psychic power is deemed miraculous only by those who lack psychic perception, for all human beings possess psychic powers in measure. By a complete control of the grosser elements in human nature, and the consequent absence of those molecular modifications of sensation which are promotive of sin, the spirit of man rises superior to its mundane environments, and all elemental conditions become subject to the psychological control of such spirits, elemental and human, embodied and disembodied, as are of a superior order of intelligence, and minister to and inspire such holy ones with conceptions and powers of soul, grander, deeper, fuller, than it is possible for sensuous human thought to conceive of, or acquire."

S. A. POWER, Birmingham.

NOTE.—To those who would take exception to the above narrative, because they may neither have seen "elementary spirits" themselves, or received what they consider *proofs* of their existence, we have simply to say Mr. Victor Wyldes has given evidence of good and reliable clairvoyant powers in the discernment of human spirits. Why should he be distrusted when claiming to behold those "spirits of nature," confidently believed in by a great many well-informed occultists, and testified of by a goodly number of highly-developed clairvoyants? Mr. William Howitt, in his description of "The Berg Geister," the Countess of Caithness, the Baroness Adelma Von Vay, and other writers, whose learning and research entitle them to credit, report confidently of "the spirits of nature." The belief in orders of spiritual existences corresponding to the various departments of the material universe is gaining ground in many directions. For the best, clearest, and most plausible items of philosophy respecting "elementals," we refer our readers to the extracts given in recent numbers of this journal from "Ghostland," and still other details on the same subject will be found in future excerpts from "Art Magic." In the present article, however, we publish the same on the faith of Mr. Victor Wyldes' well-proven clairvoyant powers of discernment.—Ed. *T. W.*

## THE CHRISTIAN HERALD'S ACCOUNT OF A PIOUS GHOST.

To the Editor of *The Two Worlds*.

In the *Christian Herald* of January 20th appears an article which ought to be immortalized in *The Two Worlds*. I should think it would be both novel and interesting to spiritualists to know that they are not only such, but also *infidels*, and, further, that this herald of accuracy believes that *ghosts* can and do return, but only when they have the intention of saying a good word for orthodoxy. Shade of Davenport! Didst thou impart instruction to thy friend the Doctor whilst he lay *senseless* at thy feet? If so, this will explain his subsequent preaching of the despised Jesus, and the delightful mix up—we won't say lying—of what follows.—Yours, &c.,

W. KERR.

135, Northumberland Street, Newcastle-on-Tyne.

SPIRITUALIST REFORMED BY A GHOST.—Mr. Hamilton relates: "When one of the Davenport Brothers, the notorious spiritualists, was lying on his death-bed, his friend, Dr. S., also a spiritualist and an infidel lecturer, sat by his side. They began to speak of the future, and the possibility of there being a God after all. Then Mr. Davenport, who knew that he was dying, said, 'Look here, Doctor, if there be a God, and it be permitted, I shall return and see you.' Soon afterwards Davenport died. About a fortnight later Dr. S. was walking towards his home; as he went up the gravel walk in a thoughtful and abstracted mood, he heard, as he thought, a familiar footstep behind him, and turning round in surprise, he beheld before him as he concluded an apparition, which he unhesitatingly took to be the figure of his friend Davenport. The memory of their last conversation flashed through his mind. That is all he knew; he fell *senseless* beside his supposed supernatural visitor. When he became conscious he believed it as a fact that his friend had come to let him know that there is a God. He forsook his infidel ways and turned to the Lord, and now preaches that Christ whom he formerly despised."—*Christian Herald*:

OFFICE OF "THE TWO WORLDS,"  
61, GEORGE STREET, CHEETHAM HILL, MANCHESTER.

*The People's Popular Penny Spiritual Paper.*

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## THE TWO WORLDS.

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### BLACK AND WHITE MAGIC IN THE NINETEENTH CENTURY.

SOME years ago, antedating as well as following upon the advent of modern spiritualism, the wide-spread popularity of mesmeric experiments, and the amazing results of clairvoyance, thought-transference, and the action of mind upon mind, which could be produced by the magnetic sleep, ultimately gave rise to a set of phenomena which obtained the name of "Electro-biology." The practices dignified by this title generally consisted in some powerful magnetizer's selection of a number of "sensitives," who, having been duly brought under control by the operator's combined will and magnetic force, were then made to exhibit the astounding fact that the magnetizer's will could so completely master the senses of his subjects, that they would see, smell, taste, feel, and act out whatever he bid them, and realize his will through their senses, as effectually as if he had possessed them, soul and body. In course of time these experiments—conducted of course by operators as powerful as they were unscrupulous—became quite a *fashionable* mode of entertainment, and proved a lucrative occupation to the itinerant magnetizer.

To relate the horrible absurdities practised on the helpless subjects, or detail half the *dangers* of permanent and injurious impressions produced upon them, would require volumes. It is enough to affirm, as we now do unhesitatingly, that this is the secret of those practices which in olden time were called "Black Magic," and in the middle ages, "Witchcraft." The common-place and thoroughly professional way in which these exhibitions were conducted, and the *amusement* they afforded to the idle and unphilosophical, entirely masked the abominable imbecility exhibited by the subject, or the audacity of the operator, who thus toyed with the soul of his victim.

It might have been hoped that when a set of people in America began to avail themselves of the marvellous powers of magnetism and psychology—for these are the only two *potencies in use*—to found what they called "the Mind Cure," "Divine Science," Christian Science," &c., &c.,—that the shameful abuse of these stupendous potencies, magnetism and psychology, would be altogether abandoned. All we can say is, if they are still used by any individuals professing

the *divine science*, the *mind cure*, &c., &c., the public may be fully assured that "electro-biology," and the aforesaid "divine science," are the abuse and use of one and the same power. As an illustration of the reckless way in which the professing *healers* of the day avail themselves of the black side of this magical subject, we call attention to the following quotation from a recent number of the *St. James's Gazette*:—

"Some time ago the Madrid correspondent of the *Daily Chronicle* drew attention to a remarkable phase of religious fanaticism in the village of Tolox (Spain), in the province of Malaga, which led to a State prosecution. The devotees of the religion were led to believe by their leader, a woman who declared herself a prophetess, that the highest form of religion was to conduct the mundane affairs of this life in the garb of Adam and Eve before the Fall. Another portion of their doctrine was to inflict upon themselves wounds in the hands, breast and feet, such as are shown in the representations of the crucifixion. They also burned nearly all their worldly possessions, in the belief that a Higher Power would provide them with food. The Government felt called upon to interfere, and a day or two ago a number of the leaders of this strange sect were put upon their trial. Already the most extraordinary revelations these misguided people declare have been made to them. The most interesting feature in connection with the trial has been the experiments in hypnotism which have been made on the defendants by medical specialists; this being the first time that hypnotism has been resorted to in Spain publicly. In nearly every case the defendants proved to be 'good' subjects. Many of the experiments tried by the doctors were of the most extraordinary character. One of the accused, for instance, when in a state of hypnotism, on being ordered to perspire, broke out almost instantly into a state of profuse perspiration; while another, who was ordered to ascend a very high mountain, being the while in an ordinary room, behaved as if he were actually climbing, his breathing becoming difficult, and his heart beating violently. When this man was told that he had reached the summit and might rest awhile, the symptoms of exhaustion gradually disappeared. Others were pricked with long pins, and gave no evidence of feeling what was being done to them. The trial will last several days."

We have yet to see the practices of what the scientific world are pleased to name "Hypnotism," called into exercise for any good or useful purpose. All that the faculty seem to think necessary is to use it in order to render their subjects imbecile or idiotic. The same power that compelled the poor fanatics, described above, to become still more ridiculous than they were in their normal states, if exercised for *good*, might have inspired them with shame for their past follies, and a permanent resolution to become wiser and better in future. If medical men and self-styled scientists can find no better use for MESMERISM than that of affording idle amusement for the *gobemouche* and reducing sane people to temporary insanity, the sooner the law intervenes to stop such practices the better. Will magistrates be contented to suffer murderers, thieves, and criminals to go free on the ground that they committed their crimes in a "hypnotic condition?" This question will have to be decided in the near future, unless the law pronounces its solemn protest against the use of mesmerism for any other than curative or reformatory purposes. In either of these directions its application is legitimate. To deprive men of their senses and expose women to the mercy of wild beasts, as was so recently the case with a "hypnotized" girl (Mdlle. Lucie) of Paris, should be offences as penal as to take the knife that is used to cut the honest domestic loaf of bread and apply it to cut your enemy's throat.

BISMARCK'S VIVID HALLUCINATIONS.—Bismarck, like many other men whose brain is abnormally active, is sometimes subject to vivid hallucinations on sleepless nights. One morning he said: "Last night for the first time in a long period I have had a few hours of refreshing sleep. Ordinarily I remain awake, the mind occupied with all manner of thoughts and anxieties. Then Varzin suddenly appears to my vision, perfectly distinct down to the minutest details, just like a large picture with all its colours—the green trees, the rays of the sun on the smooth bark, and the blue sky over all. It is impossible, notwithstanding all efforts, to escape this apparition."

SOLITUDE is a powerful aid to reflection and imagination. The higher faculties necessarily dwindle in a perpetual bustle,



## SPIRITUALISM IN ROCHDALE.

WE give below a timely paper sent for publication by a few representative spiritualists in Rochdale, the nature of which speaks for itself. Not in Rochdale alone, however, but throughout the country, it must be generally felt that the time has arrived in the history of the great spiritual movement when the words of sound sense and judgment put forth in this same paper appeal with equal force to every spiritual society throughout the land.

What the spirits of the higher world have done for man volumes would be required to depict fully. The hitherto unsolved problems of man's continued existence beyond the grave; the conditions of the life hereafter; some, at least, of the relations existing between spirits and mortals; above all, the inevitable sequence of earthly deeds carried forward to the life beyond, are but fragments of the stupendous openings of spiritual knowledge revealed in the new dispensation. How poorly man has attempted to repay the Giver of these beneficent gifts is plainly enough shown by the demands for higher impulses and more reasonable action by the Rochdale spiritualists.

May even this limited attempt to improve our religious services and promote the orderly development of medial powers prove the beginning of a new system, and one which will manifest a far higher appreciation than has ever yet stirred the human heart, by the boundless wealth of religious and scientific possibilities growing out of the great spiritual outpouring. Spiritualists, who are often mere lookers-on, because the field of associative work is too uninviting for them to enter, will not have forgotten how often the well-educated and thoroughly-prepared platform speakers have been insulted, and taunted with the terms of "selfish and avaricious professionalism," while instruments crude and unpolished enough to have turned even the inspiration of a Demosthenes into a subject for regret and ridicule have been exalted into apostolic holiness, because their services were obtainable "without money and without price."

A recent correspondent complains that speakers demand pay for their services, when committees and secretaries work for nothing. This writer forgets that the speaker is *one*; the workers in local centres many; that *the one* gives of his life principle in his mediumship, his entire intellectual power in his work, leaves his home, and endures all the fatigues and discomforts of travel and strange quarters. On the other hand, half-a-dozen people can hire a hall, advertise, and arrange Sunday meetings without any tax on life or brain, whilst the *exertion*—whatever that may be, which getting up a meeting demands, cannot be so very great, performed at home, and shared by a goodly number of able-bodied workers. As to the expenses incurred, to fill the rostrums of spiritualism with competent and well educated orators, it certainly does seem a little odd to hear a community of a country that for centuries has contributed willingly to support the richest and most costly Church in the world, grumbling at the expenditure of a few shillings a piece to support the sweetest, most consoling, and reasonable religion vouchsafed to man since the days of Jesus. And, finally, it seems no less paradoxical to hear people who have learned conclusively that every act, word, or thought of every day and hour of their lives will come into judgment, striving to make one set of labours so sacred as to be placed above all considerations of compensation, whilst all other occupations must of necessity be rendered by that dividing line, profane. One correspondent pleads against the "selfishness" of speakers in requiring pay for their services, because the work is such a highly "philanthropic" one. Why more philanthropic than the baker's, whose labours keep the people from starving? Shall not the nurse or doctor be paid because their work is specially philanthropic? And though intellectual labour has been by common consent placed on a

higher ratio of compensation than physical labour, wherein is any service which promotes the benefit of mankind to be deemed too sacred to earn bread withal, or too profane to be excluded from the category of philanthropy? Earnestly hoping that the common sense propositions of the Rochdale spiritualists may be the corner stone of that temple of law and order which spiritualism so much needs, and in which Phariseism will find no place, we now call attention to the following paper:—

TO THE SPIRITUALISTS OF ROCHDALE AND NEIGHBOURHOOD.

FELLOW WORKERS,—At an adjourned meeting of a few spiritualists who desire more unity amongst the spiritualists of Rochdale, it was resolved to submit to the members of each society the following propositions for consideration:—

1. That the different societies cannot have separate existences on the grounds of differences of spiritual teaching; because, spiritualism having no creeds, and resting mainly on the teaching of the spirits—in which there is general agreement in all spiritual essentials—on the main principles, there cannot be any divergencies.

2. That antagonistic divisions among any body of men—especially those concerned in the advancement of truth—only retard its progress.

3. (a) That three meeting-rooms, when one central place might suffice, necessarily entails nearly—if not entirely—two-thirds more for provisional expenses, apart from the cost required to secure the services of competent teachers. (b) Besides which, the movement has so spread within the last three or four years, that it has not sufficient competent representatives to supply *one* platform where there is only one organized society in a town. (c) Moreover, the tendency of more than one society in a town is to divert attention from any one place where there may be a competent speaker, to another where there may be only an indifferent speaker; or perhaps to one where, owing to total incompetence, the speaker is exposing spiritualism to ridicule.

4. That the efficiency of teachers ought to be the chief consideration, consequently mediums in the first stage of development ought not to appear as *public* representatives, either on or off the platform.

5. That a violation of the foregoing principle has often brought scandal on the movement, causing intelligent spiritualists undeserved reproach.

6. That contentions for power and office by members of societies are causes of the *greatest inharmony*, and often lead to the adoption of the nominee of a clique, instead of more suitable—and generally acceptable—officers.

7. That while spiritualism does not recognise "a Pope," it demands for its proper advancement a practical organization for the transaction of what is purely of a business nature, as well as for an orderly management of all its spiritual services.

It is proposed shortly to convene a meeting of friends to discuss the foregoing propositions, with a view to a re-union of the spiritualists of Rochdale under one organization. Should this be possible and become realised, a society might be formed whose united strength would result in such economy and efficiency as must conduce to the more solid and practical advancement of our glorious movement. Classes in various subjects could be formed for the instruction of members under efficient teachers, and what is of still greater importance, circles of experienced persons could be organized for the development of suitable media for speaking, thus avoiding the *mischiefs* that *must ensue* to all such media in promiscuous public circles, or when sitting with diverse mental conditions in private circles.

These considerations are put forward by the promoters in the hope that they will receive impartial consideration in that spirit of aspiration which prompts them.

Yours fraternally,

E. RICHARDS, T. POSTLETHWAITE, T. LANGLEY, PETER LEE,  
JNO. POSTLETHWAITE, W. NUTTALL, JNO. TAYLOR.

## THE HOWLING DERVISHES OF SMYRNA.

A FORMER correspondent of the *Revue Spirite* gives the following account of the modes of worship carried on by the Howling Dervishes of Smyrna. These men are professed occultists, let it be remembered, and through the very same performances herein described, produce somnambulism, seership, levitations, illusions, and other wonderful phenomenal exhibitions. How would their practices commend themselves to the "Occult" Societies of America and Europe—British occultists in especial? Our informant says:

"As to describing this scene in detail it would be impossible. I might give some faint idea of the movements, but the sounds, strange, weird, guttural, beggar description. About fifty dervishes took part, arranged in two circles near the centre of the room. At the door of the inner mosque the shoes of the devotees were piled in rows. And such shoes!—the size of pontoons, and made of raw hide, or yellow-tanned leather, and in all stages of dilapidation. The ceremonies opened by all kneeling and kissing the floor. Then a venerable dervish said a few words, closing with *Allah-il-Allah*. This phrase was taken up by all present and repeated in concert at least one hundred times, in a guttural tone, the bodies and heads of the performers being swayed from right to left. After a while there was a pause, then again the one word *Allah* was repeated for full five minutes with great vehemence. Then all arose; the mats were removed from the floor, the two circles melted into one, and the howling began again, this time the performers standing shoulder to shoulder, and accompanying their howls with a half side-slip-to-the-right movement, their flat feet striking the floor with all their strength, but in perfect cadence. This movement began slowly, but increased gradually until the performers became exhausted. Two or three broke down from the circle and began whirling, with their arms extended straight from the body, the right arm at a somewhat higher elevation than the left. Before this movement began, two instruments, flute-like, were brought in; these led the howling, furnishing time for the swaying motion of the body and the tramping of the feet. The day was warm, and the perspiration ran in streams from the faces of the performers. At the end of two hours, upon a signal from the chief dervish, the swaying and howling ceased; all knelt a moment with their faces towards Mecca, then arose, went quietly to the door, put on their shoes, and departed. The most perfect order was observed throughout, and there could be no question of the sincerity or piety of those people."

## PSYCHOLOGICAL PHENOMENA AMONGST THE CHINESE.

It is a well known fact that many of the different phases of psychological phenomena known amongst Western nations at the present day have had their counterparts in China for centuries past. The following is a curious instance of this, and is extracted from "Fourteen Months in Canton," by Mrs. Gray, the wife of an English clergyman resident there. She says on page 75:—"I think you will be somewhat surprised to hear that we have had a spirit séance in the chaplaincy, given by a Chinese spiritualist. He called upon us and asked to be allowed to give a performance at our house. . . . On our assenting he requested that a large round table should be brought from the servants' room, and this was then placed feet upwards on a small basin of water. Four of our servants were now called in, and each was told to place one of his hands on a foot of the table. The performer then began to walk round and round the table, first with slow and measured step, lighted joss-sticks in his hands, and his lips employed in using words of incantation. After about four minutes' delay, the table began to turn slowly,

but on the performer quickening his step, it increased its speed, until both table and performer were running round and round. The incantation was continued the whole time in an undertone. It was a strange sight, and one not to be accounted for. There was no connection of hands on the part of the four servants, and one of the latter turned literally green from fright, as the table whirled round and round. When the performer, out of breath, stood still, the table also rested from its labours. We asked him how he had accomplished this feat, and in a subdued voice he answered, "It is Joss [God or spirit] that does it. I pray to him." He wished much to show us how he could call up the spirits of the departed, and make them answer him. This table-turning, clairvoyancy, spirit communion, etc., have been practised in China for many centuries past."

## HILDA AND THE BIRDS.

WITH happy measure ran the brook,  
And all the swaying lime-trees shook  
Their shadows in its flood.  
And lo! beneath those surging trees  
A tender couple take their ease—  
Hilda, in wavering mood,  
With downcast eyes and smiling mouth,  
And that tall stranger from the south,  
Bent in solicitude.

Now to a mossy bank they came—  
His cheeks were pale and hers were flame,  
And there they sat them down;  
And the hushed brooklet's hollow tone  
Was not more mellow than his own,  
Nor were its depths so brown  
As the soft darkness of his hair;  
Dark curls, that glowed beside the fair  
That formed young Hilda's crown.

Meanwhile, two feathery balls above  
Perched close together as in love,  
Looked down upon the pair.  
But, ah! give me the brown bird's fate—  
She found a true and constant mate,  
All weal and woe to share;  
While he, false heart, who sate below  
The pleasant trees a month ago,  
Left Hilda to despair.

O, constant birds, for ever paired!  
O, happy nest, whose toil is shared!  
By winged loves like you.  
Teach man, thou elf of sweetest voice!  
The secret of thy wiser choice—  
Thy instinct to be true.  
For what is Hate, if it be Love  
To leave a maid forlorn to rove,  
Her trustful faith to rue?

Annie Abram, Blackburn.

PRECEPT AND EXAMPLE.—A missionary in the South Seas having created a strong impression on a chief, and convinced him that he and his people were miserable sinners, at the same time describing the Atonement of Christ, the chief held a council of his warriors, and it was unanimously decided that hell-fire seemed imminent unless immediate action was taken; but they utterly repudiated the idea that merely believing that Jesus died to save men would avert the evil decree. In their simple logic it seemed natural that if God's wrath had on one occasion been averted by the sacrifice of a good and holy being, their best plan was to offer the most sacred being they knew of, in the hope that it would prove acceptable in their case. The missionary consequently was invited to permit himself to be crucified; but, strange to say, the man of God did not see the force of the argument when brought so near home, and declined. Another meeting was held, at which it was resolved that although it was a pity that the missionary did not follow Christ's example and offer himself voluntarily, the next best thing was to crucify him whether or not, with the addendum that if after he was dead they ate him it would be an effectual way of partaking of the Holy Communion; and it was only by a discreditable ruse the missionary escaped.—*Harbinger of Light* (Melbourne).

ONE of the most effectual ways of pleasing and of making one's self loved is to be cheerful: joy softens more hearts than tears.



## REPORTS AT SECOND HAND.

At one of the sessions of the New York Spiritual Conference, held some years ago, the subject under discussion was, "The difficulty of rendering the thoughts, wishes, and communications of spirits into human speech, through our imperfect mode of telegraphy." By way of illustrating this point, Mr. John T. Coles related the following circumstance:—"There was a certain itinerant preacher who had long harassed the Puritanic members of the Boston community by ranting discourses, delivered to gaping mobs assembled around his tub-rostrum on Boston Common. Now, it happened that the reverend street orator had once been a strolling player, and being, moreover, somewhat addicted to the practice of *spirituous* stimulation, he not unfrequently mixed up the two familiar professions by a remarkable jumble of dramatic and theologic recitation. Being aware of the preacher's peculiarities in this direction, and confident that whenever the *spirit* was in the ascendant, the drama would be very likely to get the better of the Bible, the police (who had orders accordingly) carefully watched their opportunities, and only waited for one of his dramatic explosions to arrest and stop the nuisance. Acting on this plan, they mixed in with a large crowd assembled on the common on a certain Sunday afternoon when the preacher was to hold forth. Unfortunately, the influence of his favourite habit was strong upon the luckless Boanerges, so that with the effect of the *spirit* he had imbibed, came the memory of his old profession; thus, instead of starting with a text from the Bible, he plunged into Shakespeare and led off with the opening lines of the grand tragedy of Richard the Third, commencing—'Now is the winter of our discontent, made glorious summer by the sun of York.' This was enough. No sooner were these lines pronounced, with all the appropriate theatrical flourish, heightened by the effect of inebriate bombast, than the officials of the law were down upon him, and 'his reverence' concluded his Sabbath day exercises in the 'lock-up.' Next day, when the case came before the magistrates, and the charge of 'play-acting' in the public streets had to be substantiated, the chief difficulty under which the magistrate laboured was, to obtain a clear testimony from the witnesses as to whether the delinquent was preaching the gospel or spouting a play. Numerous and clamorous were the allegations on both sides, until the perplexed magistrate, pitching upon a shrewd-looking Yankee who had been watching the proceedings with much apparent interest, asked him whether he had been present at the preaching, and on receiving an affirmative answer, desired him to state as nearly as he could, what he had heard fall from the lips of the accused:—"Wall," replied the witness, "I guess I heerd him say as how he'd had a kind o' bad *winter* lately, and that had made him kind o' *discontent* like, so he thought as how he'd just come right through to *New York*, and there he calc'lated to have a *glorious summer*; and I guess that's about the sum and substance of the matter;" and that's about the sum and substance of the way in which nine-tenths of the good spirits' communications are interpreted, and in which nine-tenths of us mistake the ideas they wish to impart to us; and in which nine-tenths of the romances of what '*he said*,' and '*she said*,' are repeated; and in which nine-tenths of the reports of improvised lectures would be reported if left to the unaided impressions of phonographers."

MRS. HARDINGE BRITTEN'S INDISPOSITION.—Dr. Britten is very sorry to announce that, in consequence of a severe and dangerous attack of bronchitis, greatly aggravated by Mrs. Britten's desire to fulfil her last Sunday's engagement at Walsall, she will be obliged to relinquish all platform work for the next few weeks, a season of entire cessation from lecturing being indispensable to her restoration.—Feb. 21st, 1888. The Lindens, Humphrey Street, Cheetham Hill, Manchester.

## HIAWATHA'S FAREWELL TO EARTH.

From his place rose Hiawatha,  
Bade farewell to old Nokomis,  
Spoke in whispers, spake in this wise,  
Did not wake the guests, that slumbered,  
"I am going, O Nokomis,  
On a long and distant journey,  
To the portals of the sunset,  
To the regions of the home-wind,  
Of the north-west wind, Keewaydin.  
But these guests I leave behind me;  
In your watch and ward I leave them;  
See that never harm comes near them,  
See that never fear molests them,  
Never danger or suspicion,  
Never want of food or shelter,  
In the lodge of Hiawatha!"

Forth into the village went he,  
Bade farewell to all the warriors,  
Bade farewell to all the young men,  
Spoke persuading, spake in this wise:

"I am going, O my people,  
On a long and distant journey;  
Many moons and many winters  
Will have come and will have vanished,  
Ere I come again to see you.  
But my guests I leave behind me;  
Listen to their words of wisdom,  
Listen to the truth they tell you,  
For the Master of Life has sent them  
From the land of light and morning!"

On the shore stood Hiawatha,  
Turned and waved his hand at parting;  
On the clear and luminous water  
Launched his birch canoe for sailing,  
From the pebbles of the margin  
Shoved it forth into the water;  
Whispered to it, "Westward! Westward!"  
And with speed it darted forward.

And the evening sun descending  
Set the clouds on fire with redness,  
Burned the broad sky, like a prairie,  
Left upon the level water  
One long track and trail of splendour,  
Down whose stream, as down a river,  
Westward, westward, Hiawatha,  
Sailed into the fiery sunset,  
Sailed into the purple vapours,  
Sailed into the dusk of evening.

And the people from the margin  
Watched him floating, rising, sinking,  
Till the birch canoe seemed lifted  
High into that sea of splendour,  
Till it sank into the vapours  
Like the new moon, slowly, slowly  
Sinking in the purple distance,  
And they said, "Farewell for ever!"

Said, "Farewell, O Hiawatha!"  
And the forests, dark and lonely,  
Moved through all their depths of darkness,  
Sighed, "Farewell, O Hiawatha!"  
And the waves upon the margin  
Rising, rippling on the pebbles,  
Sobbed, "Farewell, O Hiawatha!"  
And the heron, the Shuh-shuh-gah,  
From her haunts among the fen-lands,  
Screamed, "Farewell, O Hiawatha!"

Thus departed Hiawatha,  
Hiawatha, the Beloved,  
In the glory of the sunset,  
In the purple mists of evening,  
To the regions of the home-wind;  
Of the north-west wind, Keewaydin,  
To the Islands of the Blessed,  
To the kingdom of Ponemah,  
To the land of the Hereafter!

Longfellow.

DR. MCGLYNN, the emancipated ecclesiastic, often evinces in his utterances the high prophetic gift. When he gets further out into the broad and majestic current of soul-independence the power will be more powerfully manifested. Such inspired expressions as follow often fall from his lips: "Teach them [working people] to take heart of hope; bid them be glad at the approach of the better day foretold by the prophets and seers of old, yearned for by people the noblest and best of every land and of every age; tell them that you have been permitted from loftier heights, to which in God's goodness you have been raised, to see the glimpses of the dawn of the day of universal emancipation, of universal justice, the beginning of the coming of the kingdom of the Lord."

## CHRONICLE OF SOCIETARY WORK.

**SPECIAL NOTICE TO CORRESPONDING SECRETARIES.**—We have given additional space to several reports of late where there have been special matters, or doings, to notice, but we must ask our friends to consider the limits of our space. We desire to see each society represented weekly in our columns, if only by a few words. If secretaries will "boil down" what they have to say, cut out all unnecessary details, and put it all into about 100 to 120 words, we shall then be able to oblige each one and refuse none. Reports should be posted Monday evening, and then they are sure of insertion. Nearly all reports refer to the effect of the stormy weather on the attendance.—*Sub Ed. T. W.*

**BATLEY CARR.**—Mr. Armitage spoke remarkably well on two subjects. We regret that the audience was small to hear the good things which were said.—*S. M.*

**BEESTON.**—Miss Hartley gave satisfaction. Her guides spoke in the afternoon on "Is God a God of Love and Anger?" very cleverly illustrated. In the evening Gen. Gordon controlled, and spoke on "Spiritualism" with great eloquence and firmness. This medium does excellent work for the cause, and gives strong proofs of the return of the spirit friends by clairvoyance.—*James Stephenson, Cor. Sec.*

**BELPER.**—On Sunday morning, Feb. 12th, Mr. Wyldes dealt with several subjects suggested by the audience. In the evening, "Liberty, Equality, and Fraternity" were elucidated in an original and instructive manner from the spiritualist's standpoint. The large audience listened very attentively to the eloquent address. Monday: "The Soul of Things" was treated in a masterly and logical manner to a good audience. Mr. Wyldes' psychometric delineations were good indeed, mostly given to non-spiritualists, and in almost every case were publicly acknowledged correct. One man was informed, among other things, that when he was a certain age he was actively engaged with his fingers, the result being that he had to take a long journey during which his liberty was somewhat interfered with. After this he saw him walking; he was going nowhere particular, but it was considered work. Being asked if this was correct he answered, "Yes, it is all true." Another man, on taking his pocket handkerchief up, was informed by Mr. Wyldes, "Why, you are suffering from pain in the back. If you ask me how I know this I felt the pain in the same place as soon as I took your handkerchief," which was quite correct. Verily many go away and say, "Come, see a man that told me all that ever I did."—*H. U. S.*

**BERMONDSEY.**—Miss Kieve's control, "Basket of Flowers," gave beautiful descriptions of flowers brought by spirit friends of each person present, and their meaning, giving satisfaction to all. A short discourse was given on passing events, and the great poverty of the working people; and yet the Queen was not above accepting the pence collected from her starving subjects for her jubilee. She took all; but what has she given in return, to benefit the masses?—nothing. Working men should return themselves as members of Parliament, then they would get justice done them. It is said there is one law for all in this land (of freedom and justice) for rich and poor alike—but there are two ways of administering it! The masses must keep their eyes open, and resist all attempts to extinguish the freedom of speech and the press which our forefathers fought and bled for.—*J. D. H.*

**BIRMINGHAM.** Free Healing Circle.—The results of the Massage treatment for the cure of long-standing complaints which defy medical skill continue to give satisfaction. Mrs. Elliott, the chief healer, who is also clairvoyant, attends every Friday, from seven to nine p.m., at the Ladies' College, Ashted Row. Patients are freely invited.—*S. A. P.*

**BISHOP AUCKLAND.**—Mr. F. Walker, speaker. Afternoon subject, chosen from the audience, "Is Man an Evolutionary Being?" which he treated in quite a natural scientific manner. Evening: The subject chosen was the above gentleman's experience in spiritualism, which he gave very clearly, and defined spiritualism to be the truth, given for the benefit and advancement of humanity. Mr. Walker is the best man we have had at our hall. Questions were asked for, but the subject being so well treated there was no room for any question.—*H. Walker.*

**BLACKBURN.**—Mr. Hopcroft delivered two interesting trance addresses, Mr. John Pemberton presiding. In the afternoon, after a short address, the control gave a few elaborate clairvoyant descriptions. In the evening he gave a brief lecture, his subject being "The lamentably sudden transit to the Summer Land of two young children, belonging to a Blackburn spiritualist." During the day, eleven clairvoyant tests were given, ten of which were recognized. Mr. Hopcroft was listened to with great attention.—*A. A.*

**BRADFORD.** Ripley Street.—The above-named place was opened on Sunday at 10-30, when Mr. Espley's guides gave an able discourse on "Spiritualism." Mrs. Russell's guides gave excellent addresses at 2-30 on "Spiritualism," and at 6 on "Truth." On both occasions the subjects were listened to attentively. She gave a large number of clairvoyant descriptions, all with one or two exceptions being recognized. This lady will soon be an acquisition to the public platform. Afternoon and evening the place was crowded. In the evening many were unable to gain admittance.—*J. E. Martin.*

**BRADFORD.** Otley Road.—The controls of Mr. J. Smith spoke on three subjects submitted by the audience, viz.: "Man, past, present, and future;" "The Mission of Spirits;" and "The Identification of Spirit." Evening subject: "What shall I do to be saved?" in which it was shown that we, like the prodigal son, needed no intercessor when returning to our Father, but that we, like him, should turn from all that is evil and bring out the better nature within us, by doing all the good we can; we should then not only save ourselves, but be assisting in the noble work of redeeming the world.—*M. M.*

**BURNLEY.**—Mrs. Wallis gave two excellent addresses. Afternoon: subject, "The Final Hell." She gave nine clairvoyant descriptions; seven fully recognized. Evening: answered a question on "Spheres," which pleased the audience well. Very nice gathering at each service.—*R. H.*

**COLNE.**—Mr. Swindlehurst gave two excellent addresses to fair audiences, although the weather was bad. Afternoon subject, "Angels of the Tomb." Evening, "Critics of Spiritualism criticised." Both subjects were dealt with in a very able manner.—*J. W. Coles.*

**CROMFORD AND HIGH PEAK.**—Tuesday, 14th: Mr. W. V. Wyldes, by desire, lectured upon "Astrology." It was well delivered and well

received. Many questions were put. Both the lecture and the answers gave us food for thought on the important question of planetary influences. Sunday, 19th: Considering the weather, our meetings were well attended. In the morning we had a lesson on "Will: how to train and how to use it." In the evening, the question was "Spiritual Resurrection."—*W. W.*

**DARWEN.**—Mr. John Walsh, trance and clairvoyant, of Bradford, occupied the platform. In the afternoon his subject was "Ministering Angels, what are they?" which was dealt with in a very satisfactory manner. In the evening the subjects were left with the audience, and some very interesting questions were answered. Lyceum Report: The Lyceum is progressing in a very satisfactory manner, calisthenics and lessons from the manual being taught.

**DEWSBURY.**—February 12: We were visited by Mrs. Riley and Mr. Moulson for the first time, but we hope not the last by any means. Mrs. Riley's guides treated the subjects in a delightful manner; and the clairvoyant gifts of Mr. Moulson are of the rarest, his guides in most cases giving full names—in fact, the success of our brother cannot be over estimated. Monday, 13: Miss Wilson and Mr. J. H. Taylor kindly gave their services in aid of Society Fund. The guides of Mr. Taylor are rapidly improving, and our friend will be of great service to our cause. The clairvoyant descriptions given by Miss Wilson's guides were wonderfully successful; every one easily recognized, in each case full names being given. Our crowded audience, no doubt, wondered how the Rev. (?) Ashcroft could account for such. February 19: Miss Caswell gave short discourses and clairvoyant descriptions successfully.

**GLASGOW.**—Morning, Mr. A. Mackellar read an interesting paper on "Cremation." The discussion which followed advocated cremation as a necessary means for the disposal of the dead. The spirits, it is understood, say they rather prefer their old habitations to be burnt than not, as cremation severs more completely and quickly than any other process the disagreeable connection that continues for a time to exist between the spirit and the clay. Evening: Our president, Mr. James Robertson, read an original paper on the "Dialectical Society's Report on Spiritualism." The subject was eloquently handled, and containing such a chain of undeniable facts, was much appreciated.

**HETTON-LE-HOLE.** Miners' Old Hall.—Mr. Jos. Fales gave a very homely and interesting address on "How to attain True Happiness." The lecture was well received.—*J. Brown, Sec.*

**HEYWOOD.**—Miss Walker's controls spoke, at 2-30, on "Ancient Prophets and Modern Mediums," comparing in a very happy and telling manner the inspiration of the biblical prophets, and the miracles of the Nazarene and his disciples, with the achievements of modern mediums in healing the sick, as well as other phases of spirit power. Evening: discourse on "O Death, where is thy Sting? O Grave, where is thy Victory?" A very good and edifying address. We are very glad to be able to congratulate our young friend on the marked improvement she has made, both in ability of argument and mode of expression, since her last visit. She also gave clairvoyance at both services of a successful character, a goodly number recognized.

**HUDDERSFIELD.** Brook Street.—Good audiences at both services. Our esteemed friend, Mrs. Gregg, being instrumental in providing exceedingly good addresses and clairvoyant tests. The afternoon subject was "That which is hidden shall be revealed." The speaker clearly demonstrated that in the hereafter the true man will be known, that no hypocritical cloaking will avail, and earnestly called upon one and all, to cultivate their highest desires, and thus produce an object of spiritual beauty fit to dwell in the regions of light. Evening subject, "Obsession and its Cure;" an exceedingly practical and interesting address, in which was set forth that the individual obsessed was invariably a sensitive, whether he or she knew it or not, and, as like attracts like, they were responsible, to a certain degree, for the influences which possessed them. The true cure was in the aspiration of the soul for the higher things of life, and having attained that standard of excellence, the low degrading spirits would not be able to approach except to learn and develop their own spiritual natures. Successful clairvoyance given at each service.

**HUDDERSFIELD.** Kaye's Buildings.—Mrs. Beanland gave two very instructive addresses to good audiences. Afternoon subject: "Man, do thy duty." This was well delivered and gave great satisfaction. Evening subject: "Spiritualism and Progression," ending with clairvoyance, forty being recognized.—On Monday evening, Mrs. Beanland devoted the whole time to clairvoyance very successfully.—*J. Hewing.*

**IDLE.**—Afternoon, 2-30: Mrs. Dickenson gave us "Why I became a Spiritualist," a very interesting and instructing experience, showing the ridicule and persecution consequent on becoming a spiritualist, followed by twelve clairvoyant descriptions of spirit forms, all recognized. Evening subject, "Is it possible anything good can come out of Nazareth?" pointing out at that so-called Christ time Nazareth was a very hotbed of vice, speaking at length on the inconsistency of the Bible God; the contradictions which run through the Bible; that it is merely a compilation in accordance with the views of interested parties—to wit, priests; and that the real truth was known and taught hundreds of years before the so-called Bible had an existence. Ending by giving eleven clairvoyant descriptions of spirit forms, all recognized.

**LANCASTER.**—A good day with Mrs. Yarwood. She gave two addresses in her usual style to good audiences, the hall in the evening being packed. Her clairvoyant descriptions were good, and most of them recognized. Sunday mornings, at 10-30, we have opened our hall for discussion. All are invited. The subject under consideration is Phrenology, by Mr. Prewitt, phrenologist.—*J. B.*

**LONDON, NORTH.** Wellington Hall.—Mr. Rodger read from Deuteronomy, and delivered a short address upon "The Bible as an Historical, Moral, and Spiritual Book." Mrs. Wilkinson gave clairvoyant tests in a straightforward, minute, and precise manner. The spirit friends described were mostly recognized. To one lady was described a man who had done her great injury in this life, and who now desired to express his sorrow and regret through the medium; the name was given, as in most cases. The lady acknowledged the description, and was greatly affected by it and the message of the earthly enemy who had become her spirit friend. A clergyman and his son Ernest were described, and though the gentleman addressed was unable to recognize them, they were afterwards acknowledged by another friend sitting immediately behind. Mrs. Jordan, who has a very rich voice, gave a solo from "Elijah." The sacred solos which this lady now



regularly sings do much to improve the conditions. A vote of thanks to Mrs. Wilkinson brought a pleasant evening to a close.—*W. P.*

LONDON SOUTH. Winchester Hall, Peckham.—A good number attended the morning meeting for discussion, which was well sustained. The opposition offered was of a temperate character; the abuse not unmixed with pity, which is generally dispensed so freely on the advocates of spiritualism, being conspicuous by its absence. Evening, Mr. J. Humphries favoured us with a good address on "Planetary Influence on Man," answering questions at the close. Fair audiences.—*W. E. L.* [See Directory for next Sunday's announcements.]

MANCHESTER.—Mrs. Craven delivered two good lectures. The morning subject, selected by the controls, was "Prayer." A very able and instructive address was given, showing that prayer, real and earnest, is needful. Evening: Six questions were answered, apparently to the satisfaction of a good audience.—*W. Hyde.*

MIDDLESBROUGH.—Morning, Granville Rooms: Mr. Proctor, the blind Lancashire orator, spoke, by vote of audience, on "Life after Death." He contrasted a judgment on the conflicting claims of orthodoxy, unitarianism, and agnosticism, delivered by an orthodox with that of a scientific tribunal. It was not true that Christianity, past or present, had spread more rapidly than spiritualism, which latter was anciently taught in secret, but now openly proclaimed. Evening, Cleveland Hall: A grand discourse on "If God is all-wise, all-good, and all-powerful, why does He permit evil to exist?" Poverty, epidemics, drunkenness, vice, &c., had a physical basis in insufficient or improper food and hygiene, also in man's ignorance.—*J. C.*

MILES PLATTING.—Afternoon: Mr. Wright discoursed on the following subjects: "Spiritualism versus Atheism," and "How are Mediumistic qualities indicated." Evening: "What is Morality?" of which he stated the highest form to be that of doing good to the greatest number: also, "The Immortality of the Human Soul, and Man's Relation to the Spirit World," which he treated concisely.

NORTH SHIELDS.—Mr. J. G. Grey spoke from the subject of "Spiritual Advice." In the course of their remarks, the controls said that we had from youth been given what was called spiritual advice, but that the advice of the past lacked the one thing necessary—viz., knowledge, and that we, to-day, were in a better position than our forefathers, in being able to criticise freely whatever was given to us as spiritual advice; that this freedom was owing to the noble souls whom the world called "Freethinkers," and concluded by advising all present to do their own thinking. At the close of the service a members' meeting was held, at which the secretary announced that the annual tea and concert would be held on Good Friday, and a ball on Easter Monday. All are invited—societies please note.—*W. H. S.*

NOTTINGHAM.—The morning gathering, though small, was very agreeable. Evening, Mr. Seymour continued his address on Materialism v. Spiritualism, and the number present showed the appreciation of the first part. The lecturer, arguing on scientific grounds, maintained that the unknown must be traced through the known. Next lecture will deal more especially with the facts which modern spiritualism is based upon—date will be announced. The Committee regret to announce that their project of moving to the Masonic Hall has been stopped by a letter from the Secretary which says—"I regret to inform you that the directors have decided not to let the Hall for your Society's meetings." No definite reason is given.—*J. W. B.*

OPENSHAW.—Through the indisposition of our much esteemed friend, Mr. S. Carline, we were left on our own resources. Mr. H. Boardman kindly consented to speak. The subjects were chosen by the audiences, which were very good. Both lectures were special treats. Morning: "How do you account for Intelligence, apart from Human Organism?" Evening: "Man's Hope." A forcible and soul-stirring address. The Bright Star of Hope that leads us onward and upward to that everlasting goal, which can alone be reached by work, and not by belief. Many strangers were present and listened with rapt attention, and I hope not in vain.—*J. Cox, 7, Fern Street.*

OSWALDTWISTLE.—We had two splendid meetings. Mrs. Best, of Burnley, gave forty-seven clairvoyant descriptions, thirty-six being recognized. A good audience, the room being well filled.

OLDHAM.—Mr. Hoperoft visited us on February 16th, when there was a very large attendance. He said that spiritualism linked itself with a man's life here, and permanently influenced it beyond the change of death. When we had realized that spiritualism was a fact, that it did good, and that it gave us true ideas whereby to guide our children in the proper path, we at once laid hold of one of the mightiest agencies whereby man would be emancipated from evil influences. Several clairvoyant descriptions were given of a remarkable character, and heartily applauded. On Feb. 19th, Mr. J. B. Tetlow dealt with a question sent up in the afternoon on "The Darwinian Theory," and in the evening, "The Bibles of Men and the Bible of God." After each, psychometric readings were given.—20th, Mrs. Craven paid us a visit.—*J. S. G.*

PARK GATE.—Feb. 12: The guides of Mr. G. Featherstone spoke eloquently on "If a man die shall he live again?" I am glad to state that Mr. S. Featherstone has recovered, and is able to take the platform again. On Shrove Tuesday we had a public tea, after which we held a meeting, and invited all newly-developing mediums to take part. It was amusing as well as instructive, as they had to be brought on the platform by the guides, showing different phases of mediumship—singing, clairvoyance, and speaking, which were well rendered, and gave general satisfaction. We had an enjoyable time.—*Cor.*

PENDLETON.—Mr. S. Postlethwaite gave two grand addresses with great power to fair audiences, who were deeply interested.—*A. T.*

ROCHDALE. Blackwater Street.—Mrs. Groom addressed a good audience on Monday, Feb. 13, dealing with "Death, Life, and Eternity." The controls contended that all that is subservient to the inexorable fiat of law. Life was a great mystery, in fact more profound than that of so-called death, which merely meant change, and eternity was inseparable from the two. A brighter day was dawning, reason was beginning to sway the sceptre in people's minds, and in the long run it would be the reigning monarch, which, coupled with a vital philosophy like that of spiritualism, would enable humanity to work out its own salvation. Several clairvoyant descriptions were also recognized.—Wednesday, 15: Some fifty persons spent two pleasant and instructive hours with Mr. Hoperoft at Hoyle's Temperance Hotel, prefaced by an address by the guides of Mr. T. Postlethwaite, who argued that

spiritualism turns on the pivot of mind, whether the latter is preserved intact, or annihilated at so-called death; if preserved, its attributes must continue. One of the chief attributes being memory, one could not forget those to whom they had been attached. The question was, Are there any barriers to the return of departed humanity? If any, they existed in the imaginations of persons bitterly opposed to spiritual claims. Ample proofs could be afforded to the sceptic, and it remained with them to prove or disprove the possibility of spirit return. Mr. Hoperoft was immensely successful in his special forte of mediumship, clairvoyance, and psychometry, and many acknowledged their great satisfaction with what had taken place.

SHEFFIELD.—Mr. Towns, of London, has been with us during the past week. The meetings have been well attended and of a most interesting character. Mental questions were answered—a phenomenon in most request when we have Mr. Towns. On Sunday last he gave an address on "How I became a Spiritualist," relating some wonderful incidents, showing the value and use of spiritualism during the day. Mr. Towns has been giving sances; in many cases to persons who have seen him on former visits, stating that what he told them had come true.—*W. H.*

SKELMANTHORPE.—Afternoon: Mr. A. D. Wilson on "Spiritualism, an Universal Religion," which was dealt with in a masterly manner, proving without a doubt that spiritualism or spiritism had existence in all ages. Evening, a splendid discourse on "Ye blind guides, which strain at a gnat, and swallow a camel," showing in a very pleasing manner that those who were deriding and rejecting modern spiritual manifestations, and believing the Bible, were blind guides.—*N. P.*

SLAITHWAITE.—Feb. 12: We held our first anniversary. Mrs. Gregg gave an excellent address on "Onward," which was appropriate to the occasion, and well handled. She also gave a short account how she became a spiritualist and medium. Evening; the room was literally packed. Subject, "Revelations of the Hereafter," which gave great satisfaction, followed by clairvoyance. Feb. 17; Mr. Johnson answered the following questions: (afternoon) "Spiritualism: its Aim and Object"; "How was the Giant's Causeway, Ireland, formed?"; "The Priest, the Parson, and the People: what have they done, what are they doing, and what are they likely to do in the future." Evening: Two subjects were dealt with in a very able manner, first, "What Influence have the Planets over Men and Women"; second, "Nature: her divine revelations and a voice to mankind." Nothing but a verbatim report would do justice to this.—*John Meal.*

SOUTH SHIELDS. 19, Cambridge Street.—Wednesday, 15th, Mr. W. Wightman gave 24 very minute descriptions of spirit friends. 18 promptly recognized—16 out of the 18 he gave their full names, which was very satisfactory. A good audience. Sunday, 19th, Mr. Lashbrook spoke from the subject, "The soul's growth," in a very pleasing and able manner. Evening: Mr. W. Davidson ably rendered a solo. Mr. Lashbrook spoke on "The beneficial results of spiritualism." Spiritualism deters from hypocrisy, crime, immortality, hate, and everything that is detrimental to both the physical and spiritual natures of man; spiritualism restores the sick, it is a comforter to the mourner and extracts the sting of death; it teaches the fatherhood of God and brotherhood of man. He gave good poetical illustrations, and was well appreciated.

SUNDERLAND.—15th, Mr. Kempster gave a short address on spirit guides. Mrs. Kempster gave delineations which were mostly recognized. One very good test, when the party could not recognize the spirit friend, the control gave a description how he passed away, while at sea, which I am glad to say was recognized at once. 19th, Mr. Wilson, of Newcastle, lectured on "Why I am a Spiritualist," which he dwelt on in a masterly manner, giving his experience since he commenced to follow spiritualism.—*G. Wilson.*

TYLDESLEY.—Afternoon, Mr. Gregory's controls answered questions given by the audience. In the evening he gave a beautiful discourse on "Progress," after which questions on the subject were successfully answered, all being well satisfied. Both meetings closed with psychometrical delineations and clairvoyance, nearly all recognized.—*G. A. W.*

WEST VALE.—Miss Wilson, of Keighley, gave two very fine addresses to fairly good audiences, considering the inclement weather. She gave clairvoyance after each address, which the audience enjoyed.

WESTHOUGHTON.—Two grand discourses by the guides of Mr. Pemberton. Afternoon subject, "God's Word—How and where written," which he treated in quite a natural and scientific manner, the Bible coming in now and then, but when made use of, or referred to, was completely shattered. Evening, a good audience before the speaker to hear the subject, "Man's True Saviour." He did not stop with Jesus as the Saviour of the World, but if there was such a man, he would be, like other heroes of liberty and reform, a Saviour in his own day. All seemed deeply interested. 19th: Mr. J. T. Standish, in the afternoon, spoke on "God," and in the evening on "Spiritualism," to good and remarkably attentive audiences.

WIBSEY.—Mrs. Riley spoke on "The Power of the Spirit," which was very interesting. Mr. Moulson's control gave fourteen clairvoyant descriptions, twelve recognized. Evening: Mrs. Riley's guides offered up a good invocation, and spoke on "Oftentimes would I have gathered you as a hen gathers her brood under her wings, but ye would not," which was one of the most powerful and instructive lessons we have had for some time. Mr. Moulson, in the normal state, gave fourteen clairvoyant descriptions, all recognized.—*G. Saville.*

WISBECH.—February 18th, Mr. J. Burns held a conference. A short address upon "Spiritualism;" he suggested the way its organization might be formed and its propaganda carried on. Questions were asked and answered. Brief phrenological delineations were given to several friends.—19th. Mr. Burns lectured in the large hall: Morning; "Mediumship, and how it might be obtained." He pointed out that there were laws governing all things, and the spirit circle was no exception; it was the duty of all students of the spiritual philosophy to study these laws and apply them. Evening subject: "The Religious Principles of Spiritualism." There is only one Truth, one Holiness, one Love; these constitute the universal religion. Spiritualists do not bother about creeds, theories, ceremonies, or synods; have no holy days, no holy place, no temple made with hands. Our only holy place is the human body, which we are determined by proper clothing, feeding, and washing to keep unspotted from the world. The speaker said there are millions to-day who could say "Spiritualism has made me a better husband, father, master, servant, and friend."—*W. A.*

## PASSING EVENTS.

**SUNDAY LECTURE ON THE DARWINIAN THEORY.**—A large audience, spite of the inclement weather, listened attentively to a lecture in the Tyne Theatre by Alf. R. Wallace, LL.D., on "The Darwinian Theory: What it is, and How it is Demonstrated." Mr. F. W. Dendy presided. The lecturer considered first, the great change wrought by Darwin's work in the general perception of the development of species, and how he had removed the old belief in species as permanent entities, absolutely distinct from the other, and due to some mysterious and wholly unimaginable act of creative power. He set himself to demonstrate three facts of primary importance—first, that most animals and plants were continually and largely varying; next, the tremendous struggle for existence going on, while all organisms multiplied so rapidly that nearly as many died every year as were born. This led the lecturer to an interesting disquisition on natural selection and the survival of the fittest. Finally, he accepted Darwin's theory of the development of man from lower animals, and said that, from the rudimentary characteristics existing in the human frame, the only other conclusion must be that the Universal Creator, purposely to mislead his intelligence, put into man's structure all these peculiar relations to the lower animals, when he had no such relation. Dr. Wallace accepted his physical development as incontrovertible, but did not hold that it affected his mental and spiritual nature. All his higher faculties had been prepared for the higher and more permanent existence. Darwinism, properly understood, was not antagonistic to a future state of bliss.—*Newcastle Leader*.

**HUDSON TUTTLE.**—A splendid essay, prepared for *The Two Worlds*, by this justly-admired and voluminous American writer and medium, will appear shortly. Those who desire extra copies of the number in which this remarkable article is printed, must notify the Secretary.

**GOOD WORK.**—For a long time past Mrs. Goldsbrough, of Bradford, has been doing good work in curing the suffering. About ten months since, when in Bradford, we called to see her, and found she was besieged with patients, many of whom waited for hours. We called to see one of the suffering ones who had never been seen by Mrs. Goldsbrough at that time. The patient's mother had taken a lock of hair, and Mrs. Goldsbrough described the condition of the poor girl, declared that she was being wrongly treated, and sent some medicine. At the time of our call upon the sufferer, she had been under the treatment for six weeks, and although the medical man had declared she would never walk again, she was then able to stand and move round the table by holding on to it. We called upon her again, a fortnight since, and were pleased to see her up and able to walk about with ease. In fact, she has been out of Mrs. Goldsbrough's hands for fully five months. But she shall tell her own story.—*Sub Ed. T. W.*

**Wonderful Cure effected by Mrs. Goldsbrough.**—11, Edinburgh Street, Bradford, December 23rd, 1887. My dear Mrs. Goldsbrough,—For more than twelve months I was confined to my bed (suffering from spinal affections), so bad that the whole of that time the use of both my legs had entirely left me. I may say, during the whole time, we tried two medical doctors and a herbalist doctor, but under their treatment I got no better, but worse, until, on Easter Monday last, one of your circulars was thrown into our house by a child, and the first testimonial I had read to me I got the impression that you could cure me; and, on that very night, though very late, my mother came to see if you could do anything for me, and you gave her every satisfaction by telling her more about me than she knew herself. The herbs and embrocation you sent for outward application and the medicine and powders operated in a most wonderful manner; for, in a fortnight, I got the use of one leg back again, and every day I continued to improve, until on Whitsuntide Monday, exactly seven weeks, I walked into the street, with assistance, to see the scholars walk, and hear them sing once more in the open air. In a few weeks more I walked from Princeville, where I then resided, to see you for the first time, without any assistance whatever—the distance being half a mile, or more. I think the public should know that all this was accomplished without you ever having seen me at all. May you live long to work for suffering humanity is my sincere wish and prayer. You can do what you think best with this letter.—I remain, your loving friend,  
MARIA HOLLAS.

On Sunday, February 19th, at noon, Mrs. Hepworth (wife of Mr. F. Hepworth, the well-known medium) gave birth to a son (which, of course, is one of the finest in the world). Up to the time of writing, both are progressing favourably.

**A FACT.**—While Mrs. Connell was giving clairvoyant descriptions to a crowded audience in Kaye's Buildings, Huddersfield, on Feb. 6th, she pointed to a gentleman (who declared he had never been in our room before), and asked him if he worked among machinery? He said he did. Then she advised him not to go to work on the following morning, on account of a flaw she saw in connection with the machinery. He laughed at the idea; but, after a little persuasion, he said he would not go to work. Early next day the news reached me that the machinery had broken, throwing about a dozen men out of employment. No one was hurt. On the following Sunday the same gentleman came to our room and declared all was correct that the lady had told him. It was something that he would never forget.—*J. Hewing*.

Mrs. Peters desires to intimate to her friends in the North that she must cancel all engagements, owing to ill health, until finer weather comes round. She will advise them when she is ready for work.

**A TWO WORLDS MISSION.**—Mr. Bevan Harris, of Newcastle, has started a very useful house to house loan distribution of *The Two Worlds*. He has prepared a neat wrapper with appropriate mottoes and scripture texts, the name and announcements of the Newcastle Spiritual Evidence Society's meetings, together with a cordial invitation to the reader to attend the meetings. He boldly claims that "spiritualism is the great need of the age," and proclaims it "the coming religion." A number of distributors are ready to deliver these in different directions weekly,

taking away the old ones and leaving a fresh copy at each visit. This is a splendid mission work which might be copied in other places.

**PASSED ON.**—Dr. William Hitchman.—This great man has passed to higher spheres to labour in spirit on the other side of life. He was a hard worker some time back in the cause of spiritualism, which he cherished to the last of his earthly life. I was in his company a few weeks ago, when he declared that he believed as much in spiritualism now as he did in his earthly existence. His writings and lectures have been many in the defence of spiritualism. A great many spiritualists were at his funeral.—*John Chapman, Liverpool*. [We thank Mr. Chapman for his letter and cuttings, which we will use next week.]

Mr. J. F. Fitton, of Oldham, desires us to state that he cannot accept any engagements, owing to the illness of his father. His friends will please accept this intimation, as he is unable to write to them at present.

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**BATLEY CARR.**—Morning: Opening hymn; invocation, Mr. A. Kitson; musical reading; silver chain recitation by Mr. L. Mortimer; song by Miss Mortimer; golden-chain recitation; Liberty group, led by Miss Mortimer on "Physiognomy"; Beacon group, Mr. A. Kitson on "How does Exercise help to keep the blood Healthy?" Closing hymn; benediction, Mr. A. Kitson. Afternoon: invocation, Miss Atkins; musical reading; silver chain; select reading; song by Miss Mortimer; select reading; gold chain recitation; closing hymn; benediction, Miss Atkins. The harmony was splendid, morning and afternoon.—*S. M.*

**BELPER.**—Our Lyceum is making good progress, the number having increased to over 60. Both children and teachers take great interest in the work. We have also started a Band of Hope in connection with the Lyceum, which is promising very well.—*H. U. Smedley*.

**MILES PLATTING.**—We had a fair attendance, Programme: Opening hymn, silver and golden-chain recitations, marching, and calisthenics, recitations by members, well rendered, then formed groups for physiology, phrenology, and astronomy lessons, closing with hymn and invocation. W. Crutchley, conductor.

**OPENSHAW.**—Morning: Conductor, Mr. C. Stewart. Invocation, Mr. Packer; gold and silver-chain recitations, with marching and calisthenics; after which, the conductor gave a short lesson on "The nature of snow, hail, rain, &c." Afternoon: Conductor, Mr. C. Stewart; Invocation, Mr. Packer; gold and silver-chain recitations, musical reading, followed by recitations and readings by the children; reading by the conductor, with marching and calisthenics. Classes: Liberty group, open for a debate; Mr. Packer, phrenology; Mr. T. Stewart, astronomy; Misses Chesterton, Morris, and Wild, physiology. Attendance: morning, 34; afternoon, 76.—*R. R., Sec.*

**SUNDERLAND.**—Opened with hymn and invocation, followed by silver-chain recitation, hymn, recitation by Master Warren, marching, and calisthenics; after which the scholars answered questions given by the conductor. Mr. Moorhouse closed with hymn and prayer.—*Cor.*

## PROSPECTIVE ARRANGEMENTS.—Continued.

**HUDDERSFIELD:** Brook Street—4, Mrs. Wallis; 11, Mr. Postlethwaite; 18, Mrs. Groom; 25, Miss Caswell.

**HUDDERSFIELD:** Kaye's Buildings—4, Mrs. Dickinson; 11, Mr. B. H. Bradbury; 18, Mrs. Connell; 25, Mr. J. Swindlehurst.—Mr. J. Hewing, Cor. Sec., Eastwood Yard, Manchester Street.

**KEIGHLEY:** Spiritual Lyceum, East Parade—4, Mrs. Ingham; 11, Mrs. Crossley; 18, Mr. Bush; 25, Mr. Holmes.—Mr. S. Cowling, Sec., 48, Spencer Street.

**OLDHAM:** Spiritual Temple—4, Mr. W. Johnson; 6 (Tuesday), Mrs. Green (Building Fund); 11, Mr. J. C. Macdonald; 18, Mrs. Butterfield; 25, Mrs. E. H. Britten.—Mr. John S. Gibson, Sec., 41, Bowden Street.

**OPENSHAW:** Society of Spiritualists—4, Mrs. Green; 11, Mr. A. D. Wilson; 18, Mrs. Groom; 25, Mr. W. Johnson.—Mr. James Cox, Cor. Sec., 7, Fern Street.

**SUNDERLAND:** Back Williamson Terrace—4, Mr. Hall; 11, Mr. Westgarth; 18, Mr. Weightman; 25, Mr. Lashbrook.—Mr. G. Wilson.

**WESTHOUGHTON:** Spiritual Hall—4, Mrs. Mills; 11, Mr. Peter Gregory; 18, Miss Walker; 25, Mr. James Runacres.—Mr. James Pilkington, Sec., 66, Chorley Road.

**IDLE.**—On Saturday, March 3rd, our monthly entertainment in connexion with the Lyceum will take place, when it is hoped that friends who can make it convenient will indicate by their presence their appreciation of (and their willingness to assist) our endeavours to inculcate in the rising generation a knowledge of the glorious truths of modern spiritualism. A hearty and cordial invitation is given to all.

**LONDON, SOUTH.** Spiritualists' Society.—Special General Meeting at the Society's Rooms, on Tuesday, 28th February, at 8-15 p.m. All members are urged to attend.

**MILES PLATTING, William Street.**—A miscellaneous entertainment will be held in the above hall, on Monday, March 5th, admission 3d., doors open at 7-15, to commence at 7-45. We hope as many friends as can make it convenient will come to encourage us in this our first entertainment. Information of above from the Committee.

**NORTH SHIELDS.**—Sunday morning at 11, Mrs. Wallis; afternoon at 2-30. Lyceum: evening at 6-15, and on Monday at 8 p.m., Mrs. Wallis. Tuesday at 8-30, séance; medium, Mrs. T. A. Kempster, clairvoyant. Thursday at 8 p.m., the first of a series of conversational lectures on "Elementary Astronomy," by W. H. Thomson.

**WESTHOUGHTON:** We intend holding a vegetarian dinner on Saturday, February 25—tickets sixpence each; children, threepence. Dinner on the tables at 5-30. After the above we shall hold a conversazione, including microscopes, magic lantern and slides, of an instructive and interesting character; also fossils, old relics, curiosities, &c. We give all a hearty welcome.



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W. JOHNSON.

The following are a few abstracts from a somewhat long letter which J. W. O. has received from E. Gallagher, Esq., Medical Clairvoyant, Stockport.

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