

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

No. 55.—VOL. II.

FRIDAY, NOVEMBER 30, 1888.

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ALOFAS

SERVICES FOR SUNDAY, DECEMBER 2, 1888.

- Ashington Colliery.**—At 5 p.m. Sec. Mrs. J. Robinson, 45, Third Row.
Bacup.—Meeting Room, 2-30, 6-30: Lyceum Anniversary. Sec. 137, Hartley Terrace, Lee Mill.
Barrow-in-Furness.—82, Cavendish St., 6-30. Sec. Mr. Holden, 1, Holker St.
Batley Carr.—Town St., Lyceum, 10 and 2; 6: Mr. J. Smith. Sec. Mr. J. Armitage, Stonefield House, Hangingheaton.
Batley.—Wellington St., at 2-30 and 6. Sec. Mr. Taylor, 3, Fleming St.
Becston.—Temperance Hall, 2-30, 6: Mrs. W. Stansfield. Sec. Mr. J. Robinson, 32, Danube Terrace, Gelderd Rd., Leeds.
Belper.—Jubilee Hall, 10, 2, Lyceum; 10-30 and 6-30: Anniversary, Mr. Schutt. Sec. Mr. H. U. Smedley, Park Mount.
Bingley.—Oddfellows' Hall (ante-room), 2-30 and 6: Mr. Rowling.
Birmingham.—Ladies' College, Ashted Rd., 6-45. Séance, Wednesday, 8. Thursday, Developing. Friday, Healing, 7-30. Sec. Mr. A. Cotterell. Board School, Oozells St., 2-30 and 6.
Bishop Auckland.—Temperance Hall, Gurney Villa, at 2 and 6. Sec. Mr. E. Thompson, 3, Sun Street, St. Andrews' Place.
Blackburn.—Exchange Hall, 9-30, Lyceum; 2-30, 6-30: Mr. Swindlehurst. Sec. Mr. Robinson, 124, Whalley Range.
Bradford.—Walton St., Hall Lane, Wakefield Rd., 2-30, 6: Miss Cowling. Sec. Mr. Poppleston, 20, Bengal St.
Otley Rd., 2-30, 6: Mr. Campion. Sec. Mr. M. Marchbank, 129, Undercliffe St.
Little Horton Lane, 1, Spicer St., 2-30 and 6: Mrs. Connell. Sec. Mr. M. Jackson, 35, Gaythorne Road.
Milton Rooms, Westgate, 10, Lyceum; at 2-30 and 6: Mr. Bowen. Sec. Mr. E. Kemp, 52, Silk Street, Manningham.
St. James's Lyceum, near St. James's Market, Lyceum, 10; 2-30, 6. Sec. Mr. Smith, 227, Leeds Rd.
Ripley St., Manchester Rd., 2-30, 6: Mrs. Marshall and Friend. Sec. Mr. Tomlinson, 5, Kaye Street, Manchester Rd.
Birk St., Leeds Rd., 2-30, 6. Sec. Miss Hargreaves, 607, Leeds Rd.
Bowling.—Harker St., 10-30, 2-30, 6: Mrs. Hellier. Wednesdays, 7-35. Sec. Mr. J. Bedford, c/o Mrs. Peel, 141, College Rd.
Horton.—55, Crowther St., 2-30, 6. 21, Rooley St., Bankfoot, 6.
Brighouse.—Spiritual Room, Commercial St., 2-30, 6: Mrs. J. M. Smith. Sec. Mr. D. Robinson, Francis St., Bridge End, Raistrick.
Burnley.—Tanner St., Lyceum, at 9-30; at 2-30 and 6-30: Open. Sec. Mr. Cottam, 7, Warwick Mount.
102, Padham Rd., Wed., Healing. Tuesday & Thursday, 8, Circle.
Burslem.—15, Stanley St., Middleport, at 6-30.
Byker.—Back Wilfred Street, 6-30. Sec. Mr. M. Douglas.
Cleckheaton.—Oddfellows' Hall, 2-30 and 6. Sec. Mr. W. W. H. Nuttall, 19, Victoria Street, Moor End.
Colne.—Cloth Hall Buildings, Lyceum, 10; at 2-30, 6-30: Mrs. Wallis. Sec. Mr. E. Christian, End St.
Cowms.—Lepton Board School, 2-30, 6: Mr. Hepworth. Sec. Mr. G. Mellor, Spring Grove, Fenay Bridge, Lepton.
Darwen.—Church Bank St., 11, Circle; 2-30 and 6-30: Mrs. Craven. Sec. Mr. G. W. Bell, 30, Marsh Terrace.
Dewsbury.—Vulcan Road, 2-30, 6: Mr. Peel. Hon. Sec. Mr. Stansfield, 7, Warwick Mount, Batley.
Eccleshill.—Old Baptist Chapel, 2-30, 6-30: Mr. Macdonald.
Exeter.—Longbrook St. Chapel, 2-45, 6-45. C.S. Mr. Hopkins, Market St.
Felling.—Park Road, Lyceum, 10; 6-30: Mrs. Peters. Sec. Mr. Lawes, Crow Hall Lane, High Felling.
Foleshill.—Edgwick, at 10-30, Lyceum; at 6-30: Local Mediums.
Glasgow.—Bannockburn Hall, 36, Main St., 11-30, Mr. D. Duguid; 6-30: Mr. Griffin. Sec. Mr. A. Drummond, 80, Gallowgate.
Gravesend.—36, Queen St., at 6: Mrs. Graham.
Halifax.—1, Winding Road, at 2-30 and 6-30: Miss Keeves, and on Monday. Sec. Mr. Feagill, 12, Bracken Hill, Pellon.
Heckmondwike.—Assembly Room, Thomas St., at 10-30, 2-30 and 6: Miss Harrison. Sec. Mr. J. Collins, Northgate.
Hetton.—Miners' Old Hall, Lyceum at 2; at 6. Sec. Mr. J. T. Charlton, 29, Dean Street, Hetton Downs.
Heywood.—Argyle Buildings, 2-30 and 6-15: Mr. Taft. Sec. Mr. E. H. Duckworth, 38, Longford Street.
Huddersfield.—3, Brook St., 2-30 and 6-30: Mr. E. W. Wallis. Sec. Mr. J. Briggs, Lockwood Road, Polly Hall.
Kaye's Buildings, Corporation Street, at 2-30 and 6: Mrs. Crossley. Sec. Mr. J. Hewing, 20, Somerset Terrace, Lockwood Road.
Idle.—2, Back Lane, Lyceum, 2-30 and 6: Mr. Garnett and Miss Myers. Sec. Mr. T. Shelton, 4, Louisa St.
Keighley.—Lyceum, East Parade, at 2-30 and 6. Sec. Mr. J. Roberts, 3, Bronte Street, off Bradford Road.
Co-operative Assembly Room, Brunswick Street, 2-30 and 6: Mrs. Murgatroyd. Sec. Mr. A. Scott, 157, West Lane.
Albion Hall, at 6.
Lancaster.—Athenæum, St. Leonard's Gate, at 10-30, Lyceum; 2-30 and 6-30: Quarterly Meeting. Sec. Mr. Ball, 17, Shaw Street.
Leeds.—Grove House Lane, back of Brunswick Ter., at 2-30 and 6-30: Mr. Wakefield. Sec. Mr. Atkinson, 3, Recorder St., Beckett St. Institute, 23, Cookridge St., 2-30, 6-30: Miss Walton. Sec. Mr. J. W. Hanson, 22, Milford Place, Kirkstall Rd.
Leicester.—Silver St., 10-30, Lyceum; 3, Healing; 6-30. Cor. Sec. Mr. Young, 5, Dannett St.
Leigh.—Railway Rd., 10-30 and 6. Sec. Mr. J. Stirrup, Bradshawgate. Newton St., 2-30 and 6.
Liverpool.—Daulby Hall, Daulby St., London Rd., 11, 6-30: Mrs. Britten; Discussion, at 3. Sec. Mr. Russell, Daulby Hall.
London.—Bayswater.—Archer St., 11, Healing, Mr. Goddard, sen.; Mr. J. Hopercroft, Clairvoyance; 7: No meeting.
Bermoidsey.—214, Old Kent Rd., S.E. (Horse Shoe Hall), Re-opening Services, 7. Sec. Mr. W. E. Long.
Camberwell Rd., 102.—6-30. Thursday, 8.
Camden Town.—143, Kentish Town Rd., Tuesday, at 8: Mr. Towns.
Canning Town.—125, Barking Rd., at 7.
Dulston.—21, Brougham Rd., Wednesday, 8, Mr. Paine, Clairvoyance.
Edgware Road, 357.—7: No meeting.
Euston Road, 195.—Monday, 8, Séance, Mrs. Hawkins.
Hampstead.—Warwick House, Southend Green: Developing, Tuesdays, 7-30, Mrs. Spring.
Holborn.—Mr. Coffin's, 13, Kingsgate St. Wednesday, at 8.
Islington.—309, Essex Rd., N., 6-30. Wed., 7-30, Mrs. Wilkinson.
Islington.—Wellington Hall, Upper St., 7. Tuesday, 8.
Kentish Town Rd.—Mr. Warren's, 245, Thurs., 8, Séance, Mrs. Spring.
King's Cross.—184, Copenhagen St., corner of Pembroke St., 10-45: Enquiry Meeting; 6-45: Experience Meeting. Sec. Mr. W. H. Smith, 19, Offord Road, Barnsbury, N.
Marylebone.—24, Harcourt St., 11, Mr. Hawkins, Healing; 7: No meeting; Mr. Goddard, sen., Clairvoyance. Tuesday, Mrs. Wilkins, 8, Séance. Saturday, Mrs. Hawkins, 8, Séance. Sec. Mr. Tomlin, 21, Capland St., N. W.
Mortimer St., 51.—Cavendish Rooms, 7: Mr. T. Hunt.
New Cross Rd., 475.—7. Thursday, 8.
New North Road.—74, Nicholas St., Tuesdays, at 8, Mrs. Cannon, Clairvoyance, personal messages.
North Kensington.—The Cottage, 57, St. Mark's Rd., Thursday, 8: Mrs. Wilkins, Trance and Clairvoyance.
Peckham.—Winchester Hall, 33, High St., 11, 7; 2-30, Lyceum. 99, Hill Street, Saturday, at 8, Séance, Mrs. Spring. Wednesday, 8, Séance, Mrs. Wilkins. Sec. Mr. Long.
Peckham.—132, Queen's Rd., 11: Free Healing Service. Wed. 2 to 5.
Stepney.—Mrs. Ayers', 45, Jubilee St., 7. Tuesday, 8.
Stratford.—Workman's Hall, West Ham Lane, E., 7. Sec. M. A. Bewley, 3, Arnold Villas, Capworth Villas, Leyton, Essex.
Lowestoft.—Daybreak Villa, Prince's St., Beccles Rd., at 2-30 and 6-30.
Macclesfield.—Free Church, Paradise Street, 2-30, 6-30: Mr. J. Walsh. Sec. Mr. S. Hayes, 20, Brook Street.
Manchester.—Co-operative Hall, Downing Street, Lyceum; 2-45, 6-30: Mr. B. Plant. Sec. Mr. Hyde, 89, Exeter Street, Hyde Rd.
Collyhurst Rd., 2-30, 6-30: Mr. A. Pearson. Monday, 8, Discussion. Sec. Mr. Horrocks, 1, Marsh St., Kirby St., Ancoats, Manchester.
Mexborough.—2-30, 6. Sec. Mr. Watson, 62, Orchard Terrace, Church St.
Middlesbrough.—Spiritual Hall, Newport Rd., Lyceum, 2; 10-45, 6-30: Mr. V. Wyldes, and Mon. Sec. Mr. Stirzaker, 101, Grange Rd., W. Sidney St., at 10-30 and 6-30. Sec. Mr. T. Benyon.
Morley.—Mission Room, Church St., 6: Mr. Armitage. Sec. Mr. Bradbury, 12, Scotchman Lane, Bruntcliffe, near Leeds.
Nelson.—Bradley Road (back of Public Hall), at 2-30 and 6-30: Mr. G. Wright. Sec. Mr. Holland, 125, Colne Road, Burnley.
Newcastle-on-Tyne.—20, Nelson Street, 6-30: Alderman Barkas. Mr. Sargent, 42, Grainger Street.
North Shields.—6, Camden St., Lyceum, 2-30; 6-15: Mr. J. Wilson, of Boldon. Sec. Mr. Walker, 10, Wellington St., W. 41, Borough Road, 6-30: Mr. G. Forrester.
Northampton.—Oddfellows' Hall, Newland, at 2-30 and 6-30. Sec. Mr. T. Hutchinson, 17, Bull Head Lane.
Nottingham.—Morley House, Shakespeare St., 10-45, 6-30: Mr. Young. Sec. Mr. J. W. Burrell, 48, Gregory Boulevard.
Oldham.—Spiritual Temple, Joseph St., Union St., Lyceum 10, 2; 2-30, 6-30: Mr. Johnson. Sec. Mr. Gibson, 41, Bowden St.
Openshaw.—Mechanics', Pottery Lane, Lyceum, 9-15 and 2; 10-30 and 6: Mrs. Green. Sec. Mr. J. Cox, 7, Fern Street.
Parkgate.—Bear Tree Rd. (near bottom), at 10-30, Lyceum; at 6-30. Sec. Mr. Roebuck, 60, Rawmarsh Hill, Rawmarsh.
Pendleton.—Co-operative Hall, 2-30 and 6-30: Mrs. Butterfield. Sec. Mr. Evans, 10, Augusta St.
Plymouth.—Notte St., at 11 and 6-30: Mr. Leeder, Clairvoyant.
Portsmouth.—Assembly Rooms, Clarendon St., Lake Rd., Landport, 6-30.
Ramsbottom.—10, Moore St., off Kenyon St., at 2-30, 6: Mrs. Venables. Thursday, Circle, 7-30. Sec. Mr. J. Lea, 10, Moore St.
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Rochdale.—Regent Hall, at 2-30 and 6: Misses Schofield and Cropper. Sec. Mr. Dearden, 2, Whipp St., Smallbridge.
Michael St., 2-30 and 6. Tuesday, at 7-45, Circle.
23, Blackwater St., 2-30, 6. Wed., 7-30. Sec. Mr. Telford, 11, Drake St.
Salford.—48, Albion St., Windsor Bridge, at 2-30 and 6-30: Mr. Taft. Wednesday, 7-45: Mr. Pearson. Sec. Mr. T. Toft, 321, Liverpool Street, Seedley, Pendleton.
Scholes.—Mr. J. Rhodes, 2-30, 6. Silver St., 2-30, 6.
Saltash.—Mr. Williscroft's, 24, Fore St., at 6-30.
Sheffield.—Cocoa House, 175, Pond St., at 7. Sec. Mr. Hardy.
Central Board School, Orchard Lane, 2-30 and 6-30. Sec. Mr. T. Widdowson, 340, London Road.
Skelmanthorpe.—Board School, 2-30 and 6.
Slaithwaite.—Laith Lane, 2-30, 6: Mrs. Gregg. Sec. Mr. Meal, New St.
South Shields.—19, Cambridge St., Lyceum, 2-30; at 11, 6: Mr. Gray. Sec. Mr. Graham, 18, Belle Vue Ter., Tyne Dock.
Sowerby Bridge.—Lyceum, Hollins Lane, 2-30 and 6-30: Mrs. Bailey. Sec. Miss Thorpe, Glenfield Place, Warley Clough.
Stonehouse.—Corpus Christi Chapel, at 11 and 6-30. Sec. Mr. C. Adams, 11, Parkfield Terrace, Plymouth.
Sunderland.—Centre House, High St., W., 2-15, Lyceum; 6-30: Mr. Stevenson. Wed., 7-30. Sec. Mr. Wilson, 42, Exeter St., Pallion.
Monkwearmouth, 3, Ravensworth Ter., 6: Mr. Dinsdale.
Tunstall.—13, Rathbone St., at 6-30. Sec. Mr. Pocklington.
Tyldesley.—Spiritual Institute, Elliot St., at 2-30 and 6. Sec. Mr. A. Flindle, 6, Darlington Street.
Walsall.—Exchange Rooms, High St., at 6-30. Sec. Mr. T. Lawton, 10, Rayne's Buildings, Stafford Street.
Westhoughton.—Wingates, 2-30, 6-30: Mr. J. Pemberton. Sec. Mr. J. Fletcher, 344, Chorley Rd.
West Pelton.—Co-operative Hall, 10-30, Lyceum; 2 and 5-30. Sec. Mr. T. Weddle, 7, Grange Villa.
West Vale.—Mechanics' Institute, 2-30 and 6: Mr. Bush. Sec. Mr. Berry, Greeland, near Halifax.
Whitworth.—Reform Club, Spring Cottages, 2-30 and 6.
Wibsey.—Hardy St., 2-30, 6: Mr. Boocock. Sec. Mr. G. Saville, 17, Smiddles Lane, Manchester Road, Bradford.
Willington.—Albert Hall, 1-15, 6-30. Closed. Sec. Mr. Cook, 12, York St.
Wisbech.—Lecture Room, Public Hall, 6-45: Mr. Ward. Mr. Burkill.
York.—7, Abbot St., Groves, 6-30: Mr. and Mrs. Atherley.

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FRIDAY, NOVEMBER 30, 1888.

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THE ROSTRUM.

BUDDHISM VERSUS SPIRITUALISM.

TIMELY AND SUGGESTIVE LETTER FROM G. D. HAUGHTON, ESQ.

[NOTE.—We have received and perused with much interest two contributions from a gentleman whose scholarly writings are too well known to English spiritualists to need any other words of eulogy than the mere announcement of his name. The subjects of these papers—the first of which is herewith given—must be quite sufficient to command the attention of every earnest and thoughtful spiritualist. Although the several phases of the wild and baseless side issues that are now being foisted upon the well-proven truths of spiritualism have been thoroughly discussed, and their fallacies demonstrated, by our learned and able contributor "Sirius," yet every stroke which helps to clear the good ground whereon the spiritual temple is building, of the fungi which would choke it up, is both welcome and timely. It is in that sense that we gladly give place to Mr. Haughton's first paper, and propose to follow it up with a second, which the writer himself announces.]

It appears to me that there is a furtive, half-veiled inclination in some quarters to inoculate English spiritualism with an infusion of Eastern Buddhism. We have seen this in an effort to introduce the doctrine of Re-incarnation. And now another insane fantasy is encouraged, which asserts "multiplex personality," or the splitting up of the human soul into a number of principles—seven is the exact number—which are dealt with separately after death, and which exist separately in altogether different states and regions of the spiritual spheres.

This doctrine is clean contrary to our habitual consciousness, which testifies to the absolute unity and simplicity of the soul or spirit. It is also opposed to the doctrine of all the renowned metaphysicians of the world, from Plato downwards to our own times, the metaphysicians of Germany, of France, and of Britain. Kant, Fichte, Hegel, Spinoza, Malebranche, Descartes, Victor Cousin, Locke, Berkeley, Adam Smith, Reid, Ferrier, &c., &c., all affirm the organic unity of the soul.

Whom have we on the other side? The saints and sages of Buddhism. And what manner of men are they? Are they students? Do they brace their faculties by studying the works of Western genius and intellect? Not they indeed. They are merely self-involved self-concentrated contemplatists, if they can honour their poor isolated thoughts and dreamy self-absorption by the honoured name of contemplation. They are self-torturing, emaciated fanatics, who are precisely the most useless and contemptible members of the whole community. These be thy gods, O Buddhism!

Perhaps it may be thought by those who know nothing of the subject, and who have a sickly and foolish appetite for a new sensation, that I am speaking too severely. I will,

therefore, prove my point by referring to the highest authorities on the subject, namely, to Sir Edwin Arnold, and to the Chief Priest of the Buddhists of Ceylon. In "India Revisited" by the former, page 272, we have full light shed on the moral and intellectual state and aspirations of their saints and sages.

Sir Edwin, in the course of a colloquy with the Chief Priest of a Buddhist college and head of the fraternity in Ceylon, says: "I ventured to try him with a little point of casuistry"—no little point, by the way, for it involves the very soul and essence of all morality. Sir Edwin thought that the *dharma*, which inculcates duty to our neighbour, was in conflict and collision with the *abhidharma*, which directs that we should look upon all things—*neighbours included*—as *maya*, or illusion, and should give up all for the sake of moral perfection. To regard our neighbours as illusionary is the direct way to stifle all regard or compassion for them, besides the thought itself is idiotic.

Sir Edwin continues, in his pleasant manner, "Resolve this problem for me, very reverend sir, for it seems difficult to my ignorance. There is a Buddhist, a *Bodhisat*, sitting under a cocoa-nut tree whereupon hangs ripe fruit; he is deeply meditating, and will soon attain *samma-sambuddh*, the highest holiness and wisdom, if his mind be tranquil. There comes by a poor man, perishing of hunger, too weak to climb the tree and pluck a cocoa-nut. What shall the good Buddhist do? Shall he forego his study, break off his nearly completed progress to enlightenment in order to climb the tree and give his brother food, or shall he let him die of hunger and prosecute his sacred meditations?"

The Chief Priest lightly laughed, and replied with the utmost promptitude.

"O Poet! you have not rightly imagined this. If, indeed, your Buddhist were so advanced towards *samma-sambuddh* he could be *no more conscious of earthly things*, nor able to be *beguiled by them to good or evil*, than we are affected here in our opinions by the cawing of yonder crows."

Just let the reader pause and reflect deeply on all this and what it implies. Consider it in three points of view—the intellectual—the moral—and the physical. We see here what is the goal of perfection aspired to by the Buddhist saint and sage. Considered intellectually, to regard all things—*neighbours included*—as mere illusion is not philosophy but downright idiotism, a state to which these sages reduce themselves by their unnatural, anti-social, anti-human, manner of life—it is to deny all the realities of this most real universe. To call such a system crazy is flattery. The inmates of Bedlam would reject it. It is sheer insanity.

Regarded morally, it is the denial of all duty and of every moral obligation. Human accountability is not only ignored but denied. The saint's goal is to eradicate from his nature all human sympathy, and to pursue what he calls his sacred meditations, but which are nothing more than the insane reveries of a poor fanatic, whose goal is to reduce himself, as nearly as he can, to the state of a stone. His aim is to be "no more conscious of earthly things," that is, to lose all use of his bodily senses—to be *sans* eyes, *sans* ears, *sans* mind, *sans* human sympathies, *sans* everything—to be as

nearly as he can reach to, the state of a stone or a log of wood. This is *samma-sambuddh*, the very highest state of perfection. A starving brother he has lost all sympathy for, and even aims at not perceiving him, or being aware of his existence.

And this is the system which some are trying to inculcate on English spiritualism. They cannot bear to hear any harsh term applied to it, and are shocked at the word "crazy" being used in regard to it. To call it crazy is a compliment. The highest point and aspiration of the Buddhist saint is to lose all consciousness of earthly things, and further, "*not to be able to be beguiled by them to good or evil.*" Let the reader endeavour to fathom the depths of such insanity, for it is an endeavour to stop all existence, moral, intellectual, and physical—to debase the noble nature of man to the level of a clod. And this is the system to which some wish us to resort for instruction.

In my next paper I will deal with the subject of "Multi-plex Personality and Devachan," which is the Buddhist Heaven.

JOTTINGS BY A SPIRITUAL WORKER.

HOME AND PUBLIC SPIRITUALISM.

SOME few spiritualists appear to think that spiritualism is exclusively a home movement. *We do not.* Undoubtedly it is at home that the happiest effects of spirit communion are felt, when one can gather round the hearth-stone, in company with family and friends, and enjoy an hour's sacred "communion with the dead." In the sweet atmosphere of love, sympathy, and mutual trust, the purest and most elevating forms of inspiration and blessing, may be, and frequently are, experienced. Happy, thrice happy, are those who enjoy this; we envy them their privileges.

But there is another aspect of the matter. It strikes us as pure selfishness which would enjoy these happy experiences, and do nothing to extend the blessing to others. We feel so deeply the duty of proclaiming the glad tidings of immortality to those who sit in darkness, that we have voluntarily surrendered good situations, sacrificed home comforts for years, and in all weathers, among all sorts and conditions of people, with sympathy and without; before howling mobs, indoors and out; have spent the best years of our life in travelling thousands of miles; from Falmouth to Aberdeen, Lowestoft to Cardiff, Newcastle to Liverpool, New York to Chicago; away from wife and children, and all the heart held dear for days, weeks, aye months together; often weary, ill, home-sick and heart-sick; sometimes rewarded with a few pence, *never* with many pounds; ridiculed, slandered, abused, privately and publicly, in the press and from the platform, all for what? that we might obey the behest of our conscience and co-operate with the spirit world, to announce that the dead live. Yet we are only "professionals," *hirelings, spouters, aping the priests, &c., &c.* We have endured hard words from open foes; but the unkindest cuts of all have come from *friendly(?)* hands. Still, so certain are we that spiritualism is the need of the age, that we shall continue our work by the aid of those kind friends, in and out of the body, who know and love us, as long as breath remains.

We regard spiritualism as the corner-stone of the coming religion. A mighty revolution is in progress; the air is tremulous with its intimations; everywhere the spirit of change and reform is at work. Men and women feel it. The pulses of the world beat faster, the breath comes freer, and the "quick-step" of progress is sounding all around. The social state of society is pitiful. The sufferings of millions cry to heaven for relief: shall spiritualism be dumb and spiritualists stay at home? Have they no public work to perform?

Disease prostrates its victims, *drink* enslaves and ruins its millions, *capitalism* and *monopoly* steal the birthright of men and despoil them of their heritage, sweat the labourer

and enslave the woman: have spiritualists no "better way" to proclaim?

Womanhood grows weary under long continued disabilities, and motherhood is robbed of its sacredness and purity by base passions and man's domination: have spiritualists no call to action for the good of unborn generations? Can spiritualism teach no lesson of purity, of self-knowledge, and of reverence for maternity that shall make woman the companion of man in all good works?

Children are born diseased, badly begotten, and badly balanced; are wrongly trained and indoctrinated with false teachings. Abused and cruelly ill-treated, robbed of their childhood, and driven by toil into early graves: is there *no need* for the proclamation of the spiritual philosophy of life for *these*? no work of rescue and reform in which the spiritualist is called upon to take a spirited part?

A dying theology and a dead creed are fastened about the neck of the advancing humanity; a fabled mediatorship of a mythic saviour stands between man and freedom, truth, inspiration, independence, and happiness: have spiritualists no public work to do? may they sit down and declare that this is the best possible world and everybody in it in the best possible condition, contented and blest, and that there is nothing to do but gather round the fire, enjoy home, and home spiritualism, and thank God for his goodness *to them*? Are there no sad hearts that can be made glad? no suffering ones who need aid? no slaves requiring salvation? Let those who are *content* with home spiritualism stay there and enjoy it, but *we are not*. Spiritualism, as we understand it, is a life work for reform, and needs valiant men and brave women. The harvest is ready, the labourers are few; we must join hands and hearts and proclaim the gospel of personal purity, personal responsibility, conscious immortality, and eternal progress: righteousness, truth, and goodness, the saviours of the world.

"Forsake not the assembling of yourselves together, for this is good." By interchange of thought, and exchange of ideas, men become educated; experience and co-operation render men tolerant and patient, hence by intelligent federation, brotherhood and fellowship will result in good to all.

VOLUNTARY AND PAID WORK IN SPIRITUALISM.—We fully recognise the value, and applaud the self-sacrifice of those labourers, who in various capacities render their gratuitous services to the cause; they have their reward in the pleasant consciousness of work well done for human good. We would encourage them to continue in all good work. But it is equally true that those who ask pay for their time have made sacrifices, and continually do so, incur expenses, unpleasantnesses, and spend their strength to exhaustion, and do so as sincerely as those who condemn them to aid the work of progress. Let those who would stir up strife and create division in our ranks by arrogating superior claims for voluntary efforts as against paid services cease their ungenerous detractions and imputations of base motives, and evidence their own sincerity by self-sacrifice and loving labour. There is as much danger of self-seeking, office hunting, and popish domination, from those who prate so loudly against what they are pleased to term professionalism, as there is from the paid workers. Let us "have faith in one another," and stand shoulder to shoulder for truth and right.

THE LEAVEN THAT LEAVENS THE WHOLE LUMP.—Spiritualism has proclaimed the *facts* respecting the future life—that it is a real world, whose inhabitants are neither impossible angels nor improbable devils, but human beings with heads to think, hearts to feel, wills to do, and hands to execute. That they are progressive, sympathetic, good, and true, if they were so here, and *love* brings them back to their dear ones on earth. That even the *lowest* will rise, and the highest will aid them. That the occupations of the advanced are deeds of helpfulness and love to the dark and enslaved: Spiritualism has preached the gospel of eternal progress long

before Canon Farrar proclaimed his eternal hope. The despised and rejected spiritual philosophy now permeates and leavens the thought of the liberal churches, their expansion and progress are due to the work of the spirit world through mediums paid and unpaid.

E. W. WALLIS.

WONDERFUL MANIFESTATIONS IN DERBYSHIRE.

To the Editor of "The Two Worlds."

I WAS called into Derbyshire a few weeks ago, owing to a sudden family bereavement, and took the opportunity of paying a visit on Saturday, September 22nd, to Messrs. G. and W. P. Adshead, of Belper. Although previously unacquainted with these warm-hearted spiritualists, I had a hearty reception, and an invitation to tea the next day to meet Mrs. Everitt, of Hendon, who was then on a visit to Mr. G. Adshead. Mr. Victor Wyldes, who is so well known as a psychometrist, was announced as the lecturer for Sunday, which made the prospect of going over additionally attractive. It was the Harvest Festival with our Belper friends, and their charming Jubilee Hall was tastefully decorated with the flowers and fruits of the season. There was a large attendance at the service, every seat being occupied—many persons standing—and the harmony and good feeling which prevailed made it evident that "conditions" were right for a successful evening. The accuracy of every psychometric delineation was fully acknowledged, and the service beautifully wound up by Mr. Wyldes explaining, for the benefit of those who were strangers to the movement, that the power he had been exhibiting was the same as that we read of as possessed by Jesus, which caused the woman at the well to exclaim, "Come, see a man which told me all things that ever I did."

The treat of the evening was now to come. A séance had been previously arranged by Mr. G. Adshead, so that we might have an opportunity of witnessing Mrs. Everitt's wonderful mediumship, and it proved to be the most marvellous sitting I have had the privilege of attending. The company consisted of Messrs. G. and W. P. Adshead, Mrs. and Miss Adshead, Mrs. Everitt and daughter, Mr. Wyldes, a lady and gentleman whose names I do not now remember, and myself. As soon as we were seated at the table, loud raps were heard (which, by-the-by, had been the case all the evening). Mr. W. P. Adshead placed the Bible on the table, and announced that the spirits would tell us where they wished him to read, and on his going through the alphabet they requested the first verse of the 17th chapter of Genesis, also the 24th and 25th verses of the 32nd chapter in the same book. In a short time they signified that the lights were to be lowered, which having been done, voices were soon heard in different parts of the room, several of them being known to some of the sitters. Another voice soon came and spoke of the pleasure it gave him to meet us. Mr. Wyldes clairvoyantly described this spirit as being D. D. Home, which the voice said was correct, and then gave several messages for his friends, such as "Give my love to Emma" (Mrs. Hardinge Britten), &c., &c. On one of the company asking him "Have you found the spirit-world all that you expected?" he instantly exclaimed, "And MUCH more." During the sitting, loud and sometimes violent raps were continually heard, and we were suddenly surprised by a dish of fruit, weighing 3½ lbs., being placed in the centre of the table—having been carried from a sideboard a distance of seven feet—to which one of our spirit friends invited us to help ourselves. Lights were floating about, flowers passed to the sitters, and most of us were frequently touched by unseen hands.

I send these few facts for insertion in your valuable journal, if you deem them worthy, as, coming as they did in a company of sitters whose reputation for honest investigation is beyond suspicion, they may lead some enquiring mind to look into these modern "miracles," which, while

ignored and unaccounted for by most of our scientists and theologians, may be witnessed by any who have the patience and perseverance necessary to honestly investigate the matter for themselves.

F. SARGENT.

42, Grainger Street, Newcastle-on-Tyne.

The Editor of this paper has the greatest pleasure in giving the above letter from the esteemed Secretary of the Newcastle Spiritual Evidence Society, also of adding that amongst the messages of loving remembrance given by the communicating spirits were some for the writer (the "Emma" to whom D. D. Home sent love), and one to the same person from Mrs. Floyd, the Editor's recently-ascended and most beloved mother. We are more than happy in adding warm testimony to the marvellous and truthful character of Mrs. Everitt's mediumship.

For many years this lady, whose social position has removed her far from the necessity of sitting as a professional medium, has cheerfully given time and service to hundreds of applicants for light through her invaluable mediumship. Loud rappings *at all sorts of points removed far from her person*; tremendous demonstrations of physical power, far beyond any mortal's strength to produce; direct writings and direct voices from spirits, frequently given under the most crucial test conditions; objects moving without human touch or contact in brilliantly-lighted rooms—all this, and far more than our space will allow us to mention at this time, this noble woman has given, and that we repeat, to many hundreds who have found the truths of immortality through the patient and untiring use of her mediumship. Nor is this all; her good husband has thrown open his house and given of his lavish hospitality to hundreds of enquirers who came to test his admirable wife's mediumship, and we unhesitatingly declare that even one such case, and happily there are many, is enough of itself to shame all the sneers of the scoffing press, who will freely abuse but never insert an answer; of the pulpit, which will anathematize, because none of its members can give such proofs of what they preach, or, indeed, of any traducers of our holy cause, who, because one or two black sheep are found in its ranks, dare to label such a living proof of spirit power as Mrs. Everitt's and her generous whole-hearted husband's, as fools that cannot discern the truth, or knaves that, for some unknown purpose, conspire to deceive mankind *at their own expense*.

"Verily, they shall have their reward," and it is in this glorious and consoling assurance alone, that we can dare to live out the proverb, "The truth against the world."—
Ed. T. W.

SPIRITUAL GIFTS.—No. 4.

THE POLTER GHEIST; OR, THE GHOST THAT THROWS.

ONE of the most constant, startling, and yet convincing phases of spirit power that has ever been recorded, and that from the days of Plutarch to those of our own time, is the form of manifestation headed as above, and generally called "hauntings."

Mrs. Catherine Crowe, Ennemoser, the Howitts, R. D. Owen, Prof. Hare, the Editor of this paper, and in fact every writer on supermundane or spiritual subjects, has recorded cases unnumbered of disturbances attributable only to spiritual agencies.

The earliest accounts of modern spiritualism abound with them, and the explanation rendered by the wise teaching spirits is, that logic, argument, or even the afflatus of the trance or inspired utterances would have proved utterly insufficient to awaken this materialistic age to the recognition of spiritual existence and agency.

Whilst the proceedings of the "Polter gheist" are often mischievous and awfully startling; whilst they manifest a power of passing through and overcoming the obstacles of matter, at once superhuman and demonstrable of laws utterly unknown in material science, they seldom, if ever,

show the will or the power to injure life or limb, or do more than destroy property, and *compel* attention to their doings. Their action in this last respect is often claimed by good spirits to be essential in showing that the world of spirit-matter is still a human world, and that the action of the Polter gheist is intended to be a challenge to scientists, suggesting laws of spiritual power so far transcending those of matter, that it opens up possibilities in the universe which material science will soon be disgraced if it cannot render some account of. As, besides the immense amount of well-attested proofs of PHYSICAL FORCE, SPIRIT POWER, with which the pages of the writers above-mentioned are crowded, our journals still abound with evidences of the continuity of this power, we select, as an illustration of its nature, the last reported case of the doings of the Polter gheist, in a family and district of America well known to the Editor—a case that has excited the utmost interest as well as consternation in the neighbourhood of its occurrence.

Some of the incidents have been personally reported to the Editor by friends of the parties. Others are taken from the *Chicago Times* of September and October.

The reporter commences by describing the scene of the late disturbances as being on the farm of a wealthy gentleman, one Mr. Peter Cure. His house and land, consisting of a farm of 300 acres, is situated at about eighteen miles from Chicago, and four from Worth, the nearest railway station.

"The family are Catholics, and until recently have strongly repudiated belief in spirits.

"The first open appearance of the ghost, for Mr. Cure holds to the belief that there is only one—occurred Sept. 14. Mrs. Cure was preparing supper for the family. Having set the table, Mrs. Cure went into the kitchen. While there, she paused to look after some of the cookery, but was away not more than five minutes. When she returned, the table had been lifted from its place in the middle of the room and carried into a corner. The cloth lay just as it had been placed by Mrs. Cure, but every dish and plate had been changed. She was terrified by the mysterious transformation, and rushed to the barn where her husband was unharnessing a horse, and besought him to come into the house—that there was a ghost in the dining-room.

"Mr. Cure laughed, but his wife was evidently in earnest, so that Mr. Cure walked boldly into the dining-room, his wife following him with faltering steps. Mr. Cure could not see anything strange in the appearance of the room. His good wife peered anxiously over his shoulder, and became a shade paler. Was it possible that she was deceived? The table was standing just where she had left it when she made the journey to the kitchen.

"While Mr. Cure was laughing merrily at his wife, they both heard a noise, and looking around, saw the door of the kitchen oven fly open and a pan of roast pork shoot out and drop half way across the room. Instinctively, Mr. Cure looked over his shoulder again, as if to catch the unseen power, and behold! the dinner-table was over in the corner again, and again the dishes had changed. That converted Mr. Cure completely, and the laugh died on his lips. He summoned his son and the hired man, and a conference was held in the dining-room. While they were talking, three or four cucumbers were hurled through the window. The men, and young Cure, the son—who is a lad of 18—got up and rushed into the yard, the boy going through the window and the men taking the two doors. They moved so quickly that it would have been impossible for any human intruder to have escaped; but a search in every corner of the yard and the neighbouring field revealed no one. Thoroughly scared, they went back to the house and sat in the now darkened dining-room. There were no manifestations till Mr. Cure lighted a lamp. The flame seemed to arouse the familiar. The door slammed open, the lower sash of the window flew up, and a gust of wind blew out the light. They were too badly frightened to relight the lamp, and they

went to bed in the dark. When morning came, with no repetition of the uncanny performances, they began to think the spook had fled.

"The next day Mr. Cure went to the barn and harnessed his horses to the market wagon, intending to drive to Worth. After completing the job he returned to the house to get his coat and hat. When he got back to the barn the horses were unhitched, the wagon-pole down, the harness hanging from its peg. Mr. Cure knew by this that the spirit still haunted him, but he reharnessed the team, and drove away to Worth, where he told his story to everybody, and caused a panic among the simple German folk of the town. Three of these, well-known and reputable citizens and substantial farmers, who will testify on oath to the extraordinary occurrences, promised to call on Mr. Cure that afternoon and test to the truthfulness of his story.

"During the good man's absence in town, all sorts of pranks were played by the invisibles, to the horror and consternation of the family.

"In the afternoon, came Mr. Dilly, Mr. Sattem, and Mr. Reid, and they had a cordial reception, for just as they reached the threshold, the door slammed in their faces and a flower-pot, with a big geranium in it, dropped at their feet. This scared Reid and Sattem, but Mr. Dilly said, 'We will go into this thing further;' and the three entered the house. As they entered, a china tea-pot fell from the kitchen shelf. The stove-pipe fell, and the doors banged with dreadful violence. In the dining-room, where the family sat, the pictures were all turned faces to the wall.

"Mr. Dilly carefully locked both doors of the dining-room, and pulled the catches down on the windows. Through the glass, apparently, but without shattering it, came a shower of gravel and sand, mingled with bits of vegetables and miscellaneous articles. The locked doors were unlatched and thrown rudely open; then as rudely shut and latched again. Dilly went out to look for the trickster, but his search was useless. He locked the door from the outside, he and Mr. Cure standing without. The key was removed from the door and hurled into the room in which sat the rest of the stupefied party.

"Mr. Dilly was now firmly convinced that there really was a ghost around, and having heard of the habit the spiritualists have of communicating by slate writing, he got a slate out, and Mr. Reid wrote this question:

"'For God's sake, what do you want?'

"The answer was down in an instant; 'To see Pete.'

"Again Mr. Reid wrote: 'Who are you, and what do you want?'

"In an instant there appeared on the slate, as Mr. Dilly held it, the words 'Fred Cure, Pete's brother.' Then came another shower of gravel, but the ghost refused to answer, and was not heard of again that evening. On the next day, and on every succeeding day until Sunday, some freak revealed his presence to the terrified family. Friday he locked all the doors in the house and took away the keys. When Mr. Cure wrote, 'For heaven's sake, give us back those keys,' the keys were returned to the doors.

"Mr. Cure finally gave way to the neighbours, who had all along entreated him to invoke heavenly aid, and sent to Blue Island for the priest. Sunday afternoon the good father came out to the farm, and, in the garb of his holy office, and with candles and holy water, prepared to exorcise the fiend. While he was reciting the prayers a blast of sand came with a wild flurry of wind, and the lights of the candles were extinguished. The priest scattered holy water about the room, and for a time all was quiet. The next day and for many succeeding days the disturbances recommenced with ever-increasing violence. Everything in the house was changed with marvellous rapidity. An immense quantity of crockery was broken, but not a single creature had been struck or hurt. One day quantities of scraps of writing were found, all signed as if by Fred Cure (a brother of Mr. Peter

Cure's), who has been dead some three years. He asked, in half legible writing, to see his son Freddie, with whom he desired to communicate.

"This son lives at some distance off, and does not appear to have obeyed the summons.

"On several occasions during October, the *Chicago Times*' reporters and hundreds of people from far and near have visited the possessed dwelling. Mr. Cure is a wealthy man, and owns a large amount of property in Chicago as well as in his own immediate vicinity, and he has offered a reward of one thousand dollars to any one that can trace out a *human cause* for these disturbances, but up to the present time they continue at intervals, and have defied all the vigilance of the police of Worth as well as some sent from Chicago to detect the source of the mischief. Several of the neighbours of Mr. Cure have had disturbances of a similar nature, though not nearly so violent as those in the Cure family."

Here follows a long account, published in the *Chicago Times*, of the disturbances, as narrated by Mrs. Cure, and testified by over fifty of her neighbours, "the ghost" appearing to have no more objection to perform for the benefit of strangers than for that of the family. The following is the last extract that our space will allow of making from the *Chicago Times*. It is dated Oct. 20th:—

"The family have learned that the invisible, claiming to be Fred Cure would answer questions by throwing or dropping something from above. One morning when the family were beginning to think they were free from their unwelcome guest, one of the children remarked, 'I wonder if Uncle Fred is here yet?' The invisible had been so long about the premises that the children felt on very good terms with him, and were not afraid of him by any means. A stray turnip might be wandering about the room and strike them, but they had never been hurt. One of them asked 'Are you here, uncle? If you are, throw!'

"Crack! A stone as large as a walnut dropped into the fried eggs. Numerous questions were asked and answered in this way. Finally the question was asked 'Can you write?' A big rock was the answer, and the paper being provided, the ghost was kept busy writing, and the writings are all preserved. The *Times* reporter was shown one of the messages in which 'Uncle Fred' said he wanted to see his son Frederic, who he thought was afraid to come to the house. Peter Cure says the handwriting is that of his dead brother. No one saw the writing being done. 'Uncle Fred' would write only in seclusion, and when the family was in some other part of the house.

"Peter Cure started for his nephew on Tuesday evening, and brought him to the house. There the ghost held some communion with his offspring."

It would seem that this interview was the special object of the ghost's pertinacity, for a piece of writing fell down before the young man in which the ghostly father said "good bye," and since then, a period of three days after the interview above named, Mrs. Cure informed the reporter that no sounds or motions of any kind had transpired. That some family secret was involved in this curious case of haunting, which the interview between the mortal son and spirit father alone could settle, there can be no question of; but the *Times*' reporter concludes by the assurance that, at least, three hundred persons have visited the place, over fifty of whom are ready to testify on oath that the most astonishing feats of supermundane power have been performed in their presence, for which no earthly cause could be assigned.

MR. T. H. HUNT, THE TRANCE SPEAKER.

INTERESTING LETTER FROM LONDON.

ON Monday evening, November 5th, we held a drawing-room reception for Mr. T. H. Hunt. The assembly was strictly select and critical, including not a few influential friends of the cause. The conditions were highly spiritual and sympathetic, and everyone seemed to be in the best of spirits. After the usual ceremonies were gone through, Mr. Hunt offered up a beautiful but effective invocation, after which a subject was chosen by the company—"The teachings of Christianity and those of Spiritualism compared." His inspirers severely

repudiated the absurd ideas maintained in the Christian Church; on the other hand, they considered that there was much in connection with Christianity that was really the outcome of spiritual forces and manifestations, only the true teachings of the spirit had been perverted by the illiterate and injudicious amongst mankind. Certain precepts and dogmas had been laid down by sophisticated priests, whose chief object was to satisfy their selfish desires at the expense of the ignorant multitude; but because the true teachings of heaven had been grossly misrepresented by man, it did not necessarily follow that the original tendencies of Christian teachings had no claims to moral and spiritual purposes. But the present state of Christianity could not be tolerated by modern thought; it is a progressive age, and the race require progressive teachings—reason is supplanting faith and Christian fairy tales everywhere; and as the world has long felt the desideratum of some positive knowledge with respect to the future state of man, it is only natural that the world move towards the star of spiritualism, to receive some light upon the ever-burning question of immortality. The teachings of spiritualism are practical, and therefore of paramount importance in the present age, and people are beginning to discover that we must be judged by works, and not by faith. In speaking of salvation, Mr. Hunt, or rather his inspirers, said that it was impossible to save any man from a crime that had been committed; an action once performed was as irrevocable as yesterday itself; and, therefore, how could any being be saved from something that has passed for ever? The true means of salvation was to act in the living present, and if we, instead of mourning over the bitter past, were to enact just and righteous laws for the redemption of man and the prevention of sin and misery in the future, we should not only be practically executing the mandates of God, but we should also be laying up treasures in heaven. But even spiritualism is liable to be perverted. The mind of man determines the consequence of every dispensation that is revealed to the world, and only where there are true spiritual and moral people will be seen the higher principles of this progressive philosophy. But the revelations of spiritualism are not infallible, neither must we take everything that is displayed through mediums as emanating directly from distinct individualities, for there are latent forces inherent in every man's nature which act independently of the common law of spirit control, and when these forces are more developed we shall be able to measure the possibilities of the human soul even while on earth, and comprehend that all mighty works that are performed in the name of spirit consist solely in obeying the Greek injunction, "Man, know thyself!" This is what the teachings of spiritualism so forcibly impress upon us, and it is one great reason why it is superior to its contemporary denominations. We have been told for two thousand years to follow somebody we have never seen, instead of having instilled into our minds the necessity of saving ourselves. But the light of truth is dawning upon the night of error and woe. The Church knows this, and it has been obliged to revise the Word of God to suit the reason of man. Imagine man reasoning with impunity over the claims of a book purporting to have been given to the world by God! Well, whatever else it may indicate it certainly shows that we are far in advance of the Being who inspired *our ancestors*, and our reason is more worthy to be relied upon than the God depicted in the Jewish Bible. But all things are the outcome of slow but inevitable growth; they have all been necessary, or the spirit of progress would never have evolved them. Let your souls henceforth breathe the pure air of reason and love, and by acting in obedience to all that is good and spiritual, the truth shall make you free.

After the discourse, Christine, a guide of Mr. Hunt's, gave a poetical description of character and surroundings of each lady and gentleman, who expressed themselves highly satisfied with the evening's entertainment.

E. ROBINSON.

1, Chapter Rd., Willesden Green, N.W.

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Sub-Editor and General Manager

E. W. WALLIS.

FRIDAY, NOVEMBER 30, 1888.

THE QUESTION OF OPENING FREE LIBRARIES ON THE SUNDAY.

"The Sabbath was made for man, not man for the Sabbath."

REGARDING certain recent attempts to give the working people the benefit of admission to the free libraries on the Sunday in Manchester, the *Manchester Sunday Chronicle* has the following brave and logical words:—

"According to the Puritanical, or Cromwellian, reading of the Mosaic Law, the people are to indulge in no manner of worldly business or pleasure on the Sabbath Day, but are to spend the whole of that day in prayer and praise. How many millions of well meaning, honest English people are there who try to obey this stern order? And how many hundreds are there who succeed in obeying it? Will any honest man deny that for the best and purest followers of the Jewish law—for this cast-iron English Sunday has no place in the Christian religion—the attempt to separate one's thoughts entirely from human affairs, and devote one's time wholly to pious reflections is more than a man's strength can compass? But how many of them try to compass it? Every one who knows that he is alive, and that the moon is not made of green cheese, knows that not one man or woman in ten thousand really devotes the whole of the Sabbath to sacred matters, but many people pretend to do so, and therein is our justification for the use of the words 'hypocritical sanctity.'

"The action of our people as a professedly Christian people is sufficiently inconsistent with their professions in almost every point of the faith. The very constitution of the Established Church, and the system of Church emolument and government are in direct opposition to the spirit of Christianity; but in no point are the British public so illogical, so inconsistent, and so much at variance as in this matter of Sabbath observance. The antics and phantasies in which people, otherwise sane, indulge on this point are simply astounding. Churchwardens who pass their Sunday evenings in the public-house will vote against the Sunday opening of free libraries. Men and women who ride to chapel on Sunday trams will account it sinful to buy a Sunday newspaper on Sunday, although many of them will read it on that day if it is lent to them by some one else who has bought it; ladies who would be shocked at the

thought of reading a newspaper of any kind on the Sabbath, will sit on that day and discuss the news of the week with their friends; they will even listen to news at second-hand which has been gathered from the newspapers by a friend who does read on Sundays. To sketch a flower or tree on Sunday is counted by many a heinous crime; yet those same censors will pass hours in the criticisms of their neighbour's bonnet, or in the circulation of silly and mischievous scandal, or in the verbal designing of a dress, or in the arrangement of balls and parties for the ensuing week. There seems to be no clear or definite idea where the sanctity of the Sunday begins or ends among these people; but on one point they all seem firmly agreed, and that is, that the opening of a library, a picture-gallery, or a museum, is an offence against the law of the good old respectable English Sunday.

"Surely, this is a curious state of affairs! Surely, if reading is sinful on the Sunday, it is folly to close the places wherein pure and elevating literature can be found, and leave open those that lead to defilement and to vice. For to stop Sunday reading is impossible! While human nature remains as it is, and while the average quality of sermons and sacred song remains what it is, and while the pride and snobbishness of the British public holds full sway, there must be vast numbers who never enter a place of worship, or who fail when there to find the mental and spiritual food which a healthy brain and spirit require. People will read on Sunday, as people will talk scandal and politics, or indulge in sly diversions of other kinds; and since it is so, and must remain so, it will assuredly be better to allow the Sabbath reader to get the best reading available. Of one thing we may be assured, that although we can and do prevent him from reading good books, we cannot prevent him from reading bad ones. The trashy magazine, senile weekly family paper, the cheap and deleterious sensation novel, and the poisonous literature now known as the 'penny-dreadful' are always easy of access. All our grandmotherly legislators can do is to guard us against the influence of the noblest and most gifted geni that have graced the English tongue. The value of good literature cannot be over-estimated. The man who enters a good library finds himself in the company of the best minds the world has produced throughout the chain of the known ages. To their counsel, to their friendly conversation, to their bright wit and high imaginings, he cannot listen without being the purer and the wiser therefor; and we are to be told that a man must not risk contamination by the breath of the Homers, the Platos, the Shakespeares, the Dantes, the Goethes, the Carlyles, the Ruskins, the Spensers, the Brontes, and all that glorious brotherhood; but that he must shun the company of the brilliant and the wise, and take his choice between the drowsy sermons of some lukewarm clerical mediocrity and the loathsome effusions of the Yahoo Press of Holywell Street! We commend the consideration of this issue to our Salford readers, and to all others who may be called upon to gag the sweet singers and speakers of knowledge and of truth in the interests of that curious distorted fetish of the Puritans—that gloomy monstrosity and bastard custom—the British Sabbatarian Sabbath." [To all which conclusions we devoutly cry, Amen!—ED. T. W.]

DR. MACLEOD ON FREE WILL.—"A dreadful doctrine." Dr. Donald Macleod was the preacher at the special Exhibition Service in St. Andrew's Hall, Glasgow, one Sunday evening. He took for his subject, the question of man's free will. The shape of the skull, the arrangement of the nerve centres, the food and drink, the configuration of the country, its temperature and its weather, make the man what he is, and he cannot help it. At the close of a very remarkable address, the preacher said, it was a dreadful doctrine that any man was doomed, and although one man might have greater difficulties than another, these difficulties would be considered, for they knew the judgment of God would be a just judgment.

HISTORICAL SKETCHES.

A CHILD'S LOVE.

(From the Italian.)

ONE beautiful afternoon in May, a child was wandering thoughtfully along the flowery banks of the Genu, his back turned to the village, and his grave eyes fixed vacantly upon the blue expanse of waters, like a troubled soul vainly seeking companionship. He appeared to be about thirteen years of age. His face was pale and sorrowful, his eyebrows strongly marked, while his dark eyes sparkled with a weird brilliancy which at times had an almost sinister expression. He remained lost in thought for some time, his head resting upon his slim, nervous hand, listening to the murmuring waves, as they broke at his feet, gazing sadly across to the distant horizon with unutterable longing. Suddenly the joyous laughter of childhood broke upon his musings: a little girl came running across the waving field and threw both arms enthusiastically about his neck.

"Oh, you naughty, naughty Nicolo; what are you doing here? I've been looking everywhere for you."

Uttering these half-scolding words, she continued to overwhelm him with caresses, and laid at his feet a little basket filled with wild roses and eglantine, in token of her childish affection. The shadow of a smile flitted across the boy's face, as he looked into her laughing eyes; he ran his finger through her flossy curls, gave a sly, cautious look around, and whispered:

"I ran away from my father, Gianetta; he gave me leave to rest, so I came to this lonely place—you know how I enjoy my short liberty, and how I adore the murmurings of these waters! Listen to their weird music!"

"It is too bad of your father," sighed the child, "to torment you with those hateful exercises; you will die of overwork. 'Poor Nicolo,' so mother said to me, 'is much too delicate; his bewitching violin will be the death of him before long, and it will be his father's fault!' and mother is right!" she added, looking anxiously at the young boy's worn face.

"Do not fear for me, Gianetta," replied Nicolo; "I shall not die yet; I must grow up to be a man! Look, how strong I am!"

He drew himself up to his full height, his dark eyes flashed, and a smile of rare tenderness played around his ripe lips. With his strong arms he lifted his little playmate and held her suspended over the water for some seconds. Sadness does not linger long in the heart of a child. Gianetta, seeing him so gay, commenced singing, pausing ever and anon for some bit of childish gossip. Nicolo listened, amused at the artless prattle about her flowers, her doves, her games, and her dolls, and, whenever he sank into an unconscious fit of abstraction, Gianetta quickly brought him to himself with a playful shake or tender kiss. The children remained on the strand until the stars came out one after another, smiling alike on the serious eyes of Nicolo and the drowsy ones of pretty Gianetta. Then, indeed, they turned their steps homeward, their arms wound around each other in the innocent, loving embrace of childhood. After a long walk they turned down a narrow lane, at the end of which stood two humble cottages, overgrown with vines—one the home of Gianetta, the other of Nicolo. At the threshold of the former stood the mother of the little girl, anxiously awaiting the return of the children, whom she tenderly embraced as they came running up to her; then, wishing each other good night, Nicolo crossed over to his home. On entering his dingy little room, he sighed deeply, raised the window to let in the mild night air, and opening a chest, drew from it an old violin. Seating himself near the casement, through which the silvery moonlight flooded, he passed his bow across the strings, and drew from them the most entrancing strains of music, dying away at times into wondrous melancholy, then swelling into triumphant gladness. Scarcely

had he commenced playing, when a large spider crawled out of the river and came on the shutter. "Welcome!" cried the young musician, gaily; and as it advanced, he laid his finger on the window sill, allowed the spider to make its way over it, and placed it in triumph upon his violin, where it remained, during the whole performance, as if enchanted by the wonderful magic of the music. Nicolo continued practising until his eyelids closed in sleep, and not until the sun shone into his eyes did he awake from his sound slumbers. He arose, and replaced his mute, still sleeping companion carefully upon the vine leaves. Every time that he laid aside his violin, when inspiration or strength failed, he sank into his habitual, morbid reverie. The absence of the spider increased this feeling of solitude, for he was attached to the creature with all the passion of a fervent disposition. His father was a hard and relentless master—his dead mother he only dimly remembered as having smiled upon him as she sung him to sleep with her gentle lullaby. But that was so long, long ago, and now he had no friends; for the children of his own age avoided the dreamy, reserved lad. Only little Gianetta was good to him, coming often to his room and listening in silent admiration to the inspiring music of his violin. But Gianetta detested his spider. "There is witchcraft in it!" she would say, with a dainty little shudder, and so the insect was never admitted during her visits. When his fingers grew stiff with exercise, Nicolo enlivened the hours by telling fairy tales, romantic adventures and his own hopes for the future to his delighted little companion, who would listen without daring to interrupt, her eyes gleaming with joy, as she pressed the feverish hands of the agitated narrator. Sometimes Nicolo told her of Mozart, who was already famous at the age of six. "Oh, Gianetta!" he would exclaim, "how small I seem beside him!" And hot tears chased down his attenuated cheeks. In vain the pitying Gianetta tried to console him—his was the jealousy common to genius!

One day, the young musician, under the direction of his father, had been performing a series of monotonous exercises, so that his arm seemed paralyzed. Utterly worn out, he laid aside his violin, and leaned his weary head against the window, when all of a sudden he heard a sharp cry. It was the mother of Gianetta who called him. Springing up with alacrity, he ran across to his playmate's home. He found the little girl lying on her bed, her form worn with a raging fever, her breath coming hard and slow, and her bright eyes looking fixedly into space. On recognizing her friend, she looked at him with a supplicating glance, which Nicolo readily interpreted. With tears in his eyes, he ran swiftly for his discarded instrument, crying as he came back; "My sweet little Gianetta, I will play you a lullaby; it will make you well again." He sat down by her bedside, and forgetting his fatigue, played with all the fervour of his soul; his anguish, his hope, his love, seemed to breathe wondrous tones; they eased with their sublime harmony the pains of the sick child, who, at first, had listened with wild, feverish eagerness, which gradually gave place to calm repose. The restfulness of her soul was depicted upon her flushed cheeks, her little hands were clasped peacefully, as she murmured a gentle prayer for her faithful friend who, with tearful eyes and nervous hands, was trying to soothe the anguish of his own broken heart, as well as the pains which racked the form of his sweet little Gianetta. When he had finished playing, she held out her thin white hand:

"Dear Nicolo," she said in a low broken voice, "I am going to leave you, I hear sweet angels calling me. You cannot follow me; you must remain behind; but far from this place you will become famous; all the world will speak your name—oh, then, do not forget your little Gianetta!"

Her head sank back among the pillows, and almost without giving a struggle the sweet eyes closed for ever! Nicolo remained gazing absently upon her lovely face. Also for the first time it was deaf to his tears and supplications. Wild

with grief, he wandered about all day and the greater part of the night, without aim, without any thought save that of his utter loneliness. He visited the water side, where only a few days ago they had been so happy together; he lingered in every spot sacred to their mutual pleasures, and when at a late hour he returned to his room, he shuddered at the awful stillness which reigned there. He looked across at Gianetta's home. The window was open; he could see the child lying asleep in the narrow bed, almost hidden by the profusion of wild flowers which she had so loved while on earth. A priest was kneeling by her side, his venerable head bowed, and his trembling lips murmuring prayers for the repose of her soul. Nicolo threw himself upon his knees: "Farewell, farewell, my joy, my love! as you have told me, I am going far from this place, where everything recalls my cruel love, where I can find neither rest nor forgetfulness, deserted as I am by every creature!" At these words something cold touched his hand; it was the spider! "Poor insect!" he cried, "the only living thing left to me! Come, I will play for you for the last time, the airs which my poor Gianetta loved so well. I will play them as a requiem for the soul!" He took out his violin. The sweet sad strains of music flooded the air, wandering out to the little dead child, who seemed to smile at their message. Even the flowers seemed to nod their half-opened corollas, and the kneeling priest paused in his devotions to listen to the music's diviner power. On the morrow the red rays of the sun fell across a sleeping child, still clasping his beloved instrument, on the cords of which lay a dead spider! The hero of this true narrative is Nicolo Paganini.

E. C. GILDEMEISTER.

THE SPHERES: THE SECOND SPHERE.

BY CHARUBEL.

HERE I see all sorts of mischief, sin, and wickedness. It is really the HELL so often quoted by pulpit orators—only minus the mineral fire—and its inmates are veritable devils, minus the hoofs, horns, and tails. This region appears to ascend to the outer limits of our atmosphere.

From this awful realm comes much of that wickedness and crime which, like a blight, cankers this otherwise fair earth, and at times appears to defy all the nobler influences which flow from brighter regions. For the mediums who are in sympathy with this sphere are far more numerous than those who are allied to the better spheres. Iniquity abounds more than its opposite. The mediums I here allude to are not those who are recognized as such in the ranks of spiritualism. I desire to be understood that mediumship extends beyond the ranks of professed spiritualists. The persons who are perpetually hunting after change in the manifestations of spiritualism are often as completely under the influence of malicious spirits as the poor deluded medium himself. But think not that all is gross in this sphere. There are indications of high intellectuality: much sharpness, much cunning; but the Love principle is absent. The dwellers of this realm appear more incorrigible, and in a more hopeless state than the denizens of the First Sphere. I have not in any one instance seen any contrition. Each inmate appears to have said, "Evil, be thou my good," and to be acclimatized to his abode.

A light pervades this region, but not the true light of day. It is rather a dissembling glamour, like the luminous glow of phosphorus.

Dreadful to say, it is to this sphere that the teeming millions of what is called civilized life appear to be allied. Susceptible persons whose natures are not imbued with the higher principles easily drink in these poisonous exhalations; these hellish whisperings; whispers which drop a manacle, and forge a fetter. From thence comes the inspiration of the cowardly assassin, and the self-seeking ambitionist.

Thousands of individuals of mediumistic tendencies have

been made use of by the wily legionaries of this abode to carry out their vile machinations and ambitious lusts in God's fair world.

We may see them all around us; wrought in marble they blandly smile upon us from many a pedestal. They are named Great, and found ancestries.—*The Occultist*.

[Our talented and earnest friend, Mr. Thomas, editor of *The Occultist*, at Frodsham, Cheshire, represents the above sphere, which he sees in vision, as the Second "Geozonic Sphere" surrounding this earth. The picture is a true and perfect one, and has not only been seen and heretofore described by the Editor of *The Two Worlds*, but also by many other seers. The only difference of opinion between Mr. Thomas and the Editor is, that he insists this is an original sphere of being, whilst the writer positively affirms it to be the sphere of HUMAN SPIRITS—"dwellers on the threshold," such as human society hourly manufactures in the haunts of vice on earth.—ED. T. W.]

CORRESPONDENCE.

To the Editor of "*The Two Worlds*."

The desirability of mediums meeting in a body for ADVANCED development for public and platform work is greatly to be encouraged. At such a meeting every medium becomes *en rapport* with the highest controlling spirits, and by remaining passive or entranced, their own controls become instructed by those on a higher plane of thought and education than can be commanded in a mixed undeveloped audience. It is a mistaken notion to suppose, as some mediums do, that the presence of one medium hinders phenomena in another; it ought to help, and it would, if this false idea were banished, and mediums were encouraged to meet in a body FREQUENTLY, at least once a month.

I most willingly invite the mediums in the Midlands to meet here, and if all such will kindly send me their names and addresses, I will endeavour to organise such a meeting of public and private workers, in the hope that it may form the nucleus for a "School of Prophets."

It could START on the "mutual improvement" system; but unless the rich spiritualists of England would endow such an institution with their wealth, I am afraid, as each one would have to bear his or her own travelling expenses, &c., many deserving mediums will be prevented from gaining the instruction and enlightenment such a meeting of spiritually-gifted ones would bring, from their already fruitless efforts to make all ends meet, for such a "School of Prophets," to be complete, must include rich mediums and poor mediums, educated mediums and uneducated mediums, and none but mediums past the early stages of development.

A safe place of resort during development is also needed for the young, where none but good and holy influences surround them, but this will no doubt follow. Mr. Wyldes, who started the work here, will, I know, lend all the aid he can. Mediums are kindly invited to communicate with yours, &c.,

S. A. POWER.

Ladies' College, Ashted Road, Birmingham,
November 2nd, 1888.

THE Pan-Presbyterian Council recently held in London represented the Presbyterians of all the world, supposed to be about 3,600,000. *There were no women* in the body, but they took measures to establish the order of deaconesses. The most progressive speaker was the Rev. Dr. Macrae Dods of Glasgow, who said that it was a great stumbling-block to maintain that all parts of the Bible are equally inspired; and that we should not insist on infallibility for all the horrible things in the Old Testament, which he sharply contrasted with the New. But this was too much for many of the leaders, who rebuked him, and contended that to admit that anything in the Bible was not divinely inspired would destroy the whole book. The next Pan-Presbyterian council will be held at Toronto, Canada, in 1892.

FOURTH "TWO WORLDS" PRIZE ESSAY.

A PRIZE OF ONE GUINEA has been generously contributed by D. Younger, Esq., of Bayswater, London, for the best Essay on the following subject:—

"MODERN SPIRITUALISM AND MODERN CHRISTIANITY, THEIR POINTS OF AGREEMENT AND DIFFERENCE."

Competitors are requested to write on one side of the paper only; to limit their essays to *not more* than four columns of *The Two Worlds*; to send them in by the first week of December; to number and put a *nom de plume* (name or figure) on their essay; and send with it a *closed envelope* containing their full name and address. This envelope will not be opened until *after* the Committee have decided on the essay to be chosen. As *one only* can be selected, those who desire their essays returned in case of failure, must send stamps for return postage.—Ed. *T. W.*

LYCEUM JOTTINGS.

THE THIRD "TWO WORLDS" PRIZE LYCEUM DIALOGUE.

THE following has been judged the most suitable amongst the competitions sent for the third prize, given by Mr. H. A. Kersey, of Newcastle. The prize of five shillings, therefore, has been sent to Mr. T. Dowsing, Framlingham, the author.

LYCEUM DIALOGUE.

Characters: NURA (*Lyceum Scholar*). MARY (*Sunday School Scholar*).
Meeting each other.

Mary: Why! Nura, I am glad to meet you. I have not seen you at our Sunday class for months.

Nura: No, my parents are spiritualists, so I go to the Lyceum.

Mary: I heard something about it. But I do not understand exactly what a Lyceum is.

Nura: I cannot explain fully now. But the Lyceum is something truer and higher than the Sunday school.

Mary: I hear that you have marching, like soldiers, and funny ways of throwing your arms about, and have banners?

Nura: It is true, and the object is to unfold all our powers of body, mind, and spirit.

Mary: But teacher tells us that we are born in sin, and that God will not save us if we do not believe that Christ's blood can wash away our sins. Is that what you learn?

Nura: Our teachers tell us, God our Father loves all his children and "what we sow, we shall reap." If we love everyone as God loves us, we shall be like Him, and need no saving.

Mary: But don't you believe in Christ's blood cleansing from all sin?

Nura: I never did like to see, or hear about, blood; it seems so horrible and unnatural; and I think if our teachers had not taught about hell and blood, men would not have repeated such wicked words in the street. *Believing*, I do not think will save us; but right doing will.

Mary: But do you really march, and use your arms like windmill sails, on the Sunday?

Nura: We use our arms, and tongues, and ears, and eyes on the Sunday as we do on week-days. Why should we not?

Mary: Well, I do not know; only Sunday is a holy day.

Nura: So is every day, and we should try to do what is right week-days as well as Sundays.

Mary: But do you have table rapping and jumping at your Lyceum?

Nura: No, we only try to make our bodies strong, and our minds pure, and then we try to understand what spiritual gifts we may possess.

Mary: But teacher says spiritual gifts are not necessary now, they ceased with Jesus and his Apostles.

Nura: Paul said, we were to strive after spiritual gifts. And just such gifts are bestowed at the present time, and always have been.

Mary: Teacher says it is the devil doing them, to ensnare our souls.

Nura: Well, Mary, if the devil heal the sick—cause the blind to see—the lame to walk—the deaf to hear—and help our dear parents, brothers, and sisters to come and tell us that they are not dead, but are near us, and love us, even more than they did on earth, he must be a better devil than they say he is.

Mary: Why! Nura, it seems more like God than the devil, who, teacher says, "goes about like a roaring lion, seeking whom he may devour." But can spirits come back so that they may be seen? No one can see spirits?

Nura: Do you not remember, Mary, teacher reading to us the wonderful account in the Bible, about Baalam's ass seeing a spirit when Baalam could not? and how he beat the poor animal, and how the ass spoke to him?

Mary: Yes. But God gave the ass power to see the spirit, and to speak.

Nura: Well, if God gave the ass power to see a spirit, think you that he would withhold that power from his children?

Mary: You puzzle me, Nura. Still, I don't know what I must believe.

Nura: We are all spirits now, only with earth bodies; and we all have spiritual perceptions, if we will but use them. Some persons have these powers so that they can see and hear spirits. You know Samuel heard the spirit voice. It is so related in the Bible.

Mary: Yes, that's true about Samuel. But are there really people who can see and hear spirits *now*?

Nura: Oh! yes, a great many such; they are called clairvoyant or clairaudient mediums—that is, clear seers or clear hearers.

Mary: Oh! how I should like to hear from my dear mother. You say she is alive now, and not in the grave until the day of judgment?

Nura: No, indeed, our real self—our spirit—leaves our earth body, which it no longer needs. In the spirit world we have a spirit body, and the more pure, unselfish, and spiritual we have been on earth, the more beautiful we shall be hereafter.

Mary: Then there is no great judgment-day, when all in their graves will come forth to be judged by Jesus, God's well-beloved son?

Nura: God has no favourite children; Christ is God manifest in all humanity—not in *one* individual; and when we leave the body each soul judges itself, and passes to the sphere adapted to its progression.

Mary: How wonderful, and yet how beautiful! But shall we really know one another?

Nura: Yes; as was the earthly so will be the heavenly or spiritual body; only, if we live rightly here, we shall be more beautiful.

Mary: But our spiritual bodies will resemble our earth bodies, I hope, so that I might know my dear mother.

Nura: Yes, Mary; your mother, who was so kind and good when on earth, will have the same form, and the same peaceful, loving face.

Mary: You set me thinking, Nura. It is so different to what our Sunday school teacher tells us. I thought, somehow, we were made children of God by *believing* that Christ died for us. But I see now the truth more clearly of "What ye sow, so shall ye reap." It is by doings—living rightly here, that we shall get to heaven.

Nura: You must have heaven in your soul here, or else, how can you enjoy heaven hereafter?

Mary: Yes, I see; wicked people here do not like to be in the company of good people. They do not feel comfortable except with people like themselves. But will they always be wicked spirits?

Nura: No; they will be under the love and care of their Father God and his ministering spirits, who in time will cause their spiritual eyes to open. Then they will see how they have been punishing themselves, and desire to be better. They will have great pain and sorrow for their misspent life, and will strive to progress in goodness and purity.

Mary: Oh, Nura! God must be good and merciful. It makes me think of the parable of the Prodigal Son, and I am sure if I came to the Lyceum I should learn more of "our dear Father God," as you call him—I never thought much of him as a *father* before. I was always afraid of him; now I can love him.

Nura: If you come to the Lyceum, it will unfold all your powers more than the Sunday school; it has mine.

Mary: That it has, or you could not have spoken to me as you have. It is more than my teacher could do. I should like to come to the Lyceum, and will ask father's permission.

Nura: And I will ask our conductor to send your father "The Children's Progressive Lyceum Manual." Then, when you ask him, he will know what the Lyceum means.

Mary: My father did attend the spiritual meeting last Sunday, and heard a lady speak.

Nura: That was Mrs. B——, and a fine address she gave. What did your father say about it?

Mary: Our class leader from the chapel came home with him, and I heard father say to him, "there was nothing like witchcraft about the speaker. He believed she spoke the truth, and made out God more wise and merciful than parsons or preachers do, and he should go again."

Nura: Then I think he will be sure and let you come to the Lyceum. But what did the class leader say?

Mary: He said "Satan could make himself as an angel of light, to deceive souls, and father was risking his soul by going to such meetings." Do you have classes as we have at the Sunday school?

Nura: We have groups, like classes, according to the children's ages; each group has a name and a coloured badge.

Mary: That seems real nice. Do you learn hymns or pieces of poetry?

Nura: Oh, yes, plenty! and beautiful songs, too.

Mary: Well! I am glad I met you, Nura, and I hope soon to be with you at the Lyceum.

Nura: Good-bye! I hope so, too. I know you will learn more, and I am quite sure it will make you better and happier.

(They shake hands and part.)

A SEASONABLE NEW-YEAR'S LAY.

Yes, yes, it's very true, and very clear!
By way of compliment and common chat,
It's very well to wish me a New Year;
But wish me a new hat!

Although not spent in luxury and ease,
In course a longer life I won't refuse;
But while you're wishing, wish me, if you please,
A newer pair of shoes!

Nay, while new things and wishes are afloat,
I own to one that I should not rebut—
Instead of this old rent, to have a coat
With more of the New Cut!

To be alive is very nice indeed,
Although another year at last departs;
Only with twelve new months I rather need
A dozen of new shirts.

Methinks the new year would not be so bad,
If it should bring to me, poor hungry sinner!
Something besides a wish to make me glad,
For instance—say a dinner.

CHRONICLE OF SOCIETARY WORK.

BIRMINGHAM. 92, Ashted Row.—For the first time Mrs. Allen's controls addressed our audience on "Spiritual Gifts," the matter being clear, well-connected, nicely delivered, and not too long. She gave many clairvoyant descriptions, some recognized at the time and some afterwards. These after recognitions are a great encouragement to mediums and managers.—Mr. Wyldes' lecture last Wednesday was a great success; many were disappointed that more notice was not given, to enable them to be present.—*S. A. P.*

BLACKBURN.—Mrs. Wallis lectured to large audiences. Afternoon, "Has Man Free Will?" She reasoned that though man's will was limited in countless ways by the operation of the laws of nature, the wise man, by learning the character of those laws, and by complete submission to them, could make his will more potent than was at present dreamed, while he who acted in defiance of immutable nature lost at every throw, till suffering taught him wisdom. Evening, "A Voice from the spirit-world to those who have lost their dear ones;" a profound, sympathetic, and nobly eloquent discourse, that doubtless carried comfort to the hearts of some recently bereaved members present. The "Vital Spark," was finely rendered by the choir; and solos were sung at each service.—*A. A.*

BRADFORD. Ripley Street.—Mrs. J. M. Smith's guides took three subjects from the audience, all being ably dealt with, in the afternoon. Evening subject: "How to Sustain Life," touching on the great evil of over-crowding in our day schools, and the giving of lessons beyond the capacity of the children, thus greatly injuring them physically and mentally. Large and appreciative audiences. A few clairvoyant tests.

BURNLEY. Tanner Street.—Two interesting lectures by Mr. Bush. Afternoon: "Spiritualism in harmony with the Bible." Evening: "The Philosophy of Human Unfoldment." He held that education was simply the unfoldment or opening out the capabilities of the individual. Fair audiences.—*R. V.*

CLECKHEATON.—Miss Harris's guides gave a good discourse on "What is Death?" Evening: The guides of Miss Illingworth delivered an interesting discourse. Miss Harris gave clairvoyance after each address very successfully. Hall filled as usual.—*W. H. N.*

COLNE.—Miss Wilson gave two good lectures. Afternoon subject: "Is there Life beyond the Grave?" Evening: "Christian Charity." Successful clairvoyance after each lecture, good audiences.—*J. W. C.*

COWMS. Lepton.—Afternoon: Mrs. Connell's guides spoke on "Life is a vigil." Evening: "Does death end all?" Spirit descriptions followed, thirty given and twenty-two recognized.—*G. M.*

DEWSBURY.—Nov. 19: Mr. Rowling gave a phrenological lecture to a good audience. Sunday: Mrs. Dickenson's guides spoke well on "If God be for us, what matter who are against us?" concluding with good clairvoyant descriptions, mostly recognized. The *Dewsbury Reporter* contains two columns and a half of the "Actual experiences of an earnest investigator," and is entitled "Amongst the Mediums." I am about to descant upon it this evening (28th), and shall try to obtain the admission of a letter in the coming issue of the paper.—*W. S.*

ECCLESHILL.—Mr. Espley's guides spoke on "The Philosophy of Spirit Control." Evening: "Where are the Dead?" Two good discourses to rather thin audiences. Clairvoyance followed.

FELLING.—Mr. Davison's guides gave a telling address on "Who are those arrayed in white?" which was well liked by a full house. Delineations were given normally, many of them recognized.—*G. L.*

GLASGOW.—Morning: Mr. Frank Griffin read an excellent paper, much appreciated. Evening: Mr. Andrew Drummond read a paper on the "Efficacy of Prayer." Chairman, Mr. J. Robertson. The new hall at 36, Main Street, is an improvement on the old one, and the change appreciated by both speakers and audience. Mr. Wm. Victor Wyldes will lecture Thursday, Dec. 6th, at 8 p.m., and Sunday, Dec. 9th, at morning and evening services.—*G. W.*

HALIFAX.—Nov. 22nd: Mr. Clayton gave his services for the building fund. He is a good normal speaker. Nov. 25th: Mrs. Crossley, a member, lectured afternoon and evening on "Is Spiritualism a Truth and a Religion?" and afterwards gave eight descriptions, seven recognized. Good audiences.—*S. J.*

HETTON.—A gentleman from Shields gave a grand address on "Revelation," which was well received. At an after-meeting, the members decided to hold the meetings in members' houses, as the attendance is so small that we need not pay rent. Dec. 2nd: The meeting will be held at Mr. Richinson's, Hetton.

HEYWOOD.—Mr. Macdonald gave two powerful and able addresses. Afternoon, "The Need of the Age"; evening, "Spiritualism in Relation to Physical Science, and Spiritualism and Christianity."

HUDDERSFIELD. Kaye's Buildings.—Mrs. Craven devoted the afternoon to "Questions relative to Spiritualism," which were appreciated by an intelligent audience. Evening, Mrs. Craven's "Experiences in connection with Spiritualism" were very interesting, and full of startling events.—*J. H.*

LEIGH.—In the unavoidable absence of medium, Mr. J. Stirrup gave readings in the morning, and Mr. Cyrus in the evening. Both were well received by good audiences. Invocation, opening, and closing by Mrs. Wilcock well given and received.—*J. S.*

LEEDS. 23, Cookridge Street.—A splendid day with the guides of Mr. Armitage. Questions from the audience, afternoon and evening, were dealt with very satisfactorily. Evening, attendance good, despite bad weather.

LEICESTER.—6-30: Mr. F. S. Sainsbury's control delivered an interesting lecture on "The Church Mission," it being the Church of England mission week here.—*W. J. O.*

LONDON. 125, Barking Road.—The guides of Mr. Hopcroft spoke on "Spiritualism, its Progress, and its Advantages to All," comparing it with Christianity. I cannot do justice to Mr. Hopcroft and his guides, but the address was most eloquent. A few clairvoyant descriptions—fully recognized. Afterwards two persons were magnetized, and declared the benefits received. Spiritualists of Canning Town, arouse yourselves to action. We invite your co-operation in the furtherance of this grand cause. A full audience, and good harmony prevailed.

LONDON. Archer Street, Bayswater.—Morning, a large attendance. Our order of service appears to give great satisfaction. Mr. Hopcroft and others gave inspirational addresses. Questions were freely put. Healing by Mr. Goddard, sen. Evening: Mr. J. Veitch lectured on "Is Spiritualism Divine or Devilish?" A vigorous attack was made upon the theories and arguments of opponents. The lecturer proved—to the pleasure of all—that the teachings of spiritualism were divine, and a factor in the spiritual elevation of man.

LONDON. Marylebone.—Morning, Mr. Hawkins employed his healing power. The Bros. Towns assisted much by their mediumistic gifts in making the meeting enjoyable. Evening, Mr. Clack chose for his subject "God's Greatness," and delivered one of the most powerful addresses we ever heard. Mr. Goddard, sen., gave some clear clairvoyant descriptions, which were convincing; nearly all recognized.

MACOLESFIELD.—The guides of Mrs. Rogers spoke to a good audience on "Scenes from the Spirit-land." They pointed out in a clear and concise manner in what state some of the spirit homes were; how some were bright and beautiful, while others were dark and miserable. It depended on their earth-life whether or not people would go to a beautiful and bright home when they reached the summer-land. This interesting discourse was much appreciated.—*W. P.*

MANCHESTER. Assembly Room, Downing Street.—Mrs. Hardinge Britten, in the afternoon, lectured on "The Burning Questions of the Day." Evening, six subjects sent up by the audience were dealt with in a grand and scientific manner. Our audience was not large, as it rained in torrents all the evening, but those who came had a treat.

MANCHESTER. Collyhurst Road.—Mr. Standish gave two brief discourses. Evening subject: "Make home beautiful," in which he illustrated the best method to obtain a home of that description. Another control took possession for the purpose of relating his experience in spirit-life. Clairvoyance and psychometrical tests were given successfully.—*J. H. H.*

MEXBORO'.—Afternoon: In the absence of a medium, Mr. Adshead gave an interesting discourse on "Samuel and Saul." Well received by an attentive audience. Evening: Mr. S. Featherstone's guides dealt with the question "Is there rest in Heaven?" very satisfactorily. Mediums with spare dates can correspond with Geo. Watson, sec., 62, Orchard Terrace, Church Street, Mexboro', near Rotherham.

MIDDLESBROUGH. Spiritual Hall.—10-45: circle. Mr. W. Scott was controlled by "Mr. Gibson." 6-30: "Moral Freedom." Far from being free to do right or wrong absolutely, all depended on surroundings and developments. Phrenology showed that social and moral failures were the outcome of badly developed faculties, and that neither praise nor blame attached to any because of the natural goodness or badness of disposition and capability, therefore we should be charitable to all. A man told the speaker, "I can do right or wrong, as I choose." "Then you always do right, of course." This was a poser. The address was earnest and effective.

MONKWEARMOUTH. 3, Ravensworth Terrace.—Wednesday, Nov. 21, a séance was held with Mrs. Warren, medium, for materialization. There were eighteen sitters; after invocation and singing, the medium was drawn into the cabinet: eight forms materialized and were distinctly seen by all the sitters. The first form seen was a little boy belonging to myself (G. E.), and known to most of the sitters; the medium's guides were next seen, followed by the mothers of Mrs. Harms and myself. All were highly satisfied. We have known the medium for a long time, and can all speak for her honesty and truthfulness. All the time the forms were materialized we could distinctly see the medium inside the cabinet. Signed on behalf of the sitters, R. O. Harms, Mr. Harms, and G. English, C.S.—Nov. 25, Mrs. Buxton's guides spoke on "How to live in earth-life to make a bright home in spirit-land." Seven delineations were given to strangers, all recognized.

NELSON.—Mr. Bamforth, of Slaithwaite, lectured in place of Mr. Holdsworth. Mr. Bamforth is a promising, intelligent, and energetic speaker, with a fair prospect of making his way. Three questions sent up by the audience were clearly dealt with, and appeared to give general satisfaction.—*J. H.*

NEWCASTLE-ON-TYNE.—Nov. 25th, Mr. J. S. Roberts, journalist, delivered a very interesting and instructive lecture, on "The Worshipers of Light and Fire," which was much appreciated by a large audience.—*F. S.*

NORTH SHIELDS. 41, Borough Road.—The guides of Mr. Henry opened with prayer, and spoke on "Spiritualism." Clairvoyant descriptions followed; in most cases names were given.—*C. T.*

NOTTINGHAM.—"Sinning on Credit, or Personal Responsibility," formed the text of an admirable discourse through Mrs. Barnes. Several strangers, who seemed much impressed. "Why," it was asked, "was a consciousness of right and wrong given us, unless it was the arbiter of our actions?" Could the all-wise, all-loving Parent first give the command—"Thou shalt do no murder," and then send his beloved Son to encourage the spirit of murder? His life may save (if it is an example), his death never. The Bible does not tell you another man is to make a creed for you to live by. Let each bear in mind that what is sown will be also reaped.—*J. W. B.*

OLDHAM.—Nov. 24: A concert was given by friends from Collyhurst Road, Manchester, for the benefit of our funds, when a pleasant evening was spent. We tender our heartiest thanks for their help. Nov. 25th: Mr. Hunt being absent, an experience meeting was held at 2-30, Messrs. R. Fitton, J. Emmott, and Shenton taking part. Miss Hollows kindly volunteered her services in the evening, when a pleasing address was given on "The dream-heaven of our fathers and the heaven that is to be," followed by Mr. H. Eaton's experiences during the last thirty years. Although a spiritualist about four years only, he had had many spiritual experiences, which were unexplained until he embraced spiritualism.—*J. S. G.*

OLDHAM. Mutual Improvement.—Messrs. H. Sutcliffe and C. Thorpe gave an interesting lecture on physiology, subject, "The Bony System," explaining the nature, number, and arrangement of the bones in the system, &c. The subject is of great interest and instruction. A few questions were asked, and answered satisfactorily. Usual vote of thanks.

PENDLETON.—Mr. Tetlow's controls answered questions from the audience in the afternoon. The first, "What is the Need of the Spirit's

Return?" was ably dealt with, proving that spirits have always returned. Commenting on the objections of critics, they gave forcible illustrations of great results achieved by insignificant means. We must judge by results. The spirits return to upset the false philosophy of ages; to bring comfort to those who sorrow; and to teach man's responsibility and universal brotherhood. Evening, "After Death—What?" The controls pictured the spheres in glowing terms, and described the various occupations of the friends now in the spirit world. Psychometry followed both lectures.—*J. E.*

RAWTENSTALL.—Mr. Postlethwaite delivered two clever discourses. Afternoon subject sent up by the audience, "Why does the magnetic needle point to the north?" Electricity, magnetism, and kindred forces in Nature were dealt with in a scientific manner. Evening subject, "Hades, the Land of the Dead." The controls were both witty and humorous, giving pungent argument and proof that the so-called dead were not far away, and can be conversed with, thus proving immortality to be a fact. Successful clairvoyance and psychometry.

RAMSBOTTOM.—Mr. J. Long's guides discoursed in the afternoon on "The Teachings of Spiritualism." Evening subject: "Did Jesus Die to save Mankind, or did He Not?" The lectures were well given, and all seemed satisfied.

ROCHDALE. Regent Hall.—Mr. B. Plant gave two discourses. Afternoon subjects chosen by the audience, viz.: "What is the duty of spiritualists?" "What is the meaning of the word 'God'?" Evening subject: "Our school of thought and views of religion." Successful clairvoyance at the close.—*G. T. D.*

SCHOLES. Silver Street.—Afternoon: Mr. T. Morrey's controls taught that spiritualism confirmed the Bible statements, that angels advised and conversed with man. Evening: Mr. Wainwright's control spoke on "The Natural Body, and the Spiritual Body;" claiming that the spiritual body springs from the ruins of the physical body, and is an exact likeness of the cast-off body, but in case of a good person, far more beautiful. Fifteen clairvoyant descriptions given, and all recognized.—*T. M.*

SCHOLES.—Cottage Meeting. Speaker, Mr. Metcalf. Subject, "Take heed, be not deceived." Evening, "Is Spiritualism the work of Demons?" Satisfactory clairvoyance.—*J. R.*

SLAITHWAITE.—Mr. Johnson answered the following questions in the afternoon in a masterly manner, "What has Spiritualism to do with Mesmerism?" "Define Matter and Spirit," "Is there anything in Dreams?" "The Beginning and End of Life," "Is Spiritualism consistent with the Laws of Chemistry?" In the evening, he discoursed most eloquently on "What must I do to be Saved?" We never heard him to better advantage.—*J. M.*

SOUTH SHIELDS. Cambridge Street.—Morning, Mr. Westgarth gave us "Is Life worth Living?" supplementing his last lecture at our place. Evening subject, "Our Future Homes." Spoke about the grandeur of spirit life to a large and appreciative audience.

SUNDERLAND. Silksworth Row.—Mr. Moorhouse gave a short reading. Mr. Rowe, of North Shields, delivered a very interesting lecture; subject: "Law and goodness of uniformity and similitude in Nature," to a large audience.—*G. W.*

WARDLEY COLLIERY.—Mr. and Mrs. Kempster gave their united and very interesting services. Mr. Kempster delivered a brief but intellectual address, followed by Mrs. Kempster's guides giving many descriptions of spirit friends, several of whom were recognized.—*J. T.*

WESTHOUGHTON.—Mr. Mayoh completely held his audience spell-bound while he gave a graphic description of the condition of Ireland, showing the circumstances that had led to Irish discontent. He said the only way to unite the English and Irish nations was by placing mutual confidence in each other. In the evening he was equally interesting, on "Present Day Problems."

WISSEY.—Afternoon: Mr. Rowling took for his subject "The philosophy of the future state." Evening: He gave his experiences why he became a spiritualist, which were very good.—*G. S.*

WISBECH. Public Hall.—Mrs. Yeeles' guides answered the question "What is the condition of the spirit when the body sleeps?" (which was given by one of the audience) in a satisfactory manner. Clairvoyance followed. Solo by Miss Ada Yeeles.—*J. P. B.*

RECEIVED LATE.—Darwen: Mrs. Butterfield attracted large audiences, and delivered powerful and instructive discourses.—Huddersfield, Brook Street: Mrs. Green's guides delivered good practical discourses to large audiences. Fairly successful clairvoyance.—London, 184, Copenhagen Street: Debate continued by Mr. Eagle. Evening, Mr. Brooks read an excellent paper on "Spiritualism." Mrs. Jordan kindly sang a solo.—Heckmondwike: Miss Patefield addressed large audiences; good clairvoyance.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BATLEY CARR.—Usual programme, including lessons. Liberty Group discussed the question—"Why are spiritualists in general indifferent to prayer?" Various opinions were expressed. It was generally agreed that this indifference was a mistake, which will be corrected as we understand our spiritual natures and our relation to God. The setting aside of the orthodox reign of terror had the effect of inducing a number to become indifferent of their duty to their heavenly Father, which spirit teaching will duly rectify. The other groups had equally good lessons, which were enjoyed by a good attendance.

BLACKBURN.—Mr. Wm. Ward conducted. Attendance—12 officers, 5 visitors, 35 children. Senior class discussed "Capital Punishment." Next Sunday an entertainment will be given. Friends are invited.

BRADFORD. St. James's.—Usual programme and lessons. Group 1: Phrenology; group 2: Physiology; group 3: New Testament; group 4: Child's Guide to Spiritualism; groups 5 and 6: Children's Progressive Lyceum. Scholars present, 42; also 2 visitors. Conductor, J. H. Smith.

BURNLEY.—Invocation by Mr. Grimshaw. Usual programme. An interesting address from the guides of Mr. Grimshaw on "Love," much tended to give us a lift nearer to the spirit-world. A good session, full of harmony. Present, 89; officers, 10; visitors, 2. Our Lyceum is progressing.—*W. M.*

LEICESTER.—At 10-30. Present: 5 officers, 20 children, 2 visitors.

LONDON. Peckham, 33, High Street.—A good attendance, some fresh names were added. Usual programme. Recitations and readings by Misses A. Aldridge, E. Small, N. Swain, K. Hagon, and Master A. Lees, and conductor; through interruptions, there was no time for marching and calisthenics; groups for the study of phrenology, physiology, domestic animals, and objects of interest. The Lyceum is opened at 2-30, and commences at 3-0, but a good number of our members do not arrive until 3-15. I would take this opportunity of asking the parents to try and let them come by 2-45.—*W. T. C.*

MACCLESFIELD.—Nov. 18th: Usual programme. We held our first annual meeting, when there was a good attendance. We have now about fifty members, and had only twenty when we commenced. The following officers were elected for the ensuing year: Conductor, Mr. Rogers; assistant conductor, Mr. Hayes; guardian, Mr. C. Bennison; captain of guards, Mr. Walter Albinson; assistant captain of guards, Mr. John Hooley; librarian, Mr. Joseph Fisher; treasurer, Mr. Rogers; musical director, Miss Lovatt; assistant musical director, Miss Hayes; Leaders: first group, Mr. Hayes and Miss Pimblott; second group, Mr. Walter Albinson and Mr. Ernest Fowler; third group, Mrs. Kirk and Miss Dickens; fourth group, Mr. John Albinson and Miss Twigg; secretary, Mr. Wm. Pimblott. November 25th, Morning: Present, 40. Usual programme. Marked progress, especially in the calisthenics; afterwards we divided into groups. Afternoon session: Present, 44. Usual programme. Mr. Rogers, Mr. Albinson, and the guides of Mrs. Kirk and Miss Pimblott spoke a few words, having respect to the recent behaviour of the Fox sisters.—*W. P.*

MANCHESTER. Downing Street.—Lyceum assembled at 10 a.m. Usual programme. Present: 36 scholars and 2 visitors. Readings by two Openshaw friends; recitations by Master W. Taylor and Miss A. Daniels; dialogue by Misses M. A. Lamb and E. McTaggart; marching and calisthenics. Benediction by Mr. J. Jones. Afternoon.—Present: 37 scholars. Usual programme.—*W. W. H.*

MANCHESTER. Psychological Hall.—Attendance good; programme gone through exceedingly well; marching and calisthenics fair. Concluding with usual healing circle.

MIDDLERSBROUGH. Spiritual Hall.—Usual programme and lessons, also singing practice. Lessons given: Fountain group, sweet violet; River group, digestion; Beacon group, explanation of psychology; Ocean group, the unknown painter. Mr. T. W. Dobson was elected conductor, pro tem. Our Lyceum is gradually increasing in members every week. Attendance: 43 children and 16 adults.—*W. S.*

NEWCASTLE-ON-TYNE.—Usual programme. Recitations by Annie Oswald, George Wilson, Gerald Martin, Thomas White, Ada Ellison, and Cora Martin. The Lyceum corner is being utilized by our members. The conductor took the names of those who desired to join the "Dickie-Bird" Society, and all our scholars are now members of that benevolent institution.—*J. M.*

OLDHAM.—Recitations by Miss Saxon, Masters J. W. Meekin, J. S. Standring, &c. A biographical sketch of Ignatius Loyola, the founder of Jesuitism, was given, with comments and comparisons. The gentlemen's discussion class was much interested in the question—"What is an infallible test of a good or evil spirit?" Next Sunday, "The Doctrine of Impressions." All are invited. The young ladies are much enjoying a series of readings from "The Little Pilgrim in the Unseen." Classes on physiology, phrenology (with bust), &c., as usual.—*W. H. W.*

RAWTENSTALL.—Conducted by Mr. Cowpe. Marching and calisthenics gone through very well, keeping time to the music, which Mr. Horsefield has kindly consented to give. The children delight to come. Recitations were given by John Scholes and Frances E. Riding in good style. The room was crowded. We are making grand progress.—*J. B.*

SLAITHWAITE.—Nov. 24th. Open session in the Liberal Hall. The audience was not so good as was expected, in other respects all passed off very satisfactorily. Mr. Johnson (chairman), gave a few seasonable remarks. Mrs. Green made a short address, exhorting all to live a good, pure, and noble life. Mr. Milner gave a few clairvoyant descriptions, mostly readily recognized. Mr. John Sutcliffe conducted the recitations and musical readings, and Mr. Tiffany conducted the marching and calisthenics. Mr. J. E. Meal, pianist. The proceedings made a very favourable impression.—*J. S.*

SOUTH SHIELDS.—Present: 26 scholars, 7 officers, 2 visitors. Usual programme. Recitations by George Foster, Mary Berkshire, and Ann Hunter, were well rendered. Mr. Corry spoke a few words on the answers to the question he put, being "Love, Truth, and Honesty." The prize was won by J. Speight, who had the best answers. Another prize is offered by Mr. Corry.—*P. P.*

PROSPECTIVE ARRANGEMENTS.

Mrs. Stansfield, of 3, Back Hughtred Bolderstone, Rochdale, has a few open dates in 1889.

Mr. W. de Southwell, of 7, Caledonia Street, Radcliffe, desires to receive engagements. He says he is a trance medium and clairvoyant.

BRADFORD. Ripley Street.—Saturday, Dec. 8: a coffee party at 4-30, 4d. each. Entertainment at 7.

HALIFAX.—Saturday, Dec. 1: a public Lyceum meeting and entertainment, when prizes will be given. All parents interested in the spiritual development of the young are earnestly invited. Mr. A. D. Wilson will preside, and will no doubt make some interesting remarks.

KEYWOOD.—Monday, Dec. 3rd, Mr. Macdonald will lecture on "The Head and Hand, how they tell the Tale of Life," with illustrative examinations. Collection—front seats, silver. Friends are earnestly requested to attend and render it a success.—*E. H. D.*

LONDON. Edgware Road.—No meeting December 2nd, owing to the Federation meetings at Goswell Hall. Dec. 9th, Mrs. Wilkinson will give a trance address and clairvoyant descriptions.

LONDON. King's Cross, 184, Copenhagen Street.—Dec. 6th, concert on behalf of our Harmonium Fund, at 8 p.m. Songs, solos, and recitations will be given by several friends. Tickets 6d. each, a few reserved seats, 1s., can be obtained of Mr. Smith, 19, Offord Road, London, N.,

Secretary; Mr. Rodgers, 107, Caledonian Road, London, N., Treasurer. Friends, come and help us.

LONDON SPIRITUALIST FEDERATION. Goswell Hall, 290, Goswell Road, E.C.—Sunday, Dec. 2: meeting at 10-30 a.m. for the election of council, and to discuss the best methods for the propagation of spiritualism; opened by Mr. W. E. Long. At 2-30 p.m.: a general statement by the secretary (*pro tem.*); then to draw up rules, aims, and plan of work for the Federation. Tea at 5-0 p.m., tickets 1s. each. Meeting at 6-30 p.m., to be addressed by the following speakers: Mr. A. T. T. P., Mr. Dawson Rogers, Mr. Everett, Mr. R. J. Lees, Mr. Bevan Harris, Mr. Hopcroft, Mr. J. Veitch. Mrs. Weldon will sing two solos. It is earnestly hoped that all active workers in spiritualism will be with us at the morning and afternoon meetings. All communications relating to the above to be addressed to J. Veitch, sec., 44, Coleman Road, Camberwell, S.E.

MANCHESTER. Psychological Hall.—Entertainment, Saturday, Dec. 15th, for the harmonium fund. We shall be glad to see as many friends as possible. Doors open at 7, commence 7-30. Admission 3d.—J. H. H.

NORTH-EASTERN FEDERATION OF SPIRITUALISTS.—The monthly meeting of the Executive will be held at 6, Camden Street, North Shields, on Sunday, Dec. 2nd, at 10-30 a.m. The Federation has engaged Mr. Victor Wyldes to lecture on week-nights between Dec. 17th and 19th, in districts where it may seem desirable, and requests societies, or those interested in spreading the cause, who would like his services, to communicate with the Secretary, F. Sargent, 42, Grainger Street, Newcastle-on-Tyne.

OPENSHAW.—Old folks tea party, Dec. 24th; New year's party and ball. Salford: Tea party, December 26th, and children's New year party. Middlesbro': New year party. Full particulars next week.

SOWERBY BRIDGE.—Grand Sale of Work, Dec. 5, 6, and 8. This Sale will be opened in the Lyceum, Tuel Lane, at 2-30, on Wednesday, Dec. 5, by Miss Keeves, of London. Admission: Season Tickets, 1s.6d.; Wednesday, 1s.; Thursday, 6d.; Saturday, up to 6 o'clock, 6d.; after 6 o'clock, 3d. Various entertainments will be given each evening.

SPIRITUAL TEMPLE, OLDHAM.—The sewing class tea party on Saturday, December 1st. Tea on the tables at 4-30. Tickets 6d.; children 4d. Chair to be taken by Mr. Crutchley, of Manchester.

SUNDERLAND.—Monday, December 10th, a grand evening concert, in aid of the harmonium fund. Several ladies and gentlemen from Newcastle are expected to assist. Reserved seats, 1s.; second seats, 6d.; back seats, 3d.—G. W.

THE LANCASHIRE CONFEDERATION AT WORK.—The Committee appointed at the Conference at Openshaw, met on Saturday last, and decided to issue a circular to the societies in the district. An attempt will be made shortly to resuscitate the cause in Bolton, in conjunction with the local friends, who will be asked to co-operate. Mr. W. H. Wheeler will also be sent to Pendleton, to suggest to the friends there that they form a Lyceum, and aid in its formation, if agreed upon.

THE YORKSHIRE DISTRICT COMMITTEE.—The next meeting will be held at Scott's Temperance Hotel, East Parade, Bradford, on Sunday, December 9th, at 10-30.—M. Marchbank.

PASSING EVENTS.

The inclement weather affected the meetings on Sunday evening in all parts of the country.

Most of the London meetings are abandoned on Sunday evening next to allow of attendance at the Federation services.

We have much pleasure in announcing that Mrs. Britten is now able to resume her platform duties.

WEST PELTON.—Lyceum closed during the cold weather.

We wish our Sowerby Bridge friends success with their sale of work. No doubt they will receive visits from many friends in surrounding towns.

QUESTIONS WORTH THINKING ABOUT.—"What progress would spiritualism have made if the spirit people had not mediums through whom they could communicate?" Should mediumship be abolished or improved? mediums be sneered down or encouraged to cultivate their powers? taunted as hirelings, professionals, fortune-tellers, &c., or wisely advised to be honest, earnest, and useful as workers for humanity and the truth?

A London reader writes:—"I have a good opinion of your *Two Worlds*. It is a paper that was really required. My news agent, Mr. R. Pledge, 60, Dalston Lane, E., takes me in six copies weekly, and I buy those he does not sell (your suggestion)."—[We thank this friend for his cordial co-operation. If every reader who takes one copy would take two weekly, and leave it on sale with the news agent, our circulation would speedily increase. Mr. W. E. Long, 99, Hill Street, Peckham, is also a successful agent, and reports increasing demand for "our paper."]

Mr. John Walsh, 8, Bloomfield Place, Witton, Blackburn, having completely recovered his health, has resumed his platform work. Societies and friends requiring his services for public or private for 1889, should apply early, as the open dates are very limited.

PRACTICAL STUDIES.—Mr. P. Lee writes: "In last week's issue of *The Two Worlds*, I am reported to have recommended the study of 'physiognomy' along with other sciences when speaking at the confederation meeting at Openshaw. This is an error. What I advised was the study of 'physiology' along with anatomy and hygiene. The object of these studies, it must be seen, is to provide a sound body for the use of a sound mind. Too many persons are content with observance; there is too little reflection; in other words, too much is taken on trust and too little proved."

MONTHLY PLANS.—Notice. Hitherto we have sacrificed a large amount of valuable space to print these, to the exclusion of more interesting and generally useful matter. We purpose, in future, to ask our friends to supply us with their plans, as heretofore, but, instead of publishing them for the month in advance, we will keep them to make the requisite changes in the list of *Sunday Services*, week by week. By ordering *The Two Worlds* regularly from a newsagent, or society's agent, it could be delivered at the home of the customer on Friday or Saturday, in time for him to see who the speaker would be on Sunday.

PHENOMENAL MEDIUMSHIP.—Mr. Palmer writes:—"If I mistake not, the phenomenal medium is as powerful and as important a link in the chain, in the demonstration of the presence of spiritual beings, as the best speaking medium. But, to me, they are *all* links. I might ask 'Where is there any proof of spirit return outside the phenomena?' The majority of spiritualists to-day are so, through what they have received from phenomenal mediums. Let love, sympathy, and unity rule in the hearts and minds of all."

Mr. Kendrew, of Halifax, is one of the most successful of our agents. He has a list of regular customers for *The Two Worlds*, and delivers the paper on Friday evening or Saturday, to our readers at their homes. He solicits friends to give him their names and addresses, and to take the paper regularly. He has the consciousness of doing good work for the cause. We thank you, friend. Would that we had just such an active worker to represent us in each society! Who will "go and do likewise"?

Mr. J. J. Morse writes that he is well, has just left California after a most successful time, and is to winter in the Eastern States. He says, "We shall all be glad to get back to England, our hearts turn homeward very often." He expects to reach this "right little, tight little island" early in September, 1889, if not sooner. Societies likely to require his services would do well to remember this. His address will be 541, Pacific Street, Brooklyn, N.Y.

BRIGHOUSE.—The recently formed society here is meeting with considerable success. Large and attentive audiences assemble, but the parsons are warning their flocks against spiritualism, and there is likely to be a storm soon. A desire is felt to represent the subject *at its best* by the most capable exponents.

BRADFORD.—The new St. James' Hall appears likely to be a success. The committee is enterprising and public-spirited. Milton Rooms is also being conducted with ability; a building fund is being actively promoted to erect a handsome temple, the Lyceum in each place being large and active. Walton Street Church goes on about as usual, doing good work steadily. With a dozen societies in Bradford and vicinity spiritualism ought to become a power for good.

HECKMONDWIKE.—Last season, Rev. Ashcroft tried to stamp spiritualism out in this district, but he only fanned the smouldering embers into a flame, and kindled a spirit of enquiry. Result, an increase of members, a larger hall engaged, and crowded meetings at night.

Spiritualism is not Christian, and does not put up its prayers in the "name of Christ Jesus," as our only mediator and intercessor.

Spiritualism affirms that *all* men are sons of God; goodness and love the test of fitness for happiness here and hereafter; inspiration the birthright of all; revelation continuous; man progressive; and by self-knowledge, self-culture, and self-reliance and loving service for human good, heaven is attained, irrespective of creed or faith in Christ, Buddha, or Mohammed. Character before creed.

About one hundred and twenty public meetings are held in the country every Sunday evening, and there are more than that number of mediums and speakers actively working to promote the spread of our philosophy. With such a staff of workers, and so many centres of activity, the cause is bound to grow rapidly. "Dream not, but work," is our motto.

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DENHOLME.—After a few public meetings here, sufficient interest has been aroused to start a society, and a few earnest local workers are doing their best to make the good news known to others. Public and private work must go hand in hand, and each help on the other.

OPINIONS DIFFER.—A Wesleyan minister at Thornton, near Halifax, on a recent Sunday, declared in favour of "forgiveness after death;" but on leaving the pulpit he was taken to task, by one of his hearers, for preaching false doctrines. We wonder what either of them *know* about it? Has the minister been receiving messages from his spirit friends?

WISBECH.—Since a society was formed here about a year ago, public meetings have been held in a good-sized hall, which is rapidly becoming too small; in fact, of late it has been crowded to excess. Mr. D. Ward, a local medium, has done bravely and well. The ministers who looked askance at him are becoming more friendly. It is expected that a much larger hall will be needed this winter. Efforts to mission neighbouring places will soon be made.

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A L O F A S

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