

# THE TWO WORLDS

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## CONTENTS.

The Rostrum .....	177	Modern Daniels and How They Fare .....	183
Historical Sketches .....	179	An Occult Side of Luck .....	184
Poem—Excelsior .....	180	Passing Events .....	186
"Art Magic" .....	180	Chronicle of Societary Work .....	187
A New Revelation in Magnetism: .....		Sunday Services .....	189
"Hypnotism," &c. ....	181	Prospective Arrangements .....	189

## THE ROSTRUM.

### THE SIGNS OF THE TIMES.

(Abstract of a Discourse given on Sunday, December 18th, by Mr. J. B. Tetlow, of Rochdale.)

THE subject selected for us to-night is one which can be dealt with from various standpoints, and may be treated politically, socially, or religiously. It will be our object at present to deal with it chiefly from the religious point of view, seeing that our audience may be termed a religious gathering. Such, we maintain, it should be; for although this feature is not always kept to the front, spiritualism is nevertheless a religion, for in it is all that will make men better and women nobler. This being so, we cannot for a moment view spiritualism as anything less than a religion; a something to be put into practical operation, and not to be merely held as a faith. "Faith without works," says Paul, "is dead," and in that we hold him to be true. Let us have faith in truth, and transform it into living power, then it will be a reformation in the highest degree, and become religion. Recently, we were much pleased to learn that on one day, in the Manchester Cathedral, three bishops rang the death-knell of dogmatism. It seems passing strange that bishops should do this. They seem to have seized the bell rope, causing the bell to ring out clearly and unmistakably that the old faith of theology has become obsolete, and that a new age of faith has dawned on humanity. The tones of this bell tell us plainly that the book denominated the Bible must no longer be looked to for scientific guidance; that you must no longer rely on the story of the sun standing still; Jonah being swallowed by a whale, and many other stories which in times past men persisted in believing to be facts. According to the Bishops of Manchester, Carlisle, and Peterborough the Bible is only a spiritual guide, and must not be dealt with from the standpoint of science. We may safely say there was a time, some three hundred years ago, when, if a bishop had dared to make such a statement, the morrow would have found him in prison, and ere the year closed he would surely have been burnt at the stake. When we see the Church giving up old fastnesses, breaking loose from old faiths, creeds, and dogmas, and proclaiming that the Bible cannot be, veritably, the book of God—then we say that this is an unmistakable sign of the times. It is a grand message to humanity, and a note which speaks with no uncertain sound. It is doing much towards allowing the glorious sunlight of never-dying truth to float in upon the minds of humanity.

Preachers in the realm of orthodoxy have taken up points of even greater importance than those to which we have referred. There is this to consider—what will be the full consequence of men and women coming to recognize that the Bible is not God's book; that it cannot be absolutely relied upon as a text book for guidance on all matters? It will simply amount to this—that people will seek out guidance in new fields, hitherto unexplored. Men and women will say to themselves—if the Bible, which for ages has been considered the absolute Word of God, is not infallible, then all books stand on an equal footing, and are simply the accumulated experiences of humanity, and only reveal various aspects of human nature. If it is a fact that one age registers its own deeds, that each succeeding age does the same, and that cumulative evidences are ever the rule, then later ages will be the more positive relative to truth. In this way scientific text books are made to-day. The medical student accepts the cumulative evidence of the doctors who have preceded him; the geologist makes affirmations on the latest evidences; the chemist does the same; and the physiologist arrives also at conclusions based on the phenomena ever taking place in the physical frame. But attaching to all this there is a wise conservatism at work, only taking away the useless and the false, and a firmer grasp of the evidences which have been adduced. This is what the ages have done and are doing, and we say—All hail to those who desire that man shall not take the Bible as a guide, in the sense that he would take the scientific text-book.

We have another important sign, and in this instance the cry does not come merely from the Church of England. It is heard from many other pulpits in the civilized world. We refer to the doctrine of evolution. We rather imagine certain preachers in favour of this theory scarcely realize their true position in affirming their adherence to such a doctrine. After preaching, as they have done, from Sunday to Sunday, the doctrine of the Atonement, now that this grand idea has dawned upon their minds they can no longer be befogged with the opinions they previously entertained. If the doctrine of evolution be true the doctrine of the Atonement must be false. How do we prove this, some one may ask? In this way. If, as the Bible asserts, it is false that man fell, and that by the law of evolution he sprang from the animal kingdom and gradually worked his way upwards to the heights of civilization, then where is his paradise? Certainly not behind him, but before him. If then he did not need "saving," and if he has himself been enabled to build around him the home he has got to-day, whom has he to thank? Surely not the Crucified one, but himself, for the endeavours he has put forth. In this way man then, has earned his own salvation; he has not been saved through the shedding of anyone's blood but his own. How terrible, then, such a sign as this must be to the Churches! How terrible that the acceptance of the Darwinian theory of evolution must crush to atoms the idea of a

vicarious atonement having been made for the sins of humanity. This is a sign full of significance. It is a bell that sounds out in sonorous tones, liberty for every child of man. How so, some may ask? Because man will stand on his own platform, and no longer go suppliant-like on his knees begging of some one else to carry him to Heaven. He will get there by putting into play the full strength of his manhood—yea, through his own deeds. Heaven, we contend, earned in such a manner will be worth having; a heaven made a present of, without having worked for it, is not worth having at any price. Warfare to-day is modified; you cannot ransack cities as in days of yore, neither can the sensualist gratify his base passions as he could a hundred years ago. Turn to the history of Napoleon, and see the diabolical deeds perpetrated by his soldiers after some brilliant success in battle. Such scenes would not be tolerated to-day. Read your history of a hundred years ago. In those days men, toiling from day to-day for the bread that perisheth, were bound by existing institutions not to combine in their own interests. But to-day what a change has taken place! Now a recognised factor in matters of labour is, that combination is strength, and it is considered right for workmen to combine in order that justice may be dealt out to them. To-day there is a higher sense of moral justice registered in man's own statute book. There is more of moral elevation, an evolution to higher forces than in the past, and that is what we call practical religion.

The next doctrine we have been led to believe in is that of eternal torture. Many of your preachers do not accept this idea to-day. Canon Farrar is not alone in refusing to accept this doctrine. Others, who are connected with the priesthood, are also throwing it overboard. We believe we are correct in saying that the Rev. Marmaduke Miller does not accept it, and that many preachers are of a like opinion. In their examination for the ministry, many young men affirm they "accept such a doctrine according to scripture;" this they admit rather than fail in examination. They are not altogether honest in this matter. But human consciousness strikes another note, and says man is not to suffer eternal torture, although set forth in the Bible—and no one can deny it says so. According to the 24th chapter of Matthew, some argue that Christ declared in favour of eternal torture. In harmony with this, you are told hell is a fiery furnace; but we would like to hear a preacher to-day preach such a doctrine to an intelligent congregation. Preachers have become more æsthetic than formerly; they are more sensitive with regard to their congregations, and now they are preaching the spiritualists' doctrine, that hell is not a place of torture, but that it is the consciousness of evil deeds, burning deep into man's nature, and purging him from all iniquity. This is a tremendous modification. But there is something more in the nature of a sign of the times; an idea relative to conditional salvation has sprung up, and although preachers are not very ready in accepting the possibility of men being saved after death, there is nevertheless, an idea of this kind in the minds of some preachers, who do not make their views thereon public property. We believe that, some months ago, five professors at Harvard College, America, were driven away because they accepted the idea in question. Here is a grand thought, moving, it may be but slowly, but nevertheless a clear and unmistakable sign of the times. There is another point to which we would refer. At one time people connected with the Churches were commonly taught that, when you put off the mortal body you would some time take it up again, and it would be incorruptible. As man recognised true science and comprehended the action of chemical forces and physiological transformations, how ridiculous he deemed the idea of a literal physical resurrection! None of you have the same body, actually, that you had years ago. If so, with

what body will you arise on the morning of resurrection? Paul asks this question. Where did the Christians steal this idea from? From the old Egyptians? But they were very much wiser than the Christians, seeing they had studied the art of embalming their bodies, saving them, and in London to-day you have bodies embalmed that have existed thousands of years. So long ago the idea was entertained that the body would be wanted some day, and every precaution was taken by the process of embalming to keep it free from decay. Now the preachers are declaring a new theory, viz., that it is not the same body: that you have a separate entity, and it will be the germ which will enable you to make up an incorruptible body. Here again, the Churches are moving, and discarding the possibility of the human body being required after so-called death. They will yet believe that the spiritual body grows with the physical organism; that the latter will not be needed when the spirit has done with time; in fact, that the spirit will never want to become again subject to earthly conditions.

This is what your preachers are coming to by accepting the doctrine of evolution. They are putting the fiery furnace of hell away, and the abominable idea of eternal torture they are abandoning. Such theories will become myths of the past. The preacher is forgetting his dogmas; he says "we must preach a religion of life, truth, and energy; man must reform his habits, cease to be a drunkard, an idle drone on society; he must learn to be thrifty, to live so that he may express his affection to his fellow-man." This is practical religion, the truest aspect of religious thought which we can give you. There is no salvation for man but through his deeds, by conformity to the laws of the Creator. This is what true science proves. Would your fields have been rich with bountiful harvests if man had ignored true conditions? Many have been the triumphs of man, but how have they been accomplished? By saying to Nature, "Where art thou going, that I may put my boat on thy bosom? and where thou goest I will go, thither will I sail." In this way man has become mighty, and the elevations to which he has attained shall be his stepping-stones to a higher and nobler freedom. He has obtained a wondrous civilization, and conquered the forces in nature; and the victories he has achieved shall be the energising power that shall lead him to greater eminence in the scale of being. By means of strength derived from ever-cumulative forces, he shall reach to higher elevations, until finally he attains to the plane of a God himself.

A FEW years ago Samuel Lott mysteriously disappeared from Anderson, Indiana, and, though it was thought he had been foully dealt with, all efforts to find the perpetrator of the deed supposed to have been committed, or the remains of the victim, were unsuccessful. On Sunday night, December 4th, says a telegram to the *Indianapolis News*, a communication was received through a medium at a meeting in Chesterfield, purporting to be from Lott, saying that he was murdered by a man with whom he was last seen in company, who has since deceased, giving the name and all the particulars, and indicating where his body was hidden. The place named was subsequently visited and what remained of the body found there.

WILLIAM BILBOROUGH, an obscure member of Spurgeon's church, who lately died, had a heart full of sincere though unobtrusive religion, and will be gratefully remembered by many women. In a back street he kept a second-hand furniture shop, and as the streets around are haunted by fallen women, he placed in his window the following: "Notice: Any poor and unfortunate sister that requires a good home will she kindly enquire within?" He was the means of rescuing many, and he preserved a record of one hundred and forty-eight who persevered, and are now honest women.

To achieve the greatest results, the man must die to himself, must cease to exist in his own thoughts. Not until he has done this, does he begin to do aught that is great, or to be really great.



## HISTORICAL SKETCHES.

## "LUCK."

WITH the ever insatiate appetite of the human family for novelty, it may be asked why we print in our historical series a number of cases which have already been popularized through the most widely circulated of journals, the *London Daily Telegraph*. We answer first; because we desire to illustrate the oft-reiterated assertion, that the *occult* principles of being have a far deeper hold upon the human mind, aye, and the cultured mind too, than cold materialism or hot bigotry would be willing to allow. Next; it may be that but few of our north-country readers—for whom we shame not to say we have an especial affection—may happen to be readers of the *London Dailies*; and last of all, we insist, that with each narrative of an occult nature there lacks any attempt at that philosophic explanation of causes which a student of occultism alone can give.

We may fail to satisfy those who have not mastered even the A B C of this same occultism, but we propose to make the essay in the leading article of this number.

Those that *know* may follow us with interest; those that do not will have to learn hereafter, and might as well begin now.—Ed. T. W.

Letters published in the *London Telegraph* of January 12, 1888:—

(1) SIR,—Will you kindly insert these few lines bearing on the subject of the Welsh jury ordering the destruction of the gun that had done so deadly a mischief in taking two human lives. A very near connection of mine, the late Frank Buckland, when surgeon in the 2nd Life Guards, was one day called suddenly to an out-house of the barracks to see a trooper who had put a pistol in his mouth and blown his brains out. Of course he could do nothing for him. Some time afterwards it struck Buckland to see what had become of the pistol that the poor fellow had used. The colonel showed him the pistol in the drawer of his writing-table, and then wished to know why the doctor inquired about it. He explained to the colonel that he had an idea—superstitious perhaps—that it would be better to destroy the pistol. The colonel laughed at the quaint fancy, which, nevertheless, came too true, for Buckland was called shortly afterwards to see the colonel's servant, who had attempted to kill himself with the very same pistol. He recovered, and Buckland asked him the reason why he had been so foolish as to attempt his life. The only reason he could give was that he was low-spirited, &c., and in dusting the colonel's desk he had day after day seen the fatal pistol, and it seemed like a demon haunting him. This anecdote is enough to show the hold that a weapon which has already taken human life may have on an excitable mind.—Yours, &c.,

Selhurst, Jan. 9, 1888.

HYDE BRISCOE.

(2) SIR,—Anent the interesting discussion on luck, kindly allow me to lay before your readers the following record of strange coincidences. On December 5th, 1664, a boat crossing the Menai Strait was sunk, with eighty-one passengers on board. Only one escaped, and his name was Hugh Williams. On December 5th, 1785, another boat was sunk under the same circumstances. It had sixty passengers on board, and all were lost except one—his name was Hugh Williams. On August 5th, 1820, the *Bristol Mercury* records another such accident. There were at that time twenty-five passengers on board; only one escaped, and, wonderful to tell, his name was Hugh Williams.

When the late Countess of Moray was twelve years old, and a Miss Lockhart, of Carnwath, in Lanarkshire, a gipsy foretold that she would have two husbands, and that just

before her death she would pass through a newly-felled wood, and be drawn in a carriage by a piebald horse to the house from which she would never come forth alive. The prophecy was very strangely realised. Miss Lockhart's first husband was the Earl of Aboyne; her second the Earl of Moray. Shortly before her death she visited the Highlands of Scotland, and passed through the forest of Glenmore, then in process of removal, and on the following morning the coachman sent to say that one of her four horses had died suddenly in the night, and that he had therefore borrowed another. It was a piebald one! She went on to Culloden House, where she was taken ill, and after a short time expired.—I remain, yours faithfully,

Stamford, Jan. 10th.

ARTHUR J. WATERFIELD.

(3) SIR,—I should think the case of the steamship *Great Eastern* presents as good a specimen of bad luck as any of the instances of maritime bad luck referred to by your correspondents. Men were killed at her launch, and she made her builder bankrupt; she had an explosion on her first trip from London on the South Coast, by which men were killed. Then her captain was drowned before she went a regular voyage. She then was nearly wrecked off the Irish coast; got aground in America and tore a great aperture in her hull; and now she is to be broken up as a useless craft.—I am, Sir,

Jan. 10.

ONE WHO KNOWS.

(4) SIR,—About twelve years ago I was in practice in Glasgow as a solicitor. A seafaring man, named W——, called upon me for the purpose of getting me to make his will. He informed me that he had been captain of a vessel, but that he was "down on his luck," and was about to proceed as mate of the *Ismailia* to New York, but that he felt perfectly certain that something was going to happen to him; hence his visit. He wrote to his young wife by the pilot that he could not get rid of this misgiving, and on the arrival of the vessel at New York he wrote to the same effect. The *Ismailia*, as most of your readers know, has never been heard of since she left New York on her return trip.—Yours, &c.,

Lombard-street, Jan. 10.

J. A. KELMAN.

(5) SIR,—Kindly allow me to give your readers my own experience, leaving them to draw their conclusions thereon as to whether "luck" or that "divinity which shapes our ends" had the most to do with my preservation. When in Canada, in 1859, I elected to return home by the Bohemian steamship, announced to leave Montreal in the autumn of that year for England. I secured a berth thereon, and had my heavy luggage put in the hold of the vessel the day prior to its departure. Just as I was going on board the following morning it flashed across my mind that, in the hurry to get away, I had forgotten to call at the bank for my money deposited there. There was no help for it except either to go without the money and take the steamer, then under weigh, or hold on to the cash and let the vessel go minus one seemingly-stupid passenger—myself. I chose the latter. "L'homme propose et Dieu dispose." This vessel foundered off Cape Race, and I and another, it is thought, were the only ones who escaped. When in Paris, in August, 1870, during the Franco-German war, I was, by mistake, arrested *three times* by the French as being a Prussian spy, and on the last occasion was condemned to be shot, on the Wednesday morning at ten o'clock, when an order—thanks to Lord Lyons—came from the British Embassy demanding my immediate release. An old lady of my acquaintance desired me to advise her how to dispose of her real and personal estate at her decease. Having no relations except a niece by marriage, I advised all to be

left to her as next-of-kin. My friend promised to think upon what I had suggested, the result being that I was asked to attend her funeral, when I found one-third of the old lady's property was left to my unworthy self. In December, 1886, I was unfortunately run over, and thought to be dead. My skull was slightly fractured immediately above the eye, and the thousandth-part of an inch further to the left would have settled the business. I am happily still alive to write this letter, and, being pretty well known, many will doubtless testify to the correctness of the before-named facts.—I am, Sir, your obedient servant,

Romford, Essex, Jan. 10.

ALFRED BARTON.

(6) SIR,—One of your correspondents has given us his experience with regard to the superstition of the broken mirror. I waited until other lips than mine should speak, because it is my own particular weakness, and I was afraid of finding myself alone in it. But now I will offer my confession, omitting the facts which first led to my belief in the omen, as they would make my story too long. On a Sunday in spring, nearly three years ago, I was dressing for church. Suddenly, without the shadow of a reason that I could perceive, the hand-glass, which I was wielding as we all do for "finishing touches," dropped from my hand to the ground; and I must own to a shivery sensation as I picked up this—my faithful companion for many years—broken and useless. Within six weeks from that time, trouble and suffering, such as I had never even dreamed of, had fallen upon me; and I could but remember how in former years other and lesser misfortunes had visited me unfailingly. After this accident I shrank—weakly you may say—from replacing the glass; but, feeling ashamed of the ridicule this involved, I purchased another after a while—with the same immediate result. In this case, indeed, I had not had time to use my new friend. It slipped from some wrappings in which it had been placed—unknown to or forgotten by me—fell at my feet on the carpeted floor, and was smashed in pieces. The heavy cloud of pain and sorrow which gathered over me so unexpectedly at that time has, thank God, been removed in a great measure, though not entirely; and I know there are many excellent folks who will deplore my folly and weakness in seeing any connection in the circumstances. All I can say is, let them be thankful for the calm immunity from any such weakness, which they will perhaps forgive me for saying seems usually to spring from the absence, so far, of a personal and painful experience.—I am, sir, yours obediently,

Jan. 9.

E. M.

THE CLOCK STOPPED.—Geo. Fry, dépôt master at Big Rapids, Michigan, of whom every one says: "No man stands higher for truth and honor than he," has in his possession a clock left by his brother, Gideon, when the latter went to Oil City. On December 4th, George wrote a letter to his brother Gideon. In conversation with our reporter the next morning, he said: "I wrote a letter to Gid, and just as I had finished it I glanced up and noticed the clock had stopped. I got up and wound the clock, and pulled out my watch to set it by. It was fifteen minutes to ten. I set the clock, and just as I had started it I heard the words, 'I'm gone, I'm gone.' It was Gid's voice, and it seemed to come out of the clock. I heard it as distinctly as I ever heard anything in my life. It startled me, and I related the occurrence to my family. I am no spiritualist, but I believe that must have been the time and those the last words of brother Gid." Mr. Fry shortly after received a letter stating that Gideon died at fifteen minutes to nine, December 4th, and his last words were, "I'm gone! I'm gone!" The discrepancy in time is accounted for by the fact that there is a difference of one hour between Oil City and Big Rapids.—*Cleveland Times*, December 27th, 1887.

STUDY rather to fill your minds than your coffers; knowing that gold and silver were originally mingled with dirt, until avarice or ambition parted them.—*Seneca*.

## EXCELSIOR!

THE shades of night were falling fast,  
As through an Alpine village passed  
A youth, who bore, 'mid snow and ice,  
A banner, with the strange device—  
Excelsior!

His brow was sad; his eye beneath  
Flashed like a falchion from its sheath,  
And like a silver clarion rung  
The accents of that unknown tongue—  
Excelsior!

In happy homes he saw the light  
Of household fires gleam warm and bright;  
Above the spectral glaciers shone,  
And from his lips escaped a groan—  
"Excelsior!"

"Try not the pass," the old man said;  
"Dark lowers the tempest overhead,  
The roaring torrent's deep and wide!"  
And loud that clarion-voice replied—  
"Excelsior!"

"O stay," the maiden said, "and rest  
Thy weary head upon this breast!"  
A tear stood in his bright blue eye,  
But still he answered, with a sigh—  
"Excelsior!"

"Beware the pine-tree's withered branch!  
Beware the awful avalanche!"  
This was the peasant's last good night;  
A voice replied, far up the height—  
"Excelsior!"

At break of day, as heavenward  
The pious monks of Saint Bernard  
Uttered the oft-repeated prayer,  
A voice cried through the startled air—  
"Excelsior!"

A traveller, by the faithful hound,  
Half-buried in the snow was found,  
Still grasping in his hand of ice  
That banner with the strange device—  
Excelsior!

There in the twilight cold and gray,  
Lifeless, but beautiful, he lay,  
And from the sky, serene and far,  
A voice fell, like a falling star—  
"Excelsior!"

*Longfellow.*

## ART MAGIC.

*To the Editor of The Two Worlds.*

In a past week's number (10) of "*The Two Worlds*," under the title "The Constitution of the Universe," the writer says, that "the solar universe consists of force, matter, and spirit, and that force is the life principle of being. Its attributes are dual, viz. attraction and repulsion, and the vast and extended orbits of planetary bodies are marked out and regulated by force." Now, if this dual force—which is the centrifugal and centripetal, they being of equal strength—is the moving power which causes the moving and whirling motion of all bodies in space it would be like two men taking hold of each end of a rope pulling one against the other, but both being of equal strength, the one could not move the other; therefore, there would be required a third power to cause the rotary motion, which the writer does not clear up.

A little further on, the writer says that "spirit is the one primordial, uncreated, eternal, infinite, alpha and omega of being, and may have subsisted independent of force and matter, evolving both from its own incomprehensible but illimitable perfections. But force and matter could never have originated spirit, as its one sole attribute comprehends and embraces all others, must antedate, govern, and surpass all others, and is itself the cause of all effects." Then, why not say that spirit is the one constituent of the universe, if it antedates all others? But if force, matter, and spirit be the triunity constituent of the constitution of the solar universe, then we must give them all an eternity of existence, and not one to antedate the other. I might ask a few more questions on the solar system, but suffice for the



present, trusting the writer will give a little more explanation on the subject.

I throw out these few remarks not in any antagonistic spirit, but to gain information.—Yours very truly,

JOHN REEDMAN, SEN.

Stamford, January 25th, 1888.

[The Editor of *The Two Worlds* is instructed to remind our questioner that, in reference to the first position, whilst the attributes of force are dual, namely attraction and repulsion, these modes of motion have never been exhibited in any part of the universe known to man in "*equal*" proportions. Like the motion of planetary bodies round the sun, attraction *prevails* over repulsion up to a maximum point, which is called the planet's "*perihelion*." That maximum attained, the polarity of the motions are at once reversed, and repulsion *prevailing* over attraction, drives the planet off from the sun in what is called its "*aphelion*." This law of alternation, by which the two modes of motion act unequally—and not as our correspondent puts it, equally—prevails in the dual modes of the one force throughout the universe. Thus, even in plant and animal life attraction or centripetal force prevails during the period of growth over repulsion. At the maximum point of the plant's or animal's life (man included) repulsion or centrifugal force sets in, and in the form of waste or decay prevails until death ensues. These processes of waste and repair are never precisely or equally balanced, and a careful study of electrical and magnetic laws would at once inform our questioner that there could never exist any such position as he illustrates, by two men of *equal* strength pulling against each other. Secondly, the rotary motion of bodies in space is derived from their having passed through the condition of fluidity. The author's descriptions—as far as they have been quoted—apply to primordial states, not to resultants. The rotation of bodies in space corresponds to the action of a fluid mass, which is but a transitional state of matter whirling around a hollow interior. Again, we recommend our correspondent to study the laws of physics and planetary action, as long disquisitions on science would be out of place in this small paper, and are readily accessible in treatises on motion, astronomy, &c. In the third proposition our correspondent is reminded that the author of "*Art Magic*" speaks of the *primordial* spirit element, which may have originated the two others—matter and force, but denies that matter and force *could* have originated spirit, because spirit comprehends, embraces, governs, &c., matter and force. The author speaks of the solar universe as it now is, consisting of matter, force, and spirit. He speaks of what *he considers* to be the primordial of all conditions—that is, before the solar universe existed, as spirit. In this sense, our questioner must take the author's meaning to be that spirit is the germ—matter, force, and spirit the evolution of that germ.]

THE effect of music on the senses was oddly and wonderfully verified during the mourning for the Duke of Cumberland, uncle of George III. A tailor had a great number of black suits, which were to be finished in a very short space of time. Among his workmen there was a fellow who was always singing "*Rule Britannia*," and the rest of the journeymen joined in the chorus. The tailor made his observations, and found that the slow time of the tune retarded the work; in consequence, he engaged a blind fiddler, and, placing him near the workshop, made him play constantly the lively tune of "*Nancy Dawson*." The design had the desired effect, the tailors' elbows moved obedient to the melody, and the clothes were sent home within the prescribed period.

HEAR the verbal protestations of all men: nothing so certain as their religious tenets. Examine their lives; you will scarcely think they repose the smallest confidence in them.—*David Hume*.

## A NEW REVELATION IN MAGNETISM: "HYPNOTISM," &c.

THE following marvellous history is taken from Mrs. Hardinge Britten's eleventh edition of the history of "*Modern American Spiritualism*." The witnesses to the truth of the narrative are still living, and all that remains as an addendum, is, to ask the reader to identify the "*Mrs. Hardinge*" of the narrative, with Mrs. Hardinge Britten, the Editor of this paper.

### THE COLOUR DOCTOR.

In the city of St. Louis, Missouri, U.S.A., on a suburban street, stands a one-storey wooden building, whose worn, dilapidated appearance betokens neglect rather than age. The small fore-court is choked up with rubbish, and the dingy door, though always pertinaciously closed, looks as if it were ready to fall from its hinges with rust and decay. Knock upon its shaking panels, and you will encounter, in the narrow opening that is grudgingly yielded to your summons, a small elderly man, attired in a nondescript flutter of serge rags, in the shape of a tunic and pantaloons, patched in many places, and bedight with dingy stripes of various coloured rags.

Most likely the feet, hands, and throat, of this singular apparition will be bare, with the exception of the thick coating of dirt which is normal to their owner; but in all probability the toes and fingers, as well as the neck, will be garnished with strips of parti-coloured rags tied around them.

The head of the little figure will be covered with a thin thatch of gray elf-locks, which erect themselves in bristling array, save only where they lie matted together with dirt. The whole aspect of this remarkable personage is so singular, uncouth, and repulsive, that you would inevitably shrink from the half-closed entrance, widening courteously at the approach of a well-behaved stranger, were you not arrested by the bright scintillations of a piercing and intelligent pair of eyes, and attracted onwards by the pleasant and even winning smile of a face which, if cleaned from the foul accretions gathered in *long years* of unwashed filth, promises to be kind and singularly intelligent.

Overcome the first repulsive start which the sight of this weird figure occasions you, cross the dim threshold, enter the dingy apartment, make your way, through broken sticks and the "*dust of ages*," to any such bench or frame as you may deem promises you a moderate share of support, be seated in response to a courteous wave of your host's dingy hand, and you sit face to face with the celebrated Dr. Hotchkiss, better known as the "*colour doctor*," or "*snapping doctor*" [for both sobriquets fit him], of St. Louis.

If your visit is one of mere curiosity, you had better depart at once; in fact, to have stayed away altogether would have been your best alternative in such a case; but if you are suffering in body or earnest in mind to investigate one of the rarest of nature's phenomenal existences, stay where you are, and witness what follows.

Perhaps, like the author,\* on the occasion of her first visit to the "*Hotchkissonian Institution*," as the two-chambered shanty is styled, you may be introduced by one of the doctor's patients; if so, you are fortunate, and your experience may be similar to hers, which we shall here presently relate.

Accompanied by Mr. Miltenberger, at that time president of the St. Louis Spiritual meetings, the author one day called on Dr. Hotchkiss, some twenty years ago, with the desire to ascertain, if possible, upon what principles he based his celebrated methods of cure, which rumour affirmed to be little short of miraculous.

Arrived at the "*shanty*," as above described, and admitted on the strength of Mr. Miltenberger's introduction, the little doctor invited the lady, her escort, and some strangers who

\* Author of "*Modern American Spiritualism*."

were already in the entrance chamber, into an inner apartment. Here the party found two young women, attired in short skirts and jackets, the one pink and the other blue, whom the doctor called his "keys."

Mr. Miltenberger, the patient to be operated upon, was then desired to mount on the chest of the little doctor, who stretched himself flat on his back on the ground, and whilst holding a hand of each of the "keys," in order to give greater force to the manifestations, Mr. Miltenberger jumped up and down on the doctor's ribs, some twelve or fourteen times, with all the impetus that a heavy man of a hundred and eighty pounds weight could give. The blows thus inflicted by the boots of the dancer on his passive human floor, might have been heard through the closed doors into the street, but produced no other effect upon their recipient than to induce him, with a violent quaking and shivering, to spring up at last from the ground, leap about in the air for a few seconds, snap his fingers violently, twist round and round with the agility of an ape, and then inform his patient that he knew he was much better, a proposition to which Mr. Miltenberger cordially assented.

The doctor then attempted to explain, for the edification of his guests, his belief that all diseases were occasioned by the plus or minus of certain rays of light, which the human system absorbed in different proportions.

He said that these rays, containing different quantities of the prismatic colours, constituted component parts of the human organism, and that some persons exhibit the predominance of the ray of their special colour, by their partiality for it as an article of dress; others by their indifference to, or incapacity to distinguish colours, &c.; in short, that this predominance or lack of special colours in the organism of each individual caused corresponding peculiarities of temperament, while the plus or minus of the organic ray was the primary cause of disease.

Acting on this theory, he wore various strips of parti-coloured rags to keep himself "in sympathy" with his patients, to whom he gave a corresponding strip and colour to wear during the remedial process.

In addition to this treatment, the doctor occasionally required the said patients to jump or pound his body after the manner above described, whilst the whole method of treatment included various gyrations, snappings, turnings, twistings, rollings on the ground, and a series of eccentric motions equally indescribable and strange.

To those who had witnessed the processes by which Eastern ecstasies, such as dervishes, santons, or fakeers, induced the magnetic condition, it would have been apparent that similar principles were here involved and unconsciously operated in the "colour doctor's" performances. The singular gambols of the erratic little figure not only fascinated or spell-bound the eye of the observer, but succeeded in liberating such a vast charge of magnetic aura from his highly electrical body, that it became next to impossible for a "sensitive" to remain in his presence during these curative exercises, without coming under his psychological influence, an effect which generally became manifest either by a deep trance, or in the subject's sympathetic imitation of the operator's fantastic movements. This was the effect produced upon the author, who, from first watching the remarkable actions of the ecstatic with simple curiosity, at last became spell-bound beneath his strong magnetic influence.

No sooner did the doctor perceive this than he directed towards her all his further operations.

He first diagnosed her temperament, and correctly intimated that her favourite colours were blue and white, the former of which he pronounced to be her representative.

He then, by silent will, commanded her to remove her bonnet and cloak, after which, placing her in a passive

attitude in the inner chamber, he passed into the outer, ranging his visitors near the open door of communication so that they could see what transpired in both apartments.

He then, standing in the outer room, and entirely beyond the line of vision of any one in the inner chamber, took in his hand, one after another, strips of various colours, and the instant he touched these his subject in the inner chamber, wholly unable to see him, had she even looked that way, started up, and in highly significant pantomimic action, proceeded to represent some passion of the human soul, such as joy, grief, devotion, despair, hatred, rage, &c.

In every case a certain passion or scene was represented in correspondence with a special colour. Sometimes a piece of one coloured rag would be dropped by the operator, and others tried; then he would return to the first colour experimented with, but however often or quickly he would vary his action the pantomime of his subject would just as rapidly vary to suit the special colour held by the doctor. In this way, and for a period of two full hours, a vast number of pantomimic actions were gone through without pause or a single variation in their strict adaptation to special colours. Even when the doctor *accidentally* touched a coloured rag the action of the subject instantaneously changed. Ever be it remembered the operator was in the outer apartment; the subject in the inner. The doctor, absorbed in conversation with his guests, often failed to regard what was going on within, whilst the subject, with eyes fixed and vacant, never looked once to the outer chamber. Thus it was evident it was neither a matter of will on the part of the operator, nor of sight on that of the subject. The whole scene was observed and reported upon only by Mr. Miltenberger and his friends. As an example of the spontaneity of the motions of the subject, it may be named that the doctor happening to touch a grey coat of one of the visitors in the outer room, Mrs. Hardinge immediately began to imitate the hiss of a snake to represent treachery. Taking a piece of gold moulding to illustrate what he (the doctor) was saying, the subject fell on her knees and represented adoration of the sun. One of the company threw a red handkerchief on the doctor's arm, when Mrs. Hardinge, quite removed from any place where she could see this action, began to imitate all the movements of a warrior engaged in battle.

The specialities of this remarkable scene were, first, its entire spontaneity, neither party having prepared for it, or in expectation of such results; indeed, notwithstanding Dr. Hotchkiss's vague theory that colours corresponded to passions, temperaments, and organic conditions, he had never attempted to reduce his theory to a system, and declared that he was totally unprepared to expect what results would proceed from the various colours he touched; furthermore, he admitted that he had never before witnessed such a scene, and, therefore, that his will, or any psychological influence on his part, was entirely out of the question. The next noteworthy feature of the scene was the curious effect produced upon the subject, who, commencing by repulsion towards her operator, suddenly found herself spell-bound, and though in perfect possession of consciousness, felt so hopelessly in the power of this involuntary enchantment that she subsequently declared, had the doctor willed her to commit a murder under that influence, she would certainly have been compelled to do so.

At this point, Mr. Miltenberger, as president of the Lecture Committee, felt himself responsible for the welfare and sanity of his charge, who was then the lecturer for the St. Louis Association of Spiritualists; besides this, he felt greatly disturbed at the influence the weird operator exerted; hence, he attempted, first by appeals, and finally by remonstrances, and even threats, to compel him to relinquish his terrible power. The operator, however, delighted to find "such a good subject," insisted on pursuing an experiment.



so novel to himself, as well as interesting to the whole party, save the harassed president and the helpless subject. At length Mr. Miltenberger seized the lady by the arm, and attempted to lead her out of the enchanted circle.

The operator, instead of remonstrating, quietly bade him "take her." They quitted the inner room, and had advanced half way through the outer chamber, which was very dark, when the lady paused, and, with wild cries, refused to advance one step further. Upon this the operator triumphantly cried, "Take her if you will, but if you force her onward you may kill her. I have placed a *green ray* on the ground and she cannot pass over it." It was so dark that the observers had to examine the ground to ascertain the truth of this assertion, and yet the medium, without the possibility of being informed of the fact by natural sight, had detected the presence of the obnoxious ray, across which it seemed impossible to drag her. The doctor explained that, having noticed her aversion to green, he had placed it on the ground by way of continuing his experiments. But this new experience suggested a happy thought to Mr. Miltenberger, who had also remarked the medium's predilection for blue. Observing that her cloak was lined with that colour, he suddenly resolved to throw it across her shoulders. Whether the charm lay in the colour or the substance, which was silk, we cannot decide; certain it is that as soon as the garment enveloped her form, the spell which held the subject was broken, or rather, became polarized, or reversed; for whilst she passed into the happy and exalted condition of trance that usually attended her lectures, the hitherto powerful operator crouched at her feet, manifesting all the submissive action of a dog, and obviously changing places with his late subject. . . . .

Mr. Miltenberger himself has written detailed accounts of this and other *séances* between the same parties, in several different papers; but though his own witness and that of others, can be cited for the accuracy of these statements, our space forbids us to enter into further descriptions of them.

Since the occurrence we have noticed the "snapping doctor" is not only renowned for his success as a healer, but he maintains in sympathy with him a number of disciples, who, by similar manifestations, make cures of an equally unaccountable and effective character. It is said that Dr. Hotchkiss, by a process peculiar to himself, could so charge his disciples with his powerful magnetism that they became reservoirs, whom he could send abroad to perform service in lieu of himself.

The author has herself seen the ability of these "snapping doctors" fully tested; witnessed the rapid and healthful results of their operations, and been furnished with numerous testimonials from persons cured of various diseases by their agency. Perhaps not the least remarkable feature in the case of the great original is, that during the twenty years he has pursued this system of healing, for some reason understood by himself, though not imitated by his disciples, the "snapping doctor" of St. Louis has never washed nor cleansed his person, and when occasionally induced to incase himself in fresh garments, he proceeds systematically to reduce them to rags, so as to permit the same freedom of action which belonged to the cast-off suit.

The cures which he has performed, however, are fixed facts, to which many of his grateful patients have openly testified.

This is not the place to attempt any explanation of such a phenomenon, however, and we simply assign the narrative of its existence a record in these pages, as one of the unmistakable evidences of that occult side of our being which constitutes man's spiritual nature.

A STRONG but simple argument excites no tumult; but where it takes effect it sinks deep, and its impression is never to be effaced.

## MODERN DANIELS AND HOW THEY FARE.

OUR attention has of late been drawn to the number of spiritualists who do not avow their convictions for fear of losing *caste* or worldly advantages. It has been repeatedly asserted from our platforms that spiritualists are far more in number than they seem to be; that they may be found in the palaces of princes, and that they outwardly avow themselves in the churches to propitiate public opinion, whilst secretly believing in the guidance of angel visitants in the home circle. To us there seems something wrong in the term spiritualist in connection with such as these. "A little leaven leaveneth the whole lump;" and surely if a man is false to his earnest convictions we cannot expect that taint to be limited to one point in his character; but it must in time sap the root of all honour and truthfulness.

A spiritualist, to our mind, is one who not only believes in the communion of saints, but who endeavours to realize that fellowship by attaining to a spiritual state of mind such as will fit him for the higher spheres of the spirit world.

Then arises the question as to whether the *lions* that we spiritualists have to face are so very formidable as these timorous people dread. The first of our persecutors, we shall all concede, is public opinion, yet there are people who can sway and tame it into subjection. We will suppose, however, the case of one who is not influential or independent of it; one who, living in a small country town, may find himself shunned by the community—bigotry may do much to drive him to despair; but in our large towns I dare assert that a man stands more by his merit than by any religious tendencies he may evince.

It is often urged that a man loses his friends (*sic*) by becoming a spiritualist. Well; who is not glad to know true friends from false? How grateful we ought to be to any agency that sifts our friends for us!

Many spiritualists complain again that in their own homes they suffer, and this we grant is the most savage of all Daniel's lions—it is not easy or desirable to raise a barrier between oneself and home relations; still patience and courage may in time overthrow even this lion. Mankind, as a rule, admire pluck and perseverance, and will overlook much where these qualities are found. All honour be to those who have laboured to promote the cause of spiritualism against such disadvantages! I am happy to say that there are scores of men, and women too, who are willing to hazard if need be, not only worldly reputation, but life itself, for the cause they love, for it cannot be urged with respect to this movement, as was lately said with regard to another popular work of our century, that "while men have voted women have worked"; but individuals of both sexes have come forward to brave the lions for the sake of spiritualism. Considering the question of union as spiritualists however, it seems unfortunate to find how little real fellowship there exists amongst us. Local societies are constantly splitting, and the strength to be derived from union seems still lacking in most of our great centres. Organization is an important factor in the life of a society, but perhaps we fail more from want of that than anything else. Spiritualists do not, as a rule, study the courtesies of life sufficiently. Perhaps this arises from the fact that we are so often compelled to act on the defensive against one or other of our leonine foes, so that we assume a warlike attitude rather too readily for the success of our cause. That is a subject we ought to lay to heart and discuss as one of our failings from the public platform; it is a great stumbling block to many investigators of our acquaintance.

G. H. M. JONES.

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## THE OCCULT SIDE OF LUCK.

FINDING that the numerous correspondents of the *Daily Telegraph*, whose experiences—under the above caption, are noticed in this and our last number, do not attempt to offer any philosophical explanation of incidents, which may still be reasonably accepted as worthy of credit, may we not infer that the same laws which underlie the production of that mass of spiritual phenomena now so widely challenging public attention all over the world, apply with equal force to those things, persons and events, called "lucky and unlucky." For example: we know that every human being is the subject of some kind and loving spiritual guardianship; also that our spirit friends in many instances can perceive forthcoming events wholly hidden from our blind material sight.

From what we have gathered through spirit communion we are led to believe that, though our wise and loving guardians have no power to change or shape the path of our destiny, they are still instrumental in aiding and guiding us through that life pilgrimage, and when we ourselves are receptive of impressions, they can warn us back from the path of danger by open communion, dreams, visions, or strong mental influences. It was in virtue of such relations between the spiritual and natural worlds that the writer of letter No. 5 in our *Telegraph* article was—as we have good cause to believe—impelled to the line of action which saved him from embarking in a doomed ship, even at the very moment when retreat would have seemed to be causeless and unnatural. In the case of the sailor lost in the ill-fated ship "Ismailia," it seems equally evident, to the experienced spiritualist, that the dark presentiments of impending doom which affected the poor man's mind, and caused him to settle up his worldly affairs—as narrated in letter No. 4—were also monitions from pitying spirit friends, but from those who perceived that the threatened doom was inevitable and could not be averted. The best the spirit guardians could do in such a case was, to impress their earthly charge with the duty of *setting his house in order*, ere he entered upon the voyage which was to conduct him to the ports of eternity.

In respect to the probable causes which stamped evil influences upon the gun, pistol, ship, and other inanimate objects, and gave rise to the series of letters numbered 1, 2, 3, and 6, we should be disposed to refer enquirers to that remarkable set of phenomena classified under the title of "Psychometry."

It is known to every well informed student of occult forces, that Dr. James Rodes Buchanan, founder of the American Eclectic Colleges of Cincinnati and Boston, the author of "The Journal of Man," and many other profound and scientific works, some years ago, pursued a set of curious experiments which resulted in his formulating the science to which he gave the name of "Psychometry." This word really implies *soul measuring*, and its main feature is the power possessed by certain sensitives of discovering character or the qualities of things, *by touch*.

A great many spirit mediums possess this power in so marked a degree that by touching gloves, handkerchiefs, letters, locks of hair, or other substances, taken haphazard from strangers, they can accurately describe the physical and mental characteristics of the parties from whom the objects have been taken. Exhibitions of this kind are not uncommon on the public spiritual platforms, and a great many works on the subject have been written, the most notable of which are five works by Professor Denton and Dr. Buchanan, in which some hundreds of wonderful experiments are described, proving beyond a shadow of doubt that an invisible soul principle adheres to every object in existence, and that the touch or contact of animated life in especial, leaves a permanent and indelible trace upon material things, by which even after the lapse of thousands of years, the characteristics thus engraved can be recalled and accurately described.

From the result of numerous experiments witnessed by, and often participated in by, the Editor of this paper, we are justified in affirming that a gun, pistol, sword, or any weapon that has been used in some specially marked way, such as in a case of murder or suicide, becomes stamped with the magnetism of the scene in question, and whether the prevailing force be that of the victim or the slayer, no sensitive can ever again handle that weapon without realizing the characteristics of the memorable deed engraved—as it were—upon the material object.

And thus it is that the invisible but potent force of the great wrench which lets out the life in the act of violent death, whether accidental or not, characterizes the instrument of death, and inclines it to repeat the same action probably every time it is used. What the invisible and subtle force is, which actually saturates a material object until it seems to be endowed with a fatal intelligence, we cannot tell—we only know that it is so. That it attached itself to the pistol by which the suicide described in letter No. 1 took his life, and impelled another handling the same weapon to repeat the act we firmly believe. That the boats named in letters No. 2 and 3, were stamped with the psychic forces of the victims that had perished in them, we also undoubtedly believe, and that the force thus attached impelled a repetition of the original action is an idea which psychometric experiments would strongly favour.

In a word—given the same recurring conditions, and the strong magnetism attaching to inanimate objects *will carry* them into the same form as when that magnetism was first poured forth. This is the secret of lucky and unlucky ships, houses, horses, carriages, dresses, colours, &c., &c. Some lucky or unlucky event characterizes the object in use, and evermore the tendency to repeat that event, at least in character, if not in form, is the law which nature seems to have evolved in connection with the soul of things. Breathe a curse or a blessing upon a stock or a stone, and ever after, it is a "talisman" or a "charm" for good or evil. This is



the philosophy of all charms, incantations, and acts of sorcery or witchcraft. Strong psychological power, combined with the life-force or *magnetism*, becomes an invisible but irresistible potency; and so long as man lives in an invisible universe, composed of SOUL ESSENCE, just so long will he feel and succumb to the stupendous influences with which that world of soul essence is charged.

Still, we should have hesitated to make these allegations, had not the marvellous discoveries of Dr. Buchanan and his hosts of followers demonstrated the existence of this soul-world and its powers in the science of psychometry.

As we cannot begin to number up the various phases of spiritual power, both in the direction of good and evil, with which the sensuous world of matter is charged, we must conclude this merely suggestive sketch by alluding to the belief in the "spirits of nature," or elementary existences, which prevails very generally amongst mystics and occultists.

The doctrine of Elementals, as taught in many past ages as well as by some Occultists of the present day, is, that for every atom of matter—whatever its state—there is a corresponding spiritual state of being. Thus, that there are elementary spirits of the air, water, earth; mines, metals, plants, &c., &c., each department of which is struggling up to man through vast chains of births, deaths, and progressive ascensions through matter. To condense in a few words, doctrines which could be elaborated through volumes, it is enough to say that the believers in elementary spirits affirm that certain grades of them are especially powerful in special departments of being. Thus, as the elements of the lower kingdoms are combined in widely different proportions in man, so those who possess an excess of the mineral element in their natures attract, and can be influenced by the elementals of the metallic world. Those who are particularly attracted to plant life, are *en rapport* with the elementals of the vegetable kingdom, and so on, through all the various departments of nature. In the works translated and published by the Editor of this paper, entitled "Art Magic," and "Ghostland," elaborate descriptions of elementary existences are given.

In No. 7 of this journal will be found extracts from "Ghostland," explanatory of the nature of elemental life. The following excerpts from the same work are calculated to throw some light on the subject of "Luck" to those who study the doctrine of elementary existences.

In converse with his tutor in occultism, the author of "Ghostland" says: "I will close now by inviting my readers to consider how naturally a careful analysis of the powers and functions of the human spirit throws light upon all the psychological problems that have confused the race and perplexed the philosopher. One individual becomes rich without effort; inherits wealth, finds and acquires it in a thousand ways, and that without needing or labouring for it. Another spends his life in toiling to acquire it, and yet can never succeed. No one leaves him an inheritance; he never purchases the successful number in a lottery, never succeeds in a financial speculation.

"May there not be some truth in the theory of the Brotherhood, to wit, that beings potent in the realms of mineral treasure are magnetically attracted to such organisms as assimilate with their own?

"I have known one of the Brothers who passed through nine battles unharmed, whilst more than fifty of his acquaintances, who had just entered the field of carnage, fell at the first or second shot.

"Our philosophers alleged that spirits of the fiery elements could avert swift blows (especially such as struck fire) from those who had a preponderance of a similar element in them, whilst others, deficient of that quality of being, attracted all such blows as produced fire. They carried this theory forward into the tendency to be drowned, or to avoid the

action of the watery element; to become subject to a certain class of accidents; to be in danger from cattle, serpents, falling bodies—and indeed to all the events of life, asserting that as spirits pervaded every atom of space, and man's being was made up of all the elements, so when certain elements prevailed, corresponding spiritual influences were attracted and became favourable to him; whereas the reverse of this position obtained in organisms deficient in special elementary forces. It was to this cause that they attributed the good and bad luck of different individuals, and special successes and failures in all."

If there be any actuality in these theories of elementary power and influences, then the spirits of certain mineral substances might gain power over the individuals that broke the looking-glasses named in letter No. 6, whilst others may have prevailed in working harm to those ships or fire arms in which certain elementaries found themselves able to make a special lodgment. The idea that fairies, brownies, kobolds, and other weird "nature spirits" attach themselves to material objects corresponding to their own order of being, thereby working good or ill luck as they are well or evilly disposed, to those who come in contact with those objects, is a cardinal point of belief with many of the occultists of past, as well as present times, and in the writings of the alchemists, Rosicrucians, and mystics of the middle ages; these beliefs are elaborated in ample detail—in short, it is beginning to be perceived and felt by all capable thinkers that there is just as surely a soul world vitalizing and pulsating through this natural world, as there is an invisible soul animating and moving through these sensuous forms of ours.

The curtains, too—which have for ages veiled the realities of this modern universe from our material eyes, are at length being slowly but surely rolled up, and—

Whilst the many are shrinking back—  
Some in fear, of the cold world's sneer;  
Some in dread, of the living dead;  
The few who dare to face the light  
Dispel dark superstitious night,  
And enter on the track  
Where gleams the glory from afar,  
Of Heaven's most bright and radiant star,  
Whose flag through firmaments unfurled  
Proclaims,—*"The truth against the world."*

#### TRANSITION OF MRS. MARY HOWITT.

Just as we are going to press, by a private letter from our honoured and venerated friend, Mr. S. C. Hall, we learn that Mrs. Mary Howitt, the eminent authoress, sainted woman, and friend of humanity in every direction, has just been summoned away to join her beloved husband and children in the "land of the hereafter." Re-united in what must be to each and all of that revered group, their heavenly home, who that knew and loved them will not change the tear of sorrow or sigh of regret into a psalm of rejoicing over her glorious enfranchisement? The news is too sudden, and our immediate opportunity too limited to enable us to give any other details than the mere fact that the pure and exalted spirit of Mary Howitt passed from earth at Rome within the last few days.

We hope next week to be able to present a more extended notice of Mrs. Howitt's life and labours. Her name has long been a household word amongst all who could estimate the writings of one who was truly an index finger pointing the way to heaven; and beating down with her own footprints the path for others to tread.—Ed. T. W.

EVERY century is a loaded ship that must sink at last with most of its cargo. The small portion of its crew that get on board the new vessel which takes them off don't pretend to save a great many of the bulky articles.—*Holmes.*

## PASSING EVENTS.

### A SCHOOL OF THE PROPHETS.

*To the Editor of the Two Worlds.*

In the above article, appearing in your issue of January 27th, under the head of "Art Magic," there is much that is in the writer's humble opinion, and doubtless that of many others, fairly open to criticism, and perhaps he may be allowed a brief space to make a few remarks thereupon.

In the first place, many spiritualists are far from endorsing the dictum that there should be "operators for mediumistic and clairvoyant development." The manipulations of such individuals only too frequently retard, instead of accelerating, the end aimed at, and there remains the fact, which is not to be got over, that most of the best known and respected mediums of to-day attain their present state of development without the assistance of such "operators," and that the spirit world knows best how to deal with its own instruments.

The advisability, too, of using an electro magnetic battery may with propriety be called into question, as many of the sitters, being in some greater or less degree sensitives, would by no means be benefited, as it is well known that the powerful intermittent currents from a magneto-electric machine or an induction coil are not fit to be lightly handled; and as for furnishing an increased supply of magnetism, this is a fallacy, as, not only is the electro-magnetic current totally dissimilar from the magnetism developed by the human subject, but the tingling, jarring sensations produced by these clumsy machines would tend to produce the reverse of that state of passivity which is so desirable a condition towards the giving off of aura in sufficient quantity. In fact, "tender, susceptible, media," are just the persons whose bodily conditions preclude them from thus toying with their nervous systems.

As to fasting four hours before sitting, a little reflection will show that nothing could produce a greater depletion of the bodily forces than the combined efforts of a magnetic "draw" and of the hunger which one would certainly experience towards the end of such a sitting.

I deny, *in toto*, that dark circles tend to bring undeveloped spirits (I cannot answer for "elementaries," as I never had satisfactory proof of the existence of one), but where *mutual trust and confidence prevail* circles may with impunity be held in darkness or anyhow else, as ninety per cent of results depends on the mental or spiritual status of the sitters and medium.

The main question itself, that of a "School of the Prophets," must be left to other and abler pens than my own, but it is an open question whether such an institution would ever do anything but degenerate into priestcraft.

While respecting and esteeming the editorial hands through which the book "Art Magic" has passed, perhaps I may be pardoned for hinting that the origin of the work itself is anonymous, and, like other anonymous works, seems to savour a little of dogmatism, besides being a little bit behind the times.—Apologising for length, I am, yours truly,  
64, Emmott Street, London, E. CHARLES H. DENNIS.

[The author of "Art Magic" and "Ghost Land" permitted Dr. Wm. Britten to publish the above-named works on condition of remaining anonymous, and never being called upon to see or notice any communications, critiques (good or bad), letters, or other commentaries on his writings. The extracts now given by desire of the many in this journal are printed by the same permission, but under precisely similar conditions. Hence the readers must take or reject them for what they may be worth, as no rejoinders to or notice of any critiques, from any source, will ever be given by the author.]

As no such restrictions apply to the Editor, she begs to say, in answer to Mr. Dennis's remarks, that well-known facts are not in harmony with his theories. Mesmeric manipulations unfolded the mediumistic powers of A. J. Davis, Misses Aschsa Sprague and Lizzie Doten, the two best trance speakers of the new Dispensation. Mrs. E. J. French, of New York, one of the best clairvoyants and physical mediums of this century, owed the development of her great powers to the use of the electro-magnetic battery, and during her practice of some twenty years as an electrician, scores of mediums were developed under her electrical treatment. The Editor of this paper owes the preservation of her health and medial powers for twenty-five years of incessant hard work and constant exercise of those powers, to the frequent use of the electro-magnetic battery, and she has seen it applied—as the author of "Art Magic" has directed—with invariably good effect in numbers of developing circles in America. As to fasting, the Editor has yet to see good trance mediums who can exercise their gift without long fasts; and the best sensitives, from the Fakirs of India, the Dervishes of Arabia, to the most successful of modern mediums, know, and acknowledge the necessity, to say nothing of the expediency, of long fasts before exercising their gifts.

As regards dark circles, they are entirely fit and suitable (for those that like them) in family circles or friendly gatherings, where all present know and trust each other; but for promiscuous assemblies, public circles, or the training of young mediums, they are not only the just cause of scandal, reproach, and obloquy, but wholly unnecessary. When such peerless manifestations as those described by Alderman Barkas in this journal could be produced in subdued light, also those of Mr. D. D. Home, who *never sat in dark circles*, the Fox family, and others equally powerful, it seems worse than idle to subject a great cause to the reproach which dark circles so justly incur for the sake of gratifying a few inveterate marvel seekers. Finally, we may add we have frequently heard the writings called "Art Magic" rejected as being *before their time*. We learn with some surprise from Mr. Dennis that they are "*behind the time*." Whose time is the standard?—*Ed. T. W.*

**PASSED TO THE HIGHER LIFE.**—In affectionate remembrance of Louisa Rostrum, aged 3 years and 6 months, child of Mr. H. Rostrum, our worthy treasurer, of Mill Shaw. This being the first spiritual funeral that has taken place in Beeston, there was a goodly number of people to witness the ceremony. Mr. J. Armitage officiated. The hymns sung were "She passed in beauty like a rose," and "Gone to dwell with angels." Mr. Armitage spoke with effect, both at the house and at the grave, and offered up a grand prayer.—*J. Stephenson, Cor. Sec.*

**PASSED TO THE HIGHER LIFE.**—Our Society has sustained a very severe loss in our late co-worker Mr. J. Eddison, who, I learn, passed away suddenly into the higher life last night (Sunday, January 29th). Our friend and colleague presided at our annual meeting for the election of officers, &c., on Thursday the 12th ult., apparently in his usual health. He had filled the office of president for several months, and was again proposed to fill the same office during the ensuing year, but declined to stand. It was made a special theme for congratulation that the said meeting passed off very harmoniously under Mr. Eddison's leadership, instead of being turbulent as on previous occasions. Mr. Eddison was, I believe, one of the original founders of this, the first society in Leeds, and ever since has worked indefatigably to help to forward the noble work of Spiritualism in Leeds, and was always ready and willing to lend a helping hand. On behalf of our members I will take this opportunity of tendering to the bereaved family our most profound sympathy in their affliction, and trust that their loss will be his gain, and that the All-wise Father may sustain them in their hour of trouble.—*H. Midgley.* [We have known and esteemed Mr. Eddison for many years, and little thought when we last saw him that he would so soon "pass on." We join in heartfelt sympathy for his loved ones in this dark hour. May they soon be conscious of his spirit presence.]

**HETTON.** Re-opening of the Miners' Old Hall.—For the past seven weeks the Co-operative Hall has been closed, and during this time the Children's Lyceum, and public meetings have been done away with. However, on Sunday, February 5th, we will re-open the Miners' Old Hall, for the special purpose of holding public meetings as formerly. On the above date the election of officers will take place, and the books will be open for the enrolment of members, &c. A sincere and hearty invitation is extended to all those people of Hetton and neighbouring districts, who have already proved the reality of spiritualism.—*J. P.*

**BRADFORD.** Otley Road.—Tuesday, February 14. Annual Shrove Tuesday tea party, when songs, recitations, &c., will be given. Tickets for tea and entertainment, 9d. each. After tea, as much as visitors may please to give us.—*C. Wyatt, Sec.*

Mr. Towns, of London, will be at Mr. W. Hardy's, 175, Pond Street, Sheffield, from February 12th to 19th.

**NOTTINGHAM.**—Miss Mottershell will provide a Sixpenny Tea next Sunday at the Hall, in aid of the funds. 5 p.m.

"Lessons from Nature for Young and Old." Alderman T. P. Barkas, F.G.S., has kindly consented to deliver a lecture on the above subject in the Cordwainers' Hall, 20, Nelson Street, Newcastle, on Sunday Evening, February 5th, 1888. Chair to be taken at 6-30 p.m.

**LEICESTER.** Spiritualist Society Building Fund.—The Committee would be glad to receive donations from any friend willing to assist struggling local effort for a habitation of their own. Received, per Mrs. Gregg, 6s. 6d.—*Mr. J. Bent, Treasurer, 1, Town Hall Lane, Leicester.*

Mr. A. Scott, of 2, Harcourt Park, Wood Bottom, Keighley, is now the secretary of the Social Spiritual Brotherhood Co-operative Hall, to whom all communications should be made in future.

**LEEDS SPIRITUAL INSTITUTE,** 23, Cookridge Street.—A series of miscellaneous entertainments will be given in aid of the funds of the above society, commencing February 6th, 1888. Doors open at seven, to commence at 7-30. Collections to raise funds for library, more seats, &c., &c. Refreshments provided at threepence each. All friends of the cause and members are cordially invited. A capital programme has been arranged.

**ROCHDALE.**—A number of spiritualists met at the house of Mr. John Postlethwaite, on Saturday evening, to take into consideration what measures could be adopted with a view to improving the status of the spiritual movement in that town. The chief points under discussion were the present methods adopted by the three societies anent the occupying of the platforms repeatedly by mediums not sufficiently developed to give forth rostrum utterances. It seemed to be the general opinion of all present that before spiritualism can go ahead, as it ought to do, something will have to be done, not merely in Rochdale, but throughout the country, in the direction of very considerably altering present methods bearing on platform arrangements. The meeting relished the idea that the labourer is worthy of his hire, and seemed inclined to the belief that mediums who are competent should be paid, in preference to utilising "free" and generally but partially developed media. Further consideration of the question was postponed.

**SERMONS FOR OUR DAY.** By John Page Hopps.—In handy monthly numbers, price Twopence; and in half-yearly parts, price One Shilling. The monthly numbers contain two, and the half-yearly parts twelve, Sermons each. A specially readable type is used. The first and second numbers are now ready.

The Sermons are published in London by Mr. John Hoywood, 11, Paternoster Buildings; and they may be procured monthly or half-yearly from any bookseller; but, for the convenience of readers who may prefer to receive them direct, Mr. Hopps will arrange to have each number sent as it appears, to any one who will forward (to him, at Lea Hirst, Leicester) a postal order for Half-a-Crown. Two copies for Four Shillings a year, post free. The half-yearly parts may be also had in the same way, and post free. (Advt.)



## CHRONICLE OF SOCIETARY WORK.

**BACUP.**—On Sunday last Mr. H. Price of Rochdale gave two addresses to moderate audiences.

**BEESTON.**—Miss Cowling's guides gave a stirring address, on "Behold I stand at the door and knock." Clairvoyant descriptions were given, three recognized. Evening subject, "What is the use of Spiritualism?" treated in grand style. Miss Cowling shows a striking improvement in her mediumship each time she comes. The room was crowded in the evening, many had to go away. January 29th: Miss Patefield's guide acquitted herself splendidly. Afternoon, she spoke on "Prayer," and surprised not a few. Evening subject, "Who taught ye to be free?" which was handled exceedingly cleverly. She then gave nine clairvoyant descriptions, five of which were recognized. Miss Patefield speaks clearly, effectively, and has a touch of dramatic power, which holds her audiences. Her clairvoyance is returning rapidly, and she will soon be able to see as clearly as ever.—*J. S.*

**BELPER.** Jubilee Hall.—Mr. Swindlehurst, of Preston, gave two addresses. Morning subject, "Angels from the tomb." The address was full of sympathy and encouragement. Evening, "The Critics of Spiritualism criticised and exposed." This was treated in a most interesting, instructive, and masterly manner, and highly appreciated by a large audience, the Hall being full.—*H. U. Smedley.*

**BERMONDSEY.**—The greater part of the evening was spent in giving clairvoyant descriptions, the control closing with a short address on the idle curiosity of sceptics, and urging them to investigate and search out the great truths of spiritualism for themselves.

**BINGLEY.**—As a result of Mr. Ashcroft's lectures we have opened a door, and on Sunday we had a crowded room, when Mrs. E. Jarvis, of Bradford, gave an address in the afternoon. The spiritualists of Bingley have just had a taste of the quality of a certain rev. showman, who, in his small way, is attempting to stem the tide which is following towards spiritualism. We can afford to ignore his abuse, and make use of him to teach many persons who would otherwise remain uninterested. It is instructive to note that his last week's campaign has stirred up considerable interest, and wrought good for spiritualism. We have done our duty well.

**BISHOP AUCKLAND.**—Monthly meeting at 2-30: a few good things brought forward for the furtherance and benefit of the cause of true spiritualism. At 6-15, our helper and co-worker, Mr. John Scott, gave a grand discourse on "The Judgment; from whence does it come, and where have we to find it?" Every day is a judgment day; if our acts are evil or good they bring their legitimate results. There is no forgiveness for sins, you must pay the uttermost farthing for all the mistakes of life.—*H. W.*

**BLACKBURN.**—Two fine lectures from Mrs. Wallis. In the afternoon, after naming two infants and a little boy, she gave a most interesting address, subject, "The Facts of Geology *versus* the Teachings of the Bible." With characteristic clearness of thought and expression, the speaker compared the statements in the Genesis account of creation with the discoveries of our scientific men, and urged the irresistible weight of that reasoning which based its knowledge of the lapse of unnumbered ages since the world began upon an estimate of the time in which a fossil could be formed, or a river could sink through the solid rock till it had made for itself a valley or chasm; urging that the creative spirit or force was ever at work, moulding, evolving, and purifying; that God needed no seventh-day rest; that he did not pause when he had evolved the animal man, but went on to evolve the good man, the wise man, the spiritual and angelic man, through endless ages of progression. She showed how foolishly it was declared that man was created perfect, when, according to the Bible itself, Adam sinned at the first temptation, and she affirmed that the true key to the knowledge of our history, our destiny, and our duty, lay in the word evolution. The evening discourse was upon "Prayer, its Uses and Meaning," showing that although many prayers were foolish and selfish, earnest prayer received answer, the ability to question (or pray), presupposing the possibility of answer, the providence or laws of God sufficient to meet all the progressive requirements of humanity, the fallacy of word-without-heart prayer; closing with an appeal to all to do their best, spiritual inertia certain to produce spiritual famine. Mrs. Wallis gave a few clairvoyant tests to several of the audience, some of which were recognized. On the 26th we had a pleasant social gathering numbering about 230, in the Exchange Lecture Hall. The refreshments were given by Mr. J. Pemberton and Mr. Geo. Grice, and the proceeds were devoted to the Society Building Fund. Blackburn spiritualists are feeling the discomforts of lodgings, and are anxious soon to be able to enter a house of their own. The entertainment passed off very happily—dancing, reciting, singing, and amateur negro performances, enlivening, in their turns, the hours of a most enjoyable evening.—*A. A.*

**BRADFORD.** Otley Road.—A grand day, when Mr. Holmes' controls spoke on religion and the evils of the day, proving the future existence of man in a very satisfactory manner, urging us to bring our present life in conformity with the angel world, so that when we pass on, our sphere, as we have made it here, is awaiting us; also arguing that as there was a beginning so there would be an ending of this world. Evening subject, "Spiritualism one of the needs of the age," dealing with it in a satisfactory manner. I cannot do justice to it in so limited a space, such discourses ought to be heard to be understood.—*C. Wyatt.*

**BRADFORD.**—A good meeting at Mr. Parker's, 6, Darton Street, Horton, for healing, with very beneficial results. Clairvoyant descriptions were given and recognized. A vigorous exhortation was given for all to work in harmony and give good conditions to the spirit friends.

**COLNE.**—Mrs. Craven, of Leeds, gave two good lectures. Afternoon subject; "Is God Good to Punish his Children for ever?" Evening: out of ten questions she ably dealt with eight. Colne is doing well since Mr. Ashcroft's visit, having formed a society with about fifty members. This is encouraging.

**DARWEN.**—The controls of Miss Annie Walker, of Rochdale, a young and promising medium, gave two discourses, subject "Faith, Hope, and Charity." Evening, "Is Capital Punishment Justifiable?" Two crowded audiences, many not being able to gain admittance.—*Cor. Sec.*

**DEWSBURY.**—Mrs. Dickenson delivered two addresses, subjects—"The Rich Man and Lazarus" and "Search the Scriptures," from which much practical advice was deduced. A goodly number of clairvoyant descriptions were given, nearly all recognized. Monday: Mrs. Dickenson was again the instrument of the spirit world, and gave a number of tests to many strangers. We are sorry to hear that Mrs. Dickenson, in consequence of the precarious state of her health, has had to disappoint several societies since the year opened. We hope her health will improve, and, through the strength given her by the spirit influences, be more useful in the work of reforming the world.—*W. S.*

**FACIT.**—Mr. T. Postlethwaite spoke, "Predestination" being the selected subject in the afternoon. Theological conceptions on the question were keenly criticised. If the doctrine were true some three-fourths of the human race were predestined to destruction. It was asserted that thousands had been burnt at the stake in the name of religion and God, and predestination was simply a re-embodiment of the self-same spirit, but which is no longer accepted, and did no credit to our forefathers for handing down such an heritage. Ignorance was the father of the doctrine in question, and superstition its mother, and it was an insult to humanity. Men and women, however, were predestined to progress eternally. In the evening, replying to the query, "If God be a righteous being and created no devil, from whence came sin?" the controls argued that results in the shape of knowledge, which we have to-day, would not have come about but for Adam's sin, admitting the biblical account to be correct. No devil is required to account for sin, which arises from imperfections in man; evil and goodness alike were manifestations of the same spirit. The idea of original sin came about as the result of pre-historic man misunderstanding natural phenomena, and the devil was set down as being the backbone of theology, whose only existence is allegorical. Development alone would do away with sin. The only devil to chain down exists in man's nature, following which angelic states may be attained. It was a question of man ascending the ladder of progress; this being assured, sin would cease to exist. In the evening there was a large attendance, and the discourse was much appreciated.

**FELLING-ON-TYNE.**—The guides of Mr. MacKellar occupied our platform, and gave us a very powerful and soul-stirring address from the subject "Our Nature and Destiny," which held the audience spell-bound for 55 minutes, all going away highly satisfied.—*G. Laws.*

**GLASGOW.** Burns's Soirée.—The Association held their annual soirée on Thursday evening, 26th January. Mr. James Robertson opened the proceedings with a very appropriate discourse on the fame and merit of Burns as a Poet. His poetry alone was a greater monument of Burns's genius than any towering sculpture. A musical entertainment followed, comprising quartettes, songs, and readings, all of which were well rendered, and gave immense satisfaction to the two hundred or more who were present. The guides of Mr. D. Anderson delivered a most eloquent oration on Poetry in general, asserting that the writings of Burns had done more practical good for Scotland than either Bruce or Wallace did with the sword. A vote of thanks to our respected chairman terminated the soirée. (29th.) Mr. Russell read a paper on Matter and Power, from the "Story of Creation," by Edward Clodd. Some discussion followed, on the evolutionary processes since the supposed creation. The subject is to be further elaborated on Sunday morning next, from the spiritualistic point of view. Evening, Mr. Wm. Corstorphine gave a series of most entertaining readings in poetry and prose. Subjects: The Power of Eloquence; Billy's Rose, by G. R. Sims; The Maister and the Bairns; Passing Away; Dickens' Death of Little Nell; and others. The readings were rendered with great pathos, and elicited tokens of admiration from all present.—*Geo. Walrond, Cor. Sec.*

**HIGH PEAK.**—Mrs. Hitchcock kindly gave us two instructive and interesting meetings. Morning, a highly-inspiring address upon "The Teachings of Spiritualism"; evening was spent in messages from friends who had passed on, all of which were gratefully received and duly recognized, showing under suitable conditions the close proximity of the two worlds.—*R. J. O.*

**HUDDERSFIELD.** Kaye's Buildings.—Mr. Hepworth, of Leeds, lectured to good audiences. Evening: Subject chosen by the audience, viz. "The Bible Story of Creation compared with the Darwin Theory of Evolution." This was handled in wonderful style, especially the parts touching astronomy and geology, proving by those two sciences the fallacy of the Bible creations, to the great satisfaction of all.—*J. H.*

**HUDDERSFIELD.** Brook Street.—Mrs. Green has nobly sustained our cause by most eloquent addresses and exceedingly successful spirit descriptions. Afternoon subject, "Angel Ministry," given in her usual pleasing and effective style, quite winning the hearty approval of a large audience. The room was crowded to excess at night, when a treat was provided in the really beautiful address upon "The Power of the Spirit." Clairvoyant descriptions, seventeen recognized.—*J. B.*

**IDLE.**—Mr. Murgatroyd, in the absence of Mr. and Mrs. Carr, spoke upon "The Broken Laws of Nature," handling it in a masterly manner. Evening: Mr. Murgatroyd's guides spoke on "Belief," pointing out its fallacies and failures. Belief is fast dying out, and the day approaching when the truth shall set men free. Spiritualism in a hundred years would accomplish better results than the nineteen centuries of creeds, dogmas, and beliefs had done. Mr. Carr then gave us "Why I am a Spiritualist," speaking at great length on the phenomena and occurrences which made him a spiritualist, advising everybody to investigate for themselves. Very enjoyable day.—*W. B., Sec.*

**KEIGHLEY.** East Parade.—The guides of Mrs. Wade gave two trance addresses. Subject for evening, "God is Love." We had crowded audiences, and she showed the difference between the Spiritualists' God and Moses' God.—*T. Judson.*

**KEIGHLEY.** Co-operative Hall.—A good day with Mrs. Riley and Mr. Moulson, of Bradford. Mrs. Riley gave two discourses which held the audience. Mr. Moulson gave a number of clairvoyant descriptions, all recognized but one. He is one of the best clairvoyants we have had, giving full descriptions and relationship. It is the first time we have had our brother, but we hope to have him again before long.—*A. Scott.*

**LANCASTER.**—Mr. B. Plant gave two interesting discourses. Subjects: "What of the Dead?" and "Is Man Immortal?" followed by clairvoyant descriptions, partly recognized, to very good audiences. He also occupied our platform on Monday evening in a very able manner. Mr. H. Baird presided.—*J. B.*



**LEEDS. Spiritual Institute.**—Mr. Armitage in the afternoon spoke on seven subjects sent from the audience, afterwards naming three children. At night we were crowded out, and many could not get in. Three subjects were handled in a very powerful manner.—*J. W. Turton.*

**LEEDS. Psychological Hall.**—Miss Cowling speaker, and acquitted herself very creditably; her style is plain and simple, but none the less effective. Afternoon: subject, "Man, know thyself," the guides explaining that when this motto became more thoroughly understood, humanity would be greatly benefited thereby—the wealthy would open their hearts and pockets, in order to befriend the poor and needy in their distress—a consummation devoutly to be wished. Evening: "What is the use of Spiritualism to Humanity?" In the discourse a good many biblical references were made to the Nazarene, sometimes for example, and at other times the guides appeared to be fast drifting back on to the orthodox faith. We object to the latter mode of converting "Spiritualism" into an apology for so-called "Christianity," nevertheless, after eliminating that portion referred to, the discourse was an able one. Fairly good audiences, and each service ended with clairvoyance, mostly successful. I quote one illustration: Mr. Blackburn, an old member of our Society, had a spirit fully described to him, as that of a man—an intimate friend—not a relation, middle-aged apparently, used to work along with Mr. B., but received such injuries while following his employment that (said the guides) either caused him to pass on suddenly, or within a short space of time. The full name, William Pickles, was given, and was instantly recognized.

**LEICESTER.**—Mr. J. Bailey delivered an excellent lecture on "Degrees of Progress in Heaven." Basing his remarks on the declaration "In my Father's house are many mansions," he proceeded to show that the spiritual theory of the character of the future life being influenced by the kind of life led on earth, and its progressive nature, was fully borne out by the teachings of the Bible, the lecturer citing many passages in the New Testament to prove the truth of his position that the spirit progressed in the future life from stage to stage, that God had never utterly condemned the vilest of men, but that omniscient wisdom had devised methods by which in time all would be brought to oneness with His Holy Spirit.—*C. M. Young.*

**MACCLESFIELD.**—The controls of Mrs. Gregg, of Leeds, delivered two very fine addresses. Afternoon subject: "The World's Reformers." Evening: "The God of the Spiritualists." Both lectures were listened to with great interest by fair audiences. At the close of each service clairvoyant descriptions were given. This is Mrs. Gregg's first visit to us, and she created a most favourable impression.

**MANCHESTER.**—Our speaker was a very young but promising medium, Miss Walton, of Keighley, who gave great satisfaction. Morning subject, "Duty," which showed us our duty towards each other, rich or poor. Evening subject, "What shall I do to be saved," showing that man must be his own Saviour and not expect to place his sins on the shoulders of another. Mr. Hill presided. On Monday next we are having a farewell tea party to show the respect we have for our President, Mrs. Hill, and family, previous to their departure for California, and we hope all spiritualists within an easy distance of Manchester will come and join us.—*W. Hyde.*

**MARYLEBONE.**—Morning: Healing séance. Very good attendance. Mr. Hawkins magnetized eight persons. Several expressed themselves much benefited by their previous treatment. The clairvoyant descriptions by Mr. Goddard being so clear and distinct, the recognition of which made a deep impression on the minds of two friends present. Conditions very harmonious. Evening, by Mr. Burns. Subject, "The Religious Teachings of Robert Burns's Poems," which was listened to with marked attention, all much pleased with the address.

**MIDDLESBROUGH.**—In the Morning, Mr. J. H. Lashbrooke lectured on "Eternity's Sculptor, or the Fashioning of the Human Soul." As every shapeless block of marble concealed a beautiful statue, only awaiting the artist's chisel, so every human being concealed even beneath the grossest sin and ignorance the divine image, which only awaited recognition; as the seed concealed the grand monarch of the forest, so the wailing child was the future archangel, and a fresh manifestation of God in the flesh. The seat of human possibility is in the realm of unconscious spirit life, which animates and expresses itself in the seeing eye, the beating heart, the thinking brain, the circulating blood. As mediums progress in self-development and co-operation with unseen intelligences, so will the number and quality of spirit agencies be augmented. "The presence of a loftier power" was discernible by the awakened spirit in itself and throughout nature. In the evening at Cleveland Hall, Mr. Lashbrooke gave a splendid spiritual address on "There is a Natural Body, and there is a Spiritual Body."—*John Corby.*

**MILES PLATTING.**—We had a very good attendance both afternoon and evening. Mr. Pearson, of Pendleton, gave a number of astrophrenological delineations of characters at both meetings. This being quite a new departure proved very attractive.—*J. H. Horrocks.*

**MORLEY.**—On Saturday afternoon, January 22nd, Mr. Armitage, of Batley Carr, gave a short address on "Naming of Children;" after which he, with beautiful and appropriate prayer, named four infants. In the evening the audience furnished the subjects, which were, "The Planetary System, its influence on humanity;" and "Life and Labour in the Spirit World." We must compliment Mr. Armitage on the excellent manner in which the discourses were delivered. On Sunday afternoon, January 29th, Mrs. Beanland, of Leeds, gave a splendid address on "Prayer and Progression;" also 12 clairvoyant tests, 8 of which were recognized. In the evening the place was crowded.

**NOTTINGHAM.**—We had two useful and harmonious gatherings. Morning: A control gave some good advice with reference to smallpox. In the evening Professor Seymour gave a most interesting address, taking "The Pursuit of Happiness" as his theme. He showed how, from the infant to the old man, in all conditions of life, each was seeking to attain happiness according to his own ideal, and it was a matter for thankfulness that these yearnings were all capable of gratification. It is our duty to seek the highest and best happiness, which was found in making others happy. Mrs. Barnes's control took up the subject from the spirit side with some beautiful remarks. For some weeks past a private circle has been held on Sunday evenings, at Mr. W. Yates's, Talbot Street. Unity and harmony has pervaded the meetings. Last Sunday evening the circle was informed by a control that the meetings hitherto had been preparatory. The conditions having been so good,

they (the spirits) will be able to give marvellous manifestations, which are to be recorded from time to time. The number of sitters is limited, and admission is only by invitation or by previous application. Last Sunday evening many marvellous tests were given, the greater part of which were recognized. Our brother Tatlow is an excellent medium.

**NORTH LONDON. Wellington Hall.**—The guides of Mrs. Deans addressed the meeting on the "Being of God." Afterwards questions were invited, and quite a number asked by strangers in the hall, principally on the character and work of Jesus. Clairvoyant descriptions of spirits followed—recognized. The chairman, Mr. Darby, Messrs. McKenzie, Rodger, and Yates briefly addressed the meeting; the latter gentleman remarked that this was the 200th anniversary of the birth of Emanuel Swedenborg, the Swedish seer, and he had been at a public meeting where a telegram from Stockholm had been received, congratulating English friends upon the spread of his views in this country. The thanks of the meeting were given to Mrs. Deans.

**NEWCASTLE.**—Mr. E. W. Wallis lectured here on Saturday. Subject "The Three Guiding Voices." On Sunday several local gentlemen took part in the services, including Mr. Wightman, a local seer. On Monday the annual meeting was held for the election of officers, Mr. F. Sargeant being appointed corresponding secretary. Future plans were discussed, after which the committee were entertained to supper.

**OLDHAM.**—Mr. J. T. Tetlow gave an address based on the hymn sung, "Life is Onward." It was an earnest effort on behalf of Progressive Spiritualism. In the Christian system there was not room for much progression, and it was only when we had freed ourselves from it that we realized life's possibilities. Mr. J. T. Standish afterwards gave character readings from articles sent up very successfully.—*J. S. G.*

**OPENSHAW.**—The controls of Mr. W. Johnson gave us some grand advice from subjects chosen by the audience both morning and evening. The guides pointed out that consciousness in the future would be the same as it is in the present, and the noble exhortations to those having God-given talents lying dormant, were well appreciated, and seemed to impress many with the fact that the spirit world was nearer than they had hitherto regarded it.—*James Cox.*

**PECKHAM. Winchester Hall.**—A good day with Mr. John Hopcroft. Morning: Questions were answered and a few descriptions given, the control, "V. G.," offering some amusing but withal instructive remarks. The hall was crowded at the evening service, the audience including many sceptics. We were favoured with a really excellent address on "The Use of Mediumship in the removal of Mental Disease," a subject selected by a majority of those present, out of several submitted. The subject was handled in a full and comprehensive manner, and afforded much food for thought, the guides contending that mediumship, when properly understood and used, would decrease the number of supposed insane persons, as it would relieve and disperse the objectionable influences acting on the brain, and assist the mental faculties to resume their normal functions. A case in point was adduced, one of our members publicly testifying that some years previous he lost one of his children with brain fever; recently another of his children was attacked with the same malady, but, thanks to the healing mediumship of Mrs. Simpson, although the case had been very critical indeed, the child was now alive and well. We were very pleased with the explanations given by Mr. Hopcroft during his descriptions of spirit friends, as they assist strangers to understand spirit communion.

**PENDLETON.**—Mrs. Hardinge Britten gave two addresses last Sunday to large and deeply-interested audiences. In the evening six fine subjects were chosen by the audience—with the touching ceremony of naming an infant; great interest was manifested throughout. Mr. Victor Wyldes presided.

**ROCHDALE. Michael Street.**—Mrs. Yarwood spoke on the general principles of spiritualism to a crowded audience. She also gave a number of spirit descriptions, nearly all recognized. Evening subject was "Prayer." There was a great number present, many unable to get in. We are making headway, judging by the number that come from time to time to listen to our speakers.—*James Barlow.*

**STONEHOUSE. Sailors' Welcome.**—At 3 p.m., the controls of Miss Bond discoursed on "Ye must be born again," dealing with the many vices existing in our midst, the evils into which mankind have been drawn, as well as those into which they have allowed themselves to fall; they said it was a subject all should take to heart, and keep before them to remind them that, from all they do or think amiss, and which is evil or unjust, they "must be born again." Men require to be constantly watching their every action lest they sin.—*W. H. Tozer.*

**SUNDERLAND. Back Williamson Terrace.**—Wednesday, January 25th, we had delineations from the guides of Mrs. White, which were mostly recognized; Mr. Hall presided. Sunday, 29th, Mr. Moorhouse presided; Mr. B. Harris, of Newcastle, occupied the platform; subject, "Why I am a Spiritualist," which was a very good lecture.—*G. Wilson.*

**TYLDESLEY.**—Mr. J. Pilkington, in the afternoon, spoke on the life of Samson, in the Bible. Evening subject: "The miracles of Christ, compared with those of Elijah and Elisha and other so-called prophets." Both subjects were by special request, and very ably dealt with.

**WEST VALE.**—Afternoon, Miss Harris, of Keighley. She is a very promising young medium, and with a little more self culture will make a good speaker. She was very successful with clairvoyance, in many cases giving the name with the description. Mr. Schutt in the evening. Subject, "The fool hath said in his heart, There is no God."—This was an intellectual treat. We had a very good audience.—*Thos. Berry.*

**WIBSEY.**—Mr. Peel, under control, spoke on "What is there after Death," chosen by the audience. He then gave a clairvoyant description to a stranger. In the evening he spoke on "The Dome of Thought, or the Connecting Link between Man and Spirit," chosen by the audience, which was handled in a very interesting and able manner.

**WISBECH.**—On Saturday, January 29th, notwithstanding the inclemency of the weather, we had a very large congregation, to whom Mr. Ward spoke with much earnestness upon "Consistency," urging upon all the spiritualists, especially the young, to be true to their principles; illustrating his remarks by quoting that scene from ancient history where the Spartan warriors marched before their monarch with the cheering cry—"We have, we are, we will be brave." What spiritualism needed to-day was men and women who would be brave; noticing the fact that, from its commencement, modern spiritualism in this country could boast of a host of brave men and brave women.



## SERVICES FOR SUNDAY, FEBRUARY 5, 1888.

*Ashington Colliery*.—At 5 p.m.  
*Bacup*.—Meeting Room, at 2-30 and 6-30: Mr. Postlethwaite.  
*Barrow-in-Furness*.—82, Cavendish St., at 6-30: Local. J. Kellett, sec.  
*Batley Carr*.—Town St., Lyceum, at 10 and 2; 6-30: Mr. Parker.  
*Batley*.—Wellington St., at 2-30 and 6.  
*Beeston*.—Temperance Hall, at 2-30 and 6: Mr. Houldsworth.  
*Belper*.—Jubilee Hall, 10 and 2, Lyceum; at 10-30 and 6-30: Mr. Hopcroft, and Monday.  
*Bingley*.—Intelligence Hall, at 2-30 and 6.  
*Birmingham*.—Oozells Street Schools, at 11 and 6-30.  
 Ladies' College, Ashted Rd.—Healing Séance every Friday at 7 p.m.  
*Bishop Auckland*.—Temperance Hall, Gurney Villa, 2-30 and 6-15: Mr. J. Eales.  
*Blackburn*.—Exchange Hall, at 9-30, Lyceum; at 2-30 and 6-30: Mrs. Craven.  
*Bradford*.—Spiritualist Church, Walton St., Hall Lane, Wakefield Rd., at 2-30 and 6: Mrs. Riley and Mr. Moulson.  
 Spiritual Rooms, Otley Rd., at 2-30 and 6: Mr. J. H. Taylor.  
 Little Horton Lane, 1, Spicer St., at 2-30 and 6: Mrs. Dickenson.  
 Milton Rooms, Westgate, at 2-30 and 6: Miss Patefield and Mrs. Whiteoak.  
 Upper Addison St., Hall Lane, Lyceum, at 9-45; 2-30 and 6-30: Mr. Peel.  
 Bowling.—Spiritual Tabernacle, Harker St., at 2-30 and 6: Mrs. Jarvis.  
*Burnley*.—Tanner St., Lyceum, 9-30; 2-30 and 6-30: Mrs. Bailey.  
*Burslem*.—15, Stanley St., Middleport, at 6-30.  
*Byker Bank*.—Mr. Hedley's School, Elizabeth St., at 6-30.  
*Cardiff*.—12, Mandeville St., Canton, at 7, Developing; Tuesday, 7-30.  
*Chesterton*.—Spiritualists' Hall, Castle St., at 6-30: Local Mediums.  
*Colne*.—Free Trade Hall, at 2-30 and 6-30: Mrs. Green.  
*Cowms*.—Lepton Board School, at 2-30 and 6.  
*Darwen*.—Church Bank St., 11, Circle; 2-30 & 6-30: Mr. Schutt.  
*Dewsbury*.—Vulcan Rd., at 2-30 and 6.  
*Exeter*.—The Mint, at 10-45 and 6-45: Mr. F. Parr.  
*Facit*.—At 2-30 and 6.  
*Felling*.—Park Rd., at 6-30: Mrs. Peters, Clairvoyant.  
*Foleshill*.—Edgwick, at 10-30, Lyceum; at 6-30: Local Mediums.  
*Glasgow*.—15, Kirk St., Gorbals, at 11-30 and 6-30.  
*Gravesend*.—36, Queen St., at 6: Mrs. Graham.  
*Halifax*.—1, Winding Rd., 2-30, 6-30, Miss Wilson, Monday, 7-30.  
*Hanley*.—Mrs. Dutson's, 41, Mollart St., at 6-30. Wednesday, at 7-30.  
*Heckmondwike*.—Church St., at 2-30 and 6: Mrs. Beanland.  
*Hetton*.—Co-operative Hall, Caroline St., at 2 and 6: Local.  
*Heywood*.—Argyle Buildings, at 2-30 and 6-15.  
*Huddersfield*.—3, Brook St., at 2-30 and 6-30: Mr. E. W. Wallis.  
 Kaye's Buildings, Corporation St., at 2-30 and 6: Mrs. Wade.  
*Idle*.—2, Back Lane, Lyceum at 2-30 and 6: Miss Parker.  
*Keighley*.—Lyceum, East Parade, at 2-30 and 6.  
 Co-operative Assembly Room, Brunswick St., at 2-30 and 6: Mrs. Crossley.  
 Albion Hall, at 2-30 Discussion; at 6: Mr. J. Blackburn.  
*Lancaster*.—Athenæum, St. Leonard's Gate, 2-30 and 6-30: Mr. Swindlehurst.  
*Lecds*.—Psychological Hall, Grove House Lane, back of Brunswick Ter., at 2-30 and 6-30: Mr. Armitage.  
 Spiritual Institute, 23, Cookridge St., at 2-30 and 6-30: Miss Cowling.  
*Leicester*.—Silver St., at 11 and 6-30: Mr. J. C. MacDonald, and on Monday. At 3, Healing; Thursday, at 8.  
*Liverpool*.—Daulby Hall, Daulby St., London Rd., at 11 and 6-30: Mrs. Britten. At 3, Discussion.  
*London*.—Bermondsey.—Mr. Haggard's, 82, Alscot Rd., at 7: Mr. J. T. Dales, on Dreams.  
*Camden Town*.—143, Kentish Town Rd., Tuesday, at 8: Mr. Towns.  
*Holborn*.—Mr. Coffin's, 13, Kingsgate St. Wednesday, at 8.  
*Islington*.—Wellington Hall, Upper St., at 6-30, Experience meeting. Tuesday, 7-30, Members. 19, Prebend St., Essex Rd.  
*Kentish Town Road*.—Mr. Warren's, No. 245, at 7, Séance.  
*Marylebone Association*.—24, Harcourt St., at 11, Mr. Hawkins, Healing: Mr. Goddard, Clairvoyant, at 7, Answers to Questions. Mr. J. Burns. Thursday at 8. Saturday, Mrs. Hawkins; at 8, Séance. Four minutes walk from Edgware Road Station, Metropolitan Railway.  
*New North Road*.—74, Nicholas St., Tuesdays and Saturdays, at 8, Mrs. Cannon, Clairvoyance, personal messages.  
*Notting Hill*.—33, Kensington Park Rd., at 7. Monday, at 8: Mrs. Wilkins, Trance, Test, Clairvoyance. Tuesday, at 8: Physical Séance. Thursday, at 8: Development.  
*Peckham*.—Winchester Hall, 33, High St., 11: at 7: Mr. W. E. Walker. Lyceum, at 2-30.  
 99, Hill St., Peckham: Wednesday, at 8, Séance, Mrs. Cannon; Thursday, at 8, Members Meeting; Friday, at 8, Members Developing Circle; Saturday, at 8, Séance, Mr. Savage.  
*Penge, S.E.*.—Goddard's, 93, Maple Rd., at 7.  
*Poplar, E.*.—9, Kerby St., at 7-30.  
*Regent Hotel*.—31, Marylebone Rd., at 7.  
*Stepney*.—Mrs. Ayers', 45, Jubilee St., Commercial Rd., at 7. Tuesday, at 8. Mediums and Spiritualists specially invited.  
*Walworth*.—102, Camberwell Rd., at 7, Meeting: Thursday, at 8.  
*Lowestoft*.—Daybreak Villa, Prince's St., Beccles Rd., at 2-30 and 6-30.  
*Macclesfield*.—Free Church, Paradise St., at 2-30 and 6-30: Mr. Walsh. 62, Fence St., at 2-30 and 6-30.  
*Manchester*.—Co-operative Assembly Rooms, Downing St., London Rd., at 10-30 and 6-30.  
*Mexborough*.—At 2-30 and 6.  
*Middlesbrough*.—Cleveland Hall, Newport Rd., at 10-30 and 6-30: Mr. Lees. Temperance Hall, Baxter St., at 10-30 and 6-30.  
*Miles Platting*.—William St., Varley St., at 2-30 and 6-30: Mr. Taberner.  
*Morley*.—Mission Room, Church St., at 6: Mr. C. A. Holmes.  
*Nelson*.—Victoria Hall, at 2-30 and 6-30.  
*Newcastle-on-Tyne*.—20, Nelson St., at 2-30, Lyceum; at 11 and 6-45: Alderman Barkas.

*North Shields*.—6, Camden St., Lyceum, at 2-30; at 11 and 6-15.  
*Northampton*.—Oddfellows' Hall, Newland, at 2-30 and 6-30.  
*Nottingham*.—Morley House, Shakespeare St., at 10-45 and 6-30.  
*Oldham*.—Spiritual Temple, Joseph St., Union St., Lyceum 10 and 2; at 3 and 6-30: Mr. Johnson.  
*Openshaw*.—Mechanics' Institute, Pottery Lane, Lyceum at 2; at 10-30 and 6: Mrs. Butterfield.  
*Oswaldtwistle*.—3, Heys, Stone Bridge Lane, at 2-30 and 6-30.  
*Parkgate*.—Bear Tree Rd. (near bottom), at 10-30, Lyceum; and 6-30. Mrs. Wallis, and Monday.  
*Pendleton*.—Co-operative Hall, at 2-30 and 6-30: Mr. Tetlow.  
*Plymouth*.—Notte St, 6-30: Mr. Leeder, Clairvoyant.  
 Spiritual Temple, Union Place, Stonehouse, at 11.  
 Sailors' Welcome, Union Place, Stonehouse, at 3: Miss Bond.  
*Portsmouth*.—Assembly Rooms, Clarendon St., Lake Rd., Landport, 6-30.  
*Rawtenstall*.—At 10-30, members; at 2-30 and 6: Mrs. Best.  
*Rochdale*.—Regent Hall, at 2-30 and 6: Mr. Savage. Thursday, at 7-45. Michael St., at 2-30 and 6: Mr. Carline. Tuesday, at 7-45, Circle. 23, Blackwater St., 2-30 and 6. Wednesday, at 7-30.  
*Salford*.—48, Albion St., Windsor Bridge, 2-30 and 6-30: Miss Blake. Wednesday, at 7-45: Mr. Pearson.  
*Saltash*.—Mr. Williscroft's, 24, Fore St., at 6-30.  
*Sheffield*.—Cocoa House, 175, Pond St., at 6-30.  
 Central Board School, Orchard Lane, at 2-30 and 6-30.  
*Slaithwaite*.—Laith Lane, at 2-30 and 6: Mr. Hepworth.  
*South Shields*.—19, Cambridge St., Lyceum, 2-30; at 11 and 6-30: Mr. J. G. Gray.  
 Progressive Society, 4, Lee St., Lyceum, 2-30; at 11 & 6: Mr. Hall.  
*Sowerby Bridge*.—Lyceum, Hollins Lane, at 2-30 and 6-30: Mrs. Yarwood.  
*Sunderland*.—Back Williamson Ter., at 2-15, Lyceum; and 6-30. Wednesday, at 7-30.  
 Monkwearmouth, 3, Ravensworth Ter., at 6.  
*Tunstall*.—13, Rathbone St., at 6-30.  
*Tyldesley*.—Spiritual Room, 206, Elliot St., at 2-30 and 6.  
*Walsall*.—Exchange Rooms, High St., at 6-30.  
*Westhoughton*.—Spiritual Hall, Wingates, at 2-30 and 6-30: Mrs. Jones. Thursday, at 7-30.  
*West Pelton*.—Co-operative Hall, at 10-30, Lyceum; at 2 and 5-30.  
*West Vale*.—Mechanics' Institute, at 2-30: Mr. A. D. Wilson.  
*Wibsey*.—Hardy St., at 2-30 and 6: Mrs. Ingham.  
*Wisbech*.—Lecture Room, Public Hall, at 6-45: Local.

## PROSPECTIVE ARRANGEMENTS.

## PLAN OF SPEAKERS FOR FEBRUARY, 1888.

**BACUP**: 5, Mr. T. Postlethwaite; 12, Mr. W. Johnson; 19, Mr. Z. Newell; 26, Local.  
**BELPER**: Jubilee Hall, 10-30 and 6-30—5 and 6, Mr. Hopcroft; 12, Mr. W. V. Wyldes; 19, Mrs. Butterfield; 26, Mr. J. S. Schutt.—Mr. H. U. Smedley, Sec., Park Mount, Belper.  
**BLACKBURN**: 5, Mrs. Craven; 12, Mrs. Menmuir; 19, Mr. Hopcroft; 26, Mr. Wallis.  
**BURNLEY**: 5, Mrs. Bailey; 12, Mr. Schneidereit; 19, Mrs. Wallis; 26, Mr. A. D. Wilson.  
**COLNE**: 5, Mrs. Green; 12, Open; 19, Mrs. Groom; 26, Mrs. Butterfield.  
**DARWEN**: 5 and 6, Mr. Schutt; 12, Mr. J. Hopcroft; 19, Mr. J. Walsh; 26, Mrs. Green.  
**LEICESTER**: 11 and 6-30—5 and 6, Mr. J. C. MacDonald; 12, Mr. Dewis; 19, Mr. Young; 26, Mr. Sainsbury.  
**SALFORD**: 48, Albion Street, Windsor Bridge, 2-30 and 6-30—5, Miss Blake; 8, Mr. Pearson; 12, Mr. Orinrod; 15, Mr. Buckley; 19 and 22, Mr. Pearson; 26 and 29, Mr. Clark.  
**NELSON**: Victoria Hall, at 2-30 and 6-30—5, Mrs. E. Gregg; 12, Mr. A. D. Wilson; 19, Mrs. E. Cowling; 26, Mrs. L. Wade.

## SPEAKERS' APPOINTMENTS FOR FEBRUARY, 1888.

Mrs. A. Craven: 5, Blackburn; 12, Keighley; 19, Downing Street, Manchester; 20, Oldham; 26, West Vale.  
 Mr. T. Postlethwaite: 5, Bacup; 12, Warrington; 19, Pendleton; 26, Slaithwaite.  
 Mr. James B. Tetlow: 5, Pendleton; 12, Openshaw; 19, Oldham; 26, Brook Street, Huddersfield.

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**HALIFAX**.—Entertainment, Saturday (28th), consisting of recitations, songs, dialogues, all well rendered. Also an operatic sketch, "Beauteous Babes," the whole being a great success. Votes of thanks to chairman and entertainers brought a very pleasant evening to a close.

**MACCLESFIELD**.—Morning, Lyceum session, Mrs. Rogers, conductor, Mr. Taylor, assistant conductor. Mr. Walsh, of Blackburn, was announced to give an address to the members on Sunday morning next on "The Philosophy of a Soap-bubble."

**MILES PLATTING**.—A good attendance. Opening hymn, anniversary marching song, silver and golden chain recitations, marching and calisthenics, forming groups, lessons, physiology, phrenology and astronomy, being very interesting to our members, closing with hymn and invocation. We continue to make rapid improvement in all branches.

**OPENSRAW**.—Morning: Conductor, Mr. C. Stewart; hymn; invocation, Mr. Packer; golden and silver chain recitations; musical recitation; recitations by Misses Packer and S. J. Cox, and Master Percy Dore; concluding with marching and calisthenics. Afternoon: Hymn; invocation by Mr. J. Dugdale; golden and silver chain recitations; marching and calisthenics. Our Oldham friend, Mr. Wheeler, volunteered to take the liberty group on phrenology; Mr. Parker, physiology; Mr. T. Stewart, astronomy; Misses Chesterton and Sansome, geology; Misses Morris, Mather, and Wild, physiology. Attendance: Morning, 30; afternoon, 54.—R. R. [Regret report was mislaid last week. S.E.]

**SUNDERLAND**.—Small attendance, owing to bad weather. Opened with hymn and invocation. Programme: Silver-chain, recitations by Miss S. A. Warren. Evening: Readings by Masters J. A. Hall, John Warren, John Wyatt, and Jos. Warren; marching, calisthenics, lessons, and closed with hymn and prayer. Mr. A. Dimsdale, Conductor.

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