

# THE TWO WORLDS

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

No. 13.—VOL. I.

FRIDAY, FEBRUARY 10, 1888.

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## SERVICES FOR SUNDAY, FEBRUARY 12, 1888.

*Ashington Colliery*.—At 5 p.m.  
*Bacup*.—Meeting Room, at 2-30 and 6-30 : Mr. Johnson.  
*Barrow-in-Furness*.—82, Cavendish St., at 6-30 : Local. J. Kellett, sec.  
*Batley Carr*.—Town St., Lyceum, at 10 and 2 ; 6-30 : Miss Wilson.  
*Batley*.—Wellington St., at 2-30 and 6.  
*Beeston*.—Temperance Hall, at 2-30 and 6 : Mrs. Connell.  
*Belper*.—Jubilee Hall, at 10 and 2, Lyceum ; at 10-30 and 6-30 : Mr. Wyldes, and Monday.  
*Bingley*.—Intelligence Hall, at 2-30 and 6.  
*Birmingham*.—Oozells Street Schools, at 11 and 6-30.  
 Ladies' College, Ashted Rd.—Healing Séance every Friday at 7 p.m.  
*Bishop Auckland*.—Temperance Hall, Gurney Villa, at 2-30 and 6-15 : Mrs. Smith.  
*Blackburn*.—Exchange Hall, at 9-30, Lyceum ; at 2-30 and 6-30 : Mrs. Menmuir.  
*Bradford*.—Spiritualist Church, Walton St., Hall Lane, Wakefield Rd., at 2-30 and 6 : Mr. Holmes.  
 Spiritual Rooms, Otley Rd., at 2-30 and 6 : Mrs. Ingham.  
 Little Horton Lane, 1, Spicer St., at 2-30 and 6 : Miss Hartley.  
 Milton Rooms, Westgate, at 2-30 and 6 : Mr. Wallis.  
 Upper Addison St., Hall Lane, Lyceum, at 9-45 ; 2-30 and 6-30 : Miss Wilson.  
*Bowling*.—Spiritual Tabernacle, Harker St., at 2-30 and 6 : Mrs. Hargreaves and Mr. Thresh.  
*Burnley*.—Tanner St., Lyceum, 9-30 ; 2-30 and 6-30 : Mr. Schneidereit  
*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.  
*Cowms*.—Lepton Board School, at 2-30 and 6.  
*Darwen*.—Church Bank St., 11, Circle ; 2-30 and 6-30 : Mr. Hopcroft.  
*Deesbury*.—Vulcan Rd., at 2-30 and 6 : Mrs. Riley and Mrs. Moulson.  
*Exeter*.—The Mint, at 10-45 and 6-45 : Mr. F. Parr.  
*Facit*.—At 2-30 and 6.  
*Felling*.—Park Rd., at 6-30 : Mr. J. Willson.  
*Foleshill*.—Edgwick, at 10-30, Lyceum ; at 6-30 : Local Mediums.  
*Glasgow*.—15, Kirk St., Gorbals, at 11-30 and 6-30.  
*Gravesend*.—36, Queen St., at 6 : Mrs. Graham.  
*Halifax*.—1, Winding Rd., 2-30 and 6-30, Mr. Armitage, 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 : Mr. Crowther.  
*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 : Mrs. Britten.  
 Kaye's Buildings, Corporation St., at 2-30 and 6 : Miss Musgrave.  
*Idle*.—2, Back Lane, Lyceum, at 2-30 and 6 : Mr. Metcalf.  
*Keighley*.—Lyceum, East Parade, at 2-30 and 6 : Mr. Hepworth.  
 Co-operative Assembly Room, Brunswick St., at 2-30 and 6 : Mrs. Craven.  
 Albion Hall, at 2-30 Discussion ; at 6.  
*Lancaster*.—Athenæum, St. Leonard's Gate, at 2-30 and 6-30 : Mr. Swindlehurst.  
*Leeds*.—Psychological Hall, Grove House Lane, back of Brunswick Ter., at 2-30 and 6-30.  
 Spiritual Institute, 23, Cookridge St., 2-30 and 6-30 : Miss Pickles.  
*Leicester*.—Silver St., at 11 and 6-30 : Mr. Lewis. At 3, Healing ; Thursday, at 8.  
*Liverpool*.—Daulby Hall, Daulby St., London Rd., at 11 and 6-30 : At 3, Discussion.  
*London—Bermondsey*.—Mr. Haggard's, 82, Alscot Rd., at 7 : Mrs. Spring, Trance and Clairvoyant.  
*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 : Messrs. Vale and Towns. 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, Mr. McDonnell : "Consideration of the Lilies of the Field." 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., at 11 : Mr. Downing ; at 7 : Mrs. Young. Lyceum, at 2-30.  
 99, Hill St., Peckham : Tuesday, Committee, at 8 ; Wednesday, at 8, Séance, Mrs. Wilkins ; 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 : Local.  
 62, Fence St., at 2-30 and 6-30.  
*Manchester*.—Co-operative Assembly Rooms, Downing St., London Rd., at 10-30 and 6-30 : Mr. G. Wright.  
*Mexborough*.—At 2-30 and 6.  
*Middlesbrough*.—Cleveland Hall, Newport Rd., at 10-30 and 6-30.  
 Temperance Hall, Baxter St., at 10-30 and 6-30.  
*Miles Platting*.—William St., Varley St., 2-30 and 6-30 : Miss Walker.  
*Morley*.—Mission Room, Church St., at 6 : Mr. Peel.  
*Nelson*.—Victoria Hall, at 2-30 and 6-30 : Mr. A. D. Wilson.  
*Newcastle-on-Tyne*.—20, Nelson St., at 2-30, Lyceum ; at 11 and 6-45 : Mr. Lees.

*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 : Mrs. Wallis.  
*Openshaw*.—Mechanics' Institute, Pottery Lane, Lyceum at 2 ; at 10-30 and 6 : Mr. J. B. Tetlow.  
*Oswaldtwistle*.—3, Heys, Stone Bridge Lane, at 6-30.  
*Parkgate*.—Bear Tree Rd. (near bottom), at 10-30, Lyceum ; and 6-30.  
*Pendleton*.—Co-operative Hall, at 2-30 and 6-30.  
*Plymouth*.—Notte St., at 6-30 : Mr. Leeder, Clairvoyant.  
 Spiritual Temple, Union Place, Stonehouse, at 11.  
*Portsmouth*.—Assembly Rooms, Clarendon St., Lake Rd., Landport, 6-30.  
*Rawtenstall*.—At 10-30, members ; at 2-30 and 6 : Mr. Z. Nowell.  
*Rochdale*.—Regent Hall, at 2-30 and 6 : Mr. Savage. Thursday, at 7-45. Michael St., at 2-30 and 6 : Mr. Plant. Tuesday, at 7-45, Circle. 28, Blackwater St., at 2-30 and 6. Wednesday, at 7-30.  
*Salford*.—48, Albion St., Windsor Bridge, at 2-30 and 6-30 : Mr. Ormrod. Wednesday, at 7-45 : Mr. Buckley.  
*Saltash*.—Mr. Willisroft's, 24, Fore St., at 6-30.  
*Sheffield*.—Cocoa House, 175, Pond St., at 2-30 and 6-30 : Mr. Towns. Central Board School, Orchard Lane, at 2-30 and 6-30.  
*Slaithwaite*.—Laith Lane, at 2-30 and 6 : Mrs. Gregg.  
*South Shields*.—19, Cambridge St., Lyceum, 2-30 ; at 11 and 6-30 : Mr. Wightman.  
 Progressive Society, 4, Lee St., Lyceum, 2-30 ; at 11 and 6.  
*Sowerby Bridge*.—Lyceum, Hollins Lane, 2-30 and 6-30 : Mrs. Groom.  
*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., 2-30 and 6 : Mr. Bradshaw.  
*Walsall*.—Exchange Rooms, High St., at 6-30.  
*Westhoughton*.—Spiritual Hall, Wingates, at 2-30 and 6-30 : Mr. J. Pemberton. 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. J. C. Macdonald.  
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## THE ROSTRUM.

The following discourse, given by a renowned Indian preacher, a fine scholar, and a gentleman whose recent visit to America awakened considerable interest in his Buddhistic doctrines, may be read with some profit by those whose fanciful views of Indian Spiritualism are derived chiefly from the assertions of self-styled Occultists. If our readers' *high and sublime* conceptions of Indian occultism may be somewhat rudely shocked by the plain statements of Mr. G. V. Joshee, they will, at least, have the benefit of exchanging romantic idealism for plain unvarnished truth.—ED. T. W.

### SPIRITUALISM IN INDIA.

(Discourse given December 6th, 1885, in the Church of the New Dispensation, Brooklyn, U.S.A., by the renowned Hindu Preacher, GOPAL VINAYAK JOSHEE.)

After a prayer to the source of all life, the lecturer spoke in substance as follows:—

"Spiritualism as it is understood in this country is an entirely new thing to the nation of India. They believe in spirits, but not in communications from the departed souls through a medium. They were taught that only the discontented souls hover round about those who displeased them when they were embodied. These persons are teased by such spirits, and thus become mediums, but we never knew or heard that the departed friends of one person sent messages through another, or appeared in materialized forms in a séance. There are many instances on record of spirits walking in the forest or in haunted houses, but nothing of any attempt being made for manifestation. I therefore say that the modern spiritualism of England and America is a new discovery to the Hindus. Different religious beliefs work out different results.

"Modern spiritualism has a sound foundation and can be maintained. I do not, therefore, think it strange that the spiritualists—nay, even the devout church-going people have felt the presence of the departed about them; but it is not the same with the natives of India. In the first place, worldly cares and desires have engrossed the mind so much there that the presence of the spirit is not felt. Mind absorbed in matter is not fit to take cognition of spirit. It was only the other day I realized rapping going on near my ears when I was in bed. I recollect having noticed such things several times in my life, but never thought till now that it was the work of spirits.

"The natives of India are taught by religion as well as the usages of the country in which they are born to assist the souls of the departed to go onward till they reach the goal of perfection, and thus avoid the rotation of births. Dis-

contented, vindictive or guilty spirits, however, resort to earth in spite of all efforts for their onward progression. These spirits come back and torment those who had teased or persecuted them while alive. It is spirits who are cut off suddenly while in the heat of their ambition, and those who, thinking highly of themselves, are classed among discontented spirits. They are after death settled as ghosts or spirits. That they may not become spirits and return to earth, the natives of India take timely precaution. They perform morning and evening services, that the sins committed during twelve hours should be washed away. Giving food to the poor is one of the duties enjoined by their religion, so that they may feel that they have relieved the distress of sufferers. Consciousness of good acts goes a long way to effect conciliation within a guilty heart. When thus reconciled man is liberated from earthly bondage. When a man is lying at the point of death his last desire is to do some charitable acts. His friends will ask him to name his wishes, and he will express his desire to give gold to the poor. He will distribute blankets, clothes, and shoes. He will give cows away. He will have young oxen purchased and let loose in the forest that they may not be yoked together to plough fields. When his time draws nigh, he will desire somebody to read holy scriptures, and put in his mouth the leaves of the sacred plant, and breathe his last repeating, 'Rama, Rama, Rama.'

"The Hindus believe that the spirit of the dead one remains in the ground when he dies for twenty-four hours, and a lamp is kept burning there. On the second day the spirit moves in the house from place to place where the man slept, sat and ate. On the fifth day the spirit quits the house and goes to the burning ground, where the body is cremated. The Hindus remove the body within ten hours after death and burn it to ashes immediately, but the spirit is supposed not to have known it. It, therefore, searches after it, and when it is not found in the house, goes out tracing the route to the burial place where it is reduced to ashes. The spirit hovers there for five days. On the eleventh day the relatives and friends will go there, make three balls of cooked rice, and place them on the grass as an offering to crows. Sometimes there will be fifty or sixty crows dancing about the rice balls without touching them. Friends and relatives will wait for half-an-hour, and when they find that the spirit of the dead will not allow the crows to eat the rice balls, they will conclude that it is not willing to depart. They, therefore, think that the spirit is very much attached to his former house and relatives. Promises will, therefore, be made that good care will be taken of the wife, sons, and daughters of the dead, and that the spirit should not be in any way concerned in their support and comfort. As soon as such promises are made, the crows will immediately touch the rice balls and eat them up. Food to fishes in water, animals on land, and the hungry is profusely distributed. The dead, therefore, do not come back and appear to their relatives, nor do the latter seek their return. From this statement, it is evident that the natives of India do not court the spirits to come near them after they have once departed from here. However, as

I said before, the discontented spirits do come back and torture those they are jealous of.

"As there are evil spirits, so there are good spirits also, but their avocations are different; the good spirits enlighten those only who have no desire for earthly things, but spiritual light. In the city of Nasik lived a man who had married a second time. His first wife died and became jealous of his second wife. She always suffered from the influence of the deceased woman. Torture and torments were hers. The unfortunate woman had a child which the evil spirit of the first wife strangled to death and threw it on the street, through the window. There were many eye-witnesses to this incident. On another occasion the woman was invited to her sister's house where ten or twelve persons were engaged in conversation; this woman screamed out that some one was scratching her. 'Nay,' said her sister. 'Do you not see that there is no one near you?' 'Look, sister,' she said. Her sister examined her body, and it was, indeed, much scratched, and blood was oozing. The same evil spirit threw things about in the third storey of the house when there was nobody there. With the assistance of evil spirits, robberies are committed, and diseases introduced into families. There are several expert women in India who steal the milk of cows by the aid of spirits. The owner goes to milk his cow, but he finds no milk, the woman in the adjoining house has drawn all the milk from the neighbour's cow, and filled her own can by the aid of unseen power controlled for that purpose. There are men, women, and children caught by these spirits. They look very wild, and show restlessness of mind. In this country they would be treated as lunatics, and confined within the walls of an asylum. The natives of India cannot do so. They believe that the spirits have disturbed their equilibrium. They think the spirits alone can restore them to a sound state of mind. There is a town near Kathapur, in Bombay Presidency, where such patients are sent for cure and become convalescent. In that temple is a fixed pillar. A sick person stands with his back touching it, and immediately begins to scream and begs to be released. The evil spirit that is located in that body makes a tremendous effort to get out, but he cannot. The evil spirit is whipped by another unseen power. He then makes promises to leave the body and never to return. Thus the patient gets cured. These are not theories, but facts witnessed by hundreds of people. I have been an eye-witness to many.

"Our mediums are sometimes controlled by evil spirits. They change their ordinary clothes of diversified colours, and dress in green, if the spirit be that of a Hindu; but if it be a Mohammedan spirit, the medium is always dressed in white. A Hindu medium will sit with some kind of incense burning before her, that throws her into a trance. Then the body makes a sensational start that indicates that a spirit has taken possession of it; then the spirit addresses the audience gathered there to receive answers to their silent questions. 'What do you want?' says the spirit. 'Why have you come here?' Silence will prevail there. Everybody will ask silent questions, and they will immediately be answered. 'Your husband is on his way home.' 'Your brother died a month ago.' 'The sick person will not get better.' 'Give him such a medicine and he will be cured.' Everybody after this will make a bow to the spirit and go away. The spirit will also depart, leaving the medium in a senseless condition for half-an-hour or so. We have no table rapping resorted to for answering questions, but we take a copper or brass pot and fill it with water up to the brim. A pile of wheat is made on which the pot is placed. We all sit around it, as you sit around a table, touching the pot with one finger. Questions will be asked by turns, and the pot will answer them by moving right or left. Moving to the left is a negative reply; to the right is a positive reply.

"We have in Benares haunted houses where no one lives

except the spirits. The neighbours know that the house is swept by spirits, utensils washed, carpets spread and dusted, reading and repeating gone through with, windows opened and shut, and yet no living person is seen to have gone there. Spirits who haunt these houses are called giants. They were very learned Pandits, but pride and self-conceit checked their advancement in the spirit-world. The Hindus, therefore, try to destroy germs of vanity and self-esteem. The good spirits illuminate dark minds panting after truth; they come to the rescue of those who have realized the vanity of the world. A truth seeker leaves palaces and fortune, and walks in the forest like an absent man—to him alone comes light from above. A man, by name Vishnu Bowa, had such revelations. He waited on several good and pious men for knowledge, but in vain. He at last determined to die, resting his head on the feet of his deity. He went up to a mountain and sat on a temple for seven days and nights, without food or water. On the seventh day, at midnight, a bright light flashed forth, and he heard a voice saying, 'Rise up, go hence.' The man said he would not go, unless blessed with knowledge and wisdom. His request was granted, and he became a new man altogether. He lived among us as a philosopher for twelve years, defeated the Christians in argument, and saved many souls from conversion to Christianity. His books have been translated into English by Colonel Phelps, who was his devotee. He has written a treatise on the 'Royal Road to Heaven' and 'Royal Philosophy.' In the former he has illustrated how man can become God; in the latter he has shown that all human beings belong to one family.

"Another man, Navayan Bowa, left home for truth, and wandered far and wide. One day he listened to a discourse on philosophy, given by a sage. In his discourse he touched all points which had troubled this truth seeker most. His doubts were removed in the twinkling of an eye, and he was thus reconciled. Now the sage knew all the mental troubles that man was suffering from, and cured him of his disease by the aid of good spirits. The sayings of holy sages possess some claims. The great bulk of the people rely upon prayers and animal magnetism to effect cures. If a child is taken ill, the oldest man in the house takes a pinch of ashes and breathes upon them while he mutters a prayer. Then he administers the ashes to the patient, and the latter promptly recovers. On one occasion a beggar stopped at the door of a house where lay a man dying from a peculiar disease known as 'throat-neck,' a disease which causes a ridge of inflamed flesh to puff up and encircle the throat and neck. 'Alak' (give me something), said the beggar. 'Begone!' ordered the dying man's wife; 'the house is in trouble.' 'Mother,' persisted the beggar, 'what is it that troubles you so much?' 'Why should I tell you? You cannot redress our grievance.' After further importuning the beggar was allowed to see the man. He prescribed a simple decoction of leaves, and the patient recovered. The cure was miraculous; it could not have been caused by any virtue in the plant itself. Another case is somewhat similar. Near Tamna there lived a man very old, who despised the world, living in primitive simplicity. Gold and dust were alike to him. Hundreds of people gathered around him, beseeching cures, but he treated them with severity. Among the number was a man of great persistence: 'Why come you to me?' said the old hermit. 'Am I God? Go to your prayers.' The man unwound his coat and showed his leprosy: 'Go,' said the hermit, 'take a leaf from that tree yonder, and eat it on the spot.' The leper did so, and his leprosy disappeared. Now it was well known before, and has been since, that the leaves of that tree possess no virtue whatever in removing that disease. Our holy men live in their quiet way, and our people see them. They see that they possess some great

power, and come to them to know what it is. These holy men are not endowed with any power that anyone else may not possess by living the holy lives that they do. It comes as the sequence of their lives, and is exercised in a very ordinary way as a matter of course. Those are holy men whom people come a long distance to see, and they do wonderful things—not to show what they can do, but through charity. You see no money and no food, but they have everything they want; you go into their rooms and there is nothing there, but when the meal time comes they have it.”

The lecturer related instances where death had been predicted of persons who lived at a distance. He told how those who devoted their lives and substance in acts of charity were sustained; in one instance where a benevolent man had borrowed money for this purpose, and on the day when he had promised to pay the debt, it had been previously paid by a stranger whom no one knew.

“These things may seem strange to you,” he said, “but the people of India think nothing of them.

“Religion is a social, moral code, couched more or less for the guidance of the ignorant, but it has always been abused. Spiritualism has saved mankind from gross forms of religion; it teaches that revelation and inspiration come to all, to every man and woman. No Brahman, Buddha, or Christ will save us; we are to be saved by ourselves. It is for this reason that the Brahman sages of old, as well as Buddha himself, relinquished desires, that their bliss might not be disturbed in heaven. The ideal religion is that which absorbs all cares, anxieties, lust, and pride, and leads us to eternity in a perfect state of happiness.

“Spiritualism is a stepping-stone between ignorance and wisdom; it emancipates mind from superstitious religion; it is a sure guide to that plane where all differences of opinion are forgotten. Spiritualism teaches us to become virtuous; when we are virtuous we become wise. Examine the ills of life—are they not of our own creation? or take they not the darkest lines from our passions and ignorance? What is slander if we have no vanity it can wound, and no anger it can kindle? What is neglect if we have no ambition it can disappoint, and no pride that it can mortify? What is persecution, if we have our own bosom in which to retire, and a spot of earth to sit down and rest upon? What is death, when without superstitions to clothe him with terrors? We can cover our heads and go to sleep in his arms. What a list of human calamities and misfortunes we have expunged!—Poverty, slander, neglect, disappointment, persecution, and death. The perfection of wisdom and the end of philosophy is to proportion our wants to our possessions, our ambitions to our capacities.

“My dear friends, the strength and power of spiritualism consist in the observance of strict rules of conduct; let us therefore pray to God that our minds may be freed from superstitions and prejudices. Here lies the secret of spiritualism in India.”

Mr. Joshee's lecture was listened to with deep attention, and frequently applauded.—*Religio-Philosophical Journal.*

THE Persian Minister was bewailing the other day (*à propos* of Canon Isaac Taylor's remarks about the relative merits of the Christian and Mohammedan faiths in the East) that we did not send some men of ability to preach a liberal Christian doctrine without all the dogmas with which it is now weighted. “Dogma,” he said, energetically, “is your curse.” And not, we may add, the only one. We have improved Christ's simplicity of teaching from off the face of the earth, and have forgotten His most cherished precepts.

A GIFT—its kind, its value, and appearance; the silence or the pomp that attends it; the style in which it reaches you, may decide the dignity or vulgarity of the giver.—*Lavater.*

THERE are more people who can forget themselves than govern themselves.

## “ECCE HOMO!”

BY LIZZIE DOTEN.

THE merry Christmas-time,  
With song and silvery chime,  
Had come at last;  
And brightly glowed each hearth,  
While winter o'er the earth  
Its snows had cast.  
High in the old cathedral-tower,  
The ponderous bell majestic swung,  
And with its voice of solemn power,  
A summons to the people rung.

Then forth from lowly walls,  
And proud, ancestral halls,  
Came rich and poor;  
And faces wreathed with smiles  
Thronged the cathedral aisles,  
As ne'er before.  
Rich silks trailed o'er the marble pave,  
And costly jewels glittered bright,  
For groined arch and spacious nave  
Were radiant with excess of light.

The deep-toned organ's swell  
Like billows rose and fell,  
In floods of sound;  
And the “Te Deum” rung,  
As if by angels sung,  
In space profound.  
Forth the majestic anthem rolled,  
In harmony complete; and then  
Pealed forth the angels' song of old,  
Of “Peace on earth, goodwill to men.”

As the full chorus ceased,  
Up rose the white-robed priest,  
With solemn air;  
With hands toward heaven outspread,  
He bowed his stately head  
In formal prayer.  
Then, like some breathless, holy spell,  
Upon the hushed and reverent crowd,  
A deep, impressive silence fell,  
And hands were clasped and heads were bowed.

“Saviour of All!” he cried,  
“Thou who wast crucified  
For sinful man!  
We worship at thy feet,  
For thou hast made complete  
Salvation's plan.  
Come to thy people, Lord, once more,  
And let the nations hear again  
The song the angels sung of yore,  
Of ‘Peace on earth, goodwill to men.’”

As if the prayer was heard,  
A sudden trembling stirred  
The walls around;  
The doors, wide open flung,  
On ponderous hinges swung,  
With solemn sound.  
And then, straight up the footworn aisle,  
A strange procession made its way,  
In garments coarse, of simple style,  
A strange, incongruous array.

The first, most rudely clad,  
A leathern girdle had  
About him bound;  
The next, in humblest guise,  
Raised not his mournful eyes  
From off the ground.  
And next to these the dusky browed,  
And others, flushed with sin and shame,  
And women, with their faces bowed  
In deep contrition, slowly came.

No voice was heard, or sound,  
From the vast concourse round,  
Outspreading wide;  
But onward still they passed,  
Until they gained at last  
The altar side.  
Then said the lowly one, “O ye!  
Who celebrate a Saviour's birth,  
Should he return again, would he  
Find faith among the sons of earth?”

Quick, with an angry frown,  
The haughty priest looked down  
Upon the crowd.  
“Who are ye, that ye dare  
Invade this house of prayer?”  
He cried aloud.  
“This temple, sacred to the Lord,  
Not thus shall be profaned by you:  
Your deeds with his do not accord—  
Begone! begone, ye vagrant crew!”



The lowly one replied,  
 "These standing by my side,  
   Came at my call;  
 Nor need they have one fear,  
 With me to enter here—  
   God loves them all.  
 Thou hypocrite! thou dost reject  
*Me*, through thy most *unchristian* creed,  
 And making truth of none effect,  
 Thou dost dishonour me indeed."

Around the stranger's head  
 A radiant halo spread  
   Its glories bright;  
 His meek and tender face  
 Beamed with transcendent grace,  
   And heavenly light;  
 There, mighty in his power for good,  
 So gentle and divinely sweet,  
 The "Christus Consolator" stood,  
 With weeping sinners at his feet.

"We must go hence," he said,  
 "To find the living bread;  
   Come, follow me!  
 My Father's house above  
 Is full of light and love,  
   And all is free."  
 High in the old cathedral tower,  
 The brazen bell majestic swung,  
 As if some strange, mysterious power  
 To sudden speech had moved its tongue.

O Christ! thou friend of men!  
 When thou shalt come again,  
   Through Truth's new birth,  
 May all the fruits of peace  
 Be found in rich increase  
   Upon the earth.  
 Then shall the song of sweet accord,  
 Sung by the heavenly hosts of yore,  
 To hail the coming of their Lord,  
 Sound through the ages evermore.

### GHOSTLAND:

OR, RESEARCHES INTO THE REALM OF THE OCCULT.

#### THE NEW VICTIM.

IN the buildings occupied by the professors and employees attached to the College of which I was a student, resided a mathematical teacher, whom I shall designate Professor Müller. This gentleman held a distinguished place in the ranks of science, and was also one of the secret society associated with myself and Professor Marx. He was a sullen, ungenial man, and though esteemed for his scientific attainments, and regarded by our society as a powerful mesmeric operator, he was generally disliked, and was particularly repulsive to the "sensitives" whom he occasionally magnetized. Professor Marx had always carefully isolated me from every influence but his own, and though I was consequently never required to submit to the control of Herr Müller, his very presence was so antipathetic to me, that my highest conditions of lucidity could never be evolved when he was by. Müller's chief interest in my eyes was his relationship to a charming young lady, some years older than myself, but one for whom I cherished a sentiment which I can now only liken to the adoration of an humble votary for his saint; and truly Constance Müller was worthy to be enshrined in any heart as its presiding angel.

She was beautiful, and fair as a lily; timid, and shrinking as a fawn; and though residing with her stern uncle in the college buildings, and fulfilling for him the duties of a housekeeper, few of the other residents ever saw her, and none, save one, enjoyed the privilege of any direct personal intercourse with her. That solitary and highly-favoured individual was myself.

I had made the acquaintance of the lovely lady on occasions when I had been sent from Herr Marx on messages to her uncle, and deeming, I presume, that my boyish years would shield our intercourse from all scandal or remark, the lonely fairy had deigned to bestow on me some slight attention, which finally ripened into a friendship equally sincere and delightful.

Constance Müller was an orphan, poor, and dependent on her only relative, Herr Müller. Young as I was, I could perceive the impropriety of a young lady so delicately nurtured and possessed of such fine sensitive instincts being subjected to such a life as she led in the College. She made no complaint, however, simply informing me that by the death of her father, a poor teacher of languages, she had become dependent upon her uncle, and though she hoped eventually to induce him to aid her in establishing herself as a teacher of music, she was too thankful for his temporary protection, to urge her choice of another life upon him, until she found him willing to promote her wishes. I listened to her remarks on this head with strange misgivings. My own secret convictions were, that the stern student of the occult had brought this beautiful young creature to the College with ulterior motives, in which his devotion to magical studies formed the leading idea. I may say, for my own part, that though I was deeply interested with the pursuits in which my clairvoyant susceptibilities had inducted me, I was never satisfied that they were legitimate, or healthful to the minds engaged in them. I felt the most implicit faith in the integrity of Professor Marx, as well as confidence in his paternal care of me—but here all faith in my other associates ended.

They all seemed to me to be men without souls; determined seekers into realms of being with which earth had no sympathy, and which abstracted them from all human feeling or emotion.

Not one of them ever manifested genial qualities, or seemed to delight in social exercises. They were isolated men, pursuing, as a cloak to the secrets of their existence, some scientific occupation, yet in their innermost natures lost to earth; living amongst men, but partaking neither of their vices nor their virtues.

In their companionship I felt abandoned of my kind. Bound, like a Prometheus, to the realms of the mysterious existences whom they had subdued to their service—I often fancied myself a doomed soul, shut out forever from the tender associations of mortality, and swallowed up in an ocean of mysticism, from which there was none to save me. Even the knowledge I had purchased was, I deemed, neither good nor lawful for man to possess. I often envied the peaceful unconsciousness of the outer world, and would gladly have gone back to the simple faith of my childhood, and then have closed my eyes in eternal sleep, sooner than waken to the terrible unrest which had possessed me since I had entered upon the illimitable wastes of the invisible universe.

And now, methought, Constance—the fair and loving-hearted orphan, Constance—who so yearned for affection, that she was content in her isolation to cling even to a poor boy like me, she was to become a new victim; be inducted into the unearthly realms of half-formed spiritual existences; and with fixed glances piercing the invisible, gaze upon the grotesque lineaments of goblins, the vapory forms of sylphs, and the horrible rudiments of imperfect being, that fill the realms of space, mercifully hidden from the eyes of ordinary mortals. Constance, I knew, longed for this knowledge, and whether prompted by the suggestions of her remorseless relative, or fired with the sphere of his resolved mind, I could not tell; certain it was that she was perpetually plying me with questions and attempts to elicit information concerning my pursuits.

To this I invariably returned answers in discouraging words and hints of warning. All would not avail. On a certain evening, when I was myself off duty, I saw Professor Müller cross the college grounds, supporting on his arm the closely veiled form of Constance. I saw them enter a coach which was waiting for them at the gate, and running hastily in their track, I heard the Professor direct the driver

to set them down in that remote quarter of the town where the meetings of the society were held. "Gone to the sacrifice!" I mentally exclaimed: "Constance, thou art doomed; sold to a world of demons here and hereafter—if indeed there is a hereafter." Two evenings after this, as I was taking my solitary walk in the college grounds, a quick step pursued me; a hand was laid lightly on my shoulder, and looking up, I beheld Constance Müller, a transfigured being. Her eyes gleamed with a strange, unearthly light; her head was erect as if spurning the earth and seeking kindred with the stars; her cheek burned with a deep hectic flush, and a singular air of triumph sat on her lips as she thus accosted me. "Thou false page, how long wouldst thou have kept the mistress, to whom thou hast sworn fealty, imprisoned in the darkness of earth, when realms of light and glory were waiting for her to enter in and possess?"

"O Constance! where have you been?"

"Where I shall some day meet you, my young Paladin; in the land of Light, for an entrance to which my soul has yearned ever since I could look up from the world of materialism, and feel that it must be vitalized by a world of spiritualism. Yes, Louis, I know now the secrets of your nightly wanderings—and I too can traverse space. I too can commune with the soul of things, and the inner self of Constance can roam the spheres of infinity, and pierce the secrets of the invisible."

"Alas!" I murmured, and then, unable to explain even to myself the grief that filled my heart, I walked on silently by the side of the poor enthusiast.

For several weeks Constance Müller lived in the ecstasy of a pioneer who has discovered a new world, and deems herself its sovereign. I never could convey to her, in language, my own deep sense of man's inaptitude to commune with worlds of being at once foreign and repulsive to his mortality; but she saw, and in her sympathetic nature appreciated the emotions I could not shape into words. In the glory of triumphant power, however, the neophyte could not share the thoughts which long months of experience had forced upon me; but why should I have wished to hasten the *éclaircissement*? It came soon enough, or rather, too soon! I was never present at the séances in which Constance took part, nor were any of the other "lucid subjects" known to me, hence I never knew what transpired. The Brothers had many phases of spiritual communion among them, and though, thanks to the indulgent care of my teacher, I learned more than any of the other "sensitives" were permitted to know during their initiation, I was aware that there were vast fields of transcendental knowledge to be traversed, into which few mortals had been fully inducted.

To every séance a formula was attached in the shape of oaths of secrecy, so tremendous, that those who were sincere in their belief were never known to break them. That any part of the services that were conducted in these meetings should be subsequently revealed, is the best proof that the neophytes have ceased to be sincere or to regard their vows of silence as binding. At the time of which I write, I was deeply in earnest, and regarded the knowledge I had acquired as the most sacred that could be communicated; hence I never questioned Constance concerning her experiences.

As months glided on, I found most certainly that the spirit of this poor victim had been trained to become a "flying-soul," and was, at most of the séances she attended, liberated for some purposes which soon began to affect her health and spirits. She pined away like a flower deprived of light and air. Frailer and more ethereal grew that slight form; more wan and hollow waxed the once tinted cheek.

Her large, blue eyes became sunken and hollow, and her curling locks of pale gold seemed like a coronet of sunbeams, already entwined to circle the brow of an eternal sleeper. At every séance she attended, her spirit, attenuating like a thread of long drawn light, invariably floated away as its first and most powerful attraction to whatever place I happened to be in: sometimes poring over my books in my quiet chamber; sometimes watching the ripples of the dancing fountain which played in the college square; not unfrequently wandering in the thick woods that skirted the town; and at times stretched on the grass watching, but never entering into, the merry sports of the youths of my own age, with whom, as companions, I had lost all sympathy. At home or abroad, alone or in the midst of a crowd, wherever I chanced to be, when the enfranchised soul of the beautiful Constance broke its prison bonds and went free, it invariably sought me out, and like a wreath of pale sunlit mist, floated some two feet above the ground in bodily form and presentment before me. Accustomed to the phenomenon of the "double goer," this phantom neither surprised nor disturbed me. My spiritual experiences enabled me to perceive that during the first few moments that the spirit of the "sensitive" was passing into the magnetic sleep, the instinctive attractions of her nature drew her to the only being, perhaps, to whom she was bound by those ties of affection, with which her loving nature was replete. All this I knew, and should have rejoiced in, had not the phantom of the victim presented unmistakable tokens of being a sacrifice, and that an unpitied one, to the dark Magians with whom she was so fatally associated.

In the vision of the "flying soul" of Constance, there was no speculation in the lustrous eyes; the form reposed as if on air, and the long, sunny curls would almost sweep the ground at my feet; but the look of hopeless sorrow and blank despair, which had grown to be a permanent expression on her waking features, was even more piteously depicted on the magnetic shade. She did not see, touch, or know me, but the bruised spirit fled unconsciously to the shelter of the only presence that would, if it could, have saved her, and then passed away, to do the bidding of the remorseless men that had possessed themselves, as I then thought, of her helpless soul.

### THE LIGHTS O' LONDON.

THE way was long and weary,  
But gallantly they strode,  
A country lad and lassie,  
Along the heavy road.  
The night was dark and stormy,  
But blithe of heart were they,  
For shining in the distance  
The Lights of London lay!

O gleaming lamps of London, that gem the City's crown,  
What fortunes lie within you, O Lights of London Town!

With faces worn and weary,  
That told of sorrow's load,  
One day a man and woman  
Crept down a country road.  
They sought their native village,  
Heart-broken from the fray;  
Yet shining still behind them  
The lights of London lay.

O cruel lamps of London, if tears your light could drown,  
Your victims' eyes would weep them, O Lights of London Town!

George R. Sims.

A GREAT deal of talent is lost in the world for the want of a little courage. Every day sends to their graves a number of obscure men who have only remained obscure because their timidity has prevented them from making a first effort.—Rev. Sidney Smith.

A DEVOUT thought, a pious desire, a holy purpose is better than a great estate or an earthly kingdom. In eternity it will amount to more to have given a cup of cold water with right motives to an humble servant of God than to have been flattered by a whole generation.—Dr. Cumming.



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## THEOSOPHY, OCCULTISM, AND SPIRITUALISM.

*Written for "The Two Worlds," by SIRIUS.*

AMONGST the many laudatory notices which we know to have reached the Editor of this paper, concerning the first issues of *The Two Worlds*, there seem to be two classes of complainants, whose murmurs we have been asked in this article to respond to.

The first of these allege that "*too much* space is assigned to the reports of Societies," and local speakers' "articles," say the grumblers, "no one cares to read but the parties reported of." The other party complains that *too little* space is devoted to "Theosophy and Occultism," subjects which the writers allege *everybody* does care about, and wishes to read of.

To the first of these allegations we reply that the Spiritualist Societies of Great Britain are doing more to prepare men and women for the conditions of immortal life by teaching the actualities of those conditions, than all the schools or churches have done during the last thousand years; hence we regard the record that such and such meetings have been held, and that good spiritual missionaries have been at work informing travellers of the country to which they are bound, and bringing tidings of absent loved ones who may be dwellers in that country, as of far more importance than all the sermons that are preached weekly throughout Christendom.

For the next plea, we beg to say, whatever the world may have been thinking during the last few centuries, the open discussion of such subjects as "Theosophy, Occultism, black and white magic, &c., &c.,"—never—in this century at least—was publicly mooted, until the Editor of this paper published, in the year 1876, the translation of a series of papers furnished in the first place for a magazine, and finally given to Mrs. Britten, with the privilege of anonymous publication, entitled "Art Magic" and "Ghost Land." Until the appearance of these works in America, the vast realm of occult lore in India and Egypt were studies open only to the antiquarian, historian, or orientalist. The mysticism of the middle ages was a mere phantasmagoria, in which shadowy personages, with half-forgotten names, such as Albertus Magnus, Cornelius Agrippa, Paracelsus, or Böhmen, might be dimly recognized.

"Nature spirits" and "hobgoblins," "elementals" and "churchyard spectres," were all disposed of under the generic term of supernaturalism, and the Zohar and Kabbalah were terms positively unknown, even to the majority of those who spent years in following up the experiences derived from the *planchette* or table tipping.

A single spark from the flying locomotive will kindle a fire amidst the parched-up grasses of the prairies that will rage over miles of territory; and the unquenched match thrown by the careless woodsman, as he lights his pipe, amidst the underbush of the primeval forest, will suffice to destroy the growth of a thousand years. Even so the sparks of light from the realm of the occult, cast by the publication of the works above-named, set the imaginations of the transcendental ablaze; fired the minds of the marvel seekers into a conflagration, and lighted the way back into the musty crypts and mouldy mausoleums of old time, until the precious gems of spiritual revelation with which the nineteenth century has been so rife were, by many, thrown aside as valueless, or exchanged for old Egyptian talismans, scraps of mummy cloth, or a fragment of papyrus inscribed with magical words. The real value of "Art Magic" is the means it affords of comparing ancient superstitions with what we now know of matter, forces, and spirit, and the great lesson imparted by "Ghost Land" is in demonstrating the error of seeking alliance with the *lower* or *elemental* realms of being, rather than of accepting the stupendous illumination upon all spiritual mysteries beyond *mankind*, opened up by the discovery of the actual realm of soul being. Very different, however, have been the effects produced by these works upon some, at least, of their readers. To go back to the scenes and ages from which the principal illustrations were drawn, instead of forward to higher and clearer spiritual verities, seems to have been the aim of too many of those that now style themselves "Theosophists" and "Occultists."

In the Rostrum article of this number the reader may realize how thoroughly an unprogressive people like the Hindoos, not only suffer themselves to drift on the ocean of fate for countless centuries, without any other motive in life than to subjugate matter and exist only in the vague hope of ultimately being *absorbed* or, as it were, *annihilated* in God, but they actually stamped that impression so deeply on the soul, that they filled their spirit spheres with unprogressed and unprogressive soul life. Read Mr. Joshee's exposition of Indian spiritualism, and you have at once the clue to the modern theosophical denunciations on communion with spirits, as evil;—the assumption that none but "earth-bound, discontented spirits" can return, and that the love which binds up kindred and families on earth is all annihilated in the grave. "None but the wicked come back," say the Hindoos, "and that only for the purpose of working mischief," and thus the dear father and mother that bore you, may either wait to be re-incarnated until they become your own grandchildren, or drift off to take their place as atoms in the organism of some unknown and inconceivable God.

Happy, indeed, are the people of this age, to whom a busy active, loved, and loving world of precious human spirits—dear, bright men, women, and children are exhibited; the bad in the school-houses of reform, the good flowering out into angels of love and wisdom; in short, you are brought face to face with a second stage of existence, where every class and grade of being is accounted for on principles of justice, goodness, wisdom, and eternal progress. And yet pause we a moment, and let us see what so-called "Theosophy" and self-styled "Occultism" are trying to make of this consolatory revelation.

When good Martin Luther first projected upon Europe those theological bombshells which aroused humanity to the abuses and corruptions of the Romish Church, and nailed his ninety-five theses against indulgences to the church door,



Princes, Potentates, Popes, Cardinals, Ecclesiastics, and Laymen throughout Christendom would gladly have nailed him in the same place and way. When only three years later he issued from his Wartburg Patmos to renew his labours in the field of religious reformation, he found that his worst and most obstinate foes were those of his own household, *i. e.*, his earliest converts and over-zealous followers. Stretching away from the fundamental propositions for religious reform that Luther had enunciated, a score of idealists, ranging from Erasmus to the frenzied Anabaptists, completely overwhelmed the doctrines of Luther by the extravagances which his plea for liberty of conscience had opened up to them, and such is the way of the world, whether in the fifteenth or nineteenth centuries. "Art Magic" and "Ghost Land" have opened the door, and in rush occultists, old, new, and middle-aged; mystics out-mystifying "Böhmen" and Rosicrucians of every age three thousand years *before* (!) and as many *after*, Noah; Mahatmas, Yogis, &c., &c., but all "adepts"; all giving signs and passwords that no one but their own half-score of associates know anything about, and all claiming to be so far in advance of spirits and spiritualism, that this movement, the only one in the page of human history that has ever shown to mortals the actualities of immortal life demonstrated by facts, is now termed "low," "materialistic," and "worthy only of the attention of the undeveloped and ignorant", &c.; and thus the *chosen* few, labelled with the cryptograms of "Thoth" or "Hermes Trismegistus," cut up the human soul into half-a-dozen parts; reserve two or three for reincarnation in future bodies, at future undefined dates; dispose of two or three other parts in regions equally undefinable; and at last stigmatize all earth's dear fathers, mothers, children, friends, those who have returned with every token of identity which could prove them to be the same men and women they were on earth—as "spooks" that are only active in mischief, or "shells" that just retain enough of the odour of identity they once enjoyed to delude man for a time and then melt out and be no more. Some sublime occult philosophers, indeed, assign these poor spirits a sort of limbo, as "dwellers on the threshold" maintaining an existence however far less desirable than annihilation altogether. Now, Messieurs readers, if it be necessary to notice these fantastic vagaries of the imagination, these dim reminiscences of *ancient* speculations and Oriental philosophies, the originators of which had not the benefit of modern science and modern discoveries to correct their aberrations, it is because, once for all we desire to clear true occultism and true spiritualism from the ill odour the mere fungi of the imagination would put on these twin noble truths. True occultism, as defined in a former number, is the discovery and mastery of the one grand force in all its phases; which moves upon, in, and around the universe. True spiritualism is the discovery and understanding of the sovereign element of SPIRIT which moves upon force, organizes, controls, and arranges it for the purposes of eternal creation and eternal progression. At present all that man knows of occult forces are the various forms of life existing in minerals, plants, and the animated kingdoms. To study their spiritual counterparts in the *underworlds* is both a possible and a glorious science, but are its dangers, difficulties, and penalties to be mastered by mere curiosity? To *practise* "occultism" man must descend below—aye, far below his own status, and none but the purest and best, the mightiest souls and loftiest intellects are fitted for such researches.

In the meantime, spiritualism not only opens up the one life beyond humanity, but all life ascending, even to God the Spirit, and all existence that ever can or will be attainable to the spirit of man. In neither of these directions, however, can true knowledge be gained by turning back to enquire what the ancients *thought*. What they claimed as

knowledge was chiefly thought clothed in allegorical ideality, and without the vast revealments which modern science has brought to this age; much even of what they deemed to be occult power, was nothing more than natural law not understood.

Why then search amongst dead men's bones for the living facts of the spiritual universe? No age has ever enjoyed grander privileges of spiritual insight than this generation. Clairvoyance reveals the soul of things by sight; psychometry discloses the hidden characters of things by touch. The gates of the second stage of being are wide open; the existence of a spirit country, with all its freight of inhabitants, is proved to our senses; and, if we do not desecrate those facts with egotistical fantasies, caricature them by frauds, or despise them because they do not equal the fields of imagination we desire to traverse, this second stage of being, with all its unfathomed possibilities and future revelations, forms a safe foundation on which we can erect the glorious temple of a true occult science and spiritual philosophy, and stretching down into the under-worlds and up into the sun spheres, it will yet prove to be the corner-stone in the solution of all our spiritual problems.

SIRIUS.

[ROSICRUCIANISM in our next number.]

## In Memoriam.

MARY HOWITT.

(BY ONE WHO KNEW AND, THEREFORE, LOVED HER.)

THERE are many gifted individuals who are privileged to make a mark more or less deep on their generation; a few, and but a few, whose waymarks are destined to endure for all time, whose generation extends through all history, and whose names are inscribed in imperishable types amongst the archives of humanity. Such a position must posterity assign to the names of "William and Mary Howitt." It is so difficult to separate the duality of this noble couple, that even now when we have to chronicle the wife's transition, nine years after her companion of fifty-one years' inseparable pilgrimage had passed to the higher life, we still feel the impulse of the tie which bound their names up in world-wide celebrity, and can scarcely write of them apart. And yet, parted they were, and when the tidings came, a week ago, that Mary Howitt's pure spirit had been enfranchised, we could only recall the touching lines of Wordsworth, when, writing of a similar earth companionship, he said:—

"He first deceased;  
She tried to live without him,  
Liked it not—and died."

Of Mary Howitt, as a writer, there will be notices enough, whether in the memories of the thousands that have grown better and wiser as they have read her charming works, or in the record of the current literature of the day. For the present, then, we need but remind our readers of two or three of her exceptionally fine works to establish our claim for her high excellence as an author. The special volumes we would recall are the poems by William and Mary Howitt, entitled "The Forest Minstrels"; Mrs. Howitt's lovely poem, "The Seven Temptations"; translations from the Scandinavian poets, translations from Frederika Bremer's works, and—in conjunction with her husband—"The Literature and Romance of Northern Europe."

Besides adding an appendix, which forms a volume in itself, to Mr. Howitt's translation of Ennemoser's "History of Magic," Mary Howitt's tales, magazine articles, and poems form a complete library in themselves, and when we add that every line breathes the purest spirit of exalted morality, clothed in language of faultless and erudite simplicity, the

world may well remember the name of Mary Howitt as one of its choicest educators.

As a woman, we can only repeat the line with which we head this poor tribute. *To know her, was to love her*; and to enjoy that privilege—many times accorded to the writer—to pass days and nights under her roof tree, was to feel that the place was made hallowed by her presence, and that

“Good thoughts, where her footsteps pressed,  
Like fairy blossoms grew.”

As regards spiritualism, Mrs. Howitt, it would seem, was more reticent in yielding up her convictions than her husband or eldest daughter, the late Mrs. Watts, through whose mediumship the Editor, and a large circle of privileged friends, have often received the most delightful and unequivocal proofs of spirit communion.

In Mrs. Watts's charming biography of her late honoured father, she gives such a graphic description of the first irresistible proof that appealed to Mrs. Howitt, concerning the *identity* of communicating spirits, that we quote the account from the author's own words. It must be premised, however, that Mr. and Mrs. Howitt had some years before lost from mortal sight their young son, Claude, who, through an accident which occurred to him at Heidelberg, had suffered a long illness, wasted away to a mere skeleton, and left earth at the early age of twelve years. We proceed with Mrs. Watts's narrative. She says, speaking of a spirit *séance* to which Mrs. Howitt was invited, to take place in the house of Professor De Morgan: “It was not without a certain spirit of secret contempt for the approaching *séance*, that my mother took her place at the table in Mrs. De Morgan's drawing-room. All present, including her hostess, were—with the exception of the mutual friend who introduced her—entire strangers to my mother. The *séance* consisted of the hostess; one of her servants, who was the ‘rapping medium;’ Mrs. Nenner, now deceased, wife of the late Hebrew Professor at the Dissenters' College, St. John's Wood; Miss W., who introduced my mother; and my mother herself. The company were arranged round the table, with hands placed upon it, and the usual formula having been gone through, tilts and raps commencing, the usual questionings as to who were present were asked, and finally messages spelt out. My mother was inclined at first to regard the whole thing as utterly ridiculous, and listening in an amused spirit, thought how droll an account she should give to her family of the scene upon her return home.

“At length, however, her turn arrived to be addressed by a spirit, it being rapped out that a spirit was come who wished to communicate with Mrs. Howitt. As this occurred a strange thrill of awe ran through her. The spirit being requested to give the name, forthwith C L A U D E was spelled out. ‘Oh!’ said some one present, ‘Claude! what a curious name—can it be Claude Lorraine, the landscape painter?’ ‘Let us hear what the spirit has to say,’ quietly said my mother. Then were gone through raps in response to the alphabet—‘Dear mother, I am here. I am often with you. I will return home with you. I will write through my brother's hand.’ ‘Through your sister's hand!’ suggested my mother—the brother referred to having been a little child at the time of Claude's decease, whereas his elder sister had been in constant attendance upon him during the last months of his suffering. ‘No, through my brother's hand,’ insisted the spirit. My mother's interest was now thoroughly aroused.

“Mrs. Nenner said—‘I feel impressed that if I put my hand beneath the table the spirit communicating will give me a sign.’ Saying this, Mrs. Nenner put her hand beneath the table; but with a cry of surprise she suddenly drew it back. ‘Oh,’ cried she, ‘I have been touched by *such* a tiny skeleton hand!’ Great was the astonishment of my mother.

‘But, oh, dear Claude!’ exclaimed she, addressing the spirit, ‘You surely are not *now* the poor little skeleton that you were when you went away from earth! That is a dreadful idea.’ ‘No, no!’ was immediately rapped out with little raps of a peculiarly individual and joyous character—little raps since that time frequently heard and always equally joyous, and to be at once singled out from the other rapping of spirits who presented themselves.—‘*No, no! but how else could I give you a sign!*’ Most true; a sign it was indeed, not alone to his mother, but to the rest of the circle at home. That little skeleton hand had rent, for us all, the veil which divides the Two Worlds; the ice of Death was broken, and the warmth from the land of Immortality began to flow in upon us all.

“Within a month from this time ‘mediumship’ had developed in our whole circle, gradually, however. Firstly, as foretold by the ‘raps’ at the house of Mrs. de Morgan, in my young brother, returned from Australia. To him it commenced with automatic writing; then in the same manner came to myself, and so on in due course to others of the family, merging by degrees into automatic drawing, clairaudience, and spirit-vision.”

From this time up to the period when the beloved husband passed on *to prepare a place for her*, Mrs. Howitt, during long years—in which the writer can testify to her firm reliance on the truth of spirit communion—derived light, inspiration, and comfort from this glorious faith. The life of this sweet lady was often checkered with joys, sorrows, trials of faith, and other incidents peculiar to the career of those whom the world claims as its own. Of what were the conditions under which “the golden bowl was broken” and “the silver cord loosed,” the writer has no personal knowledge. She passed from earth, says the writer's most honoured friend S. C. Hall—himself one of the host who received the light of spiritual knowledge in the home of Mary and William Howitt, at Rome—the scene of her beloved husband's transition. Whatever she might think or dream of in her parting hours, we know she is an angel now; has rejoined the dear and most precious loved of earth—and in their glorious and exalted companionship all the thorns that pierced her wandering feet on earth are blossoming into fadeless roses. From what we know of this sweet and gracious life we may well say, oh that my end may be like hers! my awakening from the sleep of death as joyous and shadowless as that of sweet Mary Howitt!

Ed. T. W.

## REVIEW.

THE SPIRIT OF THE NEW TESTAMENT. BY A WOMAN.  
London: E. W. Allen, 4, Ave Maria Lane.

THIS book was first published in America, where the press notices were most favourable, and a number of copies quickly sold. It is specially adapted to the cultured reader, but appeals to the thoughtful of all classes. In England the book has scarcely been advertised, it is therefore little known. We shall be glad if the present notice be the means of introducing it to readers who may not yet have seen it. It is one of those works which are at once the outcome and the reflection of the advanced thought of the day on religious and social questions, and evinces varied reading and earnest convictions on the part of the writer. The title expresses the purport of the book; the life of Christ is traced from the manger to the cross, every incident and circumstance of that life being portrayed for the sake of the spiritual teaching which underlies it. We read the well-known narrative, as given by the author, with a freshness that has almost the force of novelty—she presents us with a harmony of the gospels in modern phraseology. The epistles are similarly dealt with; and the teaching of the apostles, throughout their letters, is focussed with a clearness that is admirable. So far the work may take its place as a simple commentary on the New Testament, and is very suitable for



family reading or the instruction of children; but this comprises only a part of the volume, the purport of which culminates in the concluding portion, entitled "The Future of Man." The views of the author on this interesting point are as follows:—"As Christ was in his spiritualized humanity with all its transcendental powers, so we might be, and eventually the human race will be; when selfishness, cast out as it was in him, the higher nature—now latent and dragged down in us—developed, we shall have, as he had, power over the elements; matter will be subject to our will. Our interior faculties of 'clear-seeing,' 'clear-hearing,' intuition, &c., will be expanded in a degree of which we can as yet form scarcely a conception; even the great enemy Death shall finally be overcome—even on this plane; for instead of death, as at present existing, the transition will be easy, from the glorified and purified human body to a state of still greater beatitude in the sphere beyond." This, if not church teaching, is assuredly Christian doctrine. It was held by St. Paul when, with inspired vision, he wrote the glorious xv. chapter, 1st Corinthians; and it is to be gathered from the teaching of Christ, in his promise of gifts yet to be inherited by his followers on earth. "Greater works," speaking of his own miracles—"than these shall ye do." This portion of the work is profoundly interesting and suggestive. As may be supposed, the writer touches on many side issues and social questions, showing what would be the happy results were the Christ-spirit carried out in social, political, and public life—Alas, how far it is from being so! She justly sees that the mutual relation of the sexes is a question which lies at the very root of national progress, as of individual well-being; and she strongly supports the claims of woman to equal civil and political privileges with man, her exclusion from which has been not more disastrous to women themselves than to men. The question of marriage is frequently recurred to, and it is to be regretted that as to the actual reforms she advocates, the author is vague rather than explicit; as far, however, as her meaning is clear, we are not at one with her. She seems to overlook the fact that an order of things, which may advantageously obtain when humanity shall have risen to a higher and purer plane, is wholly inapplicable to the present time, and that to promote changes for which the world is not ripe, is *not reform* in the best acceptance of the word. The mission of the reformer is to do the best for people as they are, not as they should be, or may be centuries hence. That the marriage laws have been, and still are, very one-sided and unjust towards woman every thoughtful and right-feeling person knows; but much attention is already drawn to the subject, and many alterations for the better have been made or are initiated. The passing of the Married Women's Property Act was an immense boon; and on other points progress, gradual, yet sure, is being made. But in discussing the marriage question, the author of the pages before us leaves the practical for the ideal, and drifts into the shadow-land of theory; her views, therefore, on this subject, are less valuable than other parts of the book. One other criticism only we are inclined to make on this, on the whole, excellent work. The style is dignified and suitable to the subject, but the tone is rather too dogmatical. The writer has thought deeply, and no opinion, we are assured, is put forward but as the result of conscientious conviction on her part. However, on one or two points, her convictions may undergo a change, and it is a pity to treat, as though they were finally settled, questions on which our finite knowledge does not allow us to come to certain conclusions, but which must in the nature of things remain open questions. We thought of giving a few instances in support of this criticism, but it is better to leave the reader to form his own judgment; and we cordially recommend the work, with the assurance that its perusal will prove interesting and suggestive in a high degree.

E. RAMSAY LAYE.

THE warm sunshine and the gentle zephyr may melt the glacier which has bid defiance to the howling tempest; so the voice of kindness will touch the heart which no severity could subdue.—*Herder*.

WE want to grow toward greater perfection in all the departments of life. We want higher types of government, juster systems of industry, and nobler patterns of the household and the home.—*W. U. Salter*.

HONOUR and virtue are the ornaments of the soul, and that body that is destitute of them cannot be esteemed beautiful, though it is naturally so.—*Cervantes*.

## FAREWELL TEA PARTY AND ENTERTAINMENT TO MR. GEORGE HILL,

*Late President of the Manchester Association of Spiritualists, and Treasurer of "The Two Worlds" Publishing Co.—on his departure for California, at the Co-operative Hall, Downing Street, Manchester.*

ON Monday evening, February 6th, a large and enthusiastic gathering of representative spiritualists met in the above hall, to take leave of, and bid "God speed" to their friend, Mr. George Hill, who, with his family, are about to depart for California. The high esteem in which Mr. Hill has been held, whether in his capacity as a Manchester citizen, or as a liberal and devoted spiritualist, made the occasion a memorable one, and must serve to convince him that he has secured a place in the hearts of his fellow associates that neither time nor absence can efface. About six o'clock p.m., some two hundred persons sat down to tea, a number that was considerably augmented by the presence of many other friends and sympathizers during the evening. Amongst the visitors were, besides Mr. and Mrs. Hill and family, the members and officers of the Manchester Society of Spiritualists; Mr. Boys, of Openshaw, Mrs. Butterfield, Mrs. Green, and Mrs. Taylor; Mr. J. B. Tetlow, Mr. and Mrs. E. W. Wallis, Dr. Wm. Britten, Mrs. Emma Hardinge Britten, Mrs. Wilkinson, &c. After tea, the chairman, Dr. Britten, called the meeting to order, when the proceedings commenced with a brilliant pianoforte solo by a *petite* performer of only seven years of age, Miss Bruham, the little daughter of Mr. J. Bruham, one of the Committee; the gifted little lady, being encored, played another *morceau* with fine taste; after which, songs were excellently rendered by Mr. T. Simkin, whose pleasing and *à propos* ballad, "Far Away," words composed for the occasion, was rapturously redemanded. This was followed by short addresses from Mesdames Butterfield, Green, of Heywood, Taylor, and Mr. Tetlow. The interesting ceremony of the evening was the presentation to Mr. Hill of the following address, presented on behalf of the Manchester Society of Spiritualists, and read by Mrs. Hardinge Britten:—

"Dear and Honoured Friend,—We have met this night to offer you a farewell meeting on your departure for another country, and we take this opportunity of tendering you a few written words in testimony of the high esteem in which you are held by your Spiritualist friends, amongst whom you have so long and so ably filled the post of president and representative. Whilst we realize how inadequate are words to express the emotions of full hearts, yet we wish to say to you that you leave amongst us a body of friends who no less honour your character as a true and upright man, than as an earnest and self-sacrificing advocate of our holy spiritual cause. You will leave a great void in our ranks, at the same time we have too much respect for your judgment as a citizen to question that your choice of a new field of enterprise has been dictated by a judicious appreciation of the best interests of your beloved wife and children.

"Stars of promise invite you hence that our dim eyes cannot behold, but wherever your barque of life may cast anchor, be assured no warmer hearts will ever surround you, or kinder links of affection chain you to your new associates, than those which find expression in these simple words.

"We pray that the impulse which bids you go forth to the land of the far west may lead you and yours to all the happiness and prosperity you so richly deserve. Should you ever turn on your steps and retrace your way to your native land, those of us that may be left on earth will meet you with hands as cordial and hearts as warm as those you part from this night. Should your sojourn in your new home be permanent, we would ask that you should sometimes direct your thoughts to old Manchester, where, amongst the many who hold you in cherished remembrance, and look forward to a bright and happy re-union with you in the other and better world, are your friends."

Then follow the names of the officers and members of the Manchester Society of Spiritualists' Committee.

At the close of the reading, after a touching address by Mrs. Hardinge Britten, the chairman called upon Mr. E. W. Wallis to present to Mr. and Mrs. Hill a fine album, containing photographs of the officers and Directors of *The Two Worlds* Publishing Co., the gift of Dr. and Mrs. Britten; a capitally finished box of tools, made and given by Mr. T. Simkins, and a photographic picture of the Manchester Society of Spiritualists. After several other interesting songs and addresses, the meeting broke up with the singing of "Auld Lang Syne."

## CHRONICLE OF SOCIETARY WORK.

**BERMONDSEY.**—Owing to illness Mr. Dales was unable to be with us. Mr. Wallace kindly took his place, and gave us a splendid discourse, which was very interesting. Questions were invited, and very ably answered. We look forward with pleasure to Mr. Wallace's next visit.

**BLACKBURN.**—Mrs. Craven being unwell and unable to fulfil her engagements, we had the pleasure of hearing Mr. P. Bradshaw, of Warrington, a young man who has a fine gift of clairvoyance, and who promises to become a good trance speaker. Considering that this was his first appearance before so large an audience there is every likelihood that the movement will soon have reason to be proud of him. He was listened to with great attention, many strangers being present.—A. A.

**BRADFORD.** Milton Rooms.—Miss Patefield gave two powerful and interesting addresses to large audiences, Mrs. Whiteoak following each address with clairvoyance. In the evening twenty-one descriptions were given, nineteen being recognized and one partly.—E. K.

**BURNLEY.**—Sunday, Jan. 29th: Mr. George Smith, of Keighley, gave two very telling discourses from subjects chosen by the audiences, which were large and appreciative. Afternoon, "The Pyramids of Egypt: who built them, and what were they built for?" Evening, "Are Spiritualism and Mesmerism One?" Both subjects were ably treated by the controls. Chairman, Mr. John Harrison. Feb. 5th: Mrs. Bailey gave two discourses, afternoon and evening, to crowded audiences. Afternoon, she gave thirteen descriptions of spirit friends, ten were recognized; evening twelve, and ten recognized. Mrs. Bailey is much appreciated in Burnley.—R. H.

**COLNE.**—Mrs. Green gave two excellent discourses in a most pathetic and pleasing manner, which were highly appreciated by very attentive audiences. Subject, afternoon: "Spirit Control over Matter." In the evening: "In what Manner does God Reveal Himself to His Children?" She also gave a poem on "Immortality"; and several clairvoyant descriptions, most of which were recognized.—R. J.

**CROMFORD and HIGH PEAK.**—Two very good meetings. The more our opponents preach, the people seem bent upon self-satisfaction, and come to hear for themselves. Generally, all go away with expressions of astonishment at their previous misguided belief, and more determined to think for themselves. The spirit world know this, and we are glad to offer ourselves to enable them to teach from their greater wisdom and experience. This morning "Spiritual Truth" furnished food for thought, and in the evening capital was made from the desire to know "If God was a righteous God: if so, Who made the Devil? and What was Sin?" All appeared satisfied, and had no questions to ask.—W. Walker.

**DEWSBURY.**—In the absence of Mrs. Beanland, who disappointed us, Mrs. Menmuir favoured us with two beautiful discourses on "The Use of Spiritualism" and "Progression," followed by clairvoyance, the conditions for which, however, were not suitable. We were crowded in the evening. We hope for good support and practical help from friends at Batley, Batley Carr, Morley, and Beeston, in aid of our ham tea and entertainment on Shrove Tuesday. We shall be glad to receive provisions or subscriptions, as we desire to clear off a good portion of our opening debt by this effort. Will friends willing to help in any way kindly communicate with our secretary, Mr. Wm. Stansfield, 16, Queen Street, Batley? On Monday night Mrs. Menmuir kindly gave us her services in aid of the Society Fund. Pleasant evening profitably spent.

**FELLING.**—Mrs. Peters gave 39 descriptions of spirit friends to 11 different parties, 36 of which were recognized, leaving only three unrecognized. We had a full house, all going away highly satisfied.

**GLASGOW.**—Mr. G. W. Walrond read an interesting paper on the spiritual origin of "Force and Energy, as applied in the Evolutionary Doctrine." He showed what a diversity of opinion existed as to the general processes of evolution, so much so that unscientific people found a difficulty in the matter, though spiritualists, with the assistance of the unseen intelligences who are ever ready to clear away many of the doubts that beset our path, found the doctrine of evolution not so much a complicated mystery as the teachings of orthodoxy would lead us to believe it was. A discussion followed the lecture, in which Messrs. Robertson, Macdowell, Griffin, Fash, and others took part. Evening, Mr. D. Anderson, trance medium, gave an able discourse.

**HUDDERSFIELD.** Brook Street.—Appreciative audiences assembled to hear the splendid addresses given by Mr. Wallis. The subject for the afternoon was "The Down Grade or Up in Religion," which was a rare treat to the thinking mind. A very large and sympathetic audience assembled at night, when five subjects were excellently dealt with, to the great satisfaction of all, the audience applauding the speaker at the close. An interesting item was the excellent recitation by Mr. Wallis.

**HUDDERSFIELD.** Kaye's Buildings.—Mrs. Wade, of Keighley, gave two excellent addresses to crowded audiences. She is a very promising young medium, and with sympathy and self-culture she will stand high in the ranks of spiritualism as a speaker of ability. Her style is that of one who has made it a life study. Her afternoon subject was "Ignorance," which was wonderfully handled. After an intelligent invocation, the evening subject was "Where are our loved ones gone?" This was good, and made a great impression. She demonstrated her lecture with clairvoyance. On Monday we had Mrs. Connell, who gave a nice homely address, ending with good clairvoyance.—J. Hewing.

**IDLE.**—Owing to Miss Patefield being planned for two places we were under the necessity of again providing a substitute. Mr. Murgatroyd (who is always to the fore) spoke on "Spirits in Prison." Miss Parker gave nine descriptions of spirit-friends, five recognized. Evening: Mr. Murgatroyd's guides spoke upon "What has Spiritualism done for Humanity?" a really good discourse. Miss Parker gave nine clairvoyant descriptions of spirit friends, seven recognized; also describing guides, gifts—and giving advice to five more, anent sitting for development. This young lady's guides have made a great improvement since we first heard her, and we sincerely hope she may go on improving in this noble work.—W. Brook.

**LANCASTER.**—An excellent day with Mr. Swindlehurst. Afternoon subject, chosen by the audience, "The Wonders of the Land of Egypt." Evening: "Heaven and Hell," which was acknowledged by both strangers and friends to be a splendid treat. Our hall was crowded. Mr. Plant honoured us with presiding, and gave clairvoyant descriptions

at close. Next Sunday evening, by special request, Mr. Swindlehurst on "If ever there was a beginning, will there ever be an end?"

**LONDON, NORTH.** Wellington Hall.—Mr. Darby, in opening, explained that we came together for the expression of experience in spiritualism, and hoped that friends would embrace the opportunity. Messrs. Brooks, Vale, and Wortley responded, as did also Miss Todd, Mrs. Dean, and Mrs. Jones. Mrs. Jordan greatly contributed to the harmony by singing "The Better Land." This lady has kindly promised to repeat the favour at our future gatherings. Her contributions will form a very pleasant feature of our evenings hereafter.—W. P.

**LONDON SPIRITUALIST ALLIANCE.** Conversazione.—The last assembly of the above society was held in the Banqueting Hall, St. James's Hall, Regent Street, on the evening of Feb. 2nd. A large and representative gathering of spiritualists greeted the Rev. J. Page Hopps, of Leicester, who was announced to deliver an address on the subject of "Our Ideal Holy Ghost." The president, Mr. Stainton Moses, M.A., in his opening remarks spoke warmly of the work done by the Alliance, and said that there was plenty more to be done in the vast metropolis if only sufficient funds were obtainable. Mr. Page Hopps delivered a most able and thoughtful address, characterized by all his fearless outspokenness. A vote of hearty thanks was accorded to him on the motion of the president, who said that spiritualists knew Mr. Page Hopps as a truth-seeker, as a brave man who had the courage of his convictions, never ashamed or afraid to express them. Some excellent music enlivened the evening.

**LONDON, SOUTH.** Winchester Hall, Peckham.—Two good addresses from Mr. W. E. Walker. Morning, small attendance. The evening meeting was attended by many strangers, some 50 persons being unable to obtain admittance. The subject selected for discourse was "Spirit Manifestations—How Best to Obtain Them?" After a lengthy discourse Mr. Walker answered the questions which had been put by the audience. Our meetings lately have been very successful. Investigation circles are well attended, while many are pursuing their inquiries in their homes. Miss Young next Sunday evening.—W. E. L.

**MACCLESFIELD.**—The controls of Mr. J. Walsh, of Blackburn, gave two addresses on "Man's Chief End," and "The Divine Wisdom of God." The address in the afternoon was especially good. Several excellent clairvoyant descriptions were given at both services. Mr. Walsh kindly attended our Lyceum in the morning and gave a very nice address, containing good advice. Next Sunday a local speaker.

**MIDDLESBROUGH.**—Morning at Granville Rooms: Mr. R. J. Lees gave an intensely interesting discourse on "Hell; what is it, and where!" He said theology invented a horrible hell as a scarecrow to non-contents, making it eternal and final. But fire was the symbol of purification, and if hell was really fire, then God must be hell, as "our God is a consuming fire;" hell was a purifying process, not a locality. Evening at Cleveland Hall: A thought-stirring address on the "Many Mansions." It was curious to see souls arriving in spirit life expecting to see Jesus, forgetting he had passed into the highest heavens. By goodness and obedience to God's will was a mansion prepared. Though the gates of the heavenly city were always open to receive the pilgrim and the stranger, religions, forms, and creeds were nothing; a good life was everything.—J. C.

**MILES PLATTING.**—Afternoon, the guides of Mr. Taberner dealt with questions from the audience. "Who are the Idolators?" "What is the difference between Mediumistic and Mesmeric controls?" "Why are not all controlled equally?" followed by a short discourse on "Prayer." Evening: "Spiritualism, its teachings and doings," being for the general welfare of humanity both spiritually and physically, treating it very ably. After each discourse our friend gave a few clairvoyant delineations, mostly recognized. After the service a meeting of members was held for the election of officers for the present term, when the following were elected:—President, Mr. Wood; vice-president, Mr. Crutchley; treasurer, Mr. Yates; hon. secretary, Mr. Stout; cor. secretary, Mr. Horrocks; librarian, Mr. Banham; committee, Mr. Emmett, Mr. Standstreet, Mr. Warburton, Mr. Kellelt Mr. Wadsworth.—J. H. Horrocks.

**MORLEY.**—Our first tea meeting was held on Saturday (4th). A large gathering of members and friends to the number of ninety-five partook of the good things provided. After tea Mr. H. B. Bradbury read the balance-sheet, showing that we commence the present year with a balance in our favour of £1 9s. 11½d. An entertainment followed, consisting of songs, readings, and recitations by the children and friends. Mr. Kitson, of Batley, occupied the chair, and said it gave him great pleasure to be with us again, although he did not expect to be honoured by taking the chair. After the usual vote of thanks to the ladies and friends who officiated at the tables the company separated after a most enjoyable evening. On Sunday afternoon the controls of Mr. Holmes gave a fine address on spiritualism generally, as it was thought better than a special subject. In the evening the place was crowded, and he gave a powerful address on "Man's True Saviour," being listened to attentively by the audience.—J. B. L.

**NEWCASTLE-ON-TYNE.**—Alderman T. P. Barkas began a course of monthly lectures—"Lessons from Nature for Old and Young," which promise to be most attractive and useful. The large audience listened with rapt attention and without the least sign of weariness to his felicitous, instructive, and suggestive thoughts, clothed in language comprehensible by the youngest present. Some of the facts of nature were rendered most servicable to those who could and would think of that which was behind all forms of matter and life, God, spirit, immortality. Without hackneyed phrase or cant words, his students were led to look "Up through nature to Nature's God."—B. H.

**NOTTINGHAM.**—Morning: The chairman opened the subject of trying to fit spiritualism with its truths, and the discoveries of science with the old theological clothing—such as the personal idea of God, as taught in his conversations (as stated) with Moses and others. The controls of Mrs. Barnes contended that although there was much error in the Bible that had better been left out, there nevertheless were many teachings of spiritual beauty. The duty of those who had the light was to let it shine; the wrong would fall of its inherent weakness. The majority pinned their faith to the book; and to try to take it away and denounce it would make them hug it the closer. If we used it intelligently, exposed its errors kindly, and claimed from its believers an



authority for the modern spiritual revelations, we should not only make converts to our cause, but give a new meaning to many parts. We were urged to bear in mind the gradual awakening to the light in ourselves, and be more useful in leading others. Evening meeting largely attended, and very interesting. Professor Seymour on Sunday evening next; subject, "Spiritualism *versus* Materialism." We hope that many will hear what is sure to be an interesting and instructive lecture.

**NORTHAMPTON.** Oddfellows' Hall.—Mr. Wyldes' guides gave two addresses and psychometric readings, 2-30 and 6-30 p.m. In the afternoon, upon "The Condition of Spirits after Death," which was the closest and finest bit of reasoning we have had the pleasure of listening to. The evening was chiefly devoted to psychometry; about a dozen articles were handed up, and descriptions given, all of which were admitted perfectly correct. One gentleman, who handed up a walking stick, came seemingly with a determination to give Mr. Wyldes no credit, but Mr. Wyldes, determined to force the truth, succeeded in mastering a would-be opponent, who, after a desperate struggle, admitted Mr. Wyldes to be correct. The two audiences were grand; many had to stand, and the sight of intelligent faces was truly encouraging. Mr. Macdonald was with us January 22nd, and gave two masterly addresses.—*Thomas Hutchinson, Sec.*

**OLDHAM.**—On January 31st Mr. J. B. Tetlow gave a good lecture on "Reforms and Reformers." The weather being very unfavourable the attendance was not so good. On February 5th Mr. W. Johnson's guides dealt with a number of questions in the afternoon, and in the evening four subjects were taken, each being treated in a thoroughly practical manner. Spiritualism was shown to be an essentially educational movement. A very large audience testified by their close attention the interest taken in our services. All our papers were bought up.

**OPENSHAW.**—The controls of Mrs. Butterfield gave two grand addresses. Morning, "Spiritualism, its Aims and Objects"; evening, "Speak gently to the Erring Ones." It was contended that God is not a God of anger and vengeance, but of love, which is His great characteristic. Let no one suppose they are punished by their Heavenly Father, they suffer only by their condition not being in harmony with the law of God. This is a grand truth, which should be better understood, and it will be before long. The controls made a profound impression upon a large audience—you could have heard a pin drop—they spoke in glowing terms of the sympathy received.—*J. O.*

**PENDLETON.**—Mr. Tetlow, of Rochdale, answered questions in the afternoon, and in the evening spoke on "Reform and Reformers," which was given in a very able manner. There were good audiences both afternoon and evening.—*A. Thompson.*

**RAWTENSTALL.**—An enjoyable time was spent with the Burnley friends. Mrs. Best gave us several clairvoyant descriptions. In the evening, after Mrs. Best had finished, Mr. Catlow was controlled by his Zulu guide, and caused no little amusement. He also recited a beautiful poem on the words "Where there's drink there's danger."—*J. A. W.*

**ROCHDALE.** Michael Street.—Mr. Carline gave two good addresses. Evening subject, "Is man a creature of circumstances?" chosen by one in the audience. He spoke of the influence of parents. He also urged all parents to bring up their children in an influence of righteousness, so that the people in future generations would have better circumstances to live in. All seemed to be well satisfied with his remarks.—*J. Barlow.*

**SALFORD.**—Afternoon, Miss Blake's guides dwelt for some time on the imposture of the Compulsory Vaccination Act, urging spiritualists and lovers of humanity to use every legitimate effort to obtain the repeal of this obnoxious Act. In the evening, after an eloquent and sympathetic address, several clairvoyant descriptions were given, all but two being recognized, and these were recognized before the close. We had a crowded meeting in the evening, several having to stand, proving that we are gaining ground in this neighbourhood, and the urgent need of obtaining better accommodation as early as possible.—*T. Tofts.*

**SKELMANTHORPE.**—On Saturday, 4th inst., Mr. E. W. Wallis ably answered questions bearing upon different subjects to a large audience. Sunday: Mrs. Connell spoke very well in the afternoon, after which she gave nine clairvoyant descriptions, six recognized. One description was given very clearly to a person, who remarked to the medium, "Who's been telling you?" seeming very much astonished at the description given him. In the evening she gave a short address, after which she devoted the remainder of the time to clairvoyance, giving sixteen descriptions; ten were recognized in the meeting, and some afterwards. We had a very enjoyable day, with crowded audiences.—*N. P.*

**SLAITHWAITE.**—Mr. Hepworth devoted both services to the answering of questions, which were at considerable length and gave great satisfaction, some of the answers being quite humorous as well as very instructive. On Sunday next, February 12th, we shall hold our first anniversary, Mrs. Gregg being the speaker.—*Cor.*

**SOUTH SHIELDS.** Lee Street.—Feb. 1st, Mr. Henry's controls gave a short discourse, after which, descriptions were given. On the 3rd, Mrs. Yeeles occupied our platform; we had good conditions, every test being recognized. Sunday morning, Mrs. Yeeles; good meeting, many strangers, they received tests—all being recognized. In the evening the hall was crowded to excess, with the same good results; there seems to be an enquiring spirit abroad concerning spiritualism.

**SOUTH SHIELDS.** Cambridge Street.—On January 29th Mr. W. Westgarth spoke on "The Mysteries of Human Existence" in an able, eloquent, and instructive manner. In the evening he lectured ably on "What influence have the planets on the lives of men?" which was chosen by the audience. He contended that home influences had a greater influence over children than all planetary influences, giving some splendid illustrations. It was a scientific lecture, and well appreciated by a full hall. On Wednesday, February 1st, Mr. Scott gave several clairvoyant descriptions of spirit friends, most of which were recognized. Two of the descriptions were of individuals that had passed away by accident, both being excellent tests. Sunday: Mr. W. Davidson related some experiences in spiritualism, giving startling evidences of spirit manifestations, after which he sang a solo and gave clairvoyant descriptions of spirit friends, which were readily recognized. In the evening, Mr. J. G. Gray spoke from the two following subjects, chosen by the audience—"The Disestablishment of the Church and State," and "What use is Spiritualism to this Life?" He said the philosophy of the church should be blown to the four winds of heaven, and the buildings turned into school-houses for the benefit of the

many. After the lecture, two poems were given from the words "Liberty and Truth." Both lecture and poems were given in a spirited manner. Mr. W. Davidson also rendered a solo.

**SUNDERLAND.** Back Williamson Terrace.—Wednesday (Feb. 1st), Mrs. Peters gave delineations, which were mostly recognized. These Wednesday night meetings are doing a great deal of good. Sunday, Mr. McKellor, of Shields, gave a noble address. Subject, "Reason Why Spiritualism should be Accepted by the Christian Church," which he dwelt on with great care to a most attentive audience.—*G. W.*

**TYLDESLEY.**—Afternoon, Mr. Mayoh gave his experience in spiritualism, which was full of interest. In the evening, to a crowded audience, his controls gave a beautiful discourse on the "Resurrection, What, and How," after which questions were very ably answered.—*G. A. W.*

**WEST VALE.**—Mr. A. D. Wilson, of Halifax, gave two very good addresses, afternoon and evening. Subject, afternoon, "Faith, Hope, and Charity"; set forth in a very concise manner. Evening subject, "The Gnat and the Camel"; one of the best discourses given in this place. We look forward to our friend's next visit with pleasure.—*T. B.*

**WIBSKY.**—Mrs. Ingham spoke on the hymn, "An Angel sits beside the Tomb." Would that mortals could see the angels beside the tomb. The address was affecting, and listened to in solemn quietness. She was then controlled by an Irish friend, who gave a few clairvoyant descriptions, which were very good. Evening, "Brotherly and Sisterly Love," which was very interesting and instructive. We believe some good seed will have fallen into good ground. Under another control she gave four clairvoyant descriptions.—*George Saville.*

**WISBECH.**—Mr. Oswin, who, before embracing spiritualism, was a Primitive Methodist Preacher, took the platform, and gave us his thirteen years' experience of spiritualism. Spiritualism had raised him to a higher platform, where before there had been much guessing, doubting, &c., spiritualism had rolled away the mists. Now doubts had given place to certainty, ignorance to knowledge, fear to courage, selfishness to large heartedness. Now, instead of seeing and hearing God's voice only in the Book, he saw and heard His voice, and the voices of the spirits everywhere. Phenomena, which at one time were strange, startling, and mysterious, are now an open door, through which the spiritualist passed into the invisible—leaving lessons, receiving facts, which have not been withheld from the seekers of every age.—*W. A.*

### THE CHILDREN'S PROGRESSIVE LYCEUM.

**MILES PLATTING.**—We had a good attendance of officers and members. Programme: opening hymn; committed to memory a verse of Anniversary Song; silver and golden chain recitations; marching and calisthenics; formed groups for lessons on astronomy, phrenology, and physiology; closed with hymn. W. Crutchley, Conductor.

**OPENSHAW.**—Morning conductor, Mr. C. Stewart. Hymn; invocation, by Mr. J. Dugdale. Gold and silver recitations; marching and calisthenics. Afternoon: hymn; invocation, by Mr. Frost; gold and silver chain recitations; musical reading; recitations and readings, by Mrs. B. Packer, Miss L. Cox, and Master Percy Dore. Marching and calisthenics. Classes: liberty group, led by the conductor; Mr. C. Stewart and Mr. Packer, on physiology; Mr. Parker, phrenology; Mr. T. Stewart, astronomy; Miss Chesterton and Miss Lansome, geology; Misses Morris, A. Mather, Miss L. Mather, and Miss Wild, physiology. Attendance: morning, 30; afternoon, 70.

### ANSWERS TO CORRESPONDENTS.

**P. L. R.**—We cannot take action on anonymous charges—we have no evidence. It is well to move slowly. We are pledged to avoid "personalities" in our columns.

**BRADFORD.**—Mr. J. T. Dawson writes to say he is now fully convinced of the truth of spiritualism, and expresses his gratitude to the mediums through whose instrumentality his spirit friends have been enabled to manifest. He has our good wishes, but his letter is much too long for insertion.—*E. W. W.*

**ENQUIRY (Barrow).**—Specimens of spiritual hieroglyphics received. We regret that we can give you no information concerning their meaning. The fact that the editor has seen in America and other countries numberless reams of paper similarly covered, shows that there is a common origin for such writings, though their meanings are veiled. We believe them to be the attempts of unprogressed ancient Oriental spirits to communicate—spirits who have not advanced to the methods of using any but their own antique modes of writing.

**"PAYMENT AND EDUCATION OF SPEAKERS."**—Several letters on these subjects received, and held over for future issues from want of space.

**"SERMONS FOR OUR DAY."** By JOHN PAGE HOPPS.—Several admirable discourses from this noble writer and thinker to be reviewed shortly. Some of the finest of these tracts to be had of Mr. E. W. Wallis. (*See advt.*)

**A WORD TO CORRESPONDENTS IN GENERAL, AND IMPATIENT ONES IN PARTICULAR.**—Few of the good friends who favour us with letters, poems, and all sorts of contributions, fail to request that the article sent shall appear "in this week's issue"! Considering that one weekly mail would, if all printed, form a thick octavo volume, and that sometimes, if not invariably, the matter sent has to wait at least a fortnight before a chance of a still future insertion can be provided for, so our kind contributors must either favour us with stamps for returned articles, or exercise the virtue of that patience which is too often "the missing link" between editor and contributor.

Several American packages, only partially paid, have been necessarily refused on account of the heavy charges incurred by double postage.

### PROSPECTIVE ARRANGEMENTS.

#### PLAN OF SPEAKERS FOR FEBRUARY, 1888.

**DEWSBURY:** 12, Mrs. Riley and Mr. Moulson; 19, Miss Casswell; 26, Miss Patefield. **MARCH 4:** Miss Wilson; 11, Miss E. Cowling; 18, Mr. Armitage; 25, Mrs. Beanland.

**MANCHESTER Co-operative Hall Assembly Rooms, Downing Street:** 12, Mr. G. Wright; 19, Mrs. Craven; 26, Miss Walker.

## PASSING EVENTS.

**TREATMENT FOR SMALLPOX** (By a control of Mrs. Barnes, Nottingham).—The controlling spirit said he had when on earth been most successful in the treatment of smallpox and similar diseases, and in view of the epidemic which had reached us, gave the following advice: Referring to the present method of treatment, he deprecated the system of crowding together a number of sufferers from this disease. The symptoms of smallpox are, sickness, giddiness, pains in the head, and heat with alternate shivering. The sickness is the result of an overflow of the gall. *Treatment*: When above symptoms appear, take an emetic of mustard and warm water, followed by a dose of senna tea, with a little ginger or cayenne in it; feet in hot water; then get to bed and have hot bottle to feet. These means would often prevent an attack from developing. Should sickness continue, relieve the stomach with mustard and water. This is safe and effective. If smallpox develop, take of yarrow, five-leaved grass, and marsh mallow, as much of each as is sold for a penny. Pour on these a quart of boiling water, let them stand, and strain. Bottle, and take half a teacupful three times daily. *Diet*: Barley-water, rice-water, and milk. To relieve irritation, frequent sponging downward with warm soap and water. Keep room well ventilated, but warm. Do not swaddle patient in blankets, keep warm, and change linen daily. To prevent marking, put some butter in a jar placed in oven till it boils, let it settle, and apply with feather or camel-hair brush. This will soothe during the scaling process, and leave the skin clear. To remove unpleasant smell, take a little vinegar, put in a pan, and drop some hot cokes on it. This will refresh patient at same time. Linen should be put in water at once, washed, boiled, and hung in fresh air. The above simple means would be quite sufficient. The control said this disease was born of poverty, dirt, low diet, adulterated food, want of clothing, and unhealthy housing. Until these were removed, the smallpox and similar diseases would continue to remind those who had the wealth and power of the neglect of their less fortunate fellows.—J. W. B.

**SCOTCHMEN AND THEIR BRAINS.**—*The Two Worlds* is giving much satisfaction in Glasgow, and all declare it a splendid pennyworth. I enjoy the reading of its pages exceedingly, but received a shock, in reading last week's issue, from a paragraph copied from the *Oldham Chronicle*, of a lecture on Phrenology, in Oldham, by Mr. Macdonald, who, amongst other things, said, "I firmly believe that Calvinism has done a great deal towards narrowing the Scotch brain." I was not aware till now that Scotchmen had brains particularly narrower than their neighbours. Up to now I have thought that from past history, as well as the present times, that Scotchmen are still abreast with other nations, and even with Englishmen. Are we not riper for Local Option than the sister country? Are we not riper for Home Rule and reform in land tenure? In Disestablishment are we not far, very far ahead (as the next general election will prove) of our southern neighbours? As regards education in the elementary schools, the Scotch children in average intelligence (from the passes made) are quite equal to English children, if not superior. And in ecclesiastical matters the Church of England is fuller of abuse and narrower in its views than the Church of Scotland. But, notwithstanding these facts, the writer, along with other Scotch readers of *The Two Worlds*, await with some curiosity and a little anxiety to hear Mr. Macdonald's proofs and authorities for his "firmly believing" and, I suppose, firmly stating, that the Scotch brain is narrow.—T. Wilson.

**CURE FOR SMALLPOX.**—We are assured that the following remedy has been found efficacious in almost every instance in which it has been tried: "Smallpox can be cured in three days by the use of cream of tartar, dissolved in one pint of hot water, drank at intervals when cold." It should be prepared and administered at the earliest moment after the appearance of the first symptoms.

A WORKER writes: "I have ordered two copies of *The Two Worlds* of my newsagent. I am urging the same idea on to others, seeing that the two only cost a halfpenny more than one did previously."

**PASSED ON.**—We have to record the passing to higher life of a young son of Mr. J. Boys, late president of the Openshaw Society of Spiritualists. The deceased has for some time been a sufferer, the spirit being released from the infirm casket on Tuesday, January 31st. The interment was a very encouraging and imposing ceremony. Friends were present from Manchester, Miles Platting, Pendleton, and Salford Societies, making with our own members about 150. The ceremony was conducted by Mrs. Wallis, Mrs. Butterfield, and Mr. C. Taberner. The weather being fine the cortege proceeded on foot to the cemetery, where, after the singing of a hymn, eloquent and touching invocations were given by the controls of the above mediums. Many strangers were present, interring their so-called dead, who listened intently to the beautiful truths as they flowed from the lips of the mediums, and when compared with the methods their particular sects employed must have produced profound, and we hope, beneficial impressions. The friends moved on to Mr. Boys' residence, where a grand and instructive evening was spent in intercourse with spirit friends. Mr. Boys wishes to express his thanks to all friends for the sympathy they extended towards himself and family in presenting themselves in such good numbers.

**PASSED ON.**—We regret to learn that another earnest worker, viz., Mr. J. Hobster, of Parkgate, has left the earth life for the spirit home. He had but a few days' illness; the disease, malignant smallpox, made rapid headway and could not be stopped. He emigrated to Australia in 1886, but only stayed there about nine months, enduring such hardships in that time as completely undermined his health, and laid him open to the attack of disease. A friend who knew him well says: "He leaves to his sorrowing relatives and friends a rich legacy in the remembrance of his virtues, his services, his honour, and his truth. His religion was to do good, and the service of humanity his highest aspiration; for prayer he substituted work, and the record of his life bears testimony to the goodness of his heart. During his short illness, with the certainty of death before him, his knowledge of spiritualism afforded

him comfort and consolation, and in the last solemn moments of his earth-life it procured him the most perfect tranquility of mind. Using his own homely phrase to his wife, he exclaimed, 'Thank God, Liz, I am sailing in the spiritual ship to glory; there is your father here and a great many more, I shall soon be with them.' He had no misgivings, no tremblings lest he should have missed the right path, but he went undaunted into the world of the departed—into his inheritance. It may truly be said of him that nothing in life became him more than the manner of his leaving it." A memorial service was held on Sunday last, Mrs. Wallis being the speaker; subject, "Death and the Judgment Day."

Mr. G. Smith desires to state that he has a number of open dates for Sunday lectures; address him, 85, Burlington Street, Keighley. Mrs. J. M. Smith, of Leeds, is open for engagements for lectures on February 19th and 26th.

Mr. J. Lingford wrote respecting the passing on of Mr. Eddison after Mr. Midgley's letter was in type last week. He pays a deserved tribute to the honesty of purpose and sterling conscientiousness of Mr. Eddison, who was for many years a devoted spiritualist, total abstainer, and non-smoker. He took an active interest in the formation of the Yorkshire District Committee, and was a steadfast worker in Leeds, sparing neither time, trouble, nor expense in his efforts to promote the cause. Would it not be well if we all tried to discover and appreciate the virtues of those around us while they are in the form, and not wait until death has removed them from our midst to discover how many good qualities they had, and say good and loving things about them? We may well learn patience and forbearance, and show towards each other a spirit of fraternal appreciation, for life is too short for harshness. We join in deep sympathy for the bereaved in this hour of trial.—E. W. W.

**BRADFORD.**—The new Leeds Spiritual Institution, Birk Street, off Leeds Road, will be opened on Saturday, Feb. 18th, when a tea party and entertainment will be held. Tea on tables at 4-30; entertainment at seven. Sunday, at 10-30, 2-30, and 6. Monday evening, a social time will be spent. Secretary, Mr. T. Copley, 898, Leeds Road, Bradford.

Mrs. Wallis expects to visit the North, Feb. 26th. Will have a few week-nights open for lectures after that date. Would be pleased to hear from societies in the district.

**LATE REPORTS.**—Leeds Spiritual Institute, Monday, February 6th, very successful entertainment. Mr. Hepworth and company on Monday, 13th. Entertainments every Monday. Halifax: Mrs. Midgley gave an interesting and instructive lecture, Monday evening. Sheffield, Pond Street: Mr. Cotton lectured and gave good clairvoyance. Darwen: Mr. Schutt lectured to large audiences. Marylebone: Successful healing by Mr. Hawkins. Evening, Mr. Burns answered questions in a happy manner. Hetton Miners' Old Hall to be opened Feb. 12th. Lyceum, 2 p.m. Liverpool: Two large and successful meetings; Mrs. Britten spoke with more than her usual eloquence, dealing with seven subjects sent from the audience.

### SPEAKERS' APPOINTMENTS FOR FEBRUARY, 1888.

Mrs. Gregg: 12 and 13, Slaithwaite; 19 and 21, Huddersfield; 26, Skelmanthorpe.  
Mr. Plant: 12, Rochdale, Michael-street; 19, Facit; 26, Middleport, Burslem.  
Mr. Wm. V. Wyldes: 12, Belper; 19 and 20, Burslem; 26, Open.

### MEDIUMS AND SPEAKERS.

We rely upon Mediums to keep this list accurate. Those who desire their names inserted should send directions to the Sub-Editor.

Mr. J. Allen, 12, York Street, Derby  
Mr. J. Armitage, Stonefield House, via Dewsbury  
Mr. D. W. Ashman, 22, Queen Street, West Hartlepool  
Mrs. Bailey, 47, London Street, Southport  
Mrs. Beanland, Kippax Place, Close Lane, Richmond Hill, Leeds  
Mrs. Berry, 34, Alma Square, St. John's Wood, London, N.W.  
Miss E. A. Blake, 56, Holland Street, off Orchard Street, Pendleton  
Mrs. E. H. Britten, Humphrey Street, Cheetham Hill, Manchester  
Mrs. Butterfield, Bank Street, Blackpool  
Mr. E. Bush, 5, Legram's Lane, Bradford  
Mrs. Butler, Club Row, Cononley, via Leeds  
Mrs. Cannon, 74, Nicholas Street, New North Road, Hoxton, London, N.  
Mr. and Mrs. Carr, 8, Nelson Street, Keighley  
Miss Caswell, 29, Northgate, Dewsbury  
Mr. Clayton, 63, Manchester Road, Bradford  
Mr. and Mrs. Colley, 12, Cambridge Row, Chapelton Road, Leeds  
Mrs. Connell, 4, Ashfield Terrace, Oxford Rd., off Meanwood Rd., Leeds  
Mr. J. J. Corry, D'Arcy Street, Harton Fauld, South Shields  
Miss Cowling, 46, York Street, Bingley  
Mrs. Craven, 5, Trafalgar Terrace, Albert Grove, Leeds  
Mrs. Crossley, 29, Lombard Street, King's Cross, Halifax  
Mrs. Dickenson, 15, Kippax Mount, Close Lane, Richmond Hill, Leeds  
Mr. T. Dowsing, tailor, Framlingham  
Mr. A. Duguid, 314, High Street, Kirkcaldy  
Mr. Geo. Featherstone, 73, Netherfield Lane, Parkgate, near Rotherham  
Mr. S. Featherstone, Berwick Buildings, Holly Bush Road, Parkgate  
Mrs. Goldsbrough, 28, Great Russell St., off Preston St., Bradford (advt.)  
Mrs. Green, 86, Hill Street, Heywood  
Mr. T. Greenall, 241, Padiham Road, Burnley  
Mrs. Gregg, Oatland Terrace, Camp Road, Leeds (see advt.)  
Mr. J. G. Grey, 11, Charlotte Street, Askew Road, Gateshead-on-Tyne  
Mrs. Grieves (Synthiel), 18, Wrenbury Street, Liverpool (see advt.)  
Mr. J. Griffin, 29, Great Western Road, Glasgow  
Mrs. Groom, 200, St. Vincent Street, Birmingham  
Mrs. Hargreaves, 607, Leeds Road, Bradford  
Mr. R. Harper, 62, Ivydale Road, Nunhead, London, S.E. (see advt.)  
Miss Harris, 16, Heber Street, Keighley

(The remainder of this list next week.)



**NOTICE TO SPIRITUALISTS & MEDIUMS.****J. W. OWEN,**

Qualified Medical Herbalist (by Examination),

Member of the National Association of Medical Herbalists.

Member of the Society of United Medical Herbalists of Great Britain.

**102, GEORGE ST., HYDE, MANCHESTER,**

Respectfully informs Spiritualists and Mediums that he is prepared to make up any medicine, recipe, or medical prescription given through Mediums, or otherwise obtained, from pure Botanic Remedies, and that he can also supply the Crude Herbs, Roots, Barks, &c., as the case may require.

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