

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

No. 16.—VOL. I.

FRIDAY, MARCH 2, 1888.

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Ashington Colliery.—At 5 p.m. Band Room, 5-30.
Bacup.—Meeting Room, at 2-30 and 6-30.
Barrow-in-Furness.—82, Cavendish St., at 6-30 : Local. J. Kellett, sec.
Batley Carr.—Town St., Lyceum, at 10 and 2 ; 6-30 : Mrs. Espley.
Batley.—Wellington St., at 2-30 and 6.
Barnes.—Temperance Hall, at 2-30 and 6 : Miss Musgrave.
Belper.—Jubilee Hall, at 10 and 2, Lyceum ; at 10-30 and 6-30 : Mr. W. V. Wyldes, and Monday.
Bingley.—Intelligence Hall, at 10-30 and 6-30 : Miss Cowling.
Birmingham.—Oozells Street Schools, at 11 and 6-30.
 Ladies' College, Ashted Rd.—Healing Séance every Friday at 7 p.m.
Bishop Auckland.—Temperance Hall, Gurney Villa, at 2 and 6 : Mr. and Mrs. Kempster.
Blackburn.—Exchange Hall, 9-30, Lyceum ; 2-30 and 6-30.
Bradford.—Spiritualist Church, Walton St., Hall Lane, Wakefield Rd., at 2-30 and 6 : Mr. Schutt.
 Spiritual Rooms, Otley Rd., at 2-30 and 6 : Miss Walton.
 Little Horton Lane, 1, Spicer St., at 2-30 and 6.
 Milton Rooms, Westgate, at 2-30 and 6 : Mrs. Wade.
 Upper Addison St., Hall Lane, Lyceum, at 9-45 ; 2-30 and 6-30 : Mrs. Whiteoak.
 Ripley St., Manchester Rd., at 2-30 and 6.
 Birk St., Leeds Rd., at 2-30 and 6.
 Bowling.—Spiritual Tabernacle, Harker St., 2-30, 6 : Mrs. Jarvis.
Burnley.—Tanner St., Lyceum, 9-30 ; 2-30 and 6-30 : Mr. Plant.
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 : Mr. Hepworth.
Darwen.—Church Bank St., 11, Circle ; 2-30 and 6-30 : Mrs. Gregg.
Deesbury.—Vulcan Rd., at 2-30 and 6 : Miss Wilson.
Exeter.—The Mint, at 10-45 and 6-45 : Mr. F. Parr.
Facit.—At 2-30 and 6 : Mr. Postlethwaite.
Felling.—Park Rd., at 6-30 : Public Circle. Mrs. Peters, Clairvoyance.
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. Tetlow ; Monday, 7-30.
Hanley.—Mrs. Dutton's, 41, Mollart St., at 6-30. Wednesday, at 7-30.
Heckmondwike.—Church St., at 2-30 and 6 : Miss Harrison.
Hetton.—Miners' Old Hall, Lyceum at 2 ; at 6.
Heywood.—Argyle Buildings, at 2-30 and 6-15.
Huddersfield.—3, Brook St., at 2-30 and 6-30 : Mrs. Wallis.
 Kaye's Buildings, Corporation St., at 2-30 and 6 : Mrs. Dickenson.
Idle.—2, Back Lane, Lyceum, at 2-30 and 6 : Miss Cowling.
Keighley.—Lyceum, East Parade, at 2-30 and 6 : Mrs. Ingham.
 Co-operative Assembly Room, Brunswick St., 2-30, 6 : Mr. & Mrs. Carr
 Albion Hall, at 6 : Mr. Ringrose, and Mrs. J. Taylor, Clairvoyant.
Lancaster.—Athenæum, St. Leonard's Gate, at 10-30, Discussion ; 2-30 and 6-30.
Leeds.—Psychological Hall, Grove House Lane, back of Brunswick Ter., at 2-30 and 6-30 : Mrs. Ingham.
 Institute, 23, Cookridge St., at 2-30 and 6-30 : Mrs. Yeeles.
Leicester.—Silver St., 11 and 6-30 : Mr. Bent ; 3, Healing ; Thursday, 8.
Ligh.—Spiritual Hall, Newton St., at 2-30 and 6 : Mr. John Salinon.
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 : Mr. Paine, Test Medium.
Camden Town.—143, Kentish Town Rd., Tuesday, at 8 : Mr. Towns.
Dalston.—21, Brougham Rd., Tuesday, 8 : Mr. Paine, Clairvoyance
Holborn.—Mr. Coffin's, 13, Kingsgate St. Wednesday, at 8.
Islington.—Wellington Hall, Upper St., at 6-30. Quarterly Tea Meeting and Conference. Tuesday, 7-30, Members.
Kentish Town Road.—Mr. Warren's, No. 245, at 7, Séance.
Marylebone Association.—24, Harcourt St., at 11, Mr. Hawkins, Healing, Mr. Goddard, Clairvoyant ; at 7, Open Meeting. 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.
North Kensington.—The Cottage, 57, St. Mark's Rd., Thursday, 8 : Mrs. Wilkins, Trance and Clairvoyance.
Notting Hill.—33, Kensington Park Rd., at 7. Monday, at 8 : Tuesday, at 8 : Physical Séance. Thursday, at 8 : Development.
Paddington.—1, Lydford Rd., St. Peter's Park, Wednesday, at 8, Developing : Mr. R. Holmes, Medium.
Peckham.—Winchester Hall, 33, High St., Discussion, "Spiritualism : True or False," 11 ; Lyceum, 2-30 ; Mr. W. E. Walker, 7.
 99, Hill St., Wednesday, at 8, Séance, Mr. Matthews ; Thursday, at 8, Members' Meeting ; Saturday, at 8, Healing Circle.
Regent Hotel.—31, Marylebone Rd., at 7.
Shepherds Bush.—3, Haydn Park Rd., at 11, Healing ; at 7, Séance. Tuesday, Development ; Thursday, Séance : Mr. Jos. Hagon.
Stepney.—Mrs. Ayers', 45, Jubilee St., Commercial Rd., at 7. Tuesday, at 8. Mediums and Spiritualists specially invited.
Walworth.—102, Camberwell Rd., at 7, Meeting : Thursday, at 8.
Lowestoft.—Daybreak Villa, Prince's St., Beccles Rd., at 2-30 and 6-30.
Macclesfield.—Free Church, Paradise St., at 2-30 and 6-30 : Mr. Wallis.
 62, Fence St., at 2-30 and 6-30.
Manchester.—Co-operative Hall, Downing St., London Rd., at 10-30 and 6-30 : Mrs. Groom.
Mexborough.—At 2-30 and 6.
Middlesbrough.—Cleveland Hall, Newport Rd., at 10-30 and 6-30.
 Sidney St., at 10-30 and 6-30.
Miles Platting.—William St., Varley St., 2-30 and 6-30.
Morley.—Mission Room, Church St., at 6 : Mr. Holmes.
Nelson.—Victoria Hall, at 2-30 and 6-30 : Mrs. Bailey.
Newcastle-on-Tyne.—20, Nelson St., at 2-30, Lyceum ; at 11 and 6-45.
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 : Mrs. Barnes and Mr. Seymour.
Oldham.—Spiritual Temple, Joseph St., Union St., Lyceum 10 and 2 ; at 3 and 6-30 : Mr. W. Johnson.
Openshaw.—Mechanics', Pottery Lane, Lyceum at 2 ; at 10-30 and 6 : Mrs. Green.
Oswaldtwistle.—3, Heys, Stone Bridge Lane, at 2-30 and 6-30.
Parkgate.—Bear Tree Rd. (near bottom), at 10-30, Lyceum ; and 6-30.
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 and 6-30.
Portsmouth.—Assembly Rooms, Clarendon St., Lake Rd., Landport, 6-30.
Rawtenstall.—At 10-30, members ; at 2-30 and 6 : Mr. W. Sutcliffe and Miss Taylor.
Rochdale.—Regent Hall, at 2-30 and 6. Thursday, at 7-45.
 Michael St., at 2-30 and 6. Tuesday, at 7-45, Circle.
 28, Blackwater St., at 2-30 and 6 : Local. Wednesday, at 7-30.
Salford.—48, Albion St., Windsor Bridge, at 2-30 and 6-30 : Mr. Clark. Wednesday, at 7-45 : Mr. Pearson.
Saltsash.—Mr. Willisroft's, 24, Fore St., at 6-30.
Sheffield.—Cocoa House, 175, Pond St., at 2-30 and 6-30 : Mr. James. Central Board School, Orchard Lane, at 2-30 and 6-30.
Skelmanthorpe.—Board School, at 2-30 and 6 : Mrs. Connell.
Slaithwaite.—Laith Lane, 2-30, 6 : Mrs. Craven. March 5, Mrs. Wallis.
South Shields.—19, Cambridge St., Lyceum, 2-30 ; at 11 and 6-30 : Mr. J. G. Gray.
 Progressive Society, 4, Lee St., Lyceum, 2-30 ; at 11 and 6.
Sowerby Bridge.—Lyceum, Hollins Lane, at 6-30 : Local.
Sunderland.—Back Williamson Ter., at 2-15, Lyceum ; at 6-30 : Mr. Hall. Wednesday, at 7-30 : Coffee Supper and Social—6d.
 Monkwearmouth, 3, Ravensworth Ter., at 2-30 and 6.
Tunstall.—13, Rathbone St., at 6-30.
Tyldesley.—Liberal Club, Elliot St., at 2-30 and 6 : Mr. Mayoh.
Walsall.—Exchange Rooms, High St., at 6-30.
Westhoughton.—Spiritual Hall, Wingates, at 2-30 and 6-30 : Mrs. Mills.
West Pelton.—Co-operative Hall, at 10-30, Lyceum ; at 2 and 5-30 : Mr. J. H. Lashbrook.
West Vale.—Mechanics' Institute, at 2-30 and 6 : Mrs. Midgley.
Wibsey.—Hardy St., at 2-30 and 6 : Mr. Armitage.
Wisbech.—Lecture Room, Public Hall, at 6-45 : Local.

PROSPECTIVE ARRANGEMENTS.

PLAN OF SPEAKERS FOR MARCH, 1888.
COWMS.—4, Mr. Hepworth ; 11, Miss H. A. Wilson ; 18, Miss E. Cowling ; 25, Mrs. Wade.—Mr. Allan Whitfield, Lascelles Hall.
IDLE.—4, Miss Cowling ; 11, Miss Walton ; 18, Miss Hartley ; 25, Mr. Murgatroyd and Miss Parker.—Mr. W. Brook, Sec., 41, Chapel St., Eccleshill.
LEICESTER.—4, Mr. Bent ; 8, Members' Quarterly Meeting ; 11, Mr. Sainsbury ; 18, A Lady ; 25, Mr. Young.
MANCHESTER.—Assembly Room, Co-operative Hall, Downing Street, Ardwick—4, Mrs. Groom ; 11, Mrs. Britten ; 18, Mr. W. Johnson ; 25, Mrs. Barr.
NELSON.—Victoria Hall, 2-30 and 6-30—4, Mrs. L. Bailey ; 11, Mr. T. Holdsworth ; 18, Mr. C. A. Holmes ; 25, Mr. J. Walsh.—Mr. James Holland, 125, Colne Rd., Burnley.
ROCHDALE.—Blackwater Street, 2-30 and 6—4, Local ; 11, Mr. Johnson ; 18, Mr. Schutt ; 25, Local.
SALFORD.—48, Albion Street, Windsor Bridge, 2-30 and 6-30—4, Mr. Clarke ; 7, Mr. Pearson ; 11, Mr. Mayoh ; 14, Mr. Bourne, B.A., Subject—"Development of Expressions ;" 18, Miss Blake ; 21, Mr. Pearson ; 25, Miss Hollows ; 28, Mr. Carline.
SLAITHWAITE.—4, Mrs. Craven ; 5, Mrs. Wallis ; 11, Mr. Holmes ; 18, Mrs. Bealand ; 25, Mrs. Green.—Mr. John Meal, New Street.
SOWERBY BRIDGE.—4, Local ; 11, Mr. A. Kitson ; 18, Mr. J. C. McDonald ; 25, Mrs. Craven.—Mr. A. Sutcliffe, Sec., 18, Sowerby St.
ACCRINGTON.—Mr. J. Hoperoft will give two trance addresses and clairvoyant descriptions on Sunday, March 4th, at Crawshaw's Hall, at 2-30 and 6-30. Admission, twopence.
CLECKHEATON.—New Room.—The spiritualists of Cleckheaton have suffered much inconvenience, the room being too small was continually overcrowded. They have arranged to open their new meeting room (which will accommodate over 200) on March 4th. Services at 2-30 and 6. There will be a trance address by Mrs. Russell, of Bradford, followed by clairvoyance. Our motto is "Onward and Upward" in this noble work, and ultimate success will crown our efforts.—J. N.
LONDON, SOUTH.—Spiritualists' Society, Winchester Hall, Peckham. The first anniversary tea and entertainment will be held on Monday, 12th of March, at six o'clock ; tickets ninepence each, for which early application is necessary, as only a limited number will be issued.—Mr. W. E. Long, Hon. Sec., 99, Hill Street, Peckham.
WEST PELTON.—Services will be held in the West Pelton Co-operative Hall, on Sunday, March 4th, at 2 and 5-30 p.m., when Mr. J. H. Lashbrook, of Newcastle, will deliver discourses.
A NEW ENTERPRISE.—The Middlesbrough Association of Spiritualists have rented the Old Corporation Free Library and Reading Room, Newport Road, being the most suitable and central basis of operation available, and there is every prospect of an energetic and successful propaganda. The new hall will be formally dedicated on Sunday, March 18th, by Mr. J. S. Schutt, who will deliver suitable addresses on that and two following days. The hall will seat about 500. As an immediate responsibility for £40 or more is incurred for seats, fittings, &c., we appeal to all who can to give us their practical sympathy. We intend to move in accordance with the town's motto: "Erimus—Forward." Any contribution, however modest, will be thankfully acknowledged by J. Corby, Cor. Sec., 43, Jamieson Street.
PUBLIC DEBATE.—March 5th, at the Assembly Room, Crawshaw-booth—subject: "Spiritualism True, and the only Evidence of Immortality." Affirmative, Mr. E. W. Wallis ; negative, Rev. J. H. Jenkins, B.B.D. Doors open at 7-30. Admission, threepence ; front seats, sixpence. Rawtenstall is the nearest railway station.

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THE ROSTRUM.

THE WORLD'S NEGLECTED; OR, FORGOTTEN PIONEERS.

BY DR. JAMES RODES BUCHANAN.

LEIF ERICSON, the long-forgotten Scandinavian discoverer of North America, nearly five hundred years before Columbus, has at last received American justice, and a statue in his honour has been erected, which was unveiled in Boston, on Commonwealth Avenue, before a distinguished assemblage, on the 29th of October, 1887.

The history of the Scandinavian discovery was related on this occasion by Professor E. Horsford, from whose address the following passages are extracted:—

"What is the great fact that is sustained by such an array of authority? It is this: That somewhere to the south-west of Greenland—at least a fortnight's sail—there were for three hundred years after the beginning of the eleventh century Norse colonies on the coast of America, with which colonies the home country maintained commercial intercourse. The country to which the merchant vessels sailed was Vinland.

"The fact next in importance that this history establishes is, that the first of the Northmen to set foot on the shores of Vinland was Leif Ericson."

After detailing the efforts of Ericson's brother Thorwald to pursue his explorations, Professor Horsford closes an eloquent description of the struggle of the Scandinavian brothers in coasting round, and visiting the "wild New England shore," thus:—

"I have told you something of the evidence that Leif Ericson was the first European to tread the great land south-west of Greenland. His ancestry was of the early Pilgrims, or Puritans, who, to escape oppression, emigrated, 50,000 of them in sixty years, from Norway to Iceland, as the early Pilgrims came to Plymouth. They established a republican form of government, which exists to this day, with nominal sovereignty in the King of Denmark. Toward the close of the tenth century a colony, of whom Leif's father and family were members, went out from Iceland to Greenland. In about 999, Leif, a lad at the time of his father's immigration, went to Norway, and King Olaf, impressed with his grand elements of character, gave him a commission to carry the Christianity to which he had become a convert, to Greenland. He set out at once, and, with his soul on fire with the grandeur of his message, within a year accomplished the conversion and baptism of the whole colony, including his father.

"To Leif a monument has been erected. In thus fulfilling the duty we owe to the first European navigator who trod

our shores, we do no injustice to the mighty achievement of the Genoese discoverer under the flags of Ferdinand and Isabella, who, inspired by the idea of the rotundity of the earth, and with the certainty of reaching Asia by sailing westward, set out on a new and distinct enterprise, having a conception and an intellectual train of research quite his own. How welcome to Boston will be the proposition to set up in 1892 a fit statue to Columbus."

Columbus may have been original in his ideas, but it was the Northmen who led in exploration. It was they who changed the old flat-bottomed ships of the Roman Empire to the deep keels which made the exploration of the Atlantic ocean possible.

This act of justice has been prompted by the appreciative sentiments of the late Ole Bull, and the efforts of Miss Mario Brown, who has lectured on the subject. Miss Brown says that Columbus learned of the discovery of America at Rome, and also at Iceland, which he visited in 1477. Indeed, Columbus was not seeking the America of the Norsemen, but was sailing to find the Indies.

But now that historic justice is done, we realize that, as Bryant expressed it of Truth, "the eternal years of God are hers," and she needs a good many centuries to recover her stolen sceptre. It was for more than a thousand years that the heliocentric theory of the universe, developed by the genius of Pythagoras, was ignored, denied, and forgotten, until Copernicus revived it by a mathematical demonstration, which he did not live long enough to see trampled on; for the great astronomer that next appeared, Tycho Brahe, denied it, and the Catholic Church attempted to suppress it in the person of Galileo. Even Luther joined in the theological warfare against science, saying, "I am now advised that a new astrologer is risen, who presumeth to prove that the earth moveth and goeth about, not the firmament, the sun and moon—not the stars—like as when one sitteth on a coach, or in a ship that is moved, thinketh he sitteth still and resteth, but the earth and trees do move and run themselves. Thus it goeth; we give ourselves up to our own foolish fancies and conceits. This fool (Copernicus) will turn the whole art of astronomy upside down; but the Scripture sheweth and teacheth another lesson, when Joshua commandeth the sun to stand still, and not the earth."

The attitude of Luther in this matter was the attitude of the Church generally, in opposition to science, for it assumed its position in an age of dense ignorance, and claimed too much infallibility to admit of enlightenment.

... Mankind generally occupy the intrenched camp of ignorance within which they know all its walls embrace; outside of which they look upon all that exists with suspicion and hostility, and this is as true of the educated as of the uneducated classes. It was the French Academy that laughed at Harvey's discovery and at Fulton's plan of propelling steamboats, and even at Arago's suggestion of the electric telegraph, as the Royal Society laughed at Franklin's proposed lightning rods. It was Bonaparte who treated both Fulton and Dr. Gall with contempt. It was the Medical Faculty that arrayed itself against the introduction

of Peruvian bark, which they have since made their hobby; and it was the same *Edinburgh Review* which poured its ridicule upon Gall, that advised the public to put Thomas Gray in a straight-jacket for advocating the introduction of railroads. Equally great was the stupidity of the French. The first railroad was constructed in France fifty years ago. Emile Periere had to make the line at his own expense, and it took three years to obtain the consent of the authorities. Their leading statesman, Thiers, contended that railroads could be nothing more than toys. We remember that a committee of the New York Legislature was equally stupid, and endeavoured to prove in their report that railways were entirely impracticable. English opposition was equally absurd. Both Lords and Commons in Parliament were entirely opposed. "The engineers and surveyors as they went about their work were molested by mobs. George Stephenson was ridiculed and denounced as a maniac, and all those who supported him as lunatics and fools." George Stephenson, although bantered on all sides, stood steadfastly by his project, in spite of the declarations that the smoke from the engine would kill the birds and destroy the cattle along the route; that the fields would be ruined, and people be driven mad by noise and excitement.

Nothing is better established in history than the hostility of colleges and the professional classes to all great innovations. "Truly (says Dr. Stille in his *Materia Medica*) nearly every medicine has become a popular remedy before being adopted or even tried by physicians." Telescopes and microscopes were considered atheistic; winnowing machines were called in Scotland "impious"; and forks, when first introduced, were denounced from the pulpit, on the ground that it was an insult to Providence not to eat meat with our fingers.

It was 286 years from the day when Bruno, the eloquent philosopher, was burned at the stake by the Catholic Church, before a statue was prepared to honour his memory in Italy. What was the reception of the illustrious surgeon, physiologist, and physician—John Hunter? While he lived, "most of his contemporaries looked upon him as little better than an enthusiast and an innovator"; and when, in 1859, it was decided to inter his remains in Westminster Abbey, it was hard to find his body, which was at last discovered in a vault along with a mass of others piled upon it.

Harvey's discoveries were generally ignored during his life, and Meibomius, of Lubeck, rejected his discovery in a book published after Harvey's death.

When Newton's investigations of light and colours were first published, "a host of enemies appeared, each eager to obtain the unfortunate pre-eminence of being the first to attack conclusions which the unanimous voice of posterity was to confirm." Some, like Mariotte, professed to repeat his experiments, and succeeded in making a failure, which was published; like certain professors who at different times have undertaken to make unsuccessful experiments in mesmerism and spiritualism, and have always succeeded in making the failure they desired.

Voltaire remarks, "that though the author of the 'Principia' survived the publication of that great work nearly forty years, he had not, at the time of his death, twenty followers out of England."

If educated bigotry could thus resist the mathematical demonstrations of Newton, and the physical demonstrations of Harvey, has human nature sufficiently advanced to induce us to expect much better results from the colleges of to-day—from Harvard, Yale, Princeton, and the rest? If such a change has occurred, I have not discovered it.

Neglect and opposition has ever been the lot of the original explorer of nature. Kepler, the greatest astronomical genius of his time, continually struggled with poverty, and earned a scanty subsistence by casting astrological nativities.

Eustachius, who in the sixteenth century discovered the

Eustachian tube and the valves of the heart, was about 200 years in advance of his time, but was unable, from poverty, to print his anatomical tables, which were published by Lancisi 140 years later, in 1714.

Not only in science do we find this stolid indifference or active hostility to new ideas, but in matters of the simplest character and most obvious utility. For example, this country is now enjoying the benefits of fish culture, but why did we not enjoy it a hundred years ago? The process was discovered by the Count de Goldstein in the last century, and was published by the Academy of Sciences, and also fully illustrated by a German named Jacobi, who applied it to breeding trout and salmon. This seems to have been forgotten, until in 1842 two obscure and illiterate fishermen rediscovered and practised this process. The French Government was attracted by the success of these fishermen, Gehin and Remy, and thus the lost art was revived.

Even so simple an invention as the percussion cap, invented in 1807, was not introduced in the British army until after the lapse of thirty years.

The founder of the kindergarten system, Friedrich Froebel, is one of the benefactors of humanity. How narrowly did he escape from total failure and oblivion.

The "Reminiscences of Friedrich Froebel," translated from the German by the late Mrs. Mary Mann, gives an interesting account of his life and labours, upon which the following notice is based:

"Froebel died in 1852, and it is possible that his system of education would have died with him—to be resurrected and reapplied by somebody else centuries later—only for a friend and interpreter who remained to give his teachings to the world. This friend, disciple, and interpreter was Madame Von Marenholz . . .

"Froebel did not see any practical results flow from the 'new education' in his time. While he lived humanity abused, misrepresented, and laughed him to scorn, as it has done everybody who ever conferred any great and lasting benefit on it. A touching illustration of this is given in the anecdote narrating Frau Von Marenholz's first meeting with the founder of kindergartens.

"In 1849 Frau Von Marenholz went to the baths of Liebenstein. She happened to ask her landlady what was going on in the place, and in answer the landlady said that a few weeks before a man had settled down near the springs who danced and played with the village children, and was called by people 'the old fool.' A few days afterwards Madame Von M. was walking out, and met 'the old fool.' He was an old man, with long grey hair, who was marching a troop of village children two and two up a hill. He was teaching them a play, and was singing with them a song belonging to it. There was something about the grey-haired old man, as he played with the children, which brought tears into the eyes of both Madame Von M. and her companion. She watched him awhile, and said to her companion:

" 'This man is called 'old fool' by these people. Perhaps he is one of those men who are ridiculed or stoned by contemporaries, and to whom future generations build monuments . . .

"Froebel met with violent opposition and ridicule all his life, and just when at last he thought he had successfully planted his ideas, there came a sudden death-blow to his hopes, which was also a death-blow to the good and great man. In August, 1851, the Prussian Government immortalized itself by passing a decree forbidding the establishment of any kindergartens within the Prussian dominions. In unguarded moments, Froebel had used the expression 'education for freedom,' in referring to his beloved plans, and that was enough for Prussia. Kindergartens in Germany have not yet recovered from this blow, and Froebel himself sunk under it and died. But a little time before he died, he said: 'If 300 years after my death, my method of

education shall be completely established, I shall rejoice in heaven.'"

Froebel's life was full of strange vicissitudes and disappointments. The few friends who understood him, and the children whom he taught, and who, perhaps, understood him better than anybody else, revered him, and loved him as a father, prophet, and teacher.

"On his seventieth birthday, two months before his death, his beloved pupils gave him a festival, which is beautiful to read about. It must have gladdened the pure-hearted old man immeasurably. Froebel was awakened at sunrise by the festal song of the children, and as he stepped out of his chamber to the lecture-room, he saw that it had been splendidly adorned with flowers, festoons, and wreaths of all kinds. The day was celebrated with songs and rejoicings, and gifts were received from pupils and friends in various parts of the world, and in the evening, after a song, a pupil placed a green wreath upon the master's head. Two months after this he passed away peacefully."

John Fitch, the inventor of steamboats, was even less fortunate than Froebel. No patron took him by the hand, and although his invention was successfully demonstrated at Philadelphia in 1787, by a small steamboat, the trial being witnessed by the members of the convention that formed the Federal constitution, he could not obtain sufficient co-operation to introduce the invention, and finally left his boat to rot on the shores of the Hudson and returned to his home at Bardstown, Kentucky, where he died in 1798. The unsuccessful struggles of Fitch make a melancholy history. In his last appeal he used this language: "But why those earnest solicitations to disturb my nightly repose, and fill me with the most excruciating anxieties; and why not live for myself, and retire under the shady elms on the fair banks of the Ohio, and eat my coarse but sweet bread of industry and content, and when I am dead have my body laid in the soft, warm soil of the banks, with my name inscribed on a neighbouring poplar, that future generations when traversing the mighty waters of the West, *in the manner that I have pointed out*, may find my grassy grave."

In the lives of Pythagoras, Copernicus, Gutenberg and the first printers, Galileo, Ericson, Bruno, Harvey, Kepler, Newton, Hunter, Gall, Froebel, Mesmer, Fitch, Stephenson, and *many others*, we learn that he who assails the Gibraltar of conservative and authoritative ignorance must expect to conduct a very long siege; to maintain a resolute battle, and perhaps to die in his camp, leaving his posterity to receive the predestined surrender of the citadels of Falsehood and Darkness, for the eternal law of the universe declares that all darkness shall disappear, and Light and Peace shall cover the earth, as they already fill the souls of the lovers of wisdom.—*Compiled from Dr. J. R. Buchanan's "Journal of Man."*

What a world of poetic and philosophic suggestion there is in Sir John Lubbock's remark in his address on the "Senses, and the Senses of Animals," that to insects "the world might be full of music which we could not hear, colours which we could not see, and sensations which we could not feel." This, no doubt, is an hypothesis capable of explaining many apparently inexplicable actions on the part of insects, and other of the so-called "lower animals," whose senses are finer than ours. In the ancient tradition, the dog howls because it sees the angel of death whom our eyes cannot see; and Balaam's ass may differ from other asses, not in his quality of seeing the angel of the Lord, invisible even to the prophet his master, but in his capacity of speech. The warder of the gods, who sits in the gate of Asgard, could hear the grass growing in the fields, and the wool grow on the sheep's back. How different might be the soul of a man if he had but the eye of an insect! A veritable new heaven and a new earth lie round each of us, from which we are excluded solely by the density of our senses.—*Pall Mall Gazette.*

Moral strength is the highest kind of health.—*Hunter.*

"WHO, WHAT, AND WHERE IS GOD?"

To the Editor of "The Two Worlds."

Knowing the vast stores of occult and spiritual literature you have at command, and being somewhat aware of the capable counsellors *in both worlds* from whom you can receive information, I venture to beg you will favour your readers in general, and your present correspondent in particular, with some definition of that God whom Jesus spoke of as "a Spirit."—Yours,

LEX.

[In answer to the above letter from a well-known and honoured correspondent, we give in this number a definition of Deity from the author of ART MAGIC. In another number we shall print a spiritual communication on the same subject. It is one which the Editor cannot herself undertake to write upon.—*Ed. T.W.*]

ART MAGIC.

OF DEITY—THE SUPREME BEING OR BEINGS.

It is easier for the imagination to rest upon the idea of one God than many, and still more natural for the soul of man to accept of Polytheism than Atheism.

The utter insufficiency of any argument which attempts to shut out an idea because its magnitude baffles the finite mind, has never been more completely demonstrated than when man, the puny, shadowy phantom who flits through a few sand grains of time, and then passes into eternity, attempts to argue against the existence of any higher being than himself, simply because he, by his sensuous perception, cannot apprehend it!

No man can, by sensuous perception, apprehend the existence of his own soul. Socrates well understood this truth when he said, "I respect my soul though I cannot see it," and the Apostle Paul equally well appreciated its force when he declared that *the spiritual man alone could judge of the things of the spirit.*

From the revelations of spirits who are in the experience of spiritual entities, and the sublime imaginings of those who in the childlike faiths of antiquity were nearer to God than are the mammon-worshippers of to-day, will we erect our scheme of the Divine Godhead, surrounding the noble temple with such a scaffolding of testimony as will enable every reader to climb to the highest pinnacle of thought which the finite mind can reach.

That "God is a Spirit," and the eternal, uncreated, self-existent, and infinite realm of Spirit *is God*, none can deny who profoundly analyse the depths of being pointed to in our first two Sections; but as to the mode in which God can be apprehended, or whether there be one or many Gods, remain questions open to much broader fields of speculation.

Were it not in the order of these writings to present the conclusions drawn from researches which have only permitted the panting Soul to pause for breath at the gates which lead from one stage of infinity to another, we should precede our own definitions of Godhead by the opinions of the authorities we shall hereafter quote; but the responsibility of affirmation is ours, and surrounded as we are by "a cloud of witnesses," who wave the lustrous banners of spiritual truths above our page, how can we hesitate, or, in the cold world's materialistic phrase, why fear to *commit* ourselves to opinions we know in our Soul to be Divine truth?

The Solar System of which our earth is a part, moves around the physical sun as a centre of light and heat, centrifugal and centripetal force.

We know that this Solar System forms only a part of a larger and far grander aggregation of starry worlds, called the Astral System.

The exact centre of this System is not arrived at, yet the observations of astronomy point to such a pivotal centre, and the known laws of Science determine that in the visible universe, all motions proceed in and are sustained by the dual modes of centrifugal and centripeta

force. That the stars discovered by Science are only a part of an array of systems which occupy the spaces of infinity, is an axiom universally acknowledged; hence, indeed, the terms "infinity" and "boundless," as applied to the sidereal heavens; but in the midst of that unknowable which stretches away into vistas where the glass of the astronomer cannot penetrate, and the mind of the most aspirational becomes palsied, even there, the steadfast helm of physical science guides the ship and prophesies of an inevitable port of knowledge yet to be reached.

"The law which rounds a dewdrop shapes a world," and the principles which inhere in one System prevail throughout space. We cannot find a telescope that will pierce into the Astral Centre, nor resolve all the floating masses of nebulae that crowd that and other galaxies into blazing Suns; but we know by analogy that such Centres and Suns exist, and that the only horizon that shuts them out from human discovery, is human ignorance and incapacity.

In the midst of all our baffled wisdom and enlightened ignorance, physical Science continually affirms the doctrine of growth and expansion from centre to circumference, from a single nucleated cell to the mightiest organism. Astronomical science assumes upon well-grounded bases of observation, that systems of worlds originate from central solar masses, whole firmaments being nothing more than vast aggregations of suns and satellites.

Is it then a mere groundless hypothesis to assume that somewhere in the realm of infinity, there may exist a pivotal point of solar being, in magnitude and power inconceivable, yet adequate to the conservation of those illimitable potencies by which lesser suns and systems exist? In a word, a GRAND CENTRAL SUN; a centre of many, or all evolved systems of worlds?

Spiritual science *will* recognize, if not now, yet in its ultimate unfoldment, that for every atom of matter in existence there is an inevitable spiritual counterpart—at once the cause and effect of being,—and thus, in the decay and disintegration of all material bodies, whether it be a daisy or a world, an humble "radiate" or a glittering sun, a deathless soul principle remains, destined either to move on to higher development through successive stages of being, or, having attained the ultimate point of its perfectibility, to become a centre of creative power, and reproduce its own supreme and potential nature.

What mind soaring upward on the ever-ascending ladder of physical science to the pivotal glory of a grand central physical sun, can fail to grasp the conception of a mighty correspondential SPIRITUAL SUN, eliminating from its potential perfectibility those sublime elements of love, wisdom, and power by which the laws of being are impressed upon the suns and systems of illimitable firmaments? That central spiritual sun exists. Exists in the only possible perfection of form, a globe; and occupies the only conceivable position from which can emanate life, light, law, and force—the centre. As the physical sun is the centre and dispenser of heat and light, the two elements which account for generation and revelation, so the spiritual sun in its deific love is the first cause of heat, in its supreme wisdom of light, and in its illimitable power of the law by which suns, satellites, and organisms have their being.

This all-sustaining Alpha and Omega is SPIRIT; its attribute WILL; its manifestation LOVE, WISDOM, POWER. This is God.

[On the philosophy of the above, or any ensuing "Art Magic" papers, the author now, as heretofore, will enter into no controversy; the Editor must kindly advise her correspondents that she has neither time nor capacity to do so. They must be accepted or rejected for what they may be worth to the reader.—Ed. T. W.]

WHAT is d. feat? Nothing but education; nothing but the first step to something better.—Wendell Phillips.

HISTORICAL SKETCHES.

INDEPENDENT MATERIALIZATION OF SPIRIT-FORMS WITHOUT CABINETS OR MACHINERY.

By ALDERMAN BARKAS, F.G.S.

No. 8.

In previous communications I have given illustrations of the materialization of human forms under two conditions, viz., when the medium was concealed by a screen, and secondly, when the medium has during the whole séance been visibly in the open room, and the materialized form has proceeded from a curtained recess. In the present statement I propose to record a séance where the medium sat among the sitters, where a screened or curtained recess was not used, and where the materialized human forms grew up in the midst of the sitters from apparent nothingness, performed various actions in their presence, and then gradually vanished from their sight, leaving not a trace of their previous presence. These forms were not intangible forms, appealing to the eye only, but were forms cognisable to all the senses, and were observed by all the sitters who were present at the séance.

On Friday evening, September 3rd, 1875, a seance was held in a private sitting-room in Newcastle-on-Tyne. There were present eight ladies and gentlemen, the lady medium, and her little daughter.

We first sat hand-in-hand round a table, and had knocks and writing instructing us to put the table within a small curtained recess, and sit for materialization outside of the recess—that is, in the open room. The lady medium and her little daughter sat on two chairs facing the curtained recess, at a distance of three feet from the curtain. The company also sat facing the curtain, but at a distance of about seven feet from it. A lamp was burning within three feet of where I sat, and with such brightness that I could see all the persons and prominent objects in the room. I could see both mediums with ease, and the space between them and the curtain.

After sitting about fifteen minutes, we were told to remove the table from the recess and materialization of apparently living human forms would take place. The table was speedily removed, and mediums and sitters sat in the open room in the same order as before, the recess being empty.

After sitting about ten minutes, a small, white, flickering, flame-like substance about the size of a man's hand appeared above the knees of the lady medium, her hands being visibly by her sides during the whole of the séance. The flickering semi-luminous substance increased and diminished in size and brightness, and at length continued to develop until it covered the head, shoulders, and body of the medium in a fleecy, white, semi-transparent cloud. It then took a more solid and definite shape, and, descending to the floor, gradually assumed the form of a fully-draped young female, at least five feet in height. This form moved freely and gracefully about the room, and was visible about fifteen minutes. It gradually declined in height and width where it stood, at a distance of about four feet from where I sat, until the form was about eighteen inches high, and during the whole time I saw the hand of the medium hanging passively at her side. This fragmentary form again began to rise and increase in bulk until it resembled a stooping old lady, who moved freely over the floor; she wore white profusely-flowing garments, and had on her head a large old-fashioned Quaker bonnet; she touched the hands of four of the sitters, taking them between her finger and thumb, and also permitted them to feel her dress. This animated form professed relationship to one of the sitters present, it or she was visible for about twenty-five minutes, and at one time it increased greatly in bulk, rose to a height of about eight feet, and completely enveloped and over-shadowed the medium in a fleecy white cloud.

This form again descended, assumed a normal size, and coming forward past the lady medium took a hand of one of the sitters between its finger and thumb. The form then returned to a position about two feet from the medium, and four feet from where I sat, and gradually declining in size and distinctness it flickered away on the carpeted floor. This closed a very remarkable séance. I have, without comment, given a plain unvarnished record of facts, facts which could be confirmed if necessary by those who were present.

I now propose briefly to describe a séance held in a private room in Blackett Street on Thursday evening, March 11th, 1875. There were present seven ladies and gentlemen, inclusive of the medium. We sat round a table, and all hands were held or securely tied. Our object was to obtain physical phenomena; that is, the independent motions of various articles apart from contact with the sitters. Various objects moved about the room, the musical box was wound up and played, and other manifestations took place, but my object in recording the séance here is to refer to the luminous phenomena which occurred. I have frequently seen small balls of variously coloured lights at séances, and have seen them move from point to point in the room according to request, viz., from floor to ceiling, or from side to side of the room, as might be desired. On the present occasion, however, the room appeared full of moving luminous bodies of various colours. I estimate that one hundred were seen at one time; they did not, like the November meteors of 1866, all move in one direction or from one radiant point, but they moved quickly in all directions, left luminous traces behind them, and never collided or clashed. This phenomenon has been supposed to be electrical, but I never saw such complex motions of luminous points of various colours either before or since, and fail entirely to see how the motions can be accounted for by electrical laws. That they were not illusions is tolerably clear, as all who were present saw them.—*Northern Weekly Leader*.

CORRESPONDENCE.

SOME SPIRITUAL PROBLEMS.

To the Editor of "The Two Worlds."

Since the *Rev. Ashcroft* visited this town, I have been giving spiritualism much attention, and I am bound to say that we have had some remarkable things performed while we have been sitting. We have had any amount of table lifting, a small table overturned and no one touching it, the keys of the piano struck, and other wonderful phenomena. I am convinced that it is nothing else but "spiritualism," as we have things done which, I can safely say, couldn't be done by what the sceptics call magnetism, &c. But my main object in writing you is to ask you for a little information with regard to the visitation of bad spirits. There is a spirit, that of a man called Wm. Smith, whom we knew to be a wicked man while he was on earth. He is continually at the table when we sit, and he will allow no other "spirit" to converse with us. He personates himself as others, and when we begin to question him we soon find out that it is he. Sometimes we are fortunate enough to get a good "spirit," but it rarely happens that they are allowed to stop with us, as this Wm. Smith takes the table from them, and this is the manner in which we are troubled with him. Can you inform us of any way in which to deal with him? Should we leave the table whenever we find out that he is there? I may say that we have found him out in lies, and efforts to deceive us in every way possible. I shall esteem it a favour indeed if you will give me any information through the columns of "*The Two Worlds*" how we should proceed, and oblige, yours truly,

Newcastle-on-Tyne.

WILLIAM ANDERSON.

[The first thing our correspondent has to do is to remember that spirits are still human, and must be dealt with as human spirits. Christians have been so shamefully deluded concerning the conditions of the spirit life—the second stage of mortal existence—that they are disposed to dream of spirits—if they have any conscious existence at all—in the fabled heaven or hell of man-made theology, perfect as the Deity, or wicked and utterly lost as the imaginary Satan. Spirits are just what earth has made them, and the door of communication once open between mortals and spirits, "the roughs" and "rowdies," the ignorant, criminal, and undeveloped natures, all of whom society has manufactured in the city streets, come back to wreak on society again the wrongs for which it is responsible. It is not at the spirit circle alone they come. They are in our midst continually, invisible it may be, but silently tempting, afflicting, and injuring the world, which has afflicted and injured them.

When spiritual investigators are aware of these unwelcome visitors, they should be treated precisely as you would treat human beings under similar circumstances. Always commence your sittings with prayer and the singing of a sweet hymn; you thus attract to you the good and holy, and inform the evil-disposed that this is no place for them. If, despite this warning, the mockers, idlers, and undeveloped will press in, address them firmly, but frankly. Try to reform them, advise them to spend their time better than by annoying others. *Preach to these spirits in the prison-houses of ignorance and wrong.* Thousands of unhappy spirits have thus been lifted up and reformed at earthly spirit circles in America. In the meantime, if they will not manifest penitence and humility, instantly break up your sittings, and declare you shall continue to do so as long as they continue to annoy you. They will soon get tired, and either become reformed and helpful, or quit you altogether. Such has been the experience of many others similarly situated. When kindness fails, firmness in breaking up the circles has soon driven the intruder away.

Our correspondent in future will kindly notice the charge to write on one side of the *sheet only*. Many similar letters received are necessarily thrown aside because they are written on both sides of the sheet of paper, and are thus unfit for the use of the printer.—*Ed. T. W.*]

PREMONITIONS OF DEATH.

To the Editor of The Two Worlds.

Seeing so much matter anent "Luck" in your columns, kindly allow me to describe a dream I once had. On a certain Saturday night, I saw in my dream the funeral of a neighbour of ours, who lived in the next street to us, a Mrs. Ganes—she was in good health at the time. I distinctly saw the coffin brought out of the house, and carried into our street to sing over. A person who lived opposite to us, Mrs. Archer, was standing near the coffin amid a crowd of people who were singing, though I could hear her voice above the rest. On the Sunday, while we were at breakfast, I told my dream to our family, but they only laughed at me. At that time we had no water in the house, and had to fetch it from the end of the street. Mother sent me for a can of water, and, while I was getting it, I was attracted by the howling of a little dog which I saw Mrs. Ganes fighting with a cloth, and trying to make it go away; but there it sat on its hind legs, looking up into her face. I went back to the house and said to my mother that I was sure Mrs. Ganes was going to die, having heard that the howling of a dog was a sign of death. This was on Sunday, and Mrs. Ganes died the following Friday.—Respectfully yours,

Leeds, Feb., 1888.

A. SMITH.

[We print the above, deeming Mrs. Smith's experience as good an evidence of premonition in dreams and tokens, through sources deemed by the very wise too irrelevant to merit notice, as any that were published in the *London Telegraph* on the subject of Luck.—*Ed. T. W.*]

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Editor:

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Sub-Editor and General Manager:

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THE LAST OF THE VAMPIRES.

ONE of the most beneficent results of the open communion now in progress of establishment between the mortal and immortal worlds, is the vast flood of light which has been shed upon the weird and ghostly realm of supernaturalism.

The discovery that a soul world, invisible to the sensuous eye, yet connected with man by the sweetest and nearest ties of kindred—a world of pure naturalism, intercourse with which could be based upon the laws of life, love, and scientific order—was in immediate approximation with the human world, has served to account so naturally for the spectral shapes and grim phantoms that ignorance has exaggerated into demons and hobgoblins, that the swing of the mental pendulum has almost reduced the realm of spiritual existence to the dead level of familiar common-places, and threatened to extinguish the nimbus of celestial light which encircles the brows of "the saints in glory."

Now and then, however, we find that there are still some places on which the morning light of spiritualism has not yet dawned, some few minds that cling too tenaciously to the old Satanic theory to accept of a second stage of existence peopled with good, bad, and indifferent human spirits, in place of the long-cherished brimstone and fire regions, swarming with imps, fiends, and legions of devils, going about like roaring lions seeking whom they may devour.

As a proof that such benighted scenes and people do yet exist, and as an evidence of how very much the pure, bright, and rationalistic light of spiritualism is needed to dispel the horrible conceits that theologic mysteries and dark gloomy beliefs have engendered, we point to the following excerpts from the Ash-Wednesday issue of the London *Daily Telegraph*, concerning scenes just enacted in a certain district of Hungary, once famous for the variety and diabolism of its impish folk lore. The *Telegraph's* report is as follows:

"A remarkable story of gross superstition has been reported from Belgrade to the *Pester Lloyd*. Some nights ago the police found lying in the street the body of a man who to all appearance had been frozen to death. Every effort to revive him failed, and, his name and address having been ascertained, the supposed dead body was handed over to his family for interment. Burial within twenty-four hours is the rule in South-eastern Europe, and on the morrow of the

occurrence the presumed corpse was coffined and placed in a hearse for conveyance to the cemetery, which was some considerable distance from the dwelling of the deceased. When nearing the graveyard the driver of the hearse told the priest who attended for the purpose of celebrating the religious service that he had heard a noise in the coffin. The clergyman and the surrounding spectators drew near, and, the noise being distinctly audible, the priest and the crowd, shameful to relate, took to their heels through dread that a vampire might issue from the coffin and attack them. The driver, terrified at finding himself alone, did about the most sensible thing which could have been done under the circumstances. He turned his horse's head, and drove the hearse to the nearest police station. There the coffin was opened, and the inmate was found alive, but in a very exhausted condition, complaining bitterly of the attempt to bury him before he was dead. He was taken to the hospital, and by the latest accounts had nearly recovered. His story was to the effect that he had been spending a jovial evening with some boon companions, and, wandering about in a tipsy state, had eventually fallen down and become insensible from the cold.

"This Belgrade incident reveals the existence of an amount of ignorant superstition almost incredible in these days of newspapers, railways, and the electric telegraph. All the Slavonic races and some of the Teutonic ones believe implicitly in the existence of vampires, who cannot rest in their graves, and who issue from their tombs, generally at dead of night, to torment the living. It is in Illyria, in Poland, in Hungary, in European Turkey, and in some portions of South-eastern Germany and Greece, that this extraordinary belief prevails. Vampirism has not been deemed unworthy of investigation by scholars; and the celebrated Dom Calmet, the author of the 'Dictionary of the Bible,' thought it worth his while to write a voluminous treatise upon apparitions and vampires. He relates a story of a certain Hungarian Haduke named Arnold Paul, who was killed by being crushed under the wheels of a wagon laden with hay. Thirty days after his death four persons died suddenly, and in a manner which, according to the tradition of the district, was the way in which persons who had been molested by vampires usually expired. It was then remembered that Arnold Paul had often related that while serving on the Servian frontier he had been tormented by a Turkish vampire. And the horrible theory of vampirism is that persons who have been victims of it pass, after death, from the passive into the active state, and become vampires in their turn. The Hungarian Haduke fondly imagined that he had devampirised himself by eating some of the earth from the Turk's grave, and by rubbing himself carefully with some of the Ottoman's blood. When, however, the tomb of Arnold Paul was opened, forty days after his demise, the remains were found to be in an advanced stage of 'archi-vampirism;' that is to say, the corpse was ruddy, the hair, the beard, the nails had grown again, and the veins were full of blood. The bailiff of the district happened to be an expert in vampirism, and was fully equal to the occasion. First, he caused the corpse to be completely transfixed in the region of the heart with a sharply-pointed stake, at which the defunct Haduke uttered a piercing yell. Then the head was cut off, and the entire remains were burned. Similar precautions were taken with the remains of the four other persons who had died of vampirism, and it was hoped that this sanguinary post had been definitively stamped out. Five years afterwards, however, there was a renewal of these lugubrious prodigies, and in the course of three months several persons of either sex and all ages died of vampirism, some, apparently, without being attacked by any known disease, and others having two or three days of nervous prostration."

Belgrade, it seems, has been distinguished specially as the scene in which these revolting fantasies prevailed. In that collection of horrors, entitled *The Phantom World*, we find numbers of narratives, all attested by the officials of the districts where the incidents are said to have occurred, gravely detailing the hideous persecutions inflicted upon the living by the vampirism of the dead. The following is a fair example of this style of literature, and the matter-of-fact way in which the cases are detailed:

ACCOUNT OF A VAMPIRE (FROM THE JEWISH LETTERS.)

We have just had in this part of Hungary a scene of vampirism, which is duly attested by two officers of the

tribunal of Belgrade, who went down to the places specified, and by an officer of the emperor's troops at Graditz, who was an ocular witness of the proceedings.

In the beginning of September there died in the village of Kisilova an old man who was sixty-two years of age. Three days after he had been buried he appeared in the night to his son, and asked him for something to eat; the son having given him something, he ate and disappeared. The next day the son recounted to his neighbours what had happened. That night the father did not appear, but the following night he showed himself, and asked for something to eat. They know not whether the son gave him anything or not, but the next day he was found dead in his bed. On the same day five or six persons fell suddenly ill in the village, and died one after the other in a few days.

The bailiff of the place, when informed of what had happened, sent an account of it to the tribunal of Belgrade, which despatched to the village two officers and an executioner to examine into this affair. The imperial officer from whom we have this account repaired thither from Graditz, to be witness of a circumstance which he had so often heard spoken of.

They opened the graves of those who had been dead six weeks. When they came to that of the old man they found him with his eyes open, having a fine colour, with natural respiration, nevertheless motionless as the dead; whence they concluded that he was most evidently a vampire. The executioner drove a stake into his heart; they then raised a pile and reduced the corpse to ashes. No mark of vampirism was found on the others.

"Thanks be to God, we are by no means credulous. We avow that all the light which science can throw on this fact discovers none of the causes of it. Nevertheless, we cannot refuse to believe that to be true which is juridically attested, and by persons of probity."

The Greek vampires, belief in whom is shared by the the Turks, are called in Romaic "Broncolachoi," and are rather more genial personages than their Servian and Hungarian brethren, since they are not only blood-suckers, but gluttonous consumers of solid food—a superstition which is by no means confined to the East. It is widely spread among the German peasantry. Under the apprehension that the deceased might devour their own limbs in the desperation of hunger, articles of food were often interred with them. On the whole, the superstition as to vampires, monstrous as it must be considered, is not quite so mysterious as the belief in wehr-wolves and lous-garous. Vampirism becomes just dimly comprehensible when the frequency of premature interment is borne in mind, and one ascertained case like that of the Emperor Zeno might engender the circulation of a thousand fabulous stories of the same kind. To account, however, even in the most speculative manner for the origins of the delusion that men and women could turn themselves into wolves, and that witches could assume the shapes of greyhounds, owls, and black cats, one must go back to pagan poets whose fervid imagination prompted them to describe all nature as one vast system of animal metamorphosis. The poets knew perfectly well what they were about in weaving these fanciful allegories; but in the Dark Ages the subtlety of their investigations disappeared, and there remained only gross and absurd superstitions accepted by the ignorant and too often encouraged by priestcraft. It is lamentable to read that priests and people at Belgrade should have run away from an imaginary vampire; but ere we laugh at the silly Servians it would be as well to resort to a little self-examination, and ask where these dark superstitions came from? How much worse than vampires feeding on human life is the old monkish idea of a God only to be placated for the shortcomings of his own creatures, the work of his own hands, by blood offerings. How much less repulsive are the ideas that "witches and warlocks" can turn themselves into either "wehr-wolves" or "tom cats," than that the All Merciful Father lets loose upon his helpless children a master fiend with horns, hoofs, and tail, together with a whole legion of subordinate fiends created and endowed with unlimited

powers of mischief, by the same Divine Being that we call our Heavenly Father, and all stronger to destroy than God and his angels to save?

Which is the least repulsive, a grave which sends forth its still living tenants to feast on the body of man, or a fiery kingdom that maintains unquenchable fires that burn yet never kill—and never release from endless tortures, the eternally ruined soul of man?

Away with such horrors, supernaturalism all! and all the last dying relics of an audacious and cruel system of priestcraft, invented for the sole purpose of scaring the ignorant into the payment of costly ecclesiastical fees, and now maintained as the last desperate plank by which the palsied arm of sectarianism endeavours to stem the overwhelming tides of enlightenment and progress. In the morning of this great nineteenth century day, the long and hideous night of supernaturalism is dispelled by the glorious sun of naturalism. The phantoms, spectres, and hobgoblins of that feverish night step into the light, revealing the dear faces of loving fathers, mothers, children, and friends—ministering spirits all. The kingdoms of heaven and hell take their allotted places within the good or evil natures of humanity, and the songs of the blest and happy spirits inviting the good to join them in their homes of light, and opening up the path of progress to the halting feet of error, will soon chant their requiem over the dying faiths of supernaturalism, and even in poor benighted Belgrade, inscribe on the tomb of Arnold Paul, "Here lies the last of the Vampires."

WELCOME TIDINGS FROM J. J. MORSE.

[We are quite sure the many friends of Mr. J. J. Morse,—and their name is "legion,"—will be rejoiced to read the bright, cheery letter which we now print, and to learn that, pending his still-delayed return, we may again expect to hear of his experiences "amongst the spirits" in the land of gold.—Ed. *T. W.*]

A LETTER FROM THE LAND OF GOLD.

(By J. J. MORSE.)

Specially written for The Two Worlds.

Greeting. To my friends in England everywhere. Also, to our good sister Emma Hardinge Britten, who, having a larger empire than most potentates, now controls *Two Worlds* with, it is to be hoped, satisfaction to the citizens of each! It will be passing strange if it is not so—for length of service, no mean ability, and constant inspiration are all hers. If the new venture fails, it cannot be the fault of its commander, or that of her able second, my good and true friend, E. W. Wallis, whose merits now find a new setting. Eight issues of the new journal have reached us here at this date, all interesting, each an advance upon its predecessor. That it will keep on in its good course untarnished by abuse, misrepresentation, and detraction, and win a place in the just esteem of spiritualists at home and abroad, is my earnest hope. That it will ever deal justly by the work and its workers is certainly assured by so eminent a worker being in charge. But, there, a truce to compliments, since *The Two Worlds* is its own best commendation.

Knowing, from the constant stream of friendly letters that reach me from England, Wales, and Scotland, that my memory is green in countless hearts, even though I have been away from all for over two years and a half, may I not just write a piece, through the people's paper, so that folks may learn how fares the absent one and his family away out here, in this land of gold, some seven thousand miles from home? I'll take the risk; so here my little tale commences:—

A pleasant notice in the second number of this journal told how gratifying had been our course up to then, and the same happy fate continues to attend us. A visit, that was

but, first of all, for three months, has been extended to embrace a year.

In this there is a tribute to the worth of my unseen but ever potent spirit guardian and teacher, whose labours have so won the hearts and heads of the best section of our people here, that they do not desire to part with him until the last moment. I am personally glad that this is the case, as our lines are in most pleasant places here.

Who has not heard of California?—her extent, fertility, resources; her climate, and her gold, her argonauts, pioneers, bears, and big trees. Are not all these elements of an almost fairy-like conception of the Golden State that folks at home entertain? The picturesqueness of the past has gone, for east, north, and south, the iron road stretches its way, and the steed of steam thunders on, a better and more useful genie than was ever told of in tales of Arabian Nights. Then, too, the city of San Francisco has a reputation little less than New York itself. Indeed, in some things, San Francisco is unique, for teeming with the bustling life of active American practicality, it yet preserves some flavour of old world things in the relics of the Spanish domination of years gone by. Its name, for instance, is one point, while there is the old mission Dolores, and there is still the mission church on Dolores Street, that was built in the last century, which edifice is the oldest in the city. It is a fact full of pregnant suggestiveness, that the Catholic influence established by the Mexicans and Spaniards as far back as 1700 has never died, but still continues and is almost paramount in municipal affairs and in the columns of the city press. Forty years ago the city boasted less than as many houses, now it is a thriving community of over three hundred thousand souls! If the rapidity of its growth is remarkable, none the less so is the nature of its buildings, the condition of its streets, and, an especial feature, public transportation. As to its houses they are, with but very few exceptions, built entirely of wood, but a greater beauty and diversity of handsome ornamentation it would be difficult to discover in any city where houses are built of more enduring materials. In former years earthquakes “quaked” quite often, hence the use of wood. The city enjoys a singular immunity from fire, partly because the climate renders other than cooking fires unnecessary the greater part of the year, and partly owing to the effectiveness and promptitude of the fire department. The footpaths of the streets are in nearly every case “paved” with planks. These planks are laid transversely to the width of the walk, making it seem that one is perpetually treading a railway station platform. In the less prominent streets broken planks, loose ends, projecting nails, and rotten places, make pedestrianism aught but pleasant exercise. The peculiar feature of transportation is the “cable” car. This is a superior “tram” car, moved by a cable rope carried in a tunnel under the street. A “grip” descends from the car, through a continuous slot in the roadway, and this, “gripping” the cable, causes the car to proceed. The motion is easy, the car completely under control, and the speed six miles an hour. There are a number of routes; on some there are hills that present an angle of 30 degrees, yet the cable-car goes up and down as easily as when upon a level road. A very handsome park adorns the western end of the city.

Many friends have consulted me as to coming out here. My answer to all such enquirers is: if you can bring £200 to £400 with you, and can content yourself to come and work upon a “ranch” for a year, so as to get to understand the true character of life out here—come; but if not, better stop at home. True, wages are high, but so is the cost of living, clothes, and rent. The smallest amount one can purchase is a “nickel’s” worth,* i.e. five cents, equal to twopence-halfpenny. The great want in many places in this State is water; rain falls for say three months in the year. The climate is wonderful indeed; but, being two-thirds summer, vegetation is perpetually being forced. I have two

large heads of grain which I plucked from a field at Tulare—250 miles in the interior of the State—early in November, from the second crop grown that year! Young people have a better chance out here than old ones.

We are having a most pleasant experience in San Francisco, though, and shall feel extremely loth to leave it when our time expires. If this finds a place in the pages of *The Two Worlds*, my next shall contain some account of spiritual matters in this far Western centre. Let my pen pause now, for this has been written in snatches, for many duties press closely on my time—for holding services on Sundays is but part of an earnest worker’s life and work. But feeling sure the “folks at home” would like to see a few words from me, and be glad to know that I am in sympathy with the action that has given us the bright, clean paper to which these lines are sent, I thus address them.

331, Turk Street,
San Francisco, Cal., U.S.A.,
Jan. 27th, 1888.

TABLE MOVEMENTS AND PROPHECY IN THE FOURTH CENTURY.

THE following striking account of Theurgy among the Greeks is taken from the writings of *Ammianus Marcellinus*. The translation, made by an accomplished scholar, is of course a free one.

“In the days of the Emperor Valens, A.D. 371, some Greek Theurgists were brought to trial for having attempted to ascertain who would succeed to the throne, by magical rites. A small table or tripod, used in their ceremonies, was brought into court, and the unhappy culprits, having been put to the torture, gave the following account of their art: ‘We constructed, most venerable judges, this small, ill-omened table, which you behold, after the likeness of the Delphian Tripod, with the wood of laurel, and with solemn auspices. Having duly consecrated it by pronouncing over it words of magical power and awful potency, we succeeded, after placing our hands upon it many times, in causing it to move. Now at the time when we consulted it to learn the secrets of futurity, our manner was this: We placed the tripod in the centre of a house which had been purified throughout by Arabian incense. We then placed a round dish of various metallic substances, carefully purified and consecrated, upon it.

“On the circular rim of this dish the four and twenty characters of the alphabet were cut with much skill, and placed at exact distances apart. Then one clad in linen garments from head to foot, and carrying branches of the sacred laurel in his hand, having propitiated the god who makes responses, and invoked his presence in set forms, with all due gesture and reverence, sets this dish upon the tripod, and balances over it a pure gold ring, which he suspends at the end of a fine linen thread. This ring having been duly consecrated, likewise the linen thread, and both being left to hang there for a time at the pleasure of the deity of the ceremonial, presently the ring begins to dart out, and strikes at intervals the particular letters that attract it; in this way, O most venerable judges, heroic verses are recited by the moving ring, and the questions we put to the gods were answered after the mode common in the oracles, and with all the truth and inspiration due to Branchidæ. As we were then and there inquiring who should succeed the present emperor, the ring darting out had touched the letters THEOD, when some one present exclaimed that Theodorus was announced as appointed by fate. Supposing that Theodorus must be the person designed, we pursued our inquiries no further.”

Gibbon, the historian, notices this account, and adds, that the Emperor Valens, jealous of the successor thus named, strove to elude the decrees of fate by causing Theodorus to be put to death; but the person who actually did succeed to the throne was named *Theodosius*, and the fact that the real termination of his name was not given by the ring oracle, is supposed to have been a divine interposition to avert in his person the fate which befell the unlucky Theodorus.

PROFESSOR ALFRED RUSSELL WALLACE

AT THE TYNE THEATRE, NEWCASTLE-ON-TYNE.

SUNDAY EVENING, Feb. 19: This eminent naturalist, author, and spiritualist delivered a splendid lecture on "Evolution," of which the following report gives a fair summary:—

Professor Wallace began by referring to the popular notion current when Darwin wrote the "Origin of Species," that species were absolutely fixed, and that each was due to some mysterious and wholly unimaginable act of creative power. Charles Darwin, the most modest of men, after prolonged study, rejected this idea of independent creation, told the world his reasons, and placed natural selection in the forefront of the important means that had moulded, as it were, the animal and vegetable kingdoms into their present wondrous forms. Upon two simple well ascertained facts did the Darwinian conception rest, viz., the enormous multiplication in geometrical progression of all living things, and the individual variation of offspring from parents within the limits of ascertained species. One sparrow is not at all like another sparrow, one lizard not at all like another lizard, one plant not at all like another plant; when closely examined and compared, the amount of variation is enormous, and the variations extend not only to separate parts but to the general size and form. Careful measurements of common wood snails, of many lizards of an identical species, of common birds of the same species, age, apparent size, country, and caught at the same time, all showed great variability. In the birds, for instance, in such important particulars as the length of the bill, the total length of the tail and the wing, the variations amounted to 15 and 20 per cent of the average specimen. What was true of the reptile and bird kingdom was true of the mammalia. Soft internal parts too, the gall bladder, intestines, number and size of ribs, the arrangement of muscles, all varied in different, but apparently identical, members of the same species. In the vegetable kingdom the same variability in the same species existed. To give an idea of the extent of these variations, Mr. Wallace mentioned that of a common description of bramble one eminent botanist instanced five species, and another forty-five, while of the familiar hawkweed, one gave seven species, and another thirty-two. Everywhere it was the same; there was no fixity of type, but constant and enormous variations. Coming to the domestic plants and animals, the lecturer pointed out that whenever man wanted a particular plant or animal to vary in any particular way it invariably did so, while still retaining its other characteristics practically unchanged. He instanced the potato, and the root tribe, all varying little in leaf and flower, but immensely in the tuber, giving us all the varieties of potatoes and turnips. We had the lettuce and the cabbage, varying greatly in the leaf, not so much in other respects. The same with fruits, flowers, animals, the wool of sheep, the milk udder of the cow, the varying breeds of dogs, horses, and pigeons. Man, by artificially selecting those that varied in the right direction, and using them to perpetuate the species, brought out at last the apple from the wild crab, the peach from the wild almond, the racehorse, the carrier pigeon, and the pointer. Having established the variety in species held to be fixed, Mr. Wallace proceeded to illustrate the enormous struggle for existence going on, on every square inch of the earth's surface, and the changes in all species that this involved. Taking vegetation, he showed how one tree will supplant another—evict it, in fact, from the country, as the beech in Denmark is evicting the fir and the oak, for which latter Denmark was famous in the days of the Romans. In plants, too, the fight wages most fiercely, and only the fittest survive; only those best fitted—that is to say, to withstand the risks and dangers to which they are exposed, those best fitted in every way to the particular spot whereon they grow. As vegetation changes, so do the insects change, and the balance sways to and fro throughout Nature.

If one pair of partridges, laying eighteen eggs in the first year, lived for sixteen years, and all their progeny from the start carried the process on, at the end of sixteen years there would be twenty thousand million millions of partridges, sufficient, allowing each bird half a square foot, to cover the surface of the globe! The same rate of increase prevailed throughout the realm of Nature, and tremendously repressive powers were thus needed to keep the population of the globe within bounds. Tremendous powers did exist, for of the vast numbers born momentarily into the world almost all died as rapidly, and of the countless thousands coming into the world annually almost all died within the year. Which lived, then? Those best fitted to survive in the circumstances in which they were placed, not the strongest necessarily, but, in animals, those who could conceal themselves best, the swiftest, those who could stand cold or heat best, and so on. It was this natural selection, as it was called, which had given to all we saw in Nature the wonderful harmony between life and its surroundings. An alteration in climate, the introduction of a fresh animal from a neighbouring country, will soon result in corresponding changes; emphasizing variations, that would, in prolonged series of years, give us fresh forms and new species. Answering the objection that there was no explanation of the beginning of important organs, such, for instance, as the eye, Mr. Wallace said this was appealing from our knowledge to our ignorance. They could deal with what was before them palpably in Nature, not with what happened thousands and millions of years ago. Darwin had pointed out some suggestive indications of changes, as to how the mammary glands, for instance, had arisen. Having demolished the idea of fixity of species, Mr. Wallace proceeded, in conclusion, amid evidently an accession of interest, to deal with the "descent of man" question, contenting himself, however, with referring readers to Darwin's book on the subject, and with the recapitulation of what Darwin had striven to do in that book. He had shown, he said, that in man's bony structure, in his muscles and important organs, he was closely related to the higher apes; that in man to this day variations occurred in individual members which brought them nearer to the animals than we now were; that there were rudiments of organs and muscles in man of no use to us, but of prime service to animals wherein the same organs existed in full power. It was impossible to explain these on any other hypothesis than that man, so far as his physical structure was concerned, was of animal origin. Accepting the conception that all the beautiful gradations of animal form around us had been produced by the operation, through countless ages, of natural laws, was it not improbable that the small gap between the higher ape and man was filled up in some totally different and unusual way? He held it as incontrovertible that man had an animal origin, so far as his bodily structure was concerned.

But man had a mind, a soul. Natural selection could only act for the benefit of a creature for the time being, but there were faculties in man which must have been latent in him from the first, which could not be affected by this law. The mathematical faculty, as in Euclid and Newton; the musical faculty in a Beethoven and Mozart, the sense of ideal perfection, the realization of an immortal destiny, and kindred conceptions that had no relation to man's well-being here, were attributes that could not be created by laws known to us, and must have been latent in man from the beginning—all these told of something higher. The real man was the soul within, the spirit temporarily sojourning in the body, and this conception of the body man himself derived, would help us to understand a little of the purpose of the creation we were permitted to see around us, something of the nature of the struggle by which man's mental and spiritual nature was perfected, something of the nature of evil—in short, Darwinism, rightly understood, and the spiritual conception of man's nature, were not antagonistic. Here we were but as seed, to blossom in higher spheres beyond. Such is a very imperfect sketch of the lecture from rough notes. Why is it written? Because if it is right that it should be given to hundreds of Tynesiders on a Sunday evening, it is right that outsiders should have the opportunity of hearing what it was all about. Mr. Wallace's reputation is known; his opinions upon any matter are worthy a patient hearing, however much we may differ from his conclusions.—*Durham Chronicle*.

PASSING EVENTS.

SPIRITUALISM IN ROCHDALE.

To the Editor of "The Two Worlds."

We have noticed in your issue of February 24th an article with the above heading signed by a number of individuals who claim to be "fellow workers." Had they claimed to be critics of the workers we could have understood their position better than we can at present, seeing that there is only one person in the list given who is a member of any society at Rochdale. Yet all with one exception *have* been, and why are they not so now? As to the existence of three societies in Rochdale, their necessity can be shown only by the fact that we are self-supporting, which we are. The three societies *are not antagonistic*, but are working *their way* for the promotion of spiritualism; and because they are not doing it to please a lot of unsatisfied critics, outside of their ranks, they are publicly taken to task. Our answer is, spiritualism, by our endeavours in the past, has spread; and, by our endeavours in the future, we mean to spread it still more, even though there may be "dogs in the manger."

Rochdale, so far as sustaining its platforms is concerned, is not below other towns. We get such talent as is commandable, and we have money to pay for. The executives of the various societies have to consider two things—first, how shall all expenses be met? second, the best talent we can afford to pay for. We do not believe we should run into debt to let people know that we are alive; we mean to live, and by living let people know it.

As to the contention for *place* and *power*, the less some of the signers and abettors of the signers of the published paper say upon that matter—well, the better for their reputation.—Yours fraternally,

JAMES HOLT, EDMUND BUTTERWORTH, JAMES A. DEAN,
Presidents of the Three Societies.

[We have also received a letter from "W. Avery," but the above official letter is enough. We trust our friends will all work for harmony and brotherhood. Doubtless there is something to learn on both sides. Join hearts and hands in the spirit of love, and all will be well. We have given one party the right of representation in this matter, and we now insert the reply from the societies, but at this point the controversy must end.—Ed. T. W.]

We have received the following disclaimer:—"Allow me to counteract the impression made by Mr. Burnett against the committee of our society. We have no intention, and never had, to boycott *The Two Worlds*, nor any other literature that tends to elevate the cause. We live on a higher plane than the mean one of boycotting. We are already collecting names for *The Two Worlds* from members and congregation.—Yours truly,

GEO. FORESTER, President.
Tabernacle, 2, Lee Street, South Shields.

[We shall be glad to supply orders.]

AN INSTANCE OF HOW SPIRITS HELP THEIR FRIENDS.—Five years ago a lady visited the spiritualist lecture hall at Leicester, knowing very little about the subject. A clairvoyant medium described a spirit, and gave his name John, and also informed the lady that there was a wrong to be righted in her family respecting some property which he (the spirit) had kept from them for many years, as he had been the last to hold it. At his death it had passed into other hands, and had been unlawfully sold, being heritable. The spirit stated that he could not be happy or progress in the spirit world until it had come back into the possession of the rightful heir. He promised to aid the lady, which promise he has fulfilled, and by the help of other spirit friends, has influenced and directed her and others, so that they have obtained all the necessary documentary evidence to put the case into a lawyer's hands. After four trials justice has at last been done, and the rightful heir (now an old man of upwards of seventy) is enjoying it instead of having to toil in his old age. The lady thought these facts might help others to realize that the loved ones are ever near, striving to help us in our hour of need.—Yours fraternally,

S. A. SHEPHERD.

(Names and addresses enclosed for Editor's satisfaction.)

MRS. GROOM AT FOLESHILL.—We received last week a lengthy report of Mrs. Groom at Foleshill, but were unable to insert it owing to the unusually large number of reports sent in. The meetings were eminently successful in point of numbers, and in the excellent addresses and tests given. Unfortunately the harmony of the evening meeting was disturbed by a Christian, who insisted on asking questions and practically dictating how they should be answered. It is not wise, especially in a new district, to allow questions on Sunday, unless they are put in writing and submitted to the chairman. Such unseemly discussion as appears to have taken place there would have been avoided had the chairman adopted the course indicated above. We rejoice, however, that Mrs. Groom has been able to stir the water and cast in good seed. Mr. Lloyd is doing a good and brave work, and will see the fruit of his labours by and by. We wish him God speed.

GLASGOW.—A gathering of spiritualists met on Monday evening, the 20th February, at the house of Mr. Robertson, president of the association, to present Messrs. D. Anderson and W. Ritchie, trance mediums, with a token of their regard for the very valuable services rendered by them to the association. About twenty-four sat down to an excellent tea, liberally provided by Mr. and Mrs. Robertson, after which, our host, in an eloquent speech, alluded to the many years of zealous work and faithful services rendered by Mr. Anderson to the cause of spiritualism; and to the more recent work of Mr. Ritchie, who is a young trance medium of great promise, possessing also both the power of clairvoyance and psychometry. After thanking them very heartily for their past services, the president, in the name of the subscribers, presented each with a purse of money. Both mediums replied, thanking the donors for their kindness. Subsequently the controls delivered most eloquent discourses on mediumship and spiritualism in general. Mrs. Bowman, one of the oldest of the Glasgow spiritualists, gave a most graphic and interesting account of her early experiences in spiritualistic investigation. What a pity indeed, it seems, that the out-

side world were not listeners to this lady's narrative, told as it was in plain simple language, forcible nevertheless, so that the great and everlasting truths of spiritualistic phenomena might have reached their ears. The evening was a most enjoyable one, pleasant and instructive; the conditions being favourable, the several trance speeches were somewhat above the average in merit. May the cause progress in Glasgow is the hearty wish of one and all, and it is a healthy sign that we have a goodly number of zealous workers and speakers, as well as the two excellent mediums above named.—G. W. Walrond, Cor. Sec.

HEALING BY MR. J. R. LEES AT COLNE.—The following testimonials have reached us respecting the healing performed by Mr. Lees: *Kidney trouble*. Mr. A. Faulkner, of 3, Whitaker's Square, Waterside, Colne, says he was under the care of Dr. Sunderland, of Burnley, for three weeks, but received no benefit. He went to Mr. Lees once, and the effects were marvellous. Although he had not slept soundly for months, the night after the treatment by Mr. Lees he slept deeply all night. His general health is greatly improved; he has gained six pounds in weight, and the symptoms have disappeared. He is deeply grateful for the benefit he has received. There can be no doubt that Mr. Lees possesses strong healing "virtues," as the following also testifies:—"Ethel B. Halfhead, of Hobstones, Colne, had been suffering for more than two years from a large swelling in the front of her neck, which was a great impediment to her breathing and seriously affected her voice. She went to Mr. Lees for treatment, at Colne, on December 21st, 1887. The swelling at once very much lessened, and at the end of the second day the breathing had become much strengthened, and the voice improved. She carefully followed his advice; and at the present time, January 16th, 1888, is perfectly cured. She sends this as a grateful testimony." In reply to our questions for further particulars, the following has been received:—"Miss Ethel B. Halfhead had been under the treatment of a doctor during the past ten months. They gave no hope of a cure for a very long time, but rather the contrary. We believe the swelling was a 'goitre'—from the questions asked by the doctor; but he did not say what it was."

We desire to call our readers' most earnest attention to the following note:—"Villa Street, High Spennymoor. Dear Mr. Wallis,—I have been requested to write you on behalf of Mr. John Hall, Marmaduke Street, Spennymoor, who at the present time is in great distress, in fact in want of the necessities of life, caused by severe sickness. He is a widower with three children, and has been an old and faithful spiritualist and a good clairvoyant. He has been out of work for the past five months, and being severely afflicted with bronchitis is wholly unfit for work. We believe him to be well worthy of assistance, and anything that your kind readers may be disposed to give will be thankfully received by Mr. Thos. Fox, Villa Street, Spennymoor.—Yours truly, Thos. Fox." Mr. E. W. Wallis will also be happy to forward any contributions from 61, George Street, Cheetham Hill, Manchester.

A NON-SPIRITUALIST OPINION OF MR. ASHCROFT.—The following report of the speech by Mr. S. Wood, who took the chair on the occasion of Mr. E. W. Wallis's lecture, on February 17th last, in reply to Mr. Ashcroft, is taken from the *Heckmondwike Guardian*: "The Chairman (Mr. S. Wood) announced that he was not a spiritualist, and had only consented to take the chair on condition that he should announce that fact. He had attended one of Mr. Ashcroft's lectures, and had intended to go to the others; but there was that in the lecturer's method of advocacy which was to him convincing proof that he was as far from a gentleman as it was possible for a man to be. He thought he was one of the most self-conceited men he ever saw upon a public platform; and as a representative of 'the cloth,' whose business was to lead people from earth to heaven, he regarded him as a complete failure. Had his mission been from the nether regions, and his object to sow discord and discontent and hatred, because of differences of opinion, he could not have more effectively succeeded than he did. As to the challenge to debate which he threw out to the spiritualists, coupled with the conditions which he laid down, it was one of the greatest pieces of buffoonery. He knew that no sensible and intelligent spiritualist could accept his challenge, and that was why he was so profuse in making challenges."

WORDS OF CHEER.—A well-known Yorkshire medium writes: "I am glad to find that *The Two Worlds* is selling well wherever I go. I like the spirit of the editorials, and the contributions constitute good pabulum for the *thinking* spiritualist."

KEIGHLEY, Co-operative Hall.—An invitation for all who take an interest in spiritualism to help us by contributing to our bazaar in aid of our Sunday School, which we have just started. We require money for books, &c. Any friends wishing to help us will please send it to—Yours in the cause, Albert Emmott, 37, King Street, Keighley.

SPEAKERS APPOINTMENTS FOR MARCH, 1888.

Mrs. Craven: 4, Slaithwaite; 11, Milton Rooms, Bradford; 18, Skelmanthorpe; 25, Sowerby Bridge.
Mrs. Green: 4, Openshaw; 11, Macclesfield; 18, Burnley; 25, Slaithwaite.
Mrs. Gregg: 4, Darwen; 11, Skelmanthorpe; 18, Greetland; 25, Belper.
Mr. F. Hepworth: 4, Cowms; 11, Otley Road; 18, Bingley; 25, Walton Street.
Mr. T. Postlethwaite: 4, Facit; 11, Brook St., Huddersfield; 18, Rawtenstall; 25, North Shields and District.
Mr. Plant: 4, Burnley; 11, Open; 18, Facit; 25, Rochdale (Regent Hall).
Mrs. J. M. Smith: 4, Open; 11, Miles Platting; 18, Addison Street, Bradford; 25, Bowling.
Mr. E. W. Wallis: 4, Macclesfield; 5, Debate at Crawshawbooth; 11, Bacup; 18, Liverpool; 25, Pendleton.
Mrs. Wallis: 4, Huddersfield; 5, Slaithwaite; 11, Burnley; 18, Leeds; 25, Blackburn.
Mr. A. Atkinson, 3, Recorder Street, Beckett Street, Leeds, is now secretary to the Psychological Society.

CHRONICLE OF SOCIETARY WORK.

BELPER.—Feb. 19: Mrs. Butterfield, speaker. Morning subject, "Is Spiritualism a Gospel of Goodness?" Evening, "The soul that sinneth shall die. Is it true?" These subjects were handled in a practical manner. The hall was full at night. The spiritual food dealt out was of a strong nature, and would only be digested by mentally robust persons, accustomed to think for themselves. Monday: Mrs. Butterfield's control, Belle, gave an address to women only—none being admitted under sixteen years of age; subject, "Woman, her Sphere and Functions." The hall was full, and the lecture listened to with rapt attention. The intelligence wisely opened up a number of subjects of great importance not only to the gentler sex, but affecting the domestic happiness of the community at large, as I was informed by a lady.—*H. U. S.*

BERMONDSEY.—We devoted the evening to clairvoyant descriptions. Our medium, Mrs. Spring, was suffering from the effects of the severe weather, so we dispensed with the trance address. Two strangers received striking proof of the presence of spirit friends, who gave their names and mode of passing from the earth plane.—*J. D. H.*

BINGLEY.—Mr. G. Smith, of Keighley, gave two addresses. Afternoon subjects chosen from the audience: "The Predestination of the Love of Man," and "How does our spirit materialize itself?" Evening subjects: "What is the connexion between Spiritualism and Christianity," and "Is man an evolutionary being?" We had two very good addresses, such as we do not hear every day. The guides of Mr. Smith kept the attention of the audience; in fact, some said they could have stayed all night to listen. We have not heard Mr. Smith before, but shall be glad to have him again. A social gathering and coffee supper on Saturday, March 3rd, at 7 p.m. All welcome.—*E. G., Sec.*

BISHOP AUCKLAND.—Monthly meeting, 2 p.m.: Passed that we have a tea and concert on Good Friday, and other business done for the furtherance of the society. At 6 p.m. Mr. J. Mensforth and Mr. J. Scott gave their experience in spiritualism, which was much enjoyed. The concert on the 20th Feb. was a success, although not crowded. All that took part did well, and a vote of thanks was accorded them for the able manner in which they performed their duty.—*H. Walker, Cor.*

BLACKBURN.—Mr. Wallis delivered two admirable addresses to deeply interested audiences. Afternoon, speaking on "Mediumship," he gave excellent advice to those who possessed mediumship, and urged their steadfast adherence to truth and right as their only preservative against that terrible moral dry-rot, which sloth and undisciplined passion engenders. He spoke also to the more positive, advising them to extend tolerance and sympathy to their sensitive fellows, who were, to some extent, dependent upon them for good and harmonious conditions. The speaker's words could not fail to be of benefit, especially to mediums. Evening subject, "Man: Mental, Moral, and Spiritual." An earnest, logical, and succinct address, to which a brief report could not do justice. Mr. Wallis is always welcomed in Blackburn as one of the most powerful speakers on the spiritual platform.—*A. A.*

BRADFORD. Little Horton.—Miss Wilson, speaker. In the afternoon her guides discoursed on "Who is God?" and, in the evening, "Reaping according to your Sowing." The clairvoyant descriptions in the evening were excellent. In each case full names were given. Attendance very good.—*G. Boun, Secretary.*

COLNE.—Mrs. Butterfield gave two addresses. Afternoon subject: "Spiritualism." Evening: "The Soul that Sinneth it shall Die." The subject was eloquently handled, and was listened to with rapt attention.—*J. W. C.*

DARWEN.—Mrs. Green gave two addresses. The afternoon subject was, "The love of God and how He has revealed it." The controls treated of the many benefits which God has created in nature for the use of man, and the love of God as made manifest by prophets, seers, and apostles of past ages, and at the present time. Seven delineations were given, of which six were recognized. Evening subject: "The Bible: is it solely of inspiration, and does it teach Spiritualism?" It was claimed that part of our Bible was only history, but that the other, consisting of the teaching of Jesus, was truly inspired, and containing a full basis of spiritualism. We should also study the Bible of Nature more fully. The address gave great satisfaction to a large audience.—*Geo. W. Bell, Cor. Sec.*

DEWSBURY.—The guides of Miss Patefield spoke from "What shall I do to be Saved?" and "Prayer." We have not enjoyed such an intellectual treat for some time, and hope to soon have the pleasure of again listening to the guides of this gifted young lady. Mr. Hargreaves followed with clairvoyance, several tests being given, and most of the descriptions recognized. February 27th: Mrs. Stansfield gave a suitable discourse and clairvoyant descriptions to an appreciative audience.—*J. W. Broadhead, Sec.*

FACIT.—Feb. 19: Two able discourses by Mr. Plant on "Spirit Control: Where Does it Emanate From?" and "God, Man, and Immortality." Several clairvoyant descriptions were given, and some recognized. One gentleman, a stranger, having a test given, said he was opposed to spiritualism; he should acknowledge nothing, he came to listen.—*E. Clegg.*

FELLING.—Feb. 19: Mr. Hall was controlled by a strange influence, who gave us a short and stirring address on "What after Death?" which was well received.—*G. Laws.*

FOLESHILL.—The usual evening service was held in the society's room and was well attended. Mrs. Smith, of Tinsley's-lane, was the medium, and two very able addresses were delivered through her. Mrs. Groom's visit of the previous Sunday is still a topic of general conversation, and it will doubtless result in stimulating enquiry into the subject of spiritualism. The members of the society express to Mrs. Groom their best thanks for her kindness.—*Cor.*

GLASGOW.—Morning: Mr. Findlay read an interesting paper on "Nature," followed by a most profitable discussion on the attributes and perfection of God. Evening: Mr. Macdowell read a most profound paper on "Astral and Spiritual Influences." The subject, which was

dealt with in a very eloquent and thoughtful manner, called forth marks of approbation and a desire that the paper be printed for the benefit of others who had not the privilege of listening to so rare a treat. On Thursday evening the guides of Mr. Ritchie gave some splendid clairvoyant descriptions of spirit friends to a few who were present for the first time—all recognized.—*G. W. W.*

HETTON-LE-HOLE. Miners' Old Hall.—Mr. Joseph Hall gave a good address on "Spiritual Gifts, their relation to Scientific Minds," which was much appreciated.—*J. Brown.*

HUDDERSFIELD. Brook Street.—Mr. J. B. Tetlow paid us his first visit. Owing to the weather the attendance was only moderate in the afternoon. Subjects were taken from the audience and dealt with in splendid style. A crowded audience at night, when the subject was "Truth." The speaker asked—where is truth to be found? According to orthodoxy, the Bible was the fount of truth, and all in search of truth must needs go to it; but the light of science and reason had shed such powerful rays upon the Scriptures that it is now doubtful if any one would be so rash as to assert their old claim as being the only living fount of truth. Upon the other hand, science has taught man to look to Nature as the source of all truth. The lessons she inculcates are firm and ever abiding. The one grand precept of Nature is harmony—harmony is life, in harmony is death. Let us trust to Nature as our guide and preceptor—ever sure, ever true; then, and only then, shall we be on the way to self improvement and spiritual advancement. Mr. Tetlow gave some remarkable tests in psychometry at the close, which created much interest.—*J. B.*

LEICESTER.—Mr. O. W. Young commenced to speak in his normal state upon "The Kingdom of Heaven," when he was suddenly controlled and delivered an earnest address, bringing before our eyes, like a panorama, the various religions of the world, inculcating noble actions, pure and spotless lives, so that the end may be peace and our souls be filled with heavenly joy, when the summons comes to go up thither. The lecturer was warmly congratulated at the close that his guides had been able to use him so effectually. Our after meetings still continue deeply interesting and instructive. Mr. Ashby gave several good clairvoyant descriptions in his normal state. Mrs. West was controlled by a popular minister, who has lately passed from our midst. Though few reports of this society's work have appeared of late in *The Two Worlds*, the propaganda of spiritual truths from our platform, and in our enormous private circles, has been steadily carried on with marked success. The able advocacy of Messrs. Wallis and Macdonald has been well supported by our local mediums, who Sunday after Sunday have continued the good work with the result of increased interest and increased membership. Much good work has been done at the healing circle. We have mediums whose healing powers are well developed, and many friends and strangers testify to the benefit they have derived from their ministrations. The society would be glad to exchange speakers with those of neighbouring societies, and thus promote closer relations between the various societies in this district. The quarterly meeting will be held on Thursday, March 8th, when the attendance of every member is particularly requested for the discussion of very important business.

LEIGH.—Mr. Pilkington gave a very able discourse on "Spiritualism, and what it Teaches," after which questions were asked and answered. All well pleased.

LONDON (SOUTH). Winchester Hall, Peckham.—An interesting morning's discussion, much appreciated by friends and opponents alike. Mr. Veitch opened, followed by several speakers. Mr. Robert Harper, in a short but effective speech, gave some remarkable testimony for the truth of spiritualism. A large attendance. The discussion next Sunday morning will be opened by a sceptic. Evening: Mr. Iver Macdonnell lectured on "Spiritualism, a Science," to a crowded hall. Eminently practical and full of sound logic and facts, it demonstrated spiritualism by purely scientific means. The Dialectical Society's Report was quoted to show that where the investigation had been carried on in a proper way good results had followed. Much interest was shown by many sceptics. Questions were ably answered.—*W. E. L.*

MANCHESTER.—Miss Walker was our speaker. Morning subject, "Man's Redeemer," from which an excellent address was given. Evening subject, "What is Religion?" which was dealt with by this promising young medium in a manner that surprised several visitors who had not heard her before, and her clairvoyance was more than satisfactory to a large and intelligent audience.—*W. Hyde.*

MEXBOROUGH.—A grand day with Mr. S. Featherstone and his guides. The subject spoken upon in the afternoon was one taken from the chapter read by the chairman, "Seek and ye shall find, ask and ye shall receive, knock and the door shall be opened unto you." Evening subject, chosen by the audience, "Prayer," in the course of which the Lord's Prayer was very interestingly elucidated, and the whole lecture was full of edifying matter.—*W. Warren, Sec.*

MARYLEBONZ. 24, Harcourt Street.—Feb. 26th being the second anniversary of the above rooms, the occasion was commemorated with a tea, to which over 80 sat down, presided over by Mr. Burns. After ample justice had been done to the good things provided, the company seemed quite ready to listen to the varied, amusing, and instructive addresses from the several gentlemen called upon, amongst whom we were pleased to note several old and esteemed friends, viz., Messrs. Whitley, Drake, Dale, Hunt, Towns, Hawkins, and Carrington, also several fresh faces, amongst whom I might mention Mr. Darby, Mr. Fiddler from Sweden, Captain F. Wilson, and Mr. Goddard, and last but not least, the president of the evening, Mr. Burns, who appeared to be in unusually good form. In fact, several persons present, who have been familiar with him for years, remarked they had never heard him to better advantage. The proceedings were carried on to a late hour, when all expressed themselves delighted with the happy evening they had spent.—*Cor.*

MIDDLESBROUGH. Granville Rooms.—Mr. Proctor ably discoursed on "Man: Spirit, and Angel." He said the subject was synonymous with evolution, which implied involution. A dead physical body, like a lately occupied house, gave evidence of the tenant's occupancy. Man is, here and now, building up his spiritual body, the texture of which depends more on what we eat and drink, or think and perform, than upon our faith or prayers. The 213 biblical instances of angels indicated their human origin. An angel was a messenger, whether a postman or

a glorified intelligence. Cleveland Hall (last time): "Spiritualism and its tenets compared with the doctrines of Christianity." Spiritualism taught Unitarianism, not Trinitarianism; constant renewal of our higher aspirations, not one act of regeneration or conversion; self-atonement; to make peace with those we sin against; hell a refining fire; the devil a tendency to wrong-doing; Jesus a man; Christ a divine principle; the so-called Third Person in the Trinity an unnecessary myth.—*J. C.*

MILES PLATTING.—Mr. Pearson's guides gave a number of astrophrenological delineations of character at both our meetings. We congratulate our friend on the satisfaction given by his correct descriptions.—*J. H. H.*

NEWCASTLE-ON-TYNE.—A good attendance at the usual evening service. Mr. Coxon gave an instructive address on "Death," followed by clairvoyant descriptions by Mr. Wightman. Feb. 26: Mr. Holme, of Gateshead, delivered a deeply interesting and instructive lecture on "Poland, and her Heroic Struggle for Independence," which was listened to attentively by an appreciative audience.

NORTH SHIELDS.—Mrs. Wallis, speaker. In the morning her guides dealt with "Prophets, Miracles, and Mediums," in an eloquent and instructive manner, showing that what was termed miraculous was simply what human intelligence at the time failed to account for. That "Prophets and Mediums" were the same, and their calling a sacred one, their success or failure depending largely on themselves and their associates. Evening subject, "Ideals and their value." The guides argued that the ideals of individuals, nations, or races, was a true index of their development. As man became civilized so he civilized his idea of the Creator; and as man was progressive the ideal of the ages yet to come would be nobler and better than those which now obtained. A members' meeting was held at the close, and a ladies committee appointed to carry out the annual tea on Good Friday.—*W. H. S.*

OLDHAM.—Mrs. Bailey being unable to fulfil her engagement on account of illness, Mr. Wheeler kindly gave an address in the afternoon, followed by psychometric readings by Mr. Standish. Miss Gartside and friend, from Rochdale, gave addresses in the evening to a large audience, and acquitted themselves exceedingly well.—*John. S. Gibson.*

OLDHAM. Halifax Road.—Feb. 22: An excellent address delivered by Mr. B. Plant, subject, "Man—His Development." The speaker dealt with it satisfactorily, clearly illustrating the development of some of the most eminent men. Mr. Plant is much appreciated in the neighbourhood for his private sittings.—*Cor.*

OPENSHAW.—Another pleasant and instructive address by the controls of Mr. H. Boardman, who kindly consented to take our platform. I am sure we all feel grateful to our friends who so kindly assist us from time to time. Mr. J. Walsh could not come on account of illness in his family. Mr. Dugdale and Mr. Frost (at 10-30), two young mediums of promising character, gave great satisfaction. Evening service, conducted by Mr. H. Boardman and Mr. C. Taberner conjointly, when a series of questions was sent up for the controls of Mr. Boardman to deal with, after which Mr. C. Taberner gave eleven clairvoyant delineations, nearly all recognized, also two psychometrical readings, which closed a profitable day.—*Cor. Sec.*

PENDLETON.—Mr. Johnson, of Hyde, gave two splendid addresses, both in the afternoon and evening, to fair audiences. He speaks eloquently and well, with great vigour and force. We intend having a tea party, concert, and ball on Easter Monday to aid us in our work, and we should like all good friends to help us.—*A. Thompson, Sec.*

RAWTENSTALL.—Mr. John Long, our local medium, delivered a splendid discourse at 2-30, on the subject, "The down line to Hell, and the up line to Heaven." In the evening Miss Schofield, of Rochdale, kindly officiated instead of Miss Maudsley, who could not attend. After a short, but interesting discourse, she favoured us with about twelve clairvoyant descriptions, which were given in a clear and striking manner, and were recognized.—*J. A. W.*

ROCHDALE. Blackwater Street.—Feb. 19: Mr. G. Smith spoke on "Progression" in an able manner, showing the progress made in art, science, and religion. Evening subject, chosen by the audience, "Did God Create Man?" The control stated that when on the earth he wanted to know where the spirit lodged in man. When he passed over he was conducted to his future home, which was beautiful beyond description. The guide said to him, "You always wished to know where the spirit was in man. I will now show you. There was a number of cases round the room. The first contained the skeleton of a man; the second, the bones covered with the nerves; the third, with the muscles; the fourth, showing the formation of the different skins, but still no space in the bones, nerves, muscles, or skin for the spirit; the fifth, and last case, was the most wonderful, it contained a perfect man, like the last, but different in so much that it showed the spirit like a pale blue aura permeating the whole from front to back, and top to toe." The lecture was listened to with rapt attention. Several prescriptions were given and some sound advice.—*J. A. Dean, President.*

SALFORD.—Mr. Clark dealt with three subjects in the afternoon, one being of considerable importance to the citizens of this borough at the present time, viz., "Is it wise to open Free Libraries on Sunday?" The guides clearly proved that any means adopted that had for their object the elevating of humanity were wise, and further, that any means taken to entice men and women from the public-house and its attending influences, were well deserving the immediate attention of all who desired to raise their fellow men. Subject in the evening, chosen by Mr. Clark's guides, "The Immortality of Man," which was listened to by a large and attentive audience.—*T. Toft.*

SKELMANTHORPE.—Mrs. Gregg delivered two fine addresses, followed by clairvoyance; the room, both services, being crowded to excess.

SLAITHWAITE.—A good time with Mr. Postlethwaite. We never heard him to better advantage; he was both instructing and amusing. We are making progress here. The parsons are at work trying to snuff it out; but they dare not come out boldly.—*J. M.*

SOUTH SHIELDS. 19, Cambridge Street.—On Tuesday, a miscellaneous concert was given, Mr. James occupying the chair. As we have a lot of would-be expositors of spiritualism in this part of the country, performing cabinet tricks, etc., and maintaining them to be the principle of spiritualism, Mr. Grice performed the great cabinet trick as done by Professor Williams and others. He also did the slate-writing trick and clairvoyant, and explained the difference between them and spiri-

tual manifestations. The Misses Hunter gave a duet. Mr. Berkshire then gave an entertainment of mirth, magic, and mystery, keeping the audience in peals of laughter for a considerable time. Miss Berkshire, nine years of age, gave some remarkable thought transference or thought reading (Stuart Cumberland properly outwitted). Miss Kirton was the pianoforte accompanist, and also gave a solo. The whole of the performers were well applauded, and a vote of thanks for their services brought a very enjoyable evening to a close.—On the 22nd Mr. Wightman gave clairvoyant delineations of spirit friends, being well appreciated.—On Sunday Mr. W. Westgarth spoke from the subject, "God's Secrets, and Man's Right to Know Them," in an eloquent and able manner. In the evening he spoke from the subject, "If God Created all the Good, who Created all the Evil?" and in a spirited manner pointed out that all things are good in their place and season. There is no positive evil. Things we call evil are good things undeveloped. The way to overcome all seeming evil is to put every organ of our being into operation, and thus gain to ourselves knowledge, which is the saviour of mankind. The lecture was well appreciated.

SUNDERLAND. Back Williamson Terrace.—On February 22nd, Mr. Murray presided. Mrs. White gave delineations, which were mostly recognized. On the 26th, Mr. Moorhouse presided. Mr. Weightman gave delineations to a very large audience, which were mostly recognized. We think the above mediums improve each time they occupy the platform.—*G. Wilson, C.S.*

TYLDESLEY.—In the afternoon, Mr. G. Wright spoke on "The Creation of Man," given by the audience, which was dealt with in a straightforward manner. In the evening, he gave a discourse on "Spiritualism, the Need of the Age," which was not very well received, many orthodox friends being present.—*G. A. Woolley.*

WIBSEY.—Miss Walton took for her subject, "Man—What is his Duty?" on which she dwelt at some length, giving some good thoughts. In the evening she spoke on "The Prodigal Son," which was very instructive.—*Geo. Saville.*

WISBECH.—A very large but sceptical congregation assembled in the hall on Sunday, to whom Mr. Ward delivered an instructive address upon "The Mind, its Associations and Surroundings." The attention of the audience was very marked. At the close Mr. Ward gave six clairvoyant descriptions, some being very remarkable.—*W. A.*

RECEIVED LATE. Parkgate, Idle, Nottingham, and Batley Carr (Lyceum) next week.

THE CHILDREN'S PROGRESSIVE LYCEUM.

FOLESHILL.—Feb. 26: An interesting session was held, presided over by the conductor (Mr. J. Wilkinson). After the calisthenic exercises had been executed, Miss Mary Wilkinson gave a recitation, "The Way to be Happy," and part of William Cullen Bryant's poem, "The Death of the Flowers," which had been committed to memory, was repeated simultaneously. Mr. William Lloyd gave a lesson on "Heat," and after some remarks on the same subject from Mr. John Cox, the meeting closed. Several hymns were sung during the morning.

MILES PLATTING.—Fair attendances. Programme; opening hymn, invocation by one of our young members, silver and golden-chain recitations, sang the anniversary songs, marching and calisthenics, afterwards a friend gave the whole meeting a lecture on Phrenology, closing with hymn and invocation.—*J. H. H.*

OPENSHAW.—Monday: Conductor, Mr. C. Stewart. Invocation, Mr. Frost. Golden and silver-chain recitation, memory lessons, marching, and calisthenics. Afternoon: Conductor, Mr. C. Stewart. Invocation, Mr. Parker. Golden and silver-chain recitations, musical reading, memory lesson, recitations by Mrs. B. Packer, Mrs. Cox, and Percy Dore, with marching and calisthenic classes. Liberty group open for discussion: Mr. Parker, phrenology; Mr. T. Stewart, astronomy; Misses Wilde, Morris, Chesterton, Lansome, Howard, physiology. Attendance—morning 26, afternoon 60.—*R. R., Sec.*

SUNDERLAND.—Opened with hymn and invocation, followed by silver-chain recitation, memory lesson. Recitation by Master J. Wyatt, afterwards lessons on the Philosophy of Death by the conductor, closing with hymn and prayer. Mr. Moorhouse, Conductor.

CARDS.

Mr. Wm. Victor Wyldes, Trance and Inspirational Orator, Psychometric, Sensitive, and Clairvoyant Medium. Consultations daily 3 p.m. to 9 p.m. Appoint by letter, The Ladies College, Ashted Row, Birmingham.

Neptune, the Astrologer, has removed, and may be addressed as R. H. Penny, 11, Bridge Street, Bristol.

Alchemy and the Water Doctor, by H. Oliver, Author of "Rhymes of Youth," 62, St. James Street, Leeds. Price 1s.

M. W., Clairvoyant and Business Medium, letters attended to, 32, Hawkesley Road, Stoke Newington, London.

All persons requiring Clairvoyant advice on Spiritual or Business matters, should consult "Synthiel," 18, Wrenbury St., Liverpool. Terms, 2/6 for time and labour, with stamped envelope.

Persons in need of Clairvoyant advice on any Subject write for prospectus to Julius Balsamo, 18, Silver Street, Bedford, Beds., enclosing stamped addressed envelope for reply.

Astrology, "Magus," gives Map of Nativity and Planetary Aspects, and eight pages of foolscap, with Advice on Mental Qualities, Health, Wealth, Employment, Marriage, Children, Travelling, Friends and Enemies, and proper destiny, with 3 years' directions, 5s.; 5 years', 7s.; 1 question, 1s. 6d. Time and place of Birth. Sex, and if married; when the exact time is not known, please send photo. Anything special that needs dwelling on, please name.—Address, "Magus, care of J. Blackburn, 8, Rose Mount, Keighley.

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