

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

No. 19.—VOL. I.

FRIDAY, MARCH 23, 1888.

PRICE ONE PENNY.

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Batley Carr.—Town St., Lyceum, at 10 and 2 ; 6-30 : Mr. Armitage.
Batley.—Wellington St., at 2-30 and 6.
Beeston.—Temperance Hall, at 2-30 and 6 : Miss Walton.
Belper.—Jubilee Hall, 10 and 2, Lyceum ; 10-30 and 6-30 : Mrs. Gregg.
Bingley.—Intelligence Hall, at 2-30 and 6-30 : Mrs. Patefield.
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 :
 Quarterly Meeting. Local Mediums' Experiences.
Blackburn.—Exchange Hall, 9-30, Lyceum ; 2-30, 6-30 : Mrs. Wallis.
Bradford.—Spiritualist Church, Walton St., Hall Lane, Wakefield Rd.,
 at 2-30 and 6 : Mr. Hepworth.
 Spiritual Rooms, Otley Rd., at 2-30 and 6 : Mr. Ringrose,
 26th, Mrs. Wade.
 Little Horton Lane, 1, Spicer St., at 2-30 and 6 : Mr. Peel.
 Milton Rooms, Westgate, at 2-30 and 6 : Miss Musgrave.
 Upper Addison St., Hall Lane, Lyceum, at 9-45 ; 2-30 and 6-30 :
 Mrs. Scott.
 Ripley St., Manchester Rd., at 2-30 and 6.
 Birk St., Leeds Rd., at 2-30 and 6 : Mrs. Jarvis.
 Bowling.—Spiritual Tabernacle, Harker St., 2-30, 6 : Mrs. Smith.
Burnley.—Tanner St., Lyceum, at 9-30 ; 2-30 and 6-30.
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.
Coums.—Lepton Board School, at 2-30 and 6 : Mrs. Wade.
Darwen.—Church Bank St., 11, Circle ; at 2-30 and 6-30 : Miss Jones.
Dewsbury.—Vulcan Rd., at 2-30 and 6 : Mrs. Beanland.
Exeter.—The Mint, at 10-45 and 6-45 : Mr. F. Parr.
Facit.—At 2-30 and 6 : Mr. Plant.
Felling.—Park Rd., at 6-30.
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. Hunt ; 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 : Mr. Crowther.
Hetton.—Miners' Old Hall, Lyceum at 2 ; at 6 : Mr. McKellar.
Heywood.—Argyle Buildings, at 2-30 and 6-15.
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 Kaye's Buildings, Corporation St., 2-30 and 6 : Mr. Sandilehurst.
Idle.—2, Back Lane, Lyceum, at 2-30 and 6 : Mr. Murgatroyd and
 Miss Parker.
Keighley.—Lyceum, East Parade, at 2-30 and 6 : Mr. Holmes.
 Co-operative Assembly Room, Brunswick St., 2-30, 6 : Mrs. Ingham.
 Albion Hall, at 6.
Lancaster.—Athenæum, St. Leonard's Gate, at 10-30, Discussion ; 2-30
 and 6-30 : Mrs. Beanland.
Leeds.—Psychological Hall, Grove House Lane, back of Brunswick Ter.,
 at 2-30 and 6-30 : Mr. Parker.
 Institute, 23, Cookridge St., at 2-30 and 6-30 : Mr. Bush.
Leicester.—Silver St., 11, 6-30 : Mr. Young ; 3, Healing ; Thursday, 8.
Leigh.—Spiritual Hall, Newton St., at 2-30 and 6.
Liverpool.—Daulby Hall, Daulby St., London Rd., at 11 and 6-30 :
 Mrs. Groom ; at 3, Discussion. Sec. Mr. J. Russell, Daulby
 Hall.
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 Trance and Clairvoyant.
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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 : Mr. Hopcroft.
 Tuesday, 7-30, Members.
Kentish Town Road.—Mr. Warren's, No. 245, at 7, Séance.
Marylebone Association.—24, Harcourt St., at 11, Mr. Hawkins,
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 Developing : Mr. R. Holmes, Medium.
Peckham.—Winchester Hall, 33, High St., Mr. Veitch, "Some
 Theories concerning Spiritualism," 11 ; Lyceum, 2-30 ; 7 :
 Miss Keeves. Monday, Entertainment, 7-30.
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 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.
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 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.
Manchester.—Co-operative Hall, Downing St., at 10-30 and 6-30 : Mrs.
 Barr.
Mexborough.—At 2-30 and 6.
Middlesbrough.—Spiritual Hall, Newport Rd., 10-30 & 6-30 : Mrs. Dix.
 Sidney St., at 10-30 and 6-30.
Miles Platting.—William St., Varley St., 2-30 and 6-30 : Mr. Pearson.

Morley.—Mission Room, Church St., at 6 : Miss Tetley.
Nelson.—Victoria Hall, at 2-30 and 6-30 : Mr. Walsh.
Newcastle-on-Tyne.—20, Nelson St., at 2-30, Lyceum ; at 11 and 6-45 :
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North Shields.—6, Camden St., Lyceum, at 2-30 ; at 11 and 6-15 : Mr.
 Postlethwaite.
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 Wyldes.
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 at 3 and 6-30 : Mrs. Britten.
Openshaw.—Mechanics', Pottery Lane, Lyceum at 2 ; at 10-30 and 6 :
 Mr. W. Johnson.
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 : Mr. Wallis.
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.
Rochdale.—Regent Hall, at 2-30 and 6 : Mr. Plant. Thursday, at 7-45.
 Michael St., at 2-30 and 6. Tuesday, at 7-45, Circle.
 23, Blackwater St., at 2-30 and 6 : Mr. Schutt. Wednesday, 7-30.
Salford.—48, Albion St., Windsor Bridge, at 2-30 and 6-30 : Miss
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Saltash.—Mr. Williscroft's, 24, Fore St., at 6-30.
Sheffield.—Cocoa House, 175, Pond St., at 2-30 and 6-30.
 Central Board School, Orchard Lane, at 2-30 and 6-30.
Skelmanthorpe.—Board School, at 2-30 and 6 : Mr. A. D. Wilson.
Slaithwaite.—Laith Lane, 2-30, 6 : Mrs. Green.
South Shields.—19, Cambridge St., Lyceum, 2-30 ; at 11 and 6-30 : Mr.
 Westgarth.
 Progressive Society, 4, Lee St., Lyceum, 2-30 ; at 11 and 6.
Sowerby Bridge.—Lyceum, Hollins Lane, at 6-30 : Mrs. Craven.
Sunderland.—Back Williamson Ter., at 2-15, Lyceum ; at 6-30 : Mr.
 Lashbrook. Wednesday, at 7-30.
 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. P. Gregory.
Walsall.—Exchange Rooms, High St., at 6-30.
Westhoughton.—Wingates, at 2-30 and 6-30 : Mr. J. Runacres.
West Pelton.—Co-operative Hall, at 10-30, Lyceum ; at 2 and 5-30.
West Vale.—Mechanics' Institute, at 2-30 and 6 : Mr. Tetlow.
Wibsey.—Hardy St., at 2-30 and 6 : Miss Harris.
Wisbech.—Lecture Room, Public Hall, at 6-45 : Local.

PROSPECTIVE ARRANGEMENTS.

YORKSHIRE DISTRICT SPIRITUALISTS' COMMITTEE.

PLAN OF SPEAKERS FOR APRIL, 1888.

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 15, Mrs. Patefield ; 22, Open ; 29, Mr. Armitage.—E. Robinson, Sec.,
 7, Crosshill, Beeston, Leeds.
 BOWLING : Spiritual Tabernacle, Harker St., 2-30 and 6—1, Mrs. Jarvis ;
 8, Mr. Armitage ; 15, Miss Capitaok ; 22, Mrs. Smith ; 29, Mrs. Har-
 greaves and Mr. Thresh.—Mr. H. Smith, Sec., 1, Barkerend Fold,
 Barkerend Road, Bradford.
 HALIFAX : Spiritualist Institution, 1, Winding Road, 2-30 and 6, and
 Monday evenings 7-30—1 and 2, Mr. Postlethwaite ; 8 and 9, Mr.
 G. Wright ; 15 and 16, Mr. Schutt ; 22 and 23, Mr. and Mrs. Carr ;
 29 and 30, Mrs. Gregg.—Mr. S. Jagger, Claremount, Halifax.
 HECKMONDWIKE : Church St., 2-30 and 6—1, Miss Harrison ; 8, Mrs.
 Beanland ; 15, Open ; 22, Mr. Metcalf ; 29, Mrs. Connell.—Mr. G.
 Dixon, Sec., South Terrace, Norrithorpe.
 KEIGHLEY : Co-operative Assembly Rooms, Brunswick St., 2-30 and 6—
 1, Mrs. Crossley ; 8, Mrs. Butler ; 15, Mrs. Gott ; 22, Mrs. Gregg ;
 29, Miss Hartley.—Mr. T. Wilson, 43, Turkey St.
 LEEDS : Psychological Hall, Grove House Lane, Brunswick Terrace, 2-30
 and 6-30—1, Mrs. Menmuir ; 8, Mrs. Smith ; 15, Mr. Holmes ; 22,
 Mr. Ringrose ; 29, Open.—Mr. H. A. Atkinson, 3, Recorder Street,
 Beckett Street.
 LEEDS : Spiritual Institute, 23, Cookridge St., 2-30 and 6-30—1, Miss
 Pickles ; 8, Mrs. Gregg ; 15, Mr. and Mrs. Carr ; 22, Local ; 29, Mr.
 Metcalf.—Mr. J. W. Turton, Sec., 23, Glasshouse St.
 LITTLE HORTON LANE : Spiritual Temple, 1, Spicer St., 10-30 and 6—
 1, Mrs. Dickenson ; 8, Miss Hartley ; 15, Mrs. Butler ; 22, Mrs.
 Connell ; 29, Mr. and Mrs. Carr.—Mr. G. Bawn, Sec., 50, Cross
 Lane, Great Horton.
 MORLEY : Spiritual Mission Room, Church St., 2-30 and 6—1, Mr. Hop-
 wood ; 8, Mrs. Connell ; 15, Mr. Peel ; 22, Mrs. Beanland ; 29, Mr.
 Bradbury.—Mr. H. Bradbury, Sec., 13, Scotchman Lane, Brunt-
 cliffe, near Leeds.
 OTLEY ROAD : Spiritual Meeting Rooms, Otley Rd., Bradford, 2-30 and
 6—1, Mr. and Mrs. Carr ; 8, Mrs. Patefield ; 15, Mrs. Craven ; 22,
 Open ; 29, Mr. Moulson and Mrs. Riley.—Mr. J. Burchell, Sec.,
 59, Otley Rd., Bradford.
 WEST VALE (near Halifax) : Mechanics' Institute, 2-30 and 6—1, Mr.
 C. Briggs ; 8, Mr. Parker ; 15, Mrs. Ingham ; 22, Mr. A. D. Wilson ;
 29, Mrs. Craven.—Mr. T. Berry, Sec., Greetland, Halifax.
 WIBSEY : Hardy St., 2-30 and 6—1, Mr. Holdsworth ; 8, Miss Harrison ;
 15, Miss Cowling ; 22, Mr. Peel ; 29, Miss Walton.—Mr. George
 Saville, Sec., 17, Smiddles's Lane, Manchester Rd., Bradford.

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

MISS WILSON begs to inform the secretaries of the different
 societies, that until further notice her address will be 3, Fleming St.,
 Batley, Yorkshire.

The Two Worlds.

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FRIDAY, MARCH 23, 1888.

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CONTENTS.

The Rostrum	265	Poem—Margery Miller	272
"Neil and Lot"	266	"The Two Worlds" First Prize	
How I became a Spiritualist.....	268	Essay	273
Spiritualism in Italy	269	London Spiritualist Easter-Gather-	
The Mind Cure: Divine Science—		ing	273
Christian Science.—No. II.	270	Chronicle of Societary Work	274
Correspondence—Psychometry and		Sunday Services	ii.
the Moon—Who, What, and		Prospective Arrangements.....	ii.
Where is God!	271-2		

THE ROSTRUM.

HALLUCINATIONS AND APPARITIONS.

PROFESSOR F. W. H. MYERS, Cambridge, gave a lecture in the Tennant Hall, Leeds, recently, on the subject of "Hallucinations and Apparitions." The Rev. Cecil Hook, president of the All Souls' Young Men's Society, under whose auspices the lecture was given, occupied the chair, and there was a large audience. The chairman remarked that the lecturer's subject was one that must be of interest to all of them, inasmuch as it was connected with the spiritual state of mankind, and would perhaps give them some idea as to whether matters which in a sense they knew to be true were provable by facts. Professor Myers said there was more method in dealing with the subject of hallucinations and apparitions than might at first be supposed. They had to deal in the first place with appearances that were objective. They might have illusions, that was the misinterpretation of something actually seen; and then they had hallucinations, or things that they saw and that were actually not present. Differences also existed among hallucinations themselves. Some of them were purely objective and others were truth-telling. In cases of insanity, as was well known, such cases of hallucination were common enough, both auditory and visual. People were apt to think that if they experienced a hallucination there was something seriously the matter with them, but that was not necessarily the case. The Society for Psychical Research had taken a census of about 6,000 persons, and about one in every two hundred had had one, two, or more hallucinations, which did not imply any perceptible departure from good health in the cases concerned. In a very large proportion of instances these hallucinations took the form of a representation of a friend who at the time was dying. Chance did not explain this. These particular hallucinations occurred in such number and with such distinctness as were totally beyond the regions of chance. In some cases the percipient was not conscious that his friend was really ill, and the news of his death sometimes came as a complete surprise. The question of the aspect, garb, and surroundings of the figure in these hallucinations was one of great psychological interest. It would seem that the person who saw the apparition beheld it clothed as he was accustomed to see the individual represented in ordinary life; but in other cases the man whose apparition was perceived seemed to have the power of showing some object which at that moment was strongly agitating his mind. Voices which conveyed intelligence mysteriously were not always absolutely correct. They sometimes represented attempts of an imperfect kind to convey information. Although dreams did not possess the same psychological value as hallucinations, yet in certain cases communications made in dreams were of very great interest, and contained so much detail and distinctness as to be inexplicable by the theory of chance. One puzzling circumstance in connection with the study of this subject was that sometimes the person who saw an apparition was not primarily interested in the individual represented. It was a comparatively common thing for apparitions to be seen after the individual's death, but they had several cases of apparitions

of persons who had been dead for two days or more, and the fact of whose death was unknown to the percipient. Cases of haunting existed to a certain extent, but they were not of the character so popular in Christmas stories. Hauntings generally seemed motiveless, and were indulged in by unfamiliar and shadowy figures. The lecturer related a number of well-attested personal experiences with reference to hallucinations and apparitions which had come within the knowledge of the Psychical Society, and concluded with an emphatic appeal to his audience to send him any cases of the kind of which they might have first-hand evidence. This was the first time in the history of the world that an attempt had been made to systematize this subject, and it was important that every scrap of evidence should be collected and tested until they had a solid mass of facts sufficient to aid them in arriving at conclusions. In reply to Mr. Talbot Baines, who remarked that there was no reason why the Psychical Society should not be on the track of some discovery as important to the future of humanity as the discovery of the telegraph and the telephone had been to the present generation, the lecturer said that so far as he knew the communications of local ghosts had never proved of very great value. There was some evidence that compacts made before death had effect afterwards, the society having records of seven or eight cases where some sort of compact had been fulfilled. They had cases of a dying person appearing to, and seeing at the same time, a friend at a distance. There were a few cases where, at apparently the same moment, an apparition appeared to two people in different places. A vote of thanks having been accorded to the lecturer, the proceedings terminated.—*Leeds Mercury.*

[Note by the Editor T. W.—In delegating the task of reviewing the above report to the writer, known in these columns as "Sirius," the Editor desires it to be understood that she shrinks from no personal responsibility for whatever matter is printed in this journal, but the gentleman writing under the above caption being the only profound and thoroughly masterful OCCULTIST, who is also deeply imbued with the significance and value of the modern spiritual outpouring, it seems to be a privilege to obtain the assistance of his fluent pen on special occasions, which neither the readers or Editor of *The Two Worlds* would willingly forego.]

In considering the special characteristics of the above report, we would ask in the first place that earnest thinking people should observe how a Cambridge professor affects to treat a subject which, translated from the vocabulary of *aestheticism*, instead of "Psychical research," would read—to investigations in the realm of the spiritual, and, extended from the association of a few learned "Pundits" in a London Society, would include the experiences of many millions of persons in every country of civilization.

There are, however, three well-marked points in the above report which—if the *fiasco* of the Seybert commission in Philadelphia be not warning enough—should teach the common-sense multitude to beware how they depend upon mere *specialists*—whether they be college professors or not—to do their thinking for them, or rely upon *great names* as authority for such facts as only require the arbitration of shrewd observation, and the testimony of simple honesty.

Modern spiritualism consists of a set of phenomenal facts produced by an invisible agency; but one which, in at least fifty instances out of every hundred, connects itself with such intelligence as could be rendered *only* by those personalities whom the world calls "dead."

The ordinary *modus operandi* by which this intelligence is rendered is by sounds, human voices, the motions of

inanimate objects signalling in telegraphic fashion; the appearance and disappearance of parts, and sometimes of the whole human body; the production of writings, paintings, drawings, and musical sounds; the transportation of objects from place to place; the passage of matter through matter, and a great variety of curious feats, performed by invisible though obviously intelligent agency. This power has impelled the ignorant to speak with new tongues; to write, draw, speak, and pantomimically represent the wishes, messages, and personalities of the "dead." It has produced photographic images of the "dead" by no known process. In the case of hundreds of well-known lecturers—such as Hudson Tuttle, Cora Richmond, A. J. Davis, and J. J. Morse—it has taken young and illiterate persons and educated them into brilliant and intellectual orators; it has so acted on the sense of sight as to produce millions of well-attested apparitions of the "dead," besides opening up the gifts of clairvoyance, psychometric power, and above all that of healing, in thousands of mortals; and of all these powers, and unnumbered others which space forbids our detailing, this Cambridge professor can only, in the most guarded terms, touch upon two, namely, first, the apparition of those who are supposed to be dying at that time, or who may perchance have been dead for two or three days. This is his first *great* point, and one the importance of which he emphasizes by entreating his listeners to collect and send him all such kindred cases as may come under their notice. Why they should send such cases to him to examine and deal with, whilst the wide world's forty years' experience in all the above cited, and again and again tested, phenomena is open to them, the professor does not make plain. His second *great* point is to show (*if he can*, we might add) that the apparitions he talks about are at last only "hallucinations!" because, as he so lucidly defines it, they were *things that they saw, and that were actually not present*. Surely the entire wisdom of the Cambridge University combined could not improve upon *that* definition! Without any attempt to repeat for the ten thousandth time the philosophy of such appearances offered by the spiritualists themselves, we pass on to the third and main point of the argument, to wit—that *as far as he knew the communications of local ghosts had never proved of any very great value*. Without stopping to enquire what particular kinds of ghosts *local ghosts* may be, we would ask whether it was worthy of this gentleman to call a large audience together, and get a reverend president of a young men's society to take the chair for him, only to wander on through an hour's discourse about a subject that he himself avers was of no great value! Certainly, if the string of words presented as above was of no value to the speaker, it could scarcely be of any value to the all-too-confiding listeners; and yet, if the reporter of *The Leeds Mercury* has done justice to his subject, this last point is just the only one on which we should be disposed to agree with the learned professor—only this in addition: Whilst university lights are resolving themselves into societies with *æsthetic* titles, to touch in the most careful and non-committal manner the outer fringe of a subject with which millions of their fellow-creatures are thoroughly familiar, what a mockery it is to hear these same great lights echoing the words of the *blasé* Sir Charles Coldstream, in the play: "Really, there's nothing in it."

And yet this spiritualism is THE ONLY PROOF IN EXISTENCE OF THE SOUL'S CONTINUED LIFE BEYOND THE TOMB. It is the only thoroughly well proven and corroborative account ever given of what that life is beyond the tomb, whilst it is the sole expositor of the results of human actions, good or bad, in the life hereafter.

It is the only comfort that has ever yet been afforded to the mourner for the bereavements of death, and the only light that has ever been shed upon the otherwise inscrutable mystery of our own destiny hereafter. Ten thousand "theosophic" books can never explain to man the mystery of God, so long as man is ignorant of the existence and nature of

SPIRIT, and ten thousand university treatises on acoustics, optics, motion, chemistry, &c., &c., are all surface works—wholly imperfect, and worthless, until they can include explanations that will cover the production of the spirit RAP, the SIGHT of a spirit form; the motion of a self-moving table; and the formation and dissolution of a spirit-hand.

If all the above is of no *very great value* to Professor Myers, thank God it is of inestimable, priceless, and eternal value to some twenty millions or more people in the world who don't belong to a Psychical Research Society.

SIRIUS.

[When the noble and learned "Professor Hare" became a spiritualist, and that upon such proofs as no man in possession of his senses could discredit, he asked permission of the "American Scientific Association," of which he was one of the oldest, and up to that time most respected members, during their session at the Smithsonian Institute, Washington, to read a paper on the scientific aspect of the wonderful phenomena he had witnessed. This request was refused *with insult*, and the noble and venerable scientist finally had his paper *laid upon the table*. The most learned association in America then set themselves seriously to discuss the question of why "roosters," alias male fowls, usually crowed about half-past twelve at night. The discussion lasted for two whole sittings, and was finally settled on certain *electrical* principles; for a complete exposition of which see Hardinge's "History of Modern American Spiritualism." Why certain people see *what they don't see*, in the shape of "Hallucinations," and why roosters crow at 12 o'clock at night, are subjects equally worthy of Cambridge and Washington professors' investigation. Whether if a man die he shall live again, and how, are questions only fit to be considered by such common-place people as, having senses, accept of their testimony, without any aid from University Professors.—Ed. T. W.]

"NELL AND LOT."

(NAMES THAT SHOULD GO DOWN TO POSTERITY AND UP TO THE ARCHIVES OF IMMORTALITY.)

[It may excite some surprise amongst our numerous patrons and readers to find a narrative which must have already become widely known reproduced in this paper; also, to observe that the subject of our article is one which would seem more appropriate to the columns of a secular, rather than a spiritual journal. To both comments, should any such arise, one answer will suffice. Many of our readers have expressed their intention of binding up this paper, and therefore it is that we hope to aid, at least, in preserving to posterity one of the most touching and thrilling narratives of mother's love and animal intelligence that has ever found a place in the usually cold matter-of-fact records of daily journalism. The account we furnish of this memorable incident is so finely and graphically rendered by the London *Daily Telegraph*, of March 3rd, that we don't propose to mar it by a single word of interpolation. Here it is.—Ed. T. W.]

Just when sad stories of whole Swiss communities and portions of Alpine villages being swallowed up by sudden slips of vast masses of snow reach us, and we sympathize with the far-distant sufferers, a tale still more pathetic, and nearer our own homes, comes to us from the picturesque High Peak of Derbyshire. Mark Walker and his wife—for whom all women who read this tale must feel the deepest sympathy—lived in Riding House, on the borders of the bleak moors round the Peak. For days and nights the snow had come down silently, incessantly, until all around was shrouded in a deep mantle of white. Their sheep were all out, scattered on the cold heights, and on Monday last their two only sons—William, aged seventeen, and Frank, a boy of thirteen—set forth in the morning to look after the perishing flock. The lads were in the best of health and spirits, and so eager for their task that they were about starting on their quest without their coats, until their father met them on the road and bade them put their coats on or they would be "starved." They obeyed and went off, taking with them as faithful and intelligent companions two pet collie dogs, Nell and Lot. They made across an old occupation road a short way from Ashopton Inn, and were then seen to strike right up in the direction of Winstone Lee Tor,

with its snow-clad heavy overhanging rocks and crags. No doubt the collies divined the object of the journey, and ranged about in search for the lost sheep, while the boys struggled on cheerily with them through the white drifts. Every inch of the ground they would know, and no fears were entertained for their safety until some three hours had passed, when the two collies rushed into the farmhouse alone. The father and mother were then by the fire, and the mother, with that strange, quick instinct of maternity, at once noticed the odd, nervous restlessness and whimpering of Nell and Lot, and cried out to her husband, "My boys are starving somewhere; let us go and find them." Out they went into the bleak bitterness, the dogs running before them, and, as the people say, "waffling"—that is, snuffing and whining—in their eagerness to get on. Who that knows and loves dogs will say they have not a language of their own? After a long tramp the father and mother took different directions. The poor woman, feeling lonely, called to her husband, and, with just a rising hope in his heart, he hallooed, "Have the boys come back?" and came to her side. The sorrowful answer was "No; they are lost, and we must seek until they are found," and again they separated, the collies sticking to the mother.

When she reached the well-known little gate that led on to the "big moor" she noticed traces of footsteps to the left. Here might be the clue at last, and she called the dogs to her side to put them on the track and the scent. But the dogs only turned their heads, looked wistfully at her, and for once in their faithful lives refused to obey the well-known voice of their mistress. As the poor woman said in her evidence, she "thought it strange," and as the collies would not come to her she went to them. At once they made off towards the huge fringing "seracs," as they are called in the Alps, which hang in pendent festoons of many tons weight over the steep edges of the crags of Winstone Lee Tor. All who have climbed up Swiss mountains know how dangerous these masses of freshly-fallen snow are; and the guides will turn, and, with their finger on their lips, indicate the absolute necessity of silence, for a single loud word, or the clattering fall of an ice-axe, might be enough to dislodge the snow and send the party hurling down the steep side of the "arête." Such a terrible event had actually happened before Mrs. Walker appeared on the scene, for, guided by the collies, she came suddenly on the débris of an avalanche, from which projected a boy's foot and ankle, the heel upwards. On this fatal spot the dogs stopped and began to scratch, and at once the mother recognised that the foot was that of her youngest boy Frank. Her husband was far away, searching in another direction on the hills; she was alone, with no implement, no help; but, with a cry of "Lord help me! My lads are buried here!" she fell on her knees, and began to work away the snow with her numbed hands as best she could. The fierce, biting wind blew round her, and the snow circled her in angry whirling clouds; but she worked on desperately for the sake of possibly saving a life dearer even to her than her own, flinging the snow aside in heaps, until at last she took into her arms and warmed against her heart the rigid, cold body of her youngest child. The face was blue and discoloured, and the boy must have been buried, head downmost, for some hours. There were no signs of life in the lad, but what will not a mother's passionate love effect? She used every effort to bring back the colour to his cheeks, and there was at last a sign of returning consciousness; but, as she said before the Coroner of the Hundred of High Peak at the inquest, "I thought I had only got him out to see him die." At last Frank opened his eyes and found himself in his mother's arms in the snowstorm. "Oh, Frank," she cried, "where is Willie?" and he answered, dazed-like, "He was here last night," evidently thinking a whole day had passed since he last remembered life. Then she cried in her agony for help, and her voice brought up her husband, who saw that she

"had got Frank out of the snow," and he put the same question to his boy: "Was Willie with thee when this snow fell?" and the whispered answer was again, "He was last night." Mark Walker now noticed that the old dog, Nell, was scratching and "waffling" close by, and barking at him impatiently. Frank was wrapped in his mother's shawl and laid upon the snow, while the parents went to the spot to which the collie called them. There they found the leg of the elder brother, Willie, projecting through the solid mass, at this spot four or five feet deep. All efforts to scrape the boy out of what proved to be his frozen grave were unavailing, and, leaving the mother by her once-living child, Walker ran back for and returned with a shovel. "I dug him out," he said to the Coroner, "and he was quite dead, face downwards. The snow was four feet deep over his head." Small wonder, but a matter of poignant and inexpressible pity is it to read that the "father was so deeply affected that he could scarcely give his evidence," and that May Walker wept bitterly as she told how she worked alone in the drifting sleet "for dear life," and saved Frank, but "Willie was quite dead." The avalanche had rushed down from the heights and buried both boys, one to live, the other to die.

How do we know this? Simply from the few broken words which Frank was able to give at the inquest, and the words are so intensely tragic that they need no colour to bring them home to all human hearts. Quoting from a North of England journal account of the investigation, we find that "the brother of the deceased, Frank, an intelligent lad, was called. He broke down and cried piteously as he told how, after they had tended the sheep and cattle, they went to see the snow on Winstone Lee Tor. While they were looking at it they saw the white mass moving towards them. He and Willie ran to get out of the way. Then they suddenly were buried. He remembered nothing more." From this it seems that the boys' work had been done in the lower moors, and that the fanciful forms of the treacherous snow-wreaths fatally attracted them. The sheep were safe, the cattle had been seen to, and instinctive curiosity brought them right under the hanging cornice of frozen wreath. One can fancy how the poor lads admired and wondered at the fantastic forms that hung over the well-known path beneath the frowning face of the Tor, where in summer time they had plucked the wild flowers, with Nell and Lot beside them. The fearless Derbyshire lads had none of the secrets of the Alpine Club, and may, for all we know, have laughed aloud in delight, and their ringing voices may have given the initial impetus to the "white mass" that grew, and gathered, and "moved slowly," but appallingly and surely, upon the little group of boys and dogs. They must have rushed away in terror, for the body of Willie was found far from Frank's; the greater mass of the slip fell on and probably instantaneously smothered the elder brother. And the dogs? Swifter of foot, it may be keener of instinctive danger, they either escaped the fall altogether or managed to struggle out of the drift. No doubt they yelped and "waffled" round the scene of the catastrophe—as touching as any mournful record of the dark tales of the Jungfrau or the Matterhorn—and then, with that mystic and bewildering instinct that no philosopher or naturalist can unravel, they set out to seek for human aid for these imperilled lives. Nell and Lot are names to be added to the record of brave and loving and wise dogs who have kept up their race's proud title of being the "friend of man;" but there are yet deeper touches in the sad story. All honour, all love, and all heartfelt sympathy to the woman who tore the cold snow-clods asunder with the miraculous strength that comes to mothers when their children are in peril, and with her own numbed fingers dragged her child from an icy death. It was not the man—brave as he was—it was the woman and the collies that saved Frank Walker's life. There is no more to be told; and no words can enhance the pathos of the story; for the action of all concerned in it—men, women, children, and dogs—presents from first to last the most touching picture that can be conceived of faithful and devoted love.

HOW I BECAME A SPIRITUALIST.

Being the Experiences of Mr. John Pemberton, of Blackburn.

PERHAPS there are few old residents of Blackburn who are unacquainted, at least by sight, with the honest face and busy form of John Pemberton, who, whether as a well-skilled trader, honest business man, or conscientious citizen, will be pronounced by every one who *does* know him, as the last person capable of imposing on others, or being imposed upon by imposture, trick, sentiment, or imagination.

As the open acknowledgment of a man of this stamp that he is a spiritualist is in itself a letter of recommendation to the enquirer, we cheerfully make such extracts from Mr. Pemberton's own notes concerning his belief, as will show how far a clear-headed, common sense man may become a spiritualist, without losing his claim to sanity or probity. After kindly and candidly explaining his wish to help on some faltering brother in the path of spiritual truth by detailing his own experiences, Mr. Pemberton proceeds to say, that up to the age of twenty-two years he was brought up in the strict and conservative tenets of the New Church or Swedenborgian doctrine. When about that age it was reported to him that others, besides Swedenborg, could hold intercourse with the spirit world, and that a system of direct telegraphy was being practised by many of his acquaintance. These statements being frequently reiterated, he at length resolved to ascertain for himself "whether the thing was a fact or a fraud!" To follow, as far as possible, Mr. Pemberton's own words, we continue the narrative thus:—

"Mr. J. B. Stones was the one to introduce the question to me and a few friends, and so we formed a circle. The first night we sat around the table and it soon began to tilt, I, myself, feeling a strange thrilling sensation running through me. Our circles went on for some time with varied results, causing me to wonder what was the source of the curious phenomena I witnessed. In the meantime I went to Bradford, and was introduced to Mrs. Illingworth, who, strange to say, told me almost everything I had experienced in the past and many things that would occur in the future—things, I must say, that have taken place since then. From that time I determined to use every endeavour to ascertain the truth from every source. When Messrs. Herne and Williams came to Blackburn, I formed one of a party to hold séances with them, and in their presence we beheld many marvellous and unaccountable phenomena.

"Besides the lifting of a heavy table without any human contact, and the throwing about of many ponderous objects by invisible agency, there was one incident which struck me as peculiarly strange. One of our party had come with a pair of leather leggings, which he left in the hall. I saw him pull them off and leave them on the foot of the hat-rail. After we had been sitting a short time these leggings were brought into the circle room, although we could all testify that the door had never been opened since we took our seats. This incident brought me into new fields of speculation, and compelled me to marvel at the power which could cause one solid substance to pass through another, for that the leather leggings never came into that room *through the door*, I, and every other person present, could bear solemn witness to."

It seems that in holding private circles, attending public ones, and visiting every medium to whom he could gain access, Mr. Pemberton's investigations were continued for many years. During that time he says, "I was forsaken by many who had called themselves my friends, because I had dared to investigate something out of the ordinary channel of their thought, but I came to the conclusion that I had better be without any friends than have false ones; those who would not allow me the right to think and judge for myself.

"On a certain occasion I had to go to London. I arrived there at seven o'clock in the evening. I took up my abode at No. 2, Vernon Place, and while having tea, I heard the

lady of the house speak about having a seance up-stairs at eight o'clock. With much effort I got permission to join that circle, and its remembrance will remain in my mind as long as I live. Many odd things occurred, such as the moving of objects, &c., but the crowning feature to me was the materialization of my own mother, who had past away from earth life about five years before. There she stood in full form, bright and radiant, smiling upon me. Not one soul in the room knew her but me, and I was a perfect stranger to all. She had never been there in her earth life, but there she was then, and the sight filled me with astonishment. She beckoned me to go to her; I did so, and there, while I stood close to her, she *dissolved*, not disappeared, but *dissolved* like a mist before my eyes. People that know nothing at all about the matter may say I was tricked. I, who *do know*, and have much to lose, and nothing to gain by telling an unpopular story, solemnly declare *I was not tricked*, and I will avow the truth of this narrative to the last day of my life. From this time my own development went on, and we have had the best of evidences at my own house without any mediums but ourselves, and in our own family circle. I may say here, that the mediums on the above occasion were Messrs. Bastian and Taylor, of America. As years rolled on, I had many other evidences which were overwhelming, forming link upon link in an unbroken chain of facts, only one or two more of which I will give. In the latter end of September, 1887, Dr. Slade, the slate writing medium, came to Blackburn, and while there, he was my guest.

"On one occasion that I held a séance with him, the music stool in front of my piano came round the opposite side of the room from where Dr. Slade sat, and moved to where I was sitting, travelling some five yards without contact. Also a hand was materialized while all our hands were on the table; and that hand was totally different to any in the room, being of a dark, bony kind. Two slates I bought myself were cleaned, a small piece of pencil put between them, then they were put on my shoulder, and we heard the writing going on. In a short time a signal was given that they had finished. All this was done in broad daylight, when every motion could be seen. On one of the slates was a message from my father, telling me how pleased he was to be able to make himself known to us, also telling me of incidents which occurred sixty years ago, and of things that none there knew anything of but myself. Many other things took place which space will not allow me to name. In October, 1887, I was at Warrington on business. Mrs. Hall, of Newcastle, was in that town, staying with a Mr. Pierpoint, by whom I was kindly invited to join their circle that evening. After we had all got seated Mrs. Hall passed inside the curtain, which was placed in front of the bare wall. Shortly after a man came out in the materialized form. He came to me, put his hand on my head, patted my cheek, and gave me some flowers. After a short time he took hold of my arm, and walked with me around the room, everyone being able to see us both. Then he took me back to the curtain, and there, while I stood, Mrs. Hall on my left hand, and this spirit on my right, he took me to my seat, shook hands with me, kissed me at my silent wish, then dissolved before our eyes. These are only some of the evidences which I give in support of my reason for being a spiritualist. Some people may say I have been highly favoured, but to these I would say, Do not wait until the evidence comes to you; search for it at every turn, for if it is worth anything at all, it is worth all the efforts you can put forth to gain it. . . ."

From this point our good and clear-sighted friend proceeds with further arguments, so logical and full of common sense, in answer to the silly platitude—What is the use of it?—that we only regret we cannot extend sufficient space to answer this idle and unreasoning query in his own simple words. Of course, we know the question has been answered many thousands of times, and might be summed up in the

retort queries—What is the use of knowing the country to which you are inevitably bound? What is the use of the post-office that enables you to have tidings from your absent friends? Above all—What is the use of *your* special form of faith, and how does your *belief* compare with our knowledge? Time and space in our present crowded pages scarcely admit, however, of wasting both in offering arguments for the benefit of those who do not want to learn. To any readers who have such a desire, Mr. John Pemberton's experience, though lacking in the sensational elements which distinguish the generality of printed narratives on this subject, may be still more acceptable from the fact that the incidents come within the scope of any individual's painstaking researches, and are narrated by one whose honesty of life and purpose stamp every assertion he makes with the current coin of genuine truth. [ED. T. W.]

SPIRITUALISM IN ITALY.

To the Editor of "The Two Worlds."

DEAR EDITOR,—No doubt you and your readers will be interested to know how spiritualism is faring in Italy. As in every other part of the civilized world it is growing, and growing fast. Our mediums are very powerful, the phenomena often very extraordinary, and the investigators numerous and eager. There is not a town without one or more circles at work. We have now three periodicals devoted to the cause: *The Annali dello Spiritismo*, of Turin, established more than a quarter of a century ago; *Lux*, published at Rome, by Messrs. E. Ungher and G. Hoffmann; and lastly, the *Corriere Spiritico*, under the editorship of Signor G. Succi—the celebrated fasting-man, who is now undergoing his eighth thirty days' fast, and who has confided to his spiritual friends that his fasting is nothing more nor less than a mediumistic phenomenon. I must also note another healthy sign of progress, being the cessation of ridicule by the Italian press when treating of spiritualism, and the frequent admission of discussion on the once-tabooed subject in its pages. What we want, however, is more cohesion and organization, and also a more extensive native spiritual literature; but these things are sure to come at no distant period.

With respect to the phenomena obtained at our séances, some of them surpass everything that I have either read of or experienced before in my long career as a spiritualist. The necessity of space compels me to note only a few. In a circle they obtained the Statutes of their Association, in most elegant and elaborate writing on parchment, written and brought by spirit-power. In another group they had the impression of a face on clay, of which I possess a cast. But the most extraordinary of all is the following. It took place in a spiritual circle composed of eight gentlemen, three of whom are amongst my most intimate friends, and all men of good position and great respectability. I am precluded from mentioning their names and even the name of the town where the occurrence took place, because the Mayor of that town being the president of the circle, and the town being priest-ridden and benighted, I should endanger that Mayor's position if I made known his interest in such excommunicated subjects. The clerical party has still great power here. The guiding spirit of the circle gives his name as "John King," but when questioned by me he admitted his being one of the many who assume that name. Last September, this "John King" by direct voice requested the eight sitters of the circle to go to a sea-side town eighteen miles distant from their own, and from thence to a delightful island in the neighbourhood and there have a good dinner. The request appeared rather peculiar to the sitters, but they obeyed, and the next day took rail for the sea-side town, and while there and in the act of contracting with a boatman to take them to the island and back, a gentleman from the town they had left, and well-known to all the eight gentlemen of the company, made his appearance, asking them where they were going; they told him and invited him to join them; he accepted, and started with them for the island. They ordered and partook of a good dinner, and after enjoying a game on the bowling-green, they were on the point of leaving the island when the new guest asked them which way they were going: "The way by the sea, of course." "And I will go another way," he said. And in so speaking he walked to a wall, which served as a shore to a garden and disappeared, as if he had entered the

wall. The company, accustomed though they were to the wonders of John King's phenomena, were not a little staggered; but after a moment's thought, the president proposed to his companions that, on their arrival on terra-firma, they should take the first railway train for the town where they all resided, and when reaching it, go straight to the house of the gentleman who disappeared in the wall, and try to unravel the mystery. This they did. The door of their friend was opened by his servant, who informed them of the master being unwell in bed; they insisted on seeing him, who, when admitted to his presence, told them that he had been so drowsy the whole day as to compel him to keep his bed and to slumber all the time. I must not omit to say that the gentleman in question is not a spiritualist, nor inclined to become one. This wonderful phenomena of "the Double" opens a vast field for conjectures, theories, and speculations, and I dare say every spiritualist will form his own opinion on the subject, so little do we know yet of the *modus operandi* of the laws that rule heaven and earth. But the peculiar and most remarkable feature of the manifestation I have just described, is, the double materialized at a distance of many miles; a phenomenon recorded as a miracle in the annals of the Roman Catholic Church, but which I have not found in the literature of modern spiritualism.

Much interest has of late been elicited by the appearance of a book written by the Reverend Father Jesuit P.G.G. Franco, and having the title of "Gli Spiriti delle Tenebre," and intended to frighten the credulous and devout on the subject of spiritualism. The author, however, does not deny the facts; on the contrary, he has the goodness to describe a great number of séances; gives the names of the best known mediums, both European and Americans, and indites a long list of the most prominent spiritualists in Italy, amongst whom he places my humble self. What the Reverend Father insists upon is, the old, old story, that all this is the work of the imaginary Evil One. Father P.G.G. Franco has been replied to by another theologian of a very different stamp, Professor Geremia Fiore, ex-Canon of the Church of Rome, and a spiritualist to the backbone; and as "diamond cuts diamond," the poor Reverend Jesuit was completely demolished by Professor Fiore's pamphlet. Now the Reverend Franco's book consists of 464 pages of large size, got up in a costly manner, with 43 engravings representing scenes at séances, materializations, tables flying in the air, &c. Would it be considered impertinent if one asked Father Franco who supplied the money for so costly and unprofitable an undertaking? And is it not clear that the funds came from that wealthy company of Jesus (so the Jesuits style themselves) who have become so dull as not to understand that a truth, whichever way you push it, always makes its way? Wishing your able and interesting *Two Worlds* every success.—I remain, very truly yours,

18, Piazza d'Azeglio,

G. DAMIANI.

Florence, 15th March, 1888.

[We have great pleasure in giving publicity to the welcome and interesting letter of a correspondent as highly esteemed in this country as in his own. Whilst we take this opportunity of cordially thanking the friends in different sections of the country for the many clippings they so kindly send us, we must also express our earnest wish that a larger number of our capable and educated British spiritualists would imitate the brave and manly example of Alderman Barkas, and send us accounts of their own personal experiences, especially of well-proven phenomena. We have heard some murmurs concerning the preference assigned to reports of foreign rather than home spiritualism, but it must be remembered, the fault lies not with the recorder, but in the reticence of those who fail to gather up and send in their records. Awake friends! and remember, that this age is writing the Bible of the future. Let all and each do their part, and whilst we are assured this country furnishes ample means for a full and abundant record, let us see to it that we are all ready and willing to give again the bread of life as we have received it.—Ed. T. W.]

P.S.—In the course of the series of papers we are preparing on spiritual gifts, our friends in Italy will find many duplicate cases of their own wonderful account of "The Double."

THE use we make of our fortune determines its sufficiency. A little is enough if used wisely, too much if expended foolishly.—Bovee.

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To CONTRIBUTORS.—Literary Communications should be addressed to the Editor, The Lindens, Humphrey Street, Cheetham Hill, Manchester.

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THE TWO WORLDS.

Editor:

MRS. EMMA HARDINGE BRITTEN.

Sub-Editor and General Manager:

E. W. WALLIS.

FRIDAY, MARCH 23, 1888.

THE MIND CURE: DIVINE SCIENCE—CHRISTIAN SCIENCE.—No. II.

In our last article on the above subject, one which—despite of all attempts to weed it out of the spiritual garden—is continually being thrown back in the form of parasitical growths, now by lecturers on the spiritual rostrum, now by pretenders to the healing art, we showed that there were already four journals devoted to what their editors call the "exposition" of these "sciences," besides an endless number of minor publications, all claiming to be put forth for the benefit of poor suffering humanity. We have had the views of one of the leading writers on this subject, the Rev. W. I. Gill; let us now turn to another, and, in the hope of discovering some light in very dark places, question what is said by Professor A. J. Swartz, editor of the *Mental Science Magazine* and president of the "Spiritual Science University" of Chicago!

Surely, we shall cast our barque of inquiry into safe anchorage at last, for have we not captured the president of a *real mind cure university*? one, too, wherein—for the investiture of the modest sum which buys the entire Swartz' system done up in a pamphlet of fifty pages, and the addition of a fee of 25 dollars—we can actually procure a university diploma, be dubbed "doctor of mental science," and go out to cure all the diseases that flesh is heir to. In case we should think the said diploma, doctor's degree, &c., &c., all too cheaply and simply earned, let us still further elucidate, and show that all we have to do for suffering humanity is to assure it that there is no such thing as suffering; that tumours and wounds are all the result of a distorted imagination; abscesses, dislocations, cancers, and fevers mere flights of fancy; and so long as patients can feel assured that all their aches and pains are illusions—hey, presto!—they are all right—that is, if they can only *think so*. We have heard it said—and if we join the Salvation Army we may hear it again, any day—that the blackest and vilest of sinners instantly become the whitest and purest of angels; provided we *can* only believe that Jesus died on purpose to make this happy transformation. The fact that the proof of this extraordinary assertion is put off until the said sinner lands in the other world, is undoubtedly one reason why it is so easy to believe it, and so very convenient

to preach it. Now, although the Salvationists and the divine scientists both depend for acceptance on the very simple element of *belief*, and in that sense both belong to the same school, and, hence, may with perfect propriety both come under the denomination of Christians, yet there is this radical difference between them—the Salvationists say, "You are saved by belief;" but unless the saved returns from the other world as a spirit to declare his passport to heaven was all bogus, and he is not saved at all, the preacher will never be found out, and may go on preaching salvation by faith to the end of time; and never be convicted of humbug, except by those troublesome spiritualists. Not so Messrs. Gill and Swartz, Madame Eddy, and all the tribe of "Christian science healers." These people are not dealing with invisible souls, but with very visible diseased bodies—and because this is the case, one of the greatest marvels of modern times is, how they could have held their own so long as they have. True it is, we have yet to hear of, and analyse a little more fully than their own inflated reports, the real nature of the cures they have effected. No sane individual can doubt the power of the mind to operate on the body. The blush that paints the cheek of modesty, the pallor that robs it of its roseate hue, are equally the result of mental emotions; tears are wrung out by mental states, furrows are planted in the smooth brow, and giants become weak, and weaklings giants, under the same impulses.

In the actions of "mind transference" the senses of the subject are held in abeyance, and that subject suffers pain or pleasure, hears, sees, tastes, and acts, solely according to his operator's will. Nay, we will do more perhaps than any "mind healer" by profession has ever been able to do—that is, record a case published some years ago in the *Cornhill Magazine*, in which the worst and most deadly of all diseases, hydrophobia, is declared to have been cured by the influence of mind. The article, of which we unfortunately have not the date, is as follows:—

"Andrew Crosse, the electrician, had been bitten severely by a cat, which on the same day died from hydrophobia. He seems resolutely to have dismissed from his mind the fears which must naturally have been suggested by these circumstances. Had he yielded to them, as most men would, he might not improbably have succumbed in a few days or weeks to an attack of mind-created hydrophobia. Three months passed during which Crosse enjoyed his usual health. At the end of that time, however, he felt one morning a severe pain in his arm, accompanied by thirst. He called for water, but, 'at the instant,' he says, 'that I was about to raise the tumbler to my lips, a strong spasm shot across my throat. Immediately the terrible conviction came to my mind that I was about to fall a victim to hydrophobia, the consequence of the bite I had received from the cat. The pain, which had first commenced in my hand, passed up to the shoulder, threatening to extend. I felt all human aid was useless, and believed that I must die. At length I began to reflect upon my condition. I said to myself, 'If there is any chance of my life it is in summoning my utmost resolution, defying the attack, and exerting every effort of mind.' Accordingly, feeling that physical as well as mental exertion was necessary, I took my gun, shouldered it, and went out for the purpose of shooting, my arm aching the while most intolerably. I met with no sport, but *I walked the whole afternoon, exerting at every step I went a strong mental effort against the disease*. When I returned I was decidedly better; I was able to eat some dinner, and drank water as usual. The next morning the aching pain had gone down to my elbow, the following to the wrist, and the third day left me altogether. I mentioned the circumstance to Dr. Kinglake, and he said he certainly considered I had an attack of hydrophobia, which would possibly have proved fatal had I not struggled against it by a strong effort of mind.'"

Whilst acknowledging that whole volumes of instances could be cited to prove the predominating influence of mind over matter, we still insist that the fundamental bases of those cliques who have announced themselves as "Divine Science Healers," "Christian Science Healers," "Metaphysical Science Healers," &c., is utterly false alike to fact, science, or philosophy; also that every phase of occult or mental healing proceeds through scientific methods, and operates scientifically through and upon matter which is in itself as tangible and objective an entity as mind. Before attempting, however,

to eliminate the true from the false, or to substitute the *rationale* of veritable occult healing for pretences of the most flimsy character, we would call special attention to what Professor A. J. Swartz—the *great* man who has founded the *Chicago Mental Science University!!* and *grants Mental Science Doctors' diplomas*—teaches. It seems that this man was a pupil—some say a confederate—of the noted Mrs. Eddy, the high priestess of the whole mental science craze. As it is to her published lucubrations that all the disciples reverently turn for authority, we will first of all give an illustration of her *lucid* and grammatical style of teaching by quoting from her book, entitled “Science and Health.” On page 6 she writes thus:—

“Belief is all there is to mortal man, and if this belief is wretchedness only, no circumstance can make it happiness, and if happiness no circumstance can make it wretchedness, until the belief of the different conditions are changed; ‘for as error thinketh so is it.’ The science of being is as necessary to those in the belief of health as sickness, for a change of belief would make the well sick, when, if they understood these conditions depended on mind, instead of matter, they might continue to be well.”

Again, this teacher of “Divine science” or *stuff* whichever the reader may elect to call it, says on page 111.

“Matter is but a grosser *strata* of mortal mind. . . . Spirit is intelligence, whereas the basis of matter is belief; the former is science, the latter mesmerism. . . . Disease is a belief, its origin mental instead of physical, and it matters not what the body indicates, in reality all is mind, there is no matter, and mortal things are beliefs, and not the science of man in which he is immortal.”

The Banner of Light, to which we are indebted for these quotations, sums up a scathing commentary on the above thus:—

“But think of stringing out 456 pages of this inane verbiage and calling it ‘Science!’ ‘Christian Science’ and ‘Mental Science,’ forsooth! and then think of devoted disciples hailing the book as an ‘inspired’ production, founding on it a new school of medical practice, with ‘colleges’ and ‘universities’ to teach it—and not only these but a new sect in theology, with its ‘Church’ and ‘Sunday school.’ . . . Mrs. Eddy’s teachings regarding Spiritualism are sufficiently indicated by the following brief excerpts: There is but one Spirit, even God . . . and there is but one God; hence to talk of spirits is to believe in gods and demons. . . . The entire phenomena of mediumship are deceptions or delusions. . . . All there is to mediumship is belief. . . . We are never spirit until we are God; there are no individual ‘spirits,’” &c.

It would be unjust to the pupil of so able a Teacher as the writer of the above proves herself, especially when that pupil has *made himself* a Professor and President of a grand University, for the dispensation of the science thus expounded, if we failed to add a few quotations from the magazine of which also the said pupil is the founder and shining editorial light. How far he has improved upon the grammar, lucidity, or science, of his revered preceptress, may be gathered from the following magniloquent sentences. He says:—

“As this science teaches that flesh, bones, and blood are not man; as it teaches that visible body or existence is not the image of Deity or like it, so it rejects all belief in the reality of so-called ‘matter.’ That which common thought names ‘matter’ has no entity, no life, no intelligence, and at best all objects beheld by sense are simply reflections, and are no more *the real* than the picture reflected on the canvas is real. . . . Nor is this visible, sensuous appearance man in spiritual science. Though it is man in belief, in anatomy and in common thought, yet Christian science takes issue with the generally accepted conclusions, and does not propose to be subject to these failing beliefs, but to maintain its higher understanding. . . . As the photograph is void of sensation, having progressed outward from its once invisible, sensitive state (!), so the body and all visible objects are void of sensation, and are only reflections or negative expressions of the real.” (!)

On what ground these people claim the title of “Christian” scientists in addition to other pretences is another of the mysteries that their verbiage fails to deal with.

All the records of healing attributed to Christ and his followers are said to have been wrought, with few exceptions, by touch or “the laying on of hands,” whereas Mrs. Eddy declares that she “never manipulates the sick,” nor permits her students to do it, considering it a very dangerous “mal-

practice;” and Professor Swartz in his formula “forbids contact of every kind.” And now we advance to the most substantial portion of the whole subject—to wit, the proofs palpable that these methods of healing produce any other actual cures than a temporary affection of the nerves in such individuals as they can temporarily *biologize* with their foolish and utterly unscientific talk.

The Editor of this paper, some three years since, when suffering from a severe attack of laryngitis, sought the aid of one of these renowned mind healers, listened to the familiar platitudes that “sore throat was not sore throat at all,” that “inflamed bronchial tubes were all illusions,” and that difficulty of swallowing, breathing, &c., were *mental states* which only required the assurance that they did not exist to be at once reduced to order; and reduced to order these “mental states” were, when—*six weeks later* they were dealt with by competent surgical skill. This is but one out of many hundreds of cases for which the Editor could personally vouch of the sheerest failure that was ever yet put forth in the name of a healing system. For the true secret of *occult* healing, or in plain terms, that method by which, mind (the spirit) acting through magnetism (the spiritual body) upon matter, the ultimate element wherein disease is expressed, we can find no space in this article. We have shown enough of the opinions and theories of the people who audaciously lay claim to be discoverers of “a new principle of healing,” to prove that if ever any of their number *have* made cures, it has been in spite of their own wild and unsubstantial theories, and in virtue, perhaps, of some potential efflux of magnetism proceeding unconsciously from the person of the healer—but we have said *IF*—at present we entirely lack the proof, and until it can be given, and that from some more authoritative source than the “mental science universities” report, we must continue to reiterate our *IF*, and are not far wrong when we expect that echo answers—“If!”

We shall hope to present in one of our succeeding numbers a brief spiritual definition of what occult or magnetic healing is.

CORRESPONDENCE.

PSYCHOMETRY AND THE MOON.

To the Editor of “The Two Worlds.”

Psychometry is sometimes spoken of as the “New Science,” and a science it will prove itself to be in the coming time; it only waits for the “guinea stamp” to be given to it by a few master minds in the science circle, then it will be recognized as such all the world over, and stupendous will be the products arising from its employment.

Knowledge will come in bounds instead of strides; nature will bestow upon her most gifted offspring (man) his inheritance in full, keeping no secrets; and wisdom joining hands with this knowledge will give him development beyond his present conceptions.

I give you below a psychometrical experience coming through my wife. I make no claim as to its accuracy, nor do I ask belief of it. The language is almost identical with that spoken at the time, and although, for private reasons, I write this above a *nom-de-plume*, your intimate knowledge of wife and self will, I trust, give the report a stamp of honesty.

The majority of present-day astronomers assert that life on the moon is impossible, but I am pleased to say there are some generous exceptions—notably, Sir R. S. Ball, who, in my hearing, has said he had no reason to doubt that life did exist on our satellite, *a form of life suited to its physical condition.*

I would like to hear, for sake of corroboration, if any other psychometer has had similar experience in connection with this (supposed) “dead planet;” and also, if our courteous Editor (an authority upon evolution) thinks that the form of life described (presuming it to be true) points to organic progression or retrogression—in other words, if the planet is

beginning to *live*, or conversely, is in the throes of *death* as is generally supposed. Let it be noted that the moon was *shown* to the sensitive, and from subsequent queries, I gather that where the psychometer was, apparently, no organic life was in sight, but that such life was *sensed* in other parts of the planet. Further experiments may lead to more light.

IMRI.

"I find myself in a very strange place, not this earth; everything has a grey-yellow appearance (the tone difficult to describe), as if landscape and all I see wore a kind of metallic veil. I find myself in a valley—everything appears to be petrified. I feel as if the atmosphere had to do with all this. Where I am, nothing but large boulders, jagged rocks, and immense fissures are to be seen."

"Question:—Is there atmosphere?" "Yes, but it makes me feel awfully cold, and shivery; don't think I can stop! I have difficulty in breathing, like asthma; the air feels sulphureous and heavy—I think this is the moon."

"Question:—Do you see any life?" "No, but will try and find some, for I feel I'm in the neighbourhood of life. Now, I'm shown a man—oh, what a funny little fellow! He has a very short body, about 3 feet 6 inches high, but very broad, much out of proportion—what we would call a dwarf. The crown of the head is almost flat, and the distance from ear to ear very wide compared with distance from chin to crown, this latter being very narrow. The ears are very long, and project out from head. The hair is short and grows down to top of nose in peak fashion, leaving scarcely any forehead. Complexion of face is a dirty yellow. He looks a low type of humanity, but face is not unpleasant. The body appears to be covered with short hair. This covering, and that of the head, have this peculiar grey-yellow colour which everything takes on."

"Question:—Can you see no vegetation?" "Not where I am, but I would not say that none exists on the planet, but I'm tired and can't stay longer."

[We have great pleasure in saying we know the lady through whom the singular but interesting fragment of psychometry above given proceeds. From a high appreciation of her mediumistic and clairvoyant endowments we may believe, without reserve, that her psychometric powers are equally reliable. We shall wait with much interest for further developments.—Editor *T. W.*]

"WHO, WHAT, AND WHERE IS GOD?"

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

Your correspondent "*Lex*," propounds an awful question, a question which it is impossible for human faculties to answer thoroughly. We can only answer it in part, but yet sufficiently for all our practical needs. He asks for some definition of that God whom Jesus spoke of as a Spirit?

He asks too much. To *define* a thing is to mark out its limits or boundaries. In order to do this you must stand outside of it, and survey it exteriorly and all round: "For in Him we live and move and have our being." How then can we define Him? But we can describe His relation to us; that is enough for us in our present infant stage of being, and as inhabitants of this gross material orb.

In regard to the question, "Who?" we may answer confidently, He is a Spirit and a Person—that is to say, He has a Will, for if He has no Will, no Ego, no Personality, then is He an unconscious, unintelligent function, like magnetism or gravitation, like the wind or the sea. Behind all these powers—powers, not persons—there must be a Cause, not merely a proximate but a designing cause, a cause of causes, for if it be not so, then the universe is a mere accident, in which wisdom, benevolence, and design had no part.

There are laws of nature, but there was no lawgiver. There are laws of the moral world, but there was and is no moral being who inspired them as the transcript of his own perfect character. We are certain that we did not inspire them—we inherit them as our birthright, we are subject to

them, we have to obey them on peril of evil consequences, just as we have to obey the physical laws of the universe, or take the consequences.

The Darwinian doctrine of evolution does not alter the problem in the least. If there was evolution, there must have been, anterior to the commencement of the evolving process, an Evolver—that is to say, one who ordained the unfolding process and created the primal matter or protoplasm with its mysterious potentialities.

For if you do not admit this, then you say, in other words—the whole universe, the solar system, the earth, the air, the seas, plants, animals, the seasons, ourselves, our minds and bodies—everything that exists is a sheer accident. Is this the lesser difficulty of the two? I trow not. We know that every day of our lives we exert will, intention, design in all we do, or say, or think. When we see the most wretched hovel, we feel sure that it had a builder and designer, though we did not see him at work. What should we think of one who should say, "I cannot see but that the stones or sods may have come together by accident and by sheer chance, so as to serve for a human habitation." And shall we say this of the sublime and magnificent universe, of which we are ourselves a part?

The second question, "What?" is already answered; and both second and third questions are answered in the words we learned at our mother's knee—"Our Father who art in the heavens;" not as it is wrongly and falsely rendered—"Our Father which art in heaven." You may say, But we cannot understand this description of the "Where." It is quite true. We cannot comprehend these sublime words. If they give to our minds a sense of mystery and sublimity, it is all that we can expect. That which can be understood, defined, and surveyed all round cannot be God. Can we comprehend the action of the electric current? Can we comprehend what life is? Or shall we refuse to believe that there are such things as electricity or life until we can comprehend all about them?

G. D. HAUGHTON.

MARGERY MILLER.

Given through *Spiritual Inspiration*, at Lyceum Hall, Boston, Massachusetts.

By LIZZIE DOTEN.

"I send the enclosed touching and very beautiful poem for insertion in *The Two Worlds*. It was a frequent and favourite recitation of our late friend 'D. D. Home.' . . ."—S. C. Hall.

Old Margery Miller sat alone,
One Christmas Eve, by her poor hearthstone,
Where dimly the fading firelight shone.

Her brow was furrowed with signs of care,
Her lips moved gently, as if in prayer—
For O, life's burden was hard to bear!—
Poor old Margery Miller!

Sitting alone,
Unsought, unknown;
Had her friends like the birds of summer flown?

Full eighty summers had swiftly sped,
Full eighty winters their snow had shed,
With silver sheen, on her aged head.

One by one had her loved ones died,
One by one had they left her side,
Fading like flowers in their summer pride.
Poor old Margery Miller!

Sitting alone,
Unsought, unknown—
Had God forgotten *she* was his own?

No castle was her's, with a spacious lawn;
Her poor old hut was the proud man's scorn—
Yet Margery Miller was nobly born.

A brother she had, who once wore a crown;
Whose deeds of greatness and high renown
From age to age had been handed down.
Poor old Margery Miller!

Sitting alone,
Unsought, unknown—
Where was her kingdom, her crown, or throne?

Margery Miller, a child of God,
Meekly and bravely life's path had trod,
Nor deemed affliction a "chastening rod."

Her brother Jesus, who went before,
 A crown of thorns in his meekness wore,
 And what, poor soul, could she hope for more?
 Poor old Margery Miller!
 Sitting alone,
 Unsought, unknown—
 Strange that her heart had not turned to stone!

Aye, there she sat on that Christmas Eve,
 Seeking some dream of the past to weave,
 Patiently striving not to grieve.

O, for those long, long eighty years,
 How had she struggled with doubts and fears,
 Shedding in secret unnumbered tears?
 Poor old Margery Miller!
 Sitting alone,
 Unsought, unknown—
 How *could* she stifle her sad heart's moan?

Soft on her ear fell the Christmas chimes,
 Bringing the thought of the dear old times;
 Like birds that sing of far-distant climes.

Then swelled the floods of her pent-up grief—
 Swayed like a reed in the tempest brief;
 Her bowed form shook like an aspen leaf.
 Poor old Margery Miller!
 Sitting alone,
 Unsought, unknown—
 How heavy the burden of life had grown!

"O God!" she cried, "I am lonely here,
 Bereft of all that my heart holds dear,
 Yet Thou dost never refuse to hear.

"O, if the dead were allowed to speak!
 Could I only look on their faces meek,
 How it would strengthen my heart so weak!"
 Poor old Margery Miller!
 Sitting alone,
 Unsought, unknown—
 What was that light which around her shone?

Dim on the hearth burned the embers red,
 Yet soft and clear, on her silvered head,
 A light like the sunset glow was shed.

Bright blossoms fell on the cottage floor,
 "Mother" was whispered as oft before,
 And long-lost faces gleamed forth once more.
 Poor old Margery Miller!
 No longer alone,
 Unsought, unknown—
 How light the burden of life had grown!

She lifted her withered hands on high,
 And uttered the eager, earnest cry:
 "God of all mercy! now let me die.

"Beautiful angels, fair and bright!
 Holding the hem of your garments white,
 Let me go forth to the world of light."
 Poor old Margery Miller!
 So earnest grown!
 Was she left alone?
 His humble child did the Lord disown?

O, sweet was the sound of the Christmas bell!
 As its musical changes rose and fell—
 With a low refrain, or a solemn swell.

But sweeter by far was the blessed strain
 That soothed old Margery Miller's pain,
 And gave her comfort and peace again.
 Poor old Margery Miller!
 In silence alone
 Her faith had grown—
 And now the blossom had brightly blown,

Out of the glory that burned like flame,
 Calmly a great white angel came—
 Softly he whispered her humble name.

"Child of the Highest," he gently said,
 Thy toils are ended, thy tears are shed,
 And life immortal now crowns thy head."
 Poor old Margery Miller!
 No longer alone,
 Unsought, unknown—
 God *had not* forgotten she was his own.

A change o'er her pallid features passed,
 She felt that her feet were nearing fast
 The land of peace and safety at last.

She faintly murmured "God's name be blest!
 And, folding her arms on her dying breast,
 She calmly sank to her dreamless rest.
 Poor old Margery Miller!
 Sitting alone,
 Without one moan—
 Her patient spirit at length had flown.

Next morning a stranger found her there,
 Her pale hands folded, as if in prayer,
 Sitting so still in her old arm-chair.

He spoke—but she answered not again,
 For far away, from all earthly pain,
 Her voice was singing a joyful strain.
 Poor old Margery Miller!
 Her spirit had flown
 To the world unknown,
 Where true hearts *never* can be alone.

"THE TWO WORLDS" FIRST PRIZE ESSAY.

THE Directors of *The Two Worlds* Publishing Company have great pleasure in announcing that a Prize of One Guinea has been deposited with them by GEORGE HEPPLESTON, Esq., of Fern Bank, Fartown, Huddersfield, to be paid for the best essay on "THE BEST MEANS OF ADVANCING THE CAUSE OF SPIRITUALISM IN ENGLAND." Competitors for this prize must send in their essays from this time up to the Third Wednesday in April, *i.e.*, April 18th, when a committee will be formed from the Board of *Two Worlds* Directors to decide upon the merits of the several essays. The prize will be assigned on May 1st, and the name and receipt of the successful competitor be published in the current issue of *The Two Worlds*. Competitors must send in their MSS. plainly written on one side of the sheet only (the length not to exceed at most four columns), and directed to "The Editor;" and each essay must be accompanied by a sealed envelope, containing the full name and address of the sender, marked "Prize Essay," and *numbered* with a number or word corresponding to the number or word on the essay. The envelopes will only be opened by the committee *after* the decision has been made.

The Editor has great pleasure in announcing that several ladies and gentlemen have signified their intention of offering prizes for future competition on various spiritual subjects, and all who take an interest in the success of the great cause of spiritualism are hereby earnestly solicited to join in this noble enterprise. A club of several members can combine to offer a prize.

LONDON SPIRITUALISTS' EASTER GATHERING.

THE above will take place on Sunday, April 1st, at the HOLBORN TOWN HALL, when MRS. EMMA HARDINGE BRITTEN will deliver an address on "The Origin and Spirit of Easter (and) The 31st of March, 1848, a new era in Human History." The above meeting will be supported by many London Spiritualists' Societies. Doors open at 6-30, meeting at 7 prompt. Tickets 2/-, 1/-, and 6d., to be obtained at the different London Spiritualist centres.—J. WILKINSON, Hon. Sec.

HELL DISESTABLISHED.—We shall print next week a full report of the popular lecture on the above subject, by Mr. E. W. Wallis, in response to the request of many friends. Also a leading article on the "Fortieth Anniversary of Modern Spiritualism," and Lizzie Doten's poetical "Elegy on the Devil," under inspiration of Robert Burns. Orders for extra copies should be sent before Wednesday.

THE USE OF OPPONENTS.—The spiritualists of West Vale have used the opportunity afforded them by Mr. Ashcroft's visit to bring the claims of spiritualism more prominently before the people, and have had the valuable aid of our co-worker, Mr. J. S. Schutt, who has replied to the "stuff" presented by the showman. The cause is benefited in the end by his tirade, as all thoughtful and impartial people can at once recognize his lack of fairness. Mr. Schutt is well able to present our case so as to win respect.

AID FOR THE SUFFERING.—Mr. J. Hall desires to thank Mr. J. Bent and the friends who contributed at Mr. Wallis's séance, for their assistance and sympathy; he is now able to sit up in bed, and feels to be improving. Mr. Wallis will be glad to forward any further contributions to him.

HEALING.—Will you kindly insert a few lines in your valuable paper with regard to Mr. Hawkins' healing séance, held at 24, Harcourt Street, Marylebone Road, every Sunday morning. Myself and sister having attended, and received so much benefit, that we think it only right it should be published for the good of others that may be feeling sure some good results would follow, if only presented in the right spirit.—A. S. Stibbard, 12, Grove Street, Sutton Grove, N.W.

PASSED TO THE HIGHER LIFE.—On March 3rd, Florence, the daughter of W. A. Moscon; was interred in Bradford Cemetery, Manchester, on the 8th inst. The service was purely spiritual, and was most impressively conducted by the guides of Mr. G. Wright. The impression that it made will not be soon forgotten.

MUSIC AND SINGING.—We have noted considerable improvement of late in the singing at the services in many places. But some of our friends still cling to the old slow and drawling style. Spiritualism is a gospel of cheer, of gladness, and our singing should go cheerfully and harmoniously. A few forget that noise is not music, and sing loudly and long. Put more expression into it; friends, modulate the tone to suit the words, pronounce the words distinctly and sing with feeling. Attention to these points will make the singing more melodious and sympathetic, and induce more harmonious conditions.

CHRONICLE OF SOCIETARY WORK.

BERMONDSEY.—We devoted the evening to clairvoyant descriptions by Mr. Paine's controls. Eighteen were given, one only not recognized. Several strangers were present, some of whom could not make out how the medium got his information about their friends. Good attendance.

BINGLEY.—Mr. Hepworth gave two splendid addresses, the subjects being chosen by the audience. Afternoon, five subjects. Evening, four, which were dealt with in an able manner. We were pleased to hear such subjects put, but much more pleased to hear them dealt with in a calm, gentle, and loving manner.—*E. Grunwell.*

BISHOP AUCKLAND.—Mr. Mc.Kellar gave a discourse at 2 p.m. "Use your best gifts—Love and Charity to all Men," which was handled very well, to a small audience. Evening: subject, "Do spirits of men and women return, if so, why?" which was handled uncommonly well to a fair audience. We thank Mr. Mc.Kellar for his services. He came for his train fare. We hope other platform workers will take the example, and help us to do good as far as lies in our power. I have to bring before our friends of Tow Law, Spennymoor, Bishop Auckland, and district that we are to have a Tea and Concert on Good Friday. Tea on the tables at 3-30 p.m. Concert at 7 p.m. Tickets, Tea and Concert: Men, 9d.; Women, 6d.; Children, 3d. each.—*H. Walker.*

BLACKBURN.—Mrs. Wade, for the first time. Afternoon subject: "Is Spiritualism the need of the age?" Satisfactorily dealt with by the control, who argued that as man eliminated the animal and developed the spiritual side of his nature, his need and yearning became the greater for something more positive than mere belief in a continued existence, something more comforting than a creed, something less shadowy than a dogma. That the glad assurance of the presence of some tiny darling or gentle friend was the sweetest of all religion. That the manly and honest readiness to bear one's own sin-penalty was the noblest of all forms of courage. Very successful clairvoyance followed. In the evening, after an excellent discourse delivered with much energy, Mrs. Wade gave several clairvoyant tests, most of them being recognized. We were greatly pleased with Mrs. Wade's abilities.

BRADFORD.—Mr. Allen Moulson gave a séance on Saturday at the residence of Mr. Kendall Girlington, which was very successful, all being satisfied, with one or two exceptions, which I believe is the case at the majority of séances.—*A Sitter.*

BRADFORD. LITTLE HORTON.—Miss Harrison gave trance addresses afternoon and evening, followed on each occasion by clairvoyant descriptions. There were thirty-two given, and twenty-six recognized. In many instances both names were given. Attendance good. Afternoon 100, evening 200.—*G. Bown, Sec.*

BURNLEY. Tanner Street.—A very successful day with Mrs Green, who gave two very able and highly interesting services to large and very intelligent assemblies. Afternoon subject, "Spiritual Knowledge: Is it Sinful?" Evening, "The God of Nature" and the "Gifts of the Spirit," which were cleverly argued, clearly reasoned, and plainly delivered, showing great ability on the part of the controls. Clairvoyance of a striking character followed each lecture. Nineteen descriptions in all were given, and fully recognized, with but one exception. Great satisfaction.—*J. Harrison.*

COLNE.—Messrs. Veitch and Hopcroft, of London. The former gave two admirable addresses; the latter, very successful clairvoyant descriptions. Evening subject, "Immortality." The hope of immortality ennobles. No solace in atheism or annihilation. Prehistoric man believed in a future life. Indestructibility of matter an evidence of immortality. We cannot expect the mighty temples, palaces, and monuments to last longer than the mind which gave them birth. All our poets, from Homer to Tennyson, believed, and sang of, immortality; even Byron and Shelley, who some say are exceptions. Religion teaches immortality. Conditional immortality is nonsense. Three systems of thought to-day—Christianity, Atheism, and Spiritualism. Choose between them, as Bassanio did with the three caskets. Christianity may be the golden, Atheism the silver one, and, to many, Spiritualism is the leaden; but how much better when you have made your choice, and open your casket, to find that you have the portrait—the pearl of great price.—*J. W. Coles.*

COWMS.—Miss E. Cowling spoke exceedingly well both afternoon and evening. The manner in which the subjects were dealt with proves that she is improving. Our audiences are more ready to acknowledge their spirit friends than they have been hitherto, for out of 15 descriptions given 11 were recognized. Evening crowded.—*Allan Whitfield, Hon. Sec., Lascelles Hall.*

DARWEN.—Miss Sumner gave clairvoyance both afternoon and night. Her delineations were very successfully given to large audiences. It has given an impetus to the enquiring spirit that is abroad in this town.—*Geo. W. Bell.*

DEWSBURY.—Mr. Armitage's guides spoke, at 2-30 and 6 p.m., on subjects chosen from the audience. "Evolution of Thought," "The Prodigal Son," "Did Christ ascend into heaven with his body, or was it a spirit?" "If there is a God, how do you know?" All these subjects were handled in a most able manner, and gave great satisfaction to crowded audiences.—*J. W. B., Sec.*

EXETER.—The Assistant Secretary read a Control on Spirit from Mrs. Tappan's book. The attendance very good, considering the very cold weather. Friends will please bear in mind our tea and entertainment on Good Friday. We hope to have the pleasure of seeing local friends to the cause attending from Torquay, Plymouth, &c., &c., and shall be glad of previous intimations of their coming.—*Cor. Sec.*

FELLING.—The members and friends had a real treat under the mediumship of Mr. Westgarth, whose guide spoke on the subject chosen by the audience—"Hell: What is it? where is it? by whom Created? and for what Purpose?" After a most excellent and sublime discourse the people did not seem inclined to leave the place, many of whom were strangers to the cause of spiritualism.—*G. L.*

FOLESHILL.—Usual evening meeting, Miss Lucy Carpenter, a blind medium, of Coventry, occupying the platform. The controls were principally of a conversational character, some of them being by spirit friends known to persons in the audience, and of whom the medium had no knowledge.—*Cor.*

GLASGOW.—Morning: Mr. Wm. Corstorphine read a choice selection of pieces from various authors, which were much enjoyed. Our friend, who has an exceptionally good talent for platform readings, selects his pieces with great care, and renders them in a manner that cannot fail to be appreciated by most audiences. Evening: Mr. G. Walrond gave a discourse on "The Demonstrable Facts and Truths of Spiritualistic Phenomena." The subject was dealt with at great length, and embraced many leading points connected with facts that cannot be contradicted. After which the guides of Mr. Ritchie gave some trustworthy clairvoyant descriptions.

HETTON-LE-HOLE. Miners' Old Hall.—As we had no speaker the members took part, and we had a pleasant evening.—*John Thomas Charlton, 29, Dean Street, Hetton Downs.*

HUDDERSFIELD. Brook Street.—Mrs. Groom unfortunately happened to be engaged for Openshaw by a mistake. We gave way in favour of our Openshaw friends, and Mr. Ringrose has very well filled the vacancy, giving two splendid addresses; indeed, we most heartily commend him to all societies who require the services of a speaker of so elevating and instructive a character. The afternoon's address was upon "Death," the speaker most graphically portrayed the passing away of a spirit from the body as witnessed clairvoyantly, also giving a most interesting and convincing experience of his own, when his spirit left the body and visited the realms of the after-life—"truly a most unique experience." Taken altogether it was a splendid address, quite winning the close attention of all. The evening's subject was "The Charms of Solitude." This was a rare treat, in which was enunciated the precept of self-communion with the God within as the true method of building up the spiritual frame and fitting it for after-life. Solitude hath charms that few dream of; it is there that the real man or woman is found; away from the psychological influence of surroundings the best and truest expression of divinity is born; everything that has tended to elevate mankind has originated in solitude, the mightiest rivers originate in the tiniest streams far away from human kind, and so it is all round.—*J. B.*

HUDDERSFIELD. Kaye's Buildings.—We had our esteemed friend Mrs. Crossley, who lectured to crowded audiences; many had to go back on account of it being so thronged. Her lectures were very good, especially in the evening, on "Progressing in the Land of Souls." After a few very seasonable and intelligent remarks from our respected chairman (Mr. J. W. Hemingway), Mrs. Crossley demonstrated her lectures by clairvoyant descriptions in a magnificent style, to the great satisfaction of all. On Monday evening Mrs. Crossley gave us a meeting, the place being packed.—*J. Hewing, Sec.*

IDLE.—Miss Patefield discoursed on "Is God a just God?" comparing the biblical God with the God of spiritualists. That the former according to the book was an angry, unjust, and revengeful God, whilst the latter was a just, loving, and merciful Father, whom his children need not fear. Mrs. Hargreaves gave fifteen clairvoyant descriptions of departed friends, all being recognized. Evening, Miss Patefield spoke upon "Blessed are the pure in heart," advising all to investigate and search earnestly into this work, and their endeavours would be crowned with success. Mrs. Hargreaves gave fifteen descriptions, nine recognized. Afterwards a short account of her earlier years—very interesting indeed. Too much cannot be said in praise of the unselfishness of our speakers, who leave warm and comfortable homes and travel about the country exposed to the inclemency of the severe winter we are now experiencing, in order to spread this grand and glorious truth.—*W. B.*

LANCASTER.—Mr. Swindlehurst, in the afternoon, spoke on three subjects, sent up by the audience, in a very lucid and concise manner. Evening subject, "Who are our Spiritual Teachers?" A most excellent discourse was the result to a good audience.—*J. B.*

LEEDS. Psychological Hall.—Mrs. Wallis delivered two good addresses in her usually clear and instructive manner. In the afternoon the naming of a child preceded the address, which was on "Baptism and Education." In the evening the speaker delivered very powerfully an enlightening discourse on "Creation." Good and appreciative audiences.—*H. A. A.*

LEICESTER.—Morning, Mr. J. Bent conducting; good attendance. Afternoon, healing circle; conductor, Mr. J. Bent. There were six persons for spirit doctors to operate on, and they did a great deal of good. Mr. Ashby, clairvoyant, told us there were 52 spirit doctors present, and gave the names of many. Evening, the guides of Mrs. Richards spoke very well from the words, "As a father pitieth his children so the Lord pitieth them that fear him." The guides of Mr. Sainsbury also spoke from the words, "Blessed are the poor, &c.," selected by the audience, and at the close of lectures Mr. Ashby gave some very good clairvoyant descriptions.—*W. J. Ogden.*

LIVERPOOL.—Mr. Wallis answered questions of a most diversified character. I dare not praise his lectures for fear I may get the credit of puffing mediums; however, I will record the vigorous applause of the audience, who can hardly be accused of being a flatterer. Our afternoon discussion was feeble in the extreme, subject, "Science versus Spiritualism." Our opponent lacked the most essential thing in sound argument, viz., knowledge of the things discussed. However, no doubt he did his best with his experience. Next Sunday afternoon, subject, "Spiritualism versus Christianity." As this will be a matter of opinions, it will produce more heat and no conviction.—*Cor. Sec.*

LONDON NORTH.—Mr. Rodger gave a short address on "The handwriting on the wall," followed by Mrs. Wilkinson giving psychometric readings from articles sent up to the platform, namely, gloves, letters, &c., most of which were acknowledged to be correct. The cordial thanks of the meeting were awarded to the lady for the exhibition of her wonderful powers. A solo by Mrs. Jordan, and the announcement that Mr. Hopcroft would speak next Sunday, closed the meeting.

LONDON. Hackney Road.—Saturday evening, every seat occupied. The guides of Mr. A. Savage gave tests and advice to nearly all present, and to one gentleman a very convincing impersonation of his father, and how he passed over, by drowning, five years ago.—*Cor.*

LONDON. Marylebone.—The morning meeting was well attended, when Mr. Hawkins gave some further display of his healing power. We were favoured with the attendance of several other mediums, who greatly added to the success of the meeting. Evening, Mr. Mc.Kenzie chose as his subject "The Utility of Spiritualism," which he handled in

a masterly manner. In answering a question afterwards he manifested that the mental condition of people required raising to enable them to perceive those higher truths, which should be the ultimate of each and every one. The speaker dwelt upon sympathy as opposed to selfishness.

LONDON, SOUTH. Winchester Hall, Peckham.—Morning: In the absence of Mr. Stokes, the president gave an address on "Astrology," to a small audience. Some friends offering a few remarks at the close. Evening: Mr. J. MacDonnell delivered an able and highly interesting address on "Our Future Existence," which was much enjoyed. Our first Anniversary Tea and Entertainment on Monday last. About 85 friends partaking of a substantial repast, which was served in an efficient manner by the ladies and committee. Ample justice having been accorded the good things, the president made a few remarks on the work of our society (which now numbers 80 members), and its proposed action in the future, after which the evening was devoted to social pleasures,—the hall being filled by an audience who thoroughly appreciated the lengthy programme of songs, music, etc. Where all performed so well it may appear invidious to select any of the friends who so kindly gave their assistance; but mention must be made of a few features in the proceedings. Mr. Gooderhan sang in good style. Mrs. Bliss gave two songs in a pleasing manner. Mr. J. MacDonnell delighted the audience with a song, and a humorous description of the adventures of "A Saint and a Maid." Mrs. Long, "Darby and Joan." Mr. Joseph Cartwright, "The Vicar of Bray," the jolly chorus being well taken up. The feature of the evening was the songs given in grand style by Mr. Cecil Husk, and thoroughly meriting the hearty applause given; he also gave an amusing burlesque on the Christy Minstrels. Our best thanks are due to Mr. Husk and the other ladies and gentlemen, who so ably assisted to make the gathering so thoroughly successful. Mrs. Copley, Mrs. Coleman, Mrs. Parker, Mr. Coleman, Mr. Humphries, Mr. and Miss Waters, Master and Miss Morgan (who rendered some excellent music), Mr. Hudson, banjo solo and nigger sketch, also added to the enjoyment. Mrs. Veitch presided at the piano. At a late hour the company separated, having enjoyed the pleasant hours.—*W. E. Long.*

MANCHESTER.—Mr. W. Johnson spoke upon subjects sent up from the audience, and in every case splendidly answered. In the evening Mr. Johnson answered eleven questions, his definitions of theology, spiritualism, and many other of the vexed problems of life, being rendered by the spirit controls with a power, eloquence, and logic—a scathing exposition of priestcraft, shams, and ignorance—which no extemporaneous speaker in the world but a spiritual medium could have equalled.—(Ed. T. W.)—On Monday evening, Mr. Veitch and Mr. Hopcroft most generously gave their services to the society in aid of the building fund established for the purpose of erecting a new spiritual hall. Mr. Veitch gave a powerful and eloquent discourse on spiritualism, making a mark on his audience that will not be readily forgotten. Mr. Hopcroft gave several of his excellent clairvoyant delineations, accompanied by philosophical and instructive descriptions of the clairvoyant state. It was intended to have had a silver collection at the door, but as this arrangement was omitted, Dr. Britten, who occupied the chair, informed the large audience that he did not intend to deprive them of this privilege. He therefore announced the collection to be taken at the commencement of the proceedings. The result was a capital contribution, and all of the right colour.—*W. Hyde, Sec., 89, Exeter Street, Hyde Road.*

MEXBOROUGH.—The guides of Mr. S. Featherstone lectured in the afternoon on subjects chosen by the audience. "Jesus was taken up into an exceeding high mountain to be tempted by the devil," and "Deathbed Repentance." Evening subject sent up: "Eternal Punishment," after which upwards of twenty-five clairvoyant descriptions were given in a very successful manner to a respectful audience, who listened with rapt attention. We seem to be making holes into the old folds, and the shepherds are feeling somewhat disquieted about it.—*W. Warren, Secretary, 50, Wood Street.*

MIDDLESBROUGH.—Our new and attractive meeting room, which will hold about 500, was opened by Mr. J. S. Schutt. A beautiful and appropriate dedicatory invocation preceded a cogent and masterly oration on "Man, the Spirit; or, Is Man Mortal Only?" The dissonant Christadelphian and eternal punishment theories were broached, and then "Sheldon" dealt with scientific and sceptical opposition to immortality. Science taught that protoplasm resulted in bioplasm, and from a similar source all structures were built up—mineral, vegetable, animal, and human. But if this were all, how was it monads never made mistakes—that we never had men with butterfly wing, or half men half trees? Was inertia a property of matter? Then whence intelligent and specific direction and development? What man evolved must have been involved from an adequate intelligent source. Besides, spirit return appealed as palpably to our physical senses as did ordinary surroundings, and there were the additional evidences of intuition and clairvoyance. Evening, a grand and graphic description of "The life beyond." A large and intensely interested audience. Spiritual treats were also given on Monday and Tuesday; subjects, "Spiritualism and its Critics," and "The Life Beyond." The visit of Mr. Schutt and his guides makes and marks an epoch in local spiritualism.—*J. C. [Please write on one side of the paper only.]*

MILES PLATTING.—The controls of Mrs. Doxey, a local medium, gave a brief discourse in the afternoon on "Liberty," afterwards making a few remarks strongly advocating the cause of temperance, concluding with a few spirit surroundings. Evening they took "Progression and Love" for subjects, which they discoursed on in a concise manner.—*J. H. Horrocks.*

NEWCASTLE-ON-TYNE.—The audience were delighted, instructed, and stimulated by a truly good address by Mr. Dawson, on the "Facts of Spiritualism," the subject being clearly and admirably presented. Mr. Dawson has been on "furlough" from our platform for some time past, and we are glad to welcome him home again, as we sorely need able speakers and earnest workers. At the developing circle after (inaugurated by Mrs. Britten some three years ago) 60 or 70 persons present, the writer obtained two admirable tests, Mr. Coxon being the clairvoyant and trance medium. 1st, in an exact description of a minister seen by him, that by minute details convinced me it was a dear friend departed some fifteen years, whose wise counsel I had often listened to. 2nd, the medium, *deeply entranced*, walked to me, motioned me to stand

up, said "George." When I asked if it was G. E. H., said "Yes," called me "Father," and shook my arm so violently that I yet feel the grip of his hand. This I believe to be the same spirit named in the first number of *Two Worlds*.—*B. Harris.*

NOTTINGHAM.—Mr. James Burns' visit was a great boon to our meeting. A good audience listened attentively to his deeply interesting lecture on "Anatomical Phrenology." At night about twenty questions relating to spiritualism were taken from the audience. Mr. Burns proved a thorough encyclopedia of spiritual information, and during his address diffused much light on many knotty points, and gave one of the most "solid" evenings we have experienced. We hope to announce that the Lantern Lecture will be shortly given here. Mr. Burns addressed the Lyceum in the afternoon.—*J. W. B., Sec.*

OLDHAM.—Mrs. Butterfield gave an address on "Immortality" in the afternoon, and in the evening on "Spiritualism and its Goodness" to a very fair audience. Mrs. Green, of Heywood, will open our sale of work on Good Friday. Mr. and Mrs. Wallis, Mr. J. B. Tetlow, Mr. J. C. Macdonald, and others have promised to be present. March 14: Mr. J. Hopcroft gave a séance at the house of Mr. J. Rushworth, twelve persons being present. After giving a number of very good clairvoyant descriptions, personal messages, names, &c., Mr. Hopcroft passed his hand slowly through the gaslight in such a manner that it would have been burned under ordinary conditions. When turning the tap the light accidentally went out, but there was sufficient light from the fire to enable us to see him put his hand in the fire and take out the hot burning coal and carry it about the room. Mr. Hopcroft washed himself before and after the sitting. (Names of sitters enclosed.)

OPENSHAW.—A pleasant day with the guides of Messrs. Boardman and Tabener. The controls of Mr. Tabener occupied the morning, when a series of subjects were sent up and ably dealt with by clairvoyance, several being recognized. Evening service, by the guides of Mr. Boardman, when the controls took from the audience the subject, "Spirit Identity, and how can it be proved?" The controls pointed out the law of spirit which governs all things, likewise the relation of man to God, traced it back through nature and then through channels to individuality, which blossoms only by knowledge. A very instructive address. Mr. Tabener gave nine clairvoyant descriptions; five recognized.—*J. Cox, Cor. Secretary, Fern Street.*

OSWALDTWISTLE.—Two splendid meetings. Mr. Walsh, of Blackburn, gave psychometry in the afternoon, which was highly pleasing. Evening, a written question from the audience, "The origin of the Christian Devil." All well satisfied, room well filled.—*W. H.*

PENDLETON.—Mr. Pearson gave two grand addresses. In the evening he spoke at great length, and gave very good information which will be of great service to us in the future. We are always glad to have the services of so faithful a servant of spiritualism as our friend Mr. Pearson, of Pendleton.—*A. Thompson, 21, New Thomas Street.*

RAWTENSTALL.—Mr. Postlethwaite delivered two masterly discourses in reply to Mr. Ashcroft's recent attack. Afternoon subject, "Spiritualism Scientific, Scriptural, and Moral." Evening, "Popular Objections to Spiritualism Answered," followed by two clairvoyant descriptions, both recognized, also a remarkable test of a person who was lately drowned, to his mother, not a spiritualist.—*J. A. Warwick.*

ROCHDALE.—Mr. Hopcroft, accompanied by Mr. J. Veitch, appeared before an audience of 130 persons at the Lyceum, Baillie Street. Mr. Veitch delivered a telling address, evincing considerable knowledge on spiritualism in a variety of aspects. Orthodox bigotry and dogmatic superstition were fairly combated, and the many arguments theological charlatans advance from the so-called religious pulpit. The address was full of interest. Mr. Hopcroft followed with clairvoyance, fifteen out of eighteen descriptions being recognized. Some interesting phenomena were elicited, the outcome of a letter handed to him by a gentleman.

SKELMANTHORPE.—Afternoon, Mrs. Craven delivered a good and stirring address, which was very much appreciated, and in the evening she answered several questions. The first was, "What advantage has Spiritualism over Christianity?" which was treated in a clear and stirring manner, plainly showing what advantage Spiritualism had over Christianity.—*N. Peel, Emley Park, near Wakefield.*

SOUTH SHIELDS. 19, Cambridge Street.—Sunday morning at eleven, our own speaker occupied the platform. At six p.m., Mr. Lashbrook spoke on "The Mighty Magician, or the Spirit of Man." He said the full measurement of man is the divine thought of God, and he who seeks to bridle the soul seeks to bridle the Creator. There were three states of spirit: 1st, the pure spirit who creates; 2nd, the spirit free from the body who uses the occult forces of nature to demonstrate to humanity here spiritual truths; 3rd, spirit in the physical form who uses natural forces. Spiritualism recognises that the power to create and the will to do is in all men. He said: "You cannot think of evolution without design, and you cannot have design without a designer." This is Deity. "When mother earth claimed our tenements of clay, God claimed His part, which is spirit; when we reach that realm of eternal bliss there will be a glorious meeting with our loved ones." It was a real good and eloquent discourse.—*A. P. Forster, 34, Brinkburn Street, Tyne Dock.*

SUNDERLAND. Back Williamson Terrace.—March 14: Miss A. Yeeles gave delineations to a most attentive audience, which were mostly all recognized.—March 18: Mr. Murray presided. Mr. Turnbull gave a most interesting lecture on "Redemption," which was delivered in a very good manner.—*G. Wilson, Sec.*

TUNSTALL.—Our medium, Mr. T. Bourn, lectured. In the evening, the audience chose for the subject "If a man die, shall he live again?" The address was very good and well delivered, being evidently fully in sympathy with the speaker.—*W. Machin, Peak's Buildings.*

TRILDESLEY.—March 4: Mr. Mayoh gave grand discourses afternoon and evening. March 11: A good day with Mr. Ormerod's controls, many convincing truths being brought forth. March 12: Mr. G. Wright gave some good tests at 206, Elliott Street; and on Wednesday, March 14th, a beautiful discourse. Sunday, 18: We were disappointed with medium, Mr. Gregory, for this date, but Mr. J. Pilkington kindly took his place. Afternoon subject, "Is Spiritualism Demonic?" after which a child was named "Agnes Violet." The controls offered a

beautiful prayer on its behalf. The ceremony, which was very touching, was performed with flowers; many remarked that it was much better than water. In the evening, he spoke on "He that believeth shall be saved, but he that believeth not shall be damned," being well received.

WALSALL.—Morning: Mr. T. H. Hunt spoke on "The World of Mystery," which he said was the unexplored, but would be gradually unfolded, as the perception of man developed. Evening: subject, "Man, his Nature and Destiny." After giving a graphic description of the construction of man, and the injurious effects of excesses, both in his moral and animal natures, he went on to say that his destiny was in the land of spirit; his condition there being moulded by the life on earth. Mr. Hunt made poems from words selected by the audience.—*A. B. M.*

WESTHOUGHTON.—Miss Walker's afternoon discourse was on "The Rise and Fall of Religious Systems." Her advice was to teach and preach those things that lead to a higher life instead of so much of the old, old story. She gave seven descriptions of spirit friends, five recognized at once. In the evening she spoke to a densely-packed audience on "If a Man Die, shall he Live Again?" which was handled in a masterly manner. Afterwards gave clairvoyance, three being recognized out of six. The Chairman, Mr. Fletcher, writes me to say that three or four have been to him, stating that they have since recognized the descriptions given to them. One person said it was the first time he had been to our hall, but it would not be the last. He says spiritualists will make people believe in a future life, for they give proof for what they say.—*James Pilkington, Sec., 66, Chorley Road.*

WEST VALE.—March 10 and 11: Mr. J. Schutt lectured in the Mechanics' Hall, in reply to the Rev. T. Ashcroft. The lecturer, on rising, said he held in his hand a paper which was the production of a minister, a disciple of Jesus; one who ought to wear the robe of humility, and manifest a Christian righteousness, but instead of that he was doing his utmost to ridicule the doings of the spiritualists by saying that spiritualism is a farce and a fraud, unscriptural and unscientific, heathenish, and many other unjust charges, which he is unable to substantiate. Seven times has the lecturer publicly challenged him by posters and from the platform of his own meetings, and a few weeks ago, at Bingley, Mr. Schutt went and pressed the case against him, and said, "Will you meet me in debate?" and he said "No, I will not; the man I want to meet is James Burns." Mr. Schutt called special attention to the "spirit hand" which Ashcroft exhibited. Ashcroft said he had got it from a dark séance in Birmingham, given by Miss Fay. Miss Fay was simply and purely a conjuror, and not a spiritualist medium; she did not profess to be one, she only told you to watch the phenomena, and call it what you liked. The hand, therefore, was never in the spirit circle, nor ever had any origin in the spiritual world. Mr. Schutt said it was a great pity Ashcroft did not study the life of John Wesley before he published such a statement that spiritualism is an unscriptural system. Mr. Ashcroft also asserted that "only evil spirits communicate with this world." Here he undermines his own principle, and fully establishes the fact of that communion which he distinctly denies, and then he says it is a farce and a fraud. Mr. Schutt said that Mr. Ashcroft was wrong when he said spiritualism was materialism. Materialism deals with matter, while spiritualism deals with the more transcendent nature, and tries to picture the beauties of the life immortal. Sir Charles Lyell says that in the caves of Devonshire fossils remains of the bones of the ancient savages have been found, and by their side flint spear heads, arrow heads, hatchets, water vessels, and other useful and warlike utensils have been picked up, which clearly sets forth the idea that the ancient savages, the primeval inhabitants of our country, possessed some idea of an after existence, and the small articles were ready in case of need in the other world. The lecturer quoted the words of Mr. A. J. Davis, in which he says "Prayer is a spontaneous act of filial love; the soul's yearning for aid; a desire for additional benefits and internal happiness." Ashcroft only quoted some seven words from the passage, and thus destroyed the whole sense of the quotation; therefore it is quite clear that Mr. Ashworth makes assertions which he is not able to substantiate. Several questions were asked and answered.—March 18: Mrs. Gregg's controls took for their subject in the afternoon, "Blessed are the pure in heart, for they shall see God;" evening, "What are we? where are we? and whither are we bound?" Two excellent discourses were given. The audiences listened with rapt attention, and were thoroughly well satisfied with the manner in which the above subjects were dealt with. We trust we shall soon have another visit.—*T. Berry, Greeland.*

WISBECH.—Mr. T. Ward gave an interesting address. Subject: "The Treachery of Human Friendship." To have friends one must show oneself friendly. Man is such a compound of flesh and spirit that, however much he may strive for the sympathy of departed friends, he still seeks for the sympathy of his own kindred in the flesh. There are times in our experience when we want some one to laugh with us when we are laughing, and if needs be cry with us when we cry. There are times when we dare not take the whole world into our confidence, then we have been led to confide in one, who Brutus-like, has stabbed us in the dark. His clairvoyance was very successful.—*W. A.*

RECEIVED LATE.—Leeds Institute: Mrs. Ingham, two stirring addresses. Openshaw Lyceum, Halifax: Mrs. Yeeles, successful descriptions. Bradford, Otley Road: Miss Wilson, good addresses.

THE CHILDREN'S PROGRESSIVE LYCEUM.

MILES PLATTING.—Attendance very fair. Programme: Opening hymn, silver and golden-chain recitations, recitations by members well rendered, marching, and calisthenics, afterwards forming groups for usual lessons, closing with hymn and invocation. W. Crutchley, conductor.

FOLESHILL.—There was an interesting session opened with singing and prayer. Recitations were given by Willie Grant, Alice Smith, and Florrie Benson. Mr. William Lloyd read a selection from William Howitt's work on Spiritualism. The calisthenic exercises were gone through, and a good deal of time was occupied in learning some new movements. Songs and musical readings were given at intervals.—*John Cox, Bishopgate Green, Coventry.*

THERE never was any heart truly great and generous that was not also tender and compassionate.

PROSPECTIVE ARRANGEMENTS.—Continued.

BRADFORD: Milton Rooms, Westgate—1, Mrs. Wallis; 8, Mr. and Mrs. Carr; 15, Mrs. E. H. Britten; 22, Mr. C. A. Holmes; 29, Mrs. Wade.—Mr. E. Kemp, Hon. Sec., 52, Silk Street, Manningham.

BRADFORD: Hall Lane—1, and on Monday at 7-30, Mrs. Riley and Mr. Moulson; 8, Mr. C. A. Holmes; 15, Open; 22, Miss Harrison; 29, Mrs. Russell.—Mr. T. J. Poppleston, 20, Bengal St., Ripley St.

COWMS.—1, Mrs. Craven; 8, Mr. H. Taylor; 15, Mrs. J. M. Smith; 22, Miss E. Cowling; 29, Mr. C. A. Holmes.—Allan Whitfield, Hon. Sec., Lascelles Hall.

HUDDERSFIELD: Brook Street—1, Mr. E. W. Wallis; 8, Mrs. Britten; 15, Mrs. Gregg; 22, Miss Keeves; 29, Mrs. Green.

HUDDERSFIELD: Kaye's Buildings—1, Mr. J. Smith; 8, Mr. F. Hepworth; 15, Mrs. Dickenson; 22, Mr. J. B. Tetlow; 29, Mrs. Crossley.—J. Hewing, Cor. Sec., Eastwood Yard, Manchester Street.

KEIGHLEY: Lyceum, East Parade—1, Mrs. Albert Scott; 8, Mrs. Ingham; 15, Mr. Swindlehurst; 22, Mr. Armitage and Mr. Lamont (anniversary services); 29, Mr. Hopwood.—S. Cowling, Sec., 48, Spencer Street.

MILES PLATTING: 1, Mr. Standish; 8, Mr. Clark; 15, Mr. Wright; 22, Miss Hollows; 29, Mr. Pearson.—J. H. Horrocks, Sec.

OLDHAM: Spiritual Temple: 1, Mr. W. Johnson; 8, Mrs. Groom; 15, Mr. E. W. Wallis; 22, Mrs. Bailey; 29, Local.—John S. Gibson, Cor. Secretary, 41, Bowden Street.

SLAITHWAITE: 1, A. D. Wilson; 8, Mr. Johnson; 15, Mrs. Crossley; 22, Mr. Hepworth; 29, Mr. Postlethwaite.—John Meal, New Street.

SUNDERLAND: Back Williamson Terrace: 1, Mr. Westgarth; 8, Mr. Kempster; 15, Mr. Weightman; 22, Mr. Robinson; 29, Mr. Lashbrook.—G. Wilson, Cor.

BATLEY CARR.—A Tea and Sale of Work will be held on Easter Monday and Tuesday for the benefit of the proposed new building. Friends wishing to give us help in the work, either in goods or money, are requested to send the same to Mrs. Armitage, Stonefield House, Hangingheaton, or to the secretary, Mr. Martin Booth, Thornhill, near Dewsbury

BRADFORD. Milton Rooms.—Mrs. Wallis will deliver two discourses, followed by clairvoyant descriptions, on Sunday, April 1st, at 2-30 and 6; and on Monday, April 2nd, at 7-30.—*E. Kemp, Hon. Sec.*

HUDDERSFIELD. Brook Street.—On Easter Monday, a Tea Party and Entertainment, consisting of songs, recitations, and dramatic sketch, will take place. Tea at 5-30 p.m.; entertainment at 7-30. Tea Tickets, with programme, 9d.; admission to entertainment by programme, 3d.—*Hon. Sec., Mr. J. Briggs, Folly Hall.*

LIVERPOOL. Daulby Hall.—We intend holding our quarterly social Tea Party on Easter Tuesday, April 3rd, at 7 p.m. Tickets, 6d. each.

LEEDS. 23, Cookridge Street.—Good Friday, a Tea Meeting and Entertainment will be held. Tickets, adults, 6d.; children, 4d. Collection at entertainment. All friends are invited.—On Thursday, March 29, Mrs. Gregg will occupy our platform, for descriptions of spirit friends, diagnoses of diseases, &c.—*J. W. Turton, Sec.*

LEEDS. Psychological Hall.—We shall have a Tea Meeting on Good Friday. All will be welcome who can make it convenient to come. After tea we shall have a social evening, combined with songs, recitations, &c. Tea to be on the table at five o'clock prompt. Tickets may be had of the Secretary and members of the society. Adults, 9d. each; children, 4d.—*Hon. Sec., H. A. Atkinson, 3, Recorder Street.*

LONDON, SOUTH. Winchester Hall, Peckham.—In aid of the organ fund, Mr. Iver Macdonnell will give an entertainment, "The Music of Ireland," on Monday, March 26th, at 7-30 p.m. Tickets 3d. and 6d.

MIDDLESBOROUGH. Newport Road.—On Easter Monday, a tea party and entertainment will be held in our New Hall, Newport Road. Tickets, 9d. each. We shall be glad to meet with old friends.—*John Corby, 43, Jamieson Street.*

MILES PLATTING. William Street, Varley Street.—Our last entertainment being successful, we intend holding a second on March 31st (Saturday). We invite all friends, and hope as many as possible will make it convenient to attend. Tickets 3d. each, which may be had from any member of our committee, or from the various societies.—*J. H. Horrocks, Marsh Street, Ancoats.*

OLDHAM. Spiritual Temple, Union Street.—There will be a sale of work on Good Friday, Mar. 30th, which will be opened at 4 o'clock, to be followed by a tea party and concert. Tea on the tables at 4-30. Tickets 8d. each; children under twelve, 4d. each. Proceeds towards the reduction of the debt. Visitors will be heartily welcome.

PENDLETON.—We hold our annual tea, concert, and ball on Easter Monday, in the Town Hall, Pendleton, when we hope all who can make it convenient will rally and support us. See particulars and bills at the various societies.

SLAITHWAITE.—On Saturday, March 24, there will be a tea and social meeting, when songs, recitations, &c., will be given. Tea on the table at 4-30. Tickets, 6d. each. All are invited. Mrs. Green, of Heywood, will be with us; also on Sunday. On Monday evening she will give a lecture to ladies only.—*J. Meal.*

WESTHOUGHTON. Spiritual Hall.—We intend holding a social Tea Party on Friday, March 30th. Tea on the tables at 5 o'clock, to which we give all a cordial invitation to come. Tickets—Males 8d., females 6d., Children 4d.—*James Pilkington, Sec.*

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

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