

THE TWO WORLDS

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

No. 21.—VOL. I.

FRIDAY, APRIL 6, 1888.

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SERVICES FOR SUNDAY, APRIL 8, 1888.

Ashington Colliery.—At 5 p.m.
Bacup.—Meeting Room, at 2-30 and 6-30 : Mr. B. Plant.
Barrow-in-Furness.—82, Cavendish St., at 6-30 : Local. J. Kellest, sec.
Batley Carr.—Town St., Lyceum, at 10 and 2 ; 6-30 : Mrs. Craven.
Batley.—Wellington St., at 2-30 and 6.
Beeston.—Temperance Hall, at 2-30 and 6 : Miss Cowling.
Belper.—Jubilee Hall, 10 and 2, Lyceum ; 10-30 and 6-30 : Mr. Wyldes, and April 9th.
Bingley.—Intelligence Hall, at 2-30 and 6-30 : Local.
Birmingham.—Oozells Street Schools, at 11 and 6-30.
 Ladies' College, Ashted Rd.—Healing Séance every Friday at 7 p.m.
Bishop Auckland.—Temperance Hall, Gurney Villa, at 2 and 6 : Mr. J. Scott.
Blackburn.—Exchange Hall, 9-30, Lyceum ; 2-30 and 6-30.
Bradford.—Spiritualist Church, Walton St., Hall Lane, Wakefield Rd., at 2-30 and 6 : Mr. C. A. Holmes.
 Spiritual Rooms, Otley Rd., at 2-30 and 6 : Miss Patefield.
 Little Horton Lane, 1, Spicer St., at 2-30 and 6 : Miss Hartley.
 Milton Rooms, Westgate, at 2-30 and 6 : Mr. and Mrs. Carr.
 Upper Addison St., Hall Lane, Lyceum, at 9-45 ; 2-30 and 6-30 : Miss Harris.
 Ripley St., Manchester Rd., 2-30 and 6 : Misses Capstick and Bott.
 Birk St., Leeds Rd., 2-30 and 6 : Mr. Thresh and Mr. Hargreaves.
 Bowling.—Spiritual Tabernacle, Harker St., 2-30, 6 : Mr. Armitage.
Burnley.—Tanner St., Lyceum, at 9-30 ; 2-30 and 6-30 : Mr. Wallis.
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.
Cleckheaton.—Spiritual Room, Water Lane, at 2-30 and 6 : Mrs. Dix.
Colne.—Free Trade Hall, at 2-30 and 6-30.
Cowms.—Lepton Board School, at 2-30 and 6 : Mr. H. Taylor.
Darwen.—Church Bank Street, 11, Circle ; at 2-30 and 6-30 : Mrs. Yarwood.
Dewsbury.—Vulcan Rd., at 2-30 and 6.
Exeter.—The Mint, at 10-45 and 6-45 : Mr. F. Parr.
Facit.—At 2-30 and 6.
Felling.—Park Rd., at 6-30 : Mr. C. Campbell.
Foleshill.—Edgwick, at 10-30, Lyceum ; at 6-30 : Local Mediums.
Glasgow.—15, Kirk St., Gorbals, 11-30, 6-30 : Messrs. Griffin & Finlay.
Gravesend.—36, Queen St., at 6 : Mrs. Graham.
Halifax.—1, Winding Rd., at 2-30 and 6-30 : Mr. G. Wright, and on Monday, 7-30.
Hanley.—Mrs. Dutson's, 41, Mollart St., at 6-30. Wednesday, at 7-30.
Heckmondwike.—Church St., at 2-30 and 6 : Mrs. Beanland.
Helton.—Miners' Old Hall, Lyceum at 2 ; at 6 : Mr. Lashbrook.
Heywood.—Argyle Buildings, at 2-30 and 6-15.
Huddersfield.—3, Brook St., at 2-30 and 6-30 : Mrs. Britten.
 Kaye's Buildings, Corporation St., 2-30 and 6 : Mr. Hepworth.
Idle.—2, Back Lane, Lyceum, at 2-30 and 6 : Mrs. Dickenson.
Keighley.—Lyceum, East Parade, at 2-30 and 6 : Mrs. Ingham.
 Co-operative Assembly Room, Brunswick St., 2-30, 6 : Mrs. Butler.
 Albion Hall, at 6 : Mr. J. Blackburn.
Lancaster.—Athenæum, St. Leonard's Gate, at 10-30, Discussion ; 2-30 and 6-30.
Leeds.—Psychological Hall, Grove House Lane, back of Brunswick Ter., at 2-30 and 6-30 : Mrs. Smith.
 Institute, 23, Cookridge St., at 2-30 and 6-30 : Mrs. Gregg.
Leicester.—Silver St., at 10-30, Lyceum ; 3, Healing ; 6-30, Lecture ; Thursday, at 8.
Leigh.—Spiritual Hall, Newton St., at 2-30 and 6.
Liverpool.—Daulby Hall, Daulby St., London Rd., at 11 and 6-30 : Mr. Schutt ; at 3, Discussion, "Intellectual Culture." Séance on Monday. Sec. Mr. J. Russell, Daulby Hall.
London.—*Bermondsey.*—Mr. Haggard's, 82, Alscot Rd., 7 : Mrs. Spring, Trance and Clairvoyant.
Camden Town.—143, Kentish Town Rd., Tuesday, at 8 : Mr. Towns.
Dalston.—21, Brougham Rd., Tuesday, 8 : Mr. Paine, Clairvoyance.
Holborn.—Mr. Coffin's, 13, Kingsgate St. Wednesday, at 8.
Islington.—Wellington Hall, Upper St., at 6-30. Tuesday, 7-30, Members.
Kentish Town Road.—Mr. Warren's, No. 245, at 7, Séance.
Marylebone Association.—24, Harcourt St., at 11, Mr. Hawkins, Healing, Mr. Goddard, Clairvoyant ; at 7, Messrs. Rodgers and Towns. Thursday, April 12th, Mr. Hoperoft, Séance. Saturday, Mrs. Hawkins ; 8, Séance. Four minutes from Edgware Road Station, Metropolitan Railway.
New North Road.—74, Nicholas St., Tuesdays and Saturdays, at 8, Mrs. Cannon, Clairvoyance, personal messages.
North Kensington.—The Cottage, 57, St. Mark's Rd., Thursday, 8 : Mrs. Wilkins, Trance and Clairvoyance.
Notting Hill.—33, Kensington Park Rd., at 7. Monday, at 8 : Tuesday, at 8 : Physical Séance. Thursday, at 8 : Development.
Paddington.—1, Lydford Rd., St. Peter's Park, Wednesday, at 8, Developing : Mr. R. Holmes, Medium.
Peckham.—Winchester Hall, 33, High St., at 11 and 7 : Mr. J. Hoperoft ; 2-30, Lyceum.
 99, Hill St., Tuesday, at 8, Quarterly Meeting ; Wednesday, at 8, Séance, Mrs. Cannon ; Thursday, at 8, Spiritual Instruction ; 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.
Shoreditch.—85, Scawfell St., Hackney Rd. E., Saturday, 7-30 : Mr. A. Savage, Clairvoyance, &c.
Stepney.—Mrs. Ayers', 45, Jubilee St., Commercial Rd., at 7. Tuesday, at 8. Mediums and Spiritualists specially invited.
Waltham.—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., 2-30 and 6-30 : Mr. J. Walsh.
Manchester.—Co-operative Hall, Downing St., at 10-30 and 6-30 : Mrs. Green.

Mexborough.—At 2-30 and 6.
Middlesbrough.—Spiritual Hall, Newport Rd., at 10-30 and 6-30.
 Sidney St., at 10-30 and 6-30.
Miles Platting.—William St., Varley St., 2-30 and 6-30 : Mr. Runacres.
Morley.—Mission Room, Church St., at 6 : Mrs. Connell.
Nelson.—Victoria Hall, at 2-30 and 6-30 : Mr. T. Postlethwaite.
Newcastle-on-Tyne.—20, Nelson St., at 2-30, Lyceum ; at 11 and 6-45 : Messrs. Wilson, Kersey, and others.
North Shields.—6, Camden St., Lyceum, at 2-30 ; at 11 and 6-15.
Northampton.—Oddfellows' Hall, Newland, at 2-30 and 6-30.
Nottingham.—Morley House, Shakespeare St., at 10-45 and 6-30.
Oldham.—Spiritual Temple, Joseph St., Union St., Lyceum 10 and 2 ; at 3 and 6-30 : Mrs. Groom.
Openshaw.—Mechanics', Pottery Lane, Lyceum at 2 ; at 10-30 and 6 : Mr. Tetlow.
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 : Mrs. Butterfield.
Plymouth.—Notte St., at 6-30 : Mr. Leeder, Clairvoyant.
Portsmouth.—Assembly Rooms, Clarendon St., Lake Rd., Landport, 6-30.
Rawtenstall.—At 10-30, members ; at 2-30 and 6 : Mrs. Wallis.
Rochdale.—Regent Hall, at 2-30 and 6. Thursday, at 7-45.
 Michael St., at 2-30 and 6. Tuesday, at 7-45, Circle.
 28, Blackwater St., at 2-30 and 6. Wednesday, at 7-30.
Salford.—48, Albion Street, Windsor Bridge, at 2-30 and 6-30 : Mr. Ormrod, and on Wednesday, at 7-45, Mr. Bourne, B.A., "The Planets."
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 : Mrs. Crossley.
Slaitwaite.—Laith Lane, at 2-30 and 6 : Mr. Johnson.
South Shields.—19, Cambridge St., Lyceum, at 2-30 ; at 11 and 6-30 : Mr. Robinson, Children's Anniversary.
 Progressive Society, 4, Lee St., Lyceum, 2-30 ; at 11 and 6.
Sowerby Bridge.—Lyceum, Hollins Lane, at 6-30, Mr. Swindlehurst.
Sunderland.—Back Williamson Ter., at 2-15, Lyceum ; at 6-30 : Mr. Kempster. 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. Bradshaw.
Walsall.—Exchange Rooms, High St., at 6-30.
Westhoughton.—Wingates, at 2-30 and 6-30 : Miss Houghton.
West Pelton.—Co-operative Hall, at 10-30, Lyceum ; at 2 and 5-30.
West Vale.—Mechanics' Institute, at 2-30 and 6 : Mr. Parker.
Wibsey.—Hardy St., at 2-30 and 6 : Miss Harrison.
Willington.—Albert Hall, at 6-30.
Wisbech.—Lecture Room, Public Hall, at 6-45 : Local.

PROSPECTIVE ARRANGEMENTS.

PLAN OF SPEAKERS FOR APRIL, 1888.

GLASGOW.—8 : Morning, Mr. John Griffin, on "Truth ;" evening, Mr. Gavin Finlay, on "Immortality." 15 : Morning, Mr. W. Ritchie and guides ; evening, Mr. J. Robertson. 22 : Morning, Mr. W. Corstorphine, Readings ; evening, Mr. G. W. Walrond, on "Faith and Fact." 29 : Morning, Mr. J. Macdowell ; evening, Mr. Wm. Ritchie and guides.
 NELSON. Bradley Road.—8, Mr. Thomas Postlethwaite ; 15, Mrs. Yarwood ; 22, Mr. J. Swindlehurst ; 29, Mr. H. Taylor. Afternoon, 2-30 ; evening, 6.—Mr. J. Holland, Sec., 125, Colne Road, Burnley.
 SOWERBY BRIDGE : 8, Mr. Swindlehurst ; 15, Mrs. Wade ; 22, Local ; 29, Mr. Walsh.—Miss Thorpe, Warley Clough, Sowerby Bridge.
 NOTTINGHAM.—Mr. J. Burns's lantern lecture in Mechanics' Lecture Hall, on Monday, April 9th, on "Spiritualism : its Facts and Phenomena." Tickets, 1s. and 6d. Mr. Burns will also speak on Sunday, in Morley Hall.

SPEAKERS' APPOINTMENTS FOR APRIL, 1888.

Mr. Postlethwaite : 8, Nelson ; 15, Rawtenstall ; 22, Pendleton ; 29, Slaitwaite. May 6, Facit ; 13, Darwen ; 20, Bacup ; 27, Belper.

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THE ROSTRUM.

THE PHILOSOPHY OF DEATH.

Abstract of a Notable Discourse by

PROF. WM. DENTON.

HIGHER than our proudest steeple soars a California cedar; for two thousand years it has been building its gigantic pillar, in defiance of the rocking storms and the lightning's stroke. A thousand cities that earth bore proudly on her bosom when it was a sapling, are now unknown. Yet there it stands in its majestic pride. But death reaps the forest of two thousand years with no less certainty than its cuts down the waving grass and the blooming flower of a season.

The broad-based Pyramids have looked down upon a hundred generations, as they marched to their destiny before them. But even they feel the tooth of time—and a mound of undistinguishable desert sand will lie where rest the enduring Pyramids.

But here are the cloud-kissing, the everlasting mountains; yes, they, too, must perish. These winds that howl around their frosty heads are chanting their funeral dirge.

Yea, the great globe itself, million-centuried, rock-ribbed, fiery-hearted, the mother of myriads, she, too, must be gathered, when her hour comes, into the arms of the burning sun, from which she sprang, and the heavens know her no more; for worlds have their time to fall, and suns to perish, and bright stars decay, and all things the universe contains bow before the sceptre of the all-conqueror, death. But, after all, it is only the turning of the kaleidoscope; the old forms have departed, but that which composed them remains, enters into new combinations, in like manner to pass and be succeeded by others, in the eternal procession of all things. The old cedar falls; but out of its dust springs the young one, more vigorous for the ashes of its predecessor, and waves in time its lordly crown as high as those who went before it. The mountain decays; its last atom is borne upon the sea's troubled breast; but out of the ocean depths spring new mountains, higher and fairer, and enriched with the spoil of the ocean beds from which they were elevated. Death is interwoven with the very constitution of the planet, it swam with the primeval monads in the steaming waters of the early seas; it lurked in the groves of the carboniferous swamps; it swept off the successive hosts that reproduction pushed upon the globe, through the ages; and it came to the first man, as it had previously come to all living—and thus it comes to us.

There is not a particle of this planet that has not belonged to worlds unnumbered, before this. And this is true of humanity. There goes the grand life-procession over

the planet. The old man, the young maiden, and the little children. They march continuously—dropping their bodies as they go; bodies that had served the soul's purpose for a while, and are seized by the law of decay and change, and by the subtle alchemy of death are transformed into grass and flowers, to feed those who are to follow, when all those who are present have gone.

Death is no curse, it is perfectly natural, it is a part of the order of the universe. In the natural world all things are subject to the dominion of death. Death follows us everywhere like a shadow. It is best that it should be so. Were it otherwise, all progress would be impossible. Were it otherwise, we could not take a forward step.

Let us be thankful that we live in a world where there is death; it is one of the greatest blessings. All stories that tell you that death is a curse, are false. All books that say so are false. Just as soon as life came death came. More beings have died on the planet than there are drops in the ocean or sands on the shore. More blood has been shed than there is water in the sea. Our mountains are in many respects monuments of the world's dead. But that is *not* all. We do not see at a glance all there is of this planet. Men looked at this planet a hundred thousand years before they dreamed it was round. When they began to think there was somebody on the other side of the planet, they thought those people must of course walk heads downwards; and there are many people who do not get the right idea through their heads to-day. It takes a long time to get ideas through people's heads. How long did men look at the sun before they had any conception of its gigantic size? Millions of times they looked at it and thought it no bigger than the trenchers they ate their dinners from, or the shields they wore. Who can tell the astonishment of those who first learned that it was a million times larger than the earth?

We are of necessity born ignorant. 'Tis a long time before we get out of the pride of ignorance. Many people fancy they know it all—and the know-it-alls are the most hopelessly ignorant persons on the planet. They say there is no such thing, because they have not seen it.

Now we say the cedar is dead and gone—burned up, nothing left but its ashes; but I don't think so. I believe the cedar that is burnt to ashes is not gone. You say the pyramid that is decayed is gone. But I say there is nothing of the kind. "Do you mean to say that they exist?" Yes; I say that a pyramid that has been decayed, gone, blown away in dust—I say it is still there. All the trees that have lived on this planet are living somewhere. There are persons endowed with certain senses—the psychometric sense—that can cognize them; that have eyes to see things that existed in the primal ages; that can listen to winds that blew millions of years ago.

Sir John Herschel, in his scientific lectures, says, "I had been witnessing the demolition of a structure familiar to me from childhood, and with which many interesting associations were connected: a demolition not unattended with danger to the workman employed, about whom I had felt very uncomfortable. It happened to me at the approach of evening—

while, however, there was yet pretty good light—to pass near the place where, the day before, it had stood; the path I had to follow leading beside it. Great was my amazement to *see it still standing*, projected against the dull sky. I walked on—keeping my eyes directed to it—and the perspective of the form, and the disposition of the parts, appeared to change, with the change in the point of vision, as they would have done if the structure had been real.”

Psychometry explains this most satisfactorily. It was not fancy. What was it? I say it was the building. I say there is *something* to everything that death cannot touch. My experiments in psychometry demonstrate that everything has a spiritual counterpart. We have interior senses by which we can recognize it. A specimen from Egypt calls up to the eye of the sensitive, when placed upon the forehead, life-like scenes of the Nile valley, long ago. I give to the sensitive person a little fragment, it may be, from a rock, a wall, a tomb, a ruin—it is a specimen; I don't tell him (or her) what it is, or where it came from; I don't even know myself where it came from—and only ascertain, afterwards, by looking at the printed number pasted on it, and then looking for that number in my written catalogue, which will tell what the fragment is—where it came from. But the sensitive goes on, without being told anything about it, and describes, perhaps, the scenes of the populous banks of the Nile in Pharaoh's time, or the rocky hill-sides of the valley, and describes the rock-hewn sepulchres, and the artists there at work with chisel, or with brush, carving and decorating the wonderful figures cut out of the rock, in the heart of Egypt, three thousand years ago.

The sensitive goes back, not only to the gigantic tree ferns, unrolling their fronds, in the world's primal ages, but sees reptiles rushing through the waters, or lying dead on the shore. These experiments, and others of a similar nature, I have tried by thousands.

You say these statements are extravagant. But there are hundreds of extravagant things that are true. I know these to be true. People say you shouldn't tell such extravagant things, the world isn't prepared for them yet. But what is ever going to prepare the world, if the truth is never told it? The world would be babes for ever, if people acted upon that principle. If nature is bold enough to teach me a truth, I ought to be manly enough to tell that truth to my neighbour. There are deeps infinitely deeper, and heights infinitely higher, than any that have yet been explored. We all ought to look at, and attempt to sound, this great ocean, whose deeps can everywhere be recognized by the clear thinkers of the world.

I hold that nothing dies absolutely. I hold that everything that exists has an existence in the spiritual world. That building is not only a house; it has its spiritual counterpart.

The more I investigate this subject of psychometry, the more clearly this theory is impressed upon my mind. But when we have gone so far as that, it is very far from satisfying the human soul. We want proof positive that we, our individual selves, shall still live, as individuals, when the monuments we have reared, and the mountains we now see, are alike levelled under the universal law of decay—change, death. These desires of the human spirit are to be met. Nothing is given to mock us. We do not have these immortal aspirations without some possibility of their being satisfied. I do not know all that follows the death of my body; but I know well that whatever is really *me* shall live just as before. I suppose I am to be eligible to visit the stars in my time. I suppose that I shall have myriads of new experiences, and that the experiences of this earth will prove only one out of myriads. How can the real body ever die and be buried?

When I go into a cemetery, as I did to-day, and see on a tombstone the assertion,

“Here lies John Jones.”

nobody lies but the tombstone! Nobody lies there. All the notions people have about our dying and becoming food for worms, till some great trumpet blows, are errors. What is going to hear the trumpet, when the ears are gone?—when the very particles are gone—eaten up by the apple trees? Every man has been eaten five thousand times. If they were all to rise, at the sound of a trumpet, what a scrabbling there would be for their bodies! thousands of bodies being contained in as many different bodies since. It is the wildest of all fancies—and could never have been accepted, only for our ignorance.

What a grand thing that we can lay off this body when the time comes.

There is the old man, feeble and worn out. His eyes are dim and his ears heavy; sounds can hardly make their way to the indwelling spirit. He wants to sleep a long sleep. Come, O Death Angel, to the old man. Give him new eyes to see with, new ears to hear with and new legs to walk with. He has a new body now. Does he want that old one any more? You couldn't hire him to go back into it. You might as well expect an eagle that is soaring in the sky to come back and get into his old shell. There is a dead man, as you call him—but there is no man there; there is the eye, but no seeing; the ear, but no hearing; let it go back to the earth—let it go back to the bosom of our universal mother, and help to make material for the new men and women that are still to come.

There is a dying man; his eye is dim, his cheek pale, his friends stand weeping round, as they look upon what seems to be the death-agony of the departing. But there is something we do not see; a radiant spirit doing its best to rid itself of the old body. This struggle seems terrible. But there is the radiant spirit, calm as the morning. It looks down and smiles sadly to see them weeping over what is no longer a man, but a corpse. My sister, Anna Denton Cridge, was a clairvoyant. I have heard her describe the spirit departing, as she saw it with her spiritual eyes. She saw every step of the process, by which the spirit passes from the body—then putting on the perfect form.

My oldest son, Sherman, who was a clairvoyant from his very infancy, has given me the description of a dying man whom he saw while making a psychometric examination—he gave it in these words:—

“I see a man ready to die. He lies on a flat place, and faintly groans. Nobody appears to notice him. . . He is dead. I see the man's spirit, standing still, over him. It looks better than the dying man. It stands up, and looks a good deal better than the man. Now the spirit is a little higher. About as tall as I am above him. It keeps rising and rising—but slowly. Now it darts away quickly, and I cannot see it. It went like a flash.”

A much more complete description of the spirit's departure from the body was given by Myra Carpenter, in a letter to Mr. Joseph Baker. She was treated by mesmerism, and became a good clairvoyant, and a seer of spirits:—

She writes: “My mother and I had often talked of death and immortality. She frequently magnetized me when she was in health, and I was in the clairvoyant state, by her assistance, when the spiritual sight was first given me. She had often requested that I would, at the time of her decease, put myself in that state, and carefully notice the departure of the spirit from the body. Her failing health admonished her that her end was near; but she viewed it with calmness, for her thoughts were full of the life to come, and her hopes placed on her Father in Heaven. Death had no terrors for her. When she felt its approach, she sent for me. I came, and remained constantly with her, until she left us for a better home. Her last words were addressed to me. Perceiving that she was dying, I seated myself in the room, and was soon in a state of spiritual clairvoyance. With the opening of the inner sight, the painful scene of a mother's death was changed to a vision of

glory. Beautiful angelic spirits present, watched over her. Their faces were radiant with bliss, and their glittering robes were like transparent snow. I could *feel* them as material, and yet they communicated a sensation I can only describe by saying it seemed like compressed air. Some of these heavenly attendants stood at her head, and some at her feet, while others seemed to be hovering over her form. They seemed so pure, so full of love, that it was sweet to look at them, as they watched the change now taking place in my mother.

"I now turned my attention more directly to my mother, and saw the external senses leave her. First, the power of sight departed, and then a veil seemed to drop over the eyes; then the hearing ceased, and next the sense of feeling. The spirit began to leave the limbs, as they died first; and the light that filled each part, in every fibre, drew up towards the chest. As this took place, the veil seemed to drop over the part from whence spiritual life was removed. A ball of light was now gathering just above her head; and this continued to increase until the luminous appearance began to assume the human form; and I could see my mother again! But O, how changed! She was light and glorious—arrayed in robes of dazzling whiteness; free from disease, pain and death. She seemed to be welcomed by the attending spirits, with the joy of a mother over the birth of a child, and they seemed to carry her away through the air. I attempted to follow them, in the spirit; for I felt strongly attracted, and longed to go with my mother. I saw them ascend, till they seemed to pass through an open space, when a mist came over my sight, and I saw them no more.

"After this I awoke—but not to sorrow, as those who have no hope. This vision, far more beautiful than language can express, remains stamped upon my memory. It is an unfailing comfort to me in my bereavement."

That is a beautiful revelation. If we had read that in a book that had been handed down to us, stamped with the sacred seal of authority and the churches, how the people would have welcomed it! But why shouldn't we receive it to-day? Is God dead? Are there no revelations to this nineteenth century? You know Thomas wanted to put his fingers into the prints of the nails, and he had the chance. There are ten thousand Thomases in this town. Hasn't a man a right to ask for proofs to-day? Why should not the Infinite spirit give his children light in this nineteenth century? Are we to go back two thousand years to learn geography? A man who should try to palm off upon us a map of the world, that was made two thousand years ago, and tell us it was a true map, would be hooted at. Why isn't religion just as much subject to law as science? Why haven't we as good a chance to know what is true in religion, to-day, as we ever had? I claim that we have. It is our business. Whatever comes, carefully scrutinize it, but don't throw it away because it differs from what we were taught in our childhood.

Listen to the voice of Duty as it says:—

"If you've any task to do
Let there whispered be to you,
Do it!

If you've anything to say
True and needed—yea or nay—
Say it!

If you've anything to love
As a blessing from above—
Love it!

If you've anything to give
That another's joy may live—
Give it!

If some hollow creed you doubt
Tho' the whole world hoot and shout—
Doubt it!

If you've any debt to pay
Rest you neither night nor day—
Pay it!

If you've any grief to meet
At the loving angel's feet—
Meet it!

If you're given light to see
What a child of God should be—
See it!

Whether life be bright or drear
There's a message sweet and clear
Coming down to every ear—
Hear it!"

A WONDERFUL EXPERIENCE.

THE following interesting phenomenon we quote from *Times of Refreshing*, the organ of Dr. Charles Cullis.

At a recent public meeting in New York, Dr. Chamberlain, a veteran of the "Arcot" Mission in India, related the following personal experience in the power of prayer.

While upon a tour, which lasted five months, he found himself overtaken by the rainy season and on the outskirts of the jungle. He applied to the authorities for forty coolies or bearers. They were furnished, with a guard, to prevent the others from forsaking him. They had not proceeded far before both guard and coolies ran away rather than face the terrors of the jungle at that season.

Proceeding as best he could to the nearest station of the province, he demanded assistance. The governor said "no" with emphasis, adding that not a man could be obtained to enter the dreaded jungle, where the ground was covered with water, where lurked the fever and the man-eating tigers, more ravenous than usual since the flocks upon which they preyed had been driven to the uplands. The doctor showed to the governor a firman compelling everyone, under severe penalties for disobedience, to assist him all he needed. Under this pressure forty-four coolies were obtained, divided into four companies of eleven each, watched over by the doctor's four assistants, the doctor himself proceeding on horseback, with a loaded revolver to menace the men and kill wild beasts. The coolies were paid full wages in advance, with the promise of as much more at the end of the journey.

Their objective point was the foot of a cataract about sixty miles distant, where they expected to find a boat on which they might float down the river. Above the cataract not a boat could be found, and the river had overflowed its banks. All day they waded in the jungle under alternations of heavy showers and a boiling, sickening sun. Toward evening the doctor met two hunters returning from the examination of their traps, and who were now running to reach, if possible, before nightfall, the highlands. In answer to questions the doctor was told there was not a hill, not even a hillock, on which he could spread his tents for the night—nothing but water, water, and endless stretches of it, like that which they were splashing through. What could he do for himself and the band that looked to him for leadership? Nothing. Where on earth could he find the means of reaching the cataract and boat? Nowhere. Must they then all perish?

In this extremity the doctor, on the back of his horse, prayed to God, saying in substance: "Oh, Lord, I am helpless to extricate myself from this dangerous situation. Yet I am Thy servant, and in obedience to the command of the Lord Jesus have come to India to preach the Gospel to the heathen. In His service I have been brought into this difficulty and peril. Be pleased to show me where I am to go." Immediately an answer came, as distinctly pronounced in the ear of his soul as ever any words were spoken to the ear of his body: "Turn to your left, go to the river, and you will find that which you need." Immediately he consulted his guides, who assured him of the folly of proceeding in the direction indicated. Then came the voice the second time, repeating the direction first given. Consulting the guides again, he was told that the river had overflowed its

banks, and it was impossible that a rescue could come from that quarter. For the third time the voice came, saying: "Turn to the left, proceed to the river, and you will find that which you need."

Then, as master in command of the company, he gave the order to turn to the left, and coming to the river—what did he see? The very thing he needed most—a large, flat boat, and in it two boatmen, who, mistaking him for an English officer, began to apologise for the boat's appearance in such a strange spot. They said the flood in the river had loosened the boat from its moorings, and that the "devil himself seemed to be in the boat," for, *despite their efforts to the contrary, it persisted in floating to the spot where it was found.*

Dr. Chamberlain, armed with authority from the English Government, took possession of the boat, which he found just broad enough to allow the spreading of his tent, under which they safely rested that night undisturbed by the hungry tigers, who were heard howling in the jungle. The next morning they began floating down the river, and continued floating until they came to the next cataract, where they found another boat, and with it relief from all anxiety.

"All things are possible to him that believeth." "Pray without ceasing," "seek," "knock, and it shall be opened unto you."

REVIEWS.

PRACTICAL OCCULTISM; A COURSE OF LECTURES GIVEN THROUGH THE TRANCE-MEDIUMSHIP OF J. J. MORSE. *San Francisco, California, and H. A. Kersey, Progressive Literature Agency, Newcastle-on-Tyne, England.*

WE have just received a neat little volume bearing the above title, and containing six splendid lectures on different portions of the spiritual philosophy, the excellence and truly spiritualistic tone of which is vouched for by the source through which they are received, viz.:—the mediumship of Mr. J. J. MORSE.

Why the publisher considers it meet or expedient to announce these lectures as "Occultism," we are at a loss to divine. The conventional methods of expression which spiritualism has necessitated, do not conform in mere technicalities to lexicographical definitions; thus, although spiritualism in all its phases may come under the dictionary definition of the *Occult*, or *hidden*, custom amongst our peculiar people has established the idea of ranging all that we know or have derived from the human spirit world, under the comprehensive title of SPIRITUALISM; all the other unknown realms of being, including forces and powers in Nature not revealed by direct communion with spirits, as "Occultism." Hence, the title adopted for this volume is not only misleading, but suggests a deference to the foolish and all too popular craze for the mysterious, which so invaluable a spiritual teacher as Mr. Morse can well afford to rise above.

The only blur on the title page pointed out, all the rest is unexceptionable, and forms a most important and timely contribution to the repertoire of spiritual literature.

The lectures are, 1st; "The Trance, as the doorway to the 'Occult' (i.e., the knowledge of the human spiritual here and hereafter)." 2nd; "Mediumship; its Physical, Mental, and Spiritual conditions." 3rd; "Mediumship continued." 4th; "Magic, Sorcery, and Witchcraft (i.e., *treading upon the Occult*)." 5th; "The Natural, Spiritual, and Celestial planes." 6th; "The Soul World; its hells, heavens, and evolutions." 7th; "Life, Development, and Death, in spirit-land." These subjects, together with an Appendix, containing answers to questions, and a preface by Mr. Wm. E. Coleman, form one of the finest pages of study for the investigator of general information concerning

SPIRITUALISM here and hereafter, that can be found bound up in 168 pages, and we heartily commend its perusal to the attention of every earnest thinker on matters spiritual

PALINGENESIA: OR THE EARTH'S NEW BIRTH. By THEOSOPHO, a Minister of the Holies; and ELLORA, a Seeress of the Sanctuary. Hay Nisbett & Co., 38, Stockwell Street, Glasgow.

THIS work is one of such immense scope, high aim, and holy intention, that it alike baffles attempts at criticism or description. Even to classify the subjects upon which it treats, seems to call us down from the mount of vision on which the writers have evidently stood gazing over the radiant landscape of the new heaven and the new earth that shall be, and bring us back to the dull, cold, and often repulsive realities of the poor old earth that now is, and the half revealed heaven, still shrouded in the mists of earthly impurities, to which we are moving on. We can neither do justice to "the thoughts that burn" in this singular Utopia of the future, nor to the chaste and beautiful language in which the writers have incarnated their visions. Borrowing the didactic phraseology of a reviewer, probably less moved by the spirit of the work than the present writer, we may say: "The idea sought to be conveyed is, that the seer saw a new earth in which all the evils, physical and moral, of the present one had been rectified. The book is occupied with descriptions of a new and vastly improved state of things. A second volume is filled with plans of cities, towns, villages, houses, temples, &c., &c. The authors maintain that our present life is on a wrong basis—which can only lead to present misery and injustice by the self aggrandisement of the few. They argue in favour of a reconstruction of all our relationships; they show how the earth could be divided afresh among the peoples; how each nation could map out its several parts to the greatest advantage; how cities, towns, villages, and homes can be built so as to secure the maximum of comfort at the minimum of outlay, and how best to get those spiritual lessons which all things in heaven and earth are ever teaching. We get a reconstructed earth, society, religion, &c., &c." Of course about ninety per cent of the readers who pore over the pages of this remarkable book will say, "Very beautifully written, but—what is the use of it?" And as present utilitarianism or the desire for amusement constitutes the measure of about ninety per cent of the intellectual aims of the age, it might be well to anticipate this inevitable questioning.

What would have seemed to be "the use of it," if the inventors and discoverers of earth had first given their thoughts of *what might be* to the world?—all great undertakings are first born of the Spirit;—commence their incarnate life as ideas in words; then as infants in experiments; and then—as immortal entities. So will it be—must it be, with the new earth and the new heaven. The authors of "Palingenesia" have launched their idea on the ocean of being. The germ thought is born. The infant may differ in some, perhaps in many, respects from the germ; the man of the future may present still fewer points of resemblance; but the lordly oak of the forest would never have had an existence but for the germ power folded up in the acorn. The soaring eagle would never have gazed triumphantly into the radiant depths of the sun had it not once brooded in the inorganic silence of the eggshell. Courage then, projectors of the new earth and the new heaven! The manhood of the glorious idea MUST COME. Sow thy seed in the realm of invisible causes. He who gives life to the oak and the eagle, will outwork thy germinal ideas into the fulfilment of the divine prophecy; "Behold I make all things new." The work itself consists of two exquisitely bound volumes; one of letterpress, descriptive of the entire design; the other, a collection of twenty-five maps or diagrams—finely drawn and finished, illustrative of the architecture of the earth of the future.

VISIONS. By "M.A. OXON."

WE have just been favoured with a copy of a very remarkable though all too brief series of writings reprinted from *Light*, and given by one of the most learned writers and ripest thinkers included in the ranks of spiritualism. The title of this little *brochure* is in itself sufficiently interesting to all students of the occult, the presentation of "visions" implying two distinct and deeply important elements of revelation from the unseen universe. The first of these is, the inevitable implication of some intelligent, though invisible, artist to create the picture or so-called "vision" impressed upon the mind of the recipient. Whether we call these representations psychological or visionary is equally indifferent. The impression, produced from whatever the source may be, necessitates a creator, or originator, of the picture, and however the final result may be achieved, that creator must be an intelligent as well as a controlling operator. Visions are momentous as well as interesting, moreover, from the fact that they delineate the marvellous scheme of correspondence which exists throughout the entire realm of being, making every object a hieroglyphic by virtue of which, forms, tones, numbers, colours, and all things that be, are not only intimately co-related, but would, if rightly understood, enable the student of the occult by the sight of a single curve or line, the sound of a tone, or the form of any object in being, to interpret a thousand other surroundings neither seen nor heard, but necessarily attendant on the one thing observed. That visions from the spiritual side of our being may ultimately be the clue that will guide us through the wonderful labyrinths of matter, force, and spirit, we confidently believe, and hence it is, that we welcome with equal respect and interest a contribution on so vast and enthralling a subject as a record of the experiences of "M.A. Oxon." We do not propose to weaken the effect which must grow out of a perusal of these deeply interesting pages by any extracts, but simply add that the tract itself can be procured from the office of *Light*, 16, Craven Street, Strand, London, and is placed at the nominal price of 6d.

A FLYING SAINT.

THE Rev. Gottfried Gentzel, a German Protestant clergyman, some time since published, in "Psychic Studies," an account of the medial powers of Joseph of Copertino, a saint of the Roman Catholic Church. The writer remarks that Protestant prejudice, which is too often incompatible with the liberality that should attach to the right of free thought, has uncomendably relegated to the limbo of superstition that rich mine of psychological treasure which might reward discriminating seekers into the legends of Romish saints. Such psychological seekers would necessarily judge of the phenomena by rules other than those laid down by the "Holy Church," and in cases which have occurred in modern historical times, plenty of trustworthy evidence exists by which the truth of the alleged occurrences can be as critically tested as that of any other ordinary event. Professor A. R. Wallace, in his "Scientific Aspect of the Supernatural," calls attention to the fact that the levitation of Mr. D. D. Home was similar to that recorded of St. Francis of Assisi, St. Theresa, and Ignatius Loyola; but Gentzel calls attention to a personage who is said to have had the most extraordinary manifestations of this class. This is Joseph of Copertino, who was born in 1603, and lived till sixty years of age. His "Life" was written by P. Roberto Nuti, who had himself seen many of the occurrences, and who received the others from eye-witnesses. Among these was no less a person than Pope Urban VIII., who, when Joseph was about to render the accustomed homage to His Holiness's toe, suddenly saw the saint raised and floating in the air before him. When Duke Frederick of Brunswick, in the year 1650, attended

mass at Assisi, he was induced, after seeing the holy Franciscan levitated while officiating at the altar, to leave the Protestant and join the Roman Catholic Church.

It is related that Joseph of Copertino's intelligence was of so low an order that the Capuchin monks found him unequal to the humblest domestic labours, yet that his religious insight was such as to cause his conversation to be sought by members of the most learned orders.

The following examples of his flying powers are quoted from his life by Pastrovicchi, published in German at Lucerne in 1753. One Christmas night he invited some shepherds to join in the "Adoration of the Christ-child." Scarcely had he heard the sound of their pipes in the distance when he gave a sigh, and then with a loud cry flew like a bird from the centre of the church up to the high altar, a distance of 50ft. He remained poised for a quarter of an hour, and was seen to touch the tabernacle, which contained the Host. None of the burning waxlights with which the altar was covered fell down, neither did his robe catch fire. At another festival he was praying with some monks at the Holy Sepulchre, when he suddenly rose up in the air and grasped the holy cup. More marvellous still was the occasion of the planting of a crucifix on a little eminence between Copertino and the cloister of Grotella. After the side crosses had been erected, it was found that the middle and larger one was so heavy that the united strength of ten men was insufficient to raise it to its place. Burning with religious fervour, Joseph was carried through the air from his station at the monastery door, a distance of 80ft., grasped the cross in both hands, and placed it, as though it had the lightness of a wand, in the socket prepared for it. This cross was afterwards the central object of many extraordinary scenes connected with his flights.

"It is not to be supposed," continues Mr. Gentzel, "that those who witnessed these occurrences allowed themselves to be deceived. Human doubt is as old as the human understanding, and the latter has always rightly felt that the firm ground which has been gained by thought and by common experience would be rendered unsafe by the acceptance of such wonders without searching inquiry."

J. Görres, in his work on "Christian Mysticism," vol. ii., p. 515, gives two examples of the powers of flight of Joseph of Copertino, in one of which he raised beside himself a man whom he had healed.

Mr. Gentzel concludes his paper by calling on the students of anthropological and psychological science to include in their researches the rich and interesting field of Roman Catholic annals, and to note how far a fervent religious zeal affects not merely the belief in, but the *actual production* of, many remarkable so-called supernatural phenomena.—*The Spiritualist*.

Who has climbed to the height of knowledge without suffering; who ever scaled the summit of the Alps without pain and foot weariness; who ever learned the wonders of the skies without treading the paths of martyrdom and suffering? When the light of such lives is turned upon the world they become orbs of splendour which the world must follow, and which ultimately shall lead the meteors wandering from their primal homes back again unto the great Light of all Truth that sets man free.—*Cora Richmond*.

EVERY real and searching effort at self-improvement is of itself a lesson of profound humility. For we cannot move a step without learning, feeling the waywardness, the weakness, the vacillation of our movements, or without desiring to be set upon the rock that is higher than ourselves.

LET us beware of losing our enthusiasm. Let us ever glory in something, and strive to retain our admiration for all that would ennoble and our interest in all that would enrich and beautify our life.—*Phillip Brooks*.

No occupation is so holy that the devil will not tempt us right in the midst of it, and no name is so sacred that he will not try to use it to cover his vile ends.—*Mrs. F. De Morgan*.

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THE PHILOSOPHY OF HEALING BY OCCULT POWERS AND FORCES.

By SIRIUS.

WITHOUT attempting to combat the numerous theories propounded on the origin and nature of matter, force, and spirit, we must commence to lay the corner-stone of our philosophy of spiritual healing, by giving our own definition of what relations we consider to exist between the human body and soul.

The body, as we are now able to analyse it, consists of a compost of all the known forms of matter existing in the mineral, vegetable, and animal kingdoms, combined in the three well-known states of solid, fluid, and gaseous. The tissues of the body anatomically examined, exhibit all the attributes which distinguish matter in its unorganized conditions, including inertia. But to account for the growth of a germ cell into the fully perfected infant, we must take note of a second element; one that expands the cell into an organism, and is in short the cause of growth. This is an invisible, indestructible form of motion, called in inanimate matter FORCE, in animate matter LIFE, and in its separate exhibitions MAGNETISM. Its attributes are dual; attraction and repulsion, centrifugal and centripetal, or positive and negative.

The third element in animated organisms is SPIRIT, the sole attribute of which is INTELLIGENCE or WILL. The *modus operandi* of life in animated organisms is as follows: Will designs, force executes—matter is the subject upon which force enables will to act. The trinity of these elements is found in their most perfect form in man.

The action of death proceeds from some incapacity of the body to sustain the wear and tear of life. Death then breaks apart the connection between matter, force, and spirit. Force becomes the outermost or "spiritual body" of the spirit, and this duality is SOUL.

Disease is a temporary incapacity of one or many parts of the body to perform the functions essential to complete life. Disease in its ultimatum is a bodily state, and is only known when it is represented upon and in the body. It may proceed from some undue stimulus communicated to the body by what is called *the mind*, which is itself the spiritual organism of all the faculties that make up the

spirit. Disease may originate, and most commonly does, in a disturbance of the life principle or magnetism. Thus, if the mind calls into undue exercise some special faculty or organ—we will say of the brain—the result is a determination of the life principle to that particular point; a lack of equilibrium ensues; inflammation in one direction causes depletion in another, and this is disease. Excessive heat or fatigue, over-exertion, &c., dissipates and exhausts the life principle; excessive cold congests it, inaction arrests its equable flow—in a word, the main cause of all diseases proceeds primarily from a disturbance of the life principle, which in its turn represents that disturbance in all the various forms of disease to which flesh is heir.

Although the human body is made up of the most complex machinery and manifold motions that the whole universe can display, and volumes would be required to depict the number and subtlety of the modes in which the life principle acts throughout the varied tissues and organs, we are writing for the unlearned, and therefore make use of the simplest terms and most commonplace illustrations we can apply. Observe then, as our final summary of disease—unless some local injury or accident affects the body from external causes—all disease originates primarily from disturbances in the normal flow and distribution of the life principle. Admitting that the mind may be, and often is, the first inducing cause of this disturbance, there may be a thousand and one other factors operating to produce disease both from within and without, but all act by stimulating or arresting unduly the equable flow of the magnetic currents. Still we deem that it is in these, and these only, that disease is generated, and through that source that the *rationale* of cure by occult powers and forces can be effected. It was by intuitive perception of this great truth that cures were effected in ancient times by touch or the laying on of hands, and in our own age by mesmerism, or what is called "animal magnetism." The secret of the cure consists in projecting a flow of pure, strong, healthful magnetism upon the diseased body, and any failure that may ensue arises only when the magnetism of the operator is unrelated to that of the subject. It may be asked if magnetism is the one force of the universe, the life of all things, wherein can be the difference between the magnetism of one individual and another? We answer because the channels through which the force flows are as various as human faces and bodies.

The matter which composes all animated bodies, although made up of a few similar elements, becomes as widely dissimilar in combination as the infinite varieties of the human race itself. Spirit is one, and the same functions of mind and sense belong to every human being, but how varied are the results in mental combination! Even so of magnetism, or the life principle in different individuals. The force is one—its exhibitions as numerous as the sands of the sea.

Again, if it be asked, what part does or *can* the mind play in the cure of disease? We answer, "because mind directs, and yet is clothed upon, as it were, by the life principle, so the two *cannot* operate apart." If even the mind is passive the magnetism carries the conformation of that mind, as psychometry proves, for the psychometrist discovers the mental qualifications of an individual adhering even to a handkerchief, a letter, or any object that had merely come into contact with that individual. The mind then operates through and with the magnetism, and where this is strongly projected by WILL, the action is termed "psychology" or "electro-biology." Meantime, the true essence of the operation resides in the life principle or magnetism. The mind wills, the hand obeys, and pours out the wine of life; the body drinks that wine, and if it assimilates with the system the cure is effected.

The will alone is powerless without the wine of life; the wine of life carries the will as surely as a glass of real wine requires a hand moved by will to pour it out. Thus, then, the term "mind cure" or "Christian science," &c., &c.

(significant of the idea that mind can act alone), is a mere myth, whilst the childish attempt to ignore matter as *unreal* and locate disease in the realm of purely immaterial spirit is equally the vagary of ill-regulated imagination. The soul—that is, the duality of spirit and life—is of so subtle and yet so potential a nature, that it can and does often conquer disease, and in that sense “works miracles,” but still the *modus operandi* is but an action of magnetisation in which the spirit by will summons to its aid the life or magnetism, and the two, in powerful combination, charge the suffering body with such irresistible force that the life currents plunge through the very seats of bodily disease, and cause an inevitable but wholly natural change in their tissues. Compelled from lack of space to condense in a very limited article what requires many pages to elaborate fully, we have only been able to give the merest outline of the philosophy of healing by the all potential forces of psychology and magnetism, veiled from vulgar understanding under the *æsthetic* phrase of “hypnotism,” and still more ruthlessly disguised to serve the arts of the quack and impostor under the absurd and meaningless nomenclature of “metaphysical, mental, or *Christian Science Healing*.”

HISTORICAL SKETCHES.

WONDERFUL CASE OF SPIRIT PHOTOGRAPHY.

BY ALDERMAN BARKAS, F.G.S.

No. IX.

THE evidence in favour of the reality and genuineness of modern spiritualistic phenomena is cumulative to an extent that does not characterise the evidence for any other branch of occult inquiry; and, besides, it appeals not to mere thoughts, feelings, and speculations, but to palpable phenomena, which, like the facts of ordinary science, may be tested in precisely the same manner as those of physics in their broadest sense.

To illustrate the variety of the tests applied to spiritual manifestations, I now proceed to describe a séance in which magnesium light and a photographic camera were used.

The séance was held in a large local drawing-room; there were present twenty ladies and gentlemen and two lady mediums.

One corner of the room was partitioned off by a folding screen as a recess, and in the area enclosed by the screen were placed two cushions, on which the mediums reclined. The mediums, who were clothed in dark dresses and covered with dark cloaks, entered the recess at 8-27. The mirror over the mantelpiece and the fireplace were draped with dark green cloth as a background for photographic purposes; a chair was placed opposite the fireplace, and about 2½ feet from the fold of the screen, which when open permitted egress from the recess. The magnesium lamp was placed upon a small round table near the screen, and the photographer sat on a chair near it for the purpose of manipulating the light when it was required. A square piano, about eight feet long, was drawn forward to a distance of about ten feet from the fireplace, and was placed in the centre of the room; on the piano stood a photographic camera, which was focussed for the space between the screen and the chair already referred to. Three small pieces of white paper were pinned to the green cloth covering the mirror and fireplace, and at the height of the mantelpiece, which is four feet. These were placed for the purpose of indicating the height of the figure that was expected to appear.

The sitters sat in rows at each end of and behind the piano. I sat at the left end of the piano, and immediately opposite the movable door of the screen, out of which the psychic form was expected to come.

All the sitters took hold of hands, and the light was turned down until we sat in comparative darkness.

For about an hour we sang at intervals popular hymns. At 9-30 we were told by knockings, and the voice of a medium under control, that the gas was to be turned up, and the lamp used by the photographer lighted, in order to accustom the psychic, who proposed to appear, to bear a quantity of light having a nearer proportion to the magnesium light to be used for photographing.

Spirit lamp, gas, and photographer's candle were all lighted, and at about 9-40 we were told to prepare the photographic plate, for the appearance of the apparition. As soon as the plate was prepared, the folding door of the screen was pushed open, and a small female figure emerged from behind the screen; she stood near the edge of the screen opposite the camera, and at one side of the magnesium wire, which was at once ignited.

Her garments were very profuse, and covered her entire person, with the exception of her face and arms, both of which were dark brown. The garments had the appearance of plain muslin, and fell over her in long rolling folds, not in the least rumpled or soiled, as they would have been had they previously been placed in small compass. Her face was dark brown, the eyes large, the lids large, heavy, and moved upwards and downwards heavily, the white part of her eyes appeared dull and suffused with blood, like the eye of an ordinary negro; the nose long and broad, the lips full and heavy, and had a vermilion redness of colour; they moved languidly, with a motion more than usually slow, even for a negro. The face was not prepossessing, it had a blank, half-timid, and at the same time amused expression, like that of an uneducated person, unaccustomed to society, entering into the presence of strangers.

Whilst the magnesium light was shining fully upon her, I saw her face distinctly, but she gradually turned it away from the light, which appeared to overpower and disperse her, and the result is that on photograph No. 2 only a small portion of the space occupied by the face is seen, and the features are almost invisible.

The exposure in this case was about ten seconds.

After the figure had retired, we received a promise that she would endeavour to appear again. Another photographic plate was prepared, in readiness for her second appearance.

On this occasion she faced us more fully, and the face exactly resembled that I had previously seen and described. She made an apparently great effort to maintain her position facing the camera, but gradually she turned her head from the light, and photograph No. 3 is also blurred. The exposure was twelve seconds.

She again retired. We requested her to stand and keep her face steadily opposite to the camera; she promised to do so on condition that the members of the circle would close their eyes during the operation, and that the photographer and his assistant would alone look at her while the photograph was being taken. To this we agreed. Another plate was prepared, but before it was quite ready we were told that one of the mediums behind the screen would be led out by her control, for the purpose of giving power to the psychic. The medium, apparently automatically, moved from behind the screen, and sat upon the chair, when the small psychic form again appeared, and stood near the medium. The sitters, according to promise, closed their eyes, and photograph No. 4 was taken. It exhibited a faint outline of the face, which bears an indistinct but manifest resemblance to the face I saw during the time the second and third photographs were being taken. The fourth exposure occupied about fourteen seconds.

Psychic and medium again retired to the recess at 10-25, and so great had been the strain upon the power of the mediums that it was an hour before they were restored to their normal conditions, and they complained of being much exhausted.

The negatives of the photographs were taken by Mr. Laws, and the photographs were sold by him. He may

have retained the negatives to this date, if so, the photos could be obtained, and kept as a reminiscence of a remarkable séance.

I now propose to describe a séance in which the medium was a youth of seventeen years. The séance was held in a private room, accessible only to myself by means of three keys, and as many different locks. The room contained about a dozen chairs, and one corner was partitioned off by a deal partition. I carefully removed everything white from both recess and room. The seance was held May 2nd, 1875; there were present two ladies, four gentlemen and myself. At 6-30 the medium arrived, and we entered the room adjoining the séance room, and I asked the medium to undress and re-dress in clothes I had provided. He stripped himself absolutely to the skin, and put on no other clothing but such as I lent him, and he had not a white article of any kind on his person. When so dressed I led him to the enclosure in the adjoining room, and placed him upon a black sofa cushion and pillow. The company sat in a good light for thirty minutes, after which the light was reduced to dimness, and a figure draped in white about four feet high came from the cabinet and moved about the room. It took up a pair of scissors I had placed on the floor at my feet, and cut from its garment a piece about five inches by one, which it gave to Mr. M., who sat next to me. This piece we examined and found to be fine lawn. The figure then entered the cabinet, and, reappearing, glided round the circle of sitters, touching their hands with cool, small fingers; it also placed its garment over the hands of the sitters, and rubbed it across them. The figure retired and was succeeded by two forms at the same time, one having the appearance of a tall female about five feet four, and the other a small slender figure about four feet four. They followed each other out of the recess, the smaller figure leading, and they stood about one foot apart from each other. The tall figure placed its arm on the smaller figure, and stooping towards it audibly kissed it.

These two figures frequently retired and reappeared, and finally came out into the centre of the room within four feet of the sitters, and stood apart from each other; they gradually approached each other, and apparently coalesced, and again separated and retired, partially vanishing as they retired.

Shortly afterwards the light in the room was turned fully on, and the medium left the cabinet exactly as he was dressed at the time of entry.—*Northern Weekly Leader*, Newcastle-on-Tyne, January 28th, 1888.

YOU CANNOT SHUT US OUT.

"I want none of those spirits—in fact I won't have them."—(Rev. R. Price.)

You cannot shut us out
Though silently we come;
You hear no sound of footfall
Above life's busy hum.
The life that surges ever
From morn till weary eve,
As men and women labour,
And toil and spin and weave.

You cannot shut us out,
For God hath bid us come
To wake the sleeping souls of men,
And make the scoffers dumb.
Our voices now are sounding,
List to the words they say—
"Arise ye all at Heaven's call,
And work while yet ye may!"

You cannot shut us out
Nor keep us from each room,
Where once we lived and loved;
We rest not in the tomb.
It was not us you laid beneath
The cold and silent sod;
Our forms alone are sleeping,
We live in heaven with God.

Ye cannot shut us out,
Nor hush the angel voice
That comfort speaks to sorrow,
And bids the earth rejoice.
You cannot shut us out,
We come to point the way
To realms of light and glory,
To Heaven's perfect day.

Given in trance through Mr. J. G. Robson, of Peckham, London, and recorded by ONE of the circle.

PEOPLE I HAVE MET; OR, AMONGST THE SPIRITS.

NEARLY two columns of *The Manchester City News* of March 17th, is devoted to the above subject, and as a sample of the "signs of the times," and in view of the suggestiveness of some of the remarks, we make the following extracts from the article in question:—

Hamlet was certainly right when he said to Horatio, "There are more things in heaven and earth than are dreamt of in our philosophy." Just think of the phenomenon of thought-reading. Is it a trick—something which may be taught? A few months ago a Mr. Gordon came to the Isle of Man and entertained the public with experiments in thought-reading. Having assisted him in one of his expositions, he asked me to aid him in a public out-of-door experiment. At an appointed hour the next day I met a gentleman, now one of the directors of the Steam Packet Company. We walked together about Douglas, irresolute where to place a small tin box, which Gordon was to find with his eyes bandaged. Placing it on the balcony of an hotel, we hastened to the inn where the thought-reader was staying, and found that he had only just left his bed, and was then surrounded by a number of gentlemen who had undertaken to examine the *bona-fides*, or otherwise, of the experiment. At this time an immense crowd surrounded the inn. Gordon without a question save "Are you ready, sir?" had a handkerchief bound tightly round his eyes, placed and held my left hand on his forehead, and darted into the midst of the crowd, literally dragging me after him. During a run of about quarter of a mile—and it was an exhausting run, which I had not equalled for years, and which induced me to think of taking my hand away and letting him run alone—I was surprised to observe how straight he made for the secreted object. Arriving opposite the hotel, he turned in without an instant's hesitation, pulled me up the stairs upon which previously he had not set a foot, opened and closed a number of doors in a long corridor, until he came to the one which opened upon the balcony; when he plunged in, twisted a table round which stood before the window, threw up the sash, and literally tumbled out, with me, all of a heap, after him. In a moment or two the secreted box was in his hand! How was it done? I know nothing but the fact that Gordon was ignorant of the position of the box; and that he led me to it—certainly I did not lead him. If he had been told where it was before starting it would have been a surprising feat to have found it with his eyes closely bandaged.

Victor Hugo, in his "Toilers of the Sea," tells us that his hero found in the limpid water strange creatures of the Medusa genus. When in the sea they were lost to sight; and he wonders if the air was not filled with denizens also not seen? If we are to believe the spiritualists, we are surrounded by invisible beings, who, under conditions, will converse with us. A friend of my own, reliable, honest, and intelligent, a few days ago sought and obtained an interview with Dr. Slade in Liverpool. Stating his anxiety to test the spiritualistic phenomena, he was directed to write a question upon a slip of paper. He brought one with him carefully folded. This was placed inside a book slate, with a small piece of lead broken from the point of the pencil. The slate was then pushed under the edge of the table and held there by my friend, the doctor's hand resting upon his hand. Presently the table not only vibrated, but the scratching of the pencil could be distinctly heard. The question on the paper was, "Are there present the spirits of any of my relatives?" When the slate was opened the words written upon it were, "Yes, John, I am here; am glad you have come to speak to me." "Now," said my friend, "if I had found that slate immediately after my father's death I would have wagered every penny I had in the world that he had written it. His handwriting was peculiar—I never saw

writing like it; and yet on the slate there was my father's writing!" How was it done?

The other evening a friend of mine in Douglas invited me to his house to see a girl who could do some wonderful things with a table. The spiritualists would say she was a medium. Some half-dozen sat round the table in the usual manner of the table-turning business. To the girl's question, "Are there any spirits present?" a distinct rap with the leg of the table was heard. Then the girl asked, "Will you please to tell us how many articles there are in Mr. Johnson's right-hand pocket?" Thirty-two raps were heard. I had not the least knowledge of the number, and could not have told if the island had been given me to state the number correctly. I emptied my pocket of coins, keys, and other articles, and found the number to be exactly thirty-two! How was it done? Can't say; the gentlemen below keep their own secret.

It is unsatisfactory to know, on the authority of an Episcopalian clergyman in Douglas, that the mover of tables, counter of coins, and general dealer in the spirit business is Satan himself. Unfortunately for this solution of the difficulty, the identity and existence of a personal devil is a disputed question of belief, about which the churches are becoming doubtful. If the devil does not exist, how can he move tables, count coins, or answer questions? And yet the Rev. N. S. Godfrey, incumbent of Wortley, Leeds, published a pamphlet entitled "Table-Moving Tested, and Proved to be the Result of Satanic Agency." Not satisfied with the arguments of his first brochure, he published a second, entitled "Table-Turning, the Devil's Modern Master-Piece, Being the Result of a Course of Experiments." Another clergyman, the Rev. E. Gillson, M.A., curate of Lyncombe and Widecombe, Bath, published a pamphlet entitled "Table-Talking: Disclosures of Satanic Wonders and Prophetic Signs." Now, if these learned gentlemen, who are credited with an inspirational afflatus, and the denominational churches are not agreed as to the existence of a supreme evil spirit, how are plain men, not gifted in the learning of the schools, to arrive at positive conclusions—at any conclusions save "I don't know?"—*Joseph Johnson, Isle of Man.*

"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 GREAT BRITAIN." 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.

"WHAT, WHO, AND WHERE IS GOD?"

IN the confession of faith of what is called the National Church, we find it recorded that God is a spirit, infinite, eternal, unchangeable in his being. His attributes are wisdom, power, holiness, justice, goodness, and truth; and the Old and New Testaments prove every point in that glorious summary of divinity. But if we are to attempt to know anything of God we must ask what is spirit? Spirit is that hidden unseen force, power, or will, which animates matter; for matter without force is dead—lifeless, and incapable of being, doing, or suffering; hence, without spirit, which would mean without God, there can be no life, no action, no existence. Thus we conclude that God as a spirit is the *only* author of life, whether in the animal, vegetable, or mineral kingdom. Could we imagine God as a boundless ocean of life and love, then every atom of life we see represents, as it were, a drop of that infinite ocean. Or think of God as a mighty flame of fire, constantly throwing off sparks into space; then each form of life represents a spark of that divine fire which cannot be quenched, for every spark of that fire, and every drop of that ocean, is *travelling* back to the source from whence it came. God is the life of all; he is all and in all, and this leads us to ask where is God? We answer, that to us in our present finite state he has clothed himself in matter; had he not done so we should not have known as much as we do of his love, wisdom, beauty, and power; and had he not revealed himself in matter, what could we have known of him, for matter is the only external manifestation of God to the human eye; yet matter is not God, as the coat is not the man. Man is the highest manifestation of God on this external plane, for he is the spirit which animates these gross corporeal bodies of ours. We are his children, he is our father; he is the vine, we are the branches. So that if we really wish to learn anything of What, Who, and Where is God, our just study should be ourselves, and then we shall begin to understand why the command has been given—

"MAN, KNOW THYSELF!"

[NOTE.—We have much pleasure in giving space to the above fragment from a kind correspondent, because it is both beautiful in ideality, and terse in expression. The subject is too abstract, however, for further elaboration in these crowded columns, and its discussion may now be profitably closed.—*Ed. T. W.*]

TRANSITION OF MR. JOHN CULPAN.

WE are quite certain there is not a single North Country Reformer, Liberalist, or Spiritualist who will not read with some surprise, and still more regret, that John Culpan, of Halifax, Yorkshire—the brave reformer, temperance advocate, spiritualist, and friend of humanity in all good deeds and efforts—passed away from the scene of his earthly labours and sufferings on Wednesday morning, March 28th. On Good Friday all that was mortal of the good man was laid away in the cemetery at Halifax, in the presence of a large and deeply sympathetic gathering of true friends and mourners, Mrs. Hardinge Britten, in compliance with a promise recently made to the beloved deceased, officiating at the funeral ceremony. The day was wet, stormy, and piercingly cold. The notice for assembling at the interment was very brief, but, notwithstanding, the gathering was large, and the testimonials of interest and respect most affecting.

The service was performed in the Cemetery Chapel, vast numbers being unable to obtain admission. Many strangers were present—many who had never witnessed a spiritualist's funeral before. The impression produced was most profound, and cannot fail in life or in death to bear the fruits resulting from John Culpan's noble life and character. Mr. A. D. Wilson attended at the grave, but was compelled by the heavy storm to make his part of the touching service very brief.

In justice to the many who loved and admired this fine and faithful veteran of the spiritual "Old Guard," we hope in our next number to present a brief memoir of a noble life in the person of Mr. John Culpan, of Halifax.

CURSED be the social wants that sin against the strength of youth; cursed be the social lies that warp us from the living truth.—*Tennyson.*

THIS mystery of sleep! This greater mystery of waking! If we could fathom them, we should have fathomed ourselves, and life and death!—*Mrs. A. T. Whitney.*

CHRONICLE OF SOCIETARY WORK.

BERMONDSEY.—Mr. Paine gave clairvoyant descriptions to sixteen persons, which were all recognized. A fair attendance.

BISHOP AUCKLAND.—Good Friday: Annual tea and concert. 200 partook of the good things provided by the ladies of the society. We never had such a success. After tea the entertainment took place, the hall being crowded to excess. Programme: Pianist, Mr. R. Hall; opening with a selection of waltzes by Messrs. Blacklocks and Walker; songs by Messrs. J. Armatage, J. Scott, Story, Williams, T. Williams, J. Mensforth, Mitchell, Gettens, &c.; violin solo by Miss Gibbons; concertina solo, Mr. Story; piano solo, Mr. R. Hall; ventriloquist, Mr. R. Crawford. Chairman, Mr. J. Scott. A vote of thanks accorded to the gentlemen for offering their liberal services. We thank all friends for their kind patronage from Spenny Moor, Byers Green, Willington, and district. Everyone seemed highly satisfied with the day's pleasure. April 1: Mr. Eales' guides gave a discourse on "Spiritualism," to a small audience.—*H. Walker, Cor.*

BRADFORD. Little Horton.—Mrs. Dickenson in the afternoon. Her discourse was very edifying; and in the evening her remarks were directed to the consideration of a higher standard of spiritual life, and a denunciation of trafficking mediumship. She gave, in all, 22 descriptions, 19 recognized. About 200 persons present on each occasion.—*G. B.*

BRADFORD. Otley Road.—March 26: Mrs. Wade volunteered her services, and spoke on "Mediums and Mediumship," following with clairvoyant descriptions by herself and her friend, Mrs. Russell.—April 1: Mrs. Carr took for her subject, in the afternoon, "Home," and in the evening, "What is Death and the Philosophy of Life?" After a few remarks from Mr. Carr, she gave a few very striking clairvoyant descriptions, most of which were recognized.—On Monday, April 9, Miss Musgrave will give her services on behalf of our brother, Mr. Parratt.—*M. Marchbank, 129, Undercliffe Street.*

BRADFORD. Milton Rooms.—Afternoon: Mrs. Wallis's guides dealt with "The Physical Resurrection." They exposed the fallacious reasoning of those who maintained that such a resurrection was required, and fortified their position by expounding chemical laws on this point; also by describing the death change as seen by clairvoyants, and the formation of the spiritual body. They endeavoured to prove by concise reasoning, that the spirit after the dissolution of the body entered a home which it had prepared for itself; that the judgment day of the orthodox was a myth, and man stood condemned or acquitted at the bar of his own conscience. The evening subject, "Spiritualism: Past, Present, and Future: our anniversary address." While claiming for spiritualism an existence far beyond the forty years which have elapsed since the Rochester knockings startled mankind from the sleep of the ages, they admitted that modern spiritualism dates from that auspicious moment. They triumphantly claimed that while these tiny raps in the past only elicited the sneers of mankind; while mediums were persecuted and their reputation traduced, yet from such seemingly insignificant data mighty results had sprung—a philosophy which has revolutionized the thought of the age. Spiritualism in the past was an aggressive movement, but while in the present it retained to a certain extent this aggressive spirit, it was characterized by a distinctive feature, viz., it delivered its dictum with assured superiority; whether accepted or rejected, the loss of this knowledge fell upon those who rejected it, and either here or hereafter all would acknowledge its truths. As to the future they declared its mission would be to make men and women spiritual; whether it would be known by the distinctive name or spiritualism or not they cared not, resting assured that its truths and principles would descend to posterity, and truth, and truth alone, would make man free. Mrs. Wallis's guides deserve the gratitude of all who are anxious to place the movement upon a spiritual plane of thought. The intellectual and spiritual are admirably blended in this gifted medium, and never degenerate into "verbosity."—*W. K., Sec.*

BRADFORD. Ripley Street.—Mrs. Whiteoak gave twenty-eight descriptions, all recognized. Evening: twenty-five descriptions given, all recognized; both names being given in many instances. A very successful day.—*T. Tomlinson, 5, Kaye Street, Manchester Road.*

COLNE.—Mr. R. J. Lees conducted two services, with marked success, always obtaining good audiences. Afternoon subject: "The Dawn of Immortality." He repudiated the orthodox idea that the fall of man was a curse, but insisted and satisfactorily proved that it tended to the elevation of man above the angels, owing to the intellectual development that resulted therefrom. In the evening: "Come up Higher;" tracing the parallels of the Divine workings, showing the thing which hath been is that which shall be, and proving the fact of spirit communion from the repetition of spiritual history. Mr. Lees is now staying at 16, Seldon Street, Colne, for some time, and in addition to his lectures is exercising his healing powers with considerable success.

DARWEN.—Mr. J. Swindlehurst gave two addresses. The afternoon subject was "A Retrospective View of the Progress that Spiritualism has made since its commencement in 1848." In the evening it was: "The Crucified Christ." Both these subjects were dealt with in a masterly manner, furnishing a large avenue of thought and investigation for the audiences.—*G. W. Bell, 30, Marsh Street.* [Mr. Bell wants the addresses of Mr. Ormrod, Bolton, and Mr. Turner, Rochdale.]

DEWSBURY.—Afternoon: Miss Patefield's guides spoke upon "Our Future Homes and What are They?" evening: "Christ, His Life and Work." Both these subjects were dealt with in an able manner; the audience seemed quite entranced. Mrs. Hargreaves afterwards gave clairvoyance, most of the descriptions being recognized.—*J. W. Broadhead, Sec.*

FELLING.—The guides of Mr. Joseph Hall gave an excellent address on "Man and his Attributes," which was highly appreciated by a large audience, the place being crammed to excess.—*G. Laws.*

GLASGOW.—Mr. Robertson, chairman, read a paper on the "Fortieth Anniversary of Modern Spiritualism." Messrs. Griffin, Harkness, Walrond, and others spoke on same subject. Evening, the guides of Mr. David Anderson answered sixteen questions on various subjects in a most satisfactory manner. Mr. Ritchie's guides gave clairvoyant descriptions of spirits.—*G. W. W.*

HETTON-LE-HOLE.—Good Friday tea and entertainment was a success. Songs were sung by the following: Mr. Ross, Mr. Law, Miss Curtain, Mrs. Lindsay and Mr. Carr; duets and songs by Mr. J. Thompson and Mr. R. Young; Mr. R. Hawke played violin solos. April 1st, as Mr. Pickford did not arrive the members took part, and we spent a very pleasant evening.—*J. T. C. Lee.*

LEEDS. Spiritual Institute.—Our Good Friday tea was a grand success. Over 150 persons sat down. We had a very enjoyable entertainment, consisting of recitations by the Lyceum scholars, songs and readings, negro sketches, &c. I desire to thank all friends who kindly came to our assistance.—April 1: Miss Pickles gave two nice addresses. On Monday next there will be an entertainment, consisting of a rendering of Marley's Ghost (Dickens), illustrated by the lime light, and concluding with an assortment of comic and other effects. Admission free; collection.—*J. W. Turton, Sec.*

LONDON. Holborn Town Hall.—The Spiritualist Societies meeting at Wellington Hall and Peckham combined together last Sunday to celebrate the fortieth anniversary of March 31st. The speaker of the occasion was Mrs. Hardinge Britten, and the subjects treated of were "The Origin of Easter" and "March 31st, 1848 and 1888." As the Editor of this paper declines to burden its columns with any personalities relating to herself, it must suffice to state that a large and distinguished audience assembled on the occasion, that they kindly tendered her a warm and cordial reception, interrupted the lecture with repeated acclamations, and tendered her a vote of thanks at the close with such bursts of applause as seldom ever before were heard in that building. The interest of this gathering suggests the propriety of organizing similar meetings as often as possible. A correspondent writes:—In the absence, through illness, of Mr. Gerald Massey, who wrote to say that he regretted he could not be with us; also Mr. Wortley, who up to the last was expected to preside, but was unable through the serious illness of his wife, Mr. W. O. Drake presided, and at the close of the lecture said the idea of an Easter gathering of London spiritualists emanated first from Wellington Hall; he would therefore call on Mr. Rodger to move a resolution, who rose and said he had listened with rapt attention, and sometimes was moved with deep emotion at several passages in the address. He knew how busily occupied Mrs. Britten's time was, and what a treat she had given us. So he had great pleasure in moving the resolution that the best thanks of the meeting be given to the foremost apostle of modern spiritualism for coming amongst us and doing as she had done. Mr. Veitch, of Peckham, seconded, and, in doing so, said he hoped it would not be long before we have the pleasure of again hearing Mrs. Britten in London. Mr. Whitley supported the resolution, giving details of his own experience in spiritualism, and recommended the reading of Mrs. Britten's books. Mr. Milner Stephen spoke of Mrs. Britten's fame in Australia, where he came from; and Mr. McKenzie, in a few facetious remarks in reference to the lady sustaining *Two Worlds*, also supported the resolution, which was put to the meeting and carried unanimously. Mrs. Britten replied, and the singing of a hymn and benediction brought the meeting to a close.

LONDON, SOUTH. Winchester Hall, Peckham.—March 26th. The entertainment, in aid of the Organ Fund, was well attended. The programme was excellent, introducing many pathetic ballads and humorous songs, which were much enjoyed. Mr. Iver Macdonnell was ably assisted by Mrs. Bliss, Mrs. Veitch, Messrs. Coleman, Gooderhan, and Dubber, to whom our best thanks are due for their exertions. April 1st, morning: good addresses by Mr. J. Cartwright, on the "Resurrection," which was treated from a purely spiritual standpoint, vigorously delivered and much appreciated. A short discussion followed. Evening: Mr. A. V. Brown gave a highly spiritual, instructive, and interesting address, upon "Spiritualism and its Teachings."—*P. Bridges, Assistant Sec.*

MACCLESFIELD.—A splendid day with Mrs. Barr, who gave two most excellent addresses under spiritual influence. Afternoon subject: "Salvation;" and in the evening, "Is life worth living?" She visited the Lyceum in the morning, and normally spoke kind and encouraging words to the members, contrasting that beautiful system of instruction "with that which decayeth and waxeth old, and which is ready to vanish away." When the services of the day were over, she held a private séance with a few of the friends and gave some wonderful tests. [Mrs. Barr would be well advised not to do too much. She is not strong, and two services are sufficiently exhausting without séances afterwards.]

MANCHESTER.—Mr. J. S. Schutt devoted the morning to answering questions in a very satisfactory manner. Evening subject, "What is Christianity?" an excellent discourse to a large audience. He said he must draw a line between Jesuanity and Christianity, and affirmed that Christianity was the religion of the Cross, which had been an emblem of salvation for thousands of years before the advent of Jesus. He described various crosses and their meaning, showing they were symbols used in olden times to pourtray light, energy, wisdom, and knowledge on the one hand, and darkness on the other. After an interesting argument he proved that the idea of the cross was that every one who desired to be saved must be saved by the only saviour, which was knowledge. Monday evening, subject "The Chemistry of a 'Sunbeam.'" A scientific lecture which pleased all.—*W. Hyde, Sec.*

MARYLEBONE.—Sunday morning: After singing and invocation, Mr. Hawkins magnetized several. The absence of Mr. Goddard (who was prevented through temporary illness) caused a disappointment to a few friends who had come to meet him. The control of Master H. Towns gave descriptions of spirit friends present, recognized.—*Cor.*

MEXBOROUGH.—A good day with the guides of Mr. G. Featherstone. Afternoon, on two subjects chosen by the audience, "Resist not, quench not, grieve not the Spirit." Evening, by request, "What was Jesus Christ?" Both very ably dealt with. Followed by clairvoyance from the guides of Mr. A. Sayles; 14 descriptions given, 12 recognized, 4 full names given, also a pain sensed.—*W. Warren.*

MILES PLATTING.—March 31: Our second entertainment was a great success. Part 1: Glee by the Openshaw Spiritualists' Vocal Society; songs and recitations by Misses E. Mather and E. A. Taylor, Messrs. J. H. Horrocks, Boys, T. Stewart, W. Taylor, T. S. Wood, and G. Coe; negro burlesque, entitled "The Wigmakers"—Old Man, Mr. T. S. Wood; Jimmy (his original character), Mr. W. H. Wood; Georgy, Mr.

W. Guest. Part 2: Part song by the Openshaw Vocal Society; songs, recitations, &c., by Messrs. W. H. Wood, T. S. Wood, Frost, W. Taylor, and Boys, Openshaw friends, and Misses E. A. Taylor and E. Mather; negro entertainment by Mr. Liggett. Mr. Page, of Openshaw, presided, and made a few appropriate remarks in reference to the fortieth anniversary of modern spiritualism, afterwards calling upon Mr. G. Wright, whose guides spoke in a brief but interesting manner. Accompanists, Messrs. W. H. Wood and T. Frost. We return our best thanks to Openshaw and other friends who kindly assisted with their services; also to those who attended, whose presence is necessary to make a complete success. We intend holding another entertainment on Saturday, April 28th, in aid of our society's funds, and shall be glad of the services of friends who will give their assistance to complete our programme.—April 1: Afternoon, the guides of Mr. Standish spoke briefly on hymn sung—"Hold the Fort, for I am Coming." Evening, a short address in commemoration of the fortieth anniversary of modern spiritualism. Psychometric descriptions, both afternoon and evening, very successful.—*J. H. Horrocks, 1, Marsh Street, Ancoats.*

NEWCASTLE-ON-TYNE.—A happy party interested in the New Loan Spiritual Literature distribution, met at close of Lyceum, March 25th, and had tea together. Volunteers for the work were ready, and eight are enlisted for the service, which, it is hoped, will be very successful in a widespread knowledge of the movement. April 1st, Alderman Barkas gave another of his interesting and instructive lectures, "Lessons from Nature—Monad to Man." These lectures are very useful in directing thought to the pages of the marvellous book of Nature, found not only around, but in each of us. The clear and popular style possessed by the alderman rivets attention, and makes any pungent for wakefulness needless.—*Bevan Harris.*

NORTHAMPTON.—We had Mr. Hopcroft for two services. Subject, afternoon, 2-30, "What is Spiritualism?" Evening, 6-30, "Spiritual Gifts." Both subjects were handled beautifully, and at the close of each address clairvoyant descriptions were given. The afternoon was particularly successful, the audience supplying happy conditions, but in the evening we had a cross element from some half dozen young men who had come purposely for obstruction, but were frustrated by Mr. Hopcroft's guides, whose kindness prevented them scoring a win. Mr. Hopcroft's clairvoyance is marvellous.—*Thos. Hutchinson, Sec.*

NORTH SHIELDS. March 25th.—The guides of Mr. T. Postlethwaite spoke in the morning on "The rise and fall of religious systems," and in the evening on "The realms of the invisible." Both lectures were listened to with great interest and appreciation.—*W. H. T.*

OLDHAM.—A sale of work was opened on Good Friday, in the presence of a large number of members and friends, with the object of reducing the debt on the building. There was one large stall of drapery and other useful articles, the ladies in charge being Mesdames Gibson, Bowen, Gould, and Barnett. The sale was opened by Mrs. Green, who expressed her great joy at being present on so deeply interesting an occasion, and enlarged on the excellencies and essential differences between the belief of spiritualists and the creeds of other religious bodies. The address was listened to with close attention. Tea was partaken of, followed by a concert, in which the following took part: Mrs. Green, Miss Boys, Mr. and Mrs. Wallis, Mr. Macdonald, Misses Platt, Mr. G. Fitton, Mr. Barker, Mr. Standish, Mr. Thorpe, Mr. Spencer, Messrs. H. and J. Sutcliffe. Pianist, Mr. E. Standring. Chairman, Mr. H. Eaton. A great many Openshaw and Manchester friends were present. The *Oldham Chronicle* gave a very good report. April 1st: Mr. W. Johnson lectured twice to very fair audiences. The fortieth anniversary of spiritualism was referred to.—*John S. Gibson, 41, Bowden Street.*

OPENSHAW.—Miss Walker lectured to good audiences both morning and evening. Her lectures were exceedingly good, especially so in the evening, on "Spiritualism, past, present, and future," closing each service with clairvoyance, in pleasing style, to the satisfaction of all.—*Jas. Leaf, Cor. Sec., 7, Fern Street.*

ROCHDALE.—A party, numbering about 70 spiritualists, partook of a sandwich tea at Duckworth's Assembly Rooms on Good Friday. Mr. Peter Lee presided over the subsequent proceedings, which were of a miscellaneous nature. In a brief speech Mr. Lee referred to the attempt being made to improve the status of the movement in the town. Opposition was no exception to the rule in regard to the spread of spiritualism, which had gradually grown from small beginnings until it had attained its present dimensions. Rochdale was not alone in not having altogether adopted the best methods for the spread of the cause; in other towns also, there were many people who were desirous the movement should be more adequately advocated from the spiritual rostrum. If the societies in Rochdale would not exert themselves to "tone up" the platform, others who saw differently must stand by the principles in which they believe, and act on their own lines. It was not the intention now, by those who had got up that gathering, to form an additional society in the town, but they should continue to organize meetings on week evenings, and bring mediums whom the people might profit by listening to. It did not follow that, because a few persons were not members of the existing societies in the town, they were not fellow-workers in the spiritual movement, seeing they could work, and no doubt advantageously, in their individual spheres. He might say that, at one time, had he heard a certain class of mediums from the rostrum, their advocacy would simply have made him a bitter opponent to spiritualism. When the other societies in Rochdale saw fit to adopt a course like the one a few in the town were doing, the latter party would be willing to join with them. Until then, the present method would be pursued. During the evening, Mr. T. Postlethwaite, who had just returned from a brief tour in the North, said a few words, under control, speaking favourably with reference to the present day aspect of the movement, and the great need there is for earnest workers in the vineyard, and of the utilitarian phase of our cause. The proceedings were agreeably interspersed with songs, recitations, readings, and a little dancing, those taking part being Miss Lee, Mrs. Taylor, Mr. Nuttall, and others. Mr. G. Stansfield and Miss Lee presided at the piano.

SOUTH SHIELDS. 19, Cambridge Street.—March 28: Mr. Barker gave delineations of spiritual gifts, &c., to persons in the audience very successfully. April 1: Morning, Messrs. J. G. Gray and Murray spoke on "Spiritualism" in an able manner. Evening, Mr. Gray spoke on "The

Anniversary of Modern Spiritualism," quoting the many changes and difficulties through which it had passed, and the satisfactory footing it had established. Mr. Murray gave spirit delineations, all recognized. Mr. Gray gave a poem on "Sublimity," subject chosen by the audience, both gentlemen being well appreciated. Lyceum, 2-30: The usual services were gone through, and address from the conductor, after which the children were presented with eggs and oranges.

SUNDERLAND. Back Williamson Ter.—March 22nd: Mrs. White gave delineations to an attentive audience—partly recognized. March 25th: Mr. Lashbrook gave an interesting reading, "Immortality," followed by an interesting lecture, which was much appreciated.—*G. W.*

TYLDESLEY.—Evening: Mr. Pilkington, in his normal state, explained why he was a spiritualist. With telling effect he related that, some few years ago, he was seriously ill, and was pronounced incurable by the medical faculty. By the advice of a friend he was placed in the care of a medium, whose efforts had been the means of restoring him to perfect health, this was the means of bringing him before them in the cause of spiritualism. He then placed himself in the care of his controls, who, in splendid style, demonstrated the essential need of spiritualism.

WALSALL.—In the evening, the guides of Mr. Wollison, of Walsall, spoke on "Is Spiritualism of Divine Origin?" The subject was dealt with in a masterly manner, which clearly defined that spiritualism was of divine origin, and not diabolical, as some persons contended. After the address sixteen clairvoyant descriptions were given, fifteen being recognized. Mr. Prestidge, who officiated as chairman, remarked that the descriptions were of the most clear and decisive character he had heard.—*A. B. Mason.*

WESTHOUGHTON.—A splendid tea on Good Friday, when 120 sat down, followed by a grand entertainment. Songs and recitations were given by the following performers:—Messrs. R. J. Rigby, T. Hodgkinson, J. Whittaker, J. Pilkington, T. Whittaker, H. Ormrod; and Misses L. Ralphs, M. A. Basnett, Partington, E. Coop, E. J. and S. A. Basnett. Scene from "The Merchant of Venice," by Messrs. Whittaker, Rigby, Basnetts, Fletcher, Partington, and Mrs. Ralphs. Dialogue, "April Fools," by Messrs. J. Basnett, Partington, and E. Basnett. Mr. Thos. Basnett, chairman; pianist, Mr. Thomas Ralphs. Credit is due to all, as they did their parts in such grand style. April 1st: Mr. Ormrod spoke on "The Inheritance of Heaven." He said heaven meant purity; before we could inherit it we should have to purify ourselves. In the evening all were delighted to hear him discourse on "Honesty." After Christianity has been so long, gold medals are awarded for the best burglar-proof safes, locks, &c.; we dared not go from home without locking our doors, and this in a country of bibles and Christians! If there were more honesty of purpose and action, distress and suffering would soon be banished from our land, and happiness for all result. Questions followed.—*J. P.*

WISBECH.—Owing to Mr. D. Ward's illness, the writer was called upon, the subject being "What is Truth?" Questions, said the speaker, are being asked about which every one must form an opinion, the opinions of his friend, neighbour, priest, or pastor not being sufficient. These questions were "What is Man—his mission and destiny?" Mr. Ward gave a very instructive address on "Mediums and Mediumship." His clairvoyance was very successful.—*W. A.*

RECEIVED LATE.—Wibsey:—Mr. Holdsworth spoke on five subjects chosen by the audience in an interesting manner. Nottingham:—Mrs. Barnes and Mr. Seymour. The progressive and well matured thoughts of Mr. Seymour were highly appreciated. Burnley:—Mr. Plant gave two good lectures, followed by 42 descriptions of spirits, 36 recognized. He gave general satisfaction. Birmingham:—Ashted Row. Mr. Wyldes gave a clear and telling discourse, and several striking psychometric tests, acknowledged perfectly correct. Mr. Mahony referred to the different states of American spiritualism to the English, and predicted a great success for Mr. Wyldes in the States, should he visit them. Sunderland:—Interesting reports just to hand of meetings and Lyceum. Newcastle (anniversary celebration); Blackburn; Cowms; Sowerby Bridge. We should be glad if our friends would send earlier. This week, owing to the post office holidays, we have had great difficulty with the reports.

THE CHILDREN'S PROGRESSIVE LYCEUM.

GLASGOW.—Forty children present, besides several parents. Invocation by Mr. Robertson. Calisthenics by Mr. Walrond, assisted by Messrs. Corstorphine, Ritchie, Bowman, &c. Progress satisfactory and enjoyable.—*G. W. W.*

LEICESTER.—The Lyceum was formally opened on April 1st. Mr. C. W. Young, Conductor. Present: 20 children, 9 officers, 6 visitors. The exercises were conducted on the basis of the programme in the "English Lyceum Manual." Mr. J. C. Ogden, guardian, conducted the marching and calisthenics. Master Young gave a recitation. Valuable advice was given in addresses by Messrs. Bent, Gainsbury, and Ashby. We start with four groups, named after flowers: the rose, pansy, daisy, and lily, each with handsome satin banners, embroidered with the respective flowers mentioned. The visitors expressed themselves as highly delighted with the proceedings, the character of the instruction, and the appearance of the children in marching with their respective badges and banners, being something quite fresh and unique to all concerned. The start has been very successful, and we trust will result in the building up a larger congregation in future years, and a wider knowledge of the truths of spiritualism.—*C. W. Young.*

MILES PLATTING.—Usual programme in a very satisfactory manner. Attendance rather small. We spent extra time with the younger children to improve them in the chain-march.—*J. H. Horrocks.*

OLDHAM.—Morning: attendance, 61. After the usual programme, recitations were given by the Misses Gould, E. E. Meekin, M. S. Broadbent, and Master J. W. Meekin. In the recitations so far the girls are ahead of the boys, whom it behoves now to be up and doing if they wish to attain equality. Mr. Chadwick gave a reading, followed by marching and calisthenics, when, in place of the usual groups, we held an open Lyceum, during which Mr. S. Broadbent delivered a brief and interesting introduction to the study of botany, which, he said, in Germany is called "Plant-teaching," and expressed its true meaning

Specimens were handed round for inspection, and a picture shown of a large lily growing in Teneriffe, such that ten men could not span the trunk, its age being dated back some hundreds of years. Afternoon: attendance, fifty-seven, besides six visitors. Mr. Broadbent continued his subject, after which the golden-chain recitations were very creditably gone through. An enjoyable day throughout.—W. H. Wheeler, Conductor.

OPENSHAW.—The Lyceum continues to progress favourably. A very fair attendance all day. Programme: Conductor, Mr. Boardman. Opening hymn, invocation, silver-chain recitation, musical reading, recitation by Miss Packer, of an elevating nature; calisthenics and marching; closed with prayer. Afternoon session ably conducted by Mr. Dugdale, assistant conductor. Hymn, invocation by Mr. Frost, silver-chain recitations, musical reading, recitation by Percy Dore, readings by Misses Packer and S. Cox, marching and calisthenics admirably executed. Classes: Liberty Group, discussion; Miss E. Morris, Geology; Mr. Dugdale, Misses Wild, Helton, and M. Morris, Physiology. Concluded with prayer.—Cor. Sec., Miss M. Helton. [Please write one side of the paper only.]

WESTHOUGHTON.—Opening service; attendance, 23. A few exercises gone through. The controls of Mr. H. Ormrod spoke ably on "Training of the Young." Song, Mr. R. J. Rigby; Song, Evelyn Coop. Mr. J. Fletcher spoke on "Open-air Exercise," followed by a march, all joining. We shall be glad to hear from Lyceum conductors as to the best books, &c.—James Pilkington, 66, Chorley Road, Westhoughton, near Bolton.

PASSING EVENTS.

"THE FAMILY HERALD" ON SPIRITUALISM.—WHAT NEXT?—The following appears in this week's number of *The Family Herald*:—"Allan Kardec.—We have spent some time over your grave and thoughtful communication, and we can assure you we are able to keep an open mind. Frankly speaking, there are many points which we prefer to investigate further. One thing has always puzzled us. The late Serjeant Cox kept about him a perfectly ignorant potman, who used on occasion to make fine and impassioned orations in various languages. In addition to this, we find that certain priests in the South Sea Islands profess to describe exactly the visions which the Witch of Endor described to Saul. Before you write to us again procure Professor Huxley's article in *The Nineteenth Century*. It deals admirably with this subject. We are not likely to sneer at you, even though we disagree. We know too much of the impostors, and we are fully able to distinguish between an impostor and a quiet, earnest man like you." If any one will take the trouble to look over the answers to correspondents in *The Family Herald* for the last seven years he will find answer after answer on the subject of spiritualism couched in the most contemptuous and sneering phrases. It is a consolation now, however, to find the editor is at last "able to keep an open mind." He evidently writes now like one who knowingly cocks his head on one side, and says "there must be something in it." I do not mean in his head, but in spiritualism. It is well, too, that he is "able to distinguish between an impostor and a quiet, earnest man." I am not so sure about that; for an old Quaker once observed to me that "a rogue has an adaptability for deceiving the individual he intends to rogue." It is somewhat strange that such an open mind should be puzzled at the late Serjeant Cox. Why Serjeant Cox? That is not much compared with what there was besides. But let us remember "there is joy in heaven over one sinner that repenteth." Perhaps we shall yet learn that *The Family Herald* always knew that spiritualism was true.

PSYCHOMETRY AND THE MOON.—Kindly permit me to correct an important misprint which appears in my report in issue of March 23rd, and which renders the sentence, to which it pertains, ambiguous. In the one beginning with "Let it be noted that the moon was shown" &c, for the word *moon* please to read *man* and the correction is made.—Imri.

The *Golden Gate* says:—Mr. George Hill, late President of the Manchester (England) Spiritualist Society, accompanied by his wife and a family of bright and intelligent children, arrived in this city a few days ago, direct from England. Mr. Hill brought with him a kind introduction to the editor of this journal from his friend and co-worker, Emma Hardinge Britten. It is his intention to locate in the neighbourhood of Fresno.

Back numbers of *The Two Worlds* can be had on application. Secretaries should send orders for them in time for enclosure in the usual weekly parcel.

OSSETT. Temperance Hotel, March 26th.—A mesmeric entertainment with friends invited to witness the experiments. Mr. Wilkinson soon commenced—the subjects were put into the sleeping state and tested by the company. The most peculiar part was, that after the mesmerist had put them in the sleep, one of the subjects, a little girl about eleven years old, passed beyond his power and declared she saw a spirit—at once described his features and gave the name of John, which was immediately recognized as the gentleman living in the house previous to the present occupier. She described four others, three of whom were recognized. This proves to us beyond a doubt that spiritualism is true.—Chas. Hallgath.

A CANDID CONFESSION.—Professor Williamson lectured at Cleckheaton recently on "The earth in its early youth," and as reported in the local papers said that "originally he (the lecturer) rejected the doctrine of evolution, because he thought there were fallacies in it, but one by one these fallacies were knocked on the head, and he had to 'knuckle under' and acknowledge that he had been a donkey. There was a story to be developed out of the history of Nature, though his hearers might not follow it from the little sketch he had given, or form the slightest conception of its magnitude, yet which would teach them that such a story was to be had, and that Darwinists and geologists were not such blockheads and fools as some would make them out to be." This confession is honest and does the speaker credit, and similar admissions will have to be made by many persons who are now opposed to spiritualism.

HOW TO INVESTIGATE SPIRITUALISM; OR, RULES FOR THE SPIRIT CIRCLE.

THE Spirit Circle is the assembling together of a number of persons seeking communion with the spirits who have passed from earth to the world of souls. The chief advantage of such an assembly is the mutual impartation and reception of the combined magnetisms of the assemblage, which form a force stronger than that of an isolated subject—enabling spirits to commune with greater power and developing the latent gifts of mediumship.

The first conditions to be observed relate to the persons who compose the circle. These should be, as far as possible, of opposite temperaments, as positive and negative; of moral characters, pure minds, and not marked by repulsive points of either physical or mental condition. No person suffering from disease, or of debilitated physique, should be present at any circle, unless it is formed expressly for healing purposes. I would recommend the number of the circle never to be less than three, or more than twelve. The best number is eight. No person of a strong positive temperament should be present, as any such magnetic spheres emanating from the circle will overpower that of the spirits, who must always be positive to the circle in order to produce phenomena.

Never let the apartment be over-heated, the room should be well ventilated. Avoid strong light, which, by producing motion in the atmosphere, disturbs the manifestations. A subdued light is the most favourable for spiritual magnetism.

I recommend the séance to be opened either with prayer or a song sung in chorus, after which subdued, harmonising conversation is better than wearisome silence; but let the conversation be directed towards the purpose of the gathering, and never sink into discussion or rise to emphasis. Always have a pencil and paper on the table, avoid entering or quitting the room, irrelevant conversation, or disturbances within or without the circle after the séance has commenced.

Do not admit unpunctual comers, nor suffer the air of the room to be disturbed after the sitting commences. Nothing but necessity, indisposition, or impressions, should warrant the disturbance of the sitting, WHICH SHOULD NEVER exceed two hours, unless an extension of time be solicited by the Spirits.

Let the séance always extend to one hour, even if no results are obtained; it sometimes requires that time for spirits to form their battery. Let it be also remembered that circles are experimental, hence no one should be discouraged if phenomena are not produced at the first few sittings. Stay with the same circle for six sittings; if no phenomena are then produced you may be sure you are not assimilated to each other; in that case, let the members meet with other persons until you succeed.

A well-developed test medium may sit without injury for any person, but a circle sitting for mutual development should never admit persons addicted to bad habits, strongly positive or dogmatical. A candid inquiring spirit is the only proper frame of mind in which to sit for phenomena, the delicate magnetism of which is made or marred as much by mental as physical conditions.

Impressions are the voices of spirits or the monitions of the spirit within us, and should always be followed out, unless suggestive of wrong in act or word. At the opening of the circle, one or more are often impressed to change seats with others. One or more are impressed to withdraw, or a feeling of repulsion makes it painful to remain. Let these impressions be faithfully regarded, and pledge each other that no offence shall be taken by following impressions.

If a strong impression to write, speak, sing, dance, or gesticulate possess any mind present, follow it out faithfully. It has a meaning if you cannot at first realize it. Never feel hurt in your own person, nor ridicule your neighbour for any failures to express or discover the meaning of the spirit impressing you.

Spirit control is often deficient, and at first imperfect. By often yielding to it, your organism becomes more flexible, and the spirit more experienced; and practice in control is necessary for spirits as well as mortals. If dark and evil disposed spirits manifest to you, never drive them away, but always strive to elevate them, and treat them as you would mortals, under similar circumstances. Do not always attribute falsehoods to "lying spirits," or deceiving mediums. Many mistakes occur in the communion of which you cannot always be aware.

Unless charged by spirits to do otherwise do not continue to hold sittings with the same parties for more than a twelvemonth. After that time, if not before, fresh elements of magnetism are essential. Some of the original circle should withdraw, and others take their places.

Never seek the spirit circle in a trivial or deceptive spirit. Then, and then only, have you cause to fear it.

Never permit any one to sit in circles who suffers from it in health or mind. Magnetism in the case of such persons is a drug, which operates perniciously, and should be carefully avoided.

Every seventh person can be a medium of some kind, and become developed through the judicious operations of the spirit circle. When once mediums are fully developed, the circle sometimes becomes injurious to them. When they feel this to be the case, let none be offended if they withdraw, and only use their gifts in other times and places.

All persons are subject to spirit influence and guidance, but only one in seven can so externalize this power as to become what is called a medium; and let it ever be remembered that trance speakers, no less than mediums for any other gift, can never be influenced by spirits far beyond their own normal capacity in the MATTER of the intelligence rendered, the magnetism of the spirits being but a quickening fire, which inspires the brain, and, like a hot-house process on plants, forces into prominence latent powers of the mind, but creates nothing. Even in the case of merely automatic speakers, writers, rapping, and other forms of test mediumship, the intelligence of the spirit is measurably shaped by the capacity and idiosyncrasies of the medium. All spirit power is limited in expression by the organism through which it works, and spirits may control, inspire, and influence the human mind, but do not change or re-create it.—EMMA HARDINGE BRITTEN.

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

Qualified Medical Herbalist (by Examination),

Member of the National Association of Medical Herbalists.

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

102, GEORGE ST., HYDE, MANCHESTER.

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

Nothing but Pure and Genuine Herbal Medicines used or sold by J. W. O.

Dr. FOX says, "Get all your Herbs and Compounds pure, or how can you depend on them. Botanic Remedies should be as pure as God in his wisdom has given them to man."

THE EDITOR OF THE MEDICAL HERBALISTS' MONTHLY CIRCULAR says, "DON'T purchase Botanic Remedies where Herbs, &c., are hung up in bunches in draughty places, or exposed to every kind of weather, fog, gas, or poisoned air, but get them where they are nicely protected in packets or drawers, and kept dry."

THE EDITOR OF "THE ECLECTIC JOURNAL AND MEDICAL FREE PRESS" says, "We particularly advise our friends to purchase their Herbs cut up small and pressed in packets; never buy those that have been exposed in windows for a length of time, or hung up in the dust and smoke of shops; such herbs are all but worthless."

Therefore, if you require pure and genuine Herbal Medicines, or the treatment of any disease by Botanic Remedies, write or go to

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where every care is taken in the storage of Herbs, Roots, Barks, &c., all of which are kept nicely cut up and pressed in packets and drawers, free from dust, damp, gases, and poisoned vapours of every kind.

The following testimonial is from Mr. W. Johnson, the well-known trance medium.

148, Mottram Road, Hyde,

October 17th, 1887.

I have much pleasure in stating that I have known Mr. J. W. Owen for a number of years, and as a Medical Botanist he has always conducted his business in a most respectable and honourable manner. To my friends requiring herbs of any kind, or prescriptions given through mediums made up, I can with the greatest confidence recommend him as a person well qualified to supply them with the articles required. Mr. Owen is a man held in great respect by his fellow townsmen; as a proof of this he has been Poor-law Guardian for the Borough of Hyde for some time, and being also a Spiritualist, I believe every confidence may be placed in him.

W. JOHNSON.

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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