

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

No. 46.—VOL. I.

FRIDAY, SEPTEMBER 28, 1888.

PRICE ONE PENNY

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By A LADY.

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J. BURNS, 15, SOUTHAMPTON ROW, LONDON, W.C.

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ALOFAS

SERVICES FOR SUNDAY, SEPTEMBER 30, 1888.

- Ashington Colliery.**—At 5 p.m. Sec. Mrs. J. Robinson, 45, Third Row.
Bacup.—Meeting Room, 2-30 and 6-30: Mr. Newell. Sec. 137, Hartley Terrace, Lee Mill.
Barrow-in-Furness.—82, Cavendish St., at 6-30. Sec. Mr. J. Kellett.
Batley Carr.—Town St., Lyceum, at 10 and 2; 6: Miss Keeves. Sec. Mr. J. Armitage, Stonefield House, Hangingheaton.
Batley.—Wellington St., at 2-30 and 6. Sec. Mr. Taylor, 3, Fleming St.
Beeston.—Temperance Hall, 2-30 and 6: Mr. and Mrs. Carr. Sec. Mr. J. Robinson, 32, Danube Terrace, Gelderd Rd., Leeds.
Belper.—Jubilee Hall, 10 and 2, Lyceum; 10-30, 6-30: Mr. J. S. Schutt. Sec. Mr. H. U. Smedley, Park Mount.
Birmingham.—Ladies' College, Ashted Road, 6-45. Wednesday, 7-30, Public Séance, Mr. Woollison, 6d. each. Healing by Mrs. Elliott, Friday, 7 p.m. Sec. Mr. A. Cotterell.
Bishop Auckland.—Temperance Hall, Gurney Villa, at 2, and 6. Sec. Mr. E. Thompson, 3, Sun Street, St. Andrews' Place.
Blackburn.—Exchange Hall, at 9-30, Lyceum; 2-30 and 6-30: Mrs. Wallis. Sec. Mr. Robinson, 124, Whalley Range.
Bradford.—Spiritualist Church, Walton St., Hall Lane, Wakefield Rd., 2-30, 6: Local. Sec. Mr. Poppleston, 20, Bengal St.
 Spiritual Rooms, Otley Rd., 2-30, 6. No information. Sec. Mr. M. Marchbank, 129, Undercliffe St.
 Little Horton Lane, 1, Spicer St., 2-30 and 6: Miss Harrison. Sec. Mr. M. Jackson, 35, Gaythorne Road.
 Milton Rooms, Westgate, 10, Lyceum; 2-30 and 6: Mr. Hoperoft. Sec. Mr. E. Kemp, 52, Silk Street, Manningham.
 St. James's Lyceum, Diamond St., Lyceum, 9-45; 2-30 and 6: Service of Song. Sec. Mr. Smith, 227, Leeds Rd.
 Ripley St., Manchester Rd., 2-30 and 6: Mrs. J. M. Smith. Sec. Mr. Tomlinson, 5, Kaye Street, Manchester Road.
 Birk St., Leeds Rd., 2-30, 6: Mrs. Beardshall. Sec. Miss Hargreaves.
 Bowling.—Spiritual Tabernacle, Harker St., 2-30 and 6. Sec. Mr. J. Bedford, c/o Mrs. Peel, 141, College Road.
 Horton.—55, Crowther Street, 2-30 and 6: Miss Halle.
Brighouse.—Spiritual Meeting Room, Commercial St., 2-30 and 6: Mrs. Riley. Sec. Mr. A. Gomersall, 6, Loyal Peace Ter., Brighouse.
Burnley.—Tanner St., Lyceum, 9-30; 2-30 and 6-30: Miss Walton. Sec. Mr. Cottam, 7, Warwick Mount.
Burslem.—15, Stanley St., Middleport, at 6-30.
Byker Bank.—Mr. Hedley's School, at 6-30. Sec. Mr. J. Taylor.
Cardiff.—12, Mandeville St., Canton, at 7, Developing; Tuesday, 7-30.
Chesterton.—Spiritualists' Hall, Castle St., at 6-30: Local Mediums.
Cleckheaton.—Oddfellows' Hall, 2-30, and 6: Mr. Rowling. Sec. Mr. W. H. Nuttall, 19, Victoria Street, Moor End.
Colne.—Cloth Hall Buildings, Lyceum, 10; 2-30, 6-30: Mr. Hepworth. Sec. Mr. Hey, 3, George St.
Cowms.—Lepton Board School, 2-30, 6: Mrs. Connell. Sec. Mr. G. Mellor, Spring Grove, Fenay Bridge, Lepton.
Darwen.—Church Bank Street, 11, Circle; 2-30, 6-30. Sec. Mr. G. W. Bell, 30, Marsh Terrace.
Dewsbury.—Vulcan Rd., 2-30, and 6: Mrs. Stansfield. Hon. Sec. Mr. Stansfield, 7, Warwick Mount, Batley.
Exeter.—Longbrook St. Chapel, 10-45, 6-45. Sec. Mr. Hopkins, 9, Market St.
Felling.—Park Rd., 10, 2, 6-30: Mr. W. Scott. Sec. Mr. Lawes, Crow Hall Lane, High Felling.
Foleshill.—Edgwick, at 10-30, Lyceum; at 6 30: Local Mediums.
Glasgow.—15, Kirk St., Gorbals, 11-30, Mr. A. Drummond; 6-30: Mr. Corstophine. Sec. Mr. A. Drummond, 80, Gallowgate.
Gravesend.—36, Queen St., at 6: Mrs. Graham.
Halifax.—1, Winding Rd., 2-30 and 6-30: Mrs. Green. Monday, 7-30. Sec. Mr. Feugill, 12, Bracken Hill, Pellon.
Hanley.—Mrs. Dutton's, 41, Mollart St., at 6-30. Wednesday, at 7-30.
Heckmondwike.—Church St., 2-30 and 6: Mr. Armitage. Sec. Mr. J. Collins, Northgate.
Hetton.—Miners' Old Hall, Lyceum 2; 6: Mrs. Davison. Sec. Mr. J. T. Charlton, 29, Dean Street, Hetton Downs.
Heywood.—Argyle Buildings, 2-30 and 6-15: Mrs. Yarwood, at Reform Club. Sec. Mr. E. H. Duckworth, 38, Longford Street.
Huddersfield.—3, Brook St., 2-30, 6-30: Mr. Hepworth. Sec. Mr. F. R. Green, Montrose Terrace, Birkhouse Lane, Dalton.
 Kaye's Buildings, Corporation St., 2-30 and 6: Mrs. Dickenson. Sec. Mr. J. Hewing, 20, Somerset Terrace, Lockwood Road.
Idle.—2, Back Lane, Lyceum, 2-30 and 6: Miss Cowling. Sec. Mr. T. Shelton, 4, Louisa St.
Keighley.—Lyceum, East Parade, 2-30 and 6. Sec. Mr. J. Roberts, 9, 3, Pope Street, off Bradford Road.
 Co-operative Assembly Room, Brunswick St., 2-30 and 6: Miss Patefield. Sec. Mr. Pennie, 28 Chelsea St., Knowle Park.
 Albion Hall, at 6: Mr. Ringrose.
Lancaster.—Athenæum, St. Leonard's Gate, at 10-30, Lyceum; 2-30 and 6-30: Mrs. Beauland. Sec. Mr. Ball, 17, Shaw Street.
Leeds.—Grove House Lane, back of Brunswick Ter., at 2-30 and 6-30: Miss Wilson. Sec. Mr. Atkinson, 3, Recorder St., Beckett St.
 Institute, 23, Cookridge St., 2-30 and 6-30: Mr. Bush. Sec. Mr. Turton, 33, Glasshouse St., Hunslet.
Leicester.—Silver Street, 10-30, Lyceum; 8, Healing; 6-30: Messrs. Burradale and Sainsbury. Thursday, 8. Cor. Sec. Mr. Young, 84, Norfolk St.
Leigh.—Railway Rd., 10-30 and 6. Sec. Mr. Salmon, 24, Bradshawgate.
Liverpool.—Daulby Hall, Daulby St., London Rd., 11, Open Meeting; 6-30, Mr. J. Priest, "Poetry and Science;" Discussion, 3. Sec. Mr. Russell, Daulby Hall.
London.—Bermondsey.—214, Old Kent Rd., S.E. (corner of Surrey Sq.), 7: Mrs. Blenman. Sec. Mr. Haggard, 82, Alscot Road, Bermondsey, S.E.
 Bow.—5, High St., Thursdays, at 8-15.
Canning Town.—125, Barking Rd., at 7: Mr. Yeates.
Camden Town.—143, Kentish Town Rd., Tuesday, at 8: Mr. Towns.
Holborn.—Mr. Coffin's, 13, Kingsgate St. Wednesday, at 8.
Islington.—Garden Hall, 309, Essex Rd., N., 6-30: Mr. Hoffman, Trance and Clairvoyant. Friday evenings, Séance, 7-30,
Kentish Town Rd.—Mr. Warren's, 245, Thursday, 8, Séance, 6d. each.
Marylebone Association.—24, Harcourt St., at 11, Mr. Hawkins. Healing; 7: Harvest Festival, Tea at 5 p.m. Tuesday, Mrs. Wilkins, 8, Séance. Saturday, Mrs. Hawkins, 8, Séance. Four minutes from Edgware Road Station, Metropolitan Railway. Sec. Mr. Tomlin, 21, Cupland St., N.W.
New North Road.—74, Nicholas St., Tuesdays, at 8, Mrs. Cannon, Clairvoyance, personal messages.
North Kensington.—The Cottage, 57, St. Mark's Rd., Thursday, 8: Mrs. Wilkins, Trance and Clairvoyance.
Peckham.—Winchester Hall, 33, High St., 11: Mr. J. Veitch; 7: Mr. R. J. Lees, "Early Christian Spiritualism;" 2-30, Lyceum Monday, Concert, 8. 99, Hill St., Tuesday, 8, General Meeting Wednesday, 8, Séance. Thursday, 8, Miss Blenman and Mr. Edwards, Saturday, 8, Discussion Class. Sec. Mr. Long.
Peckham.—132, Queen's Rd., 11: Free Healing Service. Wed. 2 to 5.
Primrose Hill.—38, Chalcot Crescent, Regent's Park Rd., Monday, 7-30, "Shelley" Circle, Open Meeting. Tuesday, 2-30 to 4-30, Private sittings; 7-30, Developing Circle, Mrs. Spring.
Stepney.—Mrs. Ayers', 45, Jubilee St., Commercial Rd., at 7. Tuesday, at 8. Mediums and Spiritualists specially invited.
Walworth.—102, Camberwell Rd., at 7-30.
Lowestoft.—Daybreak Villa, Prince's St., Beccles Rd., at 2-30 and 6-30.
Macclesfield.—Free Church, Paradise St., 2-30 and 6-30: Mrs. Groom. Sec. Mr. S. Hayes, 20, Brook Street.
Manchester.—Co-operative Hall, Downing Street, Lyceum; at 2-45 and 6-30: Mrs. Britten. Sec. Mr. Hyde, 89, Exeter Street, Hyde Rd.
 Collyhurst Rd., 2-30, 6-30: Mr. Standish. Monday, 8, Discussion. Sec. Mr. Horrocks, 1, Marsh St., Kirby St., Ancoats, Manchester.
Mexborough.—2-30, 6: Mr. B. Plant. Sec. Mr. W. Warren, Top of Wood St.
Middlesbrough.—Spiritual Hall, Newport Rd., 2-45, 6-30: Mr. Wallis. Sec. Mr. Stirzaker, 101, Grange Rd., W.
 Sidney St., at 10-30 and 6-30. Sec. Mr. T. Benyon.
Morley.—Mission Room, Church St., at 6: Mr. Bradbury. Sec. Mr. Bradbury, 12, Scotchman Lane, Bruntcliffe.
Nelson.—Bradley Road (back of Public Hall), 2-30 and 6-30: Local. Sec. Mr. Holland, 125, Colne Road, Burnley.
Newcastle-on-Tyne.—20, Nelson St., 6-30: Mr. W. Kerr. Open-air Services, weather permitting, Quay Side, 11; The Leazes, 3. Sec. Mr. Sargent, 42, Grainger Street.
North Shields.—6, Camden St., Lyceum, 2-30; 6-15: Mr. W. Weightman. Sec. Mr. Walker, 10, Wellington St., W.
Northampton.—Oddfellows' Hall, Newland, at 2-30 and 6-30. Sec. Mr. T. Hutchinson, 17, Bull Head Lane.
Nottingham.—Morley House, Shakespeare St., at 10-45 and 6-30: Mrs. Barnes. Sec. Mr. J. W. Burrell, 48, Gregory Boulevard.
Oldham.—Spiritual Temple, Joseph St., Union St., Lyceum 10, and 2; 3, 6-30: Mrs. Gregg. Sec. Mr. Gibson, 41, Bowden St.
Openshaw.—Mechanics', Pottery Lane, Lyceum 2; 10-30 and 6: Mr. W. Oxley (see notice). Sec. Mr. J. Cox, 7, Fern Street.
Oswaldtwistle.—3, Heys, Stone Bridge Lane, 2-30 and 6-30. Sec. Mr. Humphreys, 70, Market Street, Church.
Parkgate.—Bear Tree Rd. (near bottom), 10-30, Lyceum; 6-30. Sec. Mr. Roebuck, 60, Rawmarsh Hill, Rawmarsh.
Pendleton.—Co-operative Hall, at 2-30 and 6-30: Open. Sec. Mr. Evans, 10, Augusta St.
Plymouth.—Notte St., at 6-30: Mr. Leeder, Clairvoyant.
Portsmouth.—Assembly Rooms, Clarendon St., Lake Rd., Landport, 6-30.
Ramsbottom.—10, Moore Street, off Kenyon Street, at 2-30 and 6. Thursday, Circle, 7-30. Sec. Mr. James Lea, 10, Moore Street.
Rawtenstall.—10-30, Lyceum; 2-30 and 6: Mr. Tetlow. Sec. Mr. W. Palmer, 42, Reeds Holme Buildings, Crawshawbooth.
Rochdale.—Regent Hall, 2-30, 6: Mr. Swindlehurst. Sec. Mr. Dearden, 2, Whipp St., Smallbridge.
 Michael St., 2-30 and 6. Tuesday, at 7-45, Circle.
 28, Blackwater St., 2-30, 6: Mrs. Craven. Wednesday, 7-30. Sec. Mr. Telford, 11, Drake Street.
Salford.—48, Albion St., Windsor Bridge, 2-30 and 6-30: Mr. Le Bone. Wednesday, 7-45: Local. Sec. Mr. T. Toft, 42, Windsor Avenue, Clarendon Road, Seedley, Pendleton.
Scholes.—At Mr. J. Rhodes, at 2-30 and 6, Local.
Saltash.—Mr. Williscroft's, 24, Fore St., at 6-30.
Sheffield.—Cocoa House, 175, Pond St., at 7. Sec. Mr. Hardy.
 Central Board School, Orchard Lane, 2-30 and 6-30. Sec. Mr. T. Widdowson, 340, London Road.
Skelmanthorpe.—Board School, 2-30 and 6: Miss Caswell.
Slaithewaite.—Laith Lane, 2-30, 6: Mr. Postlethwaite. Sec. Mr. Meal, New St.
South Shields.—19, Cambridge St., Lyceum, 2-30; 11, 6: Mr. Westgarth. Sec. Mr. J. Graham, 18, Belle Vue Terrace, Tyne Dock.
Sowerby Bridge.—Lyceum, Hollins Lane, at 6-30: Mrs. Wade. Sec. Miss Thorpe, Glenfield Place, Warley Clough.
Stonehouse.—Corpus Christi Chapel, at 11 and 6-30. Sec. Mr. C. Adams, 11, Parkfield Terrace, Plymouth.
Sunderland.—Centre House, high end of High St., W., 2-15, Lyceum; 6-30: Mr. Kempster. Wednesday, 7-30. Sec. Mr. Wilson, 42, Exeter St., Pallion.
 Monkwearmouth, 3, Ravensworth Ter., 2-30 and 6: Mr. Walker.
Tunstall.—13, Rathbone St., at 6-30. Sec. Mr. Pocklington.
Tyldesley.—Spiritual Institute, Elliot St., at 2-30 and 6. Sec. Mr. R. Whittle, 8, Samuel Street, Hindsford.
Walsall.—Exchange Rooms, High St., at 6-30. Sec. Mr. T. Lawton, 10, Rayne's Buildings, Stafford Street.
Westhoughton.—Wingates, 2-30 and 6-30: Miss Maudesley, Flower and Fruit Services. Sec. Mr. J. Fletcher, 344, Chorley Rd.
West Pelton.—Co-operative Hall, 10-30, Lyceum; 2 and 6-30: Mr. J. Forster. Sec. Mr. T. Weddle, 7, Grange Villa.
West Vale.—Mechanics' Institute, 2-30 and 6: Mrs. Ingham. Sec. Mr. Berry, Greetland, near Halifax.
Wibsey.—Hardy St., at 2-30 and 6: Miss Harris. Sec. Mr. G. Saville, 17, Smuddles Lane, Manchester Road, Bradford.
Willington.—Albert Hall, at 6-30: Mr. J. G. Grey. Sec. Mr. W. Cook, 12, York Street.
Wisbech.—Lecture Room, Public Hall, at 6-45.

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No. 46.—VOL. I.

FRIDAY, SEPTEMBER 28, 1888.

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THE ROSTRUM.

SPIRITUALISM v. THEOSOPHY, OCCULTISM, &c. BY SIRIUS.

THE day has come when we begin to recognize the value of the Pauline proverb, "Let every one be fully persuaded in his own mind." Morals and manners alike should impel no one individual to interfere with or arraign another's *belief* upon any subject unless that belief is injurious to the welfare of the one or many. It is with these views that I should never attempt to interfere with, or controvert, the views of the Theosophists, provided they were views only, and confined to those who could accept of such a mass of absurd contradiction—"gibberish" (to use their own phraseology)—in language incomprehensible and wholly unproved doctrines. Why I have taken some pains to quote from three sources more authoritative on those same doctrines than aught else they have published—to wit, Sinnett's "Esoteric Buddhism," "The Theosophist" journal, and "The Perfect Way"—is, because I honestly believe a vast number of persons who are not satisfied with the plain common-places of practical spiritualism, and yearn for re-entrance into mysteries and mystification, think that Theosophy is just the thing to satisfy their "higher aspirations," &c., &c. A vast number of these, and amongst them those who most rejoice in appending the assumptive "F.S.T." to their names, do not know what they yield assent to; have no idea of what the doctrines of the "S.T." actually are; and if they take the trouble to read my former articles on the subject, will be as much astonished and shocked at the audacious and abominable charges brought against spirits and spiritualism as if they had never registered their names under the leadership of those who make these charges. I am the more convinced of this from the fact that the first correspondent of *The Two Worlds* who arraigned me, called "Sincerity," besides Mr. Walter Howell, some of the English mediums, and not a few of other countries, are constantly pleading for *fraternal fellowship* between Theosophists and Spiritualists; constantly asking for the solder of "brotherly love" between them; and even going so far as to suggest that ties of associative unity should bind them up into common interests. To all these I say emphatically, you know not what you ask, you know nothing of what you are talking about, and until you have either read the theosophical publications in full, or such of their extracts as I have given in my last three articles, you and I have no common ground to argue upon, and you are deliberately subscribing to a doctrine—as I have shown in full—tantamount (without any compromise) to annihilation. You subscribe to a doctrine which sneers at brotherly love,

reiterates the assertion that all consciousness of an earthly existence, all love, affection, ties of kindred or identity, or the least remembrance of identity, perish for ever in death, and then number up all the crimes, weaknesses, and wickednesses in the world, all that humanity is capable of doing in the direction of evil, and attribute all this to the horrible *spiritual corpses*, &c., &c., that the spiritualists call their "guides, controls, and spirit friends."

For myself, I can only say I deem the abuse, insults, and gross language piled on to spiritualists and spiritualism by Talmago, Ross, the Seybert Commission, &c., fawning flattery, compared to the horrors attributed to spirits, and the "ruin and degradation" alleged of spiritualists by the theosophical writers I have quoted. Finally, they rehabilitate hell, fill it with genuine devils, and then coolly re-affirm any number of Roman Catholic doctrines by way of mortals praying souls out of the hell and "limbo" they have created! Faugh! the imagination shrinks with disgust from such ravings; and their only redemptive feature is, that they are put forth in language so mystical, mixed, and incomprehensible, that they cannot be apprehended by more than one-third of their readers.

As to spiritualism, we scarcely feel as if any defence is needed against such bombastic stuff. When writers assert that *our* spirits are devils and *theirs* are angels, when they tell us we are ruined men and women and they are saints and adepts, when they tell us they know all about it and we know nothing, and on our demanding proof of all this, their only answer is, "I say so, and is not that enough?"—enough it is, and should be for all common-sense, intelligent, or reasoning people.

Again, returning to what modern spiritualism is, and what it has proved itself to be, I say, *a priori*, unless you are the fortunate recipient of good manifestations in your own person, you must seek out and communicate only with spirits by the help of a competent and thoroughly well-developed medium. Faults, follies, mistakes, reflections of mental proclivities and ideas, all these are of human origin, and due to human error and shortcomings almost entirely. Procure the aid of a good medium, or, in other words, of a good wire to the spiritual telegraph, and you have test facts, names, and tokens of identity sufficient to satisfy tens of millions of common-sense investigators. Thousands of spirit portraits drawn or painted by unskilful artists; those of strangers wholly unknown to the medium, yet recognized by thousands of living people. You have hundreds at the least of spirit photographs equally cognizable by friends. You have numberless drawings, paintings, and writings executed by spirit hands. You have spirit music—sometimes executed without human hands, sometimes by inspiration poured on human executants. You have vast numbers of well-attested instances of prophecy—a form of intelligence indisputably beyond the reflected shadows of mortal minds. Equally beyond the baseless charge of mind-reading are the thousands of well-attested cases of speaking in new tongues, writing in divers tongues, trance speaking—often through unstudied and illiterate persons—and lists of cures without end, effected in many cases under spirit

direction and inspiration. Volumes of fine poems have been dictated under the same direct spiritual afflatus; and, lastly, there are in America, if not in England, countless instances of direct spirit agency—saving life, warning back from danger, redeeming drunken, savage, wicked natures; inciting to good and holy lives, and doing good in ten thousand ways.

If I refrain from giving personal examples of all these good, exalting, and noble influences upon humanity effected by spirits, it is because there is such a vast range of historical literature in which all this—aye, and more, far more of good, and use, and wonder than all this, is recorded, with names of witnesses that it were more than insolence to question, and often writers of far more authority and standing than any of the spiritualists' opponents. The lists of their books, journals, works, and witnesses are in the world—aye, and in every part of it. It were mere impertinence, then, to cite the few when the hosts of the many are about and around us. As a final example of the doctrines of these horrible *reliquiæ of dead bodies*—these *devils*, and every other abusive epithets that man's pride and presumption can devise—I give the following, inspired, as I know, by a special, well-known, and well-loved spirit friend of the Editor's, and written by her under powerful spirit influence on the occasion mentioned below. With this "*doctrine of devils*" I take my leave:—

WHAT HAS SPIRITUALISM TAUGHT, AND WHAT GOOD HAS IT DONE FOR HUMANITY?

1. It proves Man's Immortality, and the existence of a Spiritual Universe.
2. It destroys all fear of Death, annihilates the doctrine of eternal punishment, and substitutes the cheering assurance of eternal progress.
3. It sweeps away the idea of a personal Devil, and locates the sources of evil in man's own imperfections.
4. It denies the immoral and soul corrupting doctrine of any vicarious atonement for sin, and on the testimony of millions of immortal spirits, solemnly affirms that every guilty soul must arise and become its own Saviour.
5. It ignores the degrading conception of a partial and vindictive God, and substitutes the worship of an Infinite Eternal and all perfect Spirit, an Alpha and Omega, all Love, Wisdom, and Law.
6. It demolishes the absurd and materialistic conception of the theological heaven and hell, making each a state of happiness or misery dependent on the good or evil within the soul itself.
7. It is the death blow to superstition, sectarianism, and religious persecution, but the friend and promoter of all reforms that tend to elevate and benefit humanity.
8. Whilst spiritualism proclaims that there is a standard of truth in everything, it acknowledges man's incapacity to discover all truth, and therefore it fetters no one's opinions, and teaches, but never forces its beliefs on any one.
9. Concerning all spiritual life, state, and being, spiritualism accepts no theories that are not sustained by proven facts and corroborative testimony.
10. Its phenomena—being all based upon immutable principles of law—open up endless arenas of new research for science, and its consensus of revelations being founded upon facts, tend to place true religion on the basis of science, and vitalize science with all that is true and practical in religion.
11. Spiritualism is a ceaseless incentive to practise good; it reunites the friends separated by death; strengthens the weak and desolate by the presence of angel guidance and protection; cheers the afflicted with the certainty of another and better world, where justice will be done and every wrong will be righted. It is terrible only to the guilty, proving that spirit eyes can and do read every secret crime, and that all crimes must be abandoned and atoned for by personal suffering and personal compensation before any guilty soul can attain happiness hereafter.

12. Spiritualists have no creed, but may all unite in the following simple summary:

I believe in the Fatherhood of God,
The Brotherhood of Man,
The Immortality of the Soul,
Personal Responsibility,
Compensation and Retribution hereafter for all the good
or evil deeds done here,
And a path of eternal progress open to every human soul
that wills to tread it by the path of eternal good.

Given by the spirits through Mrs. EMMA HARDINGE BRITTEN, and laid by her under the Foundation Stone of the Spiritual Temple, Oldham, Lancashire, England, April 9th, 1887.

FISHER'S GHOST; OR, THE GATE IN THE LANE.

(Narrative of an Incident occurring near Sydney, Australia, and verified by OFFICIAL RECORDS and many respectable witnesses.)

By WM. BRITTEN.

IN the second volume of "Glimpses of the Supernatural," by the Rev. F. G. Lee, D.C.L., at page 61 is a very imperfect account of an incident well known in Australia, and communicated in full to the writer of this paper by the late Hon. Jno. Bowie Wilson, formerly Land Minister of New South Wales. This gentleman was a resident of that province during the occurrences to be narrated, and one whose noble character and high official position afforded ample warranty for the full authenticity of his statements. We may add that since the narrative was furnished to us by Dr. Wilson, it has been confirmed by several legal gentlemen who referred the writer to the official testimony taken at the time of the occurrence, and found in the criminal records of the Government of New South Wales.

During the period that "Port Jackson"—now called "Sydney"—was a penal settlement, a farmer by the name of Fisher made application to the Government to hire him out a servant from amongst the convicts who were sufficiently well behaved to be thus liberated. The convicts thus privileged were called "Government men," and at that period were about the only help farmers could obtain. The name of the man supplied to Mr. Fisher the writer only remembers as "James" (for so Fisher used to call him). The Government deprived convicts of their family name, calling them only by a number, instead of a name, when sent to what was called "Botany Bay." It may here be stated for the better information of Englishmen generally, that there never was a penal settlement at Botany Bay; the inlet of that name discovered by Captain Cook, and called by him "Botany Bay," on account of the abundance of beautiful flowers growing there, was abandoned by Cook on further discovering the more suitable locality which he named Port Jackson, subsequently called Sydney.

During the time that Sydney was a penal settlement, many persons being sent there for the mere offence of snaring a hare or killing a pheasant, have committed murder by mutual arrangement on each other that they might be hanged, and thus both put an end to their convict life; but to return to my story. Fisher had James, a Government man, assigned to him as a servant, and for a considerable time all went on well, and James—being intelligent, and desirous to please his new master—gained Fisher's confidence and esteem, and was trusted more and more as he became useful on the farm. So thoroughly did James gain upon his master's favour indeed, that he was frequently sent to market with cattle and produce, and became known and envied as "Fisher's factotum." After a time it was noticed that James attended market constantly, and Fisher was never seen. On the man being questioned as to his master's absence, he stated that he was preparing to take a trip to England to see his relatives, and shortly after this statement he reported that Mr. Fisher had sailed in a ship which had just left the port of Sydney bound for London. This information James gave amongst others to a Mr. Johnson, a farmer, and the nearest of Fisher's neighbours. Fisher and Johnson being great friends, and Johnson hearing that Fisher had left the colony without seeing him, he was much annoyed, and the matter appeared to trouble him considerably. He frequently told his wife that he could not have thought that Fisher would have behaved in such an unfriendly way. Johnson on his way to market was in the habit of taking a lonely road which led past Fisher's land, and on his return home one evening his wife noticed in his manner something which appeared to trouble him very much. He was silent and restless, and despite his long day's fatigue, he neither seemed able to keep still or eat his supper. On being remonstrated with by his wife, he replied in an agitated tone that he *was either going mad, or that he*

had seen a ghost. He then related how on turning down the lane which skirted Fisher's fields, he distinctly saw his friend sitting on the gate which he had to pass. At first he felt little or no surprise at this sight, for he could never get over the impression that Fisher had *not* left Australia, but had some reasons of his own for keeping out of his way. Glad of the opportunity to speak to his friend, he hastened up to the gate, keeping his eyes on Fisher all the time. "When I reached the spot," said he to his wife, "imagine my amazement to see the figure, which a moment before wore the exact appearance of the solid form and identity of Fisher, gradually *fade out*, and leave nothing but empty space behind! I looked all over the field and behind the gate," he added, "to see if I could discover any trace of the form. Not a living thing was to be seen, and I had to renew my journey with the terrible feeling that I was either out of my senses, or had seen the ghost of my friend Fisher." As this narrative had no other effect upon Mrs. Johnson than to induce her to re-echo her husband's suggestion of being "out of his senses," an opinion she coupled with a strong recommendation that he should go to bed and recover them in sleep, nothing more was said about the matter until the next market day, when Johnson went off as usual. Returning home by the same lane skirting Fisher's fields, he then and there saw the same figure, distinct and plain, looming up in a solid human shape, obscuring the landscape, and showing its proportions against the evening sky so clearly and well defined, that there could be no mistake about the reality of the form. For some time the horrified witness kept his gaze steadily fixed on the form of his friend. He took in all its details, even to the items of the well-remembered dress in which he had always been accustomed to see his neighbour, but when the figure slowly turned its head as if to look upon and address the witness, the reality was too much for him. A "dazed horror" came over him; for some time his senses and presence of mind forsook him, and when at last by a strong effort he regained self-control, the apparition had vanished, and the gate, lane, and fields were—as before—destitute of any living creature but himself.

It was on the following day that Johnson sought an interview with a friend of his, a gentleman holding an official position under Government, and a man of sound sense and education. To this person Johnson firmly, but with much solemnity, related the circumstances above detailed, concluding with the expression of his conviction that there was something wrong in the matter, and that he was determined to go over to Fisher's farm, and consult James about it. To this last proposition his friend thoroughly objected. "You know," he said, "that I am superintendent over the native settlement, and in my intercourse with these aborigines, I have discovered that some among them possess very curious gifts—in fact, they are not unfrequently employed by the Government to trace out and recapture runaway convicts. They are endowed with some sense analogous to that of the *sleuthhound*, and from this remarkable faculty have obtained the name of 'Black Trackers.'

"Meet me to-morrow, at noon, at the gate in the lane. I will be there with one of the most expert of these 'Black Trackers,' and if there are really any grounds for the fears you have expressed to me, we shall then have the means to sift the matter to the bottom."

Johnson having gratefully accepted the superintendent's offer, met his friend and the Australian as arranged, on the following day at the gate in the lane. The Black Tracker was simply told that he was wanted to discover the whereabouts of a lost man, supposed to have passed somewhere near that spot. Thus instructed, the Black Tracker started off swiftly, trotting round in a circle. This he repeated several times, diminishing his circles as he went until he arrived at the gate. Here he paused, and commenced examining the gate, rail by rail, apparently without any effect, until he reached the top rail. Over this he passed his

hand several times, as if searching for something. At last, with a cry of savage glee, he pulled at a splinter of wood, which he detached from the rail, and, holding it up in triumph to the witnesses, showed what they at once discovered to be a *human hair* sticking to the wood. Having handed this to the superintendent, he leaped over the gate and, closely followed by the others, again started off on his trotting walk. Very soon he increased his pace to a swift run, always keeping a circle, which he now increased as he went. After a time he stopped, called the others to approach, and then pointed out an indentation in the ground, and said "Man!" The impression was so slight that the Englishmen could scarcely make anything of it, and Johnson commenced to probe with his stick, thinking that something might be buried there, but the native shook his head, and again started off on a run, still following out his circles, which he extended till he had got almost out of sight of the others. Suddenly he stopped, and again beckoned them to approach. This time they found him on the edge of a pond, or, as the Australians call it, "a water hole." Once more he pointed to an indentation in the soft ground by the side of the pond, at the same time shaking his head and making his followers understand that he could do no more then, but, pointing to the sun, and then to the western horizon, he intimated in his expressive way that they must return to that spot when the sun was down, and that so far their search was ended. Finding they must conform to the native's strong will, they returned to Johnson's house, where they all remained till the evening, when the Australian made them understand that it was time to go back to the pond. Arriving there, he threw himself on the ground, looked eagerly across the water, then rose up, clapped his hands, and made each of the party do as he had done, when, from the middle of the pond they saw arising a phosphorescent light, such as would be produced by decomposed animal matter beneath the water. Again they returned to Johnson's house, and the next morning means were found to drag the pond, from which was drawn the body of a man instantly recognized by Johnson as that of his friend Fisher, and bearing unmistakable marks, showing that he had been cruelly murdered. The next course the friends took, was to procure a warrant for the arrest of James on suspicion of being the murderer. After an inquest on the body, James was held for trial, but there was really no legal evidence against him, except the false statement he had made about Fisher's departure for England. The very strange story, however, which Johnson told the authorities, determined them to try another experiment. James was ordered to be removed from the court, and whilst the jury were absent considering their verdict, an official was sent to the prisoner to tell him that he had been found guilty of the murder of Fisher. Immediately upon receiving these tidings James said deliberately, "Then I may as well confess it at once, for I *did* murder Fisher as he sat on the gate of one of his fields. I then carried his body and sunk it in the water hole where it was found, and I am now glad it was found out, for I have known no peace since the deed was done." James was hanged on his own confession, but the real witness against him was one not yet admitted into courts of English jurisprudence—to wit, an inhabitant of that world beyond, to which the hand of the murderer had sent him.

It is an absurd idea to attempt to fence with time, when a thing must come in the course of an hour or two. What is it, after all, the small delay you can produce? The click of a few more seconds in the clock-work, before the hammer smites its angry warning on the bell, and leaves echoes of pain writhing through the poor bronze,—that is Time.—*Marion Crawford.*

HUMAN knowledge and thought combined can only spell the first letter of the alphabet of Thy Love.

THE blessedness of life depends far more upon its interest than upon its comforts.—*George MacDonald.*

SPIRITUALISM AND SPIRITUALISTS.

WHO'S TO BLAME?

To the Editor of "The Two Worlds."

As a sincere enquirer into the truth of "Spiritual Phenomena," and a regular subscriber to your valuable paper, would you allow me space to state the, at present, insuperable difficulties which retard and discourage my enquiries into the occult?

I am writing in the hope of eliciting from more experienced enquirers, such information as will tend to modify, or entirely to dissipate, my present misgivings. Having, during the current year, attended many meetings and séances in various parts of London, I am somewhat disappointed at having to make the admission, that nothing I have heard or seen has transcended, or been capable of transcending in ethical effect the teachings of mere human philosophy, whilst by far the greater portion of the inspirational utterances which I have heard, are of a character, to use a mild expression, decidedly inane. By the excellent literature of spiritualism, I am taught to ascribe this disappointing experience to the promiscuous formation of public circles, and also to the moral and intellectual shortcomings of the mediums. Without discussing the extent to which this has been the case, I must at once confess that the above hypothesis fails to meet my difficulty. Spiritualism is nothing if it is not a religion, but to be a religion worthy of respect and honour, it should be capable of effecting both the intellectual and the moral elevation of the human race. Spiritualism, it may be urged, gives us demonstrative evidence as to the immortality of the human soul. Admitting that it does, is this sufficient? History teaches us that this belief has frequently been the concomitant of the most degraded intellect, and the most bestial passions.

Transcendental wisdom, truth, and purity are the desiderata of the sincere neophyte. Failing these, or any one of these, what is the aim and what the end of modern spiritualism? If spiritual communications are necessarily subservient to the moral and intellectual capacities of the mediums, there may be much in the investigation to satisfy a morbid curiosity, but little to elevate, little to inspire, little to instruct. If, on the other hand, I am to believe higher communications obtainable, where, might I ask, are suitable circles to be found, and why are not all sincere sitters rewarded with similar manifestations? I make these remarks in no captious spirit, but with the sincere desire of arriving at truth.

Trusting you will find space in your columns for the above.—Yours truly,

LEON EXCELSUS.

Our courteous correspondent asks questions, and then gives the very answers by which he seeks to solve his difficulty. He says he is taught in the literature of spiritualism to ascribe the disappointment he experiences, to "the promiscuous formation of public circles, and the moral and intellectual shortcomings of the mediums." Why then does he suffer himself to cherish a feeling of disappointment? or rather, does he not, to some extent, confound spiritualists with the functions of spiritualism? To our apprehension, these latter are, in especial, three in number. *First*, to PROVE the immortality of the soul—not to inculcate any mere *faith* or stimulate *belief*, but to prove it by the presence, action, and test communications of those that have survived the shock of death. Now in this sense, this medium is simply the wire to the telegraph, and whether that wire be composed of rude iron or thrice refined gold, if it suffice for the transmission of the phenomenal proof demanded, the function of that wire is ended. All that belongs to farther enquiry is to ascertain by crucial evidence that the wire is intact, that the operator is the very identity it claims to be, and not some tricky deceiver. The writer of this has had indisputable proofs of spirit identity through the lowest type of savages; through a felon in a condemned cell; a Chinaman

servant; a baby in the cradle; a little lisping child; as well as through the purest and most refined of ladies, and the most intellectual of gentlemen. Judge A. W. Carter, of Cincinnati, one of the most talented of jurists and an eminent magistrate, gave the writer, then his guest, a wonderful test of her spirit father's presence, a test that was repeated a few hours later, by a poor old blind, black slave. The Judge and the slave were neither of them more than wires to the spiritual telegraph, though the message given was conveyed in more polished language in the one instance than in the other.

The *second* function of spiritualism is, to do that which no other source in being can effect, namely, to describe the various states of immortality, or to show under what conditions life is continued beyond the grave. Is this nothing? Is it nothing to solve the *grand secret*, and answer the stupendous question—"Aye! and after?" Permit us to say to our correspondent, that this very solution alone of the mightiest problem of being IS RELIGION. Is indeed, the all that systems of religion have been established for, and have failed to do. But when the revelations that come from the life hereafter—however rudely or highly phrased—whether from the clown or the poet, the felon or the saint, when they all unite in every land and in every tongue, in affirming that heaven and hell are states of good or evil done, and that happiness or misery are solely procured by those same good or evil deeds done on earth—great heaven! what religion can be higher, deeper, more forcible, or more practical than that? The Editor of this paper can prove that in her thirty years' experience of such doctrines as these, enforced by simple but unimpeachable test facts, she has seen thousands of guilty lives reformed, and thousands of careless livers awakened to a deep sense of their personal responsibility. If all are not reformed, it is because all do not or perhaps cannot see the force of the message.

Many never hear the message, caring only for the amusement, the phenomena, or the pleasure of re-union with some beloved ones gone before. Many hear the message but mistake the function of spiritualism, and either expect the spirits to do their work for them, or live their lives, and gratify all their idle wishes. There are still others who will not receive this stupendous motor power for good, because it does not come in high and exalted strains, or its messengers do not wear lawn sleeves, and chant it forth beneath the arching roof of a grand cathedral. Forget all the ways and means; look only to the drift of the message, and hear it re-echoing round and round the earth, spoken by no mortal voice and yet proclaimed by the very beings that are in the experience of what they teach. And where, we would ask, can there be such an incentive to pure lives, holy speech, and noble thoughts, ever poured out upon an impure, unholy, and guilty age as this?

The *third* function of spiritualism is to stimulate every thinker to cultivate spiritual gifts, powers, and possibilities IN HIMSELF. Spirits do not come to walk the way for another, but to point out what man can do for himself. All that the mightiest archangel *may* be, is latent in man, and it is to call forth those powers that spirits inspire the orator to preach, and bring warnings against wrong to the guilty. THIS IS SPIRITUALISM, at least, so far as its mere surface revealments have been made known. Of course there are heights and depths stretching away into the infinities that encompass us, but it is the genius of this great movement to urge man forward to research, not to open up mere panoramas of power or beauty for his listless contemplation. As regards our correspondent's final question concerning the where he can find good mediums and high inspirational teachings, we must again throw him back upon himself, for both are all too rare in this country.

Many causes have conspired to hinder the work of spiritualism in this land, and much of the degradation, imbecility, and incapacity of which our correspondent com-

plains, is due to those whose aim has been to drag everything down to their own low level, rather than to aid in lifting up the cause to the supreme heights of science and religion, of which it is the best, perhaps the only promoter.

The story is an old one, and may be illustrated in the famous fable of the toad and the glow-worm. The toad spat at the glow-worm simply and solely because the living light of the summer nights sent forth its radiance. "Why do you spit at me?" the glow-worm of the fable asks of the ugly reptile down in the ditch below. "Why do you glow?" retorts the toad.

Believing that neither God nor his ministering spirits are unmoved witnesses of human perversity and folly, we can but each do our duty and obey the call of the angel-world, "What is that to thee? Follow thou me!" Meantime we would kindly but urgently advise our correspondent to go over the ground we have so hastily and briefly travelled in these comments. Surely he will find quite enough in the movement to stimulate him to the most indomitable efforts at self-culture, self-advancement—to say nothing of deep respect and thankfulness even for the fitful light that we can derive from imperfectly trimmed lamps. Let him regard these only as the beacons that point the way that his own feet must tread, and even though some may prove will-o'-the-wisps, and others little better than the glimmer of an expiring candle, the darkness, the error, and the shortcomings are all on the human side, and in process of time, growth, and development, our friends will see the clouds dispelled, and the sun of spiritualism arising in the power and the glory of a newer and brighter day than earth has ever witnessed before. Do *you* "watch, wait, and LABOUR." Trust the rest to God and the angels, and here or hereafter you will surely find that you have never been alone, and that those who have been with you, were stronger than those that were against you.—Ed. *T. W.*

SPIRITUALISM IN MANY LANDS.

SPIRIT POWER AMONG THE DAKOTAHS.

THE wonderful power the churches have so long repudiated, but which they now call "Christian Science," is most wonderfully displayed among the Dakotah Indians. I had a long talk the other day with a Mr. Newell, a man who was for some time with this tribe as Government agent. The man's face was a warrant for honesty; it was one that would be accepted anywhere. I first heard him relate a portion of the following at a meeting of the spiritualists here:—

It seems that the Dakotahs were the acknowledged head of all the North-western tribes, being more than a hundred thousand strong, and contended for their hunting grounds till the United States troops had reduced them to about thirty thousand; they then consented to go upon a reservation and learn to cultivate the soil, the United States agreeing to provide for them for forty years, or till they learned the white man's ways and became self-sustaining.

Mr. Newell says of them: "They are honest, truthful, and live like brothers. If a member of the tribe comes among them ragged and destitute from any cause, in a few days he is as well dressed and has as good a horse as the others." Among other things he says that if one of their number dreams of lightning he thinks it a warning of evil, and goes to work to so gain the protection of the "Great Spirit" as to avert it. They first kill a dog, then put it in a pot, and hanging it over a fire set it to boiling. He tells me he witnessed a case of this kind, and his account is as follows: "One of the young men had dreamed of lightning, and the interpreter, a man of more than ordinary intelligence, invited me to go to the lodge. I found them sitting in a circle, chanting their prayers; the boiling pot hung in the centre of the lodge. When the preparation was complete, the Indian who had dreamed of lightning rolled up his

sleeves and thrust his hands and arms to the elbows into the boiling pot, fished around until he found the dog's nose, and then drew it forth. I saw him some two or three hours afterwards, and examined the hand and arm. There was no sign of burn upon it."

Their medicine men go through a long and severe course of preparation, and are not considered prepared, or as we should say, cannot get their diploma, until they can be shot at and the balls fall harmless at their feet. "Impossible," do you say? Mr. Newell tells me that he witnessed one such trial. The candidate for medical honours was naked except for a cloth round his loins, and as he ran past a certain point in the circle formed around him, a point where there was an open space, different ones took aim and fired directly at him. Mr. Newell says he took particular pains to find if the guns were really loaded, and became fully satisfied that they were. The balls seemed to strike something and fall just short of their aim.

Suppose we examine this matter a little. The spirit controlling an entranced medium was once asked if the story of the Hebrew children in the fiery furnace was true, and the reply was, "I do not know; I was not there, but I can show you a law through which it might have been true." He then called for a lamp and thrust the finger of the unconscious medium whose body he was controlling into the blaze, and held it there till it seemed it must be burned to the bone, then drew it forth, wiped the smoke from it, and there was not the sign of a burn upon it. He then explained as follows: "You have a substance which is so transparent as to be nearly invisible, to wit, glass; but it is impervious to water. I by my knowledge of the finer forces of Nature, and the laws of their chemical combination, drew from the atmosphere an element that is just as impervious to fire as glass is to water, though invisible to you. With this I wrapped the medium's finger, and of course it could not be burned." And now, permit me to ask, "If an invisible element can be drawn from the finer forces of Nature's storehouse capable of resisting fire, cannot an element be so combined as to resist a ball?" And, as I see you are searching for foundation principles, I would further ask, "If these things are done by spiritual laws, and the spiritual is so superior to the intellectual, why have the Indians powers which they possessed before they ever saw a white man?"—*Better Way.* TRAVELLER.

CORRESPONDENCE.

TO CORRESPONDENTS.

"A CONSCIOUS DEATH" kindly declined; unsuited to our columns. "SUPERSTITION AND IMAGINATION."—With the best feeling towards the unlearned, we would suggest that to write for the press without being able to put two words together in grammatical form, or sense, to misspell every word and misplace every capital, is to ask the Editor to rewrite the articles in question. This we have neither time nor will to do. We have over a hundred letters of this kind, which the writers can have returned by sending stamps.

A LARGE number of other letters postponed from press of matter.

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The several sums of half a guinea, seven shillings, and five shillings, will be given to the three competitors who shall send in the three best articles, either in prose or verse, in the form of DIALOGUES, suitable for two or three children, on some one or more points of the SPIRITUAL PHILOSOPHY.

The dialogue must not occupy more than from one to two columns of small print. Each competitor to send ONE article only, with a *nom de plume* (name or figure); also a closed envelope containing their full name and address. This envelope will not be opened until the three prizes have been adjudged. All competitions must be sent to the Editor on or before the end of the third week in October. The prize will be adjudged the last week in October, and the articles published in three successive numbers, with names and addresses of the winners.—Editor, *Two Worlds*, The Lindens, Humphrey Street, Cheetham Hill, Manchester.

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

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THE TWO WORLDS.

Editor:

MRS. EMMA HARDINGE BRITTEN.

Sub-Editor and General Manager

E. W. WALLIS.

FRIDAY, SEPTEMBER 28, 1888.

THE following fine essay was sent in, with many others, amongst the "Third *Two Worlds*' prize competitions." The beauty and logic displayed in this article strongly disposed the judges to make it a tie with the one ultimately selected. As one alone could be adjudicated upon, it was finally resolved to assign the prize to Mr. Dymond, and solicit the gifted writer of the following paper to permit its publication as a Leader in *The Two Worlds*. This permission having been generously accorded, we have now the pleasure of presenting to our readers a second example of a noble and philosophic essay, from the pen of Miss MARIE GIFFORD, of Forest Hill, London.

SPIRITUALISM: IS IT A SCIENCE, A RELIGION, OR BOTH?

ON consideration, we shall find that the answer which comes most readily to the above question is this:—

Modern spiritualism is undeniably a science, undoubtedly a religion; and yet, to hold it as either a science or religion alone, is to lose half its value and benefits. Its greatest blessings and most powerful results accrue from its being taken as a science and religion combined; in other words, as a scientific religion or religious science.

To understand this the better, it would be as well to obtain a brief definition of those two most comprehensive terms—science and religion.

Science, from the Latin *scio* (I know), is that knowledge of the laws and causes governing and producing the phenomena of nature, which is gained by experiment and observation, and which is systematized and classified by man; or, as Professor Max Müller has it, science is a "collection of the leading truths relating to any subject arranged in systematic order."

How, then, are we justified in maintaining that modern spiritualism is a science?

All sciences must of necessity have their origin in phenomenal manifestations of some kind, and these, when investigated and analysed, evidence certain facts or truths, which are as the stones whereby the structure of science is erected.

The occurrence of spiritualistic phenomena has been testified to by thousands of men and women in all parts of the world, who have witnessed them and proved their reality under a variety of conditions, and in all manner of ways.

There are, of course, certain persons who deny them, but as this is a mere negation of what are known to a greater number as facts, it may be passed by without further notice, as being on a par with the savage in tropical climates, who, because it is unknown to him, denies also the phenomenon of snow.

Again, these phenomena have been thoroughly investigated by eminent scientists, who have brought to bear on them the same acumen and skill which distinguished their studies in other scientific branches; and they have been specified and classified in various literary works, such as those of Emma H. Britten, Professor Hare, Epes Sargent, and many others, till they have become so familiar to spiritualists as to no longer occasion surprise.

We are, therefore, justified in claiming spiritualism to be a science:

(1) Because its phenomena warrant and have entailed scientific investigation by those true scientists who ignore no manifestations of nature, or in nature, wherever they may occur.

(2) They have been classified and arranged under the heads of physical, mental, psychical, and spiritual, by various scientific students.

(3) The spiritual and mediumistic laws and conditions governing them have been partially elucidated and set forth in spiritualistic literature.

Lastly, and above all. The facts obtained through the phenomena have proved, beyond all doubt, that they are due to the agency of disembodied human beings or intelligences.

These are our principal reasons for asserting spiritualism to be a science, and here we may add, it is one which, although in its infancy compared to others, has thrown light on many dark and obscure points hitherto perplexing to students, such as are contained in the science of medicine and physiology, &c. To this spiritualists can also testify.

And now, let us consider spiritualism as a religion.

First, we find that the word religion is derived from the Latin root *ligo*, to bind, from which comes *religo*, to re-bind or re-connect. This suggests to us the desire in man to be reunited to the Parent Spirit from whom he has emanated, and the performance of duties which help to fulfil this desire.

Man is constituted a religious being. He has emotions and aspirations which mark him as such. His tendency in all ages has been to look up to and venerate a power higher and greater than himself. This has induced him to establish certain forms of worship to aid him in the exercise of his spiritual functions, and to satisfy the cravings of his spiritual nature. These different forms of worship have been known as the religions of the world, which, crude in their beginnings, have progressed in proportion to the spiritual and mental development of man. At the present time, however, man has arrived at such a stage of culture and progress, that the older forms and rites fail to satisfy his spiritual needs; they hinder instead of help him in the march of progression. Thus, no doubt, has arisen the advent of modern spiritualism, with its superior light and advanced teachings. We may briefly sum up these latter by saying that they consist—

(1) In the conception of a God, All-Powerful, All-Wise, and Infinite, who is, therefore, not revengeful, cruel, or changeable, as represented by another religious faith.

(2) In the immortality and eternal progress of the human spirit.

(3) In the attainment of individual progression and happiness through individual effort alone.

(4) In the unavoidable consequences of right and wrong doing.

(5) In the actual communion between ourselves and departed spirits.

Lastly, in a spiritual world, possessing objective or

external surroundings, corresponding to the various states and conditions of its spiritual inhabitants.

The holding of these beliefs by spiritualists has proved conducive to spiritual progress, for they not only satisfy the demands of the spiritual nature, but are consistent with reason and common-sense as well.

Take, for instance, the 3rd and 4th—we must work out our own salvation, and suffer ourselves the result of wrongs committed, even as we enjoy ourselves the fruit of our good deeds. Does this not appeal to our sense of justice and reason far more strongly than the doctrine of salvation by proxy, and the remission of the natural consequences of sin? How powerful they are to arouse and call into play the sleeping energies of the soul, acting like safety walls on either side of life's proper pathway, forcing us to walk straightly thereon.

The belief, too, of eternal progression, strikes most hope-fully and powerfully man's whole nature, for he here catches a glimpse of the grand possibilities enclosed by his material body; to use a well-worn but descriptive simile, we see ourselves as acorns, from which a whole forest of beauty and verdure will spring. No orthodox, permanent, heaven of stagnation and idleness for us! but an ever-climbing from height to height, each more God-like than the last; or like the journeying down a winding river, from whose every bend such glories present themselves to view, that we pause in amazed contemplation and worship of the Master-mind who conceived them.

Aye, spiritualism is indeed a true religion! affording as it does such endless scope and deepest satisfaction to man's religious emotions and desires.

Having now regarded the subject in a two-fold aspect, what are our reasons for calling it a science and religion combined? Why should it be taken as such?

To hold spiritualism as a science and not as a religion as well, which it is scarcely possible to do, is to deprive yourself of the very results which make the science precious to you. Science, rightly speaking, is but a means to an end. Through scientific knowledge of God's works a broader and truer conception of God, and the laws of God, should be obtained, thus enabling us to develop our spiritual attributes aright. But alas! this is seldom the case. Science is too often another word for materialism, and, instead of bringing man into closer communion with God, limits and binds him to the finite power alone of bodily sense.

With the help of the scientific groundwork, spiritualism gives, you must cultivate those spiritual instincts and faculties by which alone progress can be gained. If this is not done your foundation is useless to you, because you are wilfully blind to the means lying around and within you whereby to erect upon that foundation a structure; and until your eyes are opened, there your unfinished temple will remain, a mark of happiness unattained, and duty as yet unfulfilled.

Neither is spiritualism a mere religion, as the word is commonly understood, unless its scientific basis be taken away, when spiritualists will be forced to rely, like other religionists, on faith and hope—weak props indeed, seeing that faith is oftentimes upset by the first strong and adverse argument hurled at its idol; and hope, which is so apt to be dimmed by the storm-clouds of our earth-life.

Yea, spiritualism without its phenomena and science would be no better than a ship, beautiful in appearance, but minus compass or rudder—at the mercy of every rude wind or wave that chose to assail her. Our duty, therefore, oh! brothers and sisters in the cause, is plain: Let us acquaint and familiarize ourselves, to the utmost of our ability, with the science of spiritualism, that not only may we ourselves feel certain of the ground we tread, but that we may demonstrate the safety of that ground to others as well; and in the course of time and progress, those who are our bitterest enemies to-day, will join with us, and deem modern spiritualism to be the grandest dispensation vouchsafed to man,

because, firstly, it effects between those two antagonists, religion and science, a union which will become closer as the world grows older and its inhabitants wiser. Secondly, it demonstrates to the scientist and religionist alike, in a satisfactory manner to both, the fundamental truths of every science and religion, namely, the existence and immortality of the soul.

LETTERS ON RE-INCARNATION.

SINCE the publication of our article on this subject, in No. 41, we have been fairly deluged with pro and con letters concerning it. Whilst we are anxious to do justice to all, and especially to afford every opportunity for presenting, with fairness and candour, *both* sides of every question, we must remind our readers that this journal was established to record and treat of the FACTS of spiritualism, besides which, one of the principal aims of its promoters has been, to avoid useless and prolonged controversy on any subject. To carry out these aims with as much justice as our limited space will allow, we gave a brief and concise article on a long series of letters appearing in *Light*, nearly all of which were adverse to our own publicly avowed sentiments. Amongst the large number of letters thus received, we can only find space for one, and as we deem it expedient, as far as possible, to present a representative view of what our correspondents urge in favour of re-incarnation, and in opposition to our own emphatic denial of that doctrine, we select for publication a courteous letter from Mr. A. F. Tindall, president of a society entitled "The Occult Lodge," holding its sessions, we believe, in the West End of London. As this is the only article, on either side of the question, for which we can, at present, find space, we trust that our readers will forgive us for re-opening a wearisome, and perhaps useless subject of discussion. To economize the space of our little paper, we shall imitate the plan pursued by our correspondent "Sirius," and treat Mr. Tindall's letter in sections, only aiming to deal briefly with each portion. Mr. Tindall commences thus:—

"Madam.—Having read your able article on 'Re-incarnation' in your last issue, and as it was I who put the question to you at the 'Alliance Soiree,' I trust you will allow me space for a few remarks, even though you do not agree with my views, so that your readers may hear both sides. You say we have not one atom of proof, and that re-incarnation is mere speculation. There is just as much—nay more—proof of this doctrine, and of the same nature, as there is for all the other theories concerning the future life, put forward by various classes of spiritual thinkers."

On that point we may all agree. The *theories* put forward by many calling themselves "spiritual thinkers," are simply endless, and it is for that reason that we care so little for theories, and determine so pertinaciously to accept only of proven facts. The writer proceeds to say:—

"My own reason for believing in the doctrine, is, the impossibility of solving the many problems spiritualism puts forward, by any other means. Allow me to name a few of these. Can we conceive that there has been a fresh birth every few minutes for some hundreds of thousands of years, and that on each occasion a new immortal creature is added to the universe? If so, can we conceive of a spiritual state, ever filling yet never full?"

We see no difficulty in solving *this* "problem," provided we do not limit our ideas of a *spiritual state* to the reflex size or condition of this planet. Whether we admit the assurance of some of the spirit communicants, that the souls of all that be, go on for ever progressing through the millions of suns and systems, with their spirit spheres that crowd the known firmaments, or simply rest on the assumption that our pilgrimages are through INFINITY, and we have an ETERNITY to make them in; in either case we may deem there is room enough for progress, and the ceaseless stream of fresh life arising for ever and ever, without being obliged to come

back to be bound again on the earth we have quitted. Mr. Tindall then says:—

"In all the material realms, birth and death produce an equilibrium, but here, there would be an endless influx, and no counterbalancing efflux! Can any individual conceive of himself existing a million years hence, the same personality as now, with mere added knowledge?"

To the first part of the above sentence, we can only say "it is so," whether we can explain it or not. The mother and father are two; the children may average for each couple, from four to a dozen; and this has been going on for ages, until at last we find one of the fixed facts of existence to be, an overwhelming and ever *increasing* population. Was there then an *original* number of spirits created, and if these are to be continually re-incarnated, whence the ever-increasing population? For the last part of the above sentence, we are bound to say, that is the re-incarnationists' assumption, not ours. *They* would make man still man, though a different individual. Spiritualism teaches that the soul still retains its individuality, though it may *grow* in "a million of years" to be a ministering angel; a dweller of some glorious sun sphere—perhaps a tutelary god of some distant firmament. The acorn may become the oak; the oak will never again become the acorn. The meteoric spark may accrete into a world; a world will never degenerate into a meteoric spark!

In this theory of progress *versus* retrogression, the soul's advancement from sphere to sphere, and system to system, we answer the next of the writer's questions, which reads thus:

"Then again; how about all the first savage forms of humanity? Are they still existing in the spirit world?"

Aye! Why not? In *some* spirit world; though hardly that of earth. The next question is:—

"Can anyone say what is a human being as distinct from an animal? Wherever we draw the line in the upward evolution, the forms on the one side will differ in a very small degree from the other. How shall we then ascribe an immortal soul to the one, which we deny to the other?"

If our correspondent will kindly re-read the Editor's article on "Re-incarnation," in No. 41 of this journal, he will see in the closing part, the question of the animals' spirits too fully treated of to need reiteration now.

"Again; the child immediately after birth, is very little different to what it was immediately before. Would a child killed a day before the natural time of birth, live eternally in spirit land? If this is once admitted, we must—to be logical—attribute immortality to the germ at the moment of conception. This is an absurdity!"

That is exactly what a great many *theorists* thought before they became spiritualists; quite "*an absurdity!*" But when our correspondent has had as many independent evidences of spiritual identity from the spirit world, as the Editor of this paper has, he will learn that in thousands of instances, embryotic spirits *have* communicated, that have never breathed on earth, and never seen earth light, and yet such spirits have grown up in the spheres to become men and women, and come back, claimed kindred with earthly fathers and mothers, and *proved* their claim by the most astonishing and indisputable TEST FACTS. The late Allen Putnam, well-known and honoured wherever spiritual literature is studied, wrote a charming *brochure* called "Natty, a Spirit," the subject of which, was one of those *absurdities* (*i.e.*), an embryotic spirit, never born on earth, yet an immortal being, and one who communicated with earth for many years, was seen by hundreds of seers, and was—amongst spiritualists—as well known as his biographer, good Mr. Putnam himself.

"I am glad to see you allow some kind of re-incarnation for the lower animal life in its progress up to man. Did you not, a hundred other problems would present themselves. You appeal to the spirits. But the fact remains, that thousands of spirits do teach re-incarnation. You answer, this is the reflex merely of the minds of those sensitives who happen to believe in the doctrine. May we not turn round and say, the reason spirits in England do not often teach it, is because

of the bitter antagonism to the doctrine in the minds of *their* mediums? But the guides of Mrs. Tappan and Mr. Colville I have heard myself teach the doctrine. If you allege this is merely the reflection of their mediums' minds, you play into the hands of the P. R. S., who wish to reduce spiritualistic phenomena to the telepathic action of our own minds."

We fear our friend has not read our "Re-incarnation" article with sufficient attention to perceive that in his last quoted objections, he has already been anticipated. As we have nothing more to add to this point, we must reluctantly trespass on our readers by re-quoting our own allegations. On page 535 of *The Two Worlds*, No. 41, we say:—

"Standing in the attitude of perfect receptivity to any form of truth provable by corroborative testimony, what do we find? First, that the mesmerized subjects, whose revelations antedated the phenomena of spiritualism, although they often claimed to visit the spirit spheres, and frequently introduced spiritual intelligences at their séances, never taught the doctrine of re-incarnation, and when questioned on the subject emphatically denied it. One of the best attested proofs of this will be found in Cahagnet's 'Celestial Telegraph,' at pages 110 of first volume and 131 of second. Also, consult the records of the mesmerizers, whose experiences extended over many countries antecedent to the 'Rochester knockings.' Secondly we cite the *first* experiences of the spiritualists of this century, as being the most reliable, *perhaps the only reliable* source of information that mortals can obtain of life in the second stage of existence. We say, the *first* experiences in the modern communion, because in every instance they were a surprise—nay, an astonishment—and one so unexpected, that the investigators never attempted to impose upon the communicating intelligences their own preconceived opinions, or if they did, they would have been wholly fashioned by their long-cherished conceptions of the theological heaven, hell, and resurrection; doctrines wholly opposed to the new and revolutionary teachings of the spirits, concerning the life hereafter. Now it must be observed, that in several very wonderful and well-attested cases of spiritual intercourse with mortals, occurring in America as early as 1806, as well as throughout the first years of the communion with spirits, dating from the Hydesville disturbances, those spirits not only failed to teach the doctrine of re-incarnation, but when questioned invariably and emphatically denied it. When it is remembered that these denials have been corroborated in *tens of millions* of instances, and that not only in the United States, but also in Australasia, England, and many other countries, and that the only scenes in which re-incarnation has been taught are those dominated by the influence of Allan Kardec and his followers, we submit that the balance of PROOF is with the millions who do *not* believe in re-incarnation, rather than with the few who have partaken of the human contagion of a belief, originated and propagated, as we have shown in 'Nineteenth Century Miracles' (pages 41 to 61), by the influence of the founder of a sect."

To these words we have nothing to add, and certainly nothing to take back—not even in favour of Mrs. Richmond and Mr. Colville. No one loves Mrs. Richmond more than her old friend and fellow-labourer of nearly thirty years ago, Emma Hardinge Britten, neither does any one admire Mr. Colville's lectures more fervently than that same fellow-labourer, the present writer, but neither of these matchless orators *commenced* their public teachings with the doctrines of re-incarnation, and much as we love the one and admire the other, we don't subscribe to their doctrines, and prefer to adopt the consensus of the millions of spirits that deny re-incarnation, rather than that of the few who have *only lately arisen* to promulgate it. Again Mr. Tindall says:—

"Let us remember that the ancients taught this doctrine, and that thousands in the East hold to it to-day."

Quite true. But the ancients taught a good many other things besides the metempsychosis. They taught some very poor fragments of theology, worse, or rather no geology, had

vague ideas concerning steam, electricity, labour saving machinery, &c., &c. They impersonated the sun, moon, and the few stars visible without the aid of a telescope, practised systems of sex worship that would scarcely be tolerated in the nineteenth century; instituted *human* as well as animal sacrifices to appease their gods, and though in *that* sense modern theology has not advanced much beyond them, still, are we to take their Pantheon of gods and goddesses along with their metempsychosis, and any number of other crude theories and doctrines proper enough to the infancy of the race, but hardly suitable for the acceptance of its manhood, except in certain modern but unprogressive Eastern nations? Mr. Tindall adds:—

"Whatever you may think of Theosophy, it holds amongst its converts an array of literati and intelligent people, who it would be bold indeed to suppose all to be deluded. These maintain that they have good evidence of the doctrine's truth from occult sources. Then many of the spirits teach it, so that the spirit world may be said to be at least divided on the matter. And, last of all, when once the belief in spirit existence is proved, there is to many of us the utter impossibility of solving spiritual problems by any other method."

As to Theosophy, we believe with our contributor, "Sirius," that a vast number of persons have registered themselves Theosophists without having any realization of what the name implies. Those who will take the trouble to read the articles of "Sirius" in Nos. 36, 41, 42, 43, and 44 of *The Two Worlds*, will no longer be mistaken about what Theosophists teach. If after the perusal of those articles any readers are left in doubt, they have only to consult the authorities quoted from; and yet again, any one that complains of the *problems* in spiritualism, and turns for their solution to the assertions of the Theosophists *as there displayed*, must indeed be going out from the light of the noontide sky to seek the sun in the cavernous abysses of the earth's centre.

As intimated in the opening of this article, we must kindly but unavoidably decline to continue this controversy. The plain and well-authenticated facts of spiritualism, and its world-wide consensus of revelations, are not in harmony, nay, are irreconcilable with the theories of the Re-incarnationists, still less with the loathsome and utterly *unproved* assertions quoted in this paper from the authoritative dicta of those called "Occultists" and "Theosophists." We may, and in many instances *do*, both highly honour, and personally esteem the parties holding opinions so widely opposed to our own, but the mere discussion of theories, when divergent from and unsustained by facts and corroborative testimony, serves no other purpose than to fight intellectual *tourneys*, which have no good or useful end, whilst their review in journalistic fashion only wearies the reader, and prompts the necessity of saying, "Here the controversy must close."

TRANSITION OF MR. JAMES CULPAN, OF HALIFAX.

ON Tuesday, September 18th, the spirit of Mr. James Culpan was happily and peacefully released from its worn-out mortal environment, and permitted to enter into the glorious light and progressive life of the spirit spheres. We say emphatically the *LIGHT*, seeing that for *forty*, out of his past seventy years pilgrimage, the kind and patient sufferer had been deprived of sight. During all this long and weary life of "total eclipse," no murmur against the sad and awful infliction of blindness passed the martyr's lips, and as far as he could, and whenever he could, he groped his darkened way to usefulness and blessing for others. He learned, and taught again, the system of blind reading by touch. His stores of bright, intellectual memories were always cheerfully poured out to his friends and visitors, and the brightest lessons of kindness, patience, and enjoyment of mental progress were learned by the Editor from the noble blind gentleman, James Culpan. Six months ago, the Editor was summoned on Good Friday last to officiate at the obsequies of John Culpan, a cripple, but a leader in every good reform—social, political, and religious; in a word, a noble Yorkshire gentleman, reformer, and public benefactor. On Thursday last, the same attached and devoted friend of the family performed the same office for the blind brother

James, who, missing his strong, good, though crippled brother John, "tried to live without him, liked it not, and died." The deep feeling of the community in which the noble brothers lived, was testified to by a large and voluntary attendance on each occasion. The Editor of *The Two Worlds* felt privileged in being permitted to celebrate the spiritual birthday of both of these grand, pure, and noble souls into the higher life, and the best answer to the oft-repeated question "What is the use of Spiritualism?" was rendered when the two dear sisters of the deceased gentlemen, together with Mr. James Culpan's children, grandchildren, and friends assembled at the funeral breakfast, and where the writer and Mr. John Lamont (now happily returned from America), and both seeing and clairaudient mediums, at the same time beheld the good brothers arm in arm, smiling, happy, glorious, and free from all earthly afflictions and disabilities, beseeching their relatives and friends to remember that they "*still lived*;" *were now ministering spirits, and at every social gathering would be as surely with them—invisible, but ever present—as they had been in earth life, and so would remain until they all met again in the morning of the day whose sun should know no setting.*—ED. T. W.

LYCEUM JOTTINGS.

TO MOTHER IN HEAVEN.

ONE year to-day! oh! can it be?
One little year of time,
Since thy dear spirit, glad and free,
Soared on to heaven's fair clime?
One year to thee of joy and bliss,
Of freedom from all pain;
Oh, can we wish thee back to this
Cold, changeful world again?

Much as we mourn our earthly loss,
We would not call thee back,
To bear again life's heavy cross,
Or tread time's thorny track.
We know that thou art happy now,
In thy fair home above,
And that around thy radiant brow
Bloom fadeless flowers of love.

Oft have I fancied I could hear
Thy foot-fall on the stair,
And that thy form, so loved and dear,
Still filled the empty chair;
And that thy lips still breathed sweet words
Of tenderness and light,
Far sweeter than the song of birds—
Dear mother, art I right?

How often, mother, you and I,
In conversation sweet,
Have spoke of loved ones, passed on high,
We wanted most to meet;
And whether those we loved the best,
The ones we cherished most,
Would greet us first in mansions blest,
Among the heavenly host.

Thou knowest now! To thy dear soul
The answer has been given;
No fears disturb, no doubts control,
Thy spirit now in heaven;
To thee the mystery of death,
That men have feared so much,
Has melted like the flowers' sweet breath,
Before his royal touch.

No mystery! Ah, no! Kind heaven
Hath made all clear and bright;
To thee the vision hath been given
To know all things aright;
The problems, that for ages gone,
Have challenged mortal power,
To thee, in life's unclouded dawn,
Were solved in one brief hour.

And, somewhere in God's shining space—
It matters never where—
We all shall find a heavenly place,
If those we love are there;
And when I measure out life's span,
And make my heaven-bound trip,
I ask no richer blessing than
Thy loved companionship.

And we most patiently will wait,
'Till God, the Good and True,
Shall ope for us the Golden Gate,
And give us passage through;
And when upon our visions burst
God's many mansions fair,
Oh! may thy dear lips be the first
To bid us welcome there.

—Joseph D. Stiles.

CHRONICLE OF SOCIETARY WORK.

BLACKBURN.—Mr. Swindlehurst gave two splendid addresses. Afternoon subject, "And the Lord said unto Moses, What is that in thine hand? and he said a rod." The speaker said it was rather a peculiar subject. He showed that the idea of dead matter being turned into life by command was ridiculous, but spiritualism had thrown down the rod of mediumship with its different phases of phenomena, for the people to take up and use for their own good. Audience moderate. Evening subject, "Speak unto the children of Israel, that they go forward." The speaker briefly showed how the command was given to the Israelites to cross the Red Sea. If Moses was the man chosen to lead the children of Israel forward, who, he asked, was going to be the Moses to lead the people to-day? There never was a time in the annals of England when a Moses, or leader, was more needed. While missionaries go abroad to convert the heathen, poverty, crime, squalor, and misery are in our midst to an alarming degree. Hence the need for a leader out from the old into the new, free creeds and myths into right, and truth, and justice. [Please write on *one* side of the paper only.—*E. W. W.*]

BRADFORD. Bowling.—Two lectures were given by Mrs. Mercer's controls. At night, on "Is Spiritualism a delusion or a fraud?" which was well handled. 25 clairvoyant descriptions were given, 20 recognized.—*J. B.*

BRADFORD. Ripley Street.—Miss Harrison gave two powerful addresses to a full church. Afternoon subject, "He that hath ears to hear, let him hear what the spirit hath to say to the Churches." And in the evening, on "Be ye separate from that which is evil." Successful clairvoyance at each service.—*T. T.*

BURNLEY.—Two splendid discourses from Mr. Wallis. Afternoon: "The Future of Spiritualism." He pointed out the duty of spiritualists individually, and urged all to play their part manfully in the reformation which spiritualism is destined to accomplish. Evening: "Spiritualism—a plea for reform, progress, and purity," which was well handled, and the attentive manner in which it was listened to by a large, intelligent, and appreciative audience was something to be admired.—*R. V.*

CLECKHEATON.—Mr. Bush spoke on subjects from the audience in the afternoon, and in the evening gave an excellent discourse on the "Philosophy of Human Unfoldment" to a large audience. All seemed well pleased.—*W. H. N.*

COLNE.—Mr. Hepworth's guides delivered two very eloquent and instructive addresses to good audiences on "Life Beyond" and "Spiritualism: a Fact or Folly?" It is forty years since the "spirit rap" was first heard. Spiritualism has had many opponents who set out to prove it a folly and a delusion, but they all failed. Then they got Prof. Crookes to investigate, making sure he would drive the last nail in the coffin, but after long, careful, and patient investigation he had to admit the facts. The folly and delusion is on the part of the foes of spiritualism, who oppose without reason and denounce without knowledge of the facts. Spiritualism is true, and has grown strong, and will continue to thrive because it is founded on the rock of truth. Sep. 24: Mr. Wallis gave a lecture for the benefit of the society's funds to a fair audience.—*J. W. C.*

COWMS. Lepton Board School.—The guides of Mrs. Gregg gave good discourses. Afternoon, "The world's reformers." Evening, "The graves and their occupants." Very good clairvoyance.

CROMFORD AND HIGH PEAK.—"The struggle for supremacy between the animal and the spirit." Man had overcome much, but had yet much to subdue. When in the dark past the animal held greater sway, much wickedness was done, even in the name of God. No book revealed this more than the Bible. Progress was the result of the spirit unfoldment and supremacy. Man by his reasoning powers had discovered that disease was a lower order of life, and was learning to suppress it. Evening, "Why are men so far apart if God is the author of religion that should join them?" Much argument was brought to the fore and questions followed. Both meetings freely attended.—*W. W.*

DARWEN.—Our old friend Mrs. Yarwood gave two interesting discourses to fair audiences, and her clairvoyant delineations were all that could be desired. There were 19 descriptions given, 16 recognized at the two services.—*T. H.*

DEWSBURY.—Monday, Sept. 10th, a new departure in holding an experience meeting, when several friends gave valuable evidence as to the blessings they had derived by becoming spiritualists. Sunday, 16th inst., Mr. J. H. Taylor's guides gave two able addresses, followed by a number of clairvoyant descriptions. The following night Mrs. Stansfield, our president, again gave her services in a good practical address, closing with clairvoyance. Would that each society had such a kind helper to fill up their vacant dates. May God and her spirit friends give her health and strength. Sunday last, Mr. Espley should have been with us, but we suppose the fact of his being planned at Bradford the same day prevented him coming. (This conduct on the part of our public mediums cannot be too strongly condemned. We would like to point out to them the injury done, not only to the society, but to their own reputation. People cannot place confidence in them. It would be quite easy for a medium to acquaint the Yorkshire committee with the date of his prior arrangements, and not allow his name to be planned, when he knows he should be elsewhere.) Mrs. Stansfield and Miss Caswell did splendid duty. Two excellent addresses from the former, and successful clairvoyance from the latter, left a good impression on the audiences, which in the evening was large.—*W. S.*

ECCLESHILL. 41, Chapel Street.—Sept. 22nd. The tea and entertainment was a decided success, beyond our expectations. About seventy persons sat down to an excellent tea. The entertainment was long and varied, and passed off very pleasantly. We heartily thank all friends for lending a helping hand. Sept. 23rd: Meetings with Mr. Lewis and Miss Parker. Afternoon subject, "Spirit Return;" a nice address and good attention. Miss Parker gave nine descriptions of spirit friends, eight recognized. In the evening comment was made upon the 32nd chapter of Exodus, which was well handled. Miss Parker was not so successful as in the afternoon, giving ten descriptions, four recognized. Miss Booth is expected next Sunday.—*W. B.*

FELLING.—Public circle: a goodly number of sitters; several strangers present; several short addresses were given by local mediums. All sitters being highly satisfied.—*G. L.*

FOLESHILL.—Special services. Mrs. Barr delivered two addresses. Morning: The controls spoke in a touching strain upon the words "Light in the Valley." The object being to show the futility of trusting to another, and the necessity for each one to work out their salvation by becoming on earth as perfect as possible. There would then be light in the valley of the shadow of death, and loving friends to welcome the pilgrim into the heavenly home. Evening subject, "The Power of the Spirit." The various forms of mediumship were described. The guides claimed that everyone had some form of spiritual gift, which they ought to discover and bring to perfection. They commended the leaders of the movement in Folehill for their courage in holding the torch of spiritualism aloft against much opposition, and encouraged them to persevere. If they continued steadfast they might depend upon it they would have to build new rooms, because the present place would be too small for those who came to listen to the voice of the angels.—*Cor.*

GLASGOW.—Morning: Mr. G. Finlay gave a lucid expression of opinion on "Theosophy," which was generally of an adverse nature. Examined in the light of its own propaganda, its aims and teachings, it is found to contain elements conducive to its own destruction, rather than to anything of a real progressive tendency. Several speakers followed in a similar strain. Evening: Mr. J. Griffin delivered an address on the subject, "What think ye of Christ?" Note.—It is satisfactory to the association in Glasgow to find that a few strangers make their appearance from time to time; it indicates the spreading of spiritualism in Scotland.—*G. W. W.*

HECKMONDRIKE.—The controls of Miss Patefield gave two good addresses. Afternoon: "Is God a just God?" Evening: "Where are we going to dwell in the hereafter?" being an interesting address, and listened to with every attention by a large congregation, closing with successful clairvoyance at each service.—*J. C.*

HETTON.—Mr. J. Livingstone gave a grand address on "Does Spiritualism benefit humanity more than Christianity?" which was well received.—*T. J. C.*

HUDDERSFIELD. Brook Street.—A pleasant visit from our welcome and gifted friend Mrs. Green, whose guides delivered two eloquent discourses to large audiences, concluding with clairvoyant tests. On Monday, the guides of Mrs. Green gave a lecture to ladies only, which was much appreciated.—*F. R. G.*

LANCASTER.—Mr. P. Lee, of Rochdale, gave two normal lectures; afternoon subject, "Mesmerism: its relation to Spiritualism;" evening, "The Crimes of Preachers." This subject was the outcome of the sermon by Dr. Ross, which was treated in a mild but most able and exhaustive manner, and was listened to with marked attention by a fair audience.—*J. B.*

LEICESTER.—In the evening the controls of Mr. F. Sainsbury lectured on "The creation of the vegetable and animal kingdoms." This earth was made without either vegetable or animal creation, according to the account in the Bible. Question, where were they made? Scientists cannot tell us, and theologians say that we must not pry into the mysteries of God. What has he endowed us with reasoning faculties for? Why to use them in a proper way, and not to abuse them. Taking it altogether, it was very instructive, and supplied matter for thought.—*W. J. O.*

LONDON. Canning Town.—The chairman read "The mission of a true Spiritualist." Mr. Rodger spoke on the goodness of spiritualism, asking the audience to come with them and they would do them good. The address was given in splendid style, which caused good harmony, and called forth the control of a lady medium who gave a beautiful illustration of the grandeur of the spirit world, and how to prepare ourselves for it.—*P. W.*

LONDON. Garden Hall.—A good audience. The guides of Mr. Hoffman gave an instructive address, after which some clairvoyant descriptions were given and recognised. Mr. McKenzie kindly took the chair, and made appropriate remarks. A pleasant time.—*J. W.*

LONDON. Marylebone.—Morning: Good attendance. Mr. Hawkins employed his healing power. A friend gave a short reading, which called forth several remarks. Mr. Goddard, junr., was successful in giving clairvoyant descriptions of spirit friends. Evening: Mr. Clack chose for his subject "The assurances of spiritualism," which was handled in an earnest and instructive manner. The speaker endeavoured to show the great comfort experienced by those who had a knowledge of the spirits' return, and that it behoves us to live as upright and pure a life as possible, that we may draw around us spirits of a kindred nature. The guides of Mrs. Hawkins gave several descriptions of spirit friends, nearly all being recognized. Much satisfaction was expressed.—*Cor.*

LONDON. Progressive Association, 24, Harcourt Street.—There was a general discussion on spiritual things. Sundays, 3-30.—*Cor.*

LONDON. Winchester Hall, Peckham.—Morning: Mrs. Bell's unavoidable absence was well supplied by Mr. R. Harper, who gave a good address on "Spiritualism, as an engine of progress." Questions followed. Our thanks are due to Mr. Harper for his kind and able assistance. Evening: Mr. J. MacDonnell spoke on "Evil spirit possession," to a fair audience. Members are reminded of the general meeting at the society's rooms, on Tuesday, Oct. 2nd, at 8 p.m.—*W. E. L.*

LONDON. Open-Air Work. HARROW ROAD (near the Cemetery Wall).—An excellent gathering, numbering many hundreds of people, the roadway at times being entirely blocked. Opening speech by W. O. Drake, followed by Mr. Lees who gave a powerful discourse, being often applauded. The Christians (so-called) were in force and offered determined opposition, but were well replied to by the speaker. Next Sunday we shall have a set debate between Mr. Doe, Christian, and Mr. Lees, Spiritualist: subject, "Spiritualism, the corner-stone of Christianity;" to commence at 11 prompt. Glad of the support of all local spiritualists. About 100 copies of *The Two Worlds* were given away besides other literature, *The Two Worlds* being kindly sent to us by Mr. Younger. **HYDE PARK** (near Grosvenor Gate).—Several lady spiritualists, accompanied by their children, assisted us much in the

singing. No speaker being present, Mr. W. O. Drake, though not feeling in a talking condition, gave an exhortation upon the gospel of spiritualism for above one hour. Mr. Burns arrived, and addressed an excellent audience. Next Sunday at 3-15, weather permitting, Mr. Rodger, speaker. **REGENT'S PARK.**—Sunday afternoon meeting addressed on the spiritual side of "Bunyan's Pilgrim's Progress," by Messrs. Burns, Darby, Tooms, and McKenzie. Proposed to hold meeting next Sunday, same hour and place, and for a few Sundays more if weather keeps fine.

MACCLESFIELD.—Our esteemed friend Mr. Boardman spoke in the afternoon on "Wheat and Tares," and in the evening on "Sunrise." Both discourses were delivered in a masterly manner, and were highly appreciated. Mr. Boardman's visit is always looked for with great pleasure, and we hope that he will be here again soon.—*W. P.*

MANCHESTER. Downing Street.—Afternoon: Mr. Tetlow took questions—first, "What is the difference between Mind, Soul, and Spirit;" then there was some opposition, as some of the audience wanted a reply to the lantern lecturer. Their request was granted. Evening subject, "Spiritualism not a farce or a fraud, but the need of the age," from which an excellent lecture was given, proving that spiritualism is the need of the age. The controls dwelt on the atonement and the 21st chapter of Exodus at great length, and showed that the Bible had been the cause of more bloodshed than any other book in existence.

MANCHESTER. Psychological Hall.—Sept. 17: Mr. Wallis kindly paid us a visit, and lectured for about forty minutes on "Spiritualism versus Christianity, their differences and parallels." The meeting was then thrown open for discussion. A lively scene ensued, representatives of numerous sects and creeds being present, Anglo-Israelites included. A variety of questions were put, which were ably answered by Mr. Wallis, who in many instances cornered opponents with their own remarks. 23rd (afternoon): Mr. Wright spoke in a touching manner in reference to the passing to the higher life of our late Lyceum member. Evening: Six subjects, selected by the audience, were dealt with in a satisfactory manner. A duet given by Miss Bletcher and Miss Moseley was much appreciated.—*J. H. H.*

MEXBOROUGH.—A good day with the guides of Mr. G. Featherstone, although he was not well. We hope he is all right by this time. He has been very kind to us, so also have Mr. S. Featherstone and Mrs. Eyre. The subjects sent up and dealt with were:—"Is Spiritualism a religion?" and, "There happened a great wonder in heaven. A woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars."—*W. W.*

MIDDLESBOROUGH. Spiritual Hall.—Mr. Eales dealt with "Our inner evolution." Not to an external God, Saviour, or intellectual or religious despotism, but to "the kingdom of heaven within" were we to look for light. Hereafter, as here, reason, knowledge, and conscience, were our guide lights. Love and morality went hand-in-hand. Harmony was heaven. 6-30: "What am I, and whither am I travelling?" If an eminent man betook himself to seclusion and came back announcing "Thus saith the Lord," who would believe him? No more authority had Moses. God expressed himself in nature—specially in harmonial man. Spirit-life was the natural sequel to this.

MONKWEARMOUTH.—Evening: Mr. Hoey gave a grand address on "The passing of the soul," and "True worship to God," chosen by the audience. Sixteen delineations were given, ten recognized.—*G. E.*

NEWCASTLE-ON-TYNE.—Sept. 22nd: Mrs. Wallis lectured to a fair audience, and gave successful clairvoyance. 23rd: Our platform was doubly well filled by friends, Mr. W. H. Robinson and Mr. H. A. Kersey, the latter's steady deliberate, measured impressive utterances more in striking contrast to the impassioned; rapid thoughts projected through the lips of the other earnest worker—both excellent in their way, and listened to most attentively. The subject being "Continuity of Life after Death." **OPEN-AIR SERVICES.** Still the cry wells up, "Send us more labourers into the harvest." Yesterday, the glorious weather favoured the largest audiences of the season. 800 souls, at least, listened to our words, giving most respectful and earnest attention. We were encouraged and helped by two gentlemen, who evinced the "courage of their convictions" by avowing themselves spiritualists. There was no opposition worth the name; an enquiry as to the value of Christ's death was answered, apparently to the satisfaction of all; and a tract read, which appeared in the *Medium* at Easter, dealing with this subject, the title of which is "The Tyrant's Doom."—*B. H.*

NORTHAMPTON.—Sept. 16th, Mr. Wyldes spoke on the following subjects. 2-30: "Is Spiritualism antagonistic to the Bible—and vice versa?" 6-30: "Eternal Progress versus Eternal Punishment." Monday, 6 p.m.: A very enjoyable tea, every seat filled, and many standing waiting for the second table; after which, a short address, "Is it a sin to enjoy life?" Dancing was indulged in from 9 to 11. All seemed to have brought Heaven with them.—*T. H.*

NORTH SHIELDS.—Tuesday, 17th: Mr. A. D. Wilson gave an inspirational lecture on "Theological gnat straining and camel swallowing," which was extremely successful in point of argument and diction, and was well received by an appreciative audience. On Wednesday, Mrs. White gave a clairvoyant séance to about fifty persons, a large number being strangers. The greater proportion of the descriptions were recognized. Sunday evening, Mr. J. Hall lectured on "Ancient and Modern Revelation." The address was deeply suggestive, and presented food for thought. We trust to have our friend again at an early date.—*W. W.*

NOTTINGHAM.—Two pleasant gatherings. Medium, Mrs. Barnes. Previous to the control of our usual spirit teachers, one who was in distress and full of bitter resentment against "the Lord allowing a falsehood to be taught to the dying," controlled and spoke. He had been misled by the unnatural doctrine of the atonement. Then followed some appropriate remarks on the condition of the troubled spirit, and the actual states that such were in. The whole tone of the meeting was impressive, and would doubtless make the strangers ponder over what they saw and heard.—*J. W. B.*

OLDHAM.—We held our harvest festival, when Mr. J. C. Macdonald delivered most appropriate addresses. The hall was beautifully decorated with fruit, flowers, plants, vegetables, &c., in the centre being an artificial waterfall. The choir, under the leadership of Mr. Davenport, rendered solos, anthems, &c., creditably. The chairman read the

"Passing event" on three-penny pieces in the evening, and the congregation responded liberally. Sept. 24th, fruit banquet.

PENDLETON.—Miss Walker gave two good addresses. In the afternoon the controls followed on the lines of poem which the chairman read. In the evening they spoke on "Oh death, where is thy sting?" Both lectures were followed by good clairvoyance.—*J. E.*

RAWTENSTALL.—Mr. Postlethwaite performed his part right manfully, and his controls had eager audiences to speak to. In the afternoon two children were named. It is not so much the naming of the infants as the manner in which it is performed. The purity of the babes, and sweet perfume of the flowers, takes one's thoughts to that which is spiritual. Evening subject—"The philosophy of fact, and the fallacy of faith." A truly remarkable discourse; crowded hall.—*W. P.*

ROCHDALE.—"The ministry of mediumship" was the title of a lecture delivered at Blackwater Rooms on Wednesday evening, by Mr. T. Postlethwaite, before a moderate assembly. The lecturer dealt with the different phases of mediumship, and indicated the utility of a proper exercise of the various gifts. He also referred to the true relations of mesmerism to spiritualism, and the conditions that tended to strengthen or weaken the public exposition of spiritualism. The keystone in the arch of mediumship would never be laid until those who had the work in hand recognized the importance of true culture.—*Rochdale Star.*

ROCHDALE. Regent Hall.—Mr. B. Plant gave two discourses. Afternoon subject, "The Buddhists versus Christianity." Evening, "Spiritualism, the need of the hour." Successful clairvoyance after each discourse.—*G. T. D.*

SLAITHWAITE.—Two Huddersfield mediums occupied our platform. Afternoon subject, "The prodigal son." Evening, "In my father's house are many mansions." Both were nicely treated. At the close of each address successful clairvoyance was given.—*T. B.*

SOUTH SHIELDS.—Mrs. Wallis spoke in the morning on "Man, his Spiritual Nature and Gifts;" and in the evening on "The Spirit World and its Inhabitants." Both subjects handled in a masterly manner, and were highly appreciated by large audiences.—*J. G.*

SOWERBY BRIDGE.—Mrs. Hardinge Britten spoke at the Spiritual Lyceum Hall on Sunday last to two fine audiences. In the evening seven great subjects were given by the audience, and discoursed upon for two hours, the audience remaining as if spell-bound. How does this compare with the half hour's preaching in churches, now so bitterly denounced as "tedious, and too long!"—*Cor.*

SUNDERLAND.—Mr. Moorhouse presided, and gave a short address on "The spiritual gift of clairvoyance, and how to develop our spiritual gifts," after which Mr. Davidson gave illustrations of his clairvoyant power, which the audience seemed to appreciate. He gave many descriptions and tests, which were all recognized but two. He seems to be improving, and we are much obliged to him for coming when our speaker, Mr. Wilson, of Newcastle, sent word that he could not fulfil his engagement owing to illness.—*G. W.*

WESTHOUGHTON.—Mr. J. Mayoh in the afternoon gave an instructive address on "The life that now is." He showed that although science declared life to be the result of organized matter, we have evidence of phenomena which require us to look behind the recognized pale of material science for the truth. Evening subject, "The life which is to come." After criticising the old notions of a future life, he illustrated the beauties of a progressive life, and the grand unfoldments that are in store for all who are willing to work for them here and hereafter.

WIBSEY.—Mr. Peel spoke on "God is no respecter of persons," taken from the lesson. Evening subject, "Is the Bible the Word of God?" which was instructive.—*G. S.*

THE CHILDREN'S PROGRESSIVE LYCEUM.

COLNE.—Present, leaders and scholars, 90. The badges were distributed this morning for the first time, and looked beautiful, the children being delighted. Many thanks to the kind lady who made them. She would feel repaid for the labour by seeing the pleasure they gave.—*T. F.*

HECKMONDWIKE.—Hymn and invocation, musical readings, silver and golden-chain recitations. Readings by R. Hodgson, Miss Ada Hoyle, Oliver Wood, and W. H. Fox. Recitation, Miss Edith Hutchinson. Marching and calisthenics. Closing with hymn and invocation.

GLASGOW.—A capital attendance of adults and children. Mr. Wilsun, conductor. The usual hymns, recitations, and musical readings were given in good hearty style. Mr. J. Robertson addressed the Lyceum on "The Bible and the Genesis account of the Creation," pointing out the necessity of weeding out the palpable errors existing therein. Mr. Walrond instructed in calisthenics and marching. Mr. Wilsun gave the invocation.—*G. W. W.*

LEICESTER.—Sept. 16th. Present: 18 children, 5 officers, 2 visitors. Glad to say we have now secured the services of a competent musician for harmonium, and also for conducting the singing. 23rd. Present: 16 children, 4 officers. Opening hymn, prayer, silver-chain 62, musical reading 214, golden-chain 117, marching and calisthenics; physiology class and lessons; closing hymn and invocation.—*W. J. O.*

MACCLESFIELD.—Conductor, Mr. Rogers. Guardian, Mr. Hayes. Gold and silver-chain recitations, marching and calisthenics gone through in a creditable manner; solos, recitations, and readings, given by members. We were glad to have Mr. Boardman with us. He was the first to introduce the Lyceum movement in Macclesfield, and we hope by the next time he comes we shall have made good progress. Present, 50. This is the largest attendance we have had.—*W. P.*

MANCHESTER. Assembly Rooms.—Hymn and invocation by Mr. W. Lamb. Silver-chain recitations, marching, and calisthenics performed creditably. We numbered 21 all told. Afternoon: Present, 32. Invocation by Mr. Jones, singing, and silver-chain recitations. Recitations by Miss S. J. Jones and Mr. Smith were much appreciated. Closed with singing and invocation.—*W. W. H.*

MANCHESTER. Psychological Hall.—Good attendance. Programme gone through in good style. Silver and golden-chain recitations, musical reading, marching and calisthenics. We wish to impress upon all members the necessity of punctual attendance.—*J. H. H.*

MIDDLESBROUGH.—Hymn, invocation, silver-chain recitations; marching and calisthenics done well, followed by singing practice, closing in usual way. Attendance—adults, 14; children, 26.—W. S.

NEWCASTLE-ON-TYNE.—The services were brought to a close soon, and the meeting resolved itself into an annual meeting. The conductor, Mr. Kersey, reported favourably on the results of the past year. The attendance showed larger averages, and we are increasing in numbers every week. The following ladies and gentlemen were unanimously elected as officers for the ensuing year:—Conductor, Mr. H. Kersey; Assistant do., Mr. Jos. Hunter; Guardian of groups, and Treasurer, Mrs. Hammarbom; Librarian, Mr. E. Robinson; Secretary, Mr. J. Milburn; Musical conductor, Miss Kersey; Assistant do., Miss Robinson; Captain of guards, Mr. G. James; Guards, Messrs. Cairns, Moffat and Davison; Leaders, Misses Sewell, Black, Bacon, Brown, Graham, Godfrey, Mrs. Robinson, Messrs. Moore, Darling, Robinson and Milburn. The proceedings terminated with singing and invocation.

OLDHAM.—The girls still keep ahead for recitations; let those on the opposite side show their metal by stepping into the arena of practical work. Nothing of lasting benefit can be obtained without perseverance, and it is to the earnest worker that the harvest yields its best. Group lessons excited much interest. Teachers should be prepared for their work, and might with profit study their subjects during the week. We are all working towards one common end—the true balance of man's faculties—so aptly expressed by A. J. Davis when he declares "Harmonial spirit culture is the noblest work of the sciences."

RAWTENSTALL.—Our Lyceum is in full swing, and more successful in numbers than we dared to expect. We suffer somewhat, however, through lack of leaders. Our numbers are more than we really have room for for the various exercises.

SOUTH SHIELDS.—Present: 33 members, 9 officers, 2 visitors; marching and calisthenics gone through, also gold and silver-chain recitations; twenty minutes social followed; recitations by Mary Watson, Ann Hunter, Mary Birkshire, &c.; closing invocation by Mr. James.

RECEIVED LATE.—A number of reports cannot go in—columns already full.

PROSPECTIVE ARRANGEMENTS. YORKSHIRE DISTRICT SPIRITUALISTS' COMMITTEE.

PLAN OF SPEAKERS FOR OCTOBER, 1888.

J. Whitehead, Hon. Secretary, 4, Boldshay Street, Maperton Road, Bradford.

BATLEY CARR: 7, Mr. Espley; 14, Miss Keeves; 21, Mr. Armitage; 28, Mr. Rowling.

BEESTON: 7, Mr. Rowling; 14, Miss Patefield; 21, Open; 28, Mr. Armitage.

BRADFORD (Little Horton Lane): 7, Miss Walton; 14, Mr. Rowling; 21, Mrs. Ingham; 28, Mr. Holmes.

BRADFORD (Otley Road): 7, Mr. Parker; 14, Mrs. Craven; 21, Mr. Ringrose; 28, Mrs. Scott.

DEWSBURY: 7, Mrs. Dickenson; 14, Mr. Bush; 21, 22, Mrs. Craven; 28, Mr. Newton.

HALIFAX: 7, 8, Mr. and Mrs. Carr; 14, 15, Mr. Hunt; 21, 22, Mr. Wallis; 28, 29, Mrs. Gregg.

HECKMONDWICK: 7, Miss Harrison; 14, Mrs. Hellier; 21, Miss Casswell; 28, Mr. Parker.

KEIGHLEY: 7, Mr. Armitage (Harvest Thanksgiving); 14, Mrs. Denning; 21, Mrs. Smith; 28, Mrs. Whittaker Smith and Mrs. Taylor.

LEEDS (Institute, Cookridge Street): 7, Miss Keeves; 14, Mr. Armitage; 21, Mr. Newton; 28, Mr. Espley.

LEEDS (Grove House Lane): 7, Mrs. Yarwood; 14, Miss Hartley; 21, Mr. Holmes; 28, Mr. Bush.

MORLEY: 7, Miss Tetley; 14, Mrs. Connell; 21, Mr. Rowling; 28, Mrs. Dickenson.

WEST VALE: 7, Mr. Green; 14, Mr. Parker; 21, Mr. Wilson; 28, Miss Keeves.

WIBSEY: 7, Mr. Wainwright; 14, Miss Harrison; 21, Mrs. Midgley; 28, Miss Walton.

The next meeting will be held at Scott's Temperance Hotel, East Parade, Bradford, Sunday, October 14, at 10-30.

The adjourned Conference (held at Leeds, August 12th) will be resumed at Otley Road Meeting Room, on Sunday, October 14th, at 2-30. Delegates from all societies in Yorkshire are invited to attend. Tea will be provided.

BACUP: 7, Mr. G. Wright; 14, Mrs. Wallis; 21, Mrs. Yarwood; 28, Mr. B. Plant.

BLACKBURN: 7, Mr. J. W. Boocock; 14, Mr. A. D. Wilson; 21, Mr. T. H. Hunt; 28, Mr. E. W. Wallis.

BRADFORD (Harker Street, Bowling): 7, Mrs. Hellier; 14, Mrs. Mercer; 21, Mr. Thresh; 28, Mr. Thresh, Mr. Worsman, and Mr. Firth. A meeting on Wednesdays, at 7-30.

BRADFORD (Milton Rooms, Westgate): 7, Miss Musgrave; 14, Mr. and Mrs. Carr; 21, Mrs. Wade; 28, Mrs. Riley. October 8 (special), Mr. Hepworth, trance and clairvoyant.

BRADFORD (Ripley Street): 7, Mrs. Rushton and a lady friend; 14, Mrs. Whiteoak; 21, Mrs. Beardshall; 28, Mrs. J. M. Smith.

CLOCKHETON: 7, Mrs. Connell; 14, Miss Harris; 21, Mrs. Whiteoak; 28, Mrs. Russell.

COLNE: 7, Mrs. Bailey; 14, Miss H. A. Wilson; 21, Mrs. Butterfield; 28, Mr. Swindlehurst.

COWMS: 7, Mr. E. W. Wallis; 14, Miss Hartley; 21, Mrs. Green; 28, Miss Wilson.

HETTON: 7, Mr. W. H. Robinson; 14, Mrs. White.

IDLE: 7, Mr. Hopwood; 14, Mrs. Dickenson; 21, Mrs. Scott; 28, Mrs. Russell.

LANCASTER: 7, Mr. Swindlehurst; 14, Miss Musgrave; 21, Miss Cowling; 28, Mr. G. Wright.

MANCHESTER (Co-operative Assembly Rooms, Downing Street): 7, Mr. B. Plant; 14, Mrs. Groom; 21, Open; 28, Mr. Schutt.

MIDDLESBROUGH-ON-TRES: 1, Mr. E. W. Wallis; 7, Mr. Creighton; 14, Mr. Livingstone; 21, Mrs. Peters; 28, Lyceum anniversary.

NELSON (Bradley Road): 7, Mrs. Beanland; 14, Mr. G. Smith; 21, Mrs. Crossley; 28, Mrs. L. Bailey.

OLDHAM: 7, Mr. W. Johnson; 14, Mrs. Butterfield; 21, Mrs. Bailey; 28, Mr. J. Burns (Lyceum open session).

RAWTENSTALL: 7, Mr. George Smith; 14, Miss Garside; 21, afternoon service of song, entitled "Eva;" evening, Miss Schofield; 28, Miss Maudsley. A mesmeric class, as a means to further development, for controls, has been commenced by Mr. W. Palmer, at the urgent request of many friends, at the society's room, on Saturday evenings, at 7-30; doors locked at 8. Any friend admitted on payment of one penny, which is given to the society's funds.

SALFORD: 3, Local; 7, Mr. J. Mayoh; 10, Mr. Wright; 14, Mr. Pemberton; 17, Local; 21, Mr. Le Bone; 24, Local; 28, Local; 31, Mr. Le Bone.

SKELMANTHORPE: 7, Miss Wilson; 14, Mr. Bradbury; 21, Miss Musgrave; 28, Mrs. Crossley.

WESTHOUGHTON: 7, Mr. Thos. Basnett and Mr. John Pilkington; 14, a friend from Rochdale; 21, Mr. H. Ormrod, of Bolton; 28, Children's services. Also, on the 13th, we intend to have a vegetarian dinner. Friends from a distance, who are thinking of coming, would do well to intimate to the secretary, John Fletcher, 344, Chorley Road.

BACUP.—Saturday, Sept. 29th, the Burnley Minstrels Company will give a first-class entertainment. Doors open at 7, to commence at 7-30. Front seats, 6d; back seats, 4d; children under 12, half-price.

BRIGHTON Spiritualist Society have great pleasure in announcing the opening of their meeting-room on Sunday, Sept. 30th. Mrs. Riley will speak at 2 and 6-30. All are welcome. Come and help us.—A. G.

COWMS. Lepton Board School.—The first anniversary and flower services, October 7th. Mr. E. W. Wallis will occupy the platform. We hope all friends of surrounding societies will assist us. A tea will be provided at 6d. each. All welcome.

DEWSBURY.—The members of this young society appeal to their friends to help them in a tea meeting to be held on Saturday the 29th September, at five p.m. Sixpence each. This is an effort to reduce various accounts that are now due. If any friend can forward a small donation, it will be very thankfully received.—William Stansfield, Warwick Mount, Bailey.

HEYWOOD.—Special notice. Mrs. Yarwood will hold services at the Reform Club Assembly Room, September 30th, at 2-30 and 6-30.

LONDON. Winchester Hall, High Street, Peckham.—A concert under the direction of Mr. H. Dubber will be held on Monday, October 1st. Doors open at 7-30. Tickets, 6d. each. Proceeds to society's funds.

LEEDS.—Wanted a few persons to join a number of others to systematically investigate spiritualism, with a view to the development of its phenomena.—Apply by letter to "Leeds," c/o Mr. Wallis, Two Worlds Office.

MIDDLESBROUGH. Spiritual Hall—Sunday, Sept. 30th, two Trance Orations, by Mr. E. W. Wallis. 2-45, "The World's True Redeemer;" 6-30, "The Day after Death; or, Where are the Dead?" Usual collections. Tea will be provided for friends from a distance. Monday, October 1, Tea Party and Lecture by Mr. Wallis. 7-45, "Christianity, Secularism, and Spiritualism compared and contrasted." Discussion invited. Tea party and lecture, 9d.; children, 6d.; lecture only, 3d. Mr. Creighton will preside at each lecture.

OPENSHAW. Mechanics' Institute, Pottery Lane.—A Tea Party and Ball, Saturday, September 29th. An efficient quadrille band will be in attendance. Tea at 4-30; entertainment at 6; dancing at 8 till 11-45 p.m. Tickets, 1s.; children under twelve, half price. After September 24th, tickets will be 1s. 3d. Sunday, 30th, Mr. W. Oxley will relate some of his experiences during twenty years' research in psychological and spiritual phenomena, and produce proof palpable of spirit existence and manifestation.

OLDHAM LYCEUM.—On Tuesday next, October 2nd, the third Penny Reading, the greatest success of the season. Mr. E. W. Wallis will be the speaker. Solos, recitations, &c., as before. New talent is expected. Forget it not.

PASSING EVENTS.

Secretaries and others who receive and sell the *Two Worlds* will oblige us by taking notice that instead of the usual contents bill hitherto sent, we this week forward them a permanent bill, and discontinue the weekly one from now. If our friends would paste the new bill we send on a board and hang it up, it will be found to answer all purposes. We shall be glad to send extra bills to any one who will post them on hoardings, boards, or outside the halls, or get their news agents to exhibit them. Your kindly co-operation will be esteemed a favour.

Mr. T. Postlethwaite has only a few open dates for 1889; his address is 5, Waterhouse Street, Rochdale.

Mr. Swatridge writes, that he has received a letter full of warmest sympathy, from Dr. A. S. Hayward, of Boston, magnetic physician, who generously offers to exercise his healing gifts in treating Mr. Swatridge. We wish him success most sincerely.

Mr. Evans acknowledges receiving 5s. from Mr. Brown, of Manchester, for the Jackson Widow Relief Fund. With thanks.

Many correspondents complain of being unable to obtain *Alofas* from their chemists. We would recommend them to order the chemist to get it for them, from Messrs. Barclay & Sons, Farringdon Street, London, E.C., wholesale agents.

Mr. R. J. Lees is once more ready to engage in the advocacy of the cause. He has been active in London this summer, and is prepared to work in a larger sphere. (See advt. card.)

Curative Mesmerism, Massage, Magnetic Healing,

and the Herbal System of Medicine strictly carried out by

J. W. OWEN,
MESMERIST, MASSEUR, & MAGNETIC HEALER,

Qualified Medical Herbalist (by Examination),

Member of the National Association of Medical Herbalists.

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

Sufferers from Diseases of the Stomach, Liver, Lungs, Heart, Bowels, Kidneys, Nervous Diseases, Piles, Rheumatism, Impurities of the Blood, Skin Affections, &c., are invited to test this system of treatment.

WOUNDS OF EVERY DESCRIPTION SKILFULLY TREATED.**HEALING AT A DISTANCE**, and Magnetized Water, Oils, Cotton, Pads, and Medicine sent to all parts of the kingdom.**CONSULTATIONS DAILY**, from 9 a.m. to 8 p.m.

(Sundays and Thursdays excepted).

NOTE.—To prevent disappointment patients from a distance should write before leaving home to appoint a time for consultation, as Mr. Owen is often called from home to attend patients at their own homes.

All Letters containing a Stamped Envelope promptly answered.

J. W. O. also desires to call the attention of the public to his "Celebrated Medical Specialities" (the names of which are protected by registered "Trade Marks," and the Government Stamp over each packet), feeling assured they will give satisfaction in all complaints for which they are recommended.

OWEN'S MAGNETIZED OILS.

An outward application for Asthma, Bronchitis, Deafness, Gout, Lumbago, Neuralgia, Pains in the Chest, Pleurisy, Pneumonia, Rheumatism, Sciatica, Shortness of Breath, Whooping Cough, &c.

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OWEN'S MAGNETIZED COD LIVER OIL.

Experience has proved that this Oil sits more easily on delicate stomachs than any other Cod Liver Oil.

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