

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

No. 49.—VOL. I.

FRIDAY, OCTOBER 19, 1888.

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ALOFAS

SERVICES FOR SUNDAY, OCTOBER 21, 1888.

Ashington Colliery.—At 5 p.m. Sec. Mrs. J. Robinson, 45, Third Row.
Bacup.—Meeting Room, 2-30, 6-30: Mrs. Yarwood. Sec. 137, Hartley Terrace, Lee Mill.
Barrow-in-Furness.—82, Cavendish St., at 6-30. Sec. Mr. J. Kellett.
Batley Carr.—Town St., Lyceum, 10 and 2; 6: Mr. Armitage. 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: Open. Sec. Mr. J. Robinson, 32, Danube Terrace, Gelderd Rd., Leeds.
Belper.—Jubilee Hall, 10 and 2, Lyceum; 10-30 and 4-30: Mrs. Wallis, Sec. Mr. H. U. Smedley, Park Mount.
Birmingham.—Ladies' College, Ashted Rd., 6-45: Mrs. Allen, Trance Address. Séances, Tuesday, Wednesday, and Saturday: 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: Mr. T. H. Hunt. Sec. Mr. Robinson, 124, Whalley Range.
Bradford.—Spiritualist Church, Walton St., Hall Lane, Wakefield Rd., 2-30, 6: Miss Harrison. Sec. Mr. Poppleson, 20, Bengal St.
 Spiritual Rooms, Otley Rd., 2-30 and 6: Mr. Ringrose. Sec. Mr. M. Marchbank, 129, Undercliffe St.
 Little Horton Lane, 1, Spicer St., 2-30 and 6: Mrs. Ingham. Sec. Mr. M. Jackson, 35, Gaythorne Road.
 Milton Rooms, Westgate, 10, Lyceum; 2-30, 6: Mrs. Wade. Sec. Mr. E. Kemp, 52, Silk Street, Manningham.
 St. James's Lyceum, near St. James's Market, Lyceum, 10; 2-30, 6: Mrs. Mercer. Sec. Mr. Smith, 227, Leeds Rd.
 Ripley St., Manchester Rd., 2-30 and 6: Mrs. Beardshall. Sec. Mr. Tomlinson, 5, Kaye Street, Manchester Road.
 Birk St., Leeds Rd., 2-30, 6. Sec. Miss Hargreaves, 607, Leeds Rd.
 Bowling.—Tabernacle, Harker St., 2-30, 6: Mr. Thresh. Sec. Mr. J. Bedford, c/o Mrs. Peel, 141, College Road.
 Horton.—55, Crowther Street, 2-30 and 6.
Brighouse.—Spiritual Room, Commercial St., 2-30 and 6. Sec. Mr. A. Gomersall, 6, Loyal Peace Ter., Brighouse.
Burnley.—Tanner St., Lyceum, 9-30; 2-30 and 6-30. Sec. Mr. Cottam, 7, Warwick Mount.
Burnley.—102, Padham Rd., Wednesday, Healing. Thursday, 8, Circle.
Burslem.—15, Stanley St., Middleport, at 6-30.
Byker.—Back Wilfred Street, 6-30. Sec. Mr. M. Douglas
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, 6: Mrs. Whiteoak. Sec. Mr. W. W. H. Nuttall, 19, Victoria Street, Moor End.
Colne.—Cloth Hall Buildings, Lyceum, 10; 2-30, 6-30: Mrs. Butterfield. Sec. Mr. E. Christian, End St.
Cowms.—Lepton Board School, 2-30, 6: Mrs. Green. Sec. Mr. G. Mellor, Spring Grove, Fenay Bridge, Lepton.
Darwen.—Church Bank St., 11, Circle; 2-30, 6-30: Mr. Swindlehurst. Sec. Mr. G. W. Bell, 30, Marsh Terrace.
Dewsbury.—Vulcan Road, 2-30 and 6: Mrs. Craven, and on Monday. Hon. Sec. Mr. Stansfield, 7, Warwick Mount, Batley.
Exeter.—Longbrook St. Chapel, 10-45, 6-45. C.S. Mr. Hopkins, Market St.
Felling.—Park Road, 10, 2, 6-30: Mr. Murray. Sec. Mr. Lawes, Crow Hall Lane, High Felling.
Roleshill.—Edgwick, at 10-30, Lyceum; at 6-30: Local Mediums.
Glasgow.—15, Kirk Street, Gorbals, 11-30 and 6-30: Mr. W. V. Wyldes. Sec. Mr. A. Drummond, 80, Ga'lowgate.
Gravesend.—36, Queen St., at 6: Mrs. Graham.
Halifax.—1, Winding Road, 2-30 and 6-30: Mr. Wallis, and on Monday. 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: Miss Caswell. Sec. Mr. J. Collins, Northgate.
Hetton.—Miners' Old Hall, Lyceum at 2; 6: Mr. J. Livingstone. Sec. Mr. J. T. Charlton, 29, Dean Street, Hetton Downs.
Heywood.—Argyle Buildings, 2-30 and 6-15. Sec. Mr. E. H. Duckworth, 38, Longford Street.
Huddersfield.—3, Brook St., 2-30 and 6-30: Mrs. Gregg. Sec. Mr. F. R. Green, Montrose Terrace, Birkhouse Lane, Dalton.
 Kaye's Buildings, Corporation Street, 2-30 and 6: Mrs. Connell. Sec. Mr. J. Hewing, 20, Somerset Terrace, Lockwood Road.
Idle.—2, Back Lane, Lyceum, 2-30 and 6: Mrs. Scott. Sec. Mr. T. Shelton, 4, Louisa St.
Keighley.—Lyceum, East Parade, 2-30 and 6: Mr. and Mrs. Carr. Sec. Mr. J. Roberts, 3, Pope Street, of Bradford Road.
 Co-operative Assembly Room, Brunswick Street, 2-30 and 6: Mrs. J. M. Smith. Sec. Mr. A. Scott, 175, West Lane.
 Albion Hall, at 6: Mr. J. Blackburn.
Lancaster.—Athenæum, St. Leonard's Gate, at 10-30, Lyceum; 2-30 and 6-30: Miss Cowling. Sec. Mr. Ball, 17, Shaw Street.
Leeds.—Grove House Lane, back of Brunswick Ter., at 2-30 and 6-30: Mr. Holmes. Sec. Mr. Atkinson, 3, Recorder St., Beckett St.
 Institute, 23, Cookridge St., 2-30 and 6-30: Mr. Newton. Sec. Mr. Turton, 33, Glasshouse St., Hunslet.
Leicester.—Silver St., 10-30, Lyceum; 3, Healing; 6-30. Thursday, 8. Cor. Sec. Mr. Young, 5, Dannett St.
Leigh.—Railway Rd., 10-30 and 6. Sec. Mr. Salmon, 24, Bradshawgate. Newton St., 2-30 and 6.
Liverpool.—Daulby Hall, Daulby St., London Rd., 11, 6-30: Mr. Tetlow; Discussion, 3. Sec. Mr. Russell, Daulby Hall.
London.—Bermondsey.—214, Old Kent Rd, S.E. (corner of Surrey Sq.), 7: Mr. Robson. Sec. Mr. Haggard, 82, Alscot Rd., Bermondsey.
 Bow.—5, High St., Thursdays, at 8-15.
Camden Town.—143, Kentish Town Rd., Tuesday, at 8: Mr. Towns.
Canning Town.—125, Barking Rd., at 7: Mr. Towns.
Euston Road, 195.—Monday, 8, Séance, Mrs. Hawkins.
Holborn.—Mr. Coffin's, 13, Kingsgate St. Wednesday, at 8.
Islington.—Garden Hall, 309, Essex Road, N., 6-30: Mrs. Hawkins's Séances, Wednesday and Saturday, at 8. Friday evenings, 7-30, Developing Circle, Mr. Walker.

Islington.—Wellington Hall, Upper St., 7. Tuesday, 8.
Kentish Town Rd.—Mr. Warren's, 245, Thursday, 8, Séance, 6d. each.
Marylebone Association.—24, Harcourt St., at 11, Mr. Hawkins. Healing; 7: Mr. Goddard. Tuesday, Mrs. Wilkins, at 8, Séance. Saturday, Mrs. Hawkins, 8, Séance. Sec. Mr. Tomlin, 21, Capland St., N. W. Progressive Association, 3-30, Mr. Dale.
New North Road.—74, Nicholas St., Tuesdays, at 8, Mrs. Cannon, Clairvoyance, personal messages.
North Kensington.—The Cottage, 67, St. Mark's Rd., Thursday, 8: Mrs. Wilkins, Trance and Clairvoyance.
Peckham.—Winchester Hall, 33, High St., 11, 7: Mr. R. Harper; 2-30, Lyceum. 99, Hill St., Wednesday, 8, Séance, Mrs. Spring. Thursday, 8, Miss Blenman, Healing. Saturday, 8, Musical Classes. 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 6-30. Thursday, at 8-30.
Lowestoft.—Daybreak Villa, Prince's St., Beccles Rd., at 2-30 and 6-30.
Macclesfield.—Free Church, Paradise Street, 2-30 and 6-30. Sec. Mr. S. Hayes, 20, Brook Street.
Manchester.—Co-operative Hall, Downing Street, Lyceum; 2-45, 6-30: Mr. W. Walker. 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 and 6. Sec. Mr. W. Warren, Top of Wood St.
Middlesbrough.—Spiritual Hall, Newport Rd., 2-45, 6-30: Mrs. Peters. 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. Rowling. Sec. Mr. Bradbury, 12, Scotchman Lane, Bruntcliffe.
Nelson.—Bradley Road (back of Public Hall), at 2-30 and 6-30: Mrs. Crossley. Sec. Mr. Holland, 125, Colne Road, Burnley.
Newcastle-on-Tyne.—20, Nelson St., 11 and 6-30: Mrs. Britten, and on Monday, 7-30. Sec. Mr. Sargent, 42, Grainger Street.
North Shields.—6, Camden St., Lyceum, 2-30; 6-15: Mr. W. Murray. 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. Groom. Sec. Mr. J. W. Burrell, 48, Gregory Boulevard.
Oldham.—Spiritual Temple, Joseph St., Union St., Lyceum 10 and 2; 2-30, 6-30: Mrs. Bailey. Sec. Mr. Gibson, 41, Bowden St.
Openshaw.—Mechanics', Pottery Lane, Lyceum 2; 10-30 and 6. Sec. Mr. J. Cox, 7, Fern Street.
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. 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 St., off Kenyon St., 2-30 and 6: Mr. J. Long. Thursday, Circle, 7-30. Sec. Mr. J. Lea, 10, Moore St.
Rawtenstall.—10-30, Lyceum; 2-30, Service of Song; 6: Miss Schofield. Sec. Mr. W. Palmer, 42, Reeds Holme Buildings, Crawshawbooth.
Rochdale.—Regent Hall, 2-30, 6: Miss Keeves. Sec. Mr. Dearden, 2, Whipp St., Smallbridge.
 Michael St., 2-30 and 6. Tuesday, at 7-45, Circle.
 23, Blackwater Street, 2-30, 6. Wednesday, 7-30. Sec. Mr. Telford, 11, Drake Street.
Salford.—48, Albion St., Windsor Bridge, 2-30, 6-30: Mr. Lee 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: Mr. Fitton. Sec. Mr. Hardy.
 Central Board School, Orchard Lane, 2-30 and 6-30: Mrs. Eyre. Sec. Mr. T. Widdowson, 340, London Road.
Skelmanthorpe.—Board School, 2-30 and 6: Miss Musgrave.
Slaitwaite.—Laith Lane, 2-30, 6: Mrs. Beanland. Sec. Mr. Meal, New St.
South Shields.—19, Cambridge St., Lyceum, 2-30; 11, 6: No name given. Sec. Mr. J. Graham, 18, Belle Vue Terrace, Tyne Dock.
Sowerby Bridge.—Lyceum, Hollins Lane, 2-30, 6-30: Mr. Hepworth. Sec. Miss Thorpe, Glenfield Place, Warley Clough.
Stonhouse.—Corpus Christi Chapel, at 11 and 6-30. Sec. Mr. C. Adams, 11, Parkfield Terrace, Plymouth.
Sunderland.—Centre House, 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. Hoey.
Tunstall.—13, Rathbone St., at 6-30. Sec. Mr. Pocklington.
Tyldesley.—Spiritual Institute, Elliot St., at 2-30 and 6. Sec. Mr. A. Plindle, 6, Darlington Street.
Walsall.—Exchange Rooms, High St., at 6-30: Mr. B. Plant. Sec. Mr. T. Lawton, 10, Rayne's Buildings, Stafford Street.
Westhoughton.—Wingates, 2-30 and 6-30: Mr. Ormrod. Sec. Mr. J. Fletcher, 344, Chorley Rd.
West Pelton.—Co-operative Hall, 10-30, Lyceum; 2 and 5-30. Sec. Mr. T. Weddle, 7, Grange Villa.
West Vale.—Mechanics' Institute, 2-30 and 6: Mr. Wilson. Sec. Mr. Berry, Greeland, near Halifax.
Wibsey.—Hardy St., 2-30, 6: Mrs. Midgley. Sec. Mr. G. Saville, 17, Smiddles Lane, Manchester Road, Bradford.
Willington.—Albert Hall, 1-15, 6-30. Sec. Mr. W. Cook, 12, York St.
Wisbech.—Lecture Room, Public Hall, at 6-45: Mr. D. Ward. Cor. Sec. Mr. Burkitt.

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THE ROSTRUM.

THE SPIRITUALISM OF 1888.

BY DR. FREDK. L. H. WILLIS.

Better known as the celebrated young Divinity Student, who was tried, convicted of Spiritual Mediumship, and expelled from Harvard College, Massachusetts, in the year 1855, by the Professors of that Institution.

"Watchman, tell us of the night,
What its signs of promise are."

WE challenge the student of human history to bring from its annals anything that will compare with the progress Modern Spiritualism has made during the years that have passed since the Rochester knockings first broke upon the startled ear of this materialistic age. Unprecedented has been the reception of the grand truth that human beings who, through the chemical process called death, have laid aside the mortal and entered upon the purely spiritual life, can and do communicate with the inhabitants of earth.

The religious world has taught the doctrine of immortality for ages. It had hoped it was true, had tried to believe it was true, but never could it by any possibility have a demonstration of its truth until one human soul, who had solved the great mystery by passing through the process of death, should return and demonstrate its presence with indisputable proofs of identity.

That this has been done in innumerable instances during the past four decades, and is constantly occurring, day by day is established as a fact by an overwhelming amount of human testimony, and in the general sense of believing in this demonstrable fact, spiritualists are numbered by millions.

And here we would define the accepted meaning of the term spiritualist. Every person who believes that excommunicated human spirits, that have passed out of the mortal body, can make known their presence to persons still in that body, and hold intelligent communication with them, is a spiritualist, whatever else he may believe or disbelieve, or whatever else he may call himself.

This one central idea, however, is all that such an immense number of minds of every variety and grade, can rally around. And is it not an all-sufficient bond of union? Is anything more needed? Is not this demonstrated fact of spirit communion an all-sufficient reply to the question, "What do spiritualists believe?"

Men in the pride of their intellect have pointed in derision to the humble origin of this great movement, and questioned why it did not come with all the sublimity and majesty of prophetic days. "If your spirits are what you claim them to be, why have they not founded through some mighty leader a new and powerful religion?" Because

thank God! the angel world determined that the fatal mistakes of times past should not be repeated in this last great culminating effort to establish what they had striven to accomplish through the ages in India, Egypt, Greece, Rome and Judæa, but were thwarted in their designs every time by the degeneracy of pure Spiritualism into Ecclesiasticism and Ritualism, through the powerful influence of proud, ambitious priesthoods.

Such was the effort made through Buddha in India, through Abraham in Chaldea, Jesus in Judæa, and all the prophets, seers and inspired ones of ancient times, and the great reformers of modern times.

The pure spiritualism revealed to the ancient Hindus in the depths of those primeval forests into which they retired for communion with the unseen world, was swallowed up at length by the proud, arrogant sect of the Brahmins, who set up a great order of hereditary priesthood, and divided men into castes and placed themselves at the head, as the specially chosen favourites of high heaven. Then arose Buddha, the inspired medium, selected by the angel world to break the power of this priestly despotism and call men back to a consciousness of their own spiritual nature, and their ability to appeal directly to the great source of spiritual light and life, with no priest to stand between Him and their own soul. And for a time he triumphed. Spiritualism was re-established. But Buddha passed away, and his pure spiritual precepts were forgotten. Buddhism became powerful and corrupt, and sank into the same condition of formality and ritualistic observance as Brahminism.

Abraham was a spiritualist, a medium. He heard spirit-voices bidding him leave the joys of home and friends, in the midst of the highest civilization that then prevailed, and migrate to a strange land, there to seek closer, purer communion with the spiritual light of the universe than he could attain to, surrounded by the formalities of paganism.

For a long time the descendants of Abraham were each and all mediums, and it is recorded of them that they communed with spiritual beings and received innumerable signs and tokens of spiritual presence and power. But after a time, false to the high inspirations of the spirit, they were forced into captivity in Egypt, the hot-bed of sacerdotalism and extreme ritualism. Fascinated by the pomp and splendour of the powerful hereditary order of the priesthood, immediately on their return from captivity they set about founding the same order of things in Palestine, and so successful were they, that their efforts culminated in all the proud glory of Solomon's Temple. Their priests were more powerful than their kings, and, notwithstanding all the warnings and denunciations of their seers and prophets, the people sank deeper and deeper into the night of ecclesiasticism, until there was no communication with the angel-world, either by signs and wonders, by trance, dreams, or open vision, and again the nation was forced into captivity, and this time by the Romans.

A dark pall settled over the land of Judæa. But from the depths of obscurity arose the grandest instrument of the angel-world, the greatest medium that has yet been known. The power of the spirit was upon Jesus from his cradle. Signs

and wonders without number followed him wherever he went, as credentials of his glorious mission. He came uttering the grand truths of the spirit; bringing forth its fruits in human love and kindness, revealing the divine in the human as had never been done hitherto; recalling men to the worship of that God who is a spirit; bidding them return to that mediatorial, wonder-working, spiritual nature of man, where God's voice may be heard speaking from the midst of the divine silence, declaring humanity to be the begotten of God, and therefore of necessity his revelator.

Who could have believed it possible that the fair and beautiful truths of the spiritualism that was so graciously presented in the land of Palestine, could ever become perverted, or lost again in the morass of ecclesiasticism? Yet so it was. The spiritualism of the Nazarene prevailed for only about three centuries, and then the pomp and splendour of the great Romish hierarchy burst upon the world, and Christian Ritualism began to contend with Christian Spiritualism, and became too mighty for it. The history of past ages was re-enacted. Again ecclesiasticism triumphed, and spiritualism receded. The signs and tokens ceased. The spiritual manifestations died out, gave place to dogmas and doctrines, to forms and ceremonies, to the pomp and splendour of bishops and archbishops, and again materialism reigned triumphant, and through all the dark ages that followed, spiritualism slumbered beneath its sombre pall with only an occasional sign of spasmodic life.

At length, after centuries of ecclesiastical despotism, there came a day of re-action against this priestly power that had cursed the earth for thousands of years. In a spot as humble as Bethlehem of Judæa, began another mighty movement, that soon proved itself to be in harmony with the great outpourings that we can trace through all the ages, whose grand aim has been to recall men to a sense of unity with the Infinite Spirit by bringing them into vital relations therewith.

And to this later day movement, men have given the name of Modern Spiritualism; but it is the same bright, blessed power that manifested itself in the groves of Hindostan, on the plains of Mamre, on the mountains of Sinai, and in the land of Palestine, and this time it has come to stay. For forty years the fierce light of public scrutiny has beaten upon it; for forty years it has stood at the bar of public opinion, and received the condemnation of priests and lawyers, of scribes, pharisees, and hypocrites. It has been crucified by its friends and its foes again and again. It has been vilified and abused by those who should have received it with shouts of welcome. Most emphatically it came to its own, the Church, and its own received it not, but rejected it with scorn and contempt, and affirmed its father to be the devil, and hell to be the origin and source of its marvellous demonstrations of spiritual presence and power. But during these forty years, in the face of bitter and determined opposition, against storms of obloquy, reproach and contempt, in spite of fierce incredulity and bitter invective from pulpit, press, and bar, it has steadfastly maintained its ground until millions have opened their eyes to the overwhelming evidences it gives that we are indeed "surrounded by a great cloud of witnesses," even now, as in the days of the apostle, and that a bridge has been builded over the dark chasm of death, upon which the feet of the bright immortals who bring these demonstrations of spiritual presence and power shall never again cease to tread. Modern Spiritualism has given us overwhelming proof of its power, and we need have no fear of its ever descending into ecclesiasticism, or degenerating into the formalisms of a sect, for it opens every soul into which it enters to the chartered liberties and inspirations of the universe.

Thus then, stands the spiritualism of 1888. Never stronger, never more aggressive, never with so powerful a hold upon the hearts of the people. We could have no stronger proof of this than we find in the remarkable increase

of active hostility towards it on the part of its foes in all quarters, especially its clerical foes.

And now at the commencement of the fifth decade of this great movement, we find it one of the most prominent themes of public thought, wonder, and attention. Its progress has been marked by much that has laid it open to censure. Disorderly, fanatical expressions of it have been made. Many unworthy representatives have cast upon it the dark shadow of their own unworthy lives. But what great movement in the world of humanity, has not been the subject of similar results?

Nevertheless; besides the mere wonder-seekers, the chasers after vagaries, the camp-followers and hangers-on of spiritualism, there stands to-day before the world a great multitude of earnest men and women, declaring that they have received the demonstration of a grand fact. Into thousands of homes this demonstration has come, bringing with it the joys of eternal life, and thousands of hearts are beating with a holy joy, and neither theory nor philosophy, neither denunciation nor contempt can mar the beauty of what to them is a revelation of Infinite Love.

Thus spiritualism stands at the beginning of its fifth decade, an active, powerful agent in the world of mind. It has taken hold of man's highest nature. It appeals not alone to his intellect, but to his heart, and what springs from the heart will live, spite of all attempts to deaden it, until the affections themselves die out. But to-day it is demanding to be treated not merely as a popular superstition appealing to the affections. It claims to be recognized as something able to satisfy the intellect of the scholar, the scientist, the statesman, the jurist. It contradicts no spiritual truth, denies no spiritual revelation, opposes no religious faith that does not enchain the reason. And though denounced as opposed to all biblical revelation, it is in truth the shining gate to all the sacred light of the ages, and demonstrates the truth of revelation and inspiration. Thus its religious tendency is most clearly manifested. All that constitutes true religion can never find worthier representatives than among those who realize in spiritualism their holiest dreams and most sacred aspirations.

Therefore the spiritualism of 1888 challenges the consideration of the world; not alone as a scientific fact or a philosophic theory, but also as a religious faith. It refuses to hold itself responsible for individual idiosyncrasies. It protests against being estimated by isolated facts. It demands the investigation of its *whole basis* by those who attack it. Therefore let not those who claim to be its disciples attempt to represent it as individuals. Its facts and theories are not individual; they have a general basis, and must be made to rest upon it.

The true spiritualist is being called upon to-day as never before to take his position, not as a sectarian, but as a free, liberal, expounder of the highest, purest, because most spiritual, faith the world has ever known, by living it in every act. Then shall philosophy and religion, love and purity, unite to erect a worthy temple in which to worship the living God.

A YOUNG married woman, by the name of Wynant, residing near Anderson, says the *Star*, Gatesville, Texas, died suddenly. She had an intimate friend, Julia Graney. The morning after the funeral Julia saw Mrs. W. walking near the house and beckoning to her. She went out and conversed with her, and, on returning, told her sister of the meeting and repeated what was said. The spirit was again seen by Julia, and her sister, who was with her, and though not seeing the spirit, did see Julia shake hands and could hear the words spoken by her and the spirit. Finally the spirit, whom Julia felt positive was Mrs. Wynant, bade them an affectionate farewell, said she could visit them no more, and disappeared.

If I am building a mountain and stop before the last basketful of earth is placed on the summit, I have failed.—*Confucius*.

THE CABALA.

Fragments concerning the Systems called "Cabalistic."
From ART MAGIC.

Two distinct systems of Cabalistic teaching are supposed to have once ruled the priesthoods of antiquity, neither of which were entrusted to *writing*, but were originally preserved by oral tradition, and more fully illustrated to the initiated in the arcana and dramatic representations of the mysteries.

The object of the Cabala was, to perpetuate certain ideas amongst the priesthoods of different nations, but, whenever it was deemed expedient to write or inscribe any such ideas, a symbolical or veiled form of language was used, comprehensible alone by priests or instructed cabalists, in which the real meanings were purposely masked, so as to conceal *sacred* ideas from *vulgar* interpreters. In a word, whatever the priests, mystics, and sages of antiquity *thought*, whether that thought was merely imaginative, or based on accepted facts and principles, they deemed it unwise to communicate to the people. Cabalistic modes, whether in writing or speaking, therefore, were always so arranged as to present a double meaning, *i.e.*, an external one suitable to the ignorant perceptions of the uninitiated, and an arcane or hidden one, known only to those who for many ages, even from the most primitive periods of Egyptian civilization up to the eighteenth century of our era, were termed, and affirmed themselves to be, "Cabalists."

Whilst, therefore, we speak of both the first, or Oriental Cabala—and the Jewish, or later imitation of the same—as "writings," it must be borne in mind that these were simply fragments inscribed by Cabalists, and not a complete exposition of Cabalistic ideas. It is in this sense that a large portion of the Jewish scriptures—called "the Bible"—were written. Designed only to perpetuate the ideas of Cabalistic writers, for the benefit of the initiated, the external meaning is little else than childish fable—the real, or esoteric ideality, requires an interpretation which well versed cabalists alone can give; hence, the absurdity, nay, the positive desecration of religious ideas, which must arise from the attempts of modern ecclesiasticism to force the literal rendering of these scriptures on the people, as "God's word." There is a collection of writings made by certain learned Jewish writers, largely annotated by "Maimonides," called the "Jewish Cabala," and supposed to embody all that was really authentic or valuable in the still more ancient Oriental Cabala.

This celebrated work contains allusions to traditions of still more authority, supposed to have been communicated by God to Adam, by Adam to Seth, by Seth lost or parted with in some mysterious manner, but renewed again in oral teachings from the God of Sinai to Moses, from him revealed to Joshua, thence given to the seventy Elders, and thus transmitted to divers of the learned Jews, who dissented from the more direct assertions of the Talmud.

Passing over the sources from whence the Jews pretend to derive their Cabala, it is well to notice one peculiarity in its mode of inscription, which may serve to explain the many confused and contradictory statements to which it has given rise.

The writers of the Jewish Cabala evidently laboured, and with remarkable success too, to conceal the true meaning of what they wrote.

Thus some letters are so shortened as to leave the word intact, but the meaning masked; others are lengthened, crooked, or interpolated with seemingly unmeaning points, all with the same design; for example, in the sentence, *Abraham came to weep for Sara*, the letter *Caph* is smaller than the others, by which Cabalistic readers understand that as Sara was old, her spouse only wept for her *a little*.

In a certain passage the syllables *Isch*, signifying a man, and *Escha*, a woman, will be found with a point against the word man, absent in writing the word woman; next there occurs a point in the word woman, lacking in writing the

word man;—when the two points are combined in the same sentence, they signify God;—when one alone is there, the word fire is implied. Without the pointing, the idea conveyed is, *man and woman do agree well together*. With the interception of the subtle points in the peculiar mode of Cabalistic writings, the sentence would read, *When man and woman agree together, God is with them; when they disagree, fire is between them*.

The study of a life-time would fail to master all the subtleties with which these writings abound, and the determination which the authors of the Jewish Cabala manifest to veil the meaning of their sentences under the mask of cypher; and hence it is doubtful how much the popular translations of this celebrated collection can be relied on, especially when they are given to the world by Mystics, as much interested in reserving Cabalistic ideas, as their original authors.

The Talmud probably contains a fair digest of the Cabala, although the latter is richer in occult lore. From a comparison of the two we may glean the following summary of ancient Jewish opinions, concerning the order of Divine cosmogony.

"God is a Trinity," to wit: Light, Spirit and Life. His first emanations are also triune, namely: En Soph, the masculine of Infinity; Sophia, the feminine of Wisdom and the Word; the divine Activity proceeding from the union of the two. A third triad of principles is indicated, namely: Matter, the formative mould; Life, the active principle of formation; the Soul, the eternal and infinite form of Spirit. Much stress is laid on the ineffable mystery of Triune being—that is, "Three is one, and one is three;" also, on the science of numerals, the exact principle of mathematics, and the immutable order by which creation is designed on geometrical proportions. Mathematics and geometry are as inextricably interwoven with Cabalistic ideas as Spirit and Matter.

The first man—*Adam Kadmon*—is mysteriously mixed up with the Jewish Christ—the Adam of the fall; King David, and the original "only begotten Son of God." It would take all the craft of the unscrupulous Eusebius to disentangle the exact relations of Adam Kadmon with his subsequent appearances on earth, and all the faith of the most unquestioning of Christian believers to swallow the Cabalistic methods of interpreting the scheme of perdition, and salvation for man. There is some probability that the wild and unsustained theories of modern Re-incarnationists borrow their fantasies from these Cabalistic ramblings; still, there is much of beauty, much too of scientific value, in the suggestions thrown out concerning the just proportions of the universe, and the profound mathematical bases on which the structure of creation rests. To a great extent the scheme of descending emanations in creation, and ascending spheres providing for the progress of fallen spirits and elementary existences, agrees with the views of other ancient Theologians, whose opinions we have cited. Cabalistic writers are very diffuse in their descriptions of different orders of "Resplendent Angels," Tutelary Spirits, Guardian Angels of every grade and function, Souls of men, Spirits, and legions of Elementaries, filling all space, crowding all elements, and peopling the universe with realms of Spiritual existence corresponding to the Archetypes, Spiritual principles and ultimates of form.

The most reliable digests of Cabalistic wisdom are to be found in the songs of Orpheus, the philosophy of Plato, the doctrines of Pythagoras, Appolonius of Tyana, and the modern mystics, Van Helmont and Behmen. Many others have borrowed fragments from this collection of writings, and though we are unprepared to assert that the celebrated Greek sages named above *derived their ideas from the Cabala*, we are satisfied that they all and each drew from the same source, and that the fountains of wisdom that supplied them, poured forth their treasures from the grand old ranges of the

mighty Himalayas, and trembled in the dewy chalices of the white lotuses that fringed the shores of the sacred Nile.

The more we pursue the wisdom of the ancients, through all the ramifications of varied speech, allegorical and symbolic representations, the more surely we shall come to the conclusion that they are all tributary streams from one central source; that this source was the Book of Nature, written over with flowers and bloom on the fair green earth, with suns and stars in the spangled vault of Heaven—that the great Schoolmaster, who first instructed men and angels in the letters of this divine alphabet, was God, the Father of Spirits; that the means of teaching were intuition, inspiration, and direct communion with Angels, the messengers of God;—magic, as the artificer of a new form of communion, when the child-like early man lost the power of intuition, and broke the links of direct communion, by the corruptions of a materialistic civilization, and all means combined, when the pure heart and the clear brain can elevate the soul to its native heavens, and learn to master the occult forces of nature by science. Perhaps we may never return to the simple and child-like attitude which the early men of the earth sustained towards their God.

They conversed with tutelary spirits as a man speaks with his friend. They looked, *and saw that God was*. They listened, and God's Angels spoke to them in voices as clear as the sighing of the breeze or the murmuring of the brook. They reflected, and their past spiritual origin and present destiny cast their images on the mirror of their minds as truthfully as the limpid waters of the lake reflect the lustre of the stars.

Had you asked the intuitional man of old *how he knew these things*, he would have gazed upon you with astonishment, and questioned back, "How is it possible that you should fail to know them?" Socrates said, "I respect my own soul, though I cannot see it."

The men of our purely materialistic and external age doubt the existence of their own souls *because* they cannot see them.

How can they expect to see spirits, hear their voices, or apprehend the nature of that God "who is a Spirit?"

CORRESPONDENCE.

RE MR. VICTOR WYLDDES.

AN esteemed and reliable correspondent sends us the following account of Mr. Victor Wyldes' psychometric delineations given at Newcastle-on-Tyne, Middlesbrough, and other places.

However much we may and do regret that the public platform is not SOLELY devoted to the exposition of religious and philosophical principles, and all forms of phenomena restricted to the circle room, we gladly give well-attested and well-proven *facts* of psychic power, come from whence they may. In this day, when so many imperfectly developed instruments for the production of spiritual phenomena are recklessly thrust upon our platforms, degrading rather than assisting investigation into occult power, by vague and imperfect delineations, Mr. Wyldes' unimpeachable evidences of spiritual perception are most welcome, and we give them place, together with the witness of those most nearly concerned that the manifestations rendered were strictly true, and could only have proceeded from spiritual power and perception.—[Ed. T.W.]

Case 1.—A few months ago a young man (Mr. Ovary) who is employed at Messrs. Armstrong's works, walked upon crutches into the Book Market, Newcastle-on-Tyne, and informed Mr. W. H. Robinson that he had met with a severe accident to his foot, which had incapacitated him from work, adding that this was a very remarkable fulfilment of a prophecy made by Victor Wyldes to the effect that in the third month onward from the date of the prediction he (Mr. Ovary) would meet with a serious accident which would incapacitate

him from work. In the first week of the third month onward from the date of the prediction the accident took place. The parents of this young man have also publicly testified to the accuracy of the above remarkable fact in the spiritualist meeting rooms at Newcastle.

Case 2.—It was stated in the public meetings at Newcastle-on-Tyne that a registered letter had miscarried. Inquiries were made unsuccessfully for several weeks. Victor Wyldes predicted that upon the *ninth day from date of his prediction* all would be satisfactorily restored and explained. *Result*—

Dear Mr. Wyldes,—I am happy to inform you that your TEST came to pass as you said—*on the ninth day*. If you think fit you can make mention of this.—Yours faithfully,

A. JEWITT.

(A lady well known and respected in Newcastle.)

Case 3.—A gentleman, a non-spiritualist, travelled from Stockton to Middlesbrough to witness Victor Wyldes' public tests. He handed up a small pencil; Victor Wyldes immediately described the physical, mental, and physiognomical characteristics of the gentleman's wife, who was not present, and whom the medium had never seen. Description of face, shape of head, colour of hair, height, general build, physical, mental, and moral characteristics acknowledged to be quite correct with one exception, viz., the colour of the lady's eyes, the gentleman affirming that they were brown, Victor Wyldes positively asserting that they were grey. *Result*—

67, Mandale Road, South Stockton,

4th July, 1888.

Dear Sir,—I am pleased to inform you that you were absolutely correct in your psychometric description of my wife last night. As you will remember, I corroborated all you stated with the exception of the colour of her eyes, which I asserted were brown, not grey. I am now in all honesty bound to inform you it was I who was incorrect, for they *are* grey, and seeing that it is probably several weeks since the pencil was in my wife's hands, and then only for a few seconds perhaps, I feel particularly gratified, and heartily compliment you upon the accuracy of the delineation.—Believe me, yours faithfully,

JOHN T. FOX.

We are in possession of a number of other tests of Mr. Wyldes' remarkable psychometric power. Although giving all the space we can devote to the one subject of correspondence, we would add that the greater and wider the evidences that these invaluable powers of spiritual discernment exist, the more we regret that they are not devoted to the service of earnest investigators in private or semi-private sésances. The medium for such marvellous, suggestive, and convincing powers would be far more effectively removed from the heterogeneous influences of the multitude, and the Rostrum of true religious principles would be far more respected than as the scene of a mere exhibition.

MR. TETLOW ON THE FATE OF SPIRIT MEDIUMS.

To the Editor of "The Two Worlds."

I have read Mr. Hopercroft's letter in this week's issue of *The Two Worlds*, and am quite satisfied that something ought to be done in the matter. Mediums, like everybody else, will grow old if they live long enough, and if they have not the wherewithal to sustain themselves, well, I suppose they will become helpless creatures—dependent upon charity or the rates. Certainly, a very hopeful end to come to. But with a wise precaution such need not be the case. For my part, I have come to the conclusion that, if people will not pay a reasonable sum for what they obtain, why let the medium cease to exercise his powers as a medium, and seek employment in other directions, by which he may sustain himself in respectability and provide something for a "rainy day," for such will come to all of us. If Mr. Hopercroft has any feasible scheme to suggest, I, for one, shall be happy to cooperate in the furtherance thereof. The gods help those who help themselves. If we want respect let us respect ourselves.

So we mediums must join together to help ourselves, not to large means and opulent positions, but to lift us to respectability and just earnings. Is it not possible to hold a conference of mediums to discuss Mr. Hoppercroft's scheme and other matters which are distinctly belonging to mediums of all classes? Our movement is distinctly lacking organization, both on the part of workers and societies. Unity is strength. A house divided cannot stand. Let us join together to lift our movement into respectability and moral power. Let us be scattered, and the black sheep have power. Be united, and the virtue of the mass must leaven the whole lump.—Yours truly,
J. B. TETLOW.
20, Allen Street, Pendleton.

A GENUINE FACT CONNECTED WITH MEDIUMSHIP.

To the Editor of "The Two Worlds."

During my absence in Dundee last Thursday, the 21st September, Mr. John Hoppercroft was impressed to call at my house. He informed my wife that he saw the spirit of my brother hovering about his body. He described my brother minutely and accurately, and said he was sorry to say my brother had just passed over, or was about passing over. Mr. Hoppercroft also described the widow and family, and other surroundings. On Saturday morning I received a note saying that my brother Harry had died, on Thursday the 21st Sept. suddenly, at Bath.

This is another of the many proofs I have had of the demonstrable facts of spiritualism.
GEO. WALROND.
41, Cumberland St., S.S., Glasgow.

A RUSSIAN GENTLEMAN ON THE THEORIES CONCERNING RE-INCARNATION.

To the Editor of "The Two Worlds."

Madame,—In your extremely able article about "Letters on Re-incarnation"—No. 46 of your excellent journal—and in which you simply crush the attacks of your infantile opponents, you say that "a review of these re-incarnation theories only wearies the reader." Allow me to add, that these theories not only weary but must necessarily disgust every reader that has still a grain of sense left in him, seeing that the doctrine of re-incarnation, etc. (see *Light*), simply means utter extinction and annihilation, and I cannot for the life of me understand why it is necessary to fill such an immense quantity of paper from year to year's end in order to prove that we are really and thoroughly annihilated by death! If that be so, it is surely horrible enough; but then *that* should, methinks, put an end to *any* further discussion, unless one finds it so very pleasant to contend about the "Emperor's beard!" If a sensible man goes out to seek gold and precious stones, and finds instead rubbish, he desists and goes home, and says no more about it. An "array of litterati," as your opponents claim to be, think differently, and think it of the last importance to turn about the rubbish *ad infinitum*, and continue the fight intellectual—world without end. These people are not serious, however; they evidently do not care whether they are immortal or not. They use their subject, as it would seem, to sport their logic and learning; and yet, it should strike them that to set out with the intention of showing what life immortal is, and to finish by affirming that we are virtually annihilated by death, is but poor logic after all.

I can hardly imagine what the minds of these "Litterati" can be—at any rate, all can understand your excellent journal and its unanswerable articles. They are consistent throughout, in their teaching of—"Personal conscious life after death; the soul's individuality remaining intact." Full remembrance of our earth-life here, and the re-union of friends and kindred hereafter. As you so justly say, "Nothing less than this can, or should, suffice"; and when this can be proved by the FACTS of spirit communion, spiritualism is the greatest blessing that was ever vouchsafed to us poor mortal beings;

and, methinks, we can never have "too much" of the FACTS that prove *this*! If all readers were of my opinion, they would not care about any theories at all.—I am, with the greatest esteem, yours truly,
G. ZIELESCH.
Stettin, Russia, Oct. 10th.

LYCEUM WORK.

Having been connected in spiritual matters for two years, and having gone into this subject rather deeply, I have felt somewhat surprised that there is not more publicity made of this grand and glorious truth. I have often, on my Sabbath day, wished that there was a place where I could put forth these grand truths to the young and tender minds. Why do not the north of London spiritualists establish a Lyceum? I was living at Exeter, for some time, where I received considerable spiritual insight; there, for instance, they are making rapid progress. I think, if you could wake the spiritual workers of the north of London up through your valuable paper, it would do a considerable good. I have found the same feeling as mine among persons I have met, and they have told me they wish the matter was made more public. Trusting you will excuse me for intruding on your valuable time.—Yours, in the bonds of spiritual light,

19, Offord Road, Barnsbury, W. H. SMITH.
London, N., Aug. 28th, 1888.

[Having given all the space we could afford to the most public spirited of our correspondents, we must kindly decline to print an immense number of those that are merely either *veiled advertisements*, or of little general interest to our readers.]

THEOSOPHY.

To the Editor of "The Two Worlds."

The following extract, from page 404 of Arthur Lillie's "Buddhism in Christendom," touches upon the subject of Theosophy, treated by "Sirius" in recent issues. It might possibly prove useful:—

"Madame Blavatsky gives seven stages of spiritual progress after thousands and thousands of re-births:

- | | |
|--------------------------------|-----------------------------|
| 1. The Body (Rupa). | 5. Human Soul (Manus). |
| 2. Vitality (Jiva). | 6. Spiritual Soul (Buddhi). |
| 3. Astral Body (Imago sarira). | 7. Spirit (Atma). |
| 4. Animal Soul (Kâma-Rupa). | |

This, by many theosophists who have lost faith in the Russian lady, is still thought to be the esoteric doctrine of India, disclosed by Mr. Subba Row. I must acquit that Hindoo of any such complicity. These stages, if taken literally—and that we may take them literally, Mr. Sinnett gives the Sanscrit words—are pure nonsense. Body, vitality, animalism, soul, and spirit (five of the stages) must be acquired simultaneously with individuality. But the hand of a Western is patent. All Easterners know that the Imago Sarira is the envelope of the soul from the moment of its existence. . . . The teachings of Madame Blavatsky were thus condensed in an article in the *Saturday Review*:

- "1. There is no God.
- "2. The great secret of Magic is to perform miracles with his 'ineffable name.'
- "3. Annihilation is the reward of the just.
- "4. Annihilation is the punishment of the wicked.
- "It is to be confessed that many grave teachers in India and the West have held some of these views; but the original Mahâbhârata knew nothing of the modern misty 'doctrines of Moksha and Nirvâna.'"—Arthur Lillie.

Modern Theosophy may be compared to what in the *first instance* was a field of good and promising grain, now choked and almost destroyed by an after-growth of weeds.

M. GIFFORD.

BE careful to injure no one's feelings by unkind remarks. Never tell tales, make faces, call names, ridicule the lame, mimic the unfortunate, or be cruel to insects, birds, or animals.

OFFICE OF "THE TWO WORLDS,"
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The People's Popular Penny Spiritual Paper.

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"THE TWO WORLDS" Publishing Company, Limited, has been registered, but we shall be happy to allot shares to those spiritualists and societies who have not joined us. Send in your applications for shares at once.

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, OCTOBER 19, 1888.

CHRISTIAN TACTICS.

THE following letter was published in the *Christian Leader* last July. The paper happening to fall into the hands of Mr. Waldron, of Glasgow, one of the bright progressive members of the Society of Spiritualists in that city, he sent a reply (which we append) to the Editor of the *Christian Leader*. In accordance with the tactics of the eminent denomination that paper represents, Mr. Waldron's reply was *not admitted*. Both documents are herewith given, and we commend the readers thereof, after studying them as they each deserve, to turn to the rostrum article of No. 48, also quotations from the life of Home; having done so, they will be in a position to say to all their Christian friends, "Look upon this picture, and then, upon that."

MODERN SPIRITUALISM.

"A correspondent calls in question your quotation from Dr. Talmage, who charges the votaries of spiritualism as given over to 'debauchery and folly.' The sweeping charge of the New York divine has aroused the wrath of a Glasgow spiritualist, and he asks that justice may be done in the columns of the *Leader* in rebutting 'one of the grossest libels ever concocted against an intelligent as well as an honest and God-loving people.' Having had a good deal of experience among these 'honest and God-loving people,' who, singular to say, do most of their 'spiritual work' in the darkness of séances, and having read no end of literature on the subject, I may be permitted to say something *apropos* of Dr. Talmage's deliverance. From my own observation of modern spiritualism, I unhesitatingly declare it to be the most degrading and debasing superstition ever foisted on the intelligence of Christian men and women. Truly the 'office of a medium is bad for a man, bad for a woman, bad for a beast.' Your correspondent, with an air of charming candour, intimates that 'exposures' of so-called spiritual communion 'principally come from the spiritualists themselves, who detest imposition as much as anyone.' Quite so. Was it a spiritualist who exposed Dr. Slade? Was it a spiritualist who exposed the notorious Kitty King, of Boston, the scandal of which drove poor Robert Dale Owen insane? Do spiritualists claim Dr. Lynn as 'one of themselves' And when Mr. Irving Bishop came to Glasgow and made havoc of 'trance painting,' and all the mysterious tricks of

the 'intelligent, honest, and God-loving' spiritualists, did they claim him as a brother? I trow not. The 'spirits' were challenged; the 'mediums' were challenged; but no response was made to confute and confound the unbelieving gentiles. I could easily multiply instances of the exposure of notorious mediums—Dr. F. W. Monck, Florrie Cook, and others, made not by spiritualists, but by sane, honest-minded inquirers. But meantime, I am chiefly concerned to show that the most conclusive proof of Dr. Talmage's charge can be made good by quoting from the confessions of 'professional mediums.' Your correspondent solemnly reminds your readers that 'he that answereth a matter before he heareth it, it is folly and shame unto him.' I cordially endorse that sentiment, and therefore I shall first quote the words of the late D. D. Home, the high priest in the spiritual hierarchy which professes to reorganise and enlighten modern society. Mr. Home, in his "Lights and Shadows of Spiritualism," declares that with the rarest exception all professional mediums, all who take money for their performances, and many others besides who hold dark séances (the darkness being, according to Mr. Home, useful solely and simply as a cover for trickery), all who profess the power of materializing spirits—in fact, all so-called mediums, with the notable exception of himself and a few of his friends, are low-bred and clumsy impostors. Mr. W. Chapman, a well-known medium, in his recantation confesses to defrauding 'innocent and good-hearted dupes,' and adds—'I have in very shame avoided having anything more to do with spiritualism, and the atonement I offer for ever having been a spiritualist and a medium is, to offer my services to expose the delusion of the craft.' Dr. Randolph, eight years a medium, in a lengthy confession, from which I can only quote some passages, says, 'Scientific spiritualism has broken up families, squandered fortunes, tempted and destroyed the weak, has banished peace from happy families, and shattered the intellect of thousands.' J. F. Whitney, once editor of the *New York Pathfinder*, and for many years a spiritualist, states that the principles and theories of spiritualism, when carried out, 'debase and make men little better than the brute.' He also charges its votaries with 'sensuality' and 'immorality.' Mr. T. L. Harris, once well known in spiritualistic circles, now characterises the system as an 'infernal' one. 'Spiritualists are in reality a body of pagans, worshipping, like the ancient pagans, impure deities; and not only do they reject alike the idea of the Scriptures as a divine revelation and the existence of a God, but they are gross sensualists, and utterly immoral in their conduct in all the relations of life.' These necessarily brief quotations perhaps may suffice. If 'Prove all Things' is afflicted with the engaging innocence of Oliver Twist, and desires 'more' matter of this sort, I can easily (with the Editor's permission) supply him with a quantity of even stronger stuff.

"Glasgow, 26th June, 1888."

"GEORGE LINWOOD.

Although the animus displayed in this article is too obvious and malicious to be worthy of notice, we deem it possible that even Mr. Waldron, who replies in a frank and manly spirit, may not be fully aware of the pitiful special pleading this writer's charges imply. Whilst we are ready to acknowledge that spiritualism may be "bad for a beast," such beasts for example as some of the Christian ministers who have not so very long ago figured in police reports for fighting, drunkenness, beating children, and other crimes too shocking to be named in these pages, we still deny it to be "bad for a man," or "bad for a woman," on the flimsy charges of fraud the writer in question alleges. Slade was never proved to be a fraud—only charged by a bitter opponent with being so. The "Kitty King" exposure, of R. D. Owen notoriety, was chiefly promoted by Dr. H. T. Child, a warm and earnest Philadelphian Quaker spiritualist. Who Dr. Lynn may be we don't know, but we do know that the parties that accused Monck and Miss Cook of imposture were Mr. George Heppleston, of Huddersfield, still a devoted and

most earnest spiritualist, and Mr. Volckmann, one of the same stamp. As to the tramp Bishop, just released from an American lunatic asylum, we only wish we had a few more such characters to prove by their own witness the utter degradation of the professional *exposers* of spiritualism. Mr. Home speaks for himself, both in his all too human estimate of his fellow workers, and in his own triumphant demonstrations of spiritualism, as witness the article in our last issue.

Poor Randolph! a half crazy mulatto, being cut by his spiritualistic acquaintances for very sufficient reasons, sought to retaliate upon them by abuse and renunciation. Thos. L. Harris, being refused by the New York Committee the post of permanent priest amongst the spiritualists, vented his spite against them by celebrating them all in "The Song of Satan," after which he turned Christian, founded "two holy families," both of which came to grief, and instituted prosecutions to recover their money from their founder.

When it is remembered that after 1888 years of domination by the Christian religion this is one of the wickedest and most criminal periods of human history, the spiritualists have no reason to expect their ranks to be entirely free from the prevailing infamy of the time, neither do they propose to convert in forty years those civilized nations that have been growing more and more persistently wicked during 1888 years, but they do take exception to one George Linwood's stating in a *Christian* paper that such ladies and gentlemen as are included in the list appended to this article—but who are only representatives of thousands of the same character and standing—are all "*gross sensualists, and utterly immoral in all the relations of life.*" Shame! shame, Mr. George Linwood! still greater shame on the *Christian* editor that publishes your foul words!

(Copy of Mr. Walrond's reply—not admitted by the Editor of the "*Christian Leader.*")

To the Editor of the "*Christian Leader.*"

DEAR SIR,—My attention has just been directed to George Linwood's letter in your issue of 5th July.

As a chronicler of modern spiritualism, or as one whom I presume calls himself a "Christian," I cannot help accusing him of being so much on one side of the subject that he has toppled over it altogether. My friend has searched the Newgate calendar, or the historical police records, and found a number of black sheep. This discovery has led him to denounce spiritualism and all its believers. If our Christian brother will continue his researches, and pick out all the black sheep that once wore pure white robes and preached the gospel of Christ, will he pronounce the same verdict on Christianity and its adherents? I am afraid not. If not, why not?

Because some spiritualists have been guilty of fraudulent practices he passes a condemnatory verdict on one and all. Surely if he had examined the subject he would have found at least one good point that he might have placed to the credit of the general body.

But no, he has not one good word to say. He has made up a balance-sheet, like many a fraudulent accountant, posted everything on one side, wilfully omitting the per contra items, and thrusts the statement out on the notice of his friends, relying on their general gullibility of being able to swallow it whole.

If George Linwood "is afflicted with the engaging innocence of Oliver Twist, I can easily (with the Editor's permission) supply him with a quantity of even stronger stuff" against ecclesiastical and reverend gentlemen of various denominations than ever he has found against the few misguided spiritualists he has read about. I could name them (Church teachers) by the hundred, but sir, because a number of church ministers and Bible teachers have been convicted of abominations that would make a hardened criminal shudder, would that be a justifiable reason for any one asserting that all Christians "are gross sensualists and

immoral in their conduct in all the relations of life." Decidedly not.

George Linwood has brought a wholesale charge against spiritualists founded on statements of men whom he himself acknowledges to have been guilty of fraud; these people were never genuine mediums, they were mountebank frauds even according to their own confession.

Irving Bishop is quoted as having made a havoc of trance painting. Poor Bishop, an unfortunate raving lunatic, quoted as an authority against spiritualism; while no mention is made of such men as Professors Wm. Crookes, Varley, Howitt, Chambers, De Morgan, Wallace, Hare, Challice, and a host of others too numerous to name.

I could quote from a hundred or more public papers just the opposite. There are two sides to every question and it is most unchristianlike to pick out the plums and give the public the bare pudding.

Dr. Talmage is one of the greatest perverters of the Bible of the present day, and appreciated by a certain class on this account. He too is quoted as an authority against spiritualism. Why Dr. Talmage has denounced, besides spiritualists, everybody who failed to believe as he believes, and has asserted over and over again that they are all on the direct road to hell. So the poor deluded spiritualist will find himself, if Talmage is correct, with a numerous company of travellers in the journey hereafter.

Mr. Linwood has not the courage to express any opinion of his own, measured by his own personal acquaintance of spiritualists, regarding the morality of those he has come in contact with.

Let me ask him what is his candid opinion of Glasgow spiritualists?

I challenge him to mention any specific crimes against them that could not be brought ten-fold against Protestant Christian ministers.

Why all this bitterness, because Linwood cannot think and believe as a spiritualist does? Let him be honest, fair, and just, and not condemn tens of thousands of honest thinking men and women, whose only crime is that, they not only hold certain opinions, but they have the courage to say what their opinions are.

In justice, I am sure, you will grant space for the insertion of this reply.—Yours truly,
Glasgow, 1888. G. WALROND.

[The following is a list of some eminent persons who, after personal investigation, have satisfied themselves of the reality of some of the phenomena known as *Psychical* or *Spiritualistic*.

SCIENCE.—The Earl of Crawford and Balcarres, F.R.S., President R.A.S.; W. Crookes, Fellow and Gold Medallist of the Royal Society; C. Varley, F.R.S., C.E.; A. R. Wallace, the eminent Naturalist; W. F. Barrett, F.R.S.E., Professor of Physics in the Royal College of Science, Dublin; Dr. Lockhart Robertson; Dr. J. Elliottson, F.R.S., sometime President of the Royal Medical and Chirurgical Society of London; Professor de Morgan, sometime President of the Mathematical Society of London; Dr. W. M. Gregory, F.R.S.E., sometime Professor of Chemistry in the University of Edinburgh; Dr. Ashburner; Mr. Rutter; Dr. Herbert Mayo, F.R.S., &c., &c.

Professor F. Zöllner, of Leipzig, author of *Transcendental Physics*, &c.; Professors G. T. Fechner, Scheibner, and J. H. Fichte, of Leipzig; Professor W. E. Weber, of Göttingen; Professor Hoffman, of Würzburg; Professor Perty, of Berne; Professors Wagner and Butlerof, of Petersburg; Professors Hare and Mapes, of U.S.A.; Dr. Robert Friese, of Breslau; M. Camille Flammarion, Astronomer, &c., &c.

LITERATURE.—The Earl of Dunraven; T. A. Trollope; S. C. Hall; Gerald Massey; Sir R. Burton; Professor Cassal, LL.D.; Lord Brougham; Lord Lytton; Lord Lyndhurst; Archbishop Whately; Dr. R. Chambers, F.R.S.E.; W. M. Thackeray; Nassau Senior; George Thompson; W. Howitt; Serjeant Cox; Mrs. Browning; Hon. Roden Noel; Victorien Sardou, &c., &c.

Bishop Clarke, Rhode Island, U.S.A.; Darius Lyman, U.S.A.; Professor W. Denton; Professor Alex. Wilder; Professor Hiram Corson; Professor George Bush; and twenty-four Judges and ex-Judges of the U.S. courts; Victor Hugo; Baron and Baroness Von Vay; W. Lloyd Garrison, U.S.A.; Hon. R. Dale Owen, U.S.A.; Hon. J. W. Edmonds, U.S.A.; Epes Sargent; Baron du Potet; Count A. de Gasparin; Baron L. de Guldenstübbe, &c., &c.

SOCIAL POSITION.—H. I. H. Nicholas, Duke of Leuchtenberg; H. R. H. the Prince of Solms; H. S. H. Prince Albrecht of Solms; H. S. H. Prince Emile of Sayn Wittgenstein; Hon. Alexander Aksakof, Imperial Councillor of Russia; the Countess of Caithness and Duchesse de Pomar; the Hon. J. L. O'Sullivan, sometime Minister of U.S.A. at the Court of Lisbon; M. Favre-Clavairoz, late Consul-General of France at Trieste; the late Emperors of Russia and France; Presidents Thiers and Lincoln, &c., &c.—*Light*.

And all these are this Mr. George Linwood's "*gross sensualists, and utterly immoral in all the relations of life!*"]

CHAINS AND SLAVERY.

(Extracts from articles first published in the "Manchester Sunday Chronicle," and subsequently printed in pamphlet form by Mr. RICHARD JUGGINS, of Darlaston, Sec. of the Nut and Bolt Makers National Association, Staffordshire.)

PART II. (Concluded from p. 609.)

AT THE MASS MEETING.

THE Reporter of the "Sunday Chronicle" thus continues his report:—

"Here I am introduced to Mr. Homer, the chain-makers' 'manager,' a wiry, active, energetic man of about fifty, with intelligence and kindness in every line of his features. The proceedings opened with prayer, joined in most heartily, as the sea of wistful upturned faces could testify, even without the deep refrain that accompanies the appeal from man's inhumanity to Heaven's justice—for that is the form it takes. Mr. Homer opens the meeting, and my friend, Juggins, takes the floor. He speaks to the suffering thousands with no uncertain voice. From the benches behind us, as from the forms in front, a constant hum of approbation of his homely, rugged eloquence follows every rough simile of his speech. I note that he is 'down upon' the masters, and appeals strongly to the religious feeling of his hearers at every point, and as he winds up with the statement that he has brought £10 with him from Darlaston to help them, he receives a thunderous volume of applause under which he wilts, and subsides with the tears standing in his eyes. He is in the midst of his peroration when an infant in a woman's arms interrupts the orator with its cries.

"'Take thy little 'un out, lass!' cries one of the men on the platform.

"'By no means; let her stay,' says the Chairman, hastily. 'Thou wast a little 'un once thyself,' he continues, lapsing into the Doric of the district. The mother is moved to reply:

"'Her's hungry, maister. Her wouldn't cry if her won't clemmed, but I've had but a crust in three days, an' I've nought to gie her.'

"'An they say, *there's a God!*' says an old man on the platform.

"A dead silence follows, and then arises a murmur from the whole gathering, a stifled sob or two, and once or twice a deep curse upon 'the blood-suckers.' A patient people these, and a prayerful, but there would be warm work for somebody if they should happen to lose their tempers.

"A working chainmaker takes the floor, and we are once more all attention. Our new speaker cannot link his English as deftly as the chains he makes, but he speaks to the point. He wants the gen'lmen on the platform—Juggins, Homer, two local pressmen, and self—to understand exactly where the strikers are, and what they want. He wants us to know and take it down 'that the chainmakers was drove out by starvation.' As thus: He states that a young lady—'we're all ladies and gentlemen now, thanks to the maisters!'—can make on an average in a week of sixty hours 1 cwt. of No. 4 short link chain. For this the young lady in question would be paid 7s. gross; deducting expenses for 'breeze' (coals), &c., 2s., leaves her 4s. for net earnings.

"Noisy interruption here, No young lady could make so much chain as that in the time. The chairman intervenes and our orator resumes apologetically. A young lady *must* make 1 cwt. or 3,600 links to *get five shillings*—that is admitted, never mind the time. Furthermore, a dog-chain that sells for 1s. 6d. is made by the typical young lady for one penny. They asked five farthings a while ago and were refused. A young man can make in a week 3 cwt. of 3in. 'short-link'—of which many tons are turned out at 3s. per cwt. Said young man, however, must pay a 'blower' (a boy or girl at the forge-bellows). Deduct blower's pay, carriage, and 'breeze' (coals), the young man is lucky if he gets 5s. for himself.

"Next we deal with the married man. The enterprising head of a family can make 6 cwt. at 2s. per cwt.—plenty is

now made at 1s. 8d., but say 2s. He makes 12s. a week gross; deduct 'breeze' 3s. 6d., carriage to factor's 1s., and 3s. for a boy to blow, and there is left 4s. 6d. a week. This is for the common shipping work, and he wants the gentlemen to know 'it's a God's truth as he'll swear to.'

"'We'll all swear to it!' say the assembly in deep and solemn unison.

"They desire (without going into detail) such an advance that the young woman shall make 8s. 6d. net at the forge in a working week of sixty hours; that the young man shall make 15s. in the same time, and that the married man shall make 13s. in six days after paying necessary business expenses. To secure this tariff they have been 'clemmed' for thirteen weeks.

"Mr. Editor, I'm not going to gush—but, sir, between ourselves, does it not strike you that this is a gorgeous style of salary for eight thousand men, women, and children to be agitating for, and starving for, in the heart of Christian England!

"Well, our meeting closed with a resolution to work up the iron on hand, and send it home to the masters, then to take not a further scrap out. The chainmakers have resolved, in their own words, 'to starve and play, rather than starve and work, for it's easier of the two, and we pray God to help us in our extremity!' To which, sir, I am constrained to say the most fervent 'Amen' I ever uttered.

"The strikers troop sadly out of the hall, and I engage in a brief talk with Messrs. Juggins and Homer, the latter of whom has been a chainmaker in his youth, but now keeps a stationer's and tobacconist's shop, and has no dread of the ban of the masters. He is beloved by all the workers in the place, who regard him as their Heaven-appointed leader.

"'Now, sir,' says the excellent Juggins, 'what I say about all this is, I have no objection to women working at anything that's honest if they are only paid as well as the men. Mr. Homer here will tell you he's got both women and men into a trades' union at last, and I hope they'll stick to it; for without it they are doomed, body and soul. But if it hadn't been for the terror exercised by the masters on the women in times past rates would never have sunk so low as they have. The masters go into the market, and cut each other's throats, then come to the factory and beat down the workpeople. You buy a dog chain for 1s. 6d.; you'd have no objection in giving 1s. 9d. or 2s. for it if it wasn't forced into your hands by the cursed competition. You would gladly pay an extra 2d. if you thought the worker would get it. Threepence per chain would mean comfort, and a home, and enough to eat for these poor creatures. But no, cheapness is the word, and iron is given away to the public to be shamefully wasted and let to rust and thrown away, while the workpeople are famishing. Flesh and blood's cheap, and the masters don't have to buy a new white slave every time they wear an old one out. Men and women are going for less than nothing out here now!

"Then look at the moral side of the question. Here you have youths and young girls working half-naked side by side at the forges, their lives brutalized and debased by the low wages, which causes them to herd in styes unfit for pigs. I have met girls from Cradley in Dudley and Wolverhampton who prefer the wages of the streets to starvation at the forge, and I pity rather than blame them. I can continue the pitiful story if you will, and Mr. Homer, here, will back me in all that I will say—but it is unnecessary.

"Understand me, I have nothing to allege against the labour if the decencies of life were observed. Separate the men from the women; the lads from the girls, and the work, though rough, will never make the women ill, or shorten their lives more than other toilsome occupations. But to work this change, they must be paid—paid well enough to give them some semblance of a home, something better than rags to cover their nakedness, something better than garbage to feed on. And for this they are out on strike. That is

the doleful and dismal and disgraceful story of Cradley Heath so far as it can now be told. . . ."

If it should be asked why a paper professedly devoted to the exposition of spiritualism and spiritual things, should occupy any portion of its space in narrating miseries of a purely physical kind, we should answer, because SPIRITUALISM IS THE SCIENCE OF LIFE BOTH HERE AND HEREAFTER—in fact, all that we shall be hereafter, must depend upon what we do or fail to do here. If religion is *not* the way, the life, the motor power to prompt humanity to right and justice, then we neither know what it is, or of what possible use it can be to mankind. Aye! and it is because religion has, in the past, failed to prompt humanity to acts of right and justice that there are white slaves—not alone on Cradley Heath, but throughout the length and breadth of this wealthy Christian land.

The dispute with the strikers of whom we have been writing, was settled a year or so ago by the addition of *a few farthings* more to their pittance of wages. But the story could be, and is duplicated from end to end of the country and unless spiritualism becomes the motor power for right and justice, that other religious systems have failed to be unless it can influence Governments to be paternal, legislators just, merchants honest, and employers humane, it will be little else than a drawing-room amusement, and its day will as surely end in the night of an unhonoured oblivion, as will all those systems that now rule the people's thought in the name of Religion. Religion! What kind of religion is that which can preach in splendid cathedrals and array itself in lawn sleeves and silk, whilst the white slaves of *Christian* England are perishing with hunger within a mile of their ecclesiastical finery?

Let spiritualists look to this; let them inform themselves fearlessly and constantly of every existing wrong, and then—and then only—will they be in a position to warn their fellow-men of the awful retribution that awaits every nation, community, or individual, that *permits* such conditions as we have detailed, to exist in the midst of royal splendours, aristocratic profligacy, and mercantile wealth, all coined out of the flesh, blood, and life, of the white slaves of hunger and toil.—Ed. T. W.

THREE "TWO WORLDS" LYCEUM PRIZES!!

SPECIAL OFFER TO ALL FRIENDS OF THE CHILDREN'S PROGRESSIVE LYCEUM.

MR. HARRY A. KERSEY, of Newcastle-on-Tyne, who was the recipient of the Second *Two Worlds'* Prize, has generously devoted the sum received, with some additions, to the following offer:

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, for two or more children, on some 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.

MAN cannot stay the mightiness of the march of his love.—*Bishop Wilberforce*.

How patiently God works to teach us! How long He waits for us to learn the lesson!—*Ruskin*.

If you would not cease to love mankind, you must not cease to do him good.—*Maria Eschenbach*.

LYCEUM JOTTINGS.

THE ROLL-CALL.

IN hospital in Scutari
A wounded soldier lay;
The tide of life within his breast
Was ebbing fast away;
His thoughts were wandering helplessly
In fever-fancies dim,
And news of vict'ry or defeat
Alike was naught to him.

His laboured breath came slowly now,
A painful race for life!
(The ward was full of wounded men
Struck down amid the strife)
When suddenly he started up!
A light flashed in his eye;
He raised his hand above his head,
And shouted, "Here am I!"

Then, panting, down he sank again,
And all the ward was still;
Only, along those rows of beds,
There ran a sudden thrill—
Whose was the voice their comrade heard
When all to them was hushed?
Whence was the light that lit his eye
And o'er his paleness flushed?

Later, they asked him what it was;
His voice in whispers came,
"I heard the roll-call up in Heaven,
And answered to my name!"
Ah, yes! the eyes so dim on earth
Had caught a fadeless glow;
The Captain called his soldier home,
And he must rise and go!

Oh, brothers! when the summons comes,
(It may be drawing near!)
When up above the roll-call sounds,
That each of us must hear,
Shall we arise with joyful hearts,
Our erring past forgiven,
And join the Captain we have loved,
Who calls us home to Heaven?

Thou, who hast led our armies on,
To fight with hosts of sin,
Be at the door, good Lord, we pray,
And let Thy soldiers in,
To the bright land where all is peace,
And banished every sigh.
Oh! give us strength, when Thou shalt call,
To answer, "Here am I!"

Florence Leslie Henderson, in the "British Workman."

DEAR LITTLE HANDS.

DEAR little hands, I love them so!
And now they are lying under the snow—
Under the snow so cold and white,
I cannot see them or touch them to-night.
They are quiet and still at last, ah me!
How busy and restless they used to be;
But now they can never reach up through the snow,
Dear little hands, I loved them so!

Dear little hands, I miss them so!
All through the day, wherever I go—
All through the night, how lonely it seems,
For no little hands wake me out of my dreams.
I miss them all through the weary hours,
I miss them as others miss sunshine and flowers;
Day-time, or night-time, wherever I go,
Dear little hands, I miss them so!

Dear little hands, when the Master shall call,
I'll welcome the summons that comes to us all.
When my feet touch the waters so dark and so cold,
And I catch my first glimpse of the City of Gold,
If I keep my eyes fixed on the heavenly gate,
Over the tide where the white-robed ones wait,
Shall I know you, I wonder, among the bright bands?
Will you beckon me over, oh, dear little hands?

—*Cornubian*.

SHAKING HANDS.

THERE is an art in shaking hands
Not everybody understands;
And as they go through life untaught,
The simple act expresses naught.

The fingers limp within our own
Awaken no responsive tone
From the electric wires that send
The hearty greeting to a friend.

But, oh! there is a simple touch,
Gentle and soft, that means so much;
The pulses of our soul are stirred,
As if we heard the spoken word.

Thus one repels—another draws;
And many are misjudged because
Not one in twenty understands
The gracious art of shaking hands.

CHRONICLE OF SOCIETARY WORK.

BACUP.—Crowded audiences assembled to listen to the guides of Mrs. Wallis, who spoke with feeling and power. Successful clairvoyance.

BIRMINGHAM. Ashted Row.—Mr. W. V. Wyldes kept an intelligent audience intellectually and spiritually uplifted for two hours. He invited questions, and interspersed his answers with psychometric readings of his questioners' past life, to illustrate the answer and at the same time give proof that the spiritual gifts he claims men are endowed with can be exercised here in the body. He not only gives dates and events in the past history of strangers with accuracy, but also dates of future events, and this not only to strangers, but to sceptics and opponents; he says he has not made one mistake for eight months.

BLACKBURN.—Oct. 7, Mr. Boocock, a young and promising medium, spoke in the afternoon on "Vanity of Vanities." Evening, "Man's Progress here and Hereafter." Some good clairvoyant tests were given. Oct. 14, Mr. A. D. Wilson spoke in the afternoon on "The Significance of Trivial Things;" a lecture as interesting and earnest as we have ever heard. Evening, "What must I do to be saved?" Mr. Wilson is one of our most eloquent and admired speakers.—A. A.

BRADFORD. Milton Rooms.—The guides of Mrs. Carr asked "Is Spiritualism a Delusion?" They contended that spiritualism was based upon authentic evidence of reliable witnesses from the spirit side of life, establishing their identity beyond doubt. They urged that men should worship the God of Nature, become acquainted with His laws, and carry them to effect in their lives. The Committee desire to express their gratitude to all who responded to their request, and helped to render their tea-party a decided success, also to the workers and the ladies for their help. Above 250 persons sat down. The whole proceeds are devoted to the building fund. This is but the first of a series of such gatherings and entertainments.—E. K.

BRADFORD. Ripley Street.—Mrs. Whiteoak gave two short but beautiful addresses, closing with clairvoyance; twenty-eight tests were given, twenty-four recognized, ten full names. Our place was crowded, scores turned away.—T. T.

BRIGHOUSE.—Afternoon: a crowded house, two or three hundred people went away lamenting because the room was too small. Mrs. Green's controls discoursed on the "Spirit World—Where is it?" After greeting the audience cordially, they declared they were denizens of the spirit world, which was close by and around us—"millions of spirits walk the earth unseen," except by a few people gifted with clairvoyance. They referred to the words, "The Kingdom of Heaven is within"; also, "In my Father's house are many mansions," which were contrasted with the doctrines promulgated by sectarian churches. I can scarcely touch the fringe of the discourse, which abounded throughout with points of interest. The evening discourse was excellent; subject, "Divine Revelations." Fifteen clairvoyant descriptions were given, and readily recognized, some even before the descriptions were finished.

CLACKHEATON.—The guides of Miss Harris gave two good discourses. Afternoon subject: "What is Spiritualism?" evening, "Waiting beside the Tomb," which were treated in a masterly manner; followed by clairvoyance, twenty descriptions, seventeen recognized. Our large room was crowded as usual, and all seemed well satisfied. Progression is in our midst.—W. H. N.

COLNE.—Miss Wilson gave two addresses to good audiences. Afternoon subject: "Spiritualism the Need of the Age." Evening: "Give us Light." Clairvoyance after each address.—J. W. C.

COWMS. Lepton.—The guides of Miss Hartley discoursed on "Charity." Evening: "Is Spiritualism True." Afterwards clairvoyant descriptions were given and recognized.—G. M.

CROMFORD AND HIGH PEAK.—"Capital and Labour" was chosen for morning's discourse. The control said these should be joined as one—separation was weakness, disorder, uneconomical, and injurious to both. Spiritualism spoke in clear tones: The earth is the Lord's and the fulness thereof. If much has been given you, from you much is expected. Care for your workpeople, they are your fellowmen—your brothers. Educate them to be industrious, and make them partners in your responsibility and profits. Workmen, your time is valuable, make full use of it. Be sober, diligent, and thrifty. Look to the higher powers in council, and by your efforts, individually and collectively, show yourselves men of honour and trust. As men behold in gold a transitory wealth, and in spirit truths, noble deeds and brotherly love—pearls of great price—a greater blending of classes and masses would be possible, and strikes and lockouts cease. Evening: "On what lines can you suggest organization for spiritualists?" Questions followed.—W. W.

DEWSBURY.—Monday, Oct. 8th: Mrs. Dickenson's guides devoted themselves to psychometrizing (prescribing for ailments) and clairvoyance, in which they were, as usual, successful. We are always well satisfied with this lady's mediumistic gifts, and trust the powers manifested through her may be developed for yet higher spiritual and intellectual work. Sunday, 14th: Mr. Bush sent a substitute in the person of a newly-developing medium, who promises in time to make a useful labourer in the vineyard. It being Batley Carr anniversary, our audiences were not as large as usual.—W. S.

ECCLESHILL.—Two meetings at Mr. Aggus's, with Mr. T. Espley, medium, whose guides discoursed on "Bibleism and Spiritualism," a really good and instructive discourse, followed by clairvoyance, with good success. Evening: "What will be the social position of the people if modern spiritualism becomes their religion?" More clairvoyance, but not so successful as afternoon. Our friend's guides will take no evasive answer, must be thoroughly correct and acknowledged, or otherwise no count.—W. B.

FELLING.—The guides of Mr. Wightman gave a short-soul-stirring address. Mr. Wightman gave many delineations, mostly all recognized, the house being full, and very warm.—G. L.

GLASGOW.—Morning: Great credit is due to Mr. Russell for an original essay written and read by him on "The Cultivation and Growth of the Soul." The paper contained many passages manifesting the intentional source from whence they were obtained. Evening: Chairman, Mr. Robertson. Speaker, Mr. G. Finlay, who read an essay on

"Organic Pre-existence." This paper was read some time since, but it has again been read by desire.—G. W. W.

HECKMONDWIKE.—The controls of Mrs. Hellier gave two good addresses, "Love ye one another, as God hath loved you," and "Man, know thyself;" followed with clairvoyance at each service, to fair attendances. The committee are pleased to announce that they have taken the large Assembly Rooms, Church Street. The opening services will be held Sunday Oct. 28th, when several well-known speakers are expected, including Miss Harrison. Special hymns will be sung, assisted by an orchestral band of 20 performers. Saturday, Oct. 27th, a grand miscellaneous entertainment will be given by friends. A tea will be provided at 6d. each. We hope that all friends in the district will come in large numbers and help to make it successful, as sympathy and support are much needed. Collections in aid of the society's fund.—J. C.

HETTON.—Mrs. White, clairvoyant, opened the meeting with an invocation, and gave twenty-four descriptions, fourteen recognized; all well received.—J. T. C.

HUDDERSFIELD. Brook Street.—Mr. Postlethwaite occupied our rostrum afternoon and evening, when two powerful discourses were given to large and attentive audiences, followed by clairvoyant tests of a very satisfactory character.—F. R. G.

KEIGHLEY. Co-operative Assembly Rooms.—A good day with Mrs. Dennings and Miss Crowther. Afternoon subject, "Train up a child in the way it should go," giving good advice to parents. Miss Crowther gave fourteen descriptions, eleven recognized. Evening subject, "A new commandment I give unto you, that you love one another," which was ably handled. Miss Crowther gave sixteen descriptions, twelve recognized. Both are new but promising mediums.—A. S.

LANCASTER.—Oct. 7th: Mr. Swindlehurst delivered grand addresses. Afternoon, on three subjects from the audience. Evening, "Moses, his Serpents and his Frogs." This was a masterpiece; a capital audience. Monday, Oct. 8th: Our first social walk-about tea, when nearly 100 persons spent a most enjoyable evening. Our worthy friend Swindlehurst was to the front, with his humorous tales and speeches. Oct. 14th: Miss Musgrave gave earnest and eloquent discourses. Afternoon: "Spiritualist Liberty and Christian Bondage." Evening: "Who are the World's Saviours?" She admonished her good audiences to be their own saviours, and not lay their sins on the innocent. Miss McCabe favoured us with a solo, "Mystic Veil."—J. B.

LEICESTER.—At 6-30 Mr. Young gave his experience as to how he became a spiritualist, which was very interesting.—W. J. O.

LONDON. Bermondsey: Horse Shoe Hall.—Medium, Miss Blenman. Subject, selected by control, "Gifts of the Spirits," which proved very interesting and instructive; questions were invited and replied to; rather small attendance.—J. D. H.

LONDON. Marylebone.—Morning: Good attendance. Mr. Hawkins employed his healing power. Mr. Drake spoke on the subject of the hymn (No. 55 in the Spiritual Lyre). Mr. Dale stated that he was quite overcome by the words which fell from the last speaker. As he perceived, a most marvellous change had been wrought in Mr. Drake's spiritual condition. Mr. Hoppercroft gave some appropriate remarks with reference to more united action amongst spiritualists. Evening: Mr. Rodgers presided. Mr. Hoppercroft's guides dealt with five subjects, supplied by the audience, giving great satisfaction. Mr. Hoppercroft gave some wonderful clairvoyant descriptions. I will give one. He informed Mr. Rodgers he had a pair of eye-glasses in his pocket, and that another person had been using them. Mr. Rodgers stated it was quite true; he had lent them to a friend for a day or two. Mr. Hoppercroft said the influence they brought with them enabled him to see the person. There was a full audience, everyone expressing themselves highly pleased.

LONDON. 125, Barking Road.—Mr. Veitch addressed a respectable audience on "Spiritualism and Its Teaching," in a plain and practical manner. A string of questions were asked by strangers, which Mr. Veitch replied to with such accuracy that the questioners seemed well satisfied. The result was, that five or six gentlemen engaged a room on the spot, for investigation. That is truly a good way of spreading the cause.—F. W.

LONDON. Winchester Hall, Peckham.—Glorious meeting with Mr. R. J. Lees. Morning subject: "Who was Jesus?" A well sustained discussion, in which Mr. Harper, Mr. Veitch, and others participated. Excellent replies to objections were made by Mr. Lees, which terminated an interesting and profitable meeting. A large attendance. Evening: the hall was crowded. Mr. Lees discourse on the "Gospel according to Spiritualism," was received with great attention and satisfaction, as were the able replies to questions. Mr. Lees promised to give, at an early date, an address, on Spirit Mediumship v. Conjuring, with illustrations of the latter—particulars shortly.—W. E. Long.

LONDON. Progressive Association, 24, Harcourt Street.—Among other matter, Mr. Dale spoke on "The need of co-operative work in the establishment upon earth of the Father's kingdom." Wednesdays and Sundays, 3-30.—Cor.

LONDON. Wellington Hall.—Full and harmonious meeting, addressed by Messrs. Darby, Vale, and McKenzie. Miss May pronounced the benediction, and brought the meeting to a close.

MANCHESTER. Assembly Room, Downing Street.—At 2-45 p.m., Mrs. Groom delivered a grand lecture on "The Realm of Psychology," closing with two poems and fourteen clairvoyant tests, seven recognized. At 6-30 p.m., Mrs. Groom's guides spoke, to a crowded audience, on "Spiritualism and its Triumphs." A splendid lecture, full of truth, love, and sympathy, and very instructive. She closed with nineteen clairvoyant descriptions, which were most successful, as sixteen were recognized at the time, and one afterwards. Our friend Ashcroft has done us a great deal of good.

MANCHESTER. Psychological Hall.—Miss Walker gave two good discourses. Afternoon: "Spiritualism, and its object;" Evening: "Poverty: its origin, and effect on humanity;" both being ably dealt with; concluding with clairvoyance. We are pleased to note great improvement since her last visit. A duet by our friends, the brothers Smith, during the evening, was well appreciated.—J. H. H.

MIDDLESBROUGH. Newport Road.—2-45: In the absence of Mr. Livingstone, Mr. H. Bevan gave an effective account of his experience,

enforcing the necessity of a moral, truthful, loving life. 6-30: An attractive address, "Why do spiritualists condemn church and chapel teaching?" Because Christians were in a minority, and yet claimed jurisdiction over other people's convictions; missions were a great failure; ecclesiastical extravagance contrasted badly with an army of slaveship and criminals; Christian dogma taught a monstrous and eternal separation after death of near and dear ones.

MONKWARMOUTH. 3, Ravensworth Terrace.—Mr. Foster gave a short address on "Criminality, and Spiritual Gifts," which was very instructive, to a large audience. Twelve delineations given, ten recognized.—*G. E.*

NEWCASTLE AND BYKER. Open-air Meetings.—Very good, respectful, and intelligent audiences gathered at these two stations. Readings from *The Two Worlds*, "The Editorial on Whitechapel Crimes" and "The Missing Link (Joseph Barker)," created a profound impression. The periodicals were quickly sold. Other new friends are now pressing vigorously forward in this new gospel work.—*B. II.*

NORTH SHIELDS.—Wednesday: Mrs. White gave a very successful clairvoyant séance; the majority of the descriptions were recognized. On Sunday evening we heard an interesting lecture by Mr. A. Rowe, entitled "Some Thoughts on the Present Age," socially, morally, intellectually, and spiritually, which revealed profound study and thoughtful observation on the part of the lecturer.

NOTTINGHAM. Mosley Hall.—Mrs. Barnes spoke twice. Evening meeting well attended; many strangers. Subject, "Heaven and Hell in the light of Modern Revelation." An excellent discourse, full of spiritual truth.—*J. W. B.*

OLDHAM.—Mrs. Butterfield spoke to large audiences, especially at night, when our hall was crowded. The subject, "If God is Good, why do His children suffer so much?" was treated with her accustomed power. Mrs. Gregg, on Sept. 30th, described to a man in the audience a sign on which was the word "caution," and advised him to be very careful. On Friday last he fell from a building on which he was working, falling on the joists below, and from thence to the cellar, where he was caught by a fellow-workman. Several of his ribs were fractured.

PENDLETON.—Mrs. Bailey's afternoon subject was "Watch and Pray." During the discourse the speaker showed how erroneous was the impression that spiritualists did not believe in prayer. The definitions of true prayer were exceedingly good. Evening, the controls spoke to a large audience, on "Spiritualism—the Light of the Age," in which they used very good argument in proving their case. The feature of the evening, however, was the clairvoyance, which was simply wonderful; twelve descriptions being given, all recognized. Out of a total of 20 for the day, 17 were recognized.—*J. E.*

RAMSBOTTOM.—The guides of Mrs. Venables gave two interesting discourses on "The Philosophy of Death," and "Mediumship, and how best to develop it." Closing with psychometrical delineations, which were readily recognized.—*J. L.*

RAWTENSTALL.—Two pleasing and instructive services; Miss Garside, medium. Afternoon subject: "Progression." Evening: "Prayer." Fairly good. Clairvoyance at each meeting. This young lady promises to become a good medium.—*W. P.*

ROCHDALE. Blackwater Street.—Mr. Swindlehurst's afternoon subject: "What is Spiritualism." The evening discourse on "Weighed in the Balance," was masterly, and abounded in eloquent passages. He contended that the Church was being weighed; the morality of Christianity fell far short of that of Pagan countries, notwithstanding Christianity had held sway for nearly 2,000 years. Spiritualism, too, was being weighed. Spiritualists should be prepared to become leaders of the people, for modern divines admit they have failed. Leaders of an intellectual and moral type were required to conduct humanity out of a wilderness of modern squalor and vice. The world required salvation by personal effort; individual regeneration, responsibility, emancipation, and redemption.—*W. N.*

ROCHDALE. Regent Hall.—The guides of Mrs. Wade spoke to good audiences. Afternoon: "God—Where is He to be found?" Evening: "The Will of God," which gave general satisfaction. Clairvoyant descriptions were given after each discourse very successfully.—*G. T. D.*

SCHOLES.—Cottage meeting. Mrs. Parker spoke very well on "Spiritual Science." Miss Parker gave 25 clairvoyant descriptions, 20 recognized.—*J. R.*

SLAITHWAITE.—A grand day with Mr. Johnson, whose guides took questions from the audience—five in the afternoon, and nine in the evening. They were all sensible, and the guides treated them in a highly instructive manner, all appearing to be well satisfied. Very fair audiences.—*T. B.*

SOUTH SHIELDS. Cambridge Street.—Morning, Mr. Wilkinson spoke on "The Goodness of God," after which Mr. Grice gave his experience of spiritualism. Evening, Mr. Forster read a poem entitled "The Soul's Unfoldment." Mr. Jos. James lectured on "Who are the Contented People." He maintained that spiritualists were, they know what to expect after death. He referred to the persecution he suffered at the commencement of the movement in the north of England, how that he was stoned, and some people refused to sit beside him, simply because he was a spiritualist.—*J. G.*

SOWERBY BRIDGE.—Afternoon, Mr. Wallis addressed the officers and members of the Lyceum. The advice given was of sterling worth, and if put into practice will result in much good. Evening, two subjects were chosen by the audience: "Did Moses make any Mistakes?" and "Heaven: Where, What, and for whom is It?" Both subjects were ably dealt with, drawing forth repeated applause.—*Cor. Sec.*

SUNDERLAND. Centre House.—Mr. Westgarth gave one of his popular lectures, subject chosen by the audience, "In what way is spiritualism superior to secularism?" which he treated well and fully. A large audience. Committee meeting Oct. 21st, 10-30 a.m. All are requested to attend.—*G. W.*

TYLDESLEY.—We had the pleasure of having Miss Cropper for the first time. She spoke in the afternoon on "Scatter Seeds of Kindness," and in the evening on "Benevolence." The subjects were handled nicely, and much appreciated. We wish her every success; she is a very promising medium. The *Tyldesley Journal* gives a fair report of a lecture by the guides of Mr. Wallis on Monday, October 7th, for the funds.

WESTHOUGHTON.—Our vegetarian dinner, on Saturday, was quite a success, and was prepared and served by our lady friends in a manner that gave great satisfaction. An interesting entertainment followed. On Sunday we had the services of Mr. H. Price afternoon and evening.

WIBSEY.—A good day with Miss Harrison, who spoke to good audiences; many strangers. A number of satisfactory clairvoyant delineations were given at each service.—*G. S.*

WILLINGTON.—The guides of Mr. R. Mercer gave good addresses. Afternoon subject: "Man's relationship to the physical and spiritual universe." Evening subject: "Mediumship, and how to attain it." Both subjects were handled in a masterly manner. To attain mediumship of a high order, a good life must be lived. He urged us to look above the phenomena, and elevate ourselves by reading and teaching the philosophy of spiritualism. N.B.—A general meeting will be held in the Albert Hall at 8 p.m., Sunday, Oct. 28th, when all members, and all who intend to become members, are respectfully and kindly invited, as there is some very important business.—*W. C.*

WISBECH. Public Hall.—The control of Mrs. Yeeles took from the audience the subject, "How shall we escape if we neglect so great salvation?" Successful clairvoyance followed. Solo by Miss Bella Yeeles.

RECEIVED LATE.—Reports must reach us Tuesday morning to be in time. Halifax: Mr. Hunt lectured eloquently on "The Coming Church" and "If Planetary Influences mark out Man's Destiny, how is Man a Free Agent?" Poems were given on subjects from the audience—a remarkable gift. Monday, lecture and poems.—Bradford: St. James's. Miss Bentley gave two good addresses, followed by clairvoyance. Monday, Mrs. Mercer lectured brilliantly.—Islington: Garden Hall. Miss Davy's clairvoyance and Mr. Harris's address were much appreciated.—Oldham Lyceum: Numerous attendance and much interest.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BLACKBURN.—Mr. J. T. Ward conducted. An interesting discussion took place in the seniors' class. The children were instructed on "The Method of Government," and the "Natural History of the Tropics." Present: 46 children, 8 officers, and 4 visitors.

BURNLEY.—Hymn; invocation, by Mr. Mason; musical reading; silver-chain recit. Duet by Messrs. Harrison and Wilkinson. Recitation by Miss Lobley, of Batley Carr, who also conducted. The room was too small to accommodate the large number present for marching. 1st, 2nd, and 3rd series of exercises performed. Song, Miss Lobley. Hymn and benediction.—*W. M.*

GLASGOW.—Present: 41 children, 7 officers, and several friends. Invocation by Mr. Robertson. Lecture on "The Teeth," by Mr. T. Wilson. The drill—calisthenics and marching exercises—well carried out, with marked improvement. Every Sunday the magnitude of the future good to be derived from this work becomes more apparent. Every spiritualistic centre, no matter how small, should institute a children's lyceum. It is easily done. Let all make a start.—*G. W. W.*

HECKMONDWIKE.—Mr. Ogram offered an invocation. Musical reading; silver-chain and golden-chain recitations; recitations by Ramsden, Hodgson, and W. H. Chamberlain; readings: Misses Ada and H. Hoyle. Marching and calisthenics; hymn. Present: 3 officers, 51 scholars, and 6 visitors.—*J. C.*

LANCASTER.—We are glad to report progress for the three months since we opened. The workers are much gratified with the results. Through the untiring efforts of our able conductor, Mr. Jones, and teachers, we have been able to hold a successful open session, in aid of the funds. Miss Musgrave kindly assisted, opening with prayer and a sympathetic address. Songs, s.-c. recitations, and exercises, were given by the members. Songs by Misses Llewlyn, Lamb, Ball, Stephenson, E. Bleasdale, A. Bleasdale, and Jackson. Recitations by Misses Tennant, Gardner, Whitley, Wright, Master Tennant, and by Mr. Bleasdale. Duets by Misses Pilkington and Cuthill. Dialogue, Misses Stephenson and Fryers. The programme was excellently rendered and highly appreciated. Miss Jones ably accompanied on the harmonium.

LEICESTER.—Present: 19 children, 5 officers, 5 visitors. Usual programme.

MANCHESTER. Assembly Rooms.—10 a.m., Hymn. Invocation by Mr. J. Jones, silver-chain and golden-chain recitations, musical recitations, marching and calisthenics, hymn and benediction. Present: 15. 2 p.m., Hymn. Invocation by Mr. J. Jones, silver-chain and golden-chain recitations, musical readings. 18 present. Hymn and benediction.

MANCHESTER. Psychological Hall.—Attendance good. Programme as usual, including recitations by the Masters B. Wallis, J. Fell, and W. Ashworth, nicely given, also a duet by the brothers Smith. The report for the past half-year was read, showing the number on our books to be 61 members (exclusive of officers), with an average attendance of 32, which we consider good, as many have a great distance to come. The following being present in every instance, Masters T. J. and F. Emmett, and Miss F. Emmett. We congratulate them on the good attendance they have made, and hope they will do equally well in the present term.

SOUTH SHIELDS.—Hymn and invocation. Present—32 children and 8 officers. Recitations by B. Lowrey, F. Pinkney, and H. Connor; calisthenics gone through in the usual way, and invocation by conductor. Speaker next Sunday, 11 and 6: evening subject, "Astronomy." On Monday, 22nd, at 8 p.m., will have a coffee supper and entertainment. Admission, 6d. each.—*J. G.*

FEDERATION OF LONDON SPIRITUALISTS.—At a preliminary meeting of spiritual workers, on Friday last, it was decided to hold a conference to consider and decide upon a plan for a federation of London spiritualists, having for its objects the sustaining and developing of work already begun; for opening new centres of spiritual activity through the metropolis, and spreading a knowledge of our cause by a systematic distribution of explanatory literature. The conference to be held at Copenhagen Hall, Copenhagen Street, near King's Cross, Thursday, 18th October, at 8 p.m. A full report will be sent for next week's issue. Friends in sympathy and desiring to assist are requested to communicate with the hon. secretary (pro tem).—*W. E. Long, 99, Hill Street, Peckham.*

PROSPECTIVE ARRANGEMENTS.

BRADFORD. St. James's Lyceum, near St. James's Market.—The Committee are pleased to announce a Harvest Festival on Sunday, Oct. 28th. Speakers, Mr. R. A. Brown, of Manchester, and Mrs. Whiteoak. Fruit, vegetables, and flowers thankfully received by the Committee.

GLASGOW.—Mr. W. V. Wyldes will be in Glasgow Sunday 21st, Thursday 25th, Sunday 28th, and Monday 29th October. Services at the hall, 15, Kirk Street, as usual. Mr. Wyldes' address will be Care of Mr. Walrond, 41, Cumberland Street, from the 20th to the 30th inst.

HEYWOOD. Liberal Club, Assembly Rooms.—Mr. Wallis will follow Mr. Ashcroft, and lecture on Wednesday evening the 24th, at 7-30.

LONDON. Canning Town, 28, Victoria Dock Road.—Fourth monthly ticket séance Oct. 21, when Mr. W. E. Walker (of Edmonton), will preside as medium.—*H. Copley, M.A., S.A., Sec.* Medium wanted for Nov. 4.

LONDON. Copenhagen Hall, 184, Copenhagen Street, Caledonian Road, King's Cross, N.—Opening services, Sunday, October 21, at 6-45 p.m., a discourse by Mr. J. Burns, on "Spiritualism: the Friend of All." Sunday, October 28, at 6-45 p.m., a discourse by Mr. W. O. Drake, on "What must I do to be Saved?" These services will be continued every Sunday evening at 6-45. On Sunday mornings, at 10-15, answers to questions.

LONDON. Extension of Spiritual Work in the West End.—The Minor Hall, Victoria Hall, Archer Street, Bayswater, will be opened, Sunday, Oct. 21st, for services and lectures for the advocacy of the principles of spiritualism. We desire to see all local spiritualists who are not at present engaged in active work. Let no worker withdraw his assistance from other centres, as their help will be greatly needed this winter, which will soon be manifest. I hope to meet friends at 11-15 a.m., to ask the assistance of our Eternal Father God, and the angel ministry, to stimulate us for active work. At 7 p.m. we shall open the hall for the public, when an address or addresses will be delivered, and the building, no doubt, be crowded. Luke-warm friends, please attend and help Mrs. Drake, as this position will be her field of action. I hope to assist all London places of meeting this winter.—*W. O. D. P. S.*—Will some friend supply me with 20 copies of *The Two Worlds* regularly, so as to have them on sale at the hall, and be responsible for unsold copies. God bless our cause!

LONDON. Occult Society, 357, Edgware Road (near Edgware Road Station).—We commenced our fourth series of lectures on October 7th, by a course of three lectures by "First M.B. (Lond.)" Oct. 21st, at 7, he will deliver the last, entitled "Soul Evolution to its Highest Development in Man." Preceded by classical music, viz., selection from "Faust," and an inspirational song, "A dream of a lost love." The secretary will read some interesting cases from "Phantasms of the Living."—*A. F. Tindall, A. Mus.*

MIDDLESBOROUGH.—Lyceum anniversary, October 28th and 29th. Practice, Sunday and Wednesday, to which all are welcome.

OLDHAM. Public Lyceum Session.—Sunday, Oct. 28, Mr. J. Burns, of London. At 10-30, the Lyceumists will go through the whole of their exercises, thus affording all interested a splendid chance to attend. At 2-30, Mr. Burns will give his lecture on "Anatomical Phrenology," illustrated by diagrams and human crania. At 6-30, Questions on Spiritualism and cognate subjects will be answered by Mr. Burns. These subjects to be given by the audience, will do much to elucidate truth. Solos, &c., will be sung. Mr. W. H. Wheeler will preside.

OLDHAM.—Mr. R. J. Lees, of London, will deliver two lectures in reply to Rev. T. Ashcroft. Monday, October 22nd, in the Co-operative Hall, King Street, "The Fallacies of Mr. Ashcroft's Arguments." Tuesday, October 23rd, in the Spiritual Temple, "Spirit intercourse both scriptural and practised by Jesus Christ." Chair to be taken at 7-30 by Mr. W. Johnson and Mr. E. W. Wallis. Tickets—Front seats, 6d., back seats, 3d. Questions invited.

PECKHAM. 99, Hill Street.—Musical classes every Saturday evening. Elementary at 7; advanced, 8-30. Conductor, Mr. H. Dubber. Ladies and gentlemen desirous of joining are invited to attend any Saturday, when full information may be obtained as to fees, &c.—*W. E. Long, Sec.*

RAWTENSTALL.—2-30: Service of Song, "Eva;" 6: Miss Schofield. Tea provided for visitors, 6d. each.

SOUTH SHIELDS. Cambridge Street.—Monday, 22nd: Coffee supper and entertainment, at 8 p.m. Admission 6d.

PASSING EVENTS.

PLAN OF CONFEDERATION.

IN conformity with the resolutions passed at the meeting on Sunday, August 19th, the following resolutions, embodying a Plan of Confederation (to be submitted to the next Conference), were adopted at a meeting of delegates held at the Co-operative Hall, Downing Street, Manchester, Saturday, October 6th. Present: Mr. Crutchley (Collyhurst), Chairman, Mr. W. Johnson (Hyde), Messrs. T. Brown and W. Hyde (Manchester), Mr. John Fletcher (Westhoughton), Mr. J. W. Coles (Colne), Mr. John Postlethwaite (Rochdale), Mr. James Aspden (Blackburn), Mr. and Mrs. Wallis (Cheetham Hill), Mr. J. Boys (Openshaw), and Mr. Peter Lee, Sec. pro tem.

1. That the minutes of the meeting held August 19th be confirmed.

2. That this Conference be called the Lancashire and District Confederation of Spiritualists.

3. *Objects of the Confederation.*—(a) To propagate the facts and philosophy of spiritualism by public and semi-public meetings. (b) Distribution of literature. (c) Formation and encouragement of Lyceums. (d) To render aid to affiliated societies, undertake mission work, and open up new fields of labour.

4. That the Confederation shall be under the management of representatives elected yearly from its members, and the delegates chosen by affiliated societies.

5. That societies may affiliate on payment of a fee of not less than 2s. 6d. per quarter, and send two delegates to the yearly Conference.

6. That persons in sympathy with the principles and objects of the Confederation may become members by payment of not less than one shilling per quarter; members of affiliated societies, not less than sixpence per quarter.

7. That a Central Committee be elected yearly by the general body of representatives and delegates from societies, who shall meet monthly to receive reports from the District Committees, arrange for the carrying out of the general work, render assistance where necessary, and raise funds to meet the necessary expenses of the Confederation.

8. *Sub-Committees.*—That the Confederation be assisted by their local District Committees, composed of representatives and delegates appointed at the Conference, the duties of each Local Committee being to meet quarterly and report progress and requirements of their districts to the Central Committee, and also to collect subscriptions.

9. That an Annual Movable Conference be held, at which all committees will be elected.

10. That the Central Committee consist of Secretary, Treasurer, and a Committee of five, four to form a quorum, and the meeting to appoint its own chairman, who shall remain in office till the next meeting.

11. That two Auditors be elected annually.

12. That the Confederation be divided into three districts, to be called respectively (1) North Lancashire, (2) East Lancashire, (3) South Lancashire and District, to be worked by the sub-committees referred to in Resolution 8, under the supervision of the Central Committee.

13. That the foregoing resolutions be circulated through *The Two Worlds*.

14. That the next meeting be held on the second Sunday in November (Nov. 11th), in the Spiritualists' Meeting Room, Mechanics' Institute, Pottery Lane, Openshaw.

By request of many readers we this week give the Rules for the Spirit Circle. Next week we shall again print the List of Speakers' Names and Addresses. Any mediums who have changed their residence since July 20th will oblige by sending their new address at once.

Read the report from Cromford; it contains clear and practical advice. The Heckmondwike friends are moving, and do well to pay attention to the musical department. Good music is a great attraction. See the report for special notices.

London spiritualists are at last fairly aroused. Mr. Drake announces a new meeting place, and asks kindly assistance to enable him to have *The Two Worlds* on sale. Copenhagen Hall, King's Cross, is also to be opened, and Mr. Rodger will be glad to supply *The Two Worlds*. We thank you, friends.

Copies of our issue for October 12th, containing the article on the London tragedies, and the Joseph Barker Missing Link can still be had at this office.

PASSED ON.—Edith Ellen, daughter of Mr. T. Postlethwaite, aged 14 months, on October 9th. The interment took place on Saturday last, when the service was conducted by Mr. Swindlehurst before a large assembly, who were much impressed with the address. The spiritualists mustered in good numbers. This is truly a sign of the times, when many dare to be Daniels in the face of bigotry and intolerance. There is much to be done yet to clear the pathway that leads to the consummation of our desires.—*T. P.*

Mr. T. Postlethwaite announces that he is about to publish a spiritual romance given through his mediumship, entitled "Roxana; or, the Dawn of Day." The book will consist of 300 pages, price not to exceed 3/-. Orders should be sent *at once* to 67, Toad Lane, Rochdale.

Our heartiest thanks are due to Mr. D. Younger, who for many weeks has purchased a large number of *The Two Worlds*, which he has sent to the parks in London for free distribution. By such kindly support and generous co-operation our circulation could soon be greatly increased, and our usefulness extended. If you wish to help the cause, and promote the spread of rational, clean, and healthy progressive spiritualism, *push the sale of The Two Worlds*.

BELPER.—Since the new hall was opened some progress has been made; but the private and underhand influence of the Christians has been brought to bear to deter residents from visiting the meetings. A small debt exists, which in Yorkshire or Lancashire would soon be wiped off by a series of tea-meetings (the trays given) and liberal collections, special silver donations for the purpose. If the people will not come to you, go to them, by house to house tract distribution. A Ladies' Aid Society, to help the sick and needy, would be practical work for the embodiment of our philosophy of sympathy. We rejoice at the success of the lyceum, and the signs of growth generally.

The Glasgow association are determined not to be behindhand, and are engaging workers from England to help them to challenge the attention of the thoughtful and intelligent citizens of St. Mungo. Success to you, friends.

Manchester society was late in booking speakers last year, but have secured some of the most talented exponents of our philosophy for 1889. It is to be hoped that a generous appreciation of their spirited action will be shown by large audiences and *liberal collections*.

"ONE AMONG MANY."—A correspondent writes: "I am pleased to see your article advocating organization in London. In spite of the objections to it in certain quarters, I feel sure the majority of London spiritualists are with you in the matter, and think it the great demand of the hour, seeing that dis-organization is, to a very great extent, a failure. Now that you have set the ball rolling, I trust something practical will result." So do we. It is time something was done. Another correspondent says: "We do not want any Popes again." We agree, and for that reason advocate unity and co-operation, to prevent one man rule.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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