

# THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

No. 50.—VOL. I.

FRIDAY, OCTOBER 26, 1888.

PRICE ONE PENNY.

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A L O F A S

## SERVICES FOR SUNDAY, OCTOBER 28, 1888.

**Ashington Colliery.**—At 5 p.m. Sec. Mrs. J. Robinson, 45, Third Row.  
**Bacup.**—Meeting Room, 2-30 and 6-30: Mr. Plant. 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. Rowling. 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 6: Mr. Armitage. Sec. Mr. J. Robinson, 32, Danube Terrace, Gelderd Rd., Leeds.  
**Belper.**—Jubilee Hall, 10 and 2, Lyceum; 10-30, 6-30: Mrs. Butterfield. Sec. Mr. H. U. Smedley, Park Mount.  
**Bingley.**—Oddfellows' Hall (ante-room), 2-30 and 6: Miss Walton.  
**Birmingham.**—Ladies' College, Ashted Rd., 6-45: Mrs. Allen, Trance Address. Séances, Tuesday, Wednesday, and Saturday. Sec. Mr. A. Cotterell. Board School, Oozells St., 2-30 and 6.  
**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. E. W. Wallis. Sec. Mr. Robinson, 124, Whalley Range.  
**Bradford.**—Spiritualist Church, Walton St., Hall Lane, Wakefield Rd., 2-30, 6: Mr. Hepworth. Sec. Mr. Poppleston, 20, Bengal St.  
**Spiritual Rooms, Otley Rd., 2-30 and 6: Mrs. Scott. Sec. Mr. M. Marchbank, 129, Undercliffe St.**  
**Little Horton Lane, 1, Spicer St., 2-30 and 6: Mr. Holmes. Sec. Mr. M. Jackson, 35, Gaythorne Road.**  
**Milton Rooms, Westgate, 10, Lyceum; 2-30, 6: Mrs. Riley. Sec. Mr. E. Kemp, 52, Silk Street, Manningham.**  
**St. James's Lyceum, near St. James's Market, Lyceum, 10; 2-30, 6: Harvest Festival. Mr. R. A. Brown. Sec. Mr. Smith, 227, Leeds Rd.**  
**Ripley St., Manchester Rd., 2-30 and 6: Mrs. J. M. Smith. Sec. Mr. Tomlinson, 5, Kaye Street, Manchester Road.**  
**Birk St., Leeds Rd., 2-30, 6. Sec. Miss Hargreaves, 607, Leeds Rd.**  
**Bowling.**—Tabernacle, Harker St., 2-30, 6: Messrs. Thresh, Worsman, and Firth. Sec. Mr. J. Bedford, c/o Mrs. Peel, 141, College Rd.  
**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: Mrs. Craven. Sec. Mr. Cottam, 7, Warwick Mount.  
 102, Padigham 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 and 6: Mrs. Russell. Sec. Mr. W. H. Nuttall, 19, Victoria Street, Moor End.  
**Colne.**—Cloth Hall Buildings, Lyceum, 10; 2-30, 6-30: Mr. Swindlehurst. Sec. Mr. E. Christian, End St.  
**Cowms.**—Lepton Board School, 2-30, 6: Miss Wilson. Sec. Mr. G. Mellor, Spring Grove, Fenay Bridge, Lepton.  
**Darwen.**—Church Bank St., 11, Circle; 2-30, 6-30: Mr. T. Postlethwaite. Sec. Mr. G. W. Bell, 30, Marsh Terrace.  
**Dewsbury.**—Vulcan Road, 2-30 and 6: Mr. Newton. Hon. Sec. Mr. Stansfield, 7, Warwick Mount, Bailey.  
**Eccleshill.**—Old Baptist Chapel, 2-30, 6-30: Mr. J. Smith, Mr. A. Moulson.  
**Exeter.**—Longbrook St. Chapel, 10-45, 6-45. O.S. Mr. Hopkins, Market St.  
**Felling.**—Park Road, 10, 2, 6-30: Mr. C. Campbell. Sec. Mr. Lawes, Crow Hall Lane, High Felling.  
**Foleshill.**—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, Gallowgate.  
**Gravesend.**—36, Queen St., at 6: Mrs. Graham.  
**Halifax.**—1, Winding Road, 2-30 and 6-30: Mrs. Gregg. Sec. Mr. Feugill, 12, Bracken Hill, Pellon.  
**Hanley.**—Mrs. Dutton's, 41, Mollart St., at 6-30. Wednesday, at 7-30.  
**Heckmondwike.**—Assembly Room, Thomas St., 10-30, 2-30, 6. Mr. Parker. 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, 88, Longford Street.  
**Huddersfield.**—8, Brook St., 2-30 and 6-30: Mr. Tetlow. Sec. Mr. F. R. Green, Montrose Terrace, Birkhouse Lane, Dalton.  
 Kaye's Buildings, Corporation Street, 2-30 and 6: Mrs. Wade. Sec. Mr. J. Hewing, 20, Somerset Terrace, Lockwood Road.  
**Idle.**—2, Back Lane, Lyceum, 2-30 and 6; Mrs. Russell. Sec. Mr. T. Shelton, 4, Louisa St.  
**Keighley.**—Lyceum, East Parade, 2-30 and 6: Miss Walton. Sec. Mr. J. Roberts, 3, Bronte Street, off Bradford Road.  
 Co-operative Assembly Room, Brunswick Street, 2-30, 6: Mrs. W. Smith and Mrs. Taylor. 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: Mr. G. Wright. Sec. Mr. Ball, 17, Shaw Street.  
**Leeds.**—Grove House Lane, back of Brunswick Ter., at 2-30 and 6-30: Mr. Bush. Sec. Mr. Atkinson, 3, Recorder St., Beckett St.  
 Institute, 23, Cookridge St., 2-30 and 6-30: Mr. Epsley. Sec. Mr. Turton, 33, Glasshouse St., Hunslet.  
**Leicester.**—Silver St., 10-30, Lyceum; 3, Healing; 6-30: Mrs. Britten. 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: Mrs. Groom; Discussion, 3. Sec. Mr. Russell, Daulby Hall.  
**London.**—Baywater.—Victoria Hall, Archer St., 11, 7: Mr. R. J. Lees.  
 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. McKenzie.  
**Edgware Road, 357.—7: Messrs. Read and Tindall, "Re-incarnation," Euston Road, 195.—Monday, 8, Séance, Mrs. Hawkins.**

**Hampstead.**—Warwick House, Southend Green: Developing, Tuesdays, 7-30, Mrs. Spring.  
**Holborn.**—Mr. Coffin's, 13, Kingsgate St. Wednesday, at 8.  
**Islington.**—Garden Hall, 309, Essex Rd., N., 6-30: Mrs. Wilkinson and Miss Davy. Wednesday 8, Mrs. Wilkinson. Friday evenings, 7-30, Developing Circle, Mr. Walker.  
**Islington.**—Wellington Hall, Upper St., 7. Tuesday, 8.  
**Kentish Town Rd.**—Mr. Warren's, 245, Thurs., 8, Séance, Mrs. Spring.  
**King's Cross.**—184, Copenhagen St., corner of Pembroke St., 7: Mr. Drake, "What must I do to be saved?"  
**Marylebone Association.**—24, Harcourt St., at 11, Mr. Hawkins. Healing; 7: Mrs. Wilkinson. 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, 57, St. Mark's Rd., Thursday, 8: Mrs. Wilkins, Trance and Clairvoyance.  
**Peckham.**—Winchester Hall, 33, High St., 11, 7: Mr. Hopcroft; 2-30, Lyceum. 99, Hill St., Tuesday, Lyceum Entertainment, 7. Wednesday, 8, Séance, Mr. Paine. Thursday, 8, Miss Blenman, Healing. Saturday, 7, Musical Classes. Sec. Mr. Long.  
**Peckham.**—132, Queen's Rd., 11: Free Healing Service. Wed. 2 to 5.  
**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: Mrs. Wallis. Sec. Mr. S. Hayes, 20, Brook Street.  
**Manchester.**—Co-operative Hall, Downing Street, Lyceum; 2-45, 6-30: Mr. Schutt. Sec. Mr. Hyde, 89, Exeter Street, Hyde Rd.  
 Collyhurst Rd., 2-30, 6-30: Miss Gartside. 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: Lyceum Anniversary. 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: Mrs. Dickenson. Sec. Mr. Bradbury, 12, Scotchman Lane, Bruntcliffe.  
**Nelson.**—Bradley Road (back of Public Hall), at 2-30 and 6-30: Mrs. Bailey. Sec. Mr. Holland, 125, Colne Road, Burnley.  
**Newcastle-on-Tyne.**—20, Nelson St., 11 and 6-30: Mr. Stephenson. Sec. Mr. Sargent, 42, Grainger Street.  
**North Shields.**—6, Camden St., Lyceum, 2-30; 6-15: Mr. G. Wilson, of Newcastle. Sec. Mr. Walker, 10, Wellington St., W. 41, Borough Road, 6-30: Mrs. Davison.  
**Northampton.**—Oddfellows' Hall, Newland, at 2-30 and 6-30. Sec. Mr. T. Hutchinson, 17, Bull Head Lane.  
**Nottingham.**—Morley House, Shakespeare St., at 10-45 and 6-30: Mrs. Barnes. Sec. Mr. J. W. Burrell, 48, Gregory Boulevard.  
**Oldham.**—Spiritual Temple, Joseph St., Union St., Lyceum 10 and 2; 2-30, 6-30: Mr. J. Burns. 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, 2-30 and 6-30: Mr. T. H. Hunt. 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, 6: Mrs. Horrocks. Thursday, Circle, 7-30. Sec. Mr. J. Lea, 10, Moore St.  
**Rawtenstall.**—10-30, Lyceum; 2-30 and 6: Miss Mawdsley. Sec. Mr. W. Palmer, 42, Reeds Holme Buildings, Crawshawbooth.  
**Rochdale.**—Regent Hall, 2-30, 6: Mr. P. Bradshaw. Sec. Mr. Dearden, 2, Whipp St., Smallbridge.  
 Michael St., 2-30 and 6. Tuesday, at 7-45, Circle.  
 28, Blackwater St., 2-30, 6. Wed., 7-30. Sec. Mr. Telford, 11, Drake St.  
**Salford.**—48, Albion St., Windsor Bridge, 2-30, 6-30: Mrs. Stansfield. Wednesday, 7-45: Mr. Lee Bone. Sec. Mr. T. Toft, 42, Windsor Avenue, Clarendon Road, Seedley, Pendleton.  
**Scholes.**—At Mr. J. Rhodes, at 2-30 and 6: Local.  
**Saltash.**—Mr. Williscroft's, 24, Fore St., at 6-30.  
**Sheffield.**—Cocoa House, 175, Pond St., at 7. Sec. Mr. Hardy.  
 Central Board School, Orchard Lane, 2-30 and 6-30. Sec. Mr. T. Widdowson, 340, London Road.  
**Skelmanthorpe.**—Board School, 2-30 and 6: Mrs. Crossley.  
**Slaithwaite.**—Laith Lane, 2-30, 6: Mr. Wilson. Sec. Mr. Meal, New St.  
**South Shields.**—19, Cambridge St., Lyceum, 2-30; 11, 6: Mr. Westgarth. Sec. Mr. J. Graham, 18, Belle Vue Terrace, Tyne Dock.  
**Sowerby Bridge.**—Lyceum, Hollins Lane, 2-30, 6-30: Musical Services. Monday, Mrs. Wade. Sec. Miss Thorpe, Glenfield Place, Warley Clough.  
**Stonehouse.**—Corpus Christi Chapel, at 11 and 6-30. Sec. Mr. C. Adams, 11, Parkfield Terrace, Plymouth.  
**Sunderland.**—Centre House, High St., W., 2-15, Lyceum; 6-30: Mrs. Peters. Wed., 7-30. Sec. Mr. Wilson, 42, Exeter St., Pallion.  
 Monkwearmouth, 3, Ravensworth Ter., 2-30 and 6: Mr. Kempster.  
**Tunstall.**—13, Rathbone St., at 6-30. Sec. Mr. Pocklington.  
**Tyldesley.**—Spiritual Institute, Elliot St., at 2-30 and 6. Sec. Mr. A. Flindle, 6, Darlington Street.  
**Walsall.**—Exchange Rooms, High St., at 6-30. Sec. Mr. T. Lawton, 10, Rayne's Buildings, Stafford Street.  
**Westhoughton.**—Wingates, 2-30 and 6-30: Mr. Macdonald. Sec. Mr. J. Fletcher, 344, Chorley Rd.  
**West Pelton.**—Co-operative Hall, 10-30, Lyceum; 2 and 5-30: Mr. W. Wightman. Sec. Mr. T. Weddle, 7, Grange Villa.  
**West Vale.**—Mechanics' Institute, 2-30 and 6: Miss Keeves. Sec. Mr. Berry, Greetland, near Halifax.  
**Whitworth.**—Reform Club, Spring Cottages, 2-30 and 6.  
**Wibsey.**—Hardy St., 2-30, 6: A Lady Friend. 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. Oswin. Cor. Sec. Mr. Burkitt.

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## THE ROSTRUM.

### THE PRIMATE OF MELBOURNE, AUSTRALIA, ON SPIRITUAL POSSIBILITIES.

It is gratifying to find the Episcopalian Primate of Australia is becoming (if he has not already become) a spiritualist. In his recent valedictory address at Sydney Cathedral, prior to his departure for England, Dr. Barry expressed in unmistakable terms his leaning towards the spiritual hypothesis, and his inclination to accept the evidences of spiritual communion.

The subject of his discourse was based upon the text, "Absent in the flesh, present in the spirit;" and "in these words," Dr. Barry said "spoke the spiritual element in man, defying in its inner consciousness the physical limitations of time and space."

The affirmation here made by the Reverend Prelate of the distinct nature of the human spirit is in entire accord with one of the primary bases of spiritualism; but after dwelling upon the out-reaching nature of the spirit towards all it is in sympathy with, he comes more distinctly to the point, and says: "But was there no other sense, less obvious, perhaps more subtle, in which the words of the text were used. Is there any personal reality of presence with one another in spite of intervening space, of those whose lives and hearts have been bound up together? We read strange stories—which of late have been deeply and even scientifically studied, and which, in the face of much accumulated evidence, we can hardly put contemptuously aside—of manifestations of those yearning strongly, especially in the hour of death, for friends far away, so vivid in their impression on the consciousness of those friends as to produce the semblance of bodily presence. May these be, as what is called supernatural so often is, strange and abnormal flashings out, of a great general law? When men have lived and worked together, and have been inspired, as we say, by one another, bound together by mutual esteem, and trust, and love, their lives have been so closely one, that separation cannot break that special unity altogether, even if it be the separation of the dark river itself. It is a commonplace of poetry to fancy the spirits of those who have passed that river revisiting still the lands of their old home—'the spirits of our fathers' (as Campbell sings to our sailors) 'starting from every wave.' It is a familiar fancy, born of an undying love, to imagine at times an unseen presence with us of those departed ones, who are dearer to us than our own souls. These fancies, as we grant them to be, may not be all fancy. The vivid realization of the loss at a distance of those whom we know and love by what we call imagination, even the presentiments (to use the common phrase) of what is coming, or come upon them, may not always be mere day dreams. I

think that there is a possible sense in which these closer unities within the great unity of man with man, and of members of Christ with one another, may in some way assert themselves invisibly, and they who have been bound together in their way though absent in the body be present in spirit with one another."

The worthy Primate speaks tentatively, as might be expected: he was feeling the way, and giving his hearers food for reflection, which those whose minds are on the spiritual plane would have no difficulty in digesting.

The importance of his discourse can scarcely be over-estimated; he is clearly directing the minds of his flock, both lay and clerical, to the central idea of spiritualism, and by implication giving them permission to investigate; for how could he in the face of what we have quoted find fault with any one who sought corroboration of what he has so glowingly depicted as a possibility? The realization of spirit intercourse will give new life to the Church; the duplication of spiritual phenomena recorded in the Scriptures, and now only accepted by those who believe in the miraculous, will make the Scripture narratives credible to a much larger number of the community, and give a rational basis for belief in place of a faith which is now so often weak and wavering. Thinking clergymen begin to see that that which they at first looked upon as an enemy is a valuable ally, capable of giving them substantial aid in their combat with their real foe, materialism. As the dogmas of the Church lose their hold upon the ministers and congregations, so does Christianity approximate nearer to spiritualism; indeed, as Dr. Eugene Crowell has shown in his voluminous work, "Primitive Christianity and Modern Spiritualism," these two are identical. They only antagonise upon the dogmas that have been fastened on the pure religion of Christ by theologians, from the early fathers downward to Luther and Calvin, who have distorted the true spirit of Christianity, and obscured its beauty by forms of mysteries.

That there is a tendency among the more spiritual portion of Church congregations to ignore mere forms and come nearer to the spirit of the Christian religion, is evidenced by the popularity of those ministers who preach the simple ethics of Christianity, avoiding as much as possible the dogmas of ecclesiasticism, and the recent utterances of the Primate will give a stimulus in this direction, which should bear good fruit.—*Harbinger of Light.*

[Query by the Editor. When will the utterances of any Primate enable humanity to put new wine into old bottles, or patch old garments with new cloth?]

On the return voyage of Buffalo Bill's Wild West Show, says the *Chicago Times*, he lost his famous old horse, "Charlie," just before entering New York harbour. The old horse came into the scout's possession twenty years ago. When he died his body was wrapped in an American flag and buried in the sea. The scout, with his company around him, delivered a brief funeral oration, in the course of which he said: "You have never failed me, Charlie, old fellow. I have had many friends, but very few of whom I could say that. Men tell me you had no soul, but if there be a heaven, and scouts can enter, I'll wait at the gate for you, old friend."

## A VERY STRANGE STORY.

SUCH is the title of a narrative which the Editor of this paper published in the *Banner of Light*, Boston, U.S.A., twenty years ago. A recent visit from the spirit of the principal person concerned in the incidents related, and his earnest request that it should be given again for the benefit of the hopeless and despairing who deem themselves at times forsaken alike of God and man, induces the Editor to give such extracts from the original sketch as will make its leading incidents clear. We have only to add the truth of the statements as well as the personages concerned, were well known to, and thoroughly vouched for at the time of publication, by a number of prominent spiritualists, amongst them the Editor's constant friends and spiritual advisers, Judge Edmonds and Professor S. B. Brittan, although the real name of the chief actor has been reserved, by special request of his still surviving widow.

"During the period of my first conversion to spiritualism, being a powerful test medium, in the fervency of my zeal for the cause I had newly espoused, I sat free for all comers. Amongst my visitors was a very poor blind man, led in by a child, who, like the man, was scarcely redeemed from the appearance of mendicancy by neatness and the cleanly arrangement of threadbare patched garments.

"He spoke like an educated man, seemed very intelligent, and even aristocratic in his bearing, strongly impressing me with the belief that 'he had seen better days.' I did not at that time know his name, and though he always expressed his thanks for my services, he never proffered any explanation respecting himself.

"The first time he came for a sitting he was accompanied by the spirit of a lady, who appeared to manifest herself combing out a profusion of splendid long dark hair, and afterwards exhibiting to me a large board, on which was rudely painted a *huge blue bear*. Both these presentations were instantly recognised by my visitor, and seemed to command his confidence, so that from this point the communications, though mysterious to me, appeared to flow on with perfect satisfaction to him. All I knew of them was that the lady's name was Lucy—her relationship to the visitor that of wife—her occupation on earth, sign painting, and her characteristics, extreme tenderness and a poetical temperament.

"I became much interested in my reserved visitor, and often wondered who and what he was. So pale, so sad, and especially why he so very strangely veiled his queries, bringing them to me written, and carefully folded, and always as carefully destroying them before he departed.

"One day, whilst passing along the street, in a bitter snowy sleet, whilst the piercing wind and driving rain chilled me to the soul, I was greeted with the sound of a violin, mocking the day and my own gloomy and weather-stricken feelings, by scraping forth a singularly lively air.

"Crossing the street to put my pittance into the hands of the poor musician who was earning his dole at such a bitter rate, I was astonished and shocked to find myself confronted with my venerable blind investigator. His thin white hair flew out in the biting wind as he doffed his tattered hat in acknowledgment of my gift. He was alone; the little child was not there to recognize me. He seemed familiar with the road, and stumbled his way on, as if accustomed to it. His threadbare garments waved in the wind; his tall emaciated figure bent in the blast like a winter leaf faded and sero. I spoke not, for my heart was full.

"I saw him many times after this, making doleful music in the streets for bread, and received him again, evidently 'dressed up,' and led by the little boy, all prepared in their very best, to visit me as a medium. One day I spoke as I deposited my little fee for street music in his hand. He started, and with a look of almost horror, cried:

"'Good heaven! Do you know me madam? Are you not Mrs. Hardinge?'

"After acknowledging my identity, and hurrying away, lest the poor street musician should realize how much I was shocked by the discovery of his secret; I learned partly from himself, and partly from a dear blessed creature in the humblest ranks of life with whom the street musician lodged, the circumstances of his singular life and surroundings. He had indeed seen better days, and in his capacity as an analytical chemist had once earned a fine income. A sad accident, arising out of some chemical experiment, had deprived him of sight, and thrown him and a fair young wife, whom he tenderly loved, entirely on the resources of her talents for their daily bread. Being something of an artist, the poor wife after innumerable struggles contrived to obtain employment as a sign painter, and the first sign she ever painted was to order—a *blue bear*—and the last meal's meat she ever purchased on earth for her little dependent family was procured by the sale of her own magnificent head of hair, which she parted with just before her death, being no longer able to provide for her nestlings by her painting. Well might her desolate companion recognize his Lucy, when the shadowy semblance of his lost one first appeared to the medium's eyes combing out her long, dark locks, and holding up before her puzzled eyes the deeply momentous sign, to the conscious inquirer, of a *blue bear*.

"It must here be stated that the family had consisted of the poor young wife, the blind reduced gentleman, and an only child, a girl born to them about the time when the hapless father's loss of sight occurred, and who had grown up to the age of twelve years a hopeless, helpless, idiot. Up to that period the patient wife worked on, and by her humble labour, succeeded in earning provision for the darkened companion and the little idiot girl; but grief, care, and incessant effort, were too much for a fragile frame, and she sickened, wasted away, and passed from the little household of which she was the only staff and light.

"A poor laundress, herself a widow, had helped the afflicted family for years, bestowing every spare hour she could give to the care of the unfortunate idiot, and tendering the services of her little boy to lead the helpless blind; and this creature, so poor and lonely, was the only friend and counsellor to whom the widower could open his heart, or with whom he felt he could take counsel.

"'I could get admission into some asylum, doubtless,' he said; 'but the child, Jeannie—what could be done with her? Who would bear with her, support, or nurse her?—an idiot? To me so dear, to every other living being so repulsive! I cannot, must not leave her, Jeannie! I WILL NOT, God leaving me what she has not—her senses!'

"The result of this counsel was the hiring of the very humblest of the garrets in the tenement house where Jeannie dwelt, for the father and his charge; the pledge of Jeannie, 'to look after them,' which she did in full; the investment of the last dollar of Lucy's hair money in the purchase of a violin, which the blind man could play fairly, and his final settlement in business as a street musician on a certain popular beat.

"Mr. B. was scarcely fifty, though sorrow and suffering had written the furrows of extreme age on his brow, and whitened his locks. So he got on pretty well as a pedestrian, braving summer heats and winter blasts, weary days and often hungry nights, with great power of endurance; but there was always the murmur of a breaking heart in his very merriest tunes, and I think that every cent he earned was a bribe to urge him to take his dismal music out of happy, well-fed people's ears; and so he made very little at street music, scarcely enough to buy bread with, certainly not sufficient to pay the rent; and as this fact became painfully apparent when the first month's payment of his garret became due, his affairs looked dark, even to hopelessness, as he arose from his straw pallet on the rent-day morning, with

two cents only beyond the necessary sum to buy Mary's breakfast, for which she was, as usual, pitifully whining.

"My God! my God! why hast thou forsaken me?"

"Such was the utterance that broke from the lips of that crucified soul, as Jeannie stood beside him, asking mournfully what he meant to do to pay the rent.

"Go and dig for twelve and a half silver dollars," cried a loud, clear, sonorous voice from the other end of the garret.

"Both listeners raised their eyes in amazement. Mary, the idiot, stood on the floor, erect and strong, fixedly regarding them with a look full of sanity and composure.

"Mary!" they both ejaculated in a breath.

"Go and dig for twelve and a half silver dollars," she repeated in the same tone, firm, clear, and sweetly intoned. "Go to — Street, next to No. —. There, in the ruins of the burnt house, just under a piece of fireplace, on the left of a broken heap of china, you will find a leather bag, with the money."

"Before the listeners could collect their senses sufficiently to question the weird child, she had relapsed again into her old idiotic state, without retaining one single trace of the recent wonderful development of speech, intelligence, and strength. Up to that day she had never spoken, except in thick, guttural, half-formed words, never stood upright, or uttered the words, 'money,' 'dollars,' 'dig,' 'twelve,' or anything she had then said. The whole circumstance produced an almost stunning effect upon the persons present; but it was in view of their desperation, no less than the astounding character of the incident, that, after some consultation, they went to the place indicated, searched as directed, and found *twelve dollars and a half in Spanish silver quarters*. And from that time, my informants assured me that during a period of some eight years this extraordinary scene had been repeated *nearly a hundred times*. The circumstances were generally similar. The poor old musician played his 'best,' but whenever the receipts from this humble source fell short of the required sum, when the *last moment* had arrived, and help there seemed none, the wonderful lucidity of the idiot returned, and for a few moments only, fairly transfigured her, and in these moments she always gave such directions as led to the discovery of some petty sum (invariably enough, but never more than sufficient, to meet their present wants), hid away in different parts of the great city of New York.

"The idiot's periods of lucidity never came except in these financial crises, never lasted longer than the expression of a few sentences, never failed in giving the exact indications of the amount and situation of the treasure, and never seemed to leave the slightest image on her darkened mind. She always seemed indignant at being doubted, and admitted of no questioning, relapsing into her helpless imbecility almost simultaneously with an attempt to interrupt her by questions.

"And now for the finale of this 'o'er true tale.' At length a great change came over the poor suffering girl, whose lunacy seemed to diminish with the evident decay of her physical strength. Though wild and unconnected, her speech became clear and pleasant. She complained of no pain, but always gleefully repeated that she was 'getting ready to go to angel-land,' and should very soon be there. Two fairy gifts were discovered during this her final condition, and when the last sum was nearly exhausted, she suddenly began to be very earnest about procuring 'a new dress to go home to angel-land in.' It must be a silken gown, she said, white and shining, and all covered with flowers. She had never seen a funeral, and could have no realization of the surroundings of death; yet she besought her father and Jeannie to promise that she should have a fine white satin pillow and bed, and a white shining dress; and 'Won't you promise? won't you promise me, father?' was repeated in piteous accents so often, that the poor, bewildered parent at last mechanically answered, 'Yes, darling, whatever you wish.' He never questioned that she was dying, but believed the wonderful

gift by which they had so long been supported, must have departed before she could thus wildly plan expensive outlays without the least intimation of where the supply should come from.

"One morning the kind Jeannie made her usual visit to the garret where affliction, in its saddest aspect, reigned supreme, to find the desolate blind man sitting silently, clasping the cold hand of the dead girl in his own.

"She is in the angel-land, Jeannie," he murmured, in reply to her exclamation of distress—"at rest in peace, in glory, perhaps."

"And she has left no word behind her?" asked Jeannie.

"None."

"She has!" cried the woman, triumphantly; "and she shall be buried just as she said, in every particular—satin pillow and all. Listen, father!" And then she read aloud to the astonished blind man a letter addressed to himself, which she had just received, and, according to the usual custom of her service to him, she read aloud.

"It came from a lawyer, who, as one of the executors of the will of Mr. B.'s wife's uncle, was commissioned to inform him that he was the inheritor of a property of fifteen thousand dollars; that learning he, the heir, was in distressed circumstances, and knowing that his presence would be needed in France, where the uncle had died, the man of business enclosed, by way of instalment and for present use, the sum of one thousand dollars.

"Late that night a minister of religion stood in that lonely attic to perform service, according to the custom of the day, over the faded form of clay which had held the enfranchised soul of Mary. Before the man of the church departed, he had performed another ceremony, namely, the marriage rite, which entitled the grateful blind man to call Jeannie wife, and make her heiress to the property, which in deep gratitude he resolved to claim principally for her.

"Mary was buried in every respect as she had desired, but a few months saw the same green mound which held her form, uncovered to admit that of the weary pilgrim father, who, in the loss of his sad charge, appeared to feel as if, life's business ended, he would 'try to sleep'—'to rest awhile,' and never woke again.

"Mrs. B. went to France with her boy and her well-earned legacy. Before her departure, she communicated the final particulars of a narrative whose chief details have been known to me for years, with the earnest request of herself and her dead husband that I would give the details to the world, only suppressing the names. Something of pride dictated this wish; but with it came the irresistible pleading that for all who could receive it I would write, and, in my own phrase, 'assure the forsaken of all men,' the comfortless, and those who have none to save, that He who careth for the lilies of the field, and feedeth the raven, has given his angels charge concerning them, and is equal to the needs of every living thing, and every suffering human soul."

A LIVERPOOL CHURCH SCANDAL.—An extraordinary case was heard in Liverpool recently. The Rev. Samuel Rogers, vicar of St. Mark's, summoned three of his parishioners for brawling in church. The rev. gentleman and his congregation have been at variance, and there have been some scandalous scenes in the church. On the day to which the summonses referred the rev. gentleman said, "You are one of those who will be in hell soon." One of the defendants took this to apply to him, and leaped on the seat and told the minister not to be personal. A scene of great uproar followed, in which another of the defendants participated. The third defendant was taking shorthand notes of the sermon, and refused to desist when told, and was ejected from the church. The charge against the latter was dismissed, but the other two defendants were bound over to keep the peace for three months. The church has been the scene of very extraordinary proceedings for some time.

A PERFECT gentleman is never reserved, but sweetly and entirely open, so far as it is good for others, or possible that he should be.—*Ruskin*.

## AN INCOMPARABLE MEDICAL OUTLAW.

LONDON papers alleged a little while ago that England should go into mourning for the death of Robert Howard Hutton, the renowned natural bone-setter. Judging from the large number of biographical notices that have appeared this Mr. Hutton must have been a very remarkable personage. A recent sketch of his life, attributes to his skill over a hundred cures in cases which utterly baffled the powers of the regular practitioners. Hunters, cricketers, and athletes of all classes attributed the most marvellous cures to Mr. Hutton; the faculty often called for his assistance in difficult cases, and it is said that his house in Queen Anne Street, London, was constantly thronged by persons, many of whom came hundreds of miles to avail themselves of his skill.

Robert Howard Hutton was born in Westmorland county, England, about fifty or fifty-five years ago. He belonged to a family of "natural bone-setters," the most famous of whom was his uncle, who taught him all the mysteries of his craft. He practised surgery in Westmoreland and adjacent counties for several years, where he acquired such a reputation that he was induced to move to London. He appears to have made the change more from philanthropic than from monetary considerations. He loved the country and was very fond of hunting. Once in London and within reach by railroad of every portion of Great Britain, his patronage became so extensive that he had no time to gratify his inclination in regard to sports.

Men of the class to which Mr. Hutton belonged were once quite common in America. Men conducting large wood-cutting operations in Maine generally arranged to take a "natural bone-setter" every winter. The masters of whaling vessels endeavoured to have one among their crews. The faith of ignorant people in "natural bone-setters" is profound.

They believe that they are possessed of inherent knowledge and skill. Some think that they are possessed of a natural gift, and others that they have acquired secrets that never become known to the members of the medical profession. The circumstance that they effect a cure in persons who had "suffered much from many physicians," though they never read a medical book, never attended college, never witnessed a clinic, and never received instruction from a preceptor, elevates them in the minds of the people far above the directors of hospitals.

It is fair to presume that men like Mr. Hutton are possessed of great skill and also of great knowledge. They may not know the scientific name of any bone, ligament, or muscle in the human body, but they may know the location and function of every one of them. Instead of being derided as "quacks," they should be classed as hereditary specialists. It is admitted that bees, ants, dogs, and horses inherit knowledge and skill, and it is certainly fair to presume that human beings do the same. No person will be likely to practise surgery without having had a course of training, unless he has great confidence in himself, and self-confidence makes one resolute. Mr. Hutton, it is said, never administered an anæsthetic and never employed an assistant. He was very strong, quick, and active. He jerked a bone into place in an instant, while he was telling a story, and before the sufferer knew what was about to happen. He had a most extensive practice, and "practice makes perfect." It is likely that he put more dislocated bones in place than any ten regular practitioners in his country. He was an observant man, with remarkable keenness of sight and delicacy of touch. His great success caused him to undertake risks that many surgeons would shrink from. His success, as well as that of others of his class, may be accounted for on scientific principles. It remains to be seen what medical journals will say of him. It is certain that the secular press regarded him as a most extraordinary man, and regret that the family of "natural bone-setters" died out with him.—*Chicago Times.*

## LIFE AFTER DEATH.

SOFT was the air of spring, and at her feet  
The turf, full swift, was turning green and sweet,  
As from the city Rabbi Nathan passed,  
Musing on Him who is the first and last.

The tuneful birds he heard in woodlands dim,  
Wooing each other with that vernal hymn,  
Which, flowing first from the great Heart above,  
Keeps fresh the world with its perpetual love.

Anon he came to where with eager toil  
An aged man, fretting the fragrant soil  
With his sharp spade, did make a space to set  
A cobar tree—the greatest wonder yet!

For seventy years the cobar tree must grow,  
Full seventy years leaves bear and shadows throw,  
Ere to fair fruit its fair, sweet blossoms turn,  
For all the day-god's ever-flowing urn.

"What madness this!" doth Rabbi Nathan cry;  
"Thou workest here as one not born to die;  
As if thyself didst hope that of this tree  
Fruit yet should come to be a joy to thee."

Then turned the aged man and gently said:  
"This tree shall grow long after I am dead;  
But though its fruit my hands may never gain,  
My planting, Rabbi, will not be in vain."

"Have I not eaten of the cobar tree?  
My father's father planted it for me.  
So plant I this, that in the coming days  
My children's children may my labour praise."

"Thou fool!" the Rabbi said, "to work for those  
Who may or may not be, Heaven only knows!  
All earthly things full soon must pass away;  
'Tis only work for heaven that will pay."

He wandered on, and as the sun, now low,  
Rushed to its setting, and a sudden glow  
Filled all the West, he laid him down to sleep,  
Nor guessed how long the charm its power would keep.

For many a moon did wax and wane again,  
And many a year did bring its joy and pain,  
Ere he awoke; and, not far off, behold  
What seemed the tree that he had known of old!

But now it was full grown, and at its root,  
A man, full grown, was eating of its fruit,  
Who said, when asked how came it thus to be,  
"My father's father planted it for me."

Then Rabbi Nathan knew that seventy years,  
With all their precious freight of smiles and tears,  
Had fled since he had lain him down to sleep,  
And felt the slumber o'er his eyelids creep.

He wandered back into the city street,  
But saw no friend with voice of love to greet;  
Yet in the schools where he of old did teach,  
The sages still did quote his silver speech.

And there he saw, that not in Heaven alone,  
But here on earth we live when we are gone,  
Too late he learned the lesson of to-day—  
The world goes on when we are gone away.

The world goes on; and happiest is he  
Who in such wise wins immortality,  
That, should he sleep for ever in the grave,  
His work goes on and helps the world to save.

—John W. Chadwick.

## HYPNOTISM AND THEFT.

MR. W. A. CROFFUT, whose experiments at Washington, U.S.A., were reported in a recent number, has been trying to produce criminal actions in his subjects. One of his experiments is reported as follows:—

"Another sensitive, a clerk in a department, was mesmerized, and Mr. Croffut explained to him that in a house of one of the neighbours, in an upper chamber, in a certain corner and a certain drawer in the dressing table, was a pocketbook which contained \$5,000. He described the situation of the house minutely, the way to go there, the arrangement of the dressing table and so on, repeating it over several times until the subject had the geography impressed upon his mind. Then handing him two keys, he said:—

"The larger key will open the front door of the house, and the smaller key will open the drawer of the dressing case in which the pocketbook will be found."

He told the young man that if he would steal that pocketbook he would give him the money. There was a good deal of discussion between the mesmerist and his subject concerning the liability of discovery and arrest, but when assured that there was not the slightest possibility of anybody

interfering with him, and that there were no dogs about the place, he consented to undertake the burglary. Four or five gentlemen in the room were asked to follow the subject on his trip.

The theft was successfully accomplished, but other subjects resisted his efforts.—*Journal of Man.*

[We presume we have not thieves and criminals enough at large upon society since the hypnotizers seem so anxious to manufacture fresh ones out of honest men. How would it be if they were to go to the gaols and prisons and try to manufacture honest men out of criminals?—ED. T. W.]

#### HYPNOTISM IN FRANCE.

THE *St. James's Gazette* says:—Certain of the French hypnotic specialists have claimed to be able to produce all the effects which follow the administration of any given drug by simply placing a phial containing a preparation of it in contact with the skin of the hypnotised subject. The French Academy of Medicine has just demolished this pretension, which, if well founded, would involve as a necessary corollary the possibility of causing death by poison without leaving any tracing of the toxic agent in the organism. A committee of its members, specially appointed for the purpose, recently attended to witness a series of experiments conducted by Dr. Luys, a well-known hypnotist. Sixteen glass tubes, containing various drugs in solution or in powder, were employed, and it is not denied that the external application of the phials produced more or less marked effects—muscular contractions, congestive symptoms, impaired respiration, and other emotional manifestations. But the committee failed to trace any correlation in the majority of the cases between the phenomena superinduced and the established therapeutical properties of the substances used. More than this, *a perfectly empty tube was found to be as potent in determining the manifestations as any of those previously employed.*

[Again we call attention from the *thinking* portion of our readers to the gist of the above extract. The article concludes with the admission that *a perfectly empty tube was found to be as potent in determining the manifestations as those previously employed.* What does this sentence signify except that the REAL force employed to control these mystic manifestations is that of PSYCHOLOGY or WILL? Let us understand this thoroughly, and whilst we protest against the ultra absurdities of the so-called "Mind Healers," let us remember that there is a dark and dangerous, no less than a bright and angelic side to the exercise of WILL power, which should cause all true humanitarians to enquire reverently into the nature of this wonderful force, and endeavour to aid its orderly systemization by establishing schools for the study of mental science, and laws for the prevention of its unauthorized and merely experimental exercises.]

### CORRESPONDENCE.

#### SPIRIT PHOTOGRAPHY.

To the Editor of "The Two Worlds."

SOME years ago (about 14) I had some excellent experience with Mr. Hudson, in London, in getting spirit photos, having sometimes selected my own glass, and put through the operation myself. Circumstances took me away from London, and consequently spirit photography was left alone, as far as I was concerned. Lately, I have had opportunities for sitting with a friend who is an amateur, but without result as yet, although we have magnetized the camera, and done what we thought should be done to procure a spirit picture. Could you, through your pages, procure the co-operation of a photographic medium, or could you, through the same channel, give any hints as to how we ought to proceed to develop the power? Anything that would help towards the desired end would be most welcome.—Yours truly,

OBSCURA.

[To the above earnest inquiry for such light as we may be enabled to give we can only reply, that our experiences with several spirit photographers have brought the conviction that they were all simply PHYSICAL mediums, and that they would in all probability have been mediums for materialization, or other forms of physical manifestations, had they tried to become so. Being engaged in photography, they were influenced in that special direction, but we greatly doubt if they would have been impressed to sit for spirit photography alone, unless they were possessed of such physical force power as would have become manifest in other directions. Seek, then, to find a person capable of becoming a good physical medium, and no doubt but that the spirits will themselves instruct you, at set circles, how to proceed to obtain photographs of spirits.]

#### PAUPERISM IN AMERICA.

THE demons of want, hunger, and misery, are not confined, it seems, to *Christian* England, as the following items, unhappily representative of hundreds of others with which American journals are teeming, will show.

The *Chicago Times* has opened a warfare against the injustice done the underpaid women wage-workers of that city; for which noble work both the *Times* and its able reporter, Miss Nell Nelson, ought to receive thanks and encouragement. The *Times* says: "If the *Times* were merely endeavouring to make capital out of this slave-girl business; if it did not have truth and justice and public opinion behind it; if it were not really desirous of correcting a great evil and bringing about a reform of the pernicious system under which female labour is pauperized and girls and women degraded; if it had undertaken the crusade from any unworthy motive, then, indeed, it would be a mere question of days before its readers would become weary of it—before its abandonment became inevitable. But here is a crying evil, demanding of every honest newspaper an exposure that will result in a speedy and permanent remedy. Here is a truth that cannot be suppressed: Should we drop it tomorrow it would rise again with greater force than ever and demand a hearing. The *Times* will not drop it. There will be no armistice. While the present damnable system governs female labour, degrades womanhood and prostitutes virtue, the *Times* will battle against it."

Superintendent Halder, of the Sick Children's Mission, in New York, which has relieved 25,600 poor children and their parents in eleven years, says that "much of the sickness among the young is occasioned by improper feeding and inability to provide nourishing food."

A poor little girl in the Fourth Ward, as she was dying said, "I am glad I am going to die, because now my brothers and sisters will have enough to eat!"

Have we reached the "last enemy," the death of the body, as the most fruitful cause of the "madness and misery" of the earth?

In New York, as in London, it is so common for children to go without breakfast, they do not think of complaining. The superintendent says: "When I visited the Italian school in Lombard street, twenty of the infant class, averaging five years of age, had come to school without their breakfast, and their main dependence was the mid-day meal furnished at the school. In my whole experience I don't think I ever saw so much concentrated suffering as their appearance expressed."

ALL our actions influence our character. What we do makes us what we are.

THERE is no better excess in the world than the excess of gratitude.—*La Bruyère.*

THE heart needs not for its heaven much space; nor many stars therein, if only the star of love has risen.—*Richter.*

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Editor:

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Sub-Editor and General Manager

E. W. WALLIS.

FRIDAY, OCTOBER 26, 1888.

### SOME CANDID WORDS TO OUR CORRESPONDENTS.

IN a recent past number we published a slight sketch, or personal experience, of a new convert to spiritualism, in which the writer expressed himself as being greatly delighted that the knowledge of this glorious faith had appeared at length, and, for the first time, in the place from whence he dates. The letter was that of a simple and unlearned person, but was written with so much heart, feeling, and goodwill, that we unhesitatingly gave it a place in our columns; more especially as we deem that the correspondents' column is for the most part a representation of individual views, and cannot justly be held as illustrative of editorial matter. Since the publication of this letter, we have received a critique from another writer so full of bitterness and ill-natured comment on our humble correspondent's views and modes of expression, that the first sentiment which would arise in any mind perusing such a document would inevitably be—"some enemy hath done this." This last letter would have passed, like many another which fails to meet the requirements of this paper, into oblivion, had not the writer, who signs himself "Propriety," concluded with the request that we would give his wholly uncalled-for criticism the same prominence afforded to the writer of the aforesaid little inoffensive sketch. We take this opportunity, therefore, of apprising "Propriety," and every one else who needlessly attempts to wound the feelings of others, that these columns are not open to any such evidences of unspiritual sentiment.

We are constantly solicited to give especial preference to "English" speakers, writers, and mediums, rather than to those of other countries. At any and every point where we can do so (*i.e.*, when the writings sent are fairly worded, decently spelled, and do not require to be entirely re-written) we cheerfully give the *native* writers place, and when the accounts of séances are duly attested and reliable they will be most welcome additions to our columns. But because hundreds of contributions received in our office fail to meet either of these conditions, so we are constantly obliged to wound that national pride, which can only see excellence in its own land, by giving reports and writings from other countries. We know and feel that the deficiencies above noted do not proceed from the entire lack of mediumistic power or literary ability in this country, but rather from the

apathy and indifference of those who keep their treasures of spiritual intercourse to themselves, or will not take the trouble to put their best thoughts and experiences into readable form. Meantime, when a fairly well worded contribution is sent in all good faith and goodwill, it is not in harmony with the tone of this journal to subject the writer, however humble his attempt, to insult, or lay him open to scornful criticism. We publish for the sake of recording WELL-PROVEN spiritual facts, and discussing the noble philosophy growing out of communion with the spirit world. We shall now, as ever, attack shams, pretences, or the perversions of our facts and philosophy, but ungenerous personalities, or the ugly controversies that arise from mere differences of belief, cannot find a place here. Life is too short, and too earnest, to spend it in wordy disputations about ideas. Give us facts and demonstrable principles. Attack these, and we shall defend them with all the power we possess. Personal criticisms are for our foes, and then only when they prove themselves to be foes to our truths. For the fraudulent or the incapable we have no place, and no sympathy.

For the true and earnest worker, though we would gladly see the instruments offered for use to the spirit-world polished to the highest possible pitch of excellence, we deem those the truest spiritualists who are most faithful in doing the work set before them. Thus the bands of working men and women who give of their time, strength, and means, to establish and conduct public meetings, are worth all the highly refined and *too* much cultured believers who stay at home, or will take no part in the work, for fear they should be "mixed up with those low people." Those are the workers who throw themselves into the gap, and give again according to their means as they have received the light. Believing there are sins of omission as well as of commission, we cannot doubt but that the good people who do their best, poor as that best may be, will stand for far more worth and value in the land of inevitable retribution and compensation than those that could have done so much better, yet did nothing at all. Whilst we object, aye, and ever have and shall protest against anyone, whether spirit-medium or not, mounting the rostrum to teach others far better educated and better informed than themselves, whilst also we protest against any attempts to write for the press, until the writers have some knowledge of how to spell or put sentences into grammatical shape, we still claim there are hundreds who can both teach and write, who ought to do so, yet fail to perform that duty. Instead of standing back themselves and then sneering at those who do come forward to do the work, why do not the wealthy, the educated, and the critical, find means to found that "School of the Prophets" so often agitated, and so long known and felt to be so essential a means of preparing well qualified teachers and mediums for their important duties? Such a step would at once expel the fraudulent from the arenas they disgrace, eliminate the incapable from the places they cannot fill, and offer a legitimate and honourable sphere of action for instruments worthy of the noble work the spirit-world would fain entrust them with. Let the high and mighty who would disdain to take part in public work themselves, devote their means and time to such a noble endeavour as this, and we should soon have a circle room, a rostrum, and a press, worthy of the stupendous facts and philosophy of spiritualism.

### SEVERE INDISPOSITION OF MRS. HARDINGE BRITTEN.

IN consequence of a serious attack of bronchitis and inflammatory sore throat, Mrs. Britten was unable to fulfil her engagement at Newcastle-on-Tyne last Sunday, and may yet, it is feared, be some time before she can resume platform work.

Mrs. Britten begs her correspondents to forgive any remissness in answering letters, until she has somewhat recovered from her present severe attack.



## NEW TWO WORLDS PRIZES.

WORK FOR THE CAUSE: HOW TO HELP.

CIRCULATE the literature! Secure subscribers to *The Two Worlds*! Lend or give it to outsiders! Many friends order two copies weekly from their newsagent, and leave one with him on sale, taking it off his hands at the week end if unsold, on condition that he shows it in his window. We know of one instance where a news vendor *now has a dozen regular purchasers* through this method. Many societies recognize the valuable aid we render them and our service to the cause, and cordially co-operate with us by soliciting their members to become *regular purchasers*. We are satisfied that an energetic agent who would recommend *The Two Worlds* to strangers could soon double the number sold at many of the meetings. We supply copies on liberal terms. If societies would work for us as we do for them, the cause would be greatly benefited.

Feeling that much could be done by cordial effort we offer PRIZES TO THE FIRST TWO SOCIETIES (or agents for the societies) who during the *next three months* sell the largest number of *additional copies* (over and above the number we now send weekly.) The prizes to consist of 6s. and a bound volume of *The Two Worlds* for the library of the society. We make this offer to stimulate a friendly rivalry amongst our agents and friends, and at the same time increase our usefulness.

## 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 last 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.

## VARIOUS FORMS OF PSYCHIC AND SPIRITUAL MANIFESTATIONS.

No. 1.—CURIOUS SOMNAMBULISTIC PHENOMENA.

A FRIEND of the Editor's, upon whose undoubted veracity the strictest reliance can be placed, sends the following account of a child phenomenon, whose peculiar endowments were for a long time an unexplained puzzle to scores of worthy people in the city of Indianapolis. The lady in question, Mrs. Bernard, writes as follows:—

"As I was in want of a little nurse girl my husband applied to Mr. Friedgen, agent of the New York Children's Aid Society, requesting a suitable girl should be provided. After some delay a little orphan girl of French extraction was sent to us, to whom we gave a short trial, and finding her gentle, intelligent, and pleasing, we resolved to keep her with us, and add to her given name of 'Lisette' our own of Bernard. After a while I observed the peculiar interest with which Lisette used to listen when I played, as I frequently

did, pianoforte pieces from the great masters, and arrangements from the best operas. When I rose from the instrument I would almost invariably find her listening close to the door, and seemingly oblivious to all around her. Deeming it unwise to encourage these singular states of apparent somnolence, I would at once arouse her, but she always seemed to shake off her dreamy condition with difficulty.

"This absorption of hers was the subject of frequent remark in the family. One night in November, about ten o'clock, my husband and I were aroused from our slumbers by hearing the sweetest of music coming from our parlour. Our bedroom was off the sitting-room, all on the same floor, and of course we were frightened. The doors from our room to the sitting-room and the parlour were all open, the gas by our bedside burning dimly, but the parlour was dark. We lay a moment listening to the perfect concord of sounds from the piano, which we knew was under the fingers of a master hand. The music was from Bach—one of grand and majestic movement—but not one that I had played on that piano, for I had not the notes in the house. The playing ceased a moment or two, and then began with one of Liszt's fantasias—one so difficult of execution that none but the highest professors in the art ever attempt it. I had heard it the summer before at Crosby's, in Chicago, but had never tried it myself. My husband and I hastily dressed ourselves, for by this time we supposed some of our friends had taken this novel method of serenading us. But who was the performer, then touching the instrument with a skill possessed by none of my acquaintances, was the puzzling question. We passed noiselessly to the parlour door; the light from our room, by reflection, made everything in the parlour visible. You may imagine our surprise when I tell you that the performer at the piano was none other than Lisette, dressed in her gayest suit, with her abundance of hair put up in a style I never saw before on any one, but very neat and tasty. Her face was turned from us, and we went to Lisette's side just as she finished the fantasia. Her eyes were closed, and her face, usually pale, was now deathly white. At the same time, Lisette, turning her head toward me, and bowing politely, said in a lady-like voice, not natural to her, "That was one of Liszt's own favourites when I knew him; beautiful, isn't it? But here is something I like better," and turning to the piano, her eyes still closed, she gave, with exquisite skill, one of Bach's Counter Fugues, which is perhaps the most difficult of all compositions to render, but when well delivered, as this was, carries the hearer from earth to heaven. If I could render a Counter Fugue as a musician I should be content. I was so absorbed in her theme that I forgot who was the fine performer. As it closed, Lisette rose gracefully, and bowing, said, "That is sufficient for this child to-night; she must now rest. Please, kind friends, do not waken her in the morning. I will arouse her at the proper time," and, bowing again with a womanly grace Lisette had never attained, she passed to her room.

"The next morning Lisette, usually an early riser, slept until ten o'clock. We said nothing to her of what we had witnessed, nor told it to anyone else that day. On the second night after, we were awakened about the same hour by a similar performance in the parlour. We went in again. The pieces played were all classic, mostly from Handel—one or two from Beethoven—and their execution perfect; only one of which I had played in her hearing. Between each she made remarks and criticisms as naturally as if some accomplished performer were presiding at the piano, and not our little nurse girl. As she closed this performance, she astonished us more than ever by saying, 'Good friends, I much thank you for your kindness to this child; I am her mother, and I am training her unconsciously to herself. Please do not tell her of this practice, for I fear she will not remain long with you, as she is very delicate,' and bowed herself out as before. She never touched the piano when awake, but said she would like to learn to play it, nor did she, with but

two exceptions, play any pieces that were played in our house by any person.

"These performances being repeated every alternate night after, became somewhat annoying, especially since Lisette seemed to be declining rapidly. The physician prescribed for her, but never seemed to understand her case. He witnessed her performances, and said she was undoubtedly asleep the whole time while at the piano. On one occasion she turned to him, saying, 'Oh! doctor, I see you do not understand this. Lisette is not before you except in body. I am her mother. I can use her body. My name is Therese. I was reared in Lorraine, and married in Paris. I taught music in Paris; it was my grand passion. My husband died on board ship as we came to America. I died in New York a few months afterwards. I have watched Lisette ever since. You need not give her medicine—she will soon be with me and Louis.'

"She lingered a few weeks and died a painless death. It was a gradual fading away. After her death, we wrote to the asylum whence she came, to know what the record showed concerning her. The answer, as far as applicable, is as follows: 'Lisette entered January 20, 1871, from Bleeker Street tenement house, supposed to be four years old; mother died of starvation—said to be a French music teacher. Lisette sent to Indianapolis, April, 1875.'

No. 2.—REPORT OF MATERIALIZATION AT NORTH SHIELDS.

I FORWARD you an account of a successful séance held at the house of Mr. T. Kempster, 14, West Percy Street, on Tuesday evening, October 2nd. The cabinet was formed by placing a curtain across one corner of the room. All being in order, the room was darkened, except a small portion of light from a paraffin lamp with a red globe, which enabled us to see plainly all in the room. After the opening hymn and prayer, the medium was controlled and drawn into the cabinet, and in a short time we were gratified with the appearance of a black form, whose white garments were thrown towards me. I took hold of the hand which was stretched out; the form proved to be Zacarno, a control of my own. The next form was a black child named Lottie, a control of Mrs. Kempster; this lady was also honoured by a visit from her mother, who shook hands with Mr. Kempster; after which came a fair child named Mary, a control of my wife's, and a young girl who was recognized by Mrs. Ainsley, of Sunderland, as her daughter, Annie Elizabeth. While we were singing they kept time with their hands. This concluded what was expressed by all to be a very successful séance. Six of the sitters have not been in a séance of this kind before. The medium was Mrs. Warren, of Sunderland. She is a hard working woman in the cause of truth. She gave her services free, but refuses to give sittings in public.

155, Grey Street, North Shields, THOS. C. ELIOT.  
Oct. 3rd, 1888.

(Signed)

William Walker	Mary N. Walker	G. Ainsley
Mrs. S. Dixon	M. J. C. Eliot	J. Ainsley
Mrs. R. Shelton	M. D. Eliot	E. Ainsley
Mr. R. Shelton	Margaret Eliot	E. Jobling
T. A. Kempster	T. J. Ranton	John Warren
M. A. Kempster	William Train	Thos. C. Eliot

No. 3.—A FRAGMENT FROM THE MIGHTY ENCYCLOPEDIA OF DREAMLAND.

WM. HOWITT, on his visit to Australia, had a dream which he regarded as having great importance as a fact in mental science. He says:

"Some weeks ago, while yet at sea, I had a dream of being at my brother's at Melbourne, and found his house on a hill at the further end of the town, next to the open forest. The garden sloped a little way down the hill to some brick buildings below; and there were greenhouses on the right hand by the wall, as you looked down the hill from

the house. As I looked out from the windows in my dream, I saw a wood of dusty-foliaged trees, having a somewhat segregated appearance in their heads; that is, their heads did not make that dense mass like our woods. 'There!' said I, addressing some one in my dream, 'I see your native forest of eucalyptus!' This dream I told to my sons, and to two of our fellow-passengers, at the time, and on landing, as we walked over the meadows, long before we reached the town, I saw this very wood. 'There!' I exclaimed, 'is the very wood of my dream. We shall see my brother's house there!' And so we did. It stands exactly as I saw it, only looking newer; but there, over the wall of the garden, is the wood precisely as I saw it and now see it, as I sit at the dining-room window writing. When I look on this scene I seem to look into my dream."

In the *Spiritual Magazine*, October, 1871, the author, speaking of this dream, gives further curious details:

"In a vision at sea, some thousand miles from Melbourne, I not only clearly saw my brother's home and the landscape around it, but also saw things in direct opposition to the news received before leaving England. It was said that all the men were gone off to the gold-fields, and that even the Governor and Chief Justice had no men-servants left. But I now saw abundance of men in the streets of Melbourne, and many sitting on door-steps asking employment. . . . When in the street before my brother's house, we saw swarms of men, and some actually sitting on steps, seeking work. All was so exactly as I had described it, that great was the astonishment of my companions."

If we were to regard sleep, after the common usage, as a simple state, dreams, visions, thought transference, and the appearance of a person while living at a distance, become a mass of irreconcilable details. But this is a wholly erroneous view of the character of sleep. It is one of the most complex and changeful conditions, ranging from the disturbed doze of the over-weary, to the most sensitive clairvoyance. It will be seen that many of the so-called dreams are really visions, received in a more sensitive condition than is furnished during the waking hours.

AN APPARITION APPEARS TO A LITTLE GIRL.

THIS happened when I was so young I have no method of coming at my age. I might have been four years old. I was staying at my grandfather's house. I was the eldest grandchild and the only one at that time, and was very much cared for by my grandfather. I slept in an upper room that had two beds in it at one end; at the other end was a fireplace with a fireboard up. The board was papered with a gorgeous flower-pot pattern. The girls—my aunts—had arisen, and I was alone in bed, wide awake, after daylight, and while I was looking at the fireboard, it vanished; a bright wood fire was blazing on the hearth. A strange man stood before the fire, his back to it, his hands behind him, his coat-tails drawn forward as if warming himself. His clothes were fine and dark blue in colour, bright buttons on them. Altogether he was very handsome. I was troubled because he was there, and I did not know him. It seemed wrong some way. Then my grandfather came and carried me down stairs, and undertook to dress me, but I would not be dressed, and kept asking who the man was up stairs. "Somebody," they said. Then I began to cry; something was wrong. Finally, grandpa listened to my story, and then turned to grandma who was getting breakfast, saying, "My God, Kezia, that's brother William. I have seen him myself several times." He kissed me and caressed me, and said he was a nice man, and would not hurt me. I was perfectly satisfied, and was dressed and washed like a little lady. After a time I learned that this William had died before I was born. From that time on till to-day I have had a great variety of experiences. I was born in 1830, so these incidents date back farther than modern spiritualism. My grandfather and his mother were subject to peculiar manifestations also, but were Quakers and entertained the spirit rationally, always believed their senses and no bad results ever came of it. KEZIA E. ALEXANDER, Boston, U.S.A.—*Religio-Philosophical Journal*.

AN EXPERIENCE OF THE MANAGING EDITOR  
OF A FASHION GAZETTE.

THE genuine fashions man was busy at his lunch. The editor-in-chief was lounging in his chair, devising ways and means of a financial character when she entered. "Is the gentleman who knows everything about the fashions column in?" stammered a vision of golden hair and sea-blue eyes, as she stood timidly beside the managing editor's desk. "Every thing about what?" asked the editor, clawing around under his desk for his shoes, and trying to hide his stocking feet under him. "Upon which particular branch do you seek information?" "I don't exactly know what to do," pouted the strawberry lips. "Pa says I can have one dress this spring, and I don't know how to make it up. I thought the gentleman who answers fashions questions could tell me." "H'm," muttered the managing editor. "He has gone up to Maine to find out why geese always walk in single file. An 'Anxious Inquirer' wants to know. What kind of a dress had you thought of getting?" "That's what I want to know. I want something that would look well with terra-cotta gloves." "Yes, yes," murmured the editor. "Then you should get one of those green things with beads that turn all kinds of colours, and some fringe and fixings of that kind." "Would you have it cut princess or wear it with a polonaise?" she inquired, looking at him searchingly. "You might have it princess around the neck and a row of polonaises at the bottom," suggested the editor. "That's going to be very fashionable, and a couple of hip pockets would set it off royally." "I don't know," murmured the beauty. "I haven't seen any of that style. Do you know whether panniers are worn bouffant this season or whether the skirt is tight?" "Oh, certainly!" replied the editor. "They are made with all the bouffants you can get on 'em. Some have even sixteen-button bouffants, and there was a lady in here yesterday who had a pannier that came clean up to her neck. I should have it pretty bouffant if it was my dress." "Well," stammered the blushing blossom, "would you box-plait the skirt or shirr it?" "Shirr it, by all means," exclaimed the editor. "Shirr it straight up and down, and fasten it with those loops of black tape." "You mean frogs?" asked the beauty. "No, no. Those big loops that slip over two buttons. That sets off the shirrs and gives a sort of *tout* to the *ensemble*," and the editor leaned back and smiled superiorly. "Don't you think revers of a lighter shade would look pretty?" she inquired. "They'll do to fix up the back, but I wouldn't put 'em on the front," answered the editor sagely. "Revers are very well to trim a hat with, but they don't set off a dress front." "How would you have the corsage?" "I wouldn't have any at all. You would look much better without one." "Sir!" she exclaimed, rising. "Oh, if you insist, you might have a small one, certainly not over three inches long, for short dresses are the style now." "You—you don't seem to understand——" she commenced. "Oh, don't I?" he retorted. "That's what I'm here for. I think there's nothing so lamentable as to see a young lady dragging her corsage through the mud and dust. Still, if you want one, you should have it so you can take it off when you go on the street and only wear it at home. They are hard to handle, and not one woman in a hundred can kick her corsage gracefully." "I—I am very much obliged to you," she murmured. "You are very good, I'm sure." "Don't mention it," replied the editor, politely. "I think when you get it shirred, and reversed, and polonaised, and princessed, you'll like it very much. You might get a sash and some big buttons to put on behind; or if you'd like another style better, you might trim the whole front with bouffants and wear the pannier for a hat." "Oh, thank you sir!" exclaimed the blushing bud, as she scuttled down stairs. "Swipes!" roared the managing editor, with a complacent smile and a glance of approval at himself in the glass, "Swipes, you may tell the foreman to send me a proof of the fashion notes as soon as they come in. I have observed that a great many errors have crept in lately, and we should be strictly accurate in all our statements, or the public will lose confidence in us."

## LYCEUM JOTTINGS.

## "THE OUT-PATIENT."

A TALE OF A DOG.

He prayeth best who loveth best  
All creatures, great and small.

—Coleridge.

ON Sunday morning, July 31st, 1887, a hospital porter heard a dog barking at the door; he, though a kindly man, thought of his patients, and went to drive the dog away. Instead of finding one dog, he found three. Two white-and-tan fox-terriers were standing up on the top of the flight of steps, while a long-haired collie lay beside them, looking very sorrowful, for he was sorely wounded, and lay in a thick pool of blood. The moment the good porter showed his face the two terriers bolted, leaving their lame comrade at the door. At this moment a medical student came in, and he at once treated the collie as an ordinary patient. On examination, it was found that the dog had an artery cut on his right foreleg, with a gaping wound three inches long. The leg was dressed and bandaged, the hæmorrhage was arrested, and the dog lay outside the hospital on the grass for a couple of hours, and then went away. Such is the story of Bob, a drover's collie. The friendly hospital was KING'S COLLEGE HOSPITAL, and the touching incident made a great sensation at the time. While some were sceptical, many were touched by the simple pathos of the little drama. Mr. Yates Carrington, the eminent dog painter, happened to read the incident in the papers, and at once went down to the hospital to make inquiries. He was also struck by the kind and intelligent sympathy for the distress of their comrade shown by the fox-terriers. "If it is true," he said, "why should I not tell the story on canvas?" He made his inquiries; Mr. Mosse Macdonald, the secretary of the hospital, gave him every help; the dogs in the drama were discovered, and the result is the picture which Mr. Carrington exhibits at the Academy this year.

Mr. Carrington told us how he painted the "Out-patient." "I read the story, set off at once to the hospital, and Mr. Macdonald kindly gave me every assistance. A thick patch of blood was still on the hospital steps, and starting from that we traced it all round the back of the hospital to a spot in Clement's Inn, called Yates's Court. In the hoarding between the court and the enclosure of the Law Courts there was a hole just large enough to admit the dog. Below the hole was a piece of glass. This discovery, and the state of the pavement, which was like a slaughter-house, left no doubt in our minds that this was the scene of the "tragedy." While we were talking, Mr. Hutt, the bookseller, came out and informed us that his terrier was one of the actors in the drama, and thus No. 1 was secured. The second terrier belonged to his brother. The patient was the property of a drover, who in driving his cattle was frequently in the vicinity of the hospital. You see the three dogs were evidently in the habit of meeting one another, for two lived close by the hospital, and the third often passed it. They were playing together on the Sunday morning. The collie cut his foot, and his little friends induced him to follow them to the out-patients' door of the hospital. The interesting point to me was that the dogs took their shortest cut through the various alleys past the back entrance to the hospital to the *front door*, mind you. The conclusion I came to was that the terrier had constantly seen patients carried in that way. The end of it all was that I got the drover to lend me the collie, and was also able to borrow the terriers. The collie was the most intelligent dog sitter I ever had. "Jack," one of the terriers, did not at all approve of studio life, for on the fourth morning after his arrival here my servant informed me at breakfast that he had vanished. Little thinking that "Jack," who lived four miles away, and had never been up in St. John's Wood before, had been cute enough to find his way through Marylebone and Holborn, I wired his master, and received the reply that "Jack" arrived safely at 6-30 a.m., barking for admission in time for breakfast."—*Illustrated London News*.

## "MR. CROWLEY" DEAD.

IN New York the great topic has been of late the death of "Mr. Crowley." "Mr. Crowley" is the name of a chimpanzee which was the leading feature of the Zoological collection in Central Park. He was as much of a public character as was Jumbo in London. He was large and very intelligent. Every child in New York regarded him as a personal friend. Living in a great cage, divided into two or three compartments, he displayed so much intelligence, and could so aptly imitate human ways, that his quarters were always surrounded by a crowd during the day. He sat in a chair at the table, and ate his meals with a knife and fork. His table manners were not perfect, but quite as good as those of many a human animal. He was a great gymnast, and when he had an appreciative audience he would perform, under the stimulus of applause, the most difficult feats of agility and strength. He never cared to perform unless he had a good audience. The body is to be stuffed and placed in the Museum of Natural History. He was such a famous animal that the *Century Magazine* recently devoted an entire article to him, giving several pictures of "Mr. Crowley" in various thoughtful attitudes. After his death his brain was examined by Dr. E. C. Spitzka, and it was found to be in perfect condition, of a dull white colour, and about one-third the size of the human brain. This is not remarkable, because he was only five years old at the time of his death, and he would not have arrived at maturity until he was sixteen. On the left side of the brain were four convolutions, and on the right side two more. The centres of the brain were less developed than in the other part, while the frontal lobe was pointed. Summing up the results of his examination, Dr. Spitzka said that the brain in all its essential features was remarkably similar to that of an immature human brain. "Mr. Crowley's" death was occasioned by pneumonia.

TIME to me this truth hath taught—  
'Tis a truth that's worth revealing—  
More offend from want of thought  
Than from any want of feeling.

—From "Sunflower."

## CHRONICLE OF SOCIETARY WORK.

**BIRMINGHAM.** Ashted Row.—“Is Spiritualism necessary to Man?” The controls taught that spiritualism confirmed the Bible statements, that angels advised and conversed with man—that it brought joy to the mourner, and hope of recognized re-union to the bereaved; it was doubly necessary, both as a comforter and a moral uplifter. The spirits seen round some of the audience were described and recognized. Séances every evening except Monday. Meetings every Sunday. Mr. Wyldes, Nov. 18th, 6-45.—S.A.P.

**BIRMINGHAM.** Oozells Street Board School.—October 7: Mrs. Groom gave a good address: spirit descriptions recognized. October 14: Mr. Gray read two poems, and Mrs. Groom Mrs. Britten's leader on the London tragedies, speaking on the same subject. The audience seemed much interested.—R. G.

**BLACKBURN.**—Mr. T. Hunt. Afternoon: a question was selected by vote—“Does the Bible teach Spiritualism, or Condemn it?” After dealing with this well-worn subject in an effective manner, Mr. Hunt improvised verses on various themes. Evening: the question “Is Life worth Living?” was handled most eloquently. Crowded audiences. Good musical selections, rendered by the choir, added variety to the proceedings.—A. A.

**BRADFORD.** Ripley Street.—The guides of Mrs. Beardshall gave two eloquent addresses which were highly appreciated. Afternoon: “Saul and the Woman of Endor.” Evening: “As thou art passing through the waters of life I will be with you.” Good clairvoyance after each address, mostly recognized.—T. T.

**BURSLEM.** Coleman's Assembly Room.—Miss Proctor gave two good discourses to good audiences; full room at night. Subject: “Learn to labour and to wait.” Oct. 14th, Miss Pimblott's guides gave excellent addresses. Afternoon: “What is the Spirit's mission here?” She also gave good tests of psychometry. Evening: “Sowing and Reaping,” much appreciated. We hope she will soon come again. The guides of Miss E. Walker, who is only 16 years of age, for the first time gave a short but earnest address, full of love and sympathy. Evening: Mr. Llewelyn gave an interesting and instructive address on “Spiritualism and Modern Thought.”—W. W.

**CLECKHEATON.**—Mrs. Whiteoak could not take our platform through illness (may God speed her recovery), but Mrs. Clough kindly consented to speak. Afternoon subject: “Spiritualism and its Teachings.” Evening: “Blessed are the Poor in Spirit;” both well handled. A few clairvoyant descriptions in the afternoon. Room well filled as usual.—W. H. N.

**COLNE.**—Mrs. Butterfield. Afternoon subject, “Spiritualism in its three-fold aspect.” Evening, “God is love.”

**COWMS.** Lepton.—2-30: The controls of Mrs. Green discoursed on “Gifts of the Spirits.” Evening: “Why is Spiritualism abused by the Bible and inspired by the Word of God?” Clairvoyance very good.

**DEWSBURY.**—Monday, Oct. 15th, Mrs. Stansfield gave an effective address on “Lord, save me,” followed by clairvoyant tests and medical prescriptions. Sunday, Oct. 21st, a splendid day with Mrs. Craven, whose guides handled ten questions in a truly spiritual and intellectual manner, among them being “What relationship does Spiritualism bear to the Temperance movement?” “Of what use is prayer?” “Where is the spirit-world?” Crowded evening meeting, and much satisfaction expressed.—W. S.

**ECCLESHILL.**—Mr. Lewis's guide spoke upon “True Spiritualism.” Clairvoyance, Miss Capstick, giving nine descriptions, six recognized. Evening subject, “Shall we meet beyond the river?” 16 descriptions, 13 recognized. A very pleasant day.—W. B.

**EXETER.**—Mrs. Hellier, of Bradford, assisted by her guides, gave two addresses. Morning subject, “Seek and ye shall find,” which was listened to with marked attention. Clairvoyant descriptions were given, many recognized. Evening subject, “Of what use is Spiritualism to humanity?” was exceedingly well handled. The control gave instances of the great good it did, by bringing comfort and light to mankind. After the address, out of 14 clairvoyant descriptions given, 11 were recognized. We have prevailed on Mrs. Hellier to stay a week. She will hold séances, and address us again next Sunday.—A. H.

**FELLING.**—Being disappointed a second time by Mrs. Murray, Mr. John Willson gave an address from “Pray without ceasing,” which was well delivered, but short. After the lecture we held a séance, when several good delineations were given by Mrs. Wm. Scott, a young but promising medium; all being satisfied.—G. L.

**GLASGOW.**—21st Oct., Mr. Wm. V. Wyldes answered relevant questions in the morning in a masterly and philosophic manner. In the evening he lectured on the “Salient phases of psychometry,” and gave immense satisfaction, giving, as tests, three delineations of character and three descriptions of surroundings and events, with the usual success. The hall was over-crowded, many could not gain admittance. Arrangements will be made for a larger hall on Monday next, when Mr. Wyldes will lecture again.—G. W.

**HALIFAX.**—The inspirers of Mr. E. W. Wallis delivered three stirring lectures to large and interested audiences. Crowded on Sunday night. Every one seemed delighted.

**HECKMONDWIKE.**—Miss Caswell caused a disappointment in not being with us. If speakers only knew the harm they did to Societies, they would be ever ready to fulfil their engagements, or write the secretary in good time, so as to allow him to get another speaker. Miss Wilson in the evening gave a good address on “Spiritualism, the truth of the nineteenth century.” Nine descriptions were given, eight recognized. The room was full, many being unable to gain admittance.

**HEYWOOD.** Reform Club.—Mr. J. S. Schutt replied to Rev. Ashcroft, to two large audiences. Afternoon subject: “Spiritualism; what it is.” Man's longing for another life went to prove that immortality is a possibility, and spiritual philosophy supplied evidence that man lives hereafter. The evening arguments went to show that the morality of spiritualism is superior to that in the orthodox world of thought. It was contended that Christianity was a failure, amply borne testimony to by ecclesiastics themselves, in recent utterances against so-called Holy Writ; believers in the creeds were disputing as to what is, and what is

not, true in Biblical teaching. The spiritual philosophy alone could solve such doubts.—W. N.

**HUDDERSFIELD.** Brook Street.—Mrs. Gregg addressed exceptionally large audiences. In the evening she favoured us with her experience as a medium, and how she became one, which kept the crowded congregation interested for over an hour. Clairvoyant tests at close of each service. Monday, at 7-30, Mrs. Gregg's guides gave clairvoyant descriptions and delineations of character, satisfactorily, to attentive audience.

**KEIGHLEY.** Assembly Rooms.—A good day with Mrs. J. M. Smith, who took subjects from the audience; afternoon, “If Christ was the Son of God what are we?” well-handled. Evening: “What is Religion, and where shall we find it?” “The Philosophy of Death,” and “The Signs of the Times,” which were ably dealt with.—A. S.

**KEIGHLEY.** East Parade.—Saturday, Oct. 20th, the Lyceum had a successful pie supper in honour of the opening of a new organ, followed by an entertainment of songs, readings, recitations, &c. Mr. Terry Greenwood played selections on the organ which gave satisfaction to a large audience. Votes of thanks passed to all who had taken part. Sunday, Oct. 21st, the guides of Mr. and Mrs. Carr gave two good addresses to crowded audiences. Afternoon: “Home.” Evening: “Spiritualism no new Thing.” Mr. Burns presided at the organ.—J. R.

**LANCASTER.**—A good day with Miss Cowling, who generously gave her services in aid of our building fund, for which we return her our sincere thanks. Her guides gave two earnest and vigorous addresses, followed by clairvoyant descriptions, the most successful given here for some time. Names given with each description, and readily recognized. Fair audience in the afternoon; crowded in the evening.—J. B.

**LEICESTER.**—At 6-30. The control of Mr. Barradale delivered lecture. Subject: “Life.”—W. J. O.

**LEIGH.** Railway Road.—Lectures by Mr. J. Boardman. Morning: “How far can Geology go back to Antiquity?” Evening: “Where are the so-called Dead?” Excellent lectures to fair audiences.—J. S.

**LONDON.** 125, Barking Road.—Mr. Towns addressed a full audience on “The Use of Spiritualism,” and related some of his own experiences.—F. W.

**LONDON.** Bermondsey, Horse-Shoe Hall.—Mr. Hopercroft's Sunday with us. Mr. Robson was announced for this date in error; Sunday, 28th, Mr. Robson. Mr. Hopercroft's control spoke on six subjects, selected by the audience, after which he gave excellent tests.—J. D. H.

**LONDON, E.** Canning Town Association.—Fourth Monthly Ticket Séance, Oct. 21st. Mr. W. E. Walker's controls made an invocation, followed by a lecture, entitled “In God's home there are many mansions,” delivered in a masterly manner, and gained the appreciation of all. Clairvoyance followed.—H. C.

**LONDON.** Marylebone.—Morning: good attendance. Mr. Hawkins employed his healing power. A lady from Devonshire, suffering great pain from contracted muscles in one arm, was much benefited, the pain having entirely left her. Short addresses were given by the controls of Messrs. Dale, Portman, W. Towns, junr., and Miss Todd. The friends were much pleased. Evening: Mr. U. W. Goddard delivered a practical address on “Spiritualism, a practical religion;” the main feature being advocacy of more unity among spiritualists, showing the more we can spread that federation which is about being formed, the more practical should we be in developing the cause. We could not do it by closing ourselves within a wall, our duty here is to help one another. A few questions were put by strangers. The kind manner of the replies was applauded. A short discussion on “Vegetarianism.” Good attendance.

**LONDON.** Occult Society, 357, Edgware Road.—1st: “M. B. (Lond.)” gave the last of his course of lectures on “Soul Evolution.” The hall was filled, and good interest aroused.

**MANCHESTER.** Assembly Room, Downing Street.—Afternoon, Mr. W. Walker, of High Peak, near Derby, delivered a grand address on “God manifest in the Flesh,” showing that God is manifest in all things. The audience chose the subject. Evening subject, “Does Death assist or Retard Progression?” A grand lecture, listened to with rapt attention by a large audience. Mr. Walker is worthy the attention of societies.—W. H.

**MANCHESTER.** Psychological Hall.—Mr. Standish's guides discoursed in the afternoon on “What is Spiritualism.” Evening, “Liberty,” treating on the Christian teachings of to-day, showing they destroyed the freewill of man, through binding him down to certain dogmas and creeds, which are detrimental to his progress. Concluding each service with numerous psychometrical readings.—J. H. H.

**MIDDLESBROUGH.** Newport Road.—2-45. Mr. Moffatt, in an interesting speech, introduced his old friend, Mrs. Peters, as having only been twelve months in public work, and being absolutely illiterate, less capable of deception. Seven gentlemen received several delineations each; about ten recognized when given. 6-30. An excellent address from Mr. Dobson, followed by clairvoyance by Mrs. Peters.

**MONKWEARMOUTH.** No. 3, Ravensworth Terrace.—Evening: Mrs. Buxton's guides commented on Jesus as an elder brother; ten delineations were given, mostly recognized. Miss Anderson was controlled amongst the audience and taken on the platform for the first time, and gave a few delineations; there is a great prospect before this medium. Oct. 22nd. Clairvoyant delineations by Mrs. Peters; 12 recognized, some capital.—G. E.

**LONDON.** Copenhagen Hall, King's Cross.—Opening of New Hall. The morning conference: Mr. Towns recommended making our movement a religious one. In clairvoyant vision he prognosticated success; saw our hall, ere twelve months over, filled to overflowing. Mr. McKenzie said Christians believed in a future life. Our mission should rather be to those going away from God. We could disseminate and retain the good in the Bible. Mr. Yeates advocated reverence and devotion in our meetings. We must not shock the orthodox, but draw the sinful; there was a middle course it would be wisdom to follow. Mr. Smith (a new-comer in spiritualism) believed in prayer, and recommended opening every meeting with it. Mr. Rodger (chairman) thanked the speakers for their advice, which would, no doubt, be carried out as far as practicable. Evening: Mr. J. Burns, on “Spiritualism,” the friend of all, the high and the low, the rich and the poor, the sinner and the saint. Even to the enemies of spiritualism, who were ignorantly so, to the

living and the dying, and the denizens of both worlds, it was a friend. An inspiring address, and attentively followed.

LONDON. Garden Hall, Islington.—A fair attendance. Mr. Clack gave a nice address on "Spiritualism," which was much applauded. Mrs. Wilkinson gave good clairvoyant descriptions—recognized.

LONDON. Victoria Hall, Bayswater.—At 11 a.m., a few workers, including Mr. J. Hoperoft, spent a profitable hour. At 7 p.m., greater interest and much enthusiasm was manifested. A good audience. Mr. Drake gave an outline for future action. Mr. J. Lees made a thorough and excellent defence of the phenomena and teachings of spiritualism, and was considered to have spoken with more fluency than previously. Mr. Veitoh, in the same line, was successful in pressing the superiority of our teachings over those of the Churches. That long-trying worker, Mr. Emms, took up the theme, and spoke with great feeling and power. Many thanks for sympathetic letters and generous offers of assistance.

LONDON. Winchester Hall, Peckham.—Oct. 16. At the general meeting of members, the hon. sec. (Mr. W. E. Long), was elected to carry on the presidential duties till the end of the year. Oct. 21st, Mr. R. Harper delivered to small, but attentive assemblies, two able and eloquent addresses, subjects: "The Creation of Instinctive Morals" and "The Millennial Age," characterised by advanced thoughts and ideas upon burning social questions.—*W. E. L.*

MACOLESFIELD.—The guides of Miss Procter (local), spoke on "Spiritualism—What is it, and what good has it done to humanity?" They pointed out that the spiritualists aimed to keep their earthly homes in good order and make them happy. Our local mediums improve very much in their discourses.—*W. P.*

NEWCASTLE-ON-TYNE.—Owing to the sudden illness of Mrs. Britten, we were much disappointed in not having her as announced, but Mr. W. C. Robson kindly came forward, and read a paper he had translated from the French on "Christna—his Life and Labours, as compared with Christ." There was a very good attendance.—*F. S.*

NORTHAMPTON.—2-30: Miss Jones, of Liverpool, spoke on "The necessity of pure living to secure the best communications from spirit friends," and concluded with psychometric tests. The evening meeting was entirely psychometry, with which Miss Jones seems quite at home; her descriptions were elaborate, and given with fluency and ease; you might shut your eyes and fancy she was reading a book.—*T. H.*

NOTINGHAM. Morley Hall, Shakespeare Street.—Two splendid and profitable meetings, in every sense of the word, with Mrs. Groom, Morning subject, "Is this life beneficial to man?" Evening, "Let thy kingdom come." Many strangers expressed satisfaction. Sixteen clairvoyant descriptions were all ultimately acknowledged. In one instance there was a striking confirmation of identity given, also some months ago, by the writer, names were given in several cases. The patience of the crowded audience evinced the interest felt, and the influence was harmonious. We are anxious to have a better instrument. If any of our wealthier friends feel disposed to help, we shall be glad to receive it. Music is so necessary to good meetings. Speakers will be advised as to engagements shortly.—*J. W. B.*

NORTH SHIELDS. 41, Borough Road.—The guides of Mrs. White devoted the evening to clairvoyant descriptions, giving twenty-six in all, initials following in the most of cases, twenty recognized. This lady's kind and courteous manner has won her many friends. Our meeting was large.

OLDHAM.—A grand day with Mrs. Bailey, whose guides gave excellent addresses, followed in the afternoon by nine clairvoyant descriptions, eight recognized. The evening subject, "And mortals shall put on immortality," was a treat such as we have never heard before from Mrs. Bailey. Mr. W. H. Wheeler presided, and read several letters which have passed between himself and Rev. T. Ashcroft's chairman *re* Mr. Wheeler's challenge to debate with Mr. Ashcroft. Our hall was packed; we had to run about for chairs to the houses, and a great many were standing the whole evening.—*J. S. G.*

PENDLETON.—We devoted the day to local mediums, being unable to obtain a speaker. A public circle in the afternoon. Mr. W. Buckley made an invocation, and gave an address entitled "The Golden Chain," followed with clairvoyance and psychometry. Evening: Mr. Buckley offered prayer, and spoke on "The Word of God—where is it to be found?" after which Mr. J. Evans dealt with the subject, "What Need of a Future Life?" The proceedings seemed to give general satisfaction; and opinions were frequently expressed that we should have more open Sundays for local speakers.

RAWTENSTALL.—A very successful day; the room was packed in the evening, many had to go away unable to get in. The service of song was admirably performed, and brought many strangers. Mr. J. Riley was taken away just when his services were most needed by the singing class, but they have persevered and done well. Evening: The conditions were somewhat spoiled by the crowding and some babies. Miss Schofield did very fairly. She referred to the passing on of the child of Mr. W. Palmer, and asked for sympathy on behalf of the bereaved parents, which has been exercised in a very practical manner, and for which the parents are very thankful.

ROCHDALE. Regent Hall. — Miss Keeves gave two discourses. Afternoon subject, "Blessed are the pure in heart, for they shall see God." Evening subjects, chosen by the audience: "Spiritualism, a farce and a fraud;" "Egypt, and its plagues;" "Spiritualism: what has it done for man?" "Spiritualism: what will it do for humanity?" which gave general satisfaction.

SALFORD.—Oct. 14th, Mr. Pemberton's first visit. Afternoon, an address, well worthy of a larger audience. Evening subject, "Who are the Saviours of the World?" was handled very satisfactorily. Wed., Oct. 17th, Mr. Buckley (local), a young man; and medium; there is every prospect of him becoming a good platform worker. Oct. 21st, Mr. Lee Boue dealt with subjects sent up (afternoon 3, evening 5) in a scientific manner, which pleased a very good audience.—*T. T.*

SOHOLES.—Cottage meeting, Miss Wood spoke well on the subject "The Wanderer." Evening subject, "In my father's house are many mansions." Good clairvoyance.—*J. R.*

SOHOLES.—Mr. Wainwright exposed the fallacy of the resurrection of the body, and made it clear that the true resurrection is a continuous

process, a transition from lower to higher, a change of surroundings. The evening subject was from the audience; "Spiritualism the need of the Age," followed by six good psychometric delineations and clairvoyant descriptions, all recognized.—*T. M.*

SLAITHWAITE.—Mrs. Beanland's guides gave short addresses, both afternoon and evening, followed by clairvoyance and delineations of character, to the satisfaction of a good audience. Monday evening was devoted to clairvoyant delineations.—*T. B.*

SOUTH SHIELDS. Cambridge Street.—Morning, the guides of Mr. Livingstone gave an interesting address on the "Spirit World." Evening subject: "Astronomy," was handled in a masterly manner. They spoke about the laws that govern the moments of all planets and comets, making it impossible for one of them to come in contact with another.

SOWERBY BRIDGE.—Mrs. Hepworth gave a good address on "Why do spirits differ in their statements?" Mr. Sutcliffe was chairman. There was a fairly good audience.—*Cor.*

SUNDERLAND. Centre House.—Mr. Kempster dealt with the question, "Will the guides give us their opinion on the late Church Congress, and is it right to tell the people the truth about the Bible?" very ably, and seemed to satisfy all. A stranger wished to say a few words, and was invited on to the platform. He said that on Oct. 7th, Mrs. White's guides gave him delineations which he has since recognized, and he likewise received a letter containing sad news, as foretold. He said it was the first spiritual meeting he had attended, but would not be the last.

WRSTHOUGHTON.—Afternoon: Mr. H. Ormrod's controls spoke on "The dual nature of man: the spiritual and the physical;" the one depends on the other. If the spiritual is to be manifest in the best form, we must keep our bodies healthy by wholesome food, clean water, fresh air, bodily heat, and sunshine. Many are deprived of these through our social system. All should labour that the free soul may live in a free and happy body. In the evening the controls were equally interesting.—*J. F.*

WIBSEY.—Mrs. Midgley spoke on "Have faith in one another" very ably. She gave her reason why she became a spiritualist. Evening, she spoke on "Let not your hearts be troubled, &c.," which was very good. Another spirit manifested, seeking light.—*G. S.*

WISBECH. Public Hall.—Mr. D. Ward took for his subject, "Life—human life, past, present, and future," showing the importance of living a spiritual life here, that the light within may guide and prepare us for a brighter future.—*J. F. B.*

RECEIVED LATE.—[Reports must reach us *Tuesday morning* to be in time.] Darwen: Mr. Swindlehurst gave two addresses to fair audiences.—Bradford, St. James: Mrs. Mercer delivered interesting discourses, and was successful with clairvoyance.

### THE CHILDREN'S PROGRESSIVE LYCEUM.

BLACKBURN.—Oct. 21st. Calisthenics: Mr. Tyrrell and Mr. Brindle conducted. Present: 52 children, 10 officers, and 6 visitors.

COLNE.—Very good audience. Miss Loble, of Batley Carr, conducted and gave every satisfaction, for which we are thankful, and should be glad to see her again if she is travelling this way.—*T. F.*

GLASGOW.—Good attendance of officers and scholars. Usual programme satisfactorily gone through. Many adults were present. Mr. Lamont addressed the scholars, as also did a lady visitor from Edinburgh.—*G. W. W.*

LEICESTER.—10-30. Present: 4 officers, 15 children, 2 visitors. Hymn. Prayer. Silver-chain recitations. Readings by Master C. Young and Master S. Sainsbury. Musical reading, marching, and calisthenics. Mr. W. J. Ogden, guardian, showed the oldest children several methods of removing persons who have had an accident, and put the children through the practice of carrying one another, such as having one child laying down apparently insensible, and one of the others picking same up and removing.—*W. J. O.*

MACCLESFIELD.—Enjoyable session. Gold and silver-chain recitations, marching and calisthenics gone through in a much improved manner. Recitations, readings, and solos were also given very creditably. We are making satisfactory progress with our calisthenics, and hope ere long to be perfect in them.—*W. P.*

MANCHESTER. Downing Street.—10 a.m. Hymn. Invocation. Musical readings, silver and golden-chain recitations. Recitations by Misses J. Hyde, B. H. Jones, and S. J. Jones. Marching and calisthenics. Mr. Hesketh addressed the Lyceum. Present, 27. 2-30 p.m. Invocation. Hymn. Musical readings, silver and golden-chain recitations. Present, 24.—*W. W. H.*

MANCHESTER. Progressive Lyceum.—The following officers were elected for six months:—Conductor, Mr. John Jones; assistant, Mr. H. Hart; librarian, Master H. J. Jones; guardian of groups, Mrs. Hall; treasurer, Mr. Hesketh; secretary, Master W. W. Hyde; musical director, Miss Harper.—*W. W. H.*

MANCHESTER. Psychological Hall.—Attendance fair; usual programme gone through very creditably; closing with a few encouraging words by one of our most earnest workers, Mr. W. Crutchley, urging all to assist in spreading this grand and noble work.—*J. H. H.*

NEWCASTLE-ON-TYNE.—No services Oct. 14th, on account of hall cleaning. We resumed this week in a clean room, with full attendance. After the invocation the usual hymns, &c., were creditably given. A portion of a marching song was committed to memory. The following scholars favoured us with recitations, &c.: Thomas White, Miss Perry, Willie Robinson, Willie Moore, and Miss Oswald. After marching, lines were formed and chain-marching practised. Miss Robinson presided at the piano.—*J. M.*

SOUTH SHIELDS.—Present—29 children and 8 officers. Opened with hymns and invocation. Recitation and calisthenics gone through in the usual way. Readings were given by Ann Hunter, F. Pinkney, and Hugh Conner.—*J. G.*

We hear little from Rochdale, and that little is not encouraging. Why not let bygones be bygones, friends, and unite to promote a spread of truth? Work, for the night is coming! Let harmony and goodwill prevail.

## PROSPECTIVE ARRANGEMENTS.

## YORKSHIRE DISTRICT SPIRITUALISTS' COMMITTEE.

PLAN OF SPEAKERS FOR NOVEMBER, 1888.

M. Marchbank, Hon. Secretary, 129, Undercliffe Street, Bradford.

- BATLEY CARR: 4, Mr. Espley; 11, Mr. Parker; 18, Mr. Armitage; 25, Miss Keeves.
- BEESTON: 4, Mrs. Ingham; 11, Miss Walton; 18, Mr. Newton; 25, Mr. Parker.
- BINGLEY: 4, Mr. Peel; 11, Mrs. Ingham; 18, Local; 25, Miss Walton.
- BRADFORD (Horton Lane): 4, Local; 11, Miss Harris; 18, Mrs. Craven; 25, Mrs. Beardshall.
- BRADFORD (Otley Road): 4, Mr. Armitage; 11, Miss Pickles; 18, Mr. Gee; 25, Mr. Hepworth.
- DEWSBURY: 4, Mrs. Midgley; 11, Mrs. Craven; 18, Mr. Rowling; 25, Mrs. Dickenson.
- HALIFAX: 4, Open; 11, Mrs. Wallis; 18, Mr. Hepworth; 25, Mrs. Britten.
- KEIGHLEY (Assembly Rooms): 4, Mrs. Beanland; 11, Mrs. Crossley; 18, Misses Walton; 25, Mrs. Scott.
- LEEDS (Institute): 4, Miss Musgrave; 11, Open; 18, Mrs. Gregg; 25, Mr. Armitage.
- LEEDS (Psychological Hall, Grove House Lane): 4, Miss Hartley; 11, Mr. Plant; 18, Miss Wilson; 25, Mr. G. Smith.
- MORLEY (At 2-30 and 6): 4, Miss Keeves; 11, Open; 18, Mrs. Mercer; 25, Open.
- WEST VALB: 4, Mrs. Russell; 11, Mr. Armitage; 18, Mr. & Mrs. Carr; 25, Open.
- WIBSEY: 4, Mr. Boocock; 11, Miss Harrison; 18, Miss Cowling; 25, Mr. Rowling.

The next meeting will be held at Scott's Temperance Hotel, East Parade, Bradford, on Sunday, November 11th, at 10-30.

The adjourned Conference will be held in the Otley Road Meeting Room, on Sunday, November 11th, at 2-30. A hearty invitation to all who feel interested. Tea will be provided.

- BLACKBURN.—4, Mrs. Craven; 11, Mr. George Smith; 18, Mrs. Britten; 25, Mrs. Wallis.
- BRADFORD.—Bowling: 4, Mr. Peel; 11, Mrs. Mercer; 18, Mr. Thresh; 25, Mr. Worsman and Mr. Firth. Lecture on Wednesdays, at 7-30. Tea party, Nov. 3rd. Tea at 4-30. Tickets 6d., entertainment at 7 p.m.
- BRADFORD.—Milton Rooms, Westgate: 4, Mr. Rowling; 11, Mr. Hepworth; 18, Miss Musgrave; 25, C. A. Holmes.
- BRADFORD.—Ripley Street: 4, Mrs. Hellier; 11, Mrs. Marshall and lady friend; 18, Mrs. Dickenson; 25, Mrs. J. M. Smith.
- BRADFORD (Walton Street, Hall Lane): 4, Mr. J. S. Schutt, and on Monday, at 7-30; 11, Mrs. Riley; 18, Mrs. Wade; 25, Local.
- BURNLEY: 4, Mr. G. Smith; 11, Mrs. Butterfield; 18, Mrs. Green; 25, Mr. Bush.
- COLNR: 4, Mr. Wallis; 11, Miss Hartley; 18, Mr. A. D. Wilson; 25, Miss H. A. Wilson.
- GLASGOW.—4—11-30. Mr. T. Wilson, "Practical Spiritualism" continued; 6-30, Mr. G. W. Walrond, "The Coming Religion;" 11—11-30, Mr. G. W. Walrond, "The Evolution of Providence;" 6-30, Mr. J. Griffin; 18—11-30, Mr. A. Drummond; 6-30, Mr. J. Robertson; 25—11-30, Mr. F. Griffin; 6-30, Mr. A. Drummond.
- HUDDERSFIELD.—Kaye's Buildings: 4, Miss E. Cowling; 11th, Mr. E. Bush; 18, Mrs. Riley; 25, Mrs. Craven.
- KEIGHLEY.—East Parade: 4, Mr. Swindlehurst; 11, Mrs. Crossley; 18, Mr. Holmes; 25, Mrs. Ingham.
- LANCASTER.—4, Local; 11, Mrs. Yarwood; 18, Mr. Plant; 25, Mr. Swindlehurst.
- MANCHESTER.—Psychological Hall: 4, Mr. J. Savage; 11, Mrs. J. M. Smith; 18, Mr. R. A. Brown; 25, Mr. J. T. Standish.
- NELSON: 4, Mr. A. D. Wilson; 11, Mrs. Wade; 18, Mr. Bush; 25, Mr. Holdsworth.
- OLDHAM: 4, Mr. W. Johnson; 11, Mr. Wallis; 18, Mr. J. B. Tetlow; 25 & 26, Mr. T. Hunt.
- PENDLETON.—4, Mrs. Gregg; 11, Miss Walker; 18, Mrs. Butterfield; 24, Mr. J. B. Tetlow.
- RAWTENSTALL.—4, Mrs. Best; 11, Mr. J. B. Tetlow; 18, Mr. Swindlehurst; 25, Mr. Postlethwaite.
- SOWERBY BRIDGE.—4, Mrs. Yarwood; 11, Mr. Boardman; 18, Mr. A. Kitson; 25, Mr. Wilson.

By special request we this week again 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.

BRADFORD. St. James's Lyceum, near St. James's Market.—Harvest Festival, October 28th. Mr. R. A. Brown, of Manchester, and Mrs. Whiteoak. Fruit, vegetables, and flowers thankfully received by the Committee.

ECCLESHILL.—The spiritualists have formed a society, and taken what was formerly the old Baptist Chapel, which they propose to open on the 28th Oct., when Mr. J. Smith and Mr. A. Moulson will occupy the platform. Saturday, Oct. 27th, tea and miscellaneous entertainment. Tea at 4-30, entertainment at 7 p.m. Tickets for tea and entertainment, 9d. each; children, 4d. We hope many friends of the cause will assemble, and make it a grand success. We wish to furnish the requisite books, &c., to commence a Lyceum. Sympathy and support is kindly requested.—W. B.

GENERAL DISTRICT CONFERENCE OF LANCASHIRE SPIRITUALISTS.—The above conference will be held in the Mechanics' Institution, Pottery Lane, Openshaw, Manchester, on Sunday, November 11th. Morning, 10-30: when the business will be confined to the report of the committee appointed at the last conference to draw up a scheme of confederation. Afternoon, at 2-30: remarks, resolutions, and adoption or rejection of the same, and other matters discussed. Evening, 6-30. All societies are earnestly requested to send delegates. The meeting room is a few minutes' walk from Ashburys Station, M. S. & L. The trams from Manchester pass the end of Pottery Lane.

GLASGOW.—Mr. W. V. Wyldes, 28th and 29th October. Services at 15, Kirk Street, as usual.

HALIFAX.—Tea and Entertainment, Nov. 3rd. Tea at 4-30. Entertainment at seven, when a first-class programme will be given by talented performers. Tickets—Adults, 9d.; children, 6d. Entertainment only, 3d.

HECKMONDWIKE.—Opening Services of the new Assembly Rooms in Thomas Street (off Church Street), Sunday, Oct. 28th. Addresses will be delivered by Miss Harrison, of Bradford, and others. Morning, 10-30; afternoon, 2-30; evening, 6-30. The singing will be accompanied by an orchestral band. Tea will be provided for friends at 6d. each, children 4d. Saturday, Oct. 27th, a miscellaneous entertainment will be given by the Lyceum children, assisted by a few friends from Batley Carr. On Sunday, November 4th, a new organ will be opened, when special services will be held. A cordial invitation is given to all friends in surrounding districts to each of the above services. Come in large numbers, as sympathy and support are much needed. Collections in aid of the society's funds.—J. C.

LONDON. 102, Camberwell Road.—Sunday, Oct. 28th. Séance, 8 o'clock. Medium, Mrs. Charles Spring.

LONDON. Canning Town: 125, Barking Road.—Nov. 4th, Mr. J. Hopercroft.

LONDON. Occult Society.—Messrs. Read and Tindall will deal with "Re-incarnation," and invite all interested—especially opponents—to attend. [See Services column.]

LONDON. Peckham: 99, Hill Street—Lyceum Entertainment, Tuesday, Oct. 31st. All children and adults welcome, at 7 p.m.

LONDON. Progressive Association, 24, Harcourt St., Marylebone Rd.—A bazaar and sale of useful articles will be held in the rooms, Tuesday, Nov. 13th, and following days; the proceeds to be devoted to spiritual work. Ladies interested in the above, kindly communicate with Mrs. Tomlin, 21, Capland Street, St. John's Wood.

MIDDLESBROUGH. Lyceum Anniversary.—Oct. 28th, at 2-45 and 6-30; also Monday at 7-45. Hymns and recitations by the scholars, assisted by several ladies and gentlemen. Appropriate addresses. A cordial welcome to all.

NEWCASTLE-ON-TYNE. North-Eastern Federation of Spiritualists.—The executive of the above will be glad if any mediums coming North will communicate with the sec., Mr. F. Sargent, 42, Grainger Street, Newcastle-on-Tyne.

OLDHAM. Public Lyceum Session.—October 28th: Mr. J. Burns. At 10-30, the Lyceumists will go through their exercises. At 2-30, Mr. Burns will 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. Solos, &c., will be sung. Mr. W. H. Wheeler will preside.

## PASSING EVENTS.

FEDERATION OF LONDON SPIRITUALISTS.—The Conference of spiritualist workers, held at Copenhagen Hall, on Thursday, 18th inst., was largely attended by representatives from almost every quarter in the London postal district. Among them we noticed the following: Messrs. Emms (Hackney), J. T. A. Davis (Leyton), Hopercroft (Kilburn), Downing (St. George's, E.), Veitch (Camberwell), Drake (Notting Hill), W. E. Long (Peckham), Rodger (Islington), U. W. Goddard (Clapham Junction), Towns (Kentish Town), Hawkins (Euston Road), Cannon (Hoxton), Marsh (East End), Weedemeyer (Canning Town), Mackenzie (Barnsbury), Wallace (King's Cross), Dale (Camden Town), Swindin (Euston Road), Wallis, Vale, Corner, White, and many more. Mrs. Simpson, of Camberwell, and other ladies were also present. The best guarantee that the Federation is likely to be a great success is that after friendly discussion individuals were in every case willing to forego their own pet ideas and fall in with the general body, and thus enabled all the propositions to be carried unanimously. A working council (*pro tem.*) was appointed to draw up plans and proposals to be laid before a general conference of spiritualists, in some central hall in London, and the council will proceed to make arrangements for this large public meeting to be held at an early date. Particulars will shortly be announced. W. E. Long, 99, Hill Street, Peckham, S.E., and U. W. Goddard, 6, Strath Terrace, St. John's Hill, Clapham Junction, S.W., are the joint hon. secretaries (*pro tem.*), who will be pleased to give information to inquiring friends.

The members of the Leicester Society spent a pleasant evening, on Thursday, October 18th, when the respected president, Mr. J. Bent, provided a substantial coffee supper, after which an interesting programme of songs and recitations, &c., was gone through. Songs by Mr. Kirby, Mr. Moody, Mrs. Bentley, and Mrs. Whiteman; banjo solo by Mr. W. J. Ogden; comic reading by Mr. C. Young; recitation by Miss E. Westley; accordion solo by Mr. W. J. Ogden; reading by Mr. F. Sainsbury; poem by Mrs. Shepherd. Concluded by vote of thanks to Mr. and Mrs. J. Bent and family.

PASSED ON.—Mrs. Williams, *née* Miss Barnes, entered the higher life September 26th, only keeping her bed one day. Her departure, though in dreadful agony, was a complete triumph of her principles, which were sunshine in the "valley of the shadow." "God is love," she said, "and I have absolute confidence in Him." For a long time her spiritual vision had become exceedingly clear—she could see spirit friends as we see one another. The morning after her departure I found on a small table the following message to her sorrowing mother, seventy-four years of age, who had come many miles to see her, "Don't grieve, dear mother; I am with you." Some ask, "What is the good of spiritualism?" What greater good could come than this message, when the heart was bowed down with sorrow? All the churches could never have given us the consolation it contained. The message was written in pencil, in her peculiar style, which I at once recognized.—

C. WILLIAMS.

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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 BRITTON.



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