

THE TWO WORLDS

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THE ROSTRUM.

WHO AND WHAT ARE THE PEOPLE'S RELIGIOUS TEACHERS?

(Review of a speech made by the Rev. A. Parker, in the Cloth Hall, Colne, Dec. 11th, 1887.)

EXPERIENCE has demonstrated what good taste has always suggested, namely, that the best mode of treating opponents whose methods of warfare are below contempt is, "to let them severely alone." The spiritualists have had abundant opportunity to learn and practise this lesson, especially of late, when that class of *reverends* (?) who can no longer command the respect or attention of their own flock at home, take to the trade of itinerant showmen, and by exhibiting caricatures, and uttering low jokes at the expense of one of the largest and most wide-spread class of religionists of the age, succeed in gathering in "gate money," and pandering to the bitter enmity of all whose crafts those religionists disturb. As we have suggested in our last number, there are occasions, however, when forbearance ceases to be a virtue, and silent contempt is an injustice to the community at large. That point is now reached by the spiritualists, and it becomes a duty to such of the people as suffer any man—because he attaches the title of *reverend* to his name—to do their thinking for them, to notice a few of the statements made by a certain "Rev. A. Parker," of Colne, in a speech reported in the *Colne and Nelson Times* of December 17th, 1887.

This man, in what he called an "anti-spiritualist" sermon, in the early part of his long and, certainly, anti-Christian tirade, said:—"Now it was claimed by spiritualists that their system had established a means of communication with the spirit world, just as the telegraph had established a means of communication between different parts of this earth. It must be allowed that to be of any value at all the telegraph must be efficient; the communication through the medium reliable. In this country alone business to the extent of thousands of pounds was transacted daily. They had learnt to rely upon the telegraph and those with whom they communicated. But it was very different with this spiritual means of communication, for either the channel through which the information came or the informing spirit, or both, were so utterly unreliable that no man of ordinary common sense would conduct his business according to the instructions from the spheres."

Thus far the *reverend* gentleman's statement is correct in fact, but not in inference. The object of the earthly

telegraph is *business*; that of the spiritual one to convince man of the existence of a spiritual universe, and thousands of well-attested spirit communications can be cited to show that good and wise spirits uniformly decline to do man's business for him, alleging that he is sent on earth to conduct earthly matters by the light of his own reason, while spirit communications have for their chief aim the actual demonstration of the soul's immortality and the conditions of life hereafter. That many enquirers have endeavoured to turn spirit communications to material advantage in business matters, and some spirits have pandered to this abuse of the communion, every intelligent spiritualist will acknowledge. There is but one remedy for this evil. Let Mr. Parker and his fellow-labourers endeavour to make this world better, wiser, and purer than it is now, and the other world will rise in proportion. Instead of echoing the monstrous, delusive, and immoral cry, "Come to Jesus, and though your sins be as red as scarlet they shall be washed as white as wool," and that "*in the blood of the Lamb*," let them announce to guilt-stained humanity the *real* facts of the life hereafter, as proved by the corroborative testimony of millions of returning spirits, namely, that man is a personally responsible being; that every soul is in judgment for the deeds done in the body; and that the kingdom of hell, no less than the kingdom of heaven, is within, and not without, the soul itself.

It can scarcely be matter of surprise, if, in an age which teems with prize-fighters, gamblers, drunkards, and frauds, such individuals, seeking the spiritual telegraph to learn how—as Mr. Parker puts it—"thousands of pounds" can be made, should attract to themselves respondents of their own kind. Mockers, deceivers, and swindlers all pass through the gates of death and enter the spirit world, and if mankind complains of the return, *or the silent influence and temptation* of "demons" from the other life, they should beware how they manufacture "demons" in their own city streets.

Mr. Parker's next statement is as follows: "They" (the spirits) "would say anything they pleased. If you wanted it, it will tell you 'black is white' or 'white is black.' It would answer 'Yes' and 'No' to the same question; and one and the same spirit can be made to tell them that he was the angel Gabriel and Beelzebub." To these assertions we give an unqualified denial. No such answers have ever been received through well-developed mediums, and the long list of honourable names that swell the ranks of spiritualists in every country, including the most acute scientists, doctors, lawyers, magistrates accustomed to take evidence, potentates, and common-sense operatives, makes such a statement as the foregoing, no better than a deliberate falsehood, and one which carries its own refutation on the face of it.

After a long tirade on the old "rope and knot" question, and without the slightest reference to the fact that the lines of demarcation between fraud and truth had been defined and discussed again and again during the last thirty years, he goes on to attack the subject of spirit photography,

winding up with these remarks: "The whole thing was a fraud. Leaving the scientific aspect entirely out of the question, the thing was philosophically impossible. It was no more possible to photograph a spirit with a glass and wooden camera than it was to cut off a spirit's head with a glass or wooden sword."

If judicial testimony taken on the magisterial bench is to weigh against the word of an obscure individual, only known by his raid against a *too* popular cause, then, again, this religious teacher has wilfully perverted the truth in respect to spirit photography.

William Mumler, of Boston, U.S.A., some few years ago was charged by a New York religious paper with obtaining money under false pretences by claiming to give his sitters photographs of spirits. Arrested on this charge, and brought before a New York magistrate, known to be bitterly inimical to spiritualism, Mr. Mumler's trial was spun out to a more than ordinary length by the vast multitudes of respectable and respected witnesses who flocked to the court from all parts of the United States to bear witness that they had received *portraits* of spirit friends, under circumstances that so thoroughly defied the possibility of imposture, or collusion, that the magistrate was *compelled* to pronounce judgment for Mr. Mumler, and in *his* honourable acquittal, one out of many other well-proved cases of spirit photography stands as a warning to the *reverend* preacher to remember the commandment of his own text book, "Thou shalt not bear false witness against thy neighbour." The next Parker allegation is as follows: "Perhaps one of the worst frauds ever attempted by spiritualists has been that of persons who have pretended not to be human beings at all, but *bonâ fide* spirits on a visit from the other world. In the same pamphlet, which purports to be a sermon on the text 'If a man die, shall he live again?' there is an account of a visit of this description, and on one occasion the guest rewarded her host with a lock of her beautiful golden hair."

As the statement in the above paragraph is certainly the most *remarkable* that has yet appeared, so it requires a little more analysis than we have deemed it worth while to bestow on the rest of Mr. Parker's dreary, worn-out, and a thousand-times-refuted arguments. Hitherto he has treated his Colne "flock" as if they were indeed the innocent and ignorant beings of which *flocks* are generally composed, and had not the slightest idea that they were listening to stale, old-time objections that had been disposed of a quarter of a century ago, but rather to the salvatory discoveries revealed for the first time by their watchful shepherd, the Rev. A. Parker. This keen observer says:—"Perhaps one of the worst frauds ever attempted by spiritualists has been that of *persons who have pretended not to be human beings at all, but bonâ fide spirits*," &c., &c. Is it possible that this man can claim to expose the falsities of spiritualism, and yet singles out this *special case* as "the worst fraud" ever attempted by spiritualists? Does he not know that tens of thousands of similar cases are on record? Has he attentively studied our literature? if not he certainly is not a fit shepherd of the Colne flock; for he would find that the case he alludes to, as if it were a special one, is duplicated by its thousands; and if all these are false, in what department of human life will Mr. Parker advise his faithful followers to look for credible testimony? But this is not all; he goes on to say, *this one* amazing case of fraud to which he refers, was narrated "*in a pamphlet which purports to be a sermon on the text—'If a man die, shall he live again?'*"

Since Mr. Parker deliberately announced that the statement which occurs in his last paragraph *was one of the worst frauds ever attempted*, it is a great pity that he had not the candour or, perhaps we might say, the courage, to inform his listeners who it was that endorsed that "great fraud." Seeing that Mr. Parker has left his faithful followers in

ignorance on this important point, and that his own statements, like that of all the spiritualists, from beginning to end, are but questions of testimony, we shall take the liberty of supplementing this gentleman's *slight* omission, and not only supply the name of the party who related that great fraud as a *great truth*, but also give a little quotation from the sermon itself, which will place the reverend Parker's denunciations in rather a clearer light. The preacher, or, rather the Lecturer (for lecturers don't preach), whom Mr. Parker assails, and who delivered the lecture, entitled "If a man die shall he live again?" was Professor Alfred Russell Wallace, one of the most renowned scientists of the present day, and a gentleman whose towering intellect and noble character for truth and probity none but a religious bigot would venture to deny. Were Professor Wallace denounced as knave enough to countenance and retail a fraud, or fool enough not to be able to discriminate between truth and falsehood, by a person of *his own standing*, he would unquestionably prosecute such an accuser for libel. As, however, he is scarcely very likely to hear of the existence even of the Rev. A. Parker, we feel bound to allow those who have heard the Professor's statements rudely attacked, an opportunity to judge for themselves how far they read like "the worst of frauds." Here is the incident alluded to, taken from Professor Wallace's pamphlet:—

"Another clear and striking test case was given me by a friend in Washington, a gentleman of the United States army. He has been studying spiritualism for nearly 30 years. He has had frequent communications from a daughter who died many years ago. On one occasion there came to him in the real visible form a beautiful young lady that he did not know, but who gave her name as Nellie Morrison, and said she was a friend of his daughter's. The next day his daughter came and he asked her who Nellie Morrison was, and she told her father that she was a friend of hers; that she was the daughter of a certain officer, said what his rank was, and all about him, and that he died in Philadelphia. He then made inquiries and ascertained that there was an officer of that particular name, and that he died at the time alleged. Then he thought he should like more information, so the next time one of these spirits came he asked for further information. He was told that this young lady died also in Philadelphia, the place where she died, what was her age, and the address of her mother-in-law with whom she had lived several years previously. My friend went to Philadelphia, first of all called at the place where she was said to have died, and found the information perfectly correct; then called upon the mother-in-law, and found that which respected her correct also.

"Then, on another occasion, this figure appeared again. She was remarkable for having most beautiful golden hair, and he asked whether he might have a piece of this hair cut off. He cut off some of this hair and kept it, has it still, and showed it to me. He went again to call upon the mother-in-law, and simply showed this hair—very remarkable in colour. The moment she saw it she said, 'Why, that is Nellie's hair.'

"There was still one more test on another occasion. When his daughter appeared to him, his daughter spoke of this young lady as Ella. He asked if her real name was Ella, and she answered that they used to call her Ella. He therefore wrote to the mother-in-law to ask whether her daughter-in-law's name was called Ella, and found it was correct.

"But what makes this series of tests most marvellous and most wonderful, is that they were all obtained, not from one medium, but from different mediums, at different times, and in three cities. Here is an accumulation of tests one upon the other that it seems to me impossible to explain in any other way than that of genuine spirit manifestation."

We should regret the amount of space which we have had to devote to utterances, we would far rather have "left severely alone," but as they have been printed, and through the medium of the press may reach a goodly number of worthy persons who are not as yet accustomed to question the good faith of a Christian minister, we deem it our

bounden duty to give our readers this opportunity of judging who and what some of the people's teachers are.

We are sorry to add, however, that there are still more flagrant abuses in this man's speech to correct, still more monstrous and unwarrantable assertions to analyse. These we must reserve for our next issue, and because the bane and the antidote should ever go together, we shall conclude this part of our review by another extract from Professor Wallace's noble pamphlet. We have but to add that the whole text of this little tract is so full of good things, and unanswerable proofs of spirit-power—proofs unassailable except by the tongue of determined malice and misrepresentation—that we cannot do better than commend a full study of the work to every honest reader. The following is a fair specimen of the whole :—

“Considerable acquaintance with the history and literature of this movement—in which I have myself taken part for twenty years—has failed to show me one single case in which any man who, after careful inquiry, has become convinced of the truth and reality of the spiritual phenomena, has afterwards discredited it or regarded it as a base imposture or delusion. And it must be remembered that as a rule all educated, and especially all scientific men, come to the investigation of this subject with a very strong prejudice against it as being almost certainly based on credulity and fraud which they will easily detect and expose. This was the frame of mind with which the inquiry was begun by Professor Hare, the first American chemist of his day; by Judge Edmunds, one of the most acute and truth-seeking of American lawyers; by the Hon. Robert Dale Owen, a most intellectual and philosophical materialist; by Mr. Crookes, one of the first chemists of the present age, and by scores of others that could be named. These men all devoted not a few hours or days or even weeks to a hasty examination of the subject, but many years of patient inquiry and experiment, with the result in every case that the more thoroughly the subject was inquired into, the more able and intelligent the inquiries, the more seriously do its foundation facts and main doctrine become established.

“Its whole course and history, therefore, proclaimed it to be neither imposture nor delusion, nor the survival of the beliefs of savages, but a great and all-important truth.”

(To be continued.)

POEM BY CHARLES DICKENS. 1844.

THEY have a superstition in the East,
That Allah written on a piece of paper
Is better unction than can come of priest,
Of rolling incense, or of lighted taper;
Holding that any scrap which bears that name
In any characters its front impressed on
Shall help the finder through the purging flame
And give his toasted feet a place to rest on.

Accordingly they make a mighty fuss
With every wretched tract and fierce oration,
And hoard their leaves—for they are not like us,
A highly civilised and thinking nation;
And always stooping in the miry ways
To look for matter of this earthly leaven,
They seldom in their dust exploring days,
Have any leisure to look up to heaven.

So have I known a country on the earth
Where darkness sat upon the living waters,
Where brutal ignorance and toil and dearth
Were the hard portion of its sons and daughters;
And yet where they who should have opened the door
Of charity and light for all men's finding,
Squabbled for words upon the altar floor,
And rent the book in struggles for the binding.

The gentlest man among these pious Turks
God's living image ruthlessly defaces;
The best high-churchman with no faith in works,
Bowstrings the virtues in the market-places;
The Christian Pariah, whom both sects curse
(They curse all other men, and curse each other)
Walks through the world, not very much the worse,
Does all the good he can, and loves his brother.

FIRST have peace in thy own breast, and then thou wilt be qualified to restore peace to others.—*Thomas à Kempis.*

As the chariot will not move upon a single wheel, even so fate succeedeth not without human exertion.—*From the Sanscrit.*

HISTORICAL SKETCHES.

WONDERFUL MANIFESTATIONS IN MAINE, U.S.A.

THE following narrative is compiled from a pamphlet published in the year 1807, by Elder Cummings, of Sullivan, Maine. The author, who was himself an eye-witness of all he relates, was esteemed by every one who knew him, as a man of the most unblemished reputation for sound sense, truth, and piety. Since the first republication of this narrative by Mrs. Hardinge Britten in her own magazine, *The Western Star*, details of this astounding history have been circulated freely through America, but the Editor feels that phenomena of so striking a character, occurring too in the very first year of this century, and better attested and more numerous than any other incident of spiritual manifestations on record—ought to form a prominent feature in the historical series now being given in the columns of this paper. The title of the pamphlet from which our present summary is compiled is “*Immortality proved by phenomena that were witnessed by hundreds in the town of Sullivan, Maine, in the year 1800. Published by an eye-witness, the Rev. Abraham Cummings, a man eminent in learning and piety; a graduate of Harvard University.*”

The pamphlet, which is a series of letters, arguments, and affidavits of various witnesses—contains circumstantial details of the apparition of a Mrs. Butler, who manifested her presence to hundreds of people by rappings, preternatural lights, singing, speaking with an audible voice, and frequent appearances in her own as well as other forms.

Besides Mr. Cummings' pamphlet, the author has gathered up a mass of information on this subject from various publications of the time, as well as the oral testimony of several persons whose relatives were resident in Sullivan, and themselves eye-witnesses of the extraordinary scenes here related. From all these sources, it appears that a certain Captain Butler, of Sullivan, Maine, married Miss Nelly Hooper, who, ten months after her marriage, gave birth to one child, and passed with her infant into the spirit world. Shortly after this lady's decease, Captain Butler became the accepted lover of a Miss Blaisdell, whose father was violently opposed to the match.

In this state of things, and whilst the lovers were vainly attempting to soften the obduracy of their parents, the spirit of Mrs. Nelly Butler manifested herself in the various modes before described, in the houses of Mr. Blaisdell, Mr. Butler, and her own father, Mr. Hooper. She appeared to, and audibly conversed with her mother and sisters; urged her father to visit Mr. Butler, with a view of persuading him that the manifestations that now began to astound the whole country, were in reality produced by herself, the spirit of his daughter. Her father, mother, and sisters became so entirely convinced of the spirit's identity that they published circumstantial details of her visitation, attested by their solemn affidavits. One of the purposes alleged by the spirit to have influenced her appearance was to procure the consent of the parents to the marriage of her late husband with Miss Blaisdell. To the latter she seemed to manifest an extraordinary attachment, and constantly declared that the union was destined by Heaven, and should take place.

It appears that after the decease of Mrs. Nelly Butler, strong suspicions were entertained of foul play, and a trial, attended with circumstances of much suspicion and many curious allegations, took place, to ascertain the manner of her death. The “spectre” herself, as the phrase went, made several communications to different parties on the subject, and the general impression which prevailed in the community was, that the frequent apparition of this unresting spirit was attributable to the fact that her life was cut short by violence.

As the immediate descendants of the three families involved in this dark scandal are still living, and reside at the scene of the hauntings, we do not feel justified in entering into any further details. The Rev. Abraham Cummings alludes but slightly to the trial, the decision of the grand jury, and the persecutions which attended the various members of the families connected with the entire transactions.

Mrs. Butler's spirit often walked by the side of Miss Blaisdell in the light of day and the full sight of astonished witnesses. She was seen in the fields, lanes, and woods besides the houses which she frequented, where she would pass from room to room, and when the inmates, terrified by her apparition, fled from the apartment, she would kindly assure them she would not intrude upon their presence, but meet with them whenever they wished to see or converse with her in the cellars of their dwellings. In the cellar of Mr. Blaisdell's house she conversed for several hours on different occasions with the crowds who flocked thither to witness the manifestations. Sometimes she appeared to a number of persons at a time, occasionally in the likeness of her former self, but still oftener in a fleecy mass of white shadowy light. When the parents of the lovers, awed by the preternatural interference of this wonderful apparition, finally gave their consent to the union, the spirit presented herself at the wedding festivities, and there foretold the death of the bride within ten months, together with the birth and death of one child. These dark predictions, like many other of her prophecies, proved correct, but the decease of the second Mrs. Butler seems to have had no effect in laying the spirit of her predecessor. From the pertinacity with which she urged on the marriage, and her frequent appearance in the house and about the person of Miss Blaisdell, suspicion had attached to the latter as having simulated the phenomena for the purpose of effecting a union with Captain Butler, but when it was found that her appearances after the marriage were more frequent than before, whilst her visitations continued with equal force and intensity after the second Mrs. Butler's death, this hypothesis became untenable; neither would the facts of the case conform with the assumption that Miss Blaisdell's mediumship was essential to the production of the phenomena, which continued, as we have stated, long after her decease.

Mention is made in Mr. Cummings' pamphlet of a singular act, enjoined in the most solemn manner by the "spectre," namely, the digging up and re-interment of her child's body, which she desired to be buried in a different place. At the re-interment, which caused great scandal in the neighbourhood, the spirit attended in person, singing and chanting in a voice which was audible to over eighty people who were present at the ceremony. She appears to have been very piously disposed, singing hymns, quoting Scripture, praying, exhorting, and representing herself as "in heaven, with the angels."

As the Rev. Abraham Cummings has given several very interesting and minute details of the modes in which the ghostly visitant's presence was regarded, besides having published in full the affidavits of forty witnesses examined on the trial, we shall refer our readers to the following quotations from his pamphlet:—

"The times, places, and modes of her appearing were various. Sometimes she appeared to one alone, sometimes to two or three, then to five, six, ten, or twelve, again to twenty, and once to more than forty witnesses. She appeared in several apartments of Mr. Blaisdell's house, and several times in the cellar. She also appeared at other houses, and in the open fields. There, white as the light, she moved like a cloud above the ground in personal form and magnitude, and in the presence of more than forty people. She tarried with them till after daylight, and vanished; not because she was afraid of the sun, for she had then several times appeared when the sun was shining.

Once in particular, when she appeared in the room where her family were, about eleven o'clock in the day, they all left the house; but convinced of the impropriety of their conduct, they returned.

"At another time, when several neighbours were at the house, and were conversing on these remarkable events, a young lady in the company declared that, though she had heard the discourse of the spectre, she would never believe that there had been a spectre among us, unless she could see her.

"In a few minutes after, the spectre appeared to several persons, and said she must come into the room where the company was. One of those who saw her, pleaded that she would not. The spectre then asked, 'Is there a person here who desires to see me?' The young lady was then called, who, with several others, saw the spectre. 'Here I am,' said she, 'satisfy yourselves.' The lady owned that she was satisfied.

"In all the appearances of the spectre she was as white as the light, and this whiteness was as clear and visible in a dark cellar and dark night, as when she appeared in the open field and in the open day. At a certain time, August 9th, she informed a number of people that she meant to appear before them (for she frequently conversed without appearing at all), that they must stand in order, and behave in a solemn manner, 'For the Lord,' said she, 'is a God of order.' Accordingly she appeared and vanished before them several times. At first they saw a small body of light, which continually increased till it formed the shape and magnitude of a person.

"This personal shape approached so near to Captain Butler, that he put his hand upon it, and it passed down through the apparition as through a body of light, in the view of thirty persons, who all saw the apparition, which rose into personal form, face and features, in a moment; returned to a shapeless mass, resumed the person, and vanished again directly. They saw that which was not afraid to be handled by them, for she passed slowly by them, near enough for that purpose.

"Once, when she conversed with about fourteen persons, Mr. Blaisdell, having heard that his father was sick, asked the spectre whether she knew anything concerning him. 'Your father,' she replied, 'is in heaven, praising God with the angels.' He afterwards found that his father, two hundred miles distant, died three days before this answer of the ghost, and his friends at York, where his father lived, utterly deny that they sent the news in the course of these days.

"At the time when fifty people heard her discourse, while more than forty saw her, she mentioned several occurrences of her past life, known to them and her, in order to satisfy them that she was the very person she professed to be. Almost all this company had been acquainted with her in her lifetime very intimately. She desired that any of them would ask what questions they pleased, for the removal of any doubts respecting her. Accordingly certain persons did propose several questions respecting a number of events in her past life. To all these inquiries, she gave completely satisfactory answers.

"She foretold what the opinion and conduct of mankind would be with regard to her, and the ill-treatment which Mr. Blaisdell's family would receive on her account.

"These and many other predictions are all fulfilled, and were previously sufficiently known in this vicinity for evidence that they were such.

"Some time in July, 1806, in the evening, I was informed by two persons that they had just seen the spectre in the field.

"About ten minutes after, I went out, not to see a miracle, for I believed that they had been mistaken. Looking toward an eminence twelve rods distant from the house, I saw there, as I supposed, one of the white rocks. Three minutes after, the white rock was in the air; its form a complete globe, white, with a tincture of red, like the damask rose, and its diameter about two feet.

"Fully satisfied that this was nothing ordinary, I went toward it for more accurate examination.

"While my eye was constantly upon it I went on four or five steps, when it came to me from the distance of eleven rods, as quick as lightning, and instantly assumed a personal form with a female dress, but did not appear taller than a girl seven years old. While I looked upon her, I said in my mind, 'You are not tall enough for the woman who has so frequently appeared among us.' Immediately she grew up as large and as tall as I considered that woman to be. Now

she appeared glorious. On her head was the representation of the sun diffusing the luminous rectilinear rays everywhere to the ground. Through the rays I saw the personal form, and the woman's dress. Now, said my mind, I see you as plainly as ever I saw a person on earth; but were I to converse with you an hour, what proof could I produce that I ever conversed with you at all? This, with my fear, was the reason why I did not speak to her. But my fear was connected with ineffable pleasure.

"Life, simplicity, purity, glory, all harmonizing in this celestial form, had the most delightful effect on my mind. And there appeared such a dullness afterwards upon all corporeal objects as I never perceived before. I went into the house and gave the information, not doubting that she had come to spend some time with us, as she had before. We went out to see her again; but to my great disappointment, she had vanished. Then I saw one of the great errors of my life. That I had not spoken to her, has been the matter of my regret from that hour to this."

Then follow the affidavits of forty-one persons, "of good repute and standing" in the town, taken before the magistrates. Of these our space will only allow us to give one extract from the testimony of a well-known and highly respected ship-owner of Sullivan, Captain James Millar. In continuation of an extended testimony, he says:—

"August 14th.—Just before daylight, I heard singing as I lay in bed, approaching to my house. Presently, by my leave, my house was filled with people, and I heard knockings on the floor. By the desire of certain persons, I went into the cellar with Captain Paul Blaisdell. After some discourse of the voice with him, I heard sounds of knocking near me. I asked, 'What do you want of me?' The voice so often heard before answered, 'I have come to let you know that I can speak in this cellar as well as in others. Are you convinced?' I answered, 'I am.' 'Now,' said the voice, 'the company must be solemn, and stand in order before your door; I am going to appear. Remember I was once Nelly Hooper.' We went up, and complied with her direction, and I saw a personal shape coming towards us, white as the light. By the spectre's order, as I was informed, Mrs. Butler went towards her. 'Lydia,' said the spectre, 'you are scared, you must sing.' Then she sang a hymn. The spirit came almost to us, then turned, and Mrs. Butler with her, and went several rods towards Captain Simson's and appeared to take her by the hand, to urge her on further, and disappeared in our sight. Mrs. Butler returned, and informed the company, as I was told, that if they would walk to Mr. Blaisdell's solemnly, as to a funeral, the spirit would walk with Mrs. Butler, behind them. The company did so. But I, being far forward, looked back and saw a person in white walking with Mrs. Butler. After we returned to the house, Mrs. Butler appeared very weary and exhausted.

"I asked her at what time the spirit came to her. She told me it was after she had walked a little distance from the people. 'When you heard me groan,' said she, 'then I saw it coming towards me; I am always more afraid when I only see it than I am after it has spoken to me; and she then told me not to be scared, that she was not come to hurt me, and if I would sing a hymn it would expel my fears.'

"JAMES MILLAR."

Such were the manifestations which, in the first year of the nineteenth century, ushered in the marvels which have since shaken public opinion, on the question of life beyond the grave, throughout the world.

All further comment on this narrative—save to offer a world-wide challenge to any disputants of its indisputable truth—is entirely superfluous. [Ed. T. W.]

THE superstition that human beings should sleep with their heads to the north is believed by the French to have for its foundation a scientific fact. They affirm that each human system is in itself an electric battery, the head being one of the electrodes, the feet the other. Their proof was discovered from experiments which the Academy of Sciences was allowed to make on the body of a man who was guillotined. This was taken the instant it fell and placed upon a pivot, free to move as it might. The head part, after a little vacillation, turned to the north, and the body then remained stationary.

PHENOMENAL: ON THE MYSTERIES OF DREAMLAND.

A SCIENTIST'S VIEW OF DREAMS.

A FRENCH physician, Dr. Delaunay, has just told what he considers to be some facts about dreams. These are embodied in a communication to the Société de Biologie of Paris, in which he says, when a person is lying down the blood flows most easily to the brain. That is why some of the ancient philosophers worked out their thoughts in bed. During sleep, so long as the head is laid low, it is said dreams take the place of coherent thoughts.

There are, however, different sorts of dreams, and Dr. Delaunay's purpose is to show that the manner of lying brings on a particular manner of dream. Thus, according to this investigator, uneasy dreams accompany lying upon the back. When one sleeps upon the right side, one's dreams have marked and unpleasant characteristics. Dreams are then apt to be absurd, incoherent, and full of exaggeration. Dreams which come from sleeping on the right side are, in short, simple deceptions. Dr. Delaunay points out that sleepers frequently compose verse or rhythmical language while they are lying on the right side. This verse, though at times correct, is absolutely without sense, as the intellectual faculties are absent.

On the other hand, when a person slumbers on his left side, his dreams are less absurd, and may be intelligent. They are, as a rule, concerned with recent things, not with reminiscences. And the words uttered during such dreams are frequently comprehensible.

According to the theories of so purely materialistic a character, it would be worth while to enquire of Dr. Delaunay on what side, or in what position he would pronounce the sleeper to have been when he had the following dream, the report of which has long become indubitable history.

ABRAHAM LINCOLN'S PROPHETIC DREAM BEFORE HIS ASSASSINATION.

There were only two or three listeners present; Mr. Lincoln was in a meditative mood and had been silent for some time. Mrs. Lincoln rallied him on his solemn visage and want of spirit. This seemed to arouse him, and he said in a slow and measured tone, "It seems strange how much there is in the Bible about dreams. There are, I think, some sixteen chapters in which dreams are mentioned, and there are many other passages scattered throughout the book which refer to visions. If we believe the Bible, we must accept the fact that in the old days God and his angels came to men in their sleep and made themselves known in dreams."

Mrs. Lincoln here remarked: "Why, do you believe in dreams?"

"I can't say that I do," returned Mr. Lincoln, "but I had one the other night which has haunted me ever since. After it occurred the first time I opened the Bible. Strange as it may appear, it was at the chapter which relates to the wonderful dream Jacob had. I kept on turning the leaves of the old book, and everywhere my eyes fell upon passages recording matters strangely in keeping with supernatural visitations, dreams, and visions."

He looked so serious that Mrs. Lincoln exclaimed: "You frighten me! What is the matter?"

"I am afraid," said Mr. Lincoln, "that I have done wrong to mention the subject at all; but somehow the thing has got possession of me, and, like Banquo's ghost, it will not down."

This only inflamed Mrs. Lincoln's curiosity, and she strongly urged him to tell the dream which seemed to have such a hold upon him; being seconded in this by another listener, Mr. Lincoln hesitated, but at length said, "About ten days ago I retired very late. I had been up waiting for important despatches. I could not have been long in bed when I fell into a slumber and began to dream. There seemed to be a death-like stillness about me. Then I heard subdued sobs, as if a number of people were weeping. I thought I left my bed and wandered downstairs. There the silence was broken by the same sobbing, but the mourners were invisible. I went from room to room. No living person was in sight, but the same mournful sounds met me as I passed along. I was puzzled and alarmed. What could be the meaning of all this? Determined to find the cause of a state of things so mysterious, I kept on until I arrived at the 'end room,' which I entered. There I met a sickening

surprise. Before me was a catafalque, on which rested a corpse wrapped in funeral vestments. Around it were stationed soldiers, who were acting as guards; and there was a throng of people, some gazing mournfully upon the corpse, whose face was covered, others weeping pitifully. 'Who is dead at the White House?' I demanded of one of the soldiers. 'The President,' was his answer; 'he was killed by an assassin!' Then came a loud burst of grief from the crowd, which awoke me from my dream. I slept no more that night; and although it was only a dream, I have been strangely annoyed by it ever since."

"That is horrid!" said Mrs. Lincoln. "I wish you had not told it. I am glad I don't believe in dreams, or I should be in terror from this time forth."

"Well," responded Mr. Lincoln, thoughtfully, "it is only a dream, Mary. Let us say no more, and try to forget it."
Ward H. Lamon, in Philadelphia Times.

DREAMING TO A PURPOSE.

All that section of Harrisburg north of Cumberland Street is agog over the remarkable recovery of a lady from serious illness through the medium of a dream. Mrs. Anna Blymyer, who lives with her husband and children at 323, Hay Avenue, has been subject to convulsions of an epileptic form for twenty years. Recently she was taken with an unusually violent attack, and Dr. Isaac Lefever, of Cumberland Street, was called to see her. The convulsions continued at intervals, with greater or less severity, until last Wednesday. On the afternoon of that day the poor patient suffered the most excruciating pain, leaping from the bed and tearing her hair in agony. After the most terrible suffering for almost three hours, during which her screams could be heard all over the neighbourhood, Mrs. Blymyer fell asleep and rested well during the night.

About six o'clock on Thursday morning, Mrs. Blymyer awakened and told her husband that she had been away from home, and was now going to get well. She said she had been guided along a rough road to a place where there were many sick and afflicted. These her guide showed her, and then conducted her to a beautiful place, where there was a fountain, and she was told that if she drank of the water she would be cured. She attempted to drink, but was almost choked. Again she tried and could swallow more readily, and after another trial she drank copiously and immediately felt better. Then she was told to make two poultices, and place one on her head and the other on her back. The poultice for the back was to consist of clay, vinegar, salt, and turpentine, and that for the head of the same ingredients, with turpentine omitted.

When she had thus been directed, Mrs. Blymyer awoke out of her dream and asked her husband to prepare the poultices for her. He had been requested to make similar remedies several years ago under much the same circumstances, but suspected that his wife was not in her right mind at the time and did not comply with her request. On this occasion, however, he did as requested, and applied the poultices as Mrs. Blymyer had been advised in her dream to do. Ten minutes after the application of the poultices the sick lady arose from her bed, said she was entirely well, and that the bandages might be removed. She then ate a hearty breakfast, and at nine o'clock, when Dr. Lefever made his daily visit, his patient was sitting in her room telling a number of neighbours, whom she had summoned, how she was restored to health. Dr. Lefever was naturally very much surprised at hearing her exclaim, as he entered the room: "I am cured! I am cured!" She appeared to be in the most ecstatic frame of mind, and the physician could hardly believe that she was not suffering from hysteria. He has seen her subsequently, however, and told a *Telegraph* reporter that it seemed to be a permanent cure. The following day, she went about her household duties as usual, and last evening attended class meeting at the Ridge Avenue Methodist Church. Not the least remarkable feature of this mysterious restoration to health is the fact that the sight of the left eye, which was lost several years ago, has been recovered, and she now sees with it as well as in childhood. Mrs. Blymyer's wonderful recovery is the talk of Western Harrisburg.—*Harrisburg Telegraph.*

DISTINCTION is not in being heard of far and wide, but in being straightforward and loving the right and pure.

WE are hanging up pictures every day about the chamber walls of our hearts that we shall have to look at when we sit in the shadows.

REALITY IN DREAMLAND.

A MAN MEETS A FAMILY OF WHOM HE HAD DREAMED NIGHTLY.

TWENTY years ago a bachelor in Oakland dreamed of visiting a family consisting of parents and two little girls, who were unknown to him in his waking hours.

From that time forth he continued to dream of them for a score of years. He saw the children grow from childhood to womanhood. He was present at the closing exercises when they graduated. In fact, he shared all the pleasures and griefs of this family.

His friendship to his dreamland friends seemed so real, that he often remarked that he felt certain he would know them in reality at some future time.

Two months ago he saw in a dream the husband die, and from that time he ceased to dream of them for the first time in a period of twenty years. About six weeks ago he was astonished at receiving a letter from New York City, the writer being the widow of a cousin of his, with whom he had never had any intercourse since his boyhood, over thirty years. The widow wrote that she wished to make San Francisco her future home. After exchanging a few letters it was arranged for him to meet her and the two daughters at the Oakland wharf upon the arrival of an Eastern train on a certain day. On their arrival, imagine his surprise to see his dream friends. They were equally so when he related his strange series of dreams in which they figured. He told them incidents connected with their past lives which he could not have known under ordinary circumstances. He described their former home, even to the furniture and household ornaments, which was correct in every particular. The sequel is that he recently married the widow, and is living happily in this city.—*Oakland Tribune.*

THE LAMENT OF THE OLD SCHOLAR OVER A WASTED LIFE.

"ALAS!" the old man sighed, with bended head,
"What brilliant dreams of life have come and fled;
How have I yearned for fame, and o'er and o'er
Spent sleepless nights in searching burning lore,
And now, in weary age, I simply find
Folks say, 'He is a man of brilliant mind;
He's deeply read in philosophic books,
And mathematics, with its turns and crooks,
To him is like a volume all unsealed,
Its pages opened, and its truths revealed;
The books he writes are read by learned men,
Who wait impatient while he wields his pen.'
But this, alas! no music has for me,
When greater men on every hand I see.
Oh! why on knowledge did I waste my all,
Instead of learning how to play base-ball!"

—*Merchant Traveller.*

THE SAVING OF THE MAIL.

HE was a navvy, dull and rough,
With only the power and the sense enough
To earn a living, and that was all;
Just something more than an animal,
So you would say, as you saw him stand
Just by the tunnel, with pick in hand,
As down the rail,
Like a ghostly wail,
Came the piercing shriek of the morning mail.

He lifted his eyes with a vacant stare,
What is that on the sleepers there?
His pickaxe drops, fast comes his breath—
A stone! and he knows that stone means death.
But down he leaps on the shining rail,
Right in front of the morning mail,
And no one knew,
As on they flew,
What that poor navvy had died to do.

He was only a navvy—that was all,
Just something more than an animal.
Yes; but ours are human eyes,
God knoweth and seeth otherwise,
And that dull gross soul is pure and white,
From the taint of earth in his Maker's sight,
For He knew the tale
Of the deadly rail,
And the life that saved the morning mail.

THERE are some people who never have a cheering word for the struggler. They make life just as hard as possible for all who are striving to do right.

MEDIUMSHIP IN CENTRAL ASIA.

UNDER the above heading the *Revue Spirite* inserts a letter of Prince Adeka from St. Petersburg:—"The Emir of Bokhara," says the writer, "sent his son Seyd-Abdul to represent him at the recent coronation of the Czar. His chief interpreter was Aline Jounouseof, who brought to me a letter of introduction from a friend at Samarkand, Russian Turkestan.

"I had frequent conversations with Jounouseof during his stay here. He had travelled in Arabia and India, knew several of the languages of the East, and spoke Russian well. He was well informed in the physical sciences. I introduced the subject of spiritualism to him. He told me that there had existed for generations among the Mohammedans of Central Asia a spiritual brotherhood, called Muridists, in which magnetism and mediumistic phenomena were studied. He said that he himself was a Muridist; that among them are remarkable healers and clairvoyants; that they were required to practise self-denial and cultivate the good of the neighbour. They who join the brotherhood have to study under the direction of an elder, and mortify the body by privations in food and clothing. When they have attained the mastery over the flesh, they are put to the study and practice of healing by the imposition of hands. They are then introduced to the study of clairvoyance and seeing at a distance; and finally to that of rendering visible the spirits of those who have passed away, especially of the elders by whom they have been initiated. Jounouseof said that he had had interviews with his own deceased master as palpably as when he was in the natural body. They were taught that to retain constantly the distinctive qualities of a Muridist, the disciple must persistently live a life of sobriety and disinterestedness; must pray without ceasing, and heal the sick.

"He said that their science was secret; that they made no boast of, nor worldly gain by it, and that they are held in great esteem in Bokhara and throughout Central Asia.

"What I told him about modern spiritualism interested him much. I presented him with Russian translations of two of Allan Kardec's smaller works, which he said he would render into Arabic and Persian, and he requested me to interchange with him, from time to time, news of progress in our several countries."

READING SEALED LETTERS SEVENTEEN CENTURIES AGO.

THE other day, while reading Thomas Stanley's "History of the Chaldaic Philosophy," a rare book published in 1662, we came across the following extract from Macrobius, who wrote in the fifth century, which shows that the spiritualists were anticipated by the Pagan priests in the feat of reading and answering messages enclosed in sealed letters or slates seventeen hundred and fifty years ago. It also shows that this power, accredited to supermundane agencies, was noised abroad, and that precautions were taken against fraud, pretty much as is done by experimenters in this phase of occultism to-day:—"This god [Apollo] they consult even distant, by sending table books [tablets] sealed up, and he writes back in order to the questions inserted in them. Thus, the Emperor Trajan, being to go out of the country into Parthia with his army, at the request of his friends, zealous in this religion, and who, having had great experiments in this kind, persuaded him to inquire concerning the success of his expedition, proceeded with Roman prudence, lest there might be some deceit of man in it, and first sent the 'table books' sealed up, requiring an answer in writing. *The god commanded paper to be brought, and ordered it should be sent to him, to the astonishment of the priests. Trajan received it with admiration, for that he also had sent a blank table book to the god.* Then he took another table book, and wrote in it this question, 'Whether, having finished this war, he should return to Rome?' This he sealed up. The god commanded a centurial vine, one of those gifts that were in the temple, to be brought, and to be cut into two pieces, and wrapt up in a napkin and sent. *The event appeared manifest in the death of Trajan, his bones being brought back to Rome; for by the fragments, the kind of reliques [his bones], by the token of the vine, the future chance was declared.*"

Good manners is an art of making those people easy with whom we converse; whoever makes the fewest persons weary is the best bred man in the company.

ADVICE TO A YOUNG MAN.

GIVE the poor man a chance! My son, the poor man takes about all the chances without waiting to have one given him. If you give him any more chances than he takes, he will soon own everything. The fact is, we must curtail the poor man's chances a little. We must sit down on him, and hold him down, and give the rich man a chance. The poor man has had things his own way too long. He has crowded the rich man out. But for the poor man this old world would have cast anchor six thousand years ago, and be covered with moss and barnacles to-day, like a United States man-of-war. George Peabody was a boy in a grocery; Edgar Allen Poe was the son of strolling players; John Adams was the son of a farmer; Benjamin Franklin, the printer, was the son of a tallow chandler; Gifford, the first editor of the *Quarterly Review*, was a common sailor; Ben Jonson was a bricklayer; the father of Shakspeare couldn't spell, and couldn't write his own name—even his illustrious son couldn't spell it twice alike; Robert Burns was a child of poverty, the eldest of seven children, the family of a poor bankrupt; John Milton was the son of a scrivener; Andrew Jackson was the son of a poor Irishman; Andrew Johnson was a tailor; Garfield was a boy of all work, too poor even to have a regular trade; Grant was a tanner; Lincoln a keel boatman and common farm hand.

Be thankful, my son, that you were not born a prince; be glad that you didn't strike twelve the first time. If there is a patch on your knee and your elbows are glossy there is some hope for you, but never again let me hear you say the poor man has no chance. True, a poor lawyer, a poor doctor, a poor printer, a poor workman of any kind has no chance; he deserves to have none; but the poor man monopolizes about all the chances there are. Put Laban and Jacob in business together anywhere, and in about fourteen years Jacob will not only own about four-fifths of the cattle, but he will have married one-half his partner's family. Go to, my son, let us give the rich man a chance. —*Burdette, in Brooklyn Eagle.*

To be credulous is dangerous, to be unbelieving is equally so. The truth, therefore, should be diligently sought after, lest opinion should lead you to pronounce an unsound judgment.—*Plato.*

VICTORIEN SARDOU AS A SPIRITUALIST.—His familiar spirit was that of Beaumarchais, naturally enough, and on one occasion the author of "Les Pattes de Mouche" asked his invisible friend in what part of infinite space dwelt the spirit of the great Mozart—Sardou's favourite composer. "Take a pencil," replied Beaumarchais. Sardou obeyed, and began, under the influence of the author of the "Marriage of Figaro," to draw shapes and lines on the paper before him. Suddenly he came to the end of his paper. What was to be done? "Go to the Boulevard St. Michel, such and such a number," rapped Beaumarchais; "you will find there the paper you need." Sardou jumped into a cab, and was at the given address in the twinkling of an eye, but alas! to his disappointment there was nothing like a stationer's shop to be found in the house indicated by the defunct Beaumarchais. On his return home he again put himself in communication with the deceitful spirit. "Return," rapped the invisible tyrant, laconically. Back went Sardou, and after making many inquiries he found that there did live a wholesale paper merchant in the house indicated by the spirit. To buy the necessary quantity of paper, return home, and seat himself once more, pencil in hand, was but the work of a few minutes, and then—oh, wonder of wonders!—he began involuntarily, and without any impulse of his own, to draw the most extraordinary and fantastic palaces, without doors, and of an unknown style of architecture. It was there the spirit of Mozart dwelt! The drawing was so extraordinary, and so marvellously well done, that Sardou was anxious to have it engraved, but no engraver could be found in Paris who would undertake it, so complex and subtle were the lines, and in such a grand chaos of confusion, although forming an artistic unity. The spirit of Beaumarchais rapped Sardou out of this dilemma by instructing him to begin the sketch over again, but this time on lithographic paper. Sardou did the work within the space of a few minutes, and it is this marvellous lithograph known as "La Maison de Mozart," which the brother of the author of "Dora," the well-known bookseller of Brussels, sells to a few privileged amateurs.—*Whitehall Review.*

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FRIDAY, JANUARY 6, 1888.

A PROPOSITION TO CHRISTIANIZE THE CHRISTIANS.

CANON TAYLOR and a few other brave and true men still in the ranks of the State Church, yet evidently anxious to see that Church keeping progressive step with the mighty march of reform in every other direction than religious teaching, are constantly making suggestions concerning improved methods of applying clerical influence to the crying demands of the age. Amongst these has arisen the opinion, uttered by one earnest friend of religion, that it would be far better to send missionaries to the slums and alleys of our own Christian country, than to waste vast sums in sending them to those who don't want, or need, to be converted—namely, the "Heathens" of the Orient.

When the true gist of spiritualism is properly understood, it will be found that good, wise, and loving spirits have established a communion between the Two Worlds expressly to teach and prove that the conditions of happiness or misery in the "Spheres" are entirely dependent on the good or evil outwrought by the soul on earth; hence, all our deeds, words, and thoughts must become influential in shaping our destiny in the life to come, and by that rule, all reforms which tend to the improvement of the race, and all arts or sciences which can elevate it, are fit themes for spiritualistic thought and study. In virtue of this position, we would beg to offer an amendment to the proposition named above, and instead of sending missionaries to the "slums and alleys," where misery may well be expected to beget crime, let Christian ministers begin to missionize with those to whom the existence of slums and alleys is due; to those very high in place, who should set the example to those low down; to those who are entrusted with the charge of administering to the poor and miserable, whether municipal officials, landowners, or capitalists.

Recurring again to the world-wide mission of spiritualism, which we claim to be human interests and human weal and

woe everywhere, we shall make no further apology for introducing from time to time a few extracts which will show the great need there is of *missionary effort* amongst the rulers, rather than amongst the inhabitants of "slums and alleys."

Assuming that workhouses, casual wards, &c., are all under Christian domination, seeing that most, if not all, of them maintain a Christian chaplain in their employ, we call attention to the following case, taken from that same *Christian Herald*, of November 30th, last year, which published the article declaring communion with our dear fathers, mothers, and friends when they were fallible mortals like ourselves, was all pure and heavenly, but when they became blessed, exalted spirits, was all satanic and evil. No matter for that. The *Christian Herald's* opinions cannot hurt us, but if it will help the poor we clasp hands with it, though it smite us back. Here is the article:—

CRUELTY AT CASUAL WARDS.

London has about five-and-twenty casual wards. The Poor Law requires casual wards to be open for the shelter of applicants at this time of the year at four o'clock. At half-past five I arrived outside the casual ward, and found under the lamp there, a dozen or twenty men, hands thrust down deep into their empty and ragged pockets, shoulders huddled up to their ears, and the crowns of their hats and caps gleaming with moist snow under the light of the lamp—sullen, silent, and wretched. "But how is this, my lads? Why aren't you inside?" I inquired; "I thought they opened the doors at four o'clock." "So they ought, sir," was the reply from several, "but what do they care about the likes of us? They lets us in just when they've a mind to, and when they gets us in they treats us like dogs." "Ah! they do that," said one man; "they don't seem to think we're human beings because we wants a night's shelter."

"In What Way Do They Ill-treat You?"—"Well, sir, I'll tell you—for one thing, they don't give you bed-covering enough, and if you ask for a bit more they'll, most of 'em, bully you like pickpockets." "But you'll get a straw mattress and two good warm rugs in here to-night?" "No, sir, only one," said a man who had been in before. This I afterwards found to be correct. They had not begun to allow two rugs yet this winter. "I had one rug where I was last night," said one man; "and I laid and shivered with cold all night long, and I didn't dare ask for another." Several of the rest said the same thing. "But I don't find fault with the places," said one; "it's them as got the management of 'em that makes it so hard to have to go into them. Why, look at us now. I've been here since soon after four, and my clothes are as thin as they can be, and my feet are all wet, and here I've been in the dripping snow, and it's now six, and just because it don't suit their convenience, here we must stand." "I'll tell you how they served me to-day," said a quiet-spoken, decent-looking elderly man. I think he said he had been a plasterer, and he looked like a steady, respectable artisan, who had got past his best working days. "I went into a ward the night before last, and had of course to stay in all day yesterday oakum-picking." The law now requires applicants for shelter to stay in the casual ward two nights, and to spend the intervening day in some kind of work. "My sight is bad," continued the man, "and though I really did my best all day yesterday, I s'pose I didn't pick it fine enough, and when the superintendent came to look at it he wouldn't pass it, and this morning he made me sit down to it again, and kept me at it till half-past twelve, and then

"Turned Me out without a Bit o' Food. I've walked the streets to-day, feeling ready to drop. He might ha' given me the bit o' bread and cheese at dinner-time, but he turned me out without a bit." It is now past six, and though I have come from a well-supplied table and am comfortably wrapped up, I have stood for more than half-an-hour, until I feel chilled to the marrow. The snow is falling, and the clinging fog seems to clutch one tighter and tighter, and now and again a harsh and hollow cough gives emphasis to what has been said in our midst. "They wants to kill us and ha' done with us. That's what they wants." I could not but feel how unutterably cruel it was to dub all these men cadgers and vagabonds. Several of them were decent, well-meaning fellows, who only wanted a friendly hand and a job of work, and were breaking their hearts for want of it.

The Well-fed Superintendent in his comfortable uniform

now appeared. He looked out on the spiritless, shivering mob, with their saturated garments, and the little sprinklings of half-melted snow on their cap crowns. He said to them, "It's no use ringing the bell, we're not ready for you. You must stay till we are ready, and if you don't like it, you know you can go elsewhere." And the door was closed again, and there were "curses not loud, but deep," for most of the men knew, as I knew perfectly well, that if he had the smallest possible desire to bring them in out of the bitter night, he could have found *abundance of room for them* without the least difficulty. It was twenty minutes to seven before the door opened again, and the first batch of eight men were admitted, to be brought forward one by one to the window of the superintendent's office to hand up their pipes, or their pocket knives, or anything else they might have in their pockets, and then to give a detailed account of themselves—their names, where they came from, where they were going to, their occupations, and any other particulars as to their history and doings which the superintendent might care to put to them, all particulars being entered in a book. When I left, just upon seven o'clock, the second batch of eight had not been called in. Some of the men still shivering in the mud had been there for nearly three hours—hungry, weary, hopeless, cold, wet to the skin, and embittered by a sense of injustice.—*Daily News Correspondent.*

If the dilapidated "miserables," who are likely to want a night or two's shelter at casual wards, wish to exchange their thin clothes for fine ones, earn a hundred pounds a-night, see their names stuck all over the city walls, and exchange oakum-picking for hand-shaking with the great, let them learn the noble art of how to pound their fellow men into bruised and bleeding masses in the prize ring, and their aim will soon be won, and, instead of shivering "casuals," they may become "Champions of England!" It's only a question of "What shall a man give in exchange for his soul?"

VOICES FROM ANOTHER WORLD.

IN Oswego, New York, there is an organization of Spirit-Communists styled "Sun Angels' Order of Light." We have read with interest reports of communications received by the Order, and they uniformly evince a high source. The following is from a communication, as we find it in *The Spiritual Offering*. It purports to come from a spirit belonging to another and a more spiritual planet:—

"It is true the higher spirits, as a rule, never singly or in groups approach scenes of conflict, being repelled by the inharmony created; yet there are times when it is not only possible, but actually needful, for them to face the warfare, and with their soul-force right the wrongs that can no longer be borne; and when such time comes it is possible for the higher heavens to come earthward with a power that must turn the scale. There is a great outreaching towards the unlimited powers of the Infinite; there is a centering of wills that are masterful, when nothing can withhold those whose will and whose labour are to enthrone justice where self-love and ambition have reigned. Then let it be understood that from this time there will be present on the material plane of this planet a revolutionizing power that will not be withdrawn until right takes the place of might. Where the unholy tread will also stand the unseen seekers and dispensers of justice; and they who cannot be turned through the appealing power of their own resurrected consciences, will be forced to roam in the unseen borders of another land, where payments are never made in the earth's gold. Peace, with plenty for all, waits to smile on this land, and when the great wrong that leaves unfed and unclothed multitudes of the Father's children is cancelled from the calculations of the unjust, there will dawn a day unmarred by much that now exists; a day somewhat akin to the peace reign that is known on our own home planet. Not all who seek the world's gold are as evil at heart as the seeming; these can be turned by the angel hosts, that see where lies the final victory; but not until some, who are the instigators of the existing wrong, have taken passage on the outbound ships that return not to the shores of the seen. The time will come when many who now hold vast possessions will loathe the gold that in its acquirement has robbed them of a greater good."

TRANSITION OF MRS. MARY LAMONT, OF LIVERPOOL.

ON Thursday, December 29th, 1887, the pure and holy spirit of Mary, the truly-beloved wife of John Lamont—himself the beloved of all north country spiritualists—passed to the higher life, rejoicing in her enfranchisement from an earthly form which had long been a means of discipline in the virtues of patience and resigned suffering, rather than a vehicle of active life probation.

For nearly half a century of married life Mr. and Mrs. Lamont had been attached companions, but during the entire of the last thirty years the frail form of the dear wife has been racked by incessant pain and suffering; the rigid limbs contracted by rheumatism, and the slender form wasted by insidious disease, having rendered Mrs. Lamont's pilgrimage on earth a life of spiritual aspiration, continually fettered by physical endurance. Whilst no humane heart could fail to sympathize with the poor invalid, the spiritualists and all who best knew Mr. and Mrs. Lamont have watched with the deepest interest the devotion with which her frail life-barque was guided and sustained by the untiring watchfulness of her noble husband. Even to our blind mortal apprehension it seems more than probable that John Lamont's future crown of martyrdom was to be earned by sharing the mortal probation of his beloved but suffering wife. Released at last, even those who most loved the gentle invalid, and will sadly miss her patient face and grateful smile, cannot grudge her the exchange from a life of hopeless suffering to one of eternal sunlight and bloom, "where every tear is dried and pain and sorrow vanish."

The wasted but still beautiful form was laid away in the Necropolis, Liverpool, on Sunday morning, when, even at the early hour of 9-30 a.m., and on one of the most bleak and chilling of New Year's Days, a good number of friends assembled to do honour alike to the ascended spirit and her no less beloved husband, Mr. John Lamont, the highly esteemed president of the Liverpool Spiritualist Society.

The casket containing the now empty tenement of clay was literally loaded with wreaths and other floral tributes of affectionate remembrance, and the farewell services, announcing the spiritual birthday of Mrs. Mary Lamont into the higher life, were conducted, both in the chapel of the cemetery and at the grave, by the writer,

EMMA HARDINGE BRITTEN.

A MODERN SCHOOL OF PROPHETS.

To the Editor of *The Two Worlds*.

I have for some time been of opinion that something was wanted to be done to make public phenomenal mediumship more satisfactory than what it is at present. As I may include myself in the above category, and as I am anxious to be more satisfactory than I am now, I for one would be very pleased to see any plan brought into operation by which the gifts of the spirit may be made manifest on a more sure foundation than at present. Science wants absolute reliability, and I am conscious that the manifestations of mediumship as now exhibited are not sufficiently reliable. The article on Clairvoyance in No. 5 is sure evidence of that. I often wonder why I do not get the names of spirits who either come within my sphere for test purposes or for control. Spirits can, through me, readily show what were their conditions at the time of, or prior to, passing on, but seem to some an insuperable obstacle in giving their names, where they lived, what they did, or what age they were at passing on. At times I can easily and without effort get nearly all these requirements to absolute proof of spirit control. If, then, some plan can be laid before we public mediums by which we can obtain greater certainty of the identity of those who dwell in the beyond, it will be a great boon and a blessing not only to us but to all who are inquiring into spiritualism.

Rochdale.

JAMES B. TETLOW.

With thanks to our correspondent, for the modesty and candour with which he proposes to ventilate a most important subject, we can assure him and many other equally interested correspondents that his suggestions will be followed up with what we hope to make profitable and instructive discussions in future issues.—Ed. *T. W.*

REVIEWS.

HERMES, ANAH AND ZITHA: SEQUEL TO HAFED PRINCE OF PERSIA. (Spirit communications received through the Glasgow Trance-painting Medium, David Duguid.)

The work entitled as above is a volume of some 448 pages, purporting to describe the lives and labours of three spirit medium missionaries, who were themselves the companions, and who had personal knowledge of Jesus of Nazareth, and who, inspired by the most saintly devotion to his religion and martyr-like self sacrifice, passed their lives in wandering through Arabia, Persia, Egypt, Tyre, Cyprus, and other Oriental lands; encountering dangers, suffering hardships, and working, by aid of spirit guardians, miracles of wonder and triumphs of evangelizing, the narration of which forms either one of the most gorgeous romances, or the most astonishing evidences of spirit control that has ever yet been committed to paper. Judged alone by the thrilling character of its pages, this book takes rank as a romance of the highest and most vivid imaginative power. Considered as the spoken words of a poor uneducated operative—one who has never strayed beyond the purlieus of his own Scotch house, the wonderful descriptions of Oriental scenery, customs, people, and the habits and manners of eighteen centuries ago depicted in language as simple as a sailor's story, and anon rising into the most sublime imagery and the most exalted strains of inspiration—this work, if it be not just what is claimed for it, namely, the influx of a band of ancient but supernal spirits, then all we can say is, that David Duguid is the paradox of the age, and his book its crowning miracle. Partaking of continuous history, but far superior in interest and charm to "Hafed," we can confidently commend "Hermes" to the attention of all who have knowledge of, wondered at, and felt interest in, the inspired medium David Duguid, himself a miracle as a matchless trance painter. We shall hope on some future occasion to present a few extracts from this book in the columns of our journal, but the entire volume must be read to appreciate its singular and entrancing character.—(See advertisement.)

CHRONICLE OF SOCIETARY WORK.

BACUP.—Mrs. Yarwood gave two addresses in the Bacup Mechanics' Institute to moderate audiences. After the addresses, she gave many clairvoyant delineations, nearly all of which were recognized. On Saturday last we had a public tea party and social gathering, which was pretty well patronized, and appeared to give general satisfaction.—*A. H.*

BATLEY CARR.—The guides of Mr. T. Holdsworth, of Keighley, addressed the audience on "Spiritualism: Politically, Morally, and Religiously Considered." The harmony of the place seemed to be so beautiful that the control was able to speak in good style, and the subject was splendidly illustrated.—*Assist. Sec., S. Mortimer.*

BEESTON.—We shall hold our quarterly tea and entertainment on January 14th, in the Temperance Hall, where, as is usually the case, a good repast will be provided, and an excellent programme is being made up. Tickets for tea and entertainment—adults, 8d.; Children, 6d. and 4d.; entertainment only, 2d. On the Sunday following, Miss Hartley, of Keighley, a very able and talented young lady, will occupy our platform. The members of our Lyceum have been out carol singing this Christmas, and have raised the neat sum of £4 2s. 11d., half of which goes to the Lyceum and the other half to the society.

BELPER. Jubilee Hall.—On New Year's Eve the widows of Belper, numbering about 150, were regaled with a good free tea, after which a miscellaneous entertainment was given, consisting of vocal and instrumental music, readings, recitations, &c. The undertaking was carried out by Mr. and Mrs. Alfred Smedley. Subscriptions towards the expenses were kindly given by J. A. Jacoby, Esq., M.P., and Colonel Twyford. A number of good friends willingly rendered their valuable services, which made the widows' treat a great success. On Sunday Mrs. Hitchcock occupied our platform on behalf of the Lyceum. The morning address was on "Lyceums here and in the Spirit World." In the afternoon a little Indian spirit controlled, and spoke to the children, which delighted them very much. In the evening the address was grounded upon A. J. Davis's "Lyceum Manual," which was very helpful and instructive to the teachers. It was a day to be long remembered, and I hope it will bring forth much fruit.

BERMONDSEY.—January 1st: Mrs. Spring was controlled by Mary Stuart, who gave an interesting discourse on "Re-Incarnation," concluding with clairvoyant descriptions, all recognised. Attendance not so large as usual.

BISHOP AUCKLAND.—On December 31st we held our monthly social fruit banquet, and were entertained by a few of our members until 11-30 p.m.; chairman, W. Hills. The following friends took part: J. Mensforth, song; Mrs. Dent and Miss Hatchfield, recitations; H. Walker, violin solo; Miss Walker and Miss Balch, duett; W. Linsley, song; Messrs. Hatchfield and Williams, duett, &c. On 1st January, 1888, the spirit guides of our esteemed friend, Mr. J. Scott, gave an excellent discourse on "The Old and the New," to which every attention was given by the hearers, and no doubt a good impression was made on their minds.—*H. W.*

BRADFORD. Addison Street.—Miss Harris, of Keighley, occupied our platform afternoon and evening. In the evening her guides took for their subject "What Benefit is Spiritualism?" followed by clairvoyant descriptions.—*J. H. Smith, Sec.*

BRADFORD. Addison Street.—The Christmas tea and entertainment was held on Dec. 26th. After justice had been done to the good things provided, an excellent programme was gone through of songs, recitations, piano solos, duets, and poems, by the following performers—Master James Hudson, Miss Smith, Miss E. Bowes, Miss Stella Dunford, Mrs. Kaye, Miss M. E. Pinder, Miss Emley Jackson, Mrs. Smith, Miss Lilley McAllister, accompanied by her sister, Mrs. Hodgson, Miss Ambler, Miss Ethell Jowett, Mr. Storey, Master Broughton Jowett, and Miss Annie Jowett. The committee take this opportunity of thanking all those who assisted in the above, wishing all a happy new year. (We regret we are unable to give the titles of the songs, recitations, &c.)

BRADFORD. Milton Rooms.—A very good day as an introduction to the New Year with Mrs. Riley and Mr. A. Moulson. After short addresses from the controls of Mrs. Riley some very successful clairvoyant descriptions were given, nearly all recognized. To show the wonderful power of Mr. Moulson two or three instances would not be out of place. To a lady: I get a foreign scene with you; in the background there are some very large trees; the grass at the place given me is very tall and coarse; there is a wood hut which is painted drab. A man walks into the hut (here a description of the person was given), and he wears a blue slack-back jacket, takes a seat (after he has cleaned himself a little) near to a table in the hut, and but a short time elapses after that ere he falls prostrate to the floor. He tells me he is your brother, and his name is —. The lady: That is quite correct, and exactly the circumstances under which he died. To a young man: A description of two spirit forms were given with names, one a mother and the other grandmother, both recognized. The mother, he said, tells me distinctly that her body is now laid in St. Stephen's churchyard. A favourite hymn of the mother's was then sung, which the young man acknowledged he had listened to scores of times. A lady was told she had a photograph in her pocket, which turned out to be correct. A description was then given of the lady while the medium's eyes were closed; also other useful information. A large number of descriptions were given at a rapid pace; the persons receiving the descriptions, showing whether successful or not by holding up their hands.

BRADFORD.—New Road Side, Low Moor, New Mission Room, opened January 1st, 1888, by Mrs. Russell. Her guides took for their subject "Behold I stand at the door and knock," which was given with telling language and attentively listened to by a very sceptical audience. This being the first meeting in the locality, they were all very ignorant of the spiritual phenomena. She then gave a number of clairvoyant descriptions, which were well recognized. This is the first time our friend Mrs. Russell has occupied a public platform. She promises to be a good speaker. In the evening she was assisted by a friend (Mrs. Birchall), who fortunately came over. Addresses were given by both friends, suitable for the occasion. Mrs. Russell then gave a great number of delineations, which were fully recognised. The meeting appeared to give satisfaction to all present.—*Joseph Pickles.*

BRADFORD. Otley Road.—Another good day with Mr. Armitage. In the afternoon, two subjects were given, "Predestination and Man's

Hereafter," which he treated in a very comprehensive and satisfactory manner. In the evening, he spoke on "The Religious Aspect of the Future," giving us a retrospect of the past and the bearing of the old dogmas, and claimed that eternal progress, as taught by spiritualists, was the religious aspect of the future.—*C. Wyatt.*

BRADFORD. Walton Street.—We had two very telling discourses through Mr. J. Schutt. Subject, afternoon, "The Sanctity of Labour," in which was shown the fallacious and demoralizing character of the orthodox dogma of the fall of man, where God is said to have cursed the ground because he had partaken of the tree of knowledge, which was shown by the control to be opposed to fact, and that God blessed the ground and the honest toilers, and exalts all who perseveringly follow and take of that tree of knowledge, as evidenced by the noble workers of all ages, in contrast to the drones. Evening subject, "The Old and the New," which was very powerful, and well received. The speaker is undoubtedly one of our most promising exponents.—*T. J. P.*

BURNLEY.—Miss Musgrave gave two very satisfactory addresses to fair audiences. This medium is making rapid progress, her voice and manner being very pleasing to her hearers. At our annual tea meeting over 300 took tea, which was well provided; after which, a varied entertainment was given, to the satisfaction of all. The society is making steady progress. Mrs. Cottam presided.

COLNE.—Two splendid lectures were given by Mrs. Butterfield, of Blackpool. Afternoon subject, "Seek the truth at whatever cost." Evening subject, "Greater works than these shall ye do." Both subjects were well handled. Report of healing cases next week.—*W. Mason.*

COWMS.—December 1: We held our tea meeting on the above date in the Lepton Board School. About 112 sat down to tea. It was a great disappointment that Mrs. Gregg could not be with us, owing to a bereavement. The vacancy was filled by Mrs. Green and Miss Cowling. After the singing of the Christmas hymn Mrs. Green offered an invocation. Miss Cowling gave clairvoyant descriptions; then the guides of Mrs. Green delivered a short but very pointed address on "Spiritualism." Mrs. Green related how and why she became a spiritualist. The entertainment consisted of songs, readings, and recitations, which were well given by Mr. Sutcliffe, Mrs. Green, Miss Cowling, Miss Castle, Mr. Bentley, and Misses Sarah and Emily Ellis. A vote of thanks to the ladies, and all who had taken an active part, brought a happy evening to a close.—*A. W., Sec.*

DARWEN.—Mr. Plant occupied our platform and gave two discourses to fair audiences, after which our general meeting was held.

DEWSBURY.—Mrs. Beauland, of Leeds, occupied our platform afternoon and evening, when her guides gave short but suitable discourses, followed by clairvoyance, 32 out of 38 descriptions being recognized. We felt somewhat discouraged by the small audience in the afternoon, but were cheered by a full room at night. We have incurred considerable expense in making our room comfortable, and hope the Dewsbury people will appreciate our efforts, as we desire to see spiritualism spread.

EXETER.—Mr. F. Parr delivered a fine address, founded on the words in Micah, 6th chapter 8th verse, "And what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God." The speaker illustrated the meaning of the text by the action of the good Samaritan in the parable, as compared with the action of the priest and the Levite; and, further, instancing recorded cases of individuals following out and acting up to the intentions of the text, mentioning among others the names of Ingersol and T. Paine. The address was listened to with rapt attention from commencement to close. There was a good attendance.—*Assist. Sec.*

FELLING-ON-TYNE.—Our coffee supper and entertainment on New Year's Eve was a complete success, a good company, and everything passing off with satisfaction.—Mrs. Peter's guides, on the Sunday, gave thirty-three tests of spirit surroundings, twenty-nine being recognised by many who are entire strangers to the cause. After the meeting broke up they declared they would come back again.—*G. Laws.*

HEYWOOD. Argyle Buildings.—Dec. 25, 1887, we spent a very profitable and pleasant day with Mr. Ormerod and his controls. In the afternoon he referred to the commemoration of the birth of Jesus Christ, which, although little or no satisfactory evidence could be given, they took for granted for the sake of argument; they reviewed the teaching and sayings of the Nazarene, showing that the doctrines and systems of the followers were at variance with the aims of the founder. In the evening they spoke on parental responsibility in a very able and powerful manner. Jan. 1, 1888, our old friend Mr. Standish was with us. His control in the afternoon spoke on push, tact, and principle in a very entertaining manner, closing with delineations of character, very correctly given. In the evening he spoke on, "Spiritualism; What has it done in the Past, and what will it do in the Future?" in a very forcible and practical address. He gave some psychometric delineations from handkerchiefs, describing with surprising correctness the characteristics and ailments of the persons to whom they belonged, who expressed their satisfaction.—*E. H. Duckworth.*

HUDDERSFIELD. Brook Street.—The guides of Mrs. Wallis have provided most excellent intellectual repasts for our delectation to-day. We have had good audiences taking into consideration the New Year festivities now prevailing. The subject for the afternoon's service was "Spiritualism: Its appeal to the Sceptic and Christian." A splendid discourse was given, to which great attention was paid, notwithstanding that some had come to scoff and sneer. In the evening a most noble and inspiring address was given upon "The Lessons of the Hour," to the great satisfaction of all.—*J. B.*

HUDDERSFIELD. Kay's Buildings.—Miss Cowling occupied our platform. Afternoon subject was "The Use of Spiritualism," upon which a nice homely address was given. In the evening the guides gave us an eloquent poem, "Ring out the Old, Ring in the New," which was well received. Afterwards their subject was "The Coming Year," which was well adapted for the occasion, followed by clairvoyance and reading of characters. A tea and entertainment will be held on January 14th. All friends are invited.—*J. Hewing, Cor. Sec.*

IDLE. 2, Back Lane.—Dec. 14: We had our usual meeting for the election of officers for the next six months. President, Mr. T. Murgatroyd; secretary, Mr. W. Brook; treasurer, Mr. G. T. Stewart; committee, Messrs. C. Brook, H. Garnet, T. Renton, P. Aggus, J. Jowett, T. Shelton, and Mr. Cansfield.—*C. Brook, Cor. Sec.*

KEIGHLEY.—Miss Scott occupied our platform. She is quite a young medium. The guides discoursed upon the "Love of God." We look forward to the day when her friends who guide and guard her will make her a useful instrument for our cause. She gave nine clairvoyant tests, seven of which were readily recognized by strangers, which is a grand proof of the talent Our Father has given her. Mr. Carr spoke in the evening on his experience in the phenomena of spiritualism, which made a deep impression on the audience.—*J. W.*

LANCASTER.—The annual public tea party was held on December 26th, in the Atheneum Lecture Hall, and proved a success. About 100 sat down to tea, followed by a very pleasant entertainment of songs, readings, and recitations; Mr. Swindlehurst occupied the chair. The comic sketch "Turn Him Out" was given with great effect; amongst the principal performers were Misses Llewellyn, McCabe, and Gardner, Messrs. Howard, Quigly, Marton, and Hudson; the hall being tastefully decorated. Sunday, January 1st, Mr. Hepworth opened the new year with two stirring addresses; afternoon, "Does Man Need a Redeemer?" evening, "Three Aspects of Spiritualism," which were highly appreciated by good audiences. On Sunday, January 8th, Mrs. Emma H. Britten, of America, the great lady orator, authoress, &c., will deliver two orations in the above hall; chair to be taken at 2-30 and 6-30, by Mr. Councillor Molyneux.—*J. B.*

LEEDS. Spiritual Institute Opening Service.—In the absence of Miss Cowling, Mrs. Connell and Mr. Bastow kindly occupied the platform. In the afternoon Mr. Bastow opened with prayer, after which Mrs. Connell gave an address on "Spirit Communion," concluding with descriptions of spirit friends, nearly all being recognized. In the evening Mr. Bastow gave an address on "What can Spiritualism Show?" Mrs. Connell concluding with descriptions equally as successful as in the afternoon. Some of your readers will want to know why we left the room we were in. We received notice from our landlord, a well-known M.P., and could get no satisfactory reason; some pressure appears to have been brought to bear on him, but we now have a very nice room that will seat about 200 persons, and friends have come to the front manfully, some of them working very hard indeed, for which we are very grateful. There is just one more little thing I cannot help mentioning. The Plymouth Brethren had a room in the same building we went into, and directly they heard we had taken a room they left the premises, saying they would not stop because we had dealings with the Devil. [If so, the Devil is not as black as he has been painted, and is man's best friend.] On Monday Jan. 9th, yearly meeting for election of officers and passing accounts.—*J. W. T., Cor. Sec.*

LIVERPOOL.—The first services commenced at the unusually early hour of 9-30 a.m., when the mortal form in which the immortal spirit of Mrs. Mary Lamont had dwelt for sixty-eight years, was laid away in the Liverpool Necropolis, as named in the obituary notice. The impressive, touching, and instructive services on this occasion were conducted by the regular speaker of the day, Mrs. Hardinge Britten. The piercingly inclement weather that prevailed rendered the attendance at the morning service thinner than usual, but an excellent audience assembled at night, and the enthusiasm manifested testified to the deep interest awakened by the addresses given. In the morning the subject was a review of the spiritual outlook for the past and coming years. In the evening seven important subjects were handed up by the audience, and answered by the medium's controlling spirits. Both lectures were preceded by the reading of the splendid poems published weekly in *The Two Worlds*.—*Cor. Sec.*

LONDON NORTH. Wellington Hall, Islington.—Experience meeting opened by Mr. Burns, who referred in feeling terms to the recent passing over of Mrs. Milner Stephens and Mrs. Young. Several speakers followed, relating their experience of spiritualism and its beneficial results. Miss Young, the clairvoyant medium, who was present, thanked Mr. Burns and others for their very kind expression of sympathy, and said she had seen her mother since her departure, often realized her presence and assistance, and confident assurance of a future union. Mrs. Dean gave an impromptu address and poem, and has kindly promised to take the platform in the near future. Mr. Hopenroft is to be our speaker for next Sunday, when we expect a full meeting.—*W. P.*

LONDON SOUTH. Winchester Hall, 33, High Street, Peckham.—Mr. W. E. Walker was with us on New Year's Day. In the morning he spoke on the appropriate topic "What of the Coming Time," giving some sound practical advice and answering questions at the close. Evening—the audience were invited to furnish a subject for the address, "Has Spiritualism a beneficial effect upon Man" being selected out of several submitted. The subject was well handled, and was received with satisfaction. Mr. Walker gave a few clairvoyant descriptions, but owing to the conditions of our hall, which is badly ventilated, and becomes very hot and oppressive when filled, was not at all successful.

MACCLESFIELD.—An old and valued friend ministered unto us from the subject "A Review of the Past." An eloquent and instructive sermon was given, the speaker pointing out, in the first place, the persecutions which all reformers had undergone in order to reach liberty of thought; and, in the second place, putting himself in the place of an old man of seventy, who looks back upon the various epochs of his life, from the time when, as a boy, life's sun was beginning to rise and shine upon him, to the time when that same sun is setting. An interesting discussion arose at the Lyceum in the morning on the question "Does the Physical Body Die?" The conductor and writer took the affirmative, and Mr. Hayes and Miss Pimblott the negative.

MANCHESTER.—Prof. C. McLean, M.D., D.D., occupied our platform, and gave two very useful and instructive lectures. The morning subject "Divine Science." Evening, psychometry was dealt with at great length, and listened to with every attention by a good audience. Tea party and Christmas tree on Monday, Jan. 2nd. A large attendance and pleasant evening; Mr. Boys, of Openshaw, chairman.—*W. Hyde.*

MARYLEBONE.—Medium, Mrs. Hawkins. After singing and invocation the medium was controlled by a spirit who stated that before passing away he was a worker in the cause of spiritualism, and in a short address he exhorted all to stand up nobly and fearlessly in the cause of truth, expressing in glowing terms the great delight he felt in being able to still labour in this grand and glorious cause. Several clairvoyant descriptions were given through Mrs. Hawkins and Mr. Goddard, nearly all being recognized.—*Cor.*

MARYLEBONE.—The guides of Mr. Hopenroft gave an address for the new year "On the Philosophy and Definition of Spiritualism," followed by clear and palpable proofs of spirit presence. One gentleman, a German, considered one of the most sceptical persons that one could meet, received a true description of his brother, the disease which caused dissolution, viz., rapid consumption, and that he passed away in Germany, which was perfectly true. Then followed a direct message to his brother, thanking him for the kindness he showed to him when ill, by leaving his business in London and going to Germany to see him in the last moments of his earth life. The gentleman, for a proof of identity, asked if there was anything special done by him since he passed over. He at once stated that he had tried to materialise himself once at a séance, but only partly succeeded. The brother recognised everything. As a further proof the spirit said a telegram was sent to his brother in London for him to come at once, which he admitted was perfectly true. The medium showed the position of nearly everything in the sickroom, and also how the visitor sat by the bedside. Thus ended a most instructive and successful meeting, having made a convert of one of the most sceptical.—*Cor.*

MEXBOROUGH.—We had a very grand day with the guides of Mr. George Featherstone. In the afternoon the subjects were "What is the Soul?" and "Life and Labour in the Spirit-World," or as the controls called it—summer land. In the evening Mrs. Featherstone gave a very interesting recitation—"Sailor Ben," which was listened to with rapt attention; and the guides of Mr. Featherstone spoke again on "What shall it profit a man if he gain the whole world and lose his own soul?"—*W. Warren, Sec.*

MIDDLESBROUGH.—Mr. Lashbrook, Newcastle, gave a pregnant and seasonable address, subject, "Though dead, they yet speak." He said, past ages, past seasons, past nations, and passed-on friends, had all left their legacy of love, life, truth and development, and that the 40 years' John Baptist wilderness wanderings of modern spiritualism would very shortly result in a body of conditions for the manifestations of "the Christ (life) that is to be;" to "ring the bells of Heaven," and "ring out the darkness of the land," relieve the helpless and distressed, and be faithful to the voice of the spirit. Cleveland Hall, 6 and 6-30, Mr. Lashbrook gave another grand spiritual address: subject, "The Soul's Messiah, or the Coming One."—*John Corby.*

MILES PLATTING.—The controls of Miss Walker took for their afternoon subject, "What must I do to be saved?" which they dealt with in an excellent manner. In the evening they gave a brief retrospect of the past year; then discoursed on the "Judgment Day," showing the fallacy of the ideas of those friends who believe there will be a general resurrection, when all shall rise and take their bodily form, and be judged according to their past belief; but our friends clearly showed that we were judged every day according to our actions. After each discourse a number of clairvoyant delineations were given, nearly all recognized. We must compliment the speaker on the excellent manner in which the discourses were delivered, also the clearness in which the clairvoyance was given.—*J. H. Horrocks.*

NELSON.—Mr. George Smith, of Keighley, with the Burnley pioneers. This medium, though only young in the cause, promises to be a very useful instrument, having given two grand discourses from subjects chosen by the audience. He commenced to give delineations of diseases. One gentleman asked if the spirit control could prescribe for his wife. The spirit, in reply, said, if the gentleman would come and place his hand on the medium's head, and direct his own mind towards his wife, he (the control) would visit her and return to describe her ailment, and then prescribe. This was done, and, afterwards, the wife's features, dress, and attitude were accurately described, which surprised the gentleman and the audience not a little.—*Jas. Holland.*

NOTTING HILL. 33, Kensington Park Road.—Mr. J. Hopenroft led the meeting. The answering of questions was the first feature of the occasion. Many knotty subjects were successfully dealt with, and quite an exchange of thought was indulged in, apparently to the satisfaction of all. Clairvoyant descriptions followed, when some test points were declared to be accurate and true in every detail. One sceptical gentleman handed up a sleeve-link, and asked the control for some information respecting the same. Soon followed some very singular characteristics of the person it once belonged to, detailing and mimicking the ailments and peculiarities, which were acknowledged to be truthful in every respect. This ended a most successful evening.—*W. A. Drake, Hon. Sec.*

OLDHAM.—Mr. W. Johnson answered questions in the afternoon, and in the evening gave an address on several subjects chosen by the audience. Jan. 2nd: A tea party was held, at which about 80 members and friends were present. After tea the election of officers took place, with the following result—president, Mr. H. Eaton; vice-presidents, Messrs. Mills and Foster; cor. sec., Mr. J. S. Gibson; financial sec., Mr. C. Garforth; treasurer, Mr. J. Rushworth; auditors, Messrs. Warhurst and Horrocks; librarian, Mr. Shaw; and a committee of six others. The evening was spent in social amusements, in which our Openshaw and Pendleton friends took a part, which was thoroughly enjoyed. One of our members, Mr. Swain, bade us farewell, previous to leaving for Australia.—*John S. Gibson, Cor. Sec.*

NEWCASTLE-ON-TYNE.—Alderman Barkas gave one of his intensely interesting and instructive lectures to a large and thoughtful audience. It was a New Year's Day's reflection on fifty years past, in which the stupendous advance that had been reached in physical science was pointed out, the lecturer dwelling particularly on astronomy, chemistry, and geology, nor was theology forgotten. Even the "down grade" and its sturdy brakeman came into view. The Rev. C. H. Spurgeon was introduced as a "mere" guard, rather vociferous, perhaps, but really bearing down on the speed slightly, unconscious that the tail end of the train, at which he was sitting, had run on to the incline, while the former part had turned the curve, and was already making the ascent. The old Calvinistic doctrines of the Fall, vicarious sacrifice, and eternal punishment, he told us, were scarcely found among the Wesleyans, or even in the Salvation Army. He spoke in the highest terms of Dr. Dallinger's recent Fernley Lecture and the *Christian World* newspaper. A vote of thanks to the worthy alderman concluded a very happy and instructive New Year's Day address.—*B. H.*

LEICESTER. December 15th.—At the half-yearly meeting a very satisfactory report was submitted, and a balance sheet adopted, showing a much improved position financially as compared with the close of

the last quarter. Officers for the ensuing half-year were then elected: Mr. Bent, president and treasurer; Mr. Mansell, vice president; Mr. Moore, secretary; Mrs. Shepherd, assistant secretary, two visitors, and a committee of six. December 27th.—A Christmas tea party was held, and a very enjoyable evening was spent. Some fifty friends having sat down to a capital tea, a lengthy programme of songs, &c., was gone through. Christmas games and dancing protracted the proceedings to a late hour. January 1st: Mr. E. W. Wallis, after several years absence, occupied our platform, his guides giving us two lectures upon "Spirits and their Powers," and "Spiritualism v. Christianity, respecting the Brotherhood of Man." The morning lecture proved a very able and lucid explanation of many knotty points in the spiritual philosophy—"knotty points" to novices who have yet to unlearn much of their early religious education. In the evening the controls reviewed in vigorous language the character which Christianity had borne in all ages, its acts being in direct opposition to its teachings. Modern civilisation and society was stripped, with the irony of bitter invective, of the shams and hollow pretences which covered it, and the baseness of its character held up to view. We admire the fearless handling the subject received, and could wish that other speakers and spirits would show the same energy in denouncing what in their hearts they feel and know to be hypocrisy and wrong.—*C. W. Young.*

NOTTINGHAM.—The New Year has opened with most encouraging prospects for the cause in this town. We listened to two most interesting and timely addresses through Mrs. Barnes. The controls' spiritual advice and earnest exhortations were eagerly listened to. We were able to announce that we shall, next month, be able to take a larger and more commodious hall, owing mainly to the earnest efforts of one or two lady friends whose labours have met with a hearty response in the sale of work, and the gifts of proceeds of teas, &c.—*J. W. B., Sec.*

OPENSHAW.—Old Folks' Tea Party, December 26.—We had a most enjoyable evening with a large number of old people, mingled with a few friends, everyone doing their best to make things comfortable. We thank all those kind friends who so kindly assisted us with their presence and sympathy. After tea, a first-class programme was gone through, as under: Songs by Miss Boys, Mr. Evans, and Mr. T. Stewart; stump speech, Mr. W. H. Wood; recitations, Mr. R. Boys and Miss Boys; fairy bells, Mr. Woolliscroft; character song, Miss Ethel Mather; "When the tide comes in," Mr. Booth. Interval, during which, grapes and oranges and refreshments were handed round to the enjoyment of all. Part II—Songs, solos, and readings by Mr. Dennett, Miss Pilling, Mr. Boardman, Miss Wild, Miss Farmer, Mr. T. S. Wood, and Mr. Dugdale; dulcimer solo, Mrs. Frost, and comic farce by friends.

PENDLETON.—Mr. Wyldes, of Birmingham, gave two addresses; in the afternoon on "The Planetary System, its Influence on Humanity," which was followed by some remarkable psychometry. In the evening the controls spoke for a short time on "The Flood—Was China Included?" which was scientifically treated. Mr. Wyldes then gave us some wonderful exhibitions of his powers in psychometrical readings, giving dates and circumstances with an accuracy that was astounding. Four clairvoyant descriptions followed, which were instantly recognized; Mr. Wyldes giving the name of the spirit form in each case. We hope to have him with us again shortly.—*J. E.*

RAWTENSTALL.—Mr. J. B. Tetlow occupied our platform and gave two splendid discourses. In the afternoon the subjects were "What Advantage is Spiritualism to Humanity?" and "Was Christ a Medium?" In the evening, "The Two Aspects of Spiritualism."

ROCHDALE.—Morning, Mr. Peter Lee gave an interesting lecture, on "A grain of salt," with which all present seemed satisfied, and wished for more lectures of this kind, from which knowledge can be gained. Mrs. Wade, on account of sickness, could not attend, so we spent a very happy day with locals, having a variety of controls, and all seemed satisfied.—*G. T. Dearden.*

SALFORD.—We had no speaker in the afternoon, but a circle was formed with fair results. The evening was devoted to business, and the following officers were elected for the next twelve months. President, Mr. J. H. Blake; Vice-Presidents, Messrs. Dixon and Whiles; Secretary, Mr. T. Toft; Treasurer, Mr. Betts; and the committee to consist of all enrolled members.—*T. Toft.*

SLAITHWAITE.—Mrs. Green gave two grand discourses on "The New Year and the Love of God," urging upon us to take stock of ourselves, to purify our natures, and live more godly lives. A number of clairvoyant descriptions were given, the whole being recognized, in the afternoon. We had very respectable audiences, the room being packed in the evening. We hope that the interest taken in spiritualism by the public may continue to grow, and that the year which has just dawned may see many added to our ranks before its close. On Saturday next, January 7th, we intend to hold our first annual tea party: tea on the table at 4-30, entertainment at 6-30; tickets 6d. each. We shall be pleased to see our friends from neighbouring societies.

SOUTH SHIELDS. Lee Street.—December 28: Mrs. Yeeles' guides gave a most satisfactory address; subject, "Is it Well with Thy Soul?" which they interpreted by advising mortals to see if they had developed evil into good, and stood in a better condition at the close of this year. There were twelve spirits, all recognized. January 1: Mr. Eale's guides gave two addresses, listened to by good assemblies; subjects given from the audience. Mr. G. Forster occupied the chair.

SOUTH SHIELDS. 19, Cambridge Street.—Annual tea and concert on December 26th. The hall being tastefully decorated had a very striking appearance. The tea and concert were a decided success. The programme of the minstrels was well gone through, drawing peals of laughter from the crowded audience. After the concert, Mr. J. James moved, and Mr. T. Scott seconded, a hearty vote of thanks to the ladies and gentlemen who had provided and waited at the tables, and also to the troupe of Mississippi Minstrels for their kind and generous aid in giving us the concert, which was carried unanimously. A very happy and enjoyable time was spent by all. Dec. 28: Our usual meeting was held, when Mrs. Bell, under control, gave us a short address, followed by Mr. Wilkinson. Jan. 1: Mr. J. G. Gray gave us two able addresses. The evening subjects chosen by the audience and dealt with were, "The Origin and Growth of the Earth," and the "Spirit World, its Inhabitants and their Occupations." Both subjects were dealt with in a scientific manner, and were much appreciated.

WEST VALE.—Dec. 31: Entertainment and fruit banquet passed off very pleasantly. Mrs. Crossley, Mrs. Hirst, and Mr. A. D. Wilson, of Halifax, with Mrs. Greenwood and Mr. Sutcliffe, of Sowerby Bridge, kindly came to assist us. On Sunday, January 1st, Mrs. Gregg, of Leeds, occupied our platform, and gave good addresses in the afternoon and evening to fairly good audiences. Her services were highly appreciated.—*T. B., Sec.*

WIBSEY.—Our platform was occupied by Mrs. Smith. She spoke under control on three subjects chosen by the audience: 1st, "Are we Fated?" 2nd, "Animal Magnetism;" 3rd, "What good is Mesmerism to Young Mediums?" She then went among the people, and gave good advice. In the evening she spoke on four subjects chosen by the audience: 1st, "Man, Know Thyself;" 2nd, "The Bright New Year;" 3rd, "Is it Right or Good to Vaccinate Our Children?" 4th, "Where are the Spirits from the time of Death to the Burial of the Body?" All the above subjects were ably discussed.—*Geo. Saville, Cor. Sec.*

WISBECH.—Our medium, Mr. Ward, gave an instructive address on "Priesthood," showing from the statement of the Bible that Melchisedec's priesthood was of a higher order than that of Aaron. After which Mr. Ward gave clairvoyant descriptions, all being recognized except two. We had a good audience, several being sceptics. Our quarterly report was then read to the audience. After all payments we have a balance of 17s. 6d. in hand.—*William Upcroft.*

THE CHILDREN'S PROGRESSIVE LYCEUM.

BATLEY CARR.—Conductor, Mr. J. Kitson. Opening hymn. Invocation, Mr. J. Kitson; musical reading, silver chain recital, and select reading. Golden chain recital. Liberty group led by Miss Mortimer. Conversational lesson on the old and new year. Beacon and star group led by Mr. S. Mortimer, on "The Brain and Nervous System." Lake, ocean, and star group combined, led by Miss M. L. Armitage, on "Why must we Wash Ourselves?" Closing hymn. Benediction.—Afternoon: Opening hymn. Invocation, Mr. A. Kitson. Reading, silver chain recital, select reading, spiritual solo, and select reading. Miss Mortimer distributed prizes to those who had earned them in the past year.—*S. M.*

BRADFORD. Addison Street.—Opened with hymn and prayer. Silver chain Recital, "The Beautiful," "One by One." Golden chain Recital, "A Ladder of Light." The Lyceum marching and calisthenics. Questions from Davis's Manual. Hymn and benedictions. J. H. Smith; conductor.

MILES PLATTING.—We had a fair attendance this morning. Programme: Opening hymn, silver and golden chain recitals, marching, and calisthenics, closing with hymn. The whole programme fairly done.—*J. H. Horrocks.*

PARKGATE.—Being the first day of the new year there was but a small attendance of children—all officers present. Opened with prayer and hymn. Musical reading; then a lesson from Mr. L. N. Fowler's "Familiar Lessons on Physiology," entitled "Digestion," which was much enjoyed by the children; hymn; closed with prayer. Afternoon: good attendance; opened by singing; prayer, dialogue, formation of groups, lessons, reading, hymn; closed with prayer. Progressing favourably.—*George Featherstone, Cor. Sec.*

SOUTH SHIELDS. Lee Street.—December 25th: We had a very good attendance, our old friends Mrs. Yeeles and Mr. Waggitt being present. Mrs. Yeeles expressed her pleasure at the great improvement we had made in so short a time. December 27th: The committee of the society gave the children of the Lyceum a tea, which was much enjoyed. The leaders never felt so happy as when they saw the bright little faces around them. After this a concert was given, and the children received presents from the Christmas tree. Mr. Berkshire kindly gave an entertainment, to the great delight of the young people. We thank all friends who so kindly helped us with our Christmas tree and tea.

PASSING EVENTS.

DECEASE OF MRS. MILNER STEPHEN.—Just as we are going to press a memorial card and very brief note from Mr. Milner Stephen, the Australian healer, conveys the sorrowful tidings that the death-angel has bereaved him of the mortal companionship of the sweet and beloved partner of his long and memorable life pilgrimage. We learn that Mrs. Stephen passed from earth to the higher life, for which her pure spirit and amiable nature so eminently fitted her, on December 27th, and the mortal garment she had worn for seventy years was laid to rest in Nunhead Cemetery on the last day of the old year. This lady's beautiful face and gentle voice formed a true index to her highly spiritualized nature and loving heart. Strong as is the faith of the husband whom her transition has left alone, in every sense of the word, in this country, we must still deeply sympathize with the loss to his mortal senses which he has sustained, and yet we rejoice to feel assured that the presence of his life angel will still console and cheer him, and guide him onward to a blessed re-union in the land of light.

No more desperate endeavours;
No more separating evers;
No more desolating nevers,
Over there!

—Ed. T. W.

London friends will please note *The Two Worlds* can now be obtained through our London Agents, Mr. John Heywood, 11, Paternoster Buildings; and Mr. E. W. Allen, 4, Ave Maria Lane, E.C.

A worker informs us that "from the first number I have placed half-a-dozen *T. W.* and half-a-dozen *M. and D.* in hands of nearest newsvendor on Friday morning of each week, where they remain (if unsold) till 11 p.m. on Saturday, when I take any left on hand and find another outlet on Sunday, either at open air meetings or in the Lecture Hall. If this plan were extensively adopted the sale might greatly increase, and the cause be extended. I also, when corresponding with friends in other towns, bring the grand truths of spiritualism before them, as there are yet many place where they 'have not so much as heard whether there be any Holy Ghost.' BEVAN HARRIS."

SERVICES FOR SUNDAY, JANUARY 8, 1888.

Ashington Colliery.—At 5 p.m.
Bacup.—Meeting Room, at 2-30 and 6-30 : Mr. Moorey.
Barrow-in-Furness.—82, Cavendish St., at 6-30 : Local. J. Kellett, sec.
Batley Carr.—Town St., Lyceum, at 10 and 2 ; 6-30.
Batley.—Wellington St., at 2-30 and 6.
Beeston.—Temperance Hall, at 2-30 and 6 : Mrs. Beanland.
Belper.—Jubilee Hall, 10-30 and 2, Lyceum ; at 6-30 : Local.
Bingley.—Intelligence Hall, at 2-30 and 6.
Birmingham.—Oozells Street Schools, at 11 and 6-30.
Bishop Auckland.—Temperance Hall, Gurney Villa, at 2-30 and 6-15.
 Mr. J. McKellar.
Blackburn.—Exchange Hall, at 9-30, Lyceum ; at 2-30 and 6-30.
Bradford.—Spiritualist Church, Walton St., Hall Lane, Wakefield Rd., at 2-30 and 6 : Mr. Armitage.
 Spiritual Rooms, Otley Rd., at 2-30 and 6 : Mrs. Wade.
 Little Horton Lane, 1, Spicer St., at 2-30 and 6 : Mr. and Mrs. Carr.
 Milton Rooms, Westgate, at 2-30 and 6 : Miss Musgrave.
 Upper Addison St., Hall Lane, Lyceum, at 9-45 ; 2-30 and 6-30.
 Mrs. Witeoak.
Bowling.—Spiritual Tabernacle, Harker St., at 2-30 and 6 : Mrs. Hargreaves and Mr. Thresh.
Burnley.—Tanner St., Lyceum, 9-30 ; 2-30 and 6-30.
Burslem.—15, Stanley St., Middleport, at 6-30.
Byker Bank.—Mr. Hedley's School, Elizabeth St., at 6-30.
Cardiff.—12, Mandeville St., Canton, at 7, Developing ; Tuesday, 7-30.
Chesterton.—Spiritualists' Hall, Castle St., at 6-30 : Local Mediums.
Colne.—Free Trade Hall, at 2-30 and 6-30 : Mr. Wallis.
Cowms.—Lepton Board School, at 2-30 and 6 : Mrs. Gregg.
Darwen.—Church Bank St., 11, Circle ; 2-30 and 6-30 : Mrs. Butterfield.
Deesbury.—Vulcan Rd., at 2-30 and 6 : Mrs. Menmuir.
Exeter.—The Mint, at 10-45 and 6-45 : Mr. F. Parr.
Facit.—At 2-30 and 6.
Felling.—Park Rd., at 6-30 : Mr. Gray.
Foleshill.—Edgwick, at 10-30, Lyceum ; at 6-30 : Local Mediums.
Glasgow.—15, Kirk St., Gorbals, at 11-30 and 6-30.
Gravesend.—36, Queen St., at 6 : Mrs. Graham.
Halifax.—1, Winding Rd., at 2-30 and 6-30 : Mrs. Groom, and on Monday, at 7-30.
Hanley.—Mrs. Dutson's, 41, Mollart St., at 6-30. Wednesday, at 7-30.
Heckmondwike.—Church St., at 2-30 and 6 : Mr. Bush.
Hetton.—Co-operative Hall, Caroline St., at 2 and 6 : Local.
Heywood.—Argyle Buildings, at 2-30 and 6-15 : Mrs. Horrocks.
Huddersfield.—3, Brook St., at 2-30 and 6-30 : Mr. Hepworth.
 Kaye's Buildings, Corporation St., at 2-30 and 6 : Mrs. Craven.
Idle.—2, Back Lane, Lyceum at 2-30 and 6 : Mrs. Dickenson.
Keighley.—Lyceum, East Parade, at 2-30 and 6.
 Co-operative Assembly Room, Brunswick St., at 2-30 and 6 : Miss Cowling.
Lancaster.—Athenæum, St. Leonard's Gate, 2-30 and 6-30 : Mrs. Britten.
Leeds.—Psychological Hall, Grove House Lane, back of Brunswick Ter., at 2-30 and 6-30 : Mr. Holmes.
 Spiritual Institute, 23, Cookridge St., 2-30 and 6-30 : Mr. Crowther.
Leicester.—Silver St., at 11 and 6-30 : Mr. C. W. Young. At 3, Healing ; Thursday, at 8.
Liverpool.—Daulby Hall, Daulby St., London Rd., at 11 and 6-30 : Mr. Schutt. At 3, Discussion.
London.—*Bermondsey.*—Mr. Haggard's, 82, Alscot Rd., at 7 : Mr. Robson, Trance and Clairvoyance ; Mrs. Spring intends holding developing circle on Wednesdays, at 8, limited to ten sitters ; apply at once.
Camden Town.—143, Kentish Town Rd., Tuesday, at 8 : Mr. Towns.
Holborn.—Mr. Coffin's, 13, Kingsgate St. Wednesday, at 8.
 15, Southampton Row, Thursday, at 8, Miss Godfrey, Medical Clairvoyance.
Islington.—Wellington Hall, Upper St., at 6-30 : Mr. Hopercroft, Tuesday, 7-30, Members. 19, Prebend St., Essex Rd.
Kentish Town Road.—Mr. Warren's, No. 245, at 7, Séance. Tuesday, 8, Mrs. Hawkins ; Thursday, 8, Séance, Mrs. Spring.
Marylebone Association.—24, Harcourt St., 11 : Mr. and Mrs. Hawkins, Healing, and Mr. Goddard, clairvoyance ; at 7 : Mrs. Hawkins and Mr. Goddard ; Saturday (7th), at 8, Mrs. Hawkins, séance.—Four minutes walk from Edgware Road Station, Metropolitan Railway. (No séance on Thursday.)
New North Road.—74, Nicholas St., Tuesdays and Saturdays, at 8, Mrs. Cannon, Clairvoyance, personal messages.
Notting Hill.—33, Kensington Park Rd., at 7 : Mr. Hopercroft. Monday, at 8 : Mrs. Wilkins, Trance, Test, Clairvoyance. Tuesday, 8 : Physical Séance. Thursday, 8 : Development.
Peckham.—Winchester Hall, 33, High St., at 11 : Mr. J. Veitch ; at 7 : Mr. Iver MacDonell, Faith Healing ; Lyceum, at 2-30.
 99, Hill St., Peckham : Wednesday, at 8, Séance, Mrs. Cannon ; Thursday, at 8, Members Meeting ; Friday, at 8, Members Developing Circle ; Saturday, at 8, Reading Room.
Penge, S.E.—Goddard's, 93, Maple Rd., at 7.
Poplar, E.—9, Kerby St., at 7-30.
Regent Hotel.—31, Marylebone Rd., at 7.
Stepney.—Mrs. Ayers', 45, Jubilee St., Commercial Rd., at 7. Tuesday, at 8. Mediums and Spiritualists specially invited.
Walworth.—102, Camberwell Rd., at 7, Meeting : Thursday, at 8.
Lowestoft.—Daybreak Villa, Prince's St., Beccles Rd., at 2-30 and 6-30.
Macklesfield.—Free Church, Paradise St., at 2-30 and 6-30 : Mrs. Wallis. 62, Fence St., at 2-30 and 6-30.
Manchester.—Co-operative Assembly Rooms, Downing St., London Rd., at 10-30 and 6-30 : Mr. G. Wright.
Mexborough.—At 2-30 and 6.
Middlesbrough.—Cleveland Hall, Newport Rd., at 10-30 and 6-30 : Mr. Wyldes.
 Temperance Hall, Baxter St., at 10-30 and 6-30.
Miles Platting.—William St., Varley St., at 2-30 and 6-30 : Mrs. Smith.
Morley.—Mission Room, Church St., at 6.
Nelson.—Victoria Hall, at 2-30 and 6-30 : Miss H. A. Wilson.

Newcastle-on-Tyne.—20, Nelson St., at 2-30, Lyceum ; at 6-30 : Mr. W. Robson, "The Coming Revolution," an address to Socialists
North Shields.—6, Camden St., Lyceum, at 2-30 ; at 11 and 6-15.
Nottingham.—Morley House, Shakespeare St., at 10-45 and 6-30.
Oldham.—Spiritual Temple, Joseph St., Union St., at 2-30 and 6 : Mr. Macdonald.
Openshaw.—Mechanics' Institute, Pottery Lane, Lyceum at 2 ; at 10-30 and 6 : Mr. A. D. Wilson.
Oswaldtwistle.—3, Heys, Stone Bridge Lane, 2-30 and 6-30.
Parkgate.—Bear Tree Rd. (near bottom), at 10-30, Lyceum ; and 6-30.
Pendleton.—Co-operative Hall, at 2-30 and 6-30 : Mr. Plant.
Plymouth.—Notte St., 6-30 : Mr. Burt, Trance, Mr. Leeder, Clairvoyant. Spiritual Temple, Union Place, Stonehouse, at 11.
 Sailors' Welcome, Union Place, Stonehouse, at 3 : Miss Bond.
Portsmouth.—Assembly Rooms, Clarendon St., Lake Rd., Landport, 6-30.
Rawtenstall.—At 10-30, members ; at 2-30 and 6 : Mr. Postlethwaite.
Rochdale.—Regent Hall, at 2-30 and 6. Thursday, at 7-45.
 Michael St., at 2-30 and 6. Tuesday, at 7-45, Circle.
 28, Blackwater St., at 2-30 and 6. Wednesday, at 7-30.
Salford.—48, Albion St., Windsor Bridge, 2-30 and 6-30 : Mr. Pearson, Wednesday, at 7-45 : Mr. Clark, Home Rule.
Saltash.—Mr. Williscroft's, 24, Fore St., at 6-30.
Sheffield.—Cocoa House, 175, Pond St., at 6-30.
 Central Board School, Orchard Lane, at 2-30 and 6-30.
Slaitthwaite.—Laith Lane, at 2-30 and 6 : Mr. Johnson.
South Shields.—19, Cambridge St., Lyceum, 2-30 ; at 11 and 6-30 : Mr. Lashbrook.
 Progressive Society, 4, Lee St., Lyceum, at 2-30 ; at 11 and 6 : Mrs. Yeeles.
Sowerby Bridge.—Lyceum, Hollins Lane, at 2-30 and 6-30 : Mr. A. D. Wilson.
Sunderland.—Back Williamson Ter., at 2-15, Lyceum ; at 11 and 6-30.
 Mr. Lashbrook, Wednesday, at 7-30, Clairvoyance.
 Monkwearmouth, 3, Ravensworth Ter., at 6.
Tunstall.—13, Rathbone St., at 6-30.
Tyldesley.—206, Elliot St., at 2-30 and 6.
Walsall.—Exchange Rooms, High St., at 6-30.
Westhoughton.—Spiritual Hall, Wingates, 2-30 & 6-30. Thursday, 7-30
West Pelton.—Co-operative Hall, at 10-30, Lyceum ; at 2 and 5-30.
West Vale.—Mechanics' Institute, at 2-30 and 6 : Mr. Tetlow.
Wibsey.—Hardy St., at 2-30 and 6 : Miss Harrison.
Wisbech.—Lecture Room, Public Hall, at 6-45 : Local.

PROSPECTIVE ARRANGEMENTS.

PLANS FOR JANUARY, 1888.

SOWERBY BRIDGE : 8, Mr. A. D. Wilson ; 15, Mr. Swindlehurst ; 22, Mrs. Green ; 29, open.
 SALFORD : 8, Mr. Pearson ; 11, Mr. Clark ; 15, Mr. Clark ; 22, Mr. Mayoh ; 25, Mr. Pearson ; 29, Mr. Rimcaker.

NOTICES TO CORRESPONDENTS.

W. H. R. (Newcastle).—A long and, no doubt—judging from its source—an excellent notice is necessarily omitted because it is written in pencil, and by the friction of the paper become totally illegible. Having had practical experience in type-setting, the Editor strongly objects to impose the task of deciphering pencilling on type-setters. In many offices it is considered inadmissible, and as there are no spare hands at present in *The Two Worlds* editorial department to re-write illegible copy, our esteemed correspondent will oblige us in future with pen and ink communications.

AN anonymous article, *re* Dr. Dee, is also inadmissible. No contributions can be accepted that are not warranted by the writer's name and address, even though it may be undesirable to print the same.

T. W. H.—Poem declined with thanks. We have on hand something over 150 poems designed for our journal, but we would especially advise young mediums not to send their "first attempts" for publication. After our correspondent has been writing "under influence" for a year or two, he would be sorry to look back upon such a production as he now submits.

T. DOWSING.—Thanks for good and faithful service in the past, and kind words and real help now. You, too, like many another brave worker, have at last learned to realize that the world's motto is, "what is not worth paying for is not worth having." Read the discussion now going on concerning paid and unpaid work, *i.e.*, sacred and profane work, and be wise in time. All work is worship ; all labour that makes the world better, whether digging or preaching, equally sacred.

BRAMFORD GHOST.—Too much mixed up. We cannot publish any equivocal statements or doubtful cases.

SPIRIT COMMUNICATIONS.—A large number of these have reached us, purporting in general to come from "very high spirits." Most of them are too long for our little paper, and several lack proofs of authenticity. Well attested facts and strictly reliable communications alone admissible. Kindly condense all you send, friends. Receive our cordial thanks for good intentions ; and those who desire their articles returned, can have them by sending the amount of postage.

ONE WHO LIKES FAIRPLAY (South Shields).—You will notice that the report and particulars are to hand this week and inserted in the usual way. We insert all reports sent us unless they come too late. We hope the cor. sec. will favour us in future—the fault does not lie with us.

AGENTS WHO SELL THE TWO WORLDS.

Keighley Mr. S. Billows, newsagent, 16, High Street
 Mr. J. Jones, Cavendish Street
 Morley Mr. A. Gomersal, newsagent, Queen Street
 Newcastle-on-Tyne... Mr. W. H. Robinson, 18, Book Market
 Mr. John Cochran, Post Office, Westgate Road
 Pendleton Mr. T. Toft, 80, Slater Street, Seedley

I.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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