

THE TWO WORLDS

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THE ROSTRUM.

ADVENT VOICES OF THE GREAT SPIRITUAL MOVEMENT.

BY THE REV. S. B. BRITAIN.

*The First Public Lecture ever given on the subject of Modern
Spiritualism.*

PART II.

THE wonderful spiritual awakening which followed upon my twelve days' trance, and led me, as a matter of conscience and duty, to sever my connection with the Albany Universalist Society, of which I had long been the pastor, opened up far wider views to my mental perception than those even which had impressed me with the errors of existing theological systems. I began to realise that spiritual influence, watchfulness, and inspiration had unquestionably been instrumental in shaping my destiny, and led me through a series of rough and stormy life-passages by a way I knew not of, and which our purblind mortal perceptions would never have dictated. The many paths of effort which my restless feet had trodden, in no one of which I was permitted to linger beyond the period when they could impart to me a certain amount of experience; the singular and unlooked for way in which I had drifted towards the faith of Universalism, and (contrary to all the plans of life chalked out for me by my relatives) become an ordained minister of the Universalist Church; the long course of frail health and bodily suffering which, whilst it oppressed me like a living death, ultimately culminated in my long trance; and the crowning marvel of my existence—*my twelve days' wanderings through the spheres of immortality*—all this now appears to me in retrospect to have constituted a series of links in the chain of destiny, forged by the hands of ministering angels, and designed to act as a cable which should lift me up from the pursuits of earth and earthly common-places—to become an agent in the work by which a connecting bridge should be builded between the mortal and immortal worlds, and a telegraph set in motion through which the ascended souls of earth should enlighten humanity on the actual conditions of the life hereafter. But even this astonishing view of a destiny which I never could have dreamed of in my wildest

imaginings was not the all of what I began to realise. I found the clue to an experience common enough in past history, yet in every case wholly inexplicable. This was in reference to a well-proven instance of supernatural haunting, occurring in my own family. Shortly after I had entered upon my ministerial career—now some ten years ago—a dearly-loved sister, the youngest of my father's family, was removed by death from her mourning relatives.

Immediately after her decease, my own residence at Red-Bank became the scene of the most astounding and unaccountable phenomena. Heavy poundings were heard, and footsteps sounded on the stairs, passages, the floors of rooms that were locked, and when searched, found to be empty. These terrifying and unaccountable manifestations assumed much stronger proportions at night, and took the form of human voices, sobbings, sighings, and on some few occasions, of agonising cries, as if proceeding from some one in a mortal struggle for life. When at length the tidings reached us that my brother Whitney had perished by the hand of an assassin in Texas, my wife, who had always steadfastly insisted that these supermundane monitions boded calamity, confirmed me in her own oft-reiterated opinions. From this time also I became frequently impressed with a knowledge of what was transpiring at a distance, and in numerous instances of future events. Most commonly these presages came to me in the form of what I should now call visions. At the time of their occurrence they were as harassing and repulsive as the hauntings of which I have spoken, but after the marvellous opening of my inner sight which I experienced during the outward unconsciousness of the twelve days' trance, those glances and glimpses of the unseen universe that surrounds us, seemed to become resolved into natural order, and I could then perceive that we ourselves are spirits inhabiting a spiritual realm of being, surrounded on every side by the dwellers of a spirit country; separated only from them by the thick veil of mortality in which we are incarnated, *and that*, for the purposes of growth and the acquisition of fundamental material knowledge. I perceived that I was one of those exceptional natures whose organisms at times permit the soul to transcend the boundary lines of matter, and apprehend the realities of our spiritual surroundings.

It would be impossible to describe to you, my friends, how completely the world in which I lived seemed to have become illuminated with glorious angelic presences; how the problems of the past came into the light of eternal spiritual verities, and the dimness of an unknown futurity glowed with the dawning sunbeams of the heavenly goal, with its boundless realms of enfranchised spirits, to which I knew the nations of earth were advancing. Truly and reve-

rently I may say I stood with the apostles of old on the Mount of Transfiguration, and "mine eyes beheld the glory of the coming of the Lord." But all these personal experiences, though they were wonderful enough to make me a changed man, and the earth glow with wise and Deific purposes of which mortals had never dreamed, were completely cast into the shade by what I was yet to witness in the persons of others. It was in the year 1846 that, happening to be in New York City with a literary friend, I was invited to accompany him to a house in Greene Street, where we entered a very small and meanly furnished apartment; in fact, the whole place indicated the abode of persons in the humblest ranks of life. At a common wooden table, strewn with writing materials, sat a broad-browed, amiable-looking gentleman, whom I at once knew to be a minister of the Universalist Church, and an accomplished scholar. Two or three other gentlemen were present, each of whom, as I afterwards found, occupied good professional positions, and were distinguished for their literary acquirements. The central figure in the group was a tall and slender youth, ungainly in appearance, awkward in gesture, clothed in such attire as indicated his belonging to some humble mechanical employment; with a pale, thin visage, and long unkempt black hair, all of which combined to present a most unprepossessing appearance.

After a brief introduction to this person, I found, by his answers to the queries addressed to him concerning the arrangements for a *séance* about to be held, that he was not only entirely uneducated, but ignorant alike of the most ordinary subjects of conversation, or general methods of expression. To my looks of amazement, as I witnessed the deference with which he was treated by his gentlemanly associates, one of them attempted to enlighten me by whispering in my ear, "He is only a poor shoemaker's lad, and I believe has never had any schooling in his life." "He cannot even read or write," said another whisperer. "Oh yes, he can do a little at that," said my first informant, "but only in awful spelling and worse grammar; however, you shall judge for yourself." By this time I found that the minister who was to act as scribe had bound a handkerchief around the boy's eyes, to exclude, as he said, the glare of the dim lamp burning on the table. This done, the query was propounded, "Now Jackson, are you ready?" In a voice deep, firm, but exquisitely modulated, and in accents as pure, noble, and high toned as those of the most accomplished orator, the now transfigured rustic replied:—"To the great centre of intelligence; to the positive sphere of thought; to that Focus of life, light, and being, from which proceeds, and to which returns, all knowledge and power; to the spiritual Sun of the Universe I go to receive my instructions." And then followed a lecture in which, with the same high and commanding tone, and the most sublime form of imaginative language, I heard this boy describe the creation, the origin of all things, the nature of matter, force, and spirit; the order of the heavens; the stellar firmaments, known and unknown, that fill the universe; the relations of the mineral, vegetable, and animal kingdoms, their chains of mutual interdependence and progressive conditions of growth and ascent—in a word, my friends, I listened that night for the first time to the now famous "Poughkeepsie Seer," Andrew Jackson Davis; was present that night for the first time at those unparalleled lectures of his, now thrilling the world with amazement and new thought, under the title of "Nature's Divine Revelations."

Why should I say more or trespass longer on your time and patience in the vain attempt to describe the transformation which the powers of heaven alone could have effected?—converting the most unlettered, ignorant, and unprepossessing boy, into a preacher, whose sermons compassed infinity; whose grasp of ideality unveiled the beginnings

and stretched away to the ultimates of all things, and formed a bridge which spanned the two eternities of past and future! Those who are now privileged with the acquaintance of our young friend, Mr. Davis, will scarcely recognise in the fluent writer, brilliant lecturer, and amiable gentleman, the poor shoemaker's boy. I first met him in an obscure New York boarding-house some years ago. Question him, friends, and in his own simple candid way he will assure you that my brief descriptions have far understated, rather than exaggerated, the transformation effected in this wonder of all ages by the Divine powers of angelic inspiration. But I can pause no longer on the advent voices which have ushered in the messianic vision of the open portals, by which the mystery of mysteries, death, is shown to be only the entrance to a higher life and the second step on the ladder of eternal progression. Passing by the sphere of spiritual ideality, opened up to the world in the publication of the *Univercelum*,* I must now notice the solution which we have been privileged to receive to all our spiritual problems in the famous "Rochester Knockings," or first spiritual telegraph, worked through the instrumentality of the renowned Fox Sisters, who have so recently visited our city.

From the first report of this marvellous phenomenon I have been a persistent and careful observer. I have conversed with those who were present at the Corinthian Hall investigations two years ago, when committees of the best citizens of Rochester were appointed to test the manifestations by day and report to the public in great mass meetings each night. I positively *know* that all these committees were composed of men antagonistic to the spiritual hypothesis, yet every one of them each night—and that in defiance of howling mobs—resolutely declared that they had received, through the rappings each day, *names, dates, and intelligence*, which could be known only to the buried dead. I have conversed with the gentlemen who have introduced these mediums to the public, and I learn from the most indisputable testimony that the Fox Sisters have been tested, and their truth and honesty proved, by every conceivable means. They have been searched by committees of ladies, and their clothing to the last under garment changed. Still the raps have come, and the same intelligence rendered. They have been placed upon glass supports, and pillows; dressed in silk, and at the last Rochester public meeting tied hands and feet, and thrown on the platform like bales of goods. And whilst pitch and tar was burning in the street outside the hall, and a savage mob waiting to lynch the mediums and the committee appointed to investigate them, should they still persist in the spiritual hypothesis, that committee DID PERSIST in reporting that the intelligence rendered during the day could have come from none others than spirits, and even then through those mediums on the platform, bound hand and foot, pale, trembling, and threatened with instant outrage and lynching, loud raps, confirmatory of the committee's reports, were heard from end to end of the vast hall. These mediums have been to New York. I have seen them, heard their manifestations, and received through their telegraphic rappings tidings from all the friends I have ever known that have vanished through the gates of death.

I have seen some of our best and most capable thinkers in New York—such men as Horace Greeley, Charles Partridge, Drs. Robert Hallock, Gray, and hosts of others—endorse them, and declare nothing less than the spiritual hypothesis could account for the sounds and the intelligence rendered. And now, although shame, loss of friends, fortune, and standing, await all who dare to avow themselves

* A fine spiritual journal of which Prof. Brittan was the editor, and A. J. Davis and numerous gentlemen of high literary attainments the contributors.—ED. T. W.

believers in this great wonder, I see those believers multiplying on every hand. I could mention nine families, well known to me, amongst whom these same rappings, tippings, trance mediumship, and other forms of spiritual telegraphy have arisen; and I am in possession of evidence to show that in the City of Cincinnati, where the Fox Sisters have never been, *The Cincinnati Times* reports that at least one thousand circles are held nightly, hundreds of persons have become mediums, and these are not merely *professionals*, but include judges, lawyers, doctors, ladies, young children, and even infants in arms.

I have taken much pains to verify these statements, and ever find that, instead of being obliged to discredit them as exaggerated, they are growing upon me with such an overwhelming mass of testimony that I am myself lost in amazement and *compelled* to believe that the earth is flooded with these spiritual forces, and that no mere mortal power can either quench them, drive them hence, or predicate what results will accrue from such a supermundane outpouring.

All I can myself say, in summing up, is that we are in a position to affirm that the immortality of the soul is proved; that direct, nay, open, communion between the mortal and immortal worlds is now established; that revelations of the most convincing character may take the place of doubts, fears, hopes, and theological beliefs concerning the life hereafter; and that a vast and ever-expanding future seems to be opening up before the gaze of humanity, the goal of which no mortal can discern. What we *do* know, is that we are in the morning of a new day such as the world has never seen the like of; that we are entering upon a new dispensation, the revelations of which must revolutionise the status of science, reform, and, above all, theological opinions.

We may object to accept of all these new ideas, but they move on to their resistless triumphs, and never heed us. We may cling desperately to the planks of human opinion that we have set up, but we see them struck out of the path by viewless hands, the owners of which never wait to ask our leave, or seek room for their work. We may piteously cry, "Whither are we drifting?" but our only answer is now, as in the days of Martin Luther, "God lives and reigns;" and in his strength, assured love, wisdom, and power we can afford to trust. Even now through the voices of his ministering angels we hear the words of Divine assurance, "Be still and know that I am God," and in the certainty that "God is a spirit" we may assure ourselves that this outpouring of spiritual power is but the commencement and the upbuilding of "a new earth and a new heaven."

HOW TO STOP IT.

A PLEA BY A LITTLE ONE.

MAMMA, a dear little birdie is dead!
I saw it upon your new hat;
I wondered, dear mamma, while tears I fast shed,
Who could have been cruel as that—
To kill the sweet birdie; mamma, do say,
Did little ones starve in their nest?
Or from cold and fright did they all pass away,
For want of their dear mother's breast?

I know, mamma dear, the hat you'll not wear,
It will be sent back to the shop;
And, mamma, do tell the folks everywhere
Such bad, wicked things they must stop.
And mamma, May Perkins told me to-day,
A kitten's head is on her hat!
It most took my breath—but I still tried to say,
"What if she should meet the ma cat?"

Surely, dear mamma, there are pretty things
Enough to be found everywhere;
Why must they kitties' heads, birdies, and wings
Like signboards of cruelty wear?
Mamma, if ladies such things would not buy,
But let them remain in the shop,
Would not the traders then have a supply?
And would not the cruelty stop?

HISTORICAL SKETCHES.

THE ORIGIN AND PROGRESS OF MODERN SPIRITUALISM.

COMPILED FOR *THE TWO WORLDS* FROM VARIOUS SOURCES.

IN the writings, essays, and lectures of modern spiritualists, much stress has been laid upon the "providential intelligence" by which a telegraphic system of communion has been effected between spirits and mortals in the nineteenth century. A retrospective view of spiritual footprints in history will tend to prove that the modern movement is an inevitable unfoldment resulting from ages of growth, and that spiritualism, in its present completeness and universality, is only the blossom of a seedling which all time has been germinating.

To arrive at any just conclusions on this subject it is necessary to remember that the spiritualism of all ancient dynasties antecedent to the Christian era has been regarded by the civilisation of our own time as sheer imposture, idle fable, or communion with "evil spirits." Those who practised it have been contemptuously styled "the heathen," and the practices themselves have (with equally opprobrious intention) been stigmatised as "magic." On the other hand, the spiritualism of the Christian dispensation has been styled by the same authority, "miracle," or a species of supernaturalism specially permitted by the favour of God, and even participated in for a time by the Almighty himself.

After the seventh century this species of "supernaturalism" either died out of the Christian churches, or, for causes foreign to our present purpose to discuss, passed out of fashion; hence the spiritualism which, as an inevitable law of nature, still continued to become manifest amongst laymen in all countries and amongst all peoples, became amongst Christians a crime of the deepest dye, and those accused of its gifts were tortured into its renunciation, or summarily put out of existence.

Thus for nearly a thousand years spiritualism has been legislated out of human belief, and spiritualists tortured out of life by the supreme ruling power of the earth, Christian civilisation.

When this astounding paradox is considered, the persecution which has been levelled against modern spiritualism is fully accounted for, and thus it is that, when at last the spirit world, with "a high hand and a stretched out arm," manifests itself in overwhelming power, the gaping world, convinced against its will, calls it "something new," whilst those who gladly welcome and reverently receive it are compelled to prove its truth by the logic of history, and the testimony of past ages, rather than by the living facts which are daily enacted around them. And yet, a brief review of the plan by which this movement has been ushered in will show that a grand and intelligent design has been outwrought in the preparatory conditions of many preceding generations.

Take in illustration the following examples:—

In the tenth century the alchemists declared that there was an all-pervasive element, which, in a solid form, would transmute metals, and govern the whole realm of matter. This they called the "philosopher's stone."

In a fluid state, they affirmed that this element would so affect the vital organism, as to prolong life to an indefinite extent, restore youth and health, and in this condition they entitled it the "elixir vitæ."

Without analysing the crude theories of these old philosophers, it is enough that we point to the central idea which pervaded their dreams, namely, that they prophotically or intuitively perceived the existence of magnetism, an element that can actually, when understood, effect all that was hoped for from the "philosopher's stone;" also, that they discerned

the impendable nature of the human soul, and felt that the life forces, when scientifically apprehended, might realise all the marvels attributed to the "elixir vite."

In the fourteenth century a sect called the "Rosicrucians" arose, who (in speech carefully veiled, to guard the angel of their dreams from the ribaldry of materialism) proclaimed spiritual truths, and affirmed the existence of spiritual spheres and inhabitants, with a minuteness and accuracy of detail scarcely inferior to the revealments of the modern spirit circle.

In the sixteenth century, zealous spirits, actuated by the desire to instruct mankind in the realities of their existence, took advantage of some special atmospheric and magnetic conditions to make coincident manifestations of their presence in New England, and in Scotland, Sweden, France, and other European countries. They found organisms and conditions favourable for their purpose, but as they themselves had not a scientific understanding of the means they employed, so they could not communicate a sense of the naturalism of their visitation to the age.

Their approach and manifestation two centuries in advance of its scientific explanation, subjected their unfortunate mediums to the horrors of death and the torture, whilst they themselves were mistaken for "evil spirits, imps, and demons."

It was late in the seventeenth century that Baron Swedenborg illustrated, by his own experiences, man's clairvoyant nature, his close relationship and proximity to the spiritual world, the existence of graduated spheres of super-mundane life, and the possibility of a human spirit's traversing the realms of the hereafter ere the phenomenal change called death should liberate his soul into its realities.

All this, and a complete system of theology based upon his spiritual perceptions, Swedenborg gave to the world, proving what vast possibilities remained to be unfolded in the spirit of man, no less than what mighty revolutions the effete opinions of orthodoxy were yet to undergo on the subject of man's spiritual nature and destiny.

In 1745, Benjamin Franklin, by a series of patient experiments, arrived at the conclusion that lightning and the electric fluid which pervaded the universe, were one and the same element.

The researches of this great philosopher, stimulating other *savants* to inquiries in the same direction, resulted in establishing the belief that electricity and magnetism, as kindred elements, or perhaps different conditions of one fluid, constitute the life principle and motor power of all things in creation, animate and inanimate.

It was but a few years after the brilliant discoveries of Dr. Franklin in atmospheric electricity, that Anthony Mesmer, utilising the vague theories of the mystics who preceded him, affirmed that there was in every human being an element similar to the electricity and magnetism of inanimate nature, which he called "animal magnetism." Applying this great discovery to practical use, he taught the method of transfusing magnetism from one body to another, and thus disclosed the secret of ancient miracle, identified it with modern electro-biology, and revealed the occult forces which exist in the human organism, constituting in their totality the mystery of the life principle.

The cold, unspiritual utilitarianism of the nineteenth century regards the theories of alchemists and Rosicrucians as idle dreaming and baseless visions.

The glorious possibilities opened up to man by Swedenborg, have been treated as lunacy, or narrowed down by his bigoted followers as a miraculous endowment of the one man, not an example of the attributes of all.

The witchcraft of the sixteenth and seventeenth centuries has been regarded as the mere lunacy of the times.

Franklin's great discovery has been jealously appropriated

by material philosophy, and Mesmer's, because it trenched upon the untrodden realms of man's spiritual nature, has been insolently derided, and shamefully neglected by those who could not deny the facts it resulted in.

And yet, despite this array of scientific ignorance and learned stupidity, all these revealments have been spiritual footprints, preparing the world for the eternal glory of a science which should unfold the nature of man's soul here, and its destiny hereafter.

That we may the better apprehend this proposition, we will now state the philosophy claimed by spirits for the production of the manifestations, and to some extent proved by the nature and operation of the phenomena.

In the first place it is often asserted by communicating spirits that Swedenborg, George Burroughs (a minister hanged at Salem for witchcraft), Franklin, Hahnemann, George Fox, Mesmer, and Gall the phrenologist, were spirits personally concerned and deeply interested in promoting the working of the modern spiritual telegraph.

The spirits of many other distinguished philosophers, reformers, and great-hearted philanthropists are also mentioned as active agents in the movement, but those above named are affirmed to have been mainly instrumental in experimenting with and working the telegraph whose significance was established through the "Rochester knockings."

Besides the spirit friends and relatives of the early Rochester circles, Benjamin Franklin's was one of the first names spelled out. From the alphabetical communications of this noble spirit it was learned that the production of the sounds, movements of furniture, and other phases of spiritual phenomena, were the result of a long-conceived plan on the part of those who perceived by their own experience, on entering the spheres, how lamentably ignorant mankind had been of the real conditions of the after life; how important a true knowledge was, as an impetus to human action, and how miserably theology had misled the blind adherents of priestly authority on the subject of their immortal destiny.

The alchemists communicated to the solemn councils convened on these high and important themes their experience of the universal fluid magnetism as an agent in the chemistry of nature.

The Rosicrucians pointed to the sublime intercourse they had achieved with the spiritual world by the observance of certain physiological, mental, and atmospheric conditions.

The experiences of Swedenborg were cited by himself to show that, under special conditions, direct and continued intercourse between the two worlds was practicable. The electrical and magnetic experiments of the great Franklin were shown by Mesmer to be applicable to a human, as well as a metallic battery, and testified of by Gall and Spurzheim, as means whereby, when properly understood, character could be modified, or absolutely remodelled.

Hahnemann, reaffirming his doctrine that the spiritual essence of matter when set free is far more potential than the mass, directed the attention of the heavenly councillors to the potentiality of the aura emanating from every human being, and so specially charged with electric force in some individuals as to constitute them fit subjects for forming a battery of power in concert with spiritual forces.

The Mesmerists testified that nearly all human beings were capable of being either subjects or operators to other human beings. Spirits who had been on earth the victims of man's superstition and ignorance in the persecutions for witchcraft, alleged that, when their enfranchised spirits recognised the source of the phenomena for which they had suffered, they found they had been the subjects of spirit magnetisers and psychologists, and hence was evoked in their persons the same manifestations as are now produced in modern mediumship. Millions of spirits newly launched from earth into the eternal spheres, crowded round the high

empyrean councils, and besought aid in warning, instructing, consoling, and guiding those they had left behind in the gross darkness and sectarian misconception in which themselves had lived and died.

Wise and advanced spirits, who had taught erroneous doctrines on earth, pleaded for a nearer communion with its inhabitants, so that they could become the missionaries of a new theology founded upon the actual verities of spiritual existence. At length the philosophers of the spheres resolved themselves into bands of experimental operation.

They planted their batteries of power in various countries of earth, but at first their success was too partial to realize their purposes. Finally they found in America a certain family, every way fitted to become the subjects of their grand experiment.

They were females, hence intuitive, inspirational, and susceptible. Young, consequently highly charged with the vital principle, whose excess was necessary to work the battery. Simple in their habits, consequently untinged with the obstinate conceits of conventional society.

To assimilate successfully with the magnetism of these subjects so as to form an effective battery, the spirit philosophers sought and found a medium spirit in a soul bound to earth, to fulfil the term of a mission cut off by violent death. The place, the person, and the operating spirit were all in scientific adaptation, and thus was evolved those phenomenal signs, which in the dwelling of the Fox family, at Hydesville, first realized the successful working of the modern spiritual telegraph.

The spiritual telegraphists knew that powerful exhalations of electro-vital magnetism had in past times formed natural and unprepared conditions by which spirits could manifest themselves.

Their object now became to collect, control, and apply these exhalations to prepared conditions, and, if possible, to induce them in individuals where they were not spontaneously given off, so that every human creature could become a medium, and every spirit hold intercourse with the inhabitants of earth.

As yet it is scarcely necessary to say their purposes have only been partially realized.

The strong collective magnetism of immense hosts of spirits, brought to bear upon a generation whose thoughts and magnetisms were reciprocally directed by curiosity and interest to the spirit world, have for a time created a battery out of the very atmosphere, through which thousands have received the afflatus, and the latent forces of medium power within them have been thus developed.

This is the source of all popular irruptions (as they have been called) of spiritualism at special periods.

Some one or more individuals, charged with an excess of electro-vital force, have given off such exhalations as formed a ready and spontaneous battery for attracting spirits desirous of communicating with earth. Manifestations inevitably follow. Curiosity is awakened amongst others. In whatever direction thought is determined, magnetism accompanies it. The popular mind, flowing forth towards the mystic realms of the invisible, creates a vast charge of accompanying magnetism in the atmosphere, which forms, as above stated, a natural battery, through which latent mediumistic forces are developed, and multitudes of spirits can communicate.

To perpetuate this communion *without scientifically arranged conditions*, a perpetuation of popular interest in spiritual subjects, and the direction of human magnetic force towards the spirit world, is demanded; hence, we may perceive why a diminution or lack of interest on the part of any community in spiritual subjects tends to weaken, or wholly to prevent the occurrence of spontaneous phenomena.

In communications recently received from the spirit

world of the most authentic character and origin, it is affirmed that the decrease of mediumistic power and the general subsidence of the most startling phases of the phenomena into rare and exceptional cases, is attributable to the reaction which has ensued upon the first overwhelming sentiments of wonder elicited by the realisation of open spirit communion.

If the great mass of spiritualists are not absolutely apathetic on the subject of their belief, they are no longer stirred to feverish excitement, or diverted from the materialistic and worldly channels in which human opinions too generally flow.

Hence, whilst we find the more advanced minds of America still interested in promoting the beautiful, reasonable, and well-proven philosophy of spiritualism, the abundance and force of its phenomena have begun to subside, and a revival of its marvels can only be anticipated when and wherever the need for such external testimony becomes apparent. Meantime the glorious truths that have grown out of that phenomena we can never again lose sight of, or *unknow*. Life eternal, and all the links of mutual interdependence which bind up the Two Worlds in the chain of cause and effect; the knowledge of God the Spirit—a spiritual universe, and man's assured condition in the hitherto unknown hereafter—all these wonderful revelations are ours. May we not then with truth re-echo the triumphant cry of old, "Oh, grave, where is thy victory; oh, death, where is thy sting?"

THE JEWISH CABALA.

The following extracts from Molitor's work on the Cabala were first translated by Mr. Melville, an Australian gentleman, and subsequently by Mary and William Howitt, in their excellent English edition of Eucemoser's "History of Magic."

These fragments relate only to the Jewish and not to the earlier Chaldean Cabala, the true origin of which is lost in the night of antiquity, and, if traced to its source, would give little or no more information than is to be found in the "Zohar" and Jewish volumes of cabalistic lore. We do not quote these extracts with any idea that they can or ought to be practicalized in the present day, when science takes the place of superstition, and spiritual forces within the human organism are discovered to be far more potential than all the occult powers wrung from Nature by magical processes. But some modern occultists are very prone to use the words "cabala" or "cabalism" as solvents for those mysteries which they can neither explain to others nor understand themselves.

As an introduction to those higher principles of occultism, therefore, which may hereafter come under consideration, we herewith present such portions of Molitor's commentary on the Jewish Cabala as may serve to explain the mixture of dreams, vague imaginings, superstitious practices, and actual glances and glimpses of nature's occult laws, which the ancients treasured up in half-veiled half-revealed cabalistic writings.

"The Cabala appears to consist of certain patriarchal traditions, and to embrace more particularly the ideas of God and of divine natures; the primitive spiritual creation and the first spiritual fall; the origin of darkness, chaos, and renewed creation of the world in six eras; the creation of material man, his fall; the will of God for his salvation, the restoration of primitive harmony, and the ultimate bringing back of all creation to God."

Molitor says, that the writings of the ancients had not the intention of explaining the whole depth of a subject, but rather of giving its most important essence; that on this

account they were short and simple, but unintelligible to every one who wished to study them without a teacher, and that even the whole spirit of knowledge was only imparted to the scholars verbally in that degree which their capacities enabled them to receive. Also, that in the highest and holiest interest of humanity, religion—the written laws could only be interpreted by unwritten explanations.

He also gives the criterion by which to distinguish the true from the false traditions, and then says, "That in this tradition was contained the system of the schools of the prophets, which the prophet Samuel did not found, but only restored, whose end was no other than to lead scholars to the highest knowledge, and, when they had been found worthy, to induct them into the deeper mysteries. Classed with those mysteries was magic, which was of a double nature, viz., divine magic, or the inspiration of good; and evil magic, or the black art, which endeavours to raise man to an unfettered existence. Each of these is again divisible into two kinds. In the first, man endeavours so to place himself *en rapport* with the occult world, as to learn hidden things; in the next he endeavours to gain power over spirits. In the first, to perform good and beneficial acts; in the latter, to do all kinds of diabolical and unnatural deeds."

"The Kischuph, or higher magical influence, is also divided into two classes—one elementary and the other spiritual. The former proceeds from below upwards, from without inwards, from the material to the spiritual; the latter comes from above to within, from the spiritual to the physical."

"With the former, *evil* spirits are the agencies, and they lend their aid as they do in every bad deed. The Kischuph teaches exorcism, by which things are hindered in their principles, and actions bound and given into the power of Satan; such are the laying of curses upon men, creating enmity, causing pain or death, in men or animals; and producing storms and blights. Many sorcerers are said to change themselves into the semblance of animals, and to journey great distances in a short time. Magic also made use of outward means, particularly of salves, oils, and metals, each one of which had a particular property, and the strangest things could be done by mixing them." It says further, "there are women who make a contract with the Schedim (evil spirits) and meet them at certain times, dance with them, and visit those spirits, who appear in the shape of goats."

"The material Kischuph consists of disturbing influences upon the elements of nature by means of false 'rapports' in various substances. By such sacrilegious encroachments of the natural elements, the laws of nature are distorted. The first class is called sorcery, and is alone practised by masters of the black art. The second class, under the name of the evil sympathy, is found to be very widely spread among all oriental nations."

"Magic sight is obtained when man places himself in immediate connection with an evil spirit, 'for spirits have knowledge which is unknown to man.' Often, however, they pretend to know future things, for the purpose of deceiving men with lies, or intentionally distort the truth. The magicians must prepare themselves before they commence their labours, and the best time for sorcery is from half-past ten to midnight, when the world of darkness has the greatest strength. Yet powerful sorcerers have power over spirits after two o'clock in the afternoon."

"The conjuring of spirits can either take place inwardly, or the spirit may be made to appear visibly. In the inward method the magician produces unconsciousness by outward means, and the spirit enters into and speaks from him. In the citation of bad spirits, the magicians spread a table with food and drink, burn incense, and the spirits then assemble and answer questions. Sorcerers often use staves,

with which they strike upon the earth to rouse the spirits, and often also creep about the ground. Generally they rise with dishevelled hair, their limbs are convulsed, make strange movements, or cut themselves to attract spirits."

"The incense must never be omitted, for it has great power of attracting those dark forms, and it helps to prepare the atmosphere, so that the spirits may become visible, as every spirit must attract matter."

"Not less do magicians use blood, particularly that of human beings, as it is the seat of life, and a delight and nourishment for the Schedim. And when the sorcerer gives himself up to Satan, he signs with his blood."

"In the black art man does not remain a passive instrument of evil spirits, but is an active and working agent." We find, however, that "many practise sorcery and succeed, while others do the same and fail—so that to do such things one must be naturally inclined."

According to the Cabala, man is enabled by his nature to look into the realms of the supernatural as well as to act magically above and below.

As the Almighty fills the whole universe, and yet is unseen, so does the soul fill the whole body, and itself sees without being visible. The soul looks also where the bodily eye is unable to see. Occasionally a sudden terror falls upon man without his being able to divine the cause, from the fact that the soul foresees a misfortune. The soul also possesses the power of acting upon the materials of this world, to destroy one form and to create another. Man is even able to injure other things, or to destroy men by his imagination. (The New Platonists, Paracelsus, and others, make the same remarks.)

"There have always been men," says the Cabala, "who have been furnished with greater or less powers for good or evil; for as pre-eminence in good or evil requires a peculiar strength of mind, we find that such men are the heroes and priests in the kingdom of Tumah (that is, of the pure or impure). When, therefore, man directs his strivings towards the Divine, he is, in the degree to which he looks unswervingly towards the heavenly world, filled by divine grace with supernatural power. And if such a man has the natural disposition, he may, by the power of his soul, communicate with the divine and angelic world, and then, according to his capacity and divine intentions, receive revelations, and at the same time, according to the strength of these circumstances, be filled with a higher spiritual energy."

"Cabala teaches, that not alone does every human action produce its consequences, but that each event since the beginning of the world inscribes itself in a higher sphere, and that thus future events may be foretold. But there are limits to this species of vision; since the inner man is alone affected by that to which he is kindred."

"The freer, purer, is the inner man, the wider is his immediate sphere of vision and action."

"When his own power no longer avails him he requires the assistance of spirits in order that his inward vision may be extended. Thus it becomes clear why, either under natural or induced circumstances, spiritual agency is generally present with man. . . . In order to produce magical results, according to the Cabala, a very firm will is requisite, so as to attract the highest spiritual influences and to react upon them. The will of the operator must also be completely in harmony with his object, and alone be directed towards it, to procure successful results."

(To be continued.)

MR. S. C. HALL says that Robert Chambers said to him: "If I did not believe that the spirits of those who have gone from earth can, and do, communicate with those who remain on earth, I could believe nothing."

REMARKABLE MEDIUMISTIC DEVELOPMENTS IN CHILDREN.

SPIRITUALISM forms a complete clue to many of the unsolved problems of life, of which the world has little dreamed. The marvellous and precocious powers exhibited in child musicians—such as Mozart, Listz, Schubert, Blind Tom, Josef Hoffman the prodigy (who lately performed in London), a *pianoforte composer of æsthetic music at seven years of age!*—these, and unnumbered other cases of artistic and scientific powers, which could never have been achieved by educational processes, all come naturally under the category of spiritual inspiration. The following excerpts from a recent number of *The Golden Gate*, San Francisco, will furnish some illustrations of this position. They are selected from a vast number of kindred cases, and afford a suggestive clue to the operations of spiritual influx in every instance of abnormal precocious powers:—

“Lizzie Plimley, a bright little girl of eleven years, residing with her parents in Oakland, California, has recently developed remarkable mediumistic powers. Lizzie is a delicate, *spirituelle* child, modest and diffident. Her parents are most respectable people, and no one who knows them could be made to believe they would lend themselves to any deception. As for Lizzie, the idea that she could simulate the trance condition and perform the wonders she does, is simply preposterous.

“On the 28th of last August, Mr. Plimley, who had but recently become interested in the subject of spiritualism, called at the rooms of Mr. Frank Wilson, Oakland, for magnetic treatment. Mr. Wilson is a hard working man, but possessing excellent magnetising powers, practises his gifts as occasion offers. Mr. Plimley was accompanied by his little daughter.

“After giving treatment, Mr. Wilson, thinking that Lizzie would make a good subject for psychic control, asked permission to place his hand over her eyes. The father assented, and in a moment the girl lost consciousness, and began to talk in a mixture of Indian and English. From that time to the present she passes readily under spirit influence, her principal control being an Indian maiden, who calls herself Minnie, and says she passed away to spirit life at the age of nineteen months, and that she is now fifteen years old.

“At times the spirit father of Minnie takes control, and then the medium talks rapidly, in broken English, in a heavy voice, and occasionally with much eloquence, describing conditions in spirit life, and giving expression to thoughts far above her years. At such times, also, the father performs wonders of physical phenomena. When under the influence of Minnie, who sometimes holds control for three or four hours at a time—the medium's eyes being closed, and occasionally blindfolded—the spirit manifests a disposition to sketch, and for this purpose she is provided with crayons and cardboard. Her pictures are mostly excellent representations of Indian encampments. She works rapidly, selecting her colours as though with physical eyes. She also makes at such times a variety of Indian toys and implements, such as an ingenious Indian girl might be supposed to make.”

The Editor of *The Golden Gate*, describing a visit he made to the child and her parents, says:—

“Lizzie seated herself alone at a table in the centre of the room, entranced by Minnie. With eyes closed she commenced her sketching, keeping up a constant talking, in mixed English and Indian jargon. Her talk was sensible and easily understood. In less than an hour she completed three landscapes, about fourteen by twenty inches in size, one of which she presented to the writer.

“The same influence, speaking through the lips of the child, then delivered a short but truly eloquent address on the condition of the suicide in spirit-life, and the necessity of right living here in order to secure true happiness hereafter. Several tests were given during the evening by Minnie. On coming to consciousness the child could remember nothing, and seemed as though just waking from a sound sleep.”

ANOTHER REMARKABLE CHILD MEDIUM.

“Miss Mittie Stevens, an intelligent young girl, aged thirteen, who resides with her parents in Gilroy, California,

has, within the last few months, developed a remarkable phase of mediumship. The parents are most worthy people, naturally religious, and would shrink with horror from any thought of deception in so sacred a matter as that of spirit existence and communion.

“In sitting for their own development it was found that the child, Mittie, possessed fine mediumistic powers, which have gradually been unfolded until the most astonishing manifestations are witnessed in her person and presence. Doors are opened and closed without the touch of mortal hands, and objects are moved and sounds produced by an invisible intelligent power that is ever present in the family.

“But the most interesting phase of Mittie's mediumship is the production upon her arms of written messages and pictures in various colours—pictures of faces and forms of those who have passed to the other side of life. These faces, in a delicate lavender colour, often remain on the arm for a day or more before disappearing. . . .”

EXTRAORDINARY WRITING MEDIUM.

Mr. James Nicholson, a Wesleyan minister, writing from Cincinnati, Ohio, sends a long account of a little girl, the daughter of a brother preacher, by name Lucy Massey, about nine years old. The father and mother being spiritualists (although obliged to keep their belief secret from their Methodist associates), have lately been holding private circles, at which little Lucy is the chief medium. Her speciality is writing communications with *both hands* at the same time! Sometimes she writes in French with the left hand, and in English with the right! She has also written with both hands at once in Italian, Spanish, and Sanscrit. Her father, who has been a foreign missionary, recognizes many of these communications as coming from those whom he has known abroad, and of whom the child has never heard. Lucy also sees and describes spirits perfectly; but her family seem so much to dread lest their spiritualistic practices should be known, that except in the circle of their immediate acquaintances, the little girl's gifts—perhaps the most remarkable on record—are lost to the world.

The last case we can cite is that of the wonderful boy preacher of Indiana, whose marvellous powers of oratory are attracting attention all over the West, and are not unfrequently the theme of wonder and comment from the secular papers of the various towns wherein his astonishing discourses are heard.

One of the most curious features of this boy's performance is, that he is the mouthpiece of a sect who absolutely deny the immortality of the soul, much less the influence of beings whose existence they ignore—namely, spirits. The following description of this singular phenomenon is taken from *The Indiana Gazette*:—

“The Soul Sleepers of Jefferson county, Indiana, have among them a young wonder in a boy-preacher of ten years old. When out of the pulpit he has a far-away, listless look and manner, and is clothed in ill-cut garments of cheapest material, poorly made; long, thick, uncombed hair, and a pre-occupied look, all of which give him the appearance of a prematurely old child, uninteresting and apparently stupid, as he sits in church swinging his legs, that are six inches short of the floor. But, in spite of all this he is a prodigy, and preaches sermons that Beecher would have been proud of in his palmiest days. The *Cincinnati Commercial Gazette* correspondent, who has heard the boy-wonder, says ‘that for purity of diction, logical arrangement and beautiful similes, they are unsurpassed by any pulpit orator of the present day, either in this country or Europe.’

“There is no doubt that the boy is just what he appears to be—an inspired being, as his parents say he has been since he was two years old.”

[Inspired by whom, or what? These are questions which his sect are not prepared to answer.—Ed. T. W.]

PROFESSOR CROOKES, writing of modern spiritualism says: “To reject the recorded evidence on this subject, is to reject all human testimony whatever, for no fact in sacred or profane history is supported by a stronger array of testimony and proof.”

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MAX MÜLLER.—HEATHENISM AND SPIRITUALISM.

HUMANITY is such a decided worshipper of authority that it is only necessary to have "a great name" to become a great authority. It matters but little in what department of being greatness may have been achieved, the world, like the disciples of Pythagoras, reverently cry, "*He* has said it," when lo! the great *He*, whoever he may be, becomes a standard of authority, from whom there can be no appeal on any subject. No better illustration of this subservient spirit of worship can be found than in the reverence with which the *ipse dixit* of Professor Max Müller, the justly renowned oriental philologist, is received, no matter what may be the theme on which this learned specialist pronounces an opinion. And thus it is that the Christian world, and especially some of its most eminent representative divines, are just now amazingly prompt in quoting Max Müller's views on the Bible, as expressed in the following quotation borrowed in its entirety from the *Religio-Philosophical Journal* of October 9th, 1887. A writer in that excellent periodical, says:—

"In a recent address before the British and Foreign Bible Society, Prof. Max Müller, the eminent Oriental scholar, spoke upon the prime distinction between the Bible and the Hindoo sacred books. He remarked that, in the discharge of his duties for forty years as professor of Sanskrit in the University of Oxford, he had probably given as much time as any man living to the study of these sacred books of the East. The one diapason of these sacred books, he declared, the one refrain running through all, is salvation by works. The Professor continued:

"They all say that salvation must be purchased, must be bought with a price, and that the sole purchase money must be our own works and deservings. Our own Holy Bible, our sacred book of the East, is from beginning to end a protest against this doctrine. Good works are, indeed, enjoined upon us in that sacred book of the East far more strongly than in any other sacred book of the East, but they are only the outcome of a grateful heart—they are only a thank offering, the fruits of our faith. They are never the ransom money of the true disciples of Christ. Let us not shut our eyes to what is excellent and true and of good report in these sacred books, but let us teach Hindus, Buddhists, Mohammedans that there is only one sacred book of the East that can be their mainstay in that awful hour when they pass all alone into the unseen world. It is the sacred book which contains that faithful saying, worthy to be received by all men, women, and children, and not merely by us Christians—that Christ Jesus came into the world to save us sinners."

Thanks to Professor Max Müller's admirable command of language, he leaves neither his hearers or readers in any mistake concerning his meaning.

He declares that all the sacred books of the East (and they are many), saving the Bible, insist upon the necessity of salvation *through good works*. With equal emphasis he asserts that the Bible only regards good works as a "thank offering," and "not a means of salvation," concluding, in the passage quoted above, that good works are *not the ransom money* of the true disciples of Christ; and because "Jesus Christ came into the world to save sinners," so the Bible is the only true sacred book of the East, and so Hindus, Buddhists, and Mohammedans should be made to know this. Great are the words of Max Müller! He has said it, and so let the true disciples of Christ rejoice, and Hindoo, Buddhist, and Mohammedan Heathens get converted *as soon as they can also get convinced*. As to the Professor's views concerning good works being a mere "thank offering"—or perhaps he may mean to say a little present or token of regard, offered by man to God, in gratitude for the death of "His only-begotten Son"—we must still take exception to the idea that good works are not enjoined—aye, and as a means of salvation—too, both throughout the Old and New Testaments. In proof of this, read the sublime curse and blessing on evil and good pronounced by Moses on Mounts Ebal and Gerizim. Study the prophetic writings, and pass on to the history of the good Samaritan, the prodigal son, all the parables of the four gospels, and not a few of the apostolic writings.

If we were to try the doctrine, not alone of Max Müller, but of the whole theology of Christendom, by its fruits—to wit, that good works are but a heathen mode of salvation, and a vicarious atonement for us sinners is a divine one, it may be feared that the monstrous prevalence of the murderous war spirit all through Christendom, the records of the police courts and prisons of every Christian land, to say nothing of the awful cry for food, clothing, and shelter that rings through every Christian land from the rank and file of the homeless and outcast, would all be far more urgent pleaders for the performance of good works than for that means of salvation which excuses evil ones.

Assuming, however, that the sacred books of the Heathens are but the writings, and therefore the opinions of men, and that the sixty-six books which make up Max Müller's "only true sacred book" (the Bible) are precisely the same (all historic and analytical testimony inevitably pointing that way), then who shall decide between the writings and opinions of Hindus, Buddhists, Mohammedans, and Jews? We neither propose to exalt or depreciate the so-called sacred books of any of these nationalities, but when we are told by so great an authority as the learned Sanscrit Professor, a Pope and staff of Cardinals at Rome, and a bench of Archbishops and Bishops at home, to say nothing of all the learned Christian theologians of the last eighteen centuries, that the eternal salvation of the whole human family, past, present, and to come, depends upon our choosing and faithfully believing in a certain one of these sacred books of the East—then the matter rises into an urgency and importance too serious for human language to depict, and we wait in breathless awe for some means—human or divine—of determining what we shall *do*, or what we shall *believe*—to be saved. The whole question turns—as even the most superficial observer may perceive—upon what are the real conditions of that life beyond the grave which is to decide our fate throughout eternity. What then can be more obvious than the fact that, if we could receive even the slightest sign or token from that unknown hereafter, the whole problem would be solved, the stupendous veil of mystery be rent in twain, and the tremendous question—one that has cost millions of lives and drenched the earth with blood and tears—the one question of salvation by works or faith, be for ever set to rest.

Readers of *The Two Worlds!* Don't you know that these signs and tokens for which mankind has been so many

centuries pining and dying, *are given?* Nay, more, that the travellers from that far country, the conditions of which have formed the unsolved problem of the ages, are now actually in our midst, and that the tidings they bring, and the reports they give, are confirmed by a mass of world-wide testimony such as the whole history of the human race has never seen equalled?

Why press home our questioning further? The immortal witnesses of the life beyond the grave are with us now. They fill our homes, walk our streets, re-people our cities, minister to us at home and abroad, have planted their standards in every country of civilization, and speak to us from the wilds of every haunt of savagism. It is they alone who can break the tremendous spell of silence that has so long brooded over the mystery of the hereafter, and they have done this, speaking in trumpet tongue, and with a consensus of revelation, which sweeps all minor points of disagreement into insignificance, crying, "I am happy or I am miserable, in precise proportion to the good or evil I have done on earth. Belief is naught, *good works are the only salvation.* The kingdom of heaven and the kingdom of hell are each states within the soul, outwrought only by good or evil deeds, and Hindus, Buddhists, Mohammedans, Jews, and Christians, are all and each in these states. . . ." To this, these spirit people add the no less striking tidings that there is no such thing as *finality* in the life hereafter; that all is as much action, progress, works, and soul growth as it is here; only that if growth and progress have not commenced here, they must do so there, for though progress is eternal, it can only be achieved by every individual soul for himself, *and that*, by treading with his own feet, the path of eternal good.

If the prophet Elijah ever lived, he lives still, and his words may as surely resound through earth to-day, as they did two thousand years ago: "Choose ye this day whom ye will serve"—the beliefs of men, or the revelations which could only come from the Father of Spirits, and His ministering angels. In the hope that these suggestions—crude and imperfect as they may seem—may awaken humanity to the stupendous fact of each one's personal responsibility, and may resound through the world of matter as a solemn charge to be up and doing, this paper has been established, and its editor re-echoes the cry that has vibrated through eighteen centuries of time: "Seek, and ye shall find; knock, and it shall be opened unto you."

EDISON'S MARVELLOUS PHONOGRAPH.

EDISON, the inventor, electrician, and now openly-declared spirit medium, speaks of his nearly perfected phonograph, to the reporter of the *New York Post*, as follows:—

"I finished the first phonograph more than ten years ago. It remained more or less a toy. The germ of something wonderful was perfectly distinct, but when the electric-light business assumed commercial importance, I threw everything overboard for that. Nevertheless, the phonograph has been more or less constantly in my mind ever since. When resting from prolonged work upon the light, my brain would revert almost automatically to the old idea. Since the light has been finished I have taken up the phonograph, and after eight months of steady work have made it a commercial invention. My phonograph I expect to see in every business office. The first 500 will, I hope, be ready for distribution about the end of January. Their operation is simplicity itself, and cannot fail. The merchant who wishes to send a letter has only to set the machine in motion and to talk in his natural voice, at the usual rate of speed, into the receiver. When he has finished, the sheet, or 'phonogram,' as I call it, is ready for putting into a little box made on purpose for the mails. We are making the sheets in three sizes—one for letters of from 800 to 1,000 words, another for 2,000 words, and another for 4,000 words. I expect that arrangements

may be made with the post office authorities enabling the phonogram boxes to be sent at the same rate as a letter.

"The receiver of a phonogram will put it into his apparatus and the message will be given out more clearly than any telephone message ever sent. The tones of the voice in the two phonographs which I have finished are so perfectly rendered that one can distinguish between twenty different persons, each one of whom has said a few words. One advantage is that the letter may be repeated a thousand times if necessary. The phonogram does not wear out by use; moreover, it may be filed away for a hundred years, and be ready the instant it is needed. If a man dictates his will to the phonograph, there will be no disputing the authenticity of the document with those who knew the tones of his voice in life. The cost of making the phonogram will be scarcely more than the cost of ordinary letter-paper. The machine will read out the letter or message at the same speed with which it was dictated.

"I have experimented with a device for enabling printers to set type from the dictation of the phonograph, and think that it will work to a charm. It is so arranged that the printer, by touching a lever with his foot, allows five or ten words of the phonogram to be sounded; if he is not satisfied with the first hearing, he can make it repeat the same words over and over again, until he has them in type.

"For musicians the phonograph is going to do wonders, owing to the extreme cheapness with which I can duplicate phonograms, and the delicacy with which the apparatus gives out all musical sounds. In the early phonograph of ten years ago, which was a very crude affair compared to that of to-day, it was always noticed that musical sounds came out particularly well; the machine would whistle or sing far better than it would talk. This peculiarity of the phonograph remains. I have taken down the music of an orchestra, and the result is marvellous; each instrument can be perfectly distinguished; the strings, the wind instruments, and the wood are perfectly heard, and even in the notes of a violin the over-tones are distinct to a delicate ear. In a piece for a piano, an orchestra, or the whole of an opera, musical instruments and voices can be given out of the phonograph with a beauty of tone and distinctness past belief; and the duplicating apparatus for phonograms is so cheap an affair, that the price of music for the phonograph will be scarcely worth considering. As the phonograph will be practically indestructible by ordinary use, such music can be played over and over again.

"My first phonograph consisted simply of a roller carrying the foil, and provided with a diaphragm-point, arranged to scrape or indent the foil. The roller was turned by hand. In the new instrument there is far more complication, but altogether different results. My propelling machinery consists of a small electric motor, run by a very few cells. I tried various kinds of clockwork and spring-motors, but found them untrustworthy and noisy. The motors I am now making are steady and noiseless. There is no part of the apparatus—the tools for which I am now making upon a large scale—which is likely to get out of order or to work in an uncertain manner. The two finished phonographs are practically exactly what I intend to offer for sale within a few months."

PROFESSOR DE MORGAN (late Professor of Mathematics).—I am perfectly convinced that I have both seen and heard in a manner which should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. . . . The spiritualists, beyond a doubt, are in the track that has led to all advancement in physical science: their opponents are the representatives of those who have striven against progress.—*Preface to Mrs. de Morgan's work, "From Matter to Spirit."*

JOHN WESLEY, speaking of a disposition of men of learning to give up all accounts of apparitions as mere "old wives' fables," says, "I am sorry for it, and I willingly take this opportunity of entering my solemn protest against this violent compliment which so many that believe the Bible pay to those who do not believe it;—their outcry against the appearing of spirits is in direct opposition not only to the Bible, but to the suffrage of the wisest and best of men in all ages and nations. They well know, whether Christians or not, . . . that if but *one* account of the intercourse of men with separate spirits be admitted, their whole castle in the air (Deism, Atheism, and Materialism) falls to the ground.

PASSING EVENTS.

WE regret that our title heading of last week was so poorly executed. We had it engraved *twice*, and were much disappointed with the result. As will be seen, we have discarded it. It is but just to the artist to state that her picture was quite perfect, and very beautiful. We can only express our sincere sorrow that it was so marred in the engraving.

We are informed that at a private circle, meeting in Oklham, materialization and phenomena of a very striking character have occurred. We have been asked to refer to the matter in this column. While we rejoice that our friends are so favoured, yet we advise them to maintain the privacy of their circle. Keep it sacred from mere sightseers. Read the rules for the circle, and be guided by them.

Much as we object to occupy any rôle in which personal feeling may be involved or the charge of egotism be incurred, we cannot look over the field of spiritual enterprise in Great Britain without realising a deep sense of thankfulness for the kind reception which the inaugural number of this journal has experienced. Congratulations, kind wishes, and, still more to the purpose—considering the vast outlay consequent upon the formation of a company which had to pass through a Parliamentary "Circumlocution Office"—the continued receipt of applications for shares and subscriptions, not only help to cheer the weary spirits of the builders, but add substantial bricks to the building, and become elements of strength and success to an enterprise which includes the interests of the world's here and hereafter.

For the many shortcomings which are so liable to attend all initial works, and from which our first number cannot be considered as exempt, we could offer a whole column of excuses; in place of which, however, we prefer to say—that same progress which is the genius of our course will be the watchword of our paper now and henceforth.

One of the features of the past week has been the departure from our shores of Mr. Henry Wilson Slade, or, as he elected to be called, in view of his unpleasant legal entanglements in London, "Mr. Wilson," the slate-writing medium. One of those reports from societies, which came for last week's issue twenty-four hours too late, was sent to the Editor from Liverpool in terms which we quote, as follows: "Liverpool, November 15th, '87. Editor *The Two Worlds*. Henry Slade sailed to-day for New York. He presented a crayon drawing of himself, and gave at the hall the experiences of his mediumship. He was very indignant at the treatment he had received in the columns of *The Medium*. We had a large number present. Miss Jones gave psychometric delineations." For a brief *résumé* of the peculiar services rendered by Mr. Slade to the cause of spiritualism during his stay in England, we refer our readers to our last week's issue.

Now, as heretofore, we have to chronicle the extraordinary increase of interest manifested at our public meetings. In Bradford, Manchester, Macclesfield, Colne, Halifax, and other Lancashire and Yorkshire centres, the hall accommodation, however large, is found invariably insufficient at the evening meetings. Whether we owe this to the increasing interest felt in the movement, or to the gratuitous advertisements, in the shape of abuse and slander, afforded us by those whose crafts are disturbed by our successes, we hardly care to enquire. Certainly the last-named element of revivalism is so active that cool-headed people are positively goaded into enquiry concerning the facts of spiritualism,—with what results our ever-increasing ranks can testify.

Something the reverse of the steady growth manifested in our ranks seems to have been experienced by the Mormons, writing of whom one of the Boston dailies says: "The Mormon missionaries who are proselytizing in Great Britain, held a meeting in London recently, and reported that their greatest success had been in Scotland and Wales. In London their mission had been an entire failure, for which they adopted a resolution invoking the curse of God on that city." Few well-informed persons fail to recognise that some people's curses are better than their blessings. If any Londoners could but see half as much of the horrors, atrocities, and broken hearts that grow out of polygamy and Mormonism, as the present writer has witnessed in two or three weeks' residence in Salt Lake City, the said Londoners would esteem themselves highly favoured to be under the ban of the proselytizing Mormon Elders.

In a journal such as this, and with a full realization that all that concerns the welfare of humanity in this world belongs to the destiny of the race in the next, it seems impossible for us to evade that "burning question of the day"—"What can we do with our surplus unemployed population?" In a recent number of *The Manchester Guardian* two very forcible letters have appeared, the one signed "C.S.M." intimating an opinion that early marriages amongst the working classes, contracted before the parties had any reasonable expectation of supporting a family, was one prominent cause of distress, as well as the means of burdening society with a surplus population. The second letter on this momentous theme, signed "N.Y.," strongly advocated emigration, both as a means of bettering the condition of the labourer, and disposing of the surplus population. In reference to the first proposition, and without any attempt to pass judgment on the writer's views, they recall a curious illustration of ancient methods of dealing with this vexed question. Some years ago the Editor was travelling in Central America with a party, amongst whom were some Peruvian gentlemen. One of these—a man of high literary attainments—in giving an account of the ancient Peruvian "Incas," mentioned their remarkable edicts on the subject of their marriages. At that age, when young men were deemed marriageable, they were com-

pelled by law to select a partner for life. Previous to this they were obliged to produce certificates of perfect health and sanity, certificates of good education, knowledge of some remunerative trade or employment, and clear evidence that they could maintain a family. The bride elect was required, on her part, to produce certificates of perfect health, knowledge of household and maternal duties, and both parties were obliged to bring witnesses to their unimpeachable good character and piety. The result of a community so formed was this: Amongst the "Incas" there were no doctors, for there were no diseases: no pauperism, for the aged and incapable were cared for by the government; no poor; no prostitution; no vice, and therefore no lawyers. True, they were only "heathens," and Christian modes of proselytizing by fire and sword have long since put them out of existence; but to those who may have heard of the pure, noble, and high-souled race of "Incas," even this brief transcript of their marriage ordinances may not prove wholly untimely. As for N.Y.'s idea that emigration should be promoted, there is but one drawback to the acceptance of this as a panacea for the worst of our complexities on the labour and population questions. Poor people, however poor, and however industrious, do not like to be dumped down in foreign, and generally waste lands, shelterless until they have cut down the forest, and built their log hut; and hungry until they have cultivated the ground and raised the means of subsistence. The cities of the West, north and south, are as much over-crowded as those of Great Britain, and employment is quite as difficult to obtain. Canille Flammarion, the renowned French astronomer, some time since sent forth the amazing proposition to the Powers of Europe, that, instead of keeping costly standing armies for the purpose of killing or being killed, they—the soldiers, should go to work and dig down to the centre of the earth to find out what it was made of. How would it be if we should follow out the great French savant's suggestion *in part*? Convert our standing armies into industrial armies; send them out to redeem woods and wastes; to cut down forests, build villages, found new towns and districts—in a word, *prepare* new civilizations for emigrants to take up and work out. Soldiers helping people to live instead of to die, and emigrants paying for lands and homes instead of starving before they could earn them, might improve the state of our over-crowded cities, and do something more for the surplus population than merely to get rid of them.

BANNER OF LIGHT and RELIGIO-PHILOSOPHICAL JOURNAL. (*Boston and Chicago, U.S.A.*)—We should be indeed derelict and ungrateful did we fail on behalf of the Editor and *The Two Worlds* Publishing Company to return our heartfelt and cordial thanks to the conductors of the above-named journals for the noble and generous notices they have given in advance of this journalistic enterprise. Such liberality and kindness is indeed a representation of true spiritualism, and an evidence how thoroughly our friends realise the golden rule of "Doing unto others as they would be done by."

ENGLISH SPIRITUAL MISSIONARIES.—After seventeen years of weary struggle in the upward path from ignorance to knowledge, from obscurity to fame, and from undeveloped mediumistic possibilities to assured intercommunion with exalted spirits, Mr. J. J. Morse, our ever-remembered and esteemed countryman, has reached the land of promise, and attained the highest possible meed of appreciation at San Francisco. Making all due allowance for the excess of enthusiasm which too often characterizes partial press reports, we may yet discern from the facts represented in the American spiritual papers that Mr. Morse's career from State to State has called forth a perfect ovation, culminating in an eminently-successful ministry at San Francisco. In that beautiful city, a large and popular hall is crowded every Sunday to listen to his eloquent addresses, whilst week evening classes for the study of metaphysics, &c., &c., seem to be so well attended as to imply that the enthusiastic 'Frisco friends can scarcely make enough of their admired visitor. Mr. Morse's amiable wife and daughter also come in for their share of generous appreciation; "wedding anniversaries," receptions, and other social festivities, in which these ladies are included, testifying to the private as well as public sentiment of regard in which Mr. Morse and his family are held. If it were not ungracious to wish such kindly hospitalities to cease, we might almost re-echo the "Macedonian cry," and urge our esteemed fellow-labourer to come over and help his own countrymen, who have so much need of his efficient platform services. What is not less remarkable than Mr. Morse's brilliant success is the report that a similar and no less warm measure of appreciation is extended to Mr. W. J. Colville, who is also lecturing and holding class-meetings in San Francisco. That both these able exponents of the spiritual philosophy should divide the palm of public favour between them, and that in a country where fine oratory is the rule rather than the exception of the public rostrum, speaks as highly for the merit of the orators as for the generosity of their supporters.

SPIRITUAL SONGS, SOLOS, AND CHORUSES, especially designed for the use of circles, public meetings, social gatherings, &c.—We have had the pleasure of looking over some of the advance sheets of the charming collection of spiritual songs, &c., chiefly collated from popular American sources, by Mr. E. W. Wallis. The great demand for such a selection in this country, the imperative need of a fine musical repertoire in services where sweet harmonies constitute the most essential feature, the beauty of the poems, and the wide popularity of the airs Mr. Wallis has collated, will render this song-book a most valuable addition to our spiritual literature. The work is now passing through the press as rapidly as possible. Already a goodly number of subscriptions have been entered, and more can be added by application to Mr. E. W. Wallis, 61, George Street, Cheetham Hill, Manchester.

SECRETARIES OF SOCIETIES will oblige us by sending reports of meetings and special notices for "Passing Events" column.

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

THE list of Mediums and Speakers is held over for correction, and will appear fortnightly in future.

CHRONICLE OF SOCIETARY WORK.

SPECIAL NOTICE.—Reports from Societies and Lyceums, or contributions of any kind designed to appear in the current number of the week, must be posted so as to be delivered on Monday or at latest Tuesday morning. No copy for the week's issue can go to press later than Tuesday morning. Secretaries of societies are kindly solicited to make all their reports come within twelve or at most fourteen printed lines. Anxious to do justice to all, we should be unwilling to exclude brief reports for the sake of others unduly long.—Ed. T. W.

ASHTON.—On Sunday last a lecture on "Spiritualism Opposed" was delivered in the Oddfellows' Hall, by Mr. Scott (of Dukinfield). Messrs. Johnson (of Hyde), John Lithgow (of Hayfield), and Peter Lees (of Rochdale), were present, and took part in the discussion which followed. The opponents of spiritualism who spoke were the lecturer and Mr. Gillitt, of Ashton. The subject was dealt with from an atheistical standpoint, the lecturer being free in the expression of such opinions as would lead his hearers to infer that spiritualists were comparable only to those who accepted the stories of "old grannies and insane people." Mr. Gillitt took the orthodox theological side, and drew a terrible picture of devils and dangers, which seemed to amuse more than edify the audience. The advocates of spiritualism, with their facts and sledge-hammer arguments, cleared the way before them, and left behind them many anxious to know more of the truth they so well upheld.

BACUP.—On Sunday last, Mr. J. B. Tetlow, of Rochdale, conducted two services. The afternoon was given to questions, which were answered very satisfactorily. The evening subject was "The Two Worlds," being very appropriate for the new paper. Mr. Tetlow, in choice language, passed through a great many periods in the history of this world, to show that spiritualism is not a new thing, but has been in practice for centuries. The future world he divided into spheres, and explained each separately. The spiritualists are rapidly gaining ground, judging from the audiences that come to hear our mediums.—*Abm. Howarth, Secretary.*

BARROW-IN-FURNESS.—Four lady mediums and a lady chairwoman, with a small paragraph in our local paper, brought such a meeting of strangers to our rooms that we have not seen lately. The room was packed to overflowing, and many could not gain admittance. Each medium and control in their different characteristics sustained and held the meeting with great interest for the time occupied.—*J. Kellatt, Sec.*

BATHEUR JUBILEE HALL.—The committee have much pleasure in announcing that they have secured the services of Mrs. E. H. Britten, who will open the above hall, on Sunday, December 4th, 1887, when two addresses will be given. In the morning, at 10-30, "The Church of the Spirit" (a dedication address); in the evening, at 6-30, "Spiritualism: the Reform, Science, and Religion of the Age." On Monday, December 5th, there will be a public tea at 5-30; tickets sixpence each. After tea a public meeting will be held, when addresses will be given by Mrs. Groom, Mr. W. Walker, and others; after which Mrs. Groom will give clairvoyant delineations. Chair to be taken at 7-30. A collection after each service; proceeds for the furnishing fund.

BERMONDSEY.—Nov. 20th: Mrs. Spring's controls gave an address on Spiritual Communication, after which clairvoyant descriptions were given, and all recognised.

BLACKBURN.—Our platform has been ably filled by Miss Jones, of Liverpool. Large audiences, especially at night. The addresses were good, and the psychometric experiments very successful, and in some instances striking.

CHILDREN'S PROGRESSIVE LYCEUM, SLAITHWAITE.—Nov. 13th: Morning; opened with hymn, invocation, musical reading, and Silver Chain recitations. Lessons on the lungs by Mr. Tiffany. Marching, calisthenics, first and second series, Golden Chain recitations, closing hymn, "The Lyceum Band," and benediction. Very interesting meeting throughout.—*Ans. Sutcliffe.*

COLNE.—Spiritualism has found favourable soil in Colne, for since a few adventurous workers determined upon a mission effort about four months ago, a series of most successful meetings has been carried out. An "unemployed" parson has admitted in the local paper that the churches and chapels are half empty, and that the preachers are literally nowhere alongside of the trance speakers. The fact is that audiences of a thousand persons have assembled on Sunday evenings. Hence the call, in the press, "To thy tents, O Israel!" Last Sunday Mr. Wallis spoke to fine audiences. There was some disturbance in the afternoon, which, however, recoiled on the head of the impudent individual who made it. At night a very happy feeling prevailed, and the guides of Mr. Wallis gave a very effective lecture on "Are Spiritualists Christians?"

CROMFORD AND HIGH PEAK.—November 20: Mr. Walker's controls gave two very interesting and instructive addresses. Morning subject, "Vision, its Origin and True Character;" evening, "Bible Spiritualism compared with Modern Spiritualism."

GLASGOW.—Our old and valued friend, Mr. Robert Harper, has been warmly received during his recent visit, and many will look forward to his next sojourn with pleasant anticipations. With a masterly power of language, sympathetic nature, and a vast array of facts, he stands forth as one of the best exponents of our grand gospel. With each visit to Glasgow Mr. Harper's friends have increased; and the fact that he has been absent from us for over twelve months, has quickened the feelings of admiration for his worth. Sunday last was devoted to the answering of questions submitted by the audience, and this effected the purpose of drawing out the encyclopedic knowledge of our friend on all points of the spiritual philosophy. Anything more intelligent, lofty, and clear has rarely been presented before any audience. Mr. James Robertson presided at the several meetings.

HALIFAX.—On Sunday Mr. J. Armitage occupied our platform and gave two excellent discourses. Our room was full, and all were well pleased. On Monday Mrs. Briggs and Mrs. Crossley gave their services for the benefit of a widow with eight children.

HUDDERSFIELD, ASSEMBLY ROOMS, BROOK STREET.—Nov. 20th: to-day we have been honoured with the services of Mrs. Britten. Crowded audiences have been the rule, and at night many could not gain admittance. The subject of discourse in the afternoon was "Natural and Revealed Religion," the speaker showing clearly that

The "churches" had fallen away from true "Natural and Revealed Religion" as proclaimed by Christ, and have always been opposed to the natural aspirations of the Freethinker. Spiritualism is the only true embodiment of a natural and revealed religion. An interesting feature of the afternoon's proceedings was the naming of two children, and a more impressive and beautiful ordinance it would be difficult to conceive. The spiritual names were given to each, the one for the boy being Victor; the control said Victor Hugo was standing by him and would take charge of him from that hour. The girl's spiritual name was Birdie, indicating a cheerful and happy soul, one that would shed a ray of light wherever she went. In the evening, the controls spoke upon six subjects out of seventeen sent up from the audience, treating them in a magnificent style. We have done well with the first issue of *The Two Worlds*, and could have sold many more.—*J. B., Sec.*

IDLE.—On December 24th there will be a Christmas tree and sale of work at the above place, the object being to raise funds for a larger building, and the Committee earnestly appeal to all friends for help in this work. Friends contributing either in money or gifts towards the tree can do so by forwarding the same to Charles Brook, Secretary, 11, Wood Street, Bradford Arms, Shipley.

LEEDS PSYCHOLOGICAL HALL, GROVE HOUSE LANE.—We have just concluded three successful lectures, given on Sunday and Monday, with our friend Mrs. Yarwood as the speaker. The hall was quite full on Sunday night, and we had also the room about three parts full on Monday night. Each lecture, which was delivered in Mrs. Yarwood's own plain and straightforward manner, concluded with clairvoyant descriptions, which proved very successful. At Monday night's meeting Mrs. Yarwood described no less than three forms in succession to a gentleman—a stranger—and each figure was instantly recognised.—*H. Midgley, Cor. Sec.*

LEICESTER.—November 20th: Mrs. Groom, of Birmingham, lectured here morning and evening, on "Spirit Communion," and "Spiritualism and its Mission." We were delighted to hear her voice once more, and glad to find her mediumistic powers as convincing as ever. The morning service was deeply spiritual in its character, carrying the audience away from their earthly surroundings. In the evening the hall was packed to overflowing. The scope and character of spiritual teachings were presented with great clearness, removing scales from the eyes of many who see in it only a system of fraud or folly. A number of poems, happily conceived and in harmonious rhythm, on subjects selected from the audience, concluded each service.—*Chas. W. Young, Secretary.*

LIVERPOOL, DAULBY HALL, DAULBY-STREET.—On November 20th we had two excellent lectures by Mr. Schutt's control; in the morning, "Some of the Aspects of Evil;" in the evening, "The Sanctity of Labour." In the afternoon a Mr. Quilliam gave the "Birth and Growth of Mohammed," and some of his visions. Next Sunday week he will give some of his teachings. This gentleman has lived some years in Algiers, and says the Moslem loves his religion; "'tis his life," not a Sunday one. On Monday, at 8, Mr. Lamont treated of Spirit Photography. All were pleased with the new *Two Worlds*. There were 150 copies sold by the newsman. We hope you will have good reports all round.—*Cor. Sec.*

MACCLESFIELD, PARADISE STREET FREE CHURCH.—On Sunday, November 20th, we had the pleasure of listening to two addresses given through the instrumentality of Mr. Boardman, Openshaw. The subject in the afternoon was "Why is Spiritualism Opposed?" and that of the evening "An Age of Progress." Both subjects were treated in an enlightening manner, and listened to by good audiences. We intend starting our Lyceum on Sunday morning next, when we hope to have Mr. Boardman's assistance at our first session. Another result of Mr. Ashcroft's memorable visit is that a newspaper correspondence has been opened in two out of our three local papers. There is nothing that contributes more to the success of a cause than opposition, or a better way of ventilating and airing a subject, than the press.—*Cor. Sec.*

MACCLESFIELD, PARADISE STREET FREE CHURCH.—On Sunday, the 13th instant, two services were held in the above place of worship, at which the speaker was Mrs. Britten. The afternoon service was well attended; but in the evening great numbers were turned away, unable to gain admission. During the past week the Rev. T. Ashcroft has delivered his two lantern lectures against spiritualism in the Large Sunday School, which is said to be non-sectarian; yet when we applied for the same place, we were politely refused. Mr. Ashcroft's object was to crush us out, but his lectures have only had the effect of establishing us the more firmly. For a dozen years we have gone on in a quiet way, neither attacking or molesting anyone; but now the challenge has been thrown down we intend to keep our grand truth prominently before the public. The cause is spreading, and such an attack as Mr. Ashcroft made upon us, cannot fail to rouse, in the intelligent thinker, curiosity as to what spiritualism really is. We intend starting a Lyceum shortly; the need of one has long been felt amongst us. A list of excellent speakers, who have been engaged for next year, has been prepared; so we are looking forward to a time of earnest work.

MANCHESTER SOCIETY OF SPIRITUALISTS.—This society have engaged the large Co-operative Hall in Downing Street, Ardwick, for the purpose of holding their Grand Bazaar, Conversazione and Musical Entertainment on Monday and Tuesday, the 12th and 13th of December, to be opened by Mrs. Emma Hardinge Britten, at 3 p.m. Mrs. Groom lectures for us at the Co-operative Hall on the previous Sunday, and will be present at the opening of the Bazaar, also several other noted mediums and spiritual workers. A hearty welcome is extended to all. Price of admission 6d. each; children half price.—*W. T. Braham.*

MANCHESTER SOCIETY OF SPIRITUALISTS.—SPECIAL NOTICE.—It is with very great pleasure that I have to inform the readers of your valuable paper that after several years of inconvenience the Committee and members of the above society have made up their minds to leave the Temperance Hall, Tipping Street, the 20th of this month having been our last Sunday there. For our future services we have taken the Co-operative Assembly Rooms, Downing Street, London Road, which room is very comfortable, and well heated, so that every one coming to our services will find every convenience and comfort. We hold our first meetings in the Co-operative Assembly Room next Sunday, Nov. 27, Mrs. Craven, of Leeds, occupying our platform; morning at 10-30, evening at 6-30. All are cordially invited. Seats free.—*George Hill, President.*

MILES PLATTING.—Nov. 20th: In the afternoon the guides of Mrs. Gregg gave a discourse on "Life in the Two Worlds," being very well appreciated. The evening discourses were selected by the audience. "If Spiritualism is in the Bible why is it of so recent a date?" in which they clearly proved that it was not of recent date, but had been recognized by the wise and learned of all ages. The second subject was "What advantage does Spiritualism give over Christianity?" Lyceum Report: Programme, opening hymn; recitation, "Your Mission;" marching and calisthenics nicely done; recitation, "Spiritual Commandments." Recitations by members very well rendered, concluding with our usual healing circle.—*J. H. Horrocks.*

NEWCASTLE-ON-TYNE.—Nov. 21st: The Ashcroft visit last week has been a "blessing in disguise," such avowals of thought on spiritual subjects I never knew before. Circles are forming, proofs (satisfactory) being received of many seeking privilege of the séance room. Hall crowded last night. Open-air meeting on quayside yesterday (could hardly break it up); beyond all, two of his reverend chairmen wish to investigate; one of them "wished the communication were opened up with the unseen world." It is quite a "revival."—*Beran Harris.*

NOTTINGHAM.—November 20: After a small gathering in the morning, our evening attendance was fairly good. Mrs. Barnes' controls were very instructive in their addresses, and gave apparent satisfaction to all present, among whom were several strangers.—*Cor. Sec.*

OLDHAM. SPIRITUAL TEMPLE.—Nov. 20th: Mr. Postlethwaite gave a very instructive address on "The Constitution of the Spirit World" in the afternoon. In the evening "The Spirit of True Religion" was dealt with in a very able manner. Religion was shown to be a practical every-day matter, and not a question of form or belief. In past ages the most bitter persecution had been practised against advanced thinkers, and although practical persecution was a thing of the past, the same bitter spirit was manifest in the petty tyranny that we are sometimes subjected to.—*J. G. G.*

OPENSHAW. MECHANICS' INSTITUTE.—A Rochdale spiritualist writes: On Sunday I was at Openshaw, and in the evening attended the meeting of the society there. I found a large, sympathetic, and enthusiastic audience. This society has a capital choir, and there was some hearty singing. I found the first number of *The Two Worlds* quite to the front. If other societies would imitate the example set them by Openshaw, it would very much aid the sale of the new paper. Openshaw friends suspended the contents sheet in front of the platform, and there seemed to be much enquiry about the new journal. An incident, most *à propos*, in my opinion, was the reading, in good style, by the chairman, of "The Voice of Progress," a poem appearing in the first number. Mrs. Green acquitted herself well, and was attentively listened to. It was announced by the chairman that her discourse will shortly appear in *The Two Worlds*.

OPENSHAW MECHANICS' INSTITUTE.—Nov. 18: A very successful day has passed over with the controls of Mrs. Green, of Heywood. In spite of the unpromising morning a fair audience met together, and the controls took for their subject "Spiritualism," coupling with it "Mediums and Mediumship." We were exhorted to keep ourselves pure, and seek for a higher state of things, as our minds have been held down by the dogmatic creeds long enough, but now we have freedom of thought and speech, and the right to express our honest convictions. An honest thought is better than a blind belief. It is only through the great doubters of past ages that we are enabled to realize the great strides of progression visible on every hand.—Evening service: Solo, by Mr. Boys, "What is Heaven?" This subject was discoursed upon to a very large audience, every available space being occupied, and many having to be refused admission. At the close clairvoyant descriptions were given, and in the majority of cases recognised.—*G. T. Page, Cor. Sec., 14, Lord Street, Openshaw.*

OSWALDTWISTLE.—We had two first rate meetings on Sunday. Mrs. Best, of Burnley, gave fifty-five clairvoyant descriptions, forty-one of which were recognised. There was a crowded audience and a good feeling. The work is progressing favourably with us.—*W. Humphreys, Sec., 70, Market Street, Church.*

PECKHAM, 99, HILL STREET.—In connection with the South London Spiritual Society, Rooms are open at the above address every day of the week for the assistance of inquirers into spiritualism, our object being to obtain the best conditions possible for the production of phenomena by our spirit friends. Our Secretary is resident on the premises, and information is accorded gratuitously to all earnest seekers after truth. Every night of the week is used for circles or other instructive exercises.

PECKHAM. WINCHESTER HALL.—Nov. 20: Mr. Dales, at the morning service, gave an interesting address on "Dreams;" our president, in the evening, giving to the audience, which was rather scanty, a clear, well-defined array of "Our Facts in Spiritualism," replying to questions very ably at the close. *The Two Worlds* was well received and circulated. Mrs. Yeates will visit us early in December. Particulars next week.—*W. E. Long, 99, Hill Street, Peckham.*

PENDLETON.—On Saturday evening last a number of friends assembled for the purpose of naming the child of Mr. and Mrs. Southwell, of the Pendleton Society. Mr. T. Postlethwaite, of Rochdale, under control, performed the service very ably. He afterwards gave the surroundings of the child, and his impressions with regard to its prospects. The evening was then devoted to character reading and clairvoyant delineations, &c., and all seemed pleased at their short glimpse at the spirit world. Mr. Wright spoke for us last Sunday afternoon, on the Historical Aspects of Creation and the Errors of the Christian Churches. In the evening the control spoke on a subject relating to Mediums and Materialisation.

RAWTENSTALL.—At our morning meeting the chairman read a paper on "The State Church, its hindrance to the progress of Christianity." A lively debate ensued. Mr. Newell answered questions in the afternoon, such as "What advantage has Christianity over Spiritualism?" The guides argued that the advantage was with Spiritualism, for while the Christian believed in a life after death, the Spiritualist knew for a fact that man lived beyond the grave. The evening subject was "Who is God and who is the Devil, and where is Hell?" which was treated very ably. The speaker enumerated the

various ideas of God presented in the Bible, and pointed out the changeableness of the Old Testament Deity; and intimated the difficulty which the finite mind experiences in endeavouring to comprehend the Infinite. The hall was crowded.

ROCHDALE.—SUNDAY SERVICES.—Mrs. Groom spoke most acceptably at Regent Hall; the subject in the afternoon being "Spirit Help, whence its Source?" The evening subject was "Two Worlds in One"; a good discourse was delivered, and there was a very full attendance. In the evening, at the Michael Street Room, Mr. T. Postlethwaite delivered a good discourse on "The Bible and Science."

ROCHDALE.—SOCIETY OF UNITED MEDICAL HERBALISTS.—At the inauguration of the winter session of the school in connection with the above society, on November 17th, in the Field Naturalists' Rooms, Baron Street, Rochdale, the members of the society presented their late secretary, Mr. J. W. Owen, of Hyde, with a beautiful gold watch, as a token of respect for nine years' services in that capacity. On the inner case of the watch is the following inscription:—"Presented by the members of the Society of United Medical Herbalists of Great Britain, as a reward of merit, to J. W. Owen, November 17th, 1887." Mr. Owen is not only an ardent worker in the field of medical botany, but an energetic worker in our spiritual movement.

SALFORD.—48, ALBION STREET, WINDSOR BRIDGE.—Miss Blake gave two very able and vigorous addresses, in the afternoon on "Truth," and in the evening on "Signs before Death." Miss Blake also gave clairvoyant descriptions with her usual ability and success.—*J. H. B.*

SOUTH LONDON SPIRITUALISTS' INSTITUTE, WINCHESTER HALL, 33, HIGH STREET, PECKHAM.—The above society meet every Sunday at 11 a.m. and 7 p.m. for the diffusion of spiritualism by means of lectures given by séance and normal speakers, at the conclusion of which questions are asked and information freely given, as to the best method of investigating spiritualism. The object of the society is solely the advance of spiritualism, though on Sunday mornings, only kindred subjects are discussed.

SOUTH SHIELDS.—Lyceum well attended. Lessons and exercises well done. Leader of the Star Group interested us very much by the reading of "Willie's Home in Heaven." A little girl of the Star Group also recited, with much grace, the "Dying Child."

SOUTH SHIELDS SPIRITUAL PROGRESSIVE SOCIETY.—The New Hall, 1, Lee Street, will be opened on Sunday, November 27th; Mr. T. Hunt, will occupy the platform at 11 a.m. and 6 p.m. Opening services will be continued during December, every Sunday, at 11 a.m. and 6 p.m. Wednesday evenings, at 8.0., when several advanced trance, clairvoyant, and inspirational mediums will attend. Collection at door to defray expenses.

SOUTH SHIELDS. MISSION HALL.—There will be a concert in aid of the Lyceum on November 30, in the Spiritual Hall. As many able ladies and gentlemen have promised their services gratis we expect it to be a success. To commence at 7.30. Admission, front seats, 6d.; back seats, 3d.

WEST VALE.—We are pleased to state that spiritualism has made rapid progress at this place. Mrs. Craven was with us on Sunday, and gave a stirring address in the afternoon, on "Prayer and Weeks." In the evening, she spoke from subjects sent up by the audience, and gave every satisfaction.—*T. B., Sec.*

WINGATES. SPIRITUAL HALL.—On Sunday afternoon last John Pilkington's guides spoke well on spiritualism and the different beliefs. He was listened to by an intelligent audience. In the evening Mr. Mayoh spoke on "Where are our loved ones?" an address in special reference to the deceased child of Mr. J. Bassett, of a comforting character. Spiritualism teaches us they are not lost, but gone before to prepare a place for us. The hall was well filled.—*James Pilkington, Sec.*

WISBEY, HARDY ST.—On Sunday last our platform was occupied by Miss Walton, who spoke for some time on "Thy Duty towards Thy Neighbour." Miss Pickles then followed with a very pleasing address. Miss Pickles also spoke again in the evening on the "Second Advent," followed by Miss Walton, whose subject was "Prove all things and hold fast that which is good." Both speakers gave great satisfaction, and promise to become valuable platform workers.—*Cor. Sec.*

SPEAKERS' APPOINTMENTS.

Mrs. Emma Hardinge Britten, November 20, Huddersfield. November 27, Leeds.
Mrs. Gregg, November 27, Milton Rooms, Bradford.
Mrs. Green, November 27, Pendleton.
Mrs. Groom, November 27, Liverpool.
Mr. F. Hepworth, November 27, Keighley (Lyceum).
Mr. T. Postlethwaite, November 27, Slaithwaite.
Mr. J. S. Schutt, November 27, Colne.
Mr. J. B. Tetlow, November 27, Cowms.
Mrs. Wallis, November 27, Blackburn. Open for Week-night lectures.
Mr. E. W. Wallis, November 27, Burnley.

Speakers will oblige by sending their appointments monthly, for insertion under this head.

TO CORRESPONDENTS.

ALMA.—Sorry we cannot publish your paper. JUSTICE, not vengeance, or retaliation, is our motto.

Q. X.—We know of no place where you can purchase "Art Magic" or "Ghost Land." Both out of print, and republication forbidden, except in this paper.

ROSE CROSS.—Read the above answer to "Q. X." Extracts from both those works will commence soon. Give us time.

OBITUARY.—Passed to spirit life, November 14th, aged one year and five months, William Ewart, the son of Mr. and Mrs. John Bassett, of Westthornton. The remains were interred on Thursday, the 17th, in the parish churchyard, by our local medium, Mr. Mayoh. After singing a hymn, the controls spoke in sympathetic tones to the bereaved parents, and also gave a spiritual address full of hope. The grave was surrounded by friends and many strangers. The parents of the departed babe are members of our society, and are much respected.

SERVICES FOR SUNDAY, NOVEMBER 27, 1887.

Ashington Colliery.—At 5 p.m.
Bacup.—Meeting Room, at 2-30 and 6-30: Mrs. Butterfield.
Barrow-in-Furness.—82, Cavendish St., at 6-30: Local Mediums. J. Kellett, sec.
Batley Carr.—Town St., Lyceum at 10 and 2; at 6-30: Open.
Batley.—Wellington St., at 2-30 and 6.
Beeston.—Temperance Hall, at 2-30 and 6: Mr. Armitage.
Belper.—Brookside, at 9-45 and 2, Lyceum; at 10-15 and 6-30.
Bingley.—Intelligence Hall, at 2-30 and 6.
Birmingham.—Oozells Street Schools, at 11 and 6-30.
 The Ladies' College, Ashted Row, at 11 and 6-15. Seances, Thursdays and Saturdays, at 8.
Bishop Auckland.—Temperance Hall, Gurney Villa, at 2-30 and 6-15.
Blackburn.—Exchange Hall, at 9-30, Lyceum; at 2-30 and 6-30: Mrs. Wallis.
Bowling.—Spiritual Tabernacle, Harker St., 2-30 and 6: Mr. Hopwood.
Bradford.—Spiritualist Church, Walton St., Hall Lane, Wakefield Rd., at 2-30, and 6: Mrs. Riley.
 Spiritual Rooms, Otley Rd., 2-30 and 6: Mr. Moulson.
 Little Horton Lane, 1, Spicer St., at 2-30 and 6: Miss Wilson.
 Milton Rooms, Westgate, at 2-30 and 6: Mrs. Gregg.
 Upper Addison St., Hall Lane, Lyceum, at 9-45, 2-30, and 6-30: Miss Walton.
Burnley.—Tanner St., Lyceum, at 9-30, 2-30, and 6-30: Mr. Wallis.
Burslem.—15, Stanley St., Middleport, at 6-30.
Byker Bank.—Mr. Hedley's School, Elizabeth St., at 6-30.
Cardiff.—12, Mandeville St., Canton, at 7, developing: Tuesday, 7-30, Phenomena.
Chester.—Spiritualists' Hall, Castle St., at 6-30: Local Mediums.
Colne.—Free Trade Hall, at 2-30 and 6-30: Mr. Schutt.
Corms.—Lepton Board School, at 2-30 and 6: Mr. Tetlow.
Cramlington.—Mr. Joseph Tiplady's, at 5-30.
Darwen.—Church Bank St., at 11, Circle; 2-30 and 6-30.
Exeter.—The Mint, at 10-15 and 6-30: Local.
Facit.—At 2-30 and 6.
Felling.—Park Rd., at 6-30, Public Seance.
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: also Monday, 7-30: Mr. and Mrs. Carr.
Hanley.—Mrs. Dutton's, 11, Mollart St., at 6-30; Wednesday, at 7-30.
Haslingden.—Regent St. Coffee Tavern at 2-30 and 6.
Heckmondwike.—Church St., at 2-30 and 6.
Hellon.—Co-operative Hall, Caroline St., at 2 and 6: Local.
Heywood.—Argyle Buildings, at 2-30 and 6-15.
Huddersfield.—Kaye's Buildings, Corporation St., at 2-30 and 6: Mrs. Connell.
 3, Brook St., at 2-30 and 6-30: Mr. J. Swindlehurst.
Ilke.—2, Back Lane, Lyceum, at 2-30 and 6.
Keighley.—Lyceum, East Parade, at 2-30 and 6: Mr. Hepworth.
 Albion Hall, at 2-30 and 6; Miss Cowling.
Launceston.—Athenaeum, St. Leonard's Gate, at 2-30 and 6-30.
Leeds.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2-30 and 6-30: Mrs. E. H. Britten.
 17, Upper Fountain St., Albion St., 2-30 and 6-30: Mrs. Hargreaves and Mr. Thresh.
Leicester.—Silver St., at 11, Mr. Young; at 6-30, Mr. Barradale; at 3, Healing. Thursday, at 8. C.W. Young, sec., 84, Norfolk St.
Liverpool.—Daulby Hall Daulby St., London Rd., at 11 and 6-30: At 3, Spiritual Discussion; Lyceum, 2-30.
London.—Bermundsey. —Mr. Haggard's, 82, Alscot Rd., 7: Mr. Robson, Trance and Clair.
Islington.—Wellington Hall, Upper St., at 6-30.
 Tuesday, at 7-30, Members' development.
 19, Prebend St., Essex Rd.
Kentish Town Road.—Mr. Warren's, No. 245: Tuesday, at 8; Thursday, Development, at 8-30.
Marylebone Association.—24, Harcourt St., 11, Spiritual Teaching; at 7. Thursday, Seance at 8.
Notting Hill.—33, Kensington Park Rd., at 7. Monday, at 8. Tuesday, at 8. Thursday, Development, 8 p.m.
Peckham.—33, High St., at 11, Mr. J. Cartwright; at 7, Mr. J. A. Butler; at 2-30, Lyceum. Tuesday Circle for Members only. Wednesday, 8-15.
 99, Hill St., Peckham: Monday, 28th, Mrs. Spring, 8; Wednesday, 30th, Mrs. Cannon, 8; Thursday, December 1st, members only, 8; Saturday, December 3rd, Reading Room, 7.
Penze, 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, 8.
Holborn.—Mr. Coffin's, 13, Kingsgate St. Wednesday, at 8, 15, Southampton Row; Thursday, at 8, Miss Godfrey, Medical Clairvoyance.
Camden Town.—143, Kentish Town Rd., Tuesday, at 8, Mr. Towns, Clairvoyance.
New North Road.—74, Nicholas St., Tuesdays and Saturdays, at 8, Mrs. Cannon, Clairvoyance, personal messages.
Lowestoft.—Daybreak Villa, Prince's St., Beccles Rd., at 2-30 and 6-30; Local.
Macclesfield.—Free Church, Paradise Street, 2-30 and 6-30: 62, Fence St., at 2-30 and 6-30.
Manchester.—Co-operative Assembly Rooms, Downing St., London Rd., 10-30 and 6-30: Mrs. Craven.
Middlesbrough.—Cleveland Hall, Newport Rd., at 10-30 and 6-30.
 Temperance Hall, Baxter St., at 10-30 and 6-30: Mr. Plant.
Miles Platting.—William St., Varley St., at 2-30 and 6-30.
Morley.—Mission Room, Church St., at 6: Open.
Nelson.—Victoria Hall, at 2-30 and 6-30.

Newcastle-on-Tyne.—20, Nelson St., at 2-15, Lyceum; at 6-30.
North Shields.—6, Camden St., Lyceum at 2-30; at 11; at 6-15.
Nottingham.—Morley House, Shakespeare St., at 10-45 and 6-30: Mrs. Barnes.
Oldham.—Spiritual Temple, Joseph St., Union St., 2-30 and 6: Local.
Openshaw.—Mechanics' Institute, Pottery Lane, Lyceum at 2; at 10-30 and 6: Mr. W. Johnson.
Oswaldtwistle.—3, Heys, at 2-30 and 6-30.
Parkgate.—Bear Tree Rd. (near bottom), at 10-30 and 6-30.
Pendleton.—Co-operative Hall, at 2-30 and 6-30: Mrs. Green.
Plymouth.—Notte St., at 6-30: Mr. J. Walsh.
 Spiritual Temple, Union Place, Stonehouse, at 11 and 6-30.
 Sailors' Welcome, Union Place, Stonehouse, at 3.
Portsmouth.—Assembly Rooms, Clarendon St., Lake Rd., Landport, 6-30.
Raewinstall.—At 10-30, Conference on Sharp Practice; at 2-30, Mr. Hodgson; at 6, Miss Mawdsley.
Rochdale.—Regent Hall, at 2-30 and 6; Thursday at 7-15.
 Michael St., at 2-30 and 6. Tuesday, 7-15, Circle.
 23, Blackwater St., at 2-30 and 6. Wednesday, 7-30.
Salford.—48, Albion St., Windsor Bridge, at 2-30 and 6-30: Mr. Ormerod. Wednesday, Nov. 30th, at 7-45: Mr. Pearson.
Saltash.—Mr. Willisroft's, 24, Fore St., at 6-30.
Sheffield.—Cocoa House, 175, Pond St., at 6-30.
 82, Division St., at 2-30 and 6-30.
Slithwaite.—Laith Lane, at 2-30 and 6: Mr. Postlethwaite.
South Shields.—19, Cambridge St., at 11 and 6-30.
 Progressive Society, 4, Lee St., at 11 and 6: Mr. T. H. Hunt.
Sowerby Bridge.—Lyceum, Hollins Lane, 2-30 and 6-30: Mrs. Midgley.
Sunderland.—Back Williamson Ter., 2-15, Lyceum, 6-30: Wednesday, 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.
West Hartlepool.—Progress Hall, Whitby St., Lyceum, at 2-15; at 10-30 and 6-30.
Westhoughton.—Spiritual Hall, Wingates, 2-30 and 6-30; Thursday, 7-30.
West Pilton.—Co-operative Hall, at 10-30, Lyceum; at 2 and 5-30: Mrs. Geeles.
West Vale.—Mechanics' Institute, at 2-30 and 6: Miss Keeves.
Wibsey.—Hardy St., at 2-30 and 6: Local.
Wisbech.—Lecture Room, Public Hall, at 6-15. Local.

PROSPECTIVE ARRANGEMENTS.

YORKSHIRE DISTRICT SPIRITUALISTS' COMMITTEE.

PLAN OF SPEAKERS FOR DECEMBER, 1887.

Corresponding Secretary, Mr. J. WHITEHEAD, 21, Airedale Sq., Bradford.
BATLEY CARR: Town St., 6 p.m., December 4, Mrs. Connell; 11, Miss Keeves; 18, Mr. Armitage; 25, Mrs. Ingham.—Mr. J. Armitage, Sec., Stonefield House, Hanging Heaton, Dewsbury.
BEESTON: Temperance Hall, 2-30 and 6, December 4, Mrs. Murgatroyd; 11, Miss Hartley; 18, Miss Cowling; 25, Mrs. Dickenson.—Mr. Jas. Robinson, Sec., Woods Terrace, Beeston, Leeds.
BOWLING: Spiritual Tabernacle, Harker St., 2-30 and 6, December 4, Mrs. Jarvis, Mrs. Hargreaves, and Mr. Thresh; 18, Mr. Espley; 25, Mr. Metcalf.—Mr. H. Smith, Sec., 1, Barkerend Fold, Barkerend Rd., Bradford.
HALIFAX: Spiritualist Institution, 1, Winding Rd., 2-30 and 6, and Monday evenings 7-30, December 4, Mr. Postlethwaite; 11, Mr. Tetlow; 18, Miss Harrison; 25, Mr. Hepworth.—Mr. S. Jagger, Claremount, Halifax.
HECKMONDWIKE: Church St., 2-30 and 6, December 4, Mrs. Craven; 11, Open; 18, Mr. Peel; 25, Mr. Armitage.—Mr. C. H. Clough, Sec., Butts Row, Gomersal, near Leeds.
KEIGHLEY: Albion Hall, 2-30 and 6, December 4, Misses Pickles and Walton; 11, Mrs. Ingham; 18, Mr. Holdsworth and Miss Sumner; 25, Open.—Mr. J. Wilkinson, Sec., 17, Campbell St., Keighley.
LEEDS: Psychological Hall, Grove House Lane, Brunswick Terrace, 2-30 and 6-30, December 4, Mrs. Wallis; 11, Mr. Bush; 18, Miss Wilson; 25, Misses Walton and Pickles.—Mr. H. Midgley, Sec., 22, Stanley View, Armley. Spiritual Institute, 17, Upper Fountain St., Albion St., 2-30 and 6-30, December 4, Mr. Holdsworth; 11, Miss Walton; 18, Miss Pickles; 25, Miss Hartley.—Mr. J. W. Turton, Sec., 33, Glasshouse St.
LITTLE HORTON LANE: Spiritual Temple, 1, Spicer St., 10-30 and 6, December 4, Mrs. Menmuir; 11, Miss Betham and Friend; 18, Mrs. Ingham; 25, Mrs. Butler.—Mr. J. Parker, Sec., 681, Little Horton Lane.
MORLEY: Spiritual Mission Room, Church St., 2-30 and 6, December 4, Mrs. Beanland; 11, Mr. Espley; 18, Mrs. Crossley; 24 and 25, Mr. Holdsworth.—Mr. B. H. Bradbury, Sec., 12, Scotchman Lane, Bruntcliffe, near Leeds.
OTLEY ROAD: Spiritual Meeting Rooms, Otley Rd., Bradford, 2-30 and 6, December 4, Mr. Moulson and Mrs. Riley; 11, Misses Patefield and Parker; 18, Mr. Hepworth; 25, Mrs. Craven.—Mr. J. Burchell, Sec., 59, Otley Rd., Bradford.
WEST VALE (near Halifax): Mechanics' Institute, 2-30 and 6, December 4, Mrs. Briggs and Friend; 11, Mr. Ringrose and Mrs. Crossley; 18, Mrs. E. H. Britten; 25, Mrs. Green.—Mr. T. Berry, Sec., Greetland, Halifax.
WIBSEY: Hardy St., 2-30 and 6, December 4, Miss Harris; 11, Miss Harrison; 18, Miss Walton; 25, Miss Cowling.—Mr. Geo. Saville, Sec., 17, Smiddles's Lane, Manchester Rd., Bradford.
 N.B.—Until further notice the Meetings of the Yorkshire District Committee will be held at Scott's Dining Rooms, East Parade, Leeds Rd., Bradford.
OLDHAM: Spiritual Temple, Joseph St., Union St., 2-30 and 6, Nov. 27. Local; December 4, Mr. W. Johnson; 11, Mrs. Butterfield; 18, Mr. J. B. Tetlow; 25, Local.

E. W. WALLIS,

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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.

NOTICE TO SPIRITUALISTS & MEDIUMS.

J. W. OWEN,

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

W. JOHNSON.

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