

# THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

No. 44.—VOL. I.

FRIDAY, SEPTEMBER 14, 1888.

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By A LADY.

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

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ALOFAS

## SERVICES FOR SUNDAY, SEPTEMBER 16, 1888.

- Ashington Colliery.**—At 5 p.m. Sec. Mrs. J. Robinson, 45, Third Row.  
**Bacup.**—Meeting Room, 2-30, 6-30: Mr. Postlethwaite. Sec. 137, Hartley Terrace, Lee Mill.  
**Barrow-in-Furness.**—82, Cavendish St., at 6-30. Sec. Mr. J. Kellett.  
**Batley Carr.**—Town St., Lyceum, 10 and 2; 6: Mr. Espley. Sec. Mr. J. Armitage, Stonefield House, Hangingheaton.  
**Batley.**—Wellington St., at 2-30 and 6. Sec. Mr. Taylor, 3, Fleming St.  
**Beeston.**—Temperance Hall, 2-30 and 6: Mrs. Mercer and Miss Parker. Sec. Mr. J. Robinson, 32, Danube Terrace, Geldard Rd., Leeds.  
**Belper.**—Jubilee Hall, 10 and 2, Lyceum; 10-30, 6-30: Mrs. Groom. Sec. Mr. H. U. Smedley, Park Mount.  
**Birmingham.**—Ladies' College, Ashted Rd., 6-45: Mr. Anson, Clairvoyance, &c. Wednesday, 7-30, Public Séance, Mr. Woollison, 6d. each. Healing by Mrs. Elliott, Friday, 7 p.m. Sec. Mr. A. Cotterell.  
**Bishop Auckland.**—Temperance Hall, Gurney Villa, at 2, and 6. Sec. Mr. E. Thompson, 3, Sun Street, St. Andrews' Place.  
**Blackburn.**—Exchange Hall, at 9-30, Lyceum; 2-30 and 6-30: Miss Jones. Sec. Mr. Robinson, 124, Whalley Range.  
**Bradford.**—Spiritualist Church, Walton St., Hall Lane, Wakefield Rd., 2-30, 6: Mr. and Mrs. Carr. Sec. Mr. Poppleston, 20, Bengal St. Spiritual Rooms, Otley Rd., 2-30, 6: Mr. Hepworth. Sec. Mr. M. Marchbank, 129, Undercliffe St.  
**Little Horton Lane, 1, Spicer St., 2-30 and 6: Mr. Holmes. Sec. Mr. M. Jackson, 35, Gaythorne Road.**  
**Milton Rooms, Westgate, at 10, Lyceum; 2-30 and 6: Mr. Schutt. Sec. Mr. E. Kemp, 52, Silk Street, Manningham.**  
**St. James's Lyceum, Diamond St., Lyceum, 9-45; 2-30, 6-30: Special Services (see notices). Sec. Mr. Smith, 227, Leeds Rd.**  
**Ripley St., Manchester Rd., 2-30 and 6: Miss Patefield. Sec. Mr. Tomlinson, 5, Kaye Street, Manchester Road.**  
**Birk St., Leeds Rd., 2-30, 6: Mrs. Bullock and Mrs. Dix. Sec. Miss Hargreaves, 607, Leeds Rd.**  
**Bowling.**—Spiritual Tabernacle, Harker St. at 2-30 and 6.  
**Horton.**—55, Crowther Street, 2-30 and 6: Miss Capstick.  
**Burnley.**—Tanner St., Lyceum, 9-30; 2-30, 6-30: Mrs. Yarwood. Sec. Mr. Cottam, 7, Warwick Mount.  
**Burslem.**—15, Stanley St., Middleport, at 6-30.  
**Byker Bank.**—Mr. Hedley's School, at 6-30. Sec. Mr. J. Taylor.  
**Cardiff.**—12, Mandeville St., Canton, at 7, Developing; Tuesday, 7-30.  
**Chesterton.**—Spiritualists' Hall, Castle St., at 6-30: Local Mediums.  
**Cleckheaton.**—Oddfellows' Hall, 2-30, 6: Mrs. Russell. Sec. Mr. Eades, Westgate.  
**Colne.**—Cloth Hall Buildings, 2-30, 6-30: Mr. G. Smith. Sec. Mr. Hey, 3, George St.  
**Cowms.**—Lepton Board School, 2-30, 6. Sec. Mr. G. Mellor, Spring Grove, Fenay Bridge, Lepton.  
**Darwen.**—Church Bank Street, 11, Circle; 2-30, 6-30. Sec. Mr. G. W. Bell, 30, Marsh Terrace.  
**Dewsbury.**—Vulcan Rd., 2-30, 6. Mr. J. H. Taylor, and on Monday, 7-30. Hon. Sec. Mr. Stansfield, 7, Warwick Mount, Batley.  
**Exeter.**—Longbrook St. Chapel, 10-45 and 6-45. Sec. Mr. Hopkins, 9, Market St.  
**Felling.**—Park Rd., 10, 2, 6-30: Mr. W. Murray. Sec. Mr. Lawes, Crow Hall Lane, High Felling.  
**Foleshill.**—Edgwick, at 10-30, Lyceum; at 6-30: Local Mediums.  
**Glasgow.**—15, Kirk St., Gorbals, 11-30, 6-30: Mr. Hoperoft. Sec. Mr. A. Drummond, 8, Newhall Terrace.  
**Gravesend.**—36, Queen St., at 6: Mrs. Graham.  
**Halifax.**—1, Winding Rd., 2-30 and 6-30. Monday, 7-30. Sec. Mr. Feugill, 12, Bracken Hill, Pellon.  
**Hanley.**—Mrs. Dutton's, 41, Mollart St., at 6-30. Wednesday, at 7-30.  
**Heckmondwike.**—Church St., 2-30 and 6: Mrs. Connell. Sec. Mr. J. Collins, Northgate.  
**Hetton.**—Miners' Old Hall, Lyceum 2; 6: Mr. Walker. Sec. Mr. J. T. Charlton, 29, Dean Street, Hetton Downs.  
**Heywood.**—Argyle Buildings, 2-30 and 6-15. Sec. Mr. E. H. Duckworth, 38, Longford Street.  
**Huddersfield.**—3, Brook St., 2-30, 6-30: Mr. Johnson. Sec. Mr. F. R. Green, 51, Buxton Road.  
**Kaye's Buildings, Corporation St., 2-30 and 6: Mrs. Crossley. Sec. Mr. J. Hewing, 20, Somerset Terrace, Lockwood Road.**  
**Jdle.**—2, Back Lane, Lyceum, 2-30 and 6: Mrs. Beardshall. Sec. Mr. T. Shelton, 4, Louisa St.  
**Keighley.**—Lyceum, East Parade, 2-30 and 6. Sec. Mr. J. Roberts, 9, Thames Street, Parkwood Bottom.  
**Co-operative Assembly Room, Brunswick St., 2-30, 6: Mrs. Briggs and Mrs. W. Smith, Lyceum Anniversary. Sec. Mr. Pennie, 28, Chelsea St., Knowle Park.**  
**Albion Hall, at 6.**  
**Lancaster.**—Athenæum, St. Leonard's Gate, at 10-30, Lyceum; 2-30 and 6-30: Mrs. Wade. Sec. Mr. Ball, 17, Shaw Street.  
**Leeds.**—Grove House Lane, back of Brunswick Ter., at 2-30 and 6-30: Mrs. Wallis. Sec. Mr. Atkinson, 3, Recorder St., Beckett St. Institute, 23, Cookridge St., 2-30 and 6-30: Mr. Rowling. Sec. Mr. Turton, 33, Glasshouse St., Hunslet.  
**Leicester.**—Silver St., 10-30, Lyceum; 3, Healing; 6-30: Harvest Festival. Thursday, at 8. Cor. Sec. Mr. Young 84, Norfolk St.  
**Leigh.**—Railway Rd., 10-30 and 6. Sec. Mr. Salmon, 24, Bradshawgate.  
**Liverpool.**—Daulby Hall, Daulby St., London Rd., 11 and 6-30: Mrs. Green; Discussion, 3. Sec. Mr. Russell, Daulby Hall.  
**London.**—Bermondsey.—214, Old Kent Rd., S.E. (corner of Surrey Sq.), 7: Mr. Butcher, Trance Address. Sec. Mr. Haggard, 82, Alscot Road, Bermondsey, S.E.  
**Bow.**—5, High St., Thursdays, at 8-15.  
**Canning Town.**—125, Barking Rd., at 7: Mr. McKenzie.  
**Camden Town.**—143, Kentish Town Rd., Tuesday, at 8: Mr. Towns.  
**Holborn.**—Mr. Coffin's, 13, Kingsgate St. Wednesday, at 8.  
**Islington.**—Garden Hall, 309, Essex Rd., N., 6-30: Mr. W. E. Walker, Trance and Clairvoyant. Friday evenings, Séance, 7-30, Mrs. Wilkinson.  
**Kentish Town Road.**—Mr. Warren's, No. 245, at 7, Séance.
- Marylebone Association.**—24, Harcourt St., at 11, Mr. Hawkins. Healing. 7: Open Meeting. Tuesday, Mrs. Wilkins, 8, Séance. Saturday, Mrs. Hawkins, 8, Séance. Four minutes from Edgware Rd., Met. Ry. Sec. Mr. Tomlin, 21, Capland St., N.W. New North Road.—74, Nicholas St., Tuesdays and Saturdays, at 8, Mrs. Cannon, Clairvoyance, personal messages.  
**North Kensington.**—The Cottage, 57, St. Mark's Rd., Thursday, 8: Mrs. Wilkins, Trance and Clairvoyance.  
**Peckham.**—Winchester Hall, 33, High St., 11: Experiences; 7: Miss Blenman; 2-30, Lyceum. 99, Hill St., Wednesday, 8, Séance, Mrs. Wilkins. Thursday, 8, Miss Blenman and Mr. Edwards. Saturday, 8, Discussion Class. Sec. Mr. Long. 132, Queen's Road, 11: Free Healing Service. Wednesday, 2 to 5.  
**Primrose Hill.**—38, Chalcut Crescent, Regent's Park Rd., Monday, 7-30, "Shelley" Circle, Open Meeting. Tuesday, 2-30 to 4-30, Private sittings; 7-30, Developing Circle, Mrs. Spring.  
**Stepney.**—Mrs. Ayers', 45, Jubilee St., Commercial Rd., at 7. Tuesday, at 8. Mediums and Spiritualists specially invited.  
**Walworth.**—102, Camberwell Rd., at 7-30.  
**Lowestoft.**—Daybreak Villa, Prince's St., Beccles Rd., at 2-30 and 6-30.  
**Macclesfield.**—Free Church, Paradise St., 2-30 and 6-30. Sec. Mr. S. Hayes, 20, Brook Street.  
**Manchester.**—Co-operative Hall, Downing St., at 2-45 and 6-30: Mrs. Craven. Sec. Mr. W. Hyde, 89, Exeter Street, Hyde Road. Collyhurst Rd., 2-30, 6-30: Mrs. J. M. Smith. Monday, 8, Discussion. Sec. Mr. Horrocks, 1, Marsh St., Kirby St., Ancoats, Manchester.  
**Mexborough.**—2-30 and 6. Sec. Mr. W. Warren, Top of Wood St.  
**Middlesbrough.**—Spiritual Hall, Newport Rd., 2-45 and 6-30. Sec. Mr. Stirzaker, 101, Grange Rd., W.  
**Sidney St., at 10-30 and 6-30. Sec. Mr. T. Benyon.**  
**Morley.**—Mission Room, Church St., at 6: Miss Keeves. Sec. Mr. Bradbury, 12, Scotchman Lane, Bruntcliffe.  
**Nelson.**—Bradley Road (back of Public Hall), at 2-30 and 6-30: Local. Sec. Mr. Holland, 125, Colne Road, Burnley.  
**Newcastle-on-Tyne.**—20, Nelson St., 11, 6-30: Mrs. Britten, and on Monday, 7-30. Open-air Services, weather permitting, Quay Side, 11; The Leazes, 3. Sec. Mr. Sargent, 42, Grainger Street.  
**North Shields.**—6, Camden St., Lyceum, 2-30; 6-15. Sec. Mr. Walker, 10, Wellington St., W.  
**Northampton.**—Oddfellows' Hall, Newland, at 2-30 and 6-30. Sec. Mr. T. Hutchinson, 17, Bull Head Lane.  
**Nottingham.**—Morley House, Shakespeare St., at 10-45 and 6-30: Mrs. Barnes. Sec. Mr. J. W. Burrell, 48, Gregory Boulevard.  
**Oldham.**—Spiritual Temple, Joseph St., Union St., Lyceum 10, and 2; 3, 6-30: Mr. E. W. Wallis. Sec. Mr. Gibson, 41, Bowden St.  
**Openshaw.**—Mechanics', Pottery Lane, Lyceum at 2; at 10-30 and 6. No information. Sec. Mr. J. Cox, 7, Fern Street.  
**Oswaldtwistle.**—3, Heys, Stone Bridge Lane, 2-30 and 6-30. Sec. Mr. Humphreys, 70, Market Street, Church.  
**Parkgate.**—Bear Tree Rd. (near bottom), 10-30, Lyceum; 6-30. Sec. Mr. Roebuck, 60, Rawmarsh Hill, Rawmarsh.  
**Pendleton.**—Co-operative Hall, 2-30 and 6-30: Mr. Tetlow. Sec. Mr. Evans, 10, Augusta St.  
**Plymouth.**—Notte St., at 6-30: Mr. Leeder, Clairvoyant.  
**Portsmouth.**—Assembly Rooms, Clarendon St., Lake Rd., Landport, 6-30.  
**Ramsbottom.**—10, Moore St., off Kenyon St., 2-30 and 6: Mrs. Horrocks. Thursday, Circle, 7-30. Sec. Mr. James Lea, 10, Moore Street.  
**Rawtenstall.**—10-30, Lyceum; 2-30 and 6: Miss Schofield. Sec. Mr. W. Palmer, 43, Reeds Holme Buildings, Crawshawbooth.  
**Rochdale.**—Regent Hall, at 2-30 and 6: Mr. J. C. Macdonald. Sec. Mr. Dearden, 2, Whipp St., Smallbridge.  
**Michael St., 2-30 and 6. Tuesday, at 7-45, Circle.**  
**28, Blackwater St., 2-30, 6. Wednesday, 7-30. Sec. Mr. Telford, 11, Drake Street.**  
**Salford.**—48, Albion St., Windsor Bridge, 2-30, 6-30: Mrs. Stansfield. Wednesday, at 7-45: Local. Sec. Mr. T. Toft, 45, Florin St., Seedley, Pendleton.  
**Scholes.**—At Mr. J. Rhodes, at 2-30 and 6.  
**Saltash.**—Mr. Williscroft's, 24, Fore St., at 6-30.  
**Sheffield.**—Cocoa House, 175, Pond St., at 7. Sec. Mr. Hardy. Central Board School, Orchard Lane, 2-30 and 6-30. Sec. Mr. T. Widdowson, 340, London Road.  
**Skelmanthorpe.**—Board School, 2-30 and 6. Sec. Mr. N. Peel, Emley Park.  
**Slaithwaite.**—Laith Lane, 2-30, 6: Miss Caswell. Sec. Mr. Meal, New St.  
**South Shields.**—19, Cambridge St., Lyceum, at 2-30; at 11 and 6: Mr. Livingstone. Sec. Mr. Forster, 34, Brinkburn St., Tyne Dock.  
**Sowerby Bridge.**—Lyceum, Hollins Lane, 6-30: Mr. Boardman. Sec. Miss Thorpe, Glenfield Place, Warley Clough.  
**Stonehouse.**—Corpus Christi Chapel, at 11 and 6-30. Sec. Mr. C. Adams, 11, Parkfield Terrace, Plymouth.  
**Sunderland.**—Centre House, high end of High St., W., 2-15, Lyceum; 6-30. Wednesday, 7-30. Sec. Mr. Wilson, 42, Exeter St., Pallton. Monkwearmouth, 3, Ravensworth Ter., 2-30 and 6: Mr. Kempster.  
**Tunstall.**—13, Rathbone St., at 6-30. Sec. Mr. Pocklington.  
**Tyldesley.**—Spiritual Institute, Elliot St., at 2-30 and 6. Sec. Mr. R. Whittle, 8, Samuel Street, Hindsford.  
**Walsall.**—Exchange Rooms, High St., at 6-30. Sec. Mr. T. Lawton, 10, Rayne's Buildings, Stafford Street.  
**Westhoughton.**—Wingates, 2-30, and 6-30: Mr. P. Gregory. Sec. Mr. J. Fletcher, 344, Chorley Rd.  
**West Pelton.**—Co-operative Hall, 10-30, Lyceum; 2 and 5-30: Mr. J. G. Gray. Sec. Mr. T. Weddle, 7, Grange Villa.  
**West Vale.**—Mechanics' Institute, 2-30 and 6: Mr. Smith. Sec. Mr. Berry, Greetland, near Halifax.  
**Wibsey.**—Hardy St., 2-30 and 6: Mr. Boocock. Sec. Mr. G. Saville, 17, Smiddles Lane, Manchester Road, Bradford.  
**Willington.**—Albert Hall, at 6-30: Mr. J. Campbell. Sec. Mr. W. Cook, 12, York Street.  
**Wisbech.**—Lecture Room, Public Hall, at 6-45.

THE OCCULTIST. A Monthly Journal of Psychological and Mystical Research. Price 1d. J. Thomas, Kingsley, Cheshire.

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No. 44.—VOL. I.

FRIDAY, SEPTEMBER 14, 1888.

PRICE ONE PENNY.

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## THE ROSTRUM.

### THEOSOPHY, OCCULTISM, AND SPIRITUALISM.

(Testimony of "The Perfect Way" to the Iniquities of Spiritualism and Spiritualists.)

BY SIRIUS.

(Continued from No. 42.)

In the third lecture, commencing at page 65 of "The Perfect Way," is a most elaborate description of the human organism, too elaborate indeed for quotation *in extenso*, but the following extracts will suffice to give an idea of the philosophy propounded by its distinguished Theosophical authors:—

"The astral body or peri-soul is fourfold, namely, elemental, instinctive, vital, rational; and the spirit is threefold because there is no external to spirit. Being threefold it is the Essence, the Father, the Word; and being God it is One, because God is One, and thus the magical number mystically called the number of perfection and of the woman, the number thirteen derives its sanctity from the constitution of the perfected individual. . . ."

After describing two other *circuli*, in which different subdivisions of spiritual beings are to be found, the authors arrive at the third of these *circuli*, the dwellers in whom they describe thus: "The third, with its spirits, corresponds to earth, and contains the shades, lares, and penates of the dead. Some are mere shades—spiritual corpses (?) which will soon be absorbed by the fourth *circulus*, and become mere magnetic phantoms. Some are *ghosts* or *astral souls* not containing the divine particle, but representing merely the earthly minds of the departed. These are in 'Limbo' or the 'lower Eden.' Others are really souls, or of the celestial order, who are in purgatory, being bound to the astral envelope and unable to quit it. They are sometimes called 'earth-bound spirits,' and they often suffer *horrible torments* in their prison. . . ."

"The strong wills, love, and charity of those on earth may relieve these souls and lessen the time of their purgatorial penance." . . . "This sphere is also inhabited by a terrible class, that of the 'devils!' some of whom are of great power and malice. Of these, the souls are never set free; they are in what is called Hell, but they are not immortal. . . ."

The only difference that we can find between *this* teaching and that of the most Holy See at Rome, that also of Knox, Calvin, Jonathan Edwards, Dr. Emmons, Baxter, Talmage, and all of that ilk who preach the Devil and Hell is, that the authors of "The Perfect Way" don't preach of one powerful personal devil, but of a whole "limbo" full of smaller ones; don't, like the Catholic priests, demand pay by way of praying souls out of their purgatory; don't indulge in never-consuming but ever-

burning fire and brimstone in their hell, only *horrible torments*; above all, they are merciful enough to let their devils die out at some happy, though indefinite, period, and put an end to their *spiritual corpses* at last—that is, when they have plagued, mocked, and ruined the spiritualists at their *séances* long enough, and cannot do any more mischief. Truth to tell, this non-immortality for the inhabitants of "hell" is about the only redeeming point in these very revolting and *most happily unproved* theories. To show that one of the uninitiated may get considerably mixed up in studying this volume before he finds "The Perfect Way," we call attention to the next quotation, on page 71, which reads thus:—

"Notwithstanding that THE DEVIL is the nonentity above described, *he* is the most potent and indeed sole power of evil, and no one is in so great danger from him as he who does not believe in him."

Without attempting to reconcile this passage with the assertion of previous paragraphs that there was absolutely *no one, personal devil*, only a multitude of little non-immortal ones, we may at least sigh over the fate of those hardened ones, who, like Mrs. Hardinge Britten, Jackson Davis, and the spiritualists generally, do not believe in any other devils than those that can be reflected from their looking-glasses.

Turning to page 73, we read: "The common phrase, 'spirits of the dead,' is incorrect. There are only *shades of the dead* and *souls of the dead*. But these last are of two kinds, the earthly or the *anima bruta*, and the heavenly or *anima divina*. The shades are mere emanations from the corpse, peri-souls, or phantoms, and are always dumb. The true *ghost* consists of the exterior and earthly portion of the soul; that portion which, being weighted with cares, attachments,\* and memories merely mundane, is detached by the soul, and remains in the astral sphere an existence more or less definite, and capable of holding through 'a sensitive' converse with the living. It is, however, but as a cast-off vestment of the soul, and has in it no element of endurance. The *true* soul and real person parts at death with all those *lower affections* which would have retained it near to its earthly haunts, and either passes on at once to higher conditions, attaining its perfection by *post-mortem* evolution, or continues its peregrinations in a new body. . . ."

To the first of these propositions, namely, that the *true soul parts at death with all those lower affections*, we say—in the name of the GOD WHO IS LOVE—Heaven and all the Holy Angels forbid; and to the last proposition, that the *true* soul, &c., &c., continues its peregrinations in a new body, we add, especially as these peregrinations are either (according to the *Theosophist* quoted in the last number) total unconsciousness of all earthly memories and relations—"a new Ego," or a new earthly re-incarnation—such doctrines *are nothing* if they are not tantamount to annihilation; doctrines to which indeed, annihilation, where death ends all, would be preferable. Is this the teaching of immortality? Is this the doctrine of "God is love," and

\* Weighted by attachments, such as those of fathers, mothers, children, friends, and lovers, all of whose *attachments* make heaven upon earth, and convert men into angels.—Ed. T.W.

"Heaven is love?" And is this the doctrine that so many, who *have been, but are no more* spiritualists—are exalting as something infinitely *higher* than spiritualism? and then, signing themselves by way of immense distinction, F.T.S., call upon spiritualists to "fraternize" with them, and call themselves and the spiritualists united by the bonds of *brotherly love!* Brotherly love, my friend! If you aim at being a *true* soul, get rid of all such "lower affections" as soon as you can, or beware of the Theosophist's "limbo." But to descend to specials. Our authors say: "We will now speak particularly of that order of spirits by which ordinary mediums are controlled, or more correctly, 'sensitives are influenced,' since these spirits, which are called 'astrals,' have no force, and cannot exercise the *least control*. Born of the emanations of the body, they occupy the peri-soul, or fluidic, astral, and magnetic bond which unites the soul to the body. . . ." Then follows another complex and involved description of the different elements, sub-divisions, or "principles," of the human being, once a man, and according to Theosophy, something in one or two sub-divisions;—nothing at all as an individuality in any.

In the following quotations the admirers of Theosophy will find a still plainer definition of what their *generous* and self-appointed critics allege of the "controls, guides, and spirit friends" of those who are so anxious to unite Theosophy and Spiritualism. If after the perusal of these extracts the spiritualists still yearn to clasp their revilers in the arms of *brotherly love*, all we can say is, they deserve every epithet so freely lavished upon them.

The founders of "The Perfect Way" say (page 79): "The merely magnetic *spirits* are like mists which rise from the damp earth of low lying lands, or vapours in high altitudes, upon which, if a man's shadow falls, he beholds himself as a giant. (Page 80.) . . ."

"Is there anything strong? they make it weak. Is there anything wise? they make it foolish. Is there anything sublime? they distort and travesty it. And where suffered to expatiate unchecked, they descend to blasphemy and *obscenity* without measure, and incite to courses in turn sensuous, vicious, malicious, or cruel, encouraging to gross and luxurious living—the flesh of animals and stimulants being especially favourable to their production and nurture. They are the forms beheld in delirium, and are frequent agents in producing the phenomena of hysteria. They are the authors, too, of those hasty impulses by yielding to which people do in a moment, mischief which a lifetime cannot efface or repair. And, as they live upon the vital spirits of the blood, they deplete the vital energy, and are as vampires to those upon whom they fasten. . . ."

Queer charges these upon the mediums, many of whom are amongst the healthiest, happiest, most loving, and beloved members of the community. Still further, these wonderful discoverers of a new order of beings say (pages 81 and 82):—

"Unable to grasp or conceive of anything beyond the atmosphere of their own circle, the astral phantoms—unless under the influence of a strongly positive mind—deny altogether the existence of the upper dualism, which, with the lower, constitutes man a fourfold being. They assert, indeed, that man consists of body and soul; but they mean thereby the material body and earthly mind, and represent these as constituting the man. The soul and spirit, which are really the man, have for them no existence, and they usually refuse, in consequence, to admit the doctrine of Transmigration or Re-incarnation. For, as they are aware, the body and soul perish, and the *anima bruta* cannot transmigrate or become re-incarnate."

Coming a little nearer home, we begin to perceive now the ground upon which the favourite doctrine of Re-incarnation is upheld. "Your spirits are (of course) all *low* spirits, shades, gheists, shells, and corpse-lights, and cannot know anything about Re-incarnation. Our spirits are all angels,

archangels—perhaps, for aught you ignoramus know—God in person; and all these do know all about it, consequently," thus saith the authors of the "Perfect Way," "it is true, because *WE SAY SO!*" When Sir Oracle opes his mouth let no dog bark!

To continue; on page 83 it is said: "It is sufficient to add here that, not in doctrine only, but also in practice—as in the formation of habits of life—astral influence is always exerted in the direction of the gross, the selfish, and the cruel. It is always the influence under which men, whether they be conscious of it or not, lower the standard of their conduct, and seek their own gratification at the cost of others. Of those hideous blots upon modern life, the frequent sins of violence, greed, and intemperance, the astrals are active promoters. And to them is due in no small degree that extension of the doctrine of vicarious sacrifice—originally their own invention—from the sacerdotal to the social and scientific planes, which has made of Christendom little else than a vast slaughter-house and chamber of torture."

We say your assertions of these shameful charges are NOT sufficient, Mr. "Perfect Way." For forty years the mediums, inspired by your *so called astrals*, have been busy, under the most bitter discouragements, labour, toil, and persecution, in preaching temperance, purity, morality, brotherly love, justice, and above all, determined and inflexible hostility to the doctrine of vicarious atonement, or anything but PERSONAL ATONEMENT for sin. Amidst all your *unproved* and abominable travesties of spiritualism and spirit mediums, the above are the most untruthful, malicious, and indefensible of assertions.

The last quotations that time, space, or patience, will allow out of a mass of cruel, unjust, and garbled accusations against our good and holy spirit friends, and the poor struggling mediums who strive so faithfully to become their messengers, are as follows:

"Such is the unsubstantiality of the astrals, that the smallest exercise of an adverse will, throws them into confusion, and deprives them of the power of utterance. . . . Few are they, even of the highest orders of mind, who have not at times fallen under astral influence, and with disastrous results. And herein we have the key, not only to the anomalies of various systems, otherwise admirable, of philosophy and religion, but also to those discordant utterances of the most pious mystics, which have so sorely perplexed and distressed their followers. When we have named a Plato, a Philo, a Paul, a Milton, and a Böhmen, as conspicuous instances in point, enough will have been said to indicate the vastness of the field to which the suggestion applies. Few, indeed, are they who can always find the force to penetrate through the astral, and dwell solely in the celestial. Hence, for the true ray refracted from above, men mistake and substitute the false ray reflected from below, foul with the taint of earth, and savouring of the limitations of the lower nature, and, like the image in the glass, exactly reversing the truth"

How thankful mankind should be, in these degenerate days, that the authors of the "Perfect Way" have at last arisen to set right the philosophies of a Plato, a Philo, a Paul, a Milton, and a Böhmen! Evidently these latter-day saints and saviours of the race were not, in former incarnations, any one of the misguided individuals named above. There is comfort in that reflection at least, for, seeing that we, in our low estate—the victims of "devils," "astrals," and other unwholesome corpse emanations—still cherish some fond predilections for the memories and writings of the individuals aforesaid, we cannot but feel truly thankful that they have not been snuffed out of being to make room for the authors of the "Perfect Way," as their perfected *Re-incarnations*.

Seeing that we have been obliged to occupy far more space than we could have desired, in retailing *samples* of the

garbage hurled at the spiritualists by the "Perfect Way," and that the rest of that impeccable volume is full of the same, we will reserve what we may have to say in redemption of spiritualism, to the next number.

[The concluding article—SPIRITUALISM *v.* THEOSOPHY, OCCULTISM, &c., will appear in our next number.]

#### TIDINGS FROM THE LAND OF THE SETTING SUN.

[We present the following letter without feeling the necessity for any other introduction than the well-known and widely-esteemed name of the writer, Mr. J. J. Morse.

Besides the highly interesting sketches of spiritual work, life, and mediumship in this pleasant and most welcome communication, every reader must feel gratified by the prospect that it holds out, of the speedy return once more amongst us of one of the best lecturers and most faithful workers in the field of spiritualism. This is "glad tidings" indeed, and quite sufficient in itself to explain why we hasten to place Mr. Morse's letter before his many friends and admirers in his native land.]

THREE years ago, yesterday, the writer and his family at the behest of the unseen but faithful directors of his nineteen years of public labour, set sail from the port of Liverpool for the new world, wherefrom the old has received a new gospel of glad tidings, which, in effect, has revolutionized all modern phases of religious thought. The three years in question have sped rapidly away, and but one more lies between us and our return to England, home, and friends. Our temporary exile has been pleasant and instructive. Travel is an excellent educator, and practical experiences are valuable guides for future work.

Before commencing a brief outline of events as concerns ourselves, and matters pertaining to our cause out here, let me express my great pleasure at the conduct and contents of *The Two Worlds* from week to week. Its recent numbers have been most excellent, the prize essays being alone worth a year's subscription, while the many instructive "leaders" and the valuable quotations from the Editor's priceless stores of spiritual and general literature, are each and all invaluable. While the even justice meted out to all worthy workers is an especial point, upon which her co-labourers have much to thank her for. No wonder the paper grows in favour week by week, it could not well do otherwise. May its Editor's health long be such that her dominion over *The Two Worlds* may be indefinitely continued.

One word more, and that of thanks for the kindly notice of my little volume, entitled "Practical Occultism," which appeared in the issue dated April 6th last. Appreciative, yet discriminative, the writer of the review has many thanks for the same. The book has met great favour, and the first edition has had a large sale.

My last letter to your hospitable pages appeared therein on March 2nd. It was my intention to have sent you another, long ere this, but a multiplicity of calls upon time and strength have prevented. But, if silent, your far-away correspondent has not been unmindful. Far from that, he is too deeply interested in our great cause at home. In my previous letter the reader found a fair description, in outline, of the secular side of life out here. In this let there be recorded things spiritual instead.

Among the mediums practising in this city, is that earnest worker and wonderful instrument, Mrs. Ada Foye, who, *sui generis*, is without doubt the most convincing worker on the Pacific coast, if not throughout the United States. I have attended several of her public meetings, at one of which I obtained a "test" of the most startling nature—a certain fact known to none in this country but my wife, daughter, and self. Mrs. Foye's method is for the audience to write names of departed friends upon "ballots," which are folded and indiscriminately mixed up in a heap of some two hundred or more, the spirits then select the "ballot" containing their

names, indicating the same by loud and distinct raps heard all over the hall. Mrs. Foye then hands the unopened "ballot" to any sceptic present, calls out the name, as shown to her clairvoyant sight. The "ballot" is opened, and lo! there is the name. Questions are then answered concerning the spirit present, the answers coming either by raps, or by communications written automatically through Mrs. Foye's hand, the writing running from right to left and being upside down! I have seen her write in French, German, Italian, and Spanish, yet plain English is the only language she knows. A friend, the editor of a daily paper published in the neighbouring city of Oakland, assured me he had held a two hours' conversation with a Maori chief in his native dialect, the language being unknown to all but one other person in this city besides himself. The "tests" that are given by Mrs. Foye are simply staggering—that is the only, if somewhat inelegant, term that can adequately describe them. Mrs. Foye is a long time resident and worker on this coast, highly respected by all who know her. I have had many pleasant chats with her, and have been deeply interested in her reminiscences of the period covered by the mutual efforts of herself and the Editor of this journal to bring the facts and philosophy of our great cause before the people of this city. Her regard for "Sister Emma" is deep and sincere. It will be a source of pleasure to all concerned when I state that Mrs. Foye contemplates visiting the United Kingdom in the early part of the ensuing year.

Another medium, of quite remarkable powers, is Mrs. Allie Livingstone, who, while securely blindfolded—as I can testify from personal inspection—draws portraits in colours and crayons, that are recognized of departed friends; gives excellent trance "test" sittings and psychometrizes ores. Ill health, however, prevents her doing continuous duty. Mrs. M. J. Hendee, a pioneer medium out here, is also another excellent instrument, while Dr. Louis Schlesinger, publisher of the *Carrier Dove*, is another "ballot" medium of very fine powers. Fred Evans, an Englishman, has quite a reputation as a slate writer, and many sincere friends have shown me slates filled with what they aver to be undeniable "test" communications. Many other mediums of excellent powers are also recognized by our people here, but a host of charlatans and pretenders continuously try to palm off their tricks upon the ignorant public, mainly assisted therein by the unjust method the secular press adopts of lumping the advertisements of our genuine media with those of "fortune-tellers," "astrologers," "card readers," "egg diviners," etc., so that these gentry get the benefit of being advertised under the general head of "spiritual mediums," to the disgust alike of mediums and spiritualists.

San Francisco is not particularly wealthy in the matter of either trance or inspirational speakers, Mrs. E. L. Watson being the best resident medium-speaker. This lady, whose temporary indisposition last year led to my occupancy of her desk, has the warm support of several earnest and well-to-do people who liberally sustain her work, and assist in providing the very pretty temple in which she lectures. As the only resident speaker of importance, Mrs. Watson ministers to quite a gratifying audience, and her lectures are highly spoken of. Socially, she is a quiet, pleasant lady, and our relations, during my occupancy of her desk, were all that could be desired. She has a control named "Professor Lambert," who makes her talk in broken English in a most amusing and instructive manner. He claims to have been a German in this life, and I found him extremely shrewd and entertaining.

During the past winter the only other well-known speaker, besides the writer, who has laboured in this city, was Mr. W. J. Colville. As his line of work was mostly among those who style themselves "metaphysicians," the spiritualists, I learn, did not accord his meetings a large measure of support in this city. He has quite a following

among the class above referred to, but their especial fad is decidedly on the decline.

At the present time a very remarkable test-medium, named John Slater, is holding public meetings devoted entirely to giving public "tests" from the platform. On Sunday evenings his audience numbers over fifteen hundred people, and a large number of excellent "tests" are given at each meeting. Three months of such labours as those of Mrs. Foye and Mr. John Slater do more to arouse general attention than a year's lectures. The world still wants FACTS. Our motto must be "facts" first, philosophy afterwards.

During June the spiritualists of the State of California held their annual camp meeting, and achieved a brilliant success. The association secured Mrs. R. S. Lillie, of Boston, Massachusetts, as the leading speaker, with Mr. W. J. Colville and myself as general supports. Mrs. Lillie is a felicitous and sympathetic speaker, her utterances appealing deeply and directly to her hearers' hearts. Her mouth's labours were a gratifying success. Her husband, Mr. J. T. Lillie, who is an accomplished musician and vocalist, enlivened the various assemblies with his sweet singing, thereby adding much to the pleasure of the convocations. Public tests were given by Mr. Edgar W. Emerson, of Manchester, N.H., and they were in all cases most convincing, remarkable, and satisfactory. Conferences, developing circles, classes in spiritual teaching, socials, entertainments and dances varied the proceedings, while a memorial day and a children's day formed two striking features of the month. The first was in honour of the workers who had passed away during the previous year; the second a day devoted to the children, of whom some 450 were entertained upon the grounds. The attendance was excellent, averaging over three thousand each Sunday, and from three hundred to seven hundred on week days. It was my fortune to be called upon to preside over most of the public meetings, and whether in the position of chairman or speaker I never faced audiences better behaved or more enthusiastic and generous.

As this is the premier city of the Pacific Coast it is but natural that our press should have taken root herein, as is the case, the oldest existing journal published here being the *Carrier Dove*, edited by Mrs. J. Schlesinger, a handsome royal quarto of 24 pages. It is filled with excellent reading matter, and from time to time presents full page portraits of prominent workers, accompanied with biographical sketches. The next and only other journal published in this city or state, is the *Golden Gate*, edited by Mr. J. J. Owen, a finely printed and well-conducted newspaper of forty columns of newsy and valuable reading. Each of the above journals command a large circulation and are valuable agencies in the dissemination of the facts and teachings of our cause.

At this time we all expected to have returned to the Eastern States, as my engagements were closed with the end of the camp meeting. Contrary to our expectations, however, here we are for some little while longer, as, owing to the urgent solicitations of many friends, I have consented to conduct a brief series of independent Sunday evening meetings. These commenced on the second Sunday in July, and have been well attended and amply supported from the commencement. Exactly how long they will continue I am unable to say, but they will terminate in time for me to fill my next season's calls in Chicago, Cleveland, Providence, New York, Philadelphia, and Washington, where I am severally engaged, as well as for the camp meetings of 1889. As some of my good friends at home appear to have had an idea conveyed to them that myself and family have "settled" out here, let me here assure them that such is not the fact, for our plans are all made for our return home early in September of next year. We have found it true that absence makes the heart grow fonder, therefore it will be a

glad day for us when we see our beloved land and hosts of friends once more.

Lest I monopolise space that could be better used, and so excite editorial ire, or weary the patience of my readers, let me close up now. Dear friends, all, myself, and family greet you with all fraternal esteem. Though so far away none of you are forgotten. Our consolation during our absence is the certainty that we shall meet again. With hearty regards to the noble woman who edits this journal, and to my ever-valued friend Wallis, who so ably seconds her, and wishing you all success in your labours for humanity and the truth, I now lay down my pen.

331, Turk Street, San Francisco, Cal.,

July 26th, 1888.

### SIGNIFICANT AND INSTRUCTIVE VISIONS.

BY ALFRED PEACOCK.

"EARLY one morning in June, 1883, while I was in bed alone, I was awakened by some power, I do not know what, and a very strange sensation came over me; not unpleasant, but just as if I was losing all power of feeling. I was determined not to be alarmed, and so I laid quite still and passive. I soon began to experience a sensation as though I was suspended in the air. Now, although in this state I was mentally wide awake, I felt as if I was leaving my body, and that some one had placed their arms around me, and had taken hold of my left hand. Then I shot up just like a rocket (for I cannot compare the feeling to anything else), right up through space, and although I was away from my body, yet I still seemed attached to it. I could not see anything at first, but in a few seconds I found that I was in an atmosphere the colour of silver grey, and that there were many forms there like men and women just the same colour, and very nearly transparent. Everything all around was beautiful, with perfect order and rest. I passed right up through this place, and there were the same forms everywhere. Then we came—for I was quite conscious of having a conductor—to another place that was the colour of amber, and such a thrill and glow passed through my whole frame that I shall never forget, and I cannot find words to express the delightful feeling that it imparted. The forms I saw there were also the colour of amber, and quite transparent, but most beautiful. There were quite a number stood together in the shape of a horse-shoe, and the one that was in the centre was pointed out to me as "the Christ." I expressed a desire to my conductor to stay there, but he said I could not, and then my eyes closed and I could not see anything more, but could feel my friend with me. Then I experienced a sense as of coming back through space to my own home, and I felt myself take possession of my body again, and animation returned to my whole frame; I was quite conscious of what was going on all the time.

"I have had many more visions; I will just refer to a few. The next place I was taken to was of a beautiful pale cream colour. The place and everything around was bright and lovely to look upon, and this was full of children, from infants to those of seven or eight years of age, all their faces beaming with smiles and happiness. After that I was shown a place where the atmosphere was like ours on a misty day, and the forms of men and women there were all enveloped in a mist or vaporous air like steam, about three feet in circumference, and as they moved, this mist moved with them. They did not seem as if they could see through this mist, and each one was a good distance from the other.

"The next vision I had was a place that was of a dark brown colour, where the forms were of the same hue, and the light was about like twilight. Here everyone seemed as though they were disappointed, and had been brought to the wrong place.

"The next vision I had was a place quite black, and all the forms seemed as dark as night, and at a great distance

off. I could only see a slight glimmering of light, and there were two forms right away from the others that were making for the light."

"Northampton, July 30th."

The above simple and unadorned recital should not be thrown aside or despised because it is not written in a strain of exaltation, or accompanied by any attempts at philosophic interpretation. It has frequently been given to excellent and reliable seers to perceive that colours, tones, forms, and even curves, lines, and angles, were all representative of MORAL STATES, and have far deeper meanings in the symbolism of spiritual existence than we poor mortals—instructed only by the half-revealed testimony of the external senses—can conceive of.

Thus, the first sphere to which the spirit of the writer was conducted being of the hue of silver grey, symbolizes the condition of use, science, or knowledge. To the eye of the still embodied spirit, the forms there were clear and crystalline; but—as in the spheres of use, science, and knowledge—beauty and order prevailed everywhere.

In the next, amber-coloured, or SUN sphere, the colour was significant of LOVE; the horse-shoe shape of the group beheld, represented the ellipse of the solar system; "the Christ," in the centre, was the symbol of the spiritual as well as the natural sun.

The pale cream colour of the sphere in which were gathered together the young and the innocent, was truly significant of the sinless purity of childhood. From the misty sphere, the reflex of earth, where the forms of the selfish inhabitants were removed from each other, down through the twilight brown to the midnight black, where only a glimmering light could be seen—the inferences are too obvious to need explanation. All too truthfully, though so simply, were the moral conditions of those misty and ever-darkening conditions represented, and yet—that the fulness of the lesson should not be lost—even in the deepest and darkest moral condition, progress is open to the soul, and progress can be attained by all, for the seer beheld *two forms away from the others, that were making for the light*. Wonderfully instructive are the simplest revelations from the land of the hereafter to those that have eyes to see withal, and those that have ears to hear.

To the multitudes that having eyes see not, and having ears cannot comprehend, these visions are foolishness; to the wise in heart they are full of meaning.—ED. T. W.

## CORRESPONDENCE.

To the Editor of "The Two Worlds."

Excuse my intruding on your valuable space, as I should like to say a few words. We have been investigating for about six months, having had wonderful manifestations proving the fact of spirit communion. It leaked out somehow or other, resulting in our being invited to a tea at a local coffee tavern, by a young lady belonging to the church in the neighbourhood, stating she should like to discuss upon the subject. We went, armed to the teeth with extracts from your valuable paper and the *Medium*, and our own common sense and reason. We were very graciously received and provided with a substantial tea, after which we removed to another room for discussion. Here we were confronted by two clergymen of the Church of England, one of whom began by making remarks to the effect that he regarded spiritualism as something to amuse oneself with at evening parties, but we soon put his mind at rest on that point respecting ourselves. We asked some very forcible questions, which completely dumbfounded him. The only point on which he could not agree was, that man is a spirit, but spiritualism triumphed in the end, on that point also. We expect they will attack us again in a week or two, their

intention being to nip this interesting theory (as he calls it) in the bud, but God and the spirits will help us to keep the position we have gained.

A. T. PADGHAM, Cheltenham.

To the Editor of "The Two Worlds."

THE following test of the power of spirit, may not be out of place as a fragmentary supplement to the two excellent articles appearing in July 20th number, under the headings of "Theosophy."

It would be interesting to have the explanation as to "how it is done," by *whom, what, which, or any of them*, from the Theosophical disciple; perhaps the introduction of an *eighth principle* might be convenient to demonstrate the causative power behind the following facts.

By post, a packet was forwarded to my wife for her to give a psychometric reading of its contents. At the time of its despatch we were given to understand that the sender was not aware to whom the article belonged, only acting as an agent for its transmission. When first received, the packet was put to one side *unopened*, and without any attempt at a reading. While at the supper table, without warning or preparation, the psychometrist (my wife) gave a delineation pertaining to the article sent for this purpose. This was done *without contact*, the packet being in a table drawer at the time. The description embodied personal appearance, temperament, character, &c., a number of points being described with considerable minuteness. After this reading the packet was taken into my wife's hand, still securely sealed, and a detailed description of a room was given. The report was forwarded with some timidity, owing to the conditions under which it was given, also the package was returned *just as we had received it*.

I am pleased to say we now possess documentary evidence as to its entire truthfulness, the person testifying, being far removed from the smallest shadow of distrust both by social position and intelligence, and is only known to ourselves by name; indeed, so well defined are the test lines in the present case, that only the *vulgar* spiritualist may possess the key to such phenomena. If not, then let the Theosophist produce the correct one, and say if this be the result of "automatic consciousness," "astral shell," the "combination of the fourth and fifth principles," or what? Let him determine where the spiritualist is in error, when, by induction, he begins with his facts, and by verification, &c., he establishes what science would term a "complete induction." Let him square his theory with the facts; until then, his case must be considered "not proven." IMRI.

[In answer to several enquirers anxious to obtain psychometrical delineations, we beg to say, that though the lady gifted as above is well known to the Editor, she is not a professional psychometrist.]

C. GRICE, JUNR., BLACKBURN.—Sorry we cannot print your article. We have had several letters from others as reliable as our correspondent, pronouncing the medium you exalt to be a "rank fraud," and desiring that we denounce her. Evidence thus conflicting cannot be admitted.

WE believe in the man or woman who has enemies. This does not seem sound, but it is. Your milk-and-water people, who content themselves with simply doing no harm, at the same time do no good. They are mere negatives. Your man of force, who does not wait for a stone to get out of his way, but manfully rolls it over, may unintentionally hurt somebody's toes in the act, but thousands who will have to go that way will thank him for clearing it. The man who has no enemies is generally a sickly, creeping or cowardly creature, caring for no one but himself—smirking and creeping his unchallenged way to the obscurity of his merits. He adds nothing to the common stock, does no good in the world, and is lowered into six feet of earth without one sincere regret from anybody. He has no enemies, but, he has no friend. A place is vacant, but not in any warm, grateful heart.—*Milwaukee Labor Review*.

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## THE TWO WORLDS.

Editor:

MRS. EMMA HARDINGE BRITTEN.

Sub-Editor and General Manager

E. W. WALLIS.

FRIDAY, SEPTEMBER 14, 1888.

### ANOTHER NEW BISHOP.

WE take advantage of the installation of Dr. How as Bishop of Wakefield, and the elevation of that remarkably busy and doubtless whilom unspiritual city into a bishopric, to consider, for a few moments, the important question, now beginning to agitate many other minds besides that of the heterodox Editors of this paper, as to what are the true relations of Bishops to the people?—what use are they to the people?—what benefit to the people? and above all, which do they represent, Christ, or a church organization? It would be difficult to say that a Bishop, however large-minded and large-hearted, can represent both, for the differences are as wide and radical in matters of fact, as are the rank and file of the people; the wretched labourers who are "sweated"; the middlemen who sweat the wretched labourers, and the merchant princes whose royal state grows out of the wretched "sweated" labourers. However, to return to our new Bishop and his installation. Perhaps the question raised above may receive some light from a perusal of the Manchester *Sunday Chronicle's* account of the scene over which the Church party, if not the Christ party, of Wakefield has had cause to rejoice within the last few weeks. This is how the above-named paper records the joyous event. It says:—

"Last Monday was a red-letter day for Wakefield, for it was the occasion of the enthronement of a new bishop. Yes, Wakefield is a bishopric, and Wakefield—for some reason that is more apparent to its people than to the casual observer—is very jubilant over that fact. In what way the town is to be benefited by the presence of a bishop we cannot say. So far the the new honour has been nothing except costly. To endow the new see a big subscription has been set afoot, the amount realised being over eighty thousand pounds, and that independent of the sum—ten thousand pounds—collected by the Wakefield ladies for the purpose of building the Bishop a mansion. We hope Wakefield may find the outlay a wise and worthy one; but that after all will depend in a great measure upon the object with which the people of Wakefield have striven for and acquired this magnificent but costly functionary. To the hard-headed layman it would appear that the chief aim of the honest Wakefielders in becoming a bishopric, is to be

able to boast themselves over less prominent boroughs which are only vicarates. But, be that as it may, the enthronement of the new Bishop was a great function; and many of the remarks made during the ceremony are sufficiently striking and suggestive to set thoughtful people musing and wondering.

"The new bishop, Dr. How, has had a considerable experience of clerical duties in the East-end of London, and the Archbishop of York, in the course of his sermon, spoke of him very highly, in these remarkable words:—The training which he (Dr. How) had gone through was, if he might say so, nearer to the training of Christ himself than any other training could be.

"Now, that is a strong statement to make, and one that seems a little out of harmony with the facts that this close follower of Christ has been appointed Bishop at a high salary, with a costly mansion to live in; and that the Archbishop actually had the bad grace to find fault with the enormous fund of over eighty thousand pounds which had been raised for the endowment. Eighty thousand pounds is a great sum in these hard times, when trade is bad, when poverty seems to have become chronic, and when the voice of the sweaters' victim is heard in the land. Yet the Archbishop was not satisfied with what had been done. His Grace pointed out that the new Cathedral did not possess the usual provision for choral services and for the worship usually carried on in a church of such high dignity. 'A church of such high dignity' is good. There was not, if we remember rightly, much high dignity—at least, not that kind of high dignity—about the Church of Christ. The new Bishop of Wakefield may have had a training as near to that of his master, as—well say as near as circumstances will allow—but he seems to be getting wide of his model since he went to Wakefield; and, indeed, we do not understand, nor have we ever understood, how any man can at once be a bishop and a Christian. A bishop must be a man of wealth and of position. A Christian should be lowly and poor. There is no record left as to the salaries paid to Christ and his apostles, nor of any mansions erected for them to dwell in. Their churches had no provision for choral services, their raiment was not costly, nor was their food of a luxurious nature. They travelled and fasted, and suffered stripes, imprisonment, and contumely. They healed the sick, they comforted the afflicted, they rebuked the strong; preaching from the mountain side; hungry, weary, and estranged—the despised and rejected of men. The new Bishop of Wakefield has the advantage of these his masters. He is received with respectful fervour; he is dined in a great hall, with bishops and priests, and town councillors and other eminent men around him, and he settles down to his work on a good income, in a good house, and with the words of the Archbishop ringing in his ears: 'You (the people of Wakefield) have achieved a notable and a noble work in providing all that belongs to the essence of a diocese, but you must not for the sake of the little charge at the last cast any slur on the work done. I will not assume that you will fall short of your duty in this respect.'

"As we said just now, the enthronement was a great function, and when the Archbishop had dropped the rather plain hint above quoted, he went on to preach an eloquent sermon, in which he painted a pathetic picture of the miserable poor struggling, without hope, to keep their bodies and souls together. His Grace said of course his audience knew more of those things than he did, but he seemed to think, in a genteel, cultured, archbishopry kind of way, that these things were very painful, and ought to be altered. At the same time he must in justice declare that all that had been done to alleviate the condition of the poor had been done by Christianity. Yes, it was an eloquent, though gentlemanly and calm sermon, and one well worthy of an Archbishop, and of an occasion of such 'high dignity.' Its facts, however, were incorrect; and it lost much of its

tearful pathos from the fact that the Archbishop was not asking his congregation to assist the hollow-eyed, broken-hearted wretches whose lives and deaths he so graphically sketched, but was, instead, begging more money for a Cathedral which, if it represents anything, represents vain-glory and the pomp of the world, the flesh, and—the Church's high dignity.

“Now amongst all this flattery and frivolity, among all these sunny speeches and vaunting anthems, among all this display of wealth and position, there is one thing that strikes us as demanding prompt and emphatic correction. We object, as we have before objected, to confounding Christianity with the English Church. The two things are entirely different. The constitution and conduct of the Church are against the spirit of the Christian faith. The religion preached by the Church is not the Christian religion. The lives led by the members of the Church are not Christian lives, and there is probably not one bishop in the Church who would be called a Christian, or else Christ and the Apostles were not Christians.

“Is there any sense or reason in a parcel of well-fed, comfortable old gentlemen getting up to shed crocodile tears over the poor, while they are grumbling because no more than *eighty thousand pounds* can be raised to build a cathedral, and to what end? How much benefit to body or soul will come to the masses of Wakefield from that building? Will any weary back be easier, any bruised heart be made whole, or any blighted life be retrieved through the influence of choral services, stained glass windows, and marble pillars? Is it not all a bit of style for the civic dignitaries, a becoming shrine at which the better classes may worship (?) in comfort? Christianity forsooth! what a slothful sham is the thing that now does duty under that sacred name! What a doctrine of fire, brimstone, respectability, classical music, and select pews, small mercies and big collections is this Anglican religion, which—drawn from the heathens, Jews, Puritans, and Monks, but never from the meek, gentle, loving “man of sorrows, that had not where to lay his head”—calls upon all men for reverence, obedience, and cash!

“These solemn, decorous, suave old men in gaiters, are they the servants of God, or of the Government? Do they not prate of laying up treasures in heaven, whilst they themselves are laying up money in the Three per Cents? Do they not overtly or tacitly wink at war and bloodshed, and condone the infamies of the rich and powerful? Do they ever flash out with Christ-like condemnation against *Scribes, Pharisees, Lawyers, Hypocrites!* or against the myriad shames, shams, and wrongs that surround them? Never! A bishop is a state official, a scholar, and a gentleman. Let him claim to be such, and we will not denounce him, but that he is a follower of Christ, or can be one without ceasing to be a bishop is impossible.”

[NOTE.—The writer of the above article, although asking some tremendous and unanswerable questions, and giving some stinging comments on the shams and pretences which confound theology with religion, is still unjust to bishops in one respect. He denominates them truly “Government officials,” and in so doing implies the valuable uses of such functionaries in the Upper House, but he omits to notice that their particular place in the Church is to sanction the one grand pivotal doctrine upon which all churches are built, and all revenues drawn. This is—the doctrine of a VICARIOUS ATONEMENT; a direct and authorized substitution of one innocent being for thousands of guilty ones. If it is not worth while to create bishops, deans, and deacons, and pay them some twenty millions a year, to secure immunity from consequences of sin, and grant passports to heaven for guilt-stained souls on the easy terms of saying “I believe,” then indeed, and then only, do we want to know what the Church is for, and why bishops, deans, and deacons are supported in splendour whilst hundreds of thousands fester in slums and alleys, garrets and cellars, die in workhouses, and find their last rest in paupers' graves.—Ed. T. W.]

#### STONE-THROWING IN SUFFOLK AGAIN.

MR. DOWSING, writing from Framlingham, says: I enclose a cutting from the *Suffolk Chronicle*, Ipswich, of stone-throwing. It is not long since we had similar phenomena at Bramford. The persecuted mediums are living at Ipswich. On Sunday, August 12th, I was in Ipswich, and viewed the devastation. Some windows are entirely without glass. One woman told me it had been going on for nine months; her windows were the first to suffer. One of the sufferers said the constables had been there trying to find out the cause. One was certain he should find out the persons. A stone came and hit him on the head, and at the same time another went through the window; but no stone-thrower could be found. We held a meeting in the evening at a friend's house; about a score of persons present. Subject chosen for me to speak upon, “Spiritualism and its Uses.” After the meeting a Russian gentleman, who had received severe injuries from a tricycle accident, one of his arms he could not raise without aid, Mr. W. Cattermole operated upon him by passes, &c., when the gentleman could use both arms freely. An interest has been excited by investigators present. As the Bramford mother and her two mediumistic children were present, I asked if she knew of the stone-throwing. She said, “Oh, yes; the spirits tell us when they are going to break the windows.” The *bobbies* cannot get the mediums this time.

“The remarkable cases of window breaking in Alan Road, which have been noticed in our columns on two previous occasions, still continue to baffle the efforts of the police. Windows go on being smashed quite unaccountably, and the amount of light that can be at present thrown on the matter is not much greater than it was last week, though one or two circumstances have occurred which serve to narrow the search and bring those who are engaged in the task of detection nearer to the right track. Whoever the wholesale destroyer of the windows may be, he is treading on dangerous ground and incurring more serious risks than he is aware of. Every fresh breakage serves to throw some little light on the cause, and should the perpetrator be discovered, he will find himself amenable to a very grave charge and very heavy punishment. For a stray stone thrown at a window a summons for wilful damage is taken out and the offender gets off with a fine, but the wanton mischief now going on in Alan Road is a very different matter, and comes under the head of malicious destruction of property, for which a person is liable to undergo a long term of penal servitude.

“The breakage of the windows commenced some five or six weeks ago. The houses chiefly attacked are Nos. 21 and 23, two of a row known as Morley Cottages, whilst four or five others in the same row have suffered more or less. No. 21 is occupied by Walter Robert Green, and No. 23 by David Laurey. In each of these the back windows have suffered very severely, whilst the lower part of the front window of No. 21 is reduced to fragments. The attack on the front did not commence till last Tuesday week. The times at which the breakages have taken place range from 5-30 in the morning till nearly 11 at night, a circumstance which leads one to infer that the offender is an early riser and goes to bed about the same hour as most other people. Mrs. Green has in her possession a pail full of stones, ranging from small pebbles to 3-inch cubes. The largest of them, Mrs. Green informed us, came into an upstairs room one Saturday night at a quarter past ten, and she had to remove her child, who was sleeping there, to another room.

“It was a current theory a few days ago that the stones were hurled by means of some machine capable of operating at a long distance. There are, however, other circumstances which militate against this theory. One of the most important is that one of the windows broken is absolutely

inaccessible from outside. . . . Green's is the only front window broken, and since Thursday week, two back windows have suffered also.

"On Wednesday night Green, a constable, and four others were standing by the front garden of the next cottage, when Green's front window was heard to break. The constable requested Mr. Green to go into the room and get the stone. He went in and searched with a candle, but was unable to find a stone or any missile that could have caused the breakage.

"Another smashing of glass was soon heard from the same window, but there was nothing whatever within or without the house to indicate to the watchers the cause of the breakage. Several similar cracks took place the same evening, and large holes were made. All attempts at explanation fail, and all theories seem to be equally groundless. It is in the interest of the public that the mystery (if it is worth calling such) should be solved, but up to the present time it has remained unsolved, though, no doubt, through the constant efforts of the police it will soon be discovered."

No doubt (of course) it will be discovered by the *sagacity* of the police. Did the sagacity of the police succeed in discovering the cause of the stone throwing and other disturbances that took place at the house at Bramford some little time ago, in the near vicinity too of the present stone throwing? Did they discover the causes of disturbance in a Nottingham workshop described in one of the early numbers of this journal some months ago? Did they discover the causes of the thousand and one disturbances, and those of far more astounding character, many of them the subjects of public trial and official investigation, recorded as occurring in every country of civilization during this century, in the Editor's thoroughly-attested and indisputable history "Nineteenth Century Miracles?" The police have never discovered the causes of any phenomena of this nature, and *never will*. So long as the world of mortality can only be reached by *sensuous* demonstrations rather than by reason and spiritual perception, sensuous demonstrations will continue to enforce that attention which spiritual impressions could not command, and the police of this earth will yet learn that nothing short of an alliance, offensive and defensive, with the police of a higher, though invisible, world, will solve the problems originated by invisible knockers and stone throwers.

### CHANNA AWAKE!

#### THE LIGHT OF ASIA.

THEN strode he forth into the gloom and cried,  
"Channa, awake! and bring out Kantaka!"

"What would my Lord?" the charioteer replied—  
Slow-rising from his place beside the gate—  
"To ride at night when all the ways are dark?"

"Speak low," Siddartha said, "and bring my horse,  
For now the hour is come when I should quit  
This golden prison where my heart lives caged  
To find the truth; which henceforth I will seek,  
For all men's sake, until the truth be found."

"Alas! dear Prince," answered the charioteer,  
"Spake then for nought those wise and holy men  
Who cast the stars and bade us wait the time  
When King Suddhodana's great son should rule  
Realms upon realms, and be a Lord of lords?  
Wilt thou ride hence and let the rich world slip  
Out of thy grasp, to hold a beggar's bowl?  
Wilt thou go forth into the friendless waste  
That hast this Paradise of pleasures here?"

The Prince made answer, "Unto this I came,  
And not for thrones: the kingdom that I crave  
Is more than many realms—and all things pass  
To change and death. Bring me forth Kantaka!"

"Most honoured," spake again the charioteer,  
"Bethink thee of my Lord thy father's grief!  
Bethink thee of their woe whose bliss thou art—  
How shalt thou help them, first undoing them?"

Siddartha answered, "Friend, that love is false  
Which clings to love for selfish sweets of love;  
But I, who love these more than joys of mine—  
Yea, more than joy of theirs—depart to save  
Them and all flesh, if utmost love avail.  
Go, bring me Kantaka!"

Then Channa said,  
"Master, I go!" and forthwith, mournfully,  
Unto the stall he passed, and from the rack  
Took down the silver bit and bridle-chains,  
Breast-cord and curb, and knitted fast the straps,  
And linked the hooks, and led out Kantaka:  
Whom tethering to the ring, he combed and dressed,  
Stroking the snowy coat to silken gloss;  
Next on the steed he laid the numdah square,  
Fitted the saddle-cloth across, and set  
The saddle fair, drew tight the jewelled girths,  
Buckled the breech-bands and the martingale,  
And made fall both the stirrups of worked gold.  
Then over all he cast a golden net,  
With tassels of seed-pearl and silken strings,  
And led the great horse to the palace door,  
Where stood the Prince; but when he saw his Lord  
Right glad he waxed and joyously he neighed,  
Spreading his scarlet nostrils; and the books  
Write, "Surely all had heard Kantaka's neigh,  
And that strong trampling of his iron heels,  
Save that the Devas laid their unseen wings  
Over their ears and kept the sleepers deaf."

Fondly Siddartha drew the proud head down,  
Patted the shining neck, and said, "Be still,  
White Kantaka! be still, and bear me now  
The farthest journey ever rider rode;  
For this night take I horse to find the truth,  
And where my quest will end yet know I not,  
Save that it shall not end until I find.  
Therefore to-night, good steed, be fierce and bold!  
Let nothing stay thee, though a thousand blades  
Deny the road! let neither wall nor moat  
Forbid our flight! Look! if I touch thy flank  
And cry, 'On, Kantaka!' let whirlwinds lag  
Behind thy course! Be fire and air, my horse!  
To stead thy Lord, so shalt thou share with him  
The greatness of this deed which helps the world;  
For therefore ride I, not for men alone,  
But for all things which, speechless, share our pain  
And have no hope, nor wit to ask for hope.  
Now, therefore, bear thy master valorously!"

—Edwin Arnold.

### PHANTASY, OR WHAT?

'Twas in the bleak December, well do I the time remember,  
When there came a gentle rapping, rapping on my study door;  
Up I started from my seat, hoping some kind friend to meet,  
Who had just turned from the street, so I opened wide the door  
But to my amazement found, only darkness, nothing more.

Silently I closed the door and I sat just as before,  
When again there came a rapping, rapping on my study door;  
From my seat again I started, for my mind with anguish smarted  
With the thoughts from whom I parted in the happy days of yore.  
But alas! for human hopes, darkness found and nothing more.

Sullen, silent, I retreat, jerkingly I pulled my seat  
Near the bright and sparkling fire, then came the rapping as before;  
Now upon the picture frame, as if attention strict to claim,  
I listened still the same tap sounding to my inmost core.  
I wondered if it held connection with those days of yore.

O'er those happy days I thought, when my youthful brain outwrought  
Beauteous pictures of the future of a future now no more;  
Then there came the gentle rapping, boldly beating, tapping, tapping,  
Like the gentle clapping near the window as in days of yore.  
I opened wide the door, darkness found and something more.

Something, just a woman frail, uttering but one gentle wail:  
"I am come; I said I would do, as I was in days of yore."  
Not another word she said, quickly from my sight she sped,  
The seeming living to the dead. The like I never saw before.  
And there I stood thinking, thinking near that open door.

Whence came this frail woman—be she French or be she Roman,  
To me speaking words of truth of the pleasant days of yore;  
Making my sad heart more sad, and yet I feel that I am glad,  
Or perhaps I may be mad, for ne'er I felt as now, before.  
I'll stand here thinking, thinking near this open door.

And as I stood there thinking, there came slowly sinking,  
As if 'twere from the ceiling a woman stood before the door,  
Then smiling to me sadly, she spake unto me gladly.  
I stood thinking madly of the happy hours of yore,  
When through these very portals, a bonny winsome bride I bore.

Then came a transformation, as if to suit the occasion,  
The beauteous maiden changed to the happy wife of yore;  
She bowed unto me sadly, then smiled upon me gladly,  
I rushed forth madly to embrace her as in hours before,  
But alas! for human wishes, found the darkness, nothing more.

—J. B. Tellow, 20, Allen Street, Pendleton.

TRIALS are medicines, which the Great Physician prescribes, because we need them. Then let us trust in His skill, and thank Him for His prescription.—Newton.

## PASSED TO SPIRIT-LIFE.

ON Sunday, September 2nd, at Twickenham, after but two days' illness, at the age of 66, the dearly-loved mother of Mr. E. W. Wallis. She has been a firm believer in spiritualism for over twenty-eight years, and *lived* its principles consistently. Brave, patient, earnest, self-sacrificing, and industrious, her powers have been spent in life-long labours for those she loved. Good, true, and generous, she did "all for others," and, worn out in that service, has laid her weary head to rest on the tender breast of Mother Nature, while she—the spirit—has gone to her reward in that better land, welcomed by loving ones with gladness, to become the ministering angel of love and good to her dear ones who mourn their loss. Although she lived in a neighbourhood where there are few spiritualists, she delighted to read the literature, and rejoiced when one of her children became a public worker for the truth she revered.

[We can scarcely offer a more fitting comment on the inhuman doctrines described by Sirius in the rostrum article of this number, and called "Theosophy," than the above few, simple, yet most touching lines penned by Mr. E. W. Wallis, our esteemed co-worker on this paper, and sent by him from Twickenham, whither he has gone to attend the funeral of his mother. His mother! the best friend man or woman can ever have on this earth. The most unselfish, devoted, and untiring! The one most prompt to recognize every good, and excuse every failing—the one that no error on the child's part can estrange, no misfortunes drive away, no shortcomings alienate. And all this, and more—far more, than words can ever depict—the precious mother that has just passed away from the eyes of our friend, has been to him and all the children who, will now, if never before, recognize what a true and faithful ministering angel she has been to them. Mortals prate of the God they have never seen or known, except through pulpit talk, and forget that He, the common Father of the race, has given them the best and most perfect type of His love in that of our earthly parents—and when our hearts are bowed down with grief because these beloved and priceless friends can walk with us on earth no more, then come the orthodox, and tell us that we are making earthly idols, and we must submit uncomplainingly to the will of God, &c., &c.; and then comes the Theosophist, and tells us that the "Ego" that *was* our mother is gone—lost, for ever; annihilated, and changed into some *new Ego*, or perhaps be born again as our own great-grandchild.

We will not now follow out the wild and fantastic conceptions of mortals on any of these themes, but thank our Heavenly Father, that, in His mercy and goodness, His own hand has opened the gates of death, and shown us that the love which made the precious mother *so precious*—aye, even divine, is the one element in her nature which the grave cannot touch, and over which death has had no power. It is that very love which gives her entrance into heaven, and will make her a ministering angel to those whom she best loved, and whom she waits to conduct to her own blest abodes in another and a better world.

We rejoice to feel assured that our friend *knows* this, and, like the present writer, that he will soon, if not now, realize that the dear mother in her wider experience of both worlds can do far more for her children by sweet, if silent, inspiration, than she ever did whilst painfully toiling through the drudgery of the one world she has left behind. Not lost, indeed, but gone before! Invisible to our dim eyes, but ever watching us. This is the glorious knowledge which strengthens, cheers, and lifts us above all earthly bereavements, and enables us to say with triumphant reality, "Oh grave, where is thy victory; oh death, where is thy sting?" ]

SOCIETY is built upon trust, and trust in confidence in one another's integrity.—*South.*

## LYCEUM JOTTINGS.

ANDREW JACKSON DAVIS of New York, often called "The Poughkeepsie Seer," was, as is generally known, the founder of the Children's Progressive Lyceum.

Mr. Davis is one of those rare individuals who can on certain occasions enter into the trance clairvoyant state, and in spirit visit distant places, both mundane and supramundane. In his journeyings he frequently visited those associations in the spirit spheres where the little ones are assembled and that which belongs to every soul to know, and noticing their methods of teaching, and being struck with their simplicity and efficacy, he sought to establish similar systems of training and education here on earth, which should be something more than the ordinary Sunday school. In these new Sunday schools they should be taught such sciences as were deemed necessary to an intelligent and harmonious life on earth. Hence the appropriateness of the term the "Children's Progressive Lyceum." So that we have the plan of heaven to help us to frame the constitution of our Lyceums.

Mr. A. J. Davis informs us that they have lessons in music, poetry and the various sciences. They have their recreations, or more correctly speaking, the method of instruction is arranged so as to be a recreation in itself, never wearying, but always fresh and entertaining. They are taken on errands of love and kindness, and shown how to influence boys and girls, men and women, to kind acts and deeds. They have beautiful and happy marches. Mr. Davis tells us these marches are made the instrument of illustrating those lessons, which from their very nature call for illustration, in order for their minds to fully comprehend them. Thus if they desire to teach the order and working of the solar system, their marches will be arranged and conducted so as to represent the planets as they move in their orbits. That of our solar system would be something like this. There would be an august, reverential, and wise spirit to represent the sun, as the ruler and controller of the whole system. Then a minor group would march round this centre to represent the orbit of the planet Mercury.

Outside of this another and more advanced group to represent our earth and its orbit, with a minor group marching around it to represent the earth's satellite, the moon. And so on, until all the planets and their satellites of the solar system were represented in that grand march of worlds which is truly sublime in its conception.

Mr. Davis further informs us that these children can so be grouped, classified and arranged as to illustrate almost any conception of art, poetry, music, or the principles of the sciences.

But to return to their system of instruction. We learn they are instructed, for the most part, orally. They are taught to be kind, generous, truthful, honest, and loving, and that our greatest source of happiness is in labouring to bless others and make them happy. And that the greatest source of misery, woe, and sorrow is selfishness. Their own actions bear their fruit, good or bad, immediately. If those newly admitted into these associations who have still the taint of earth upon them, are tempted to prevaricate, utter an untruth, act unkindly or selfishly, the fact is instantly made manifest by their spirit dress assuming a dirty appearance. This dirty appearance becomes more marked and intolerable if they strike one of their companions. All this is very strange to the child of earth who may have indulged its passions and selfish nature. But the natural effect of their selfishness is a severe lesson, and combined with the wise and gentle admonitions of their teachers, soon works the desired change, and helps them to do as they would others should do unto them. Nor can their purity of dress, and harmony of nature be restored until they have solicited and obtained pardon from the one they have wronged. This is a moral law and holds good with infants and adults alike. But if they are checked in their selfishness by the evil being made apparent on their dress, person and surroundings, they are also encouraged in acts of kindness and love by the same law. Every effort to bless and make others happy rather than self tends to make their form and dress more pure and white, and increase the harmony of their surroundings.

Thus we have been able to glean from our private circles and Mr. Davis something of the simplicity, beauty, and grandeur of the methods of education carried on under the able management of spirit men and women who are mighty in wisdom and power, and well versed in the truths and principles of life and nature.

We feel truly grateful to the angel world, Brother Davis, and all those who have been instrumental in revealing these truths down to the inhabitants of earth; and our gratitude takes upon itself the practical phase of advocating and assisting in establishing these Lyceums wherever we find spiritualists sufficiently in earnest to be consistent with the truths and principles given them from on high through spiritualism.—*Carrier Dove.*

## MOTHER'S WORK.

DEAR patient woman, o'er her children bending  
To leave a good-night kiss on rosy lips,  
Or listen to the simple prayer to God ascending  
Ere slumber veil them in its soft eclipse;  
I wonder, doth she dream that seraphs love her  
And sometimes smooth the pathway for her feet;  
That oft their silvery pinions float above her,  
When life is tangled and its cross-roads meet?  
So wan and tired, the whole day long so busy,  
To laugh or weep, at times doth hardly know;  
So many trifles make the poor brain dizzy,  
So many errands call her to and fro;  
Small garments stitching, weaving fairy stories,  
And binding-wounds, and bearing little cares,  
Her hours pass, unheeded all the glories  
Of the great world beyond the nursery stairs.

Who would interpret nature truly,  
And the dark sayings of the wise,  
Must with truth's spirit be endued,  
And to wisdom's standard rise.

—From "Sunflower."

## CHRONICLE OF SOCIETARY WORK.

**BELPER.**—Mr. Wallis delivered interesting and instructive lectures to good and sympathetic audiences, who much enjoyed the thoughts expressed.

**BIRMINGHAM.** 92, Ashted Row.—The subject chosen was "Our Future Homes in the Spheres." The discourse was practical and instructive. The audience was very harmonious, and all felt it good to be there. The clairvoyant descriptions were numerous and clear, as many as five being given to one person—strangers to the medium. All were recognized before leaving the room. There is a correspondence going on between Miss Power and the Editor in *British Journal of Photography* on "Spirit Photography."—*S. A. Power.*

**BRADFORD.** Birk Street.—Afternoon: Owing to the absence of Mrs. Clough, Mrs. Bullock kindly addressed us. Evening: Mr. Thresh, invited by the chairman, spoke, under control, on "Spiritualism: What is It? Its Uses and Abuses," in a powerful manner. Mrs. Dix gave clairvoyant descriptions at each service. Sept. 9th: Quarterly Meeting. The following were elected for the committee—Messrs. Hargreaves, Bullock, Mawthorpe, Hardman, J. W. Hargreaves, T. Copley, Mesdames Bullock, Broadbent, Hargreaves, East, and Misses C. Holliday, Huggon, and Hargreaves. Mr. Hargreaves, president; Mrs. Bullock, vice-president; Mr. Bullock, treasurer; Miss A. Hargreaves, secretary, 607, Leeds Road.

**BRADFORD.** Ripley Street.—Miss Bott gave two good addresses. Afternoon, "The wages of sin is death;" and in the evening, "Consider the lilies of the field." Miss Capstick gave clairvoyance with good success.—*T. T.*

**BRIGHOUSE.**—On Monday a preliminary meeting was held at the Economic Cocoa Rooms, Bradford-road (Mr. J. Lord) to arrange for the formation of a Society of Spiritualists. On Tuesday another meeting was held, when it was decided to take the large room in Nettleton's Yard, recently occupied by the Brighouse United Christian Mission, for the purpose of holding meetings. A definite course of procedure will be announced shortly. The committee are Messrs. A. Gomersall, A. Stead, S. Brearley, I. Blackburn, D. Robinson, J. Shillitoe, and W. Blackburn.

**BURNLEY.**—2-30. Mr. G. Smith made an excellent discourse "On the Creation of Worlds and the Planetary System." Evening: Miss Musgrave gave a most energetic and powerful address "On Spiritualism and Liberty," "Christianity and Bondage." Both discourses seemed to be much appreciated by large and attentive audiences.—*R. J.*

**CLECKHEATON.**—Miss Caswell, owing to indisposition, spoke only a few words (afternoon) "On Spiritualism;" clairvoyance fairly good. Evening: a short address on "The Woman of Endor;" clairvoyance—a few descriptions given, mostly recognized. Good audiences.—*A. F. E.*

**COLNE.**—Mr. Taylor gave two very nice addresses to large audiences. Afternoon subject: "The Angel of Death." Evening subject: "The Signs of the Times." Clairvoyance after each discourse—15 given, 12 recognized; some wonderful tests given.—*J. W. C.*

**COWMS.**—The guides of Mr. C. A. Holmes spoke well on spiritualistic topics. Evening subject: "The principles of religion," which he handled in good style. After each service Mrs. Papsch was controlled and gave 15 clairvoyant descriptions, 9 recognized, for the first time publicly.

**DEWSBURY.**—Monday, Sept. 3rd: Mrs. Stansfield delivered a good exhortive address from a new guide, who in earth life was a Methodist local preacher, and who desired to undo the theological teachings he had given when on the earth. The gipsy guide "Zenna" gave psychometric tests and described surroundings very accurately. September 9th: Mr. Armitage's guides treated us to splendid discourses on many subjects, among them "The philosophy of control," and "What are the most needful injunctions to be enjoined upon true spiritualists in furtherance of the cause?" These subjects were exceedingly well handled before appreciative audiences.—*W. S.*

**ECOLESHILL.**—Meeting at Mr. Hindle's with Mrs. Bushton, whose guides took for subject, "What and where is heaven?" pointing out that heaven has no local situation, but that it is where and how we like to make it. Seven clairvoyant descriptions followed, six recognized. As this is the first time our friend has spoken publicly, we consider her guides worked well. A very harmonious meeting.—*W. B.*

**FELLING.**—Mr. Willson gave a very excellent address on "Religion, what is it?" which was well received and highly appreciated.—*G. L.*

**GLASGOW.**—Morning: Mr. D. Duguid gave an interesting discourse on "Mediumship." Evening: Mr. Geo. Walrond lectured on "The religious teachings of spiritualism," dealing at length with the *cui bono* of spiritualism, and its many distinctive features, which, as a religion, are bound to benefit humanity. Mr. T. Wilsun, chairman, gave the opening and closing invocation. A number of strangers were present, and were desirous of joining a circle for investigation.—*Cor.*

**HALIFAX.**—We were delighted to hear Mrs. Groom, whose afternoon subject was "Religion and Labour," and in the evening, "Let thy kingdom come." Both subjects were treated in an instructive and impressive manner, not likely to be soon forgotten; we wish we could have her oftener. At the close of each discourse clairvoyant descriptions were given, fifty-two in all, forty-four recognized. They were convincing. Large audiences—about 250 persons at each service. Sep. 7: Mrs. Crossley spoke on "Health," advising her hearers to study their constitutions, their food, and particularly attend to cleanliness. Fourteen clairvoyant descriptions were given, all owned save two. We are sowing good seed.

**HECKMONDWIKE.**—Miss Keeves gave two excellent discourses, the afternoon closing with a poem. Evening, "Can spirits return? if so, what good are they to humanity?" closing with a beautiful poem. Large gatherings listened with much attention.—*J. C.*

**HERTON.** Miners' Hall.—Mr. J. Campbell gave the funeral service of our beloved sister, Margaret Nicholls, which was well received.—*J. T.*

**HUDDERSFIELD.** Brook Street.—Mrs. Britten occupied our rostrum, dealing with six subjects from the audience in the evening. Her discourses, given in her usual eloquent and earnest manner, gave great satisfaction to good audiences.—*F. R. G.*

**LEICESTER.**—The guides of Mrs. Wallis delivered two good lectures. Subjects, "The Spirit World: Shadow or Reality?" and "Rewards

and Punishments in the Spirit World," to good audiences. Crowded at night.—*W. J. O.*

**LONDON.** Progressive Association, 24, Harcourt Street.—Under control, Mr. Dale spoke on "Disorder and the Remedy."

**LONDON.** Winchester Hall, Peckham.—The morning was profitably spent in replying to questions appertaining to spiritualism. Evening, a crowded audience listened attentively to a powerful address by Mr. R. J. Lees on "Spiritualism, and its Relation to Christianity." The lecturer replied to many interesting questions. The chairman taking exception to some of the utterances of the speaker, Mr. Lees expressed willingness to debate the matter on one or two week evenings. This we hope to arrange shortly. Miss Blenman will deliver an inspirational address on Sunday evening next; this being her first public appearance we hope for a large attendance of spiritualists and sympathetic friends.

**LONDON.** Open-air work.—**HARROW ROAD** (near the Cemetery wall): Weather again unfavourable, rain fell several times, but an excellent audience was kept together by the stirring speeches of Messrs. J. Hopcroft, Rodger, Lees, and others. The people state that they are in earnest in the study of spiritualism—acknowledge the teachings to be more consistent to reason and experience than those of the churches, and express a hope that we shall be able to open a hall in this neighbourhood in the coming winter (Who will help to be part responsible in the matter?). Next Sunday at 11-15 a.m., Mr. Veitch.—**HYDE PARK** (near Grosvenor Gate): Favourable weather. We started almost single handed, but soon a large concourse assembled and good attention was given to Mr. J. Burns. Address upon "Tennyson." Several inquiries were made respecting the whereabouts of local meeting places. Next Sunday at 3-30 p.m., Mr. Veitch will be one of the speakers.—**REGENT'S PARK**: 3-30 p.m. The socialists having taken up the ground we had occupied, we were compelled to move a little distance away, and at starting we had not so good an audience. Mr. Yeates opened with singing and prayer. Messrs. Jones, Rodger, and Towns, gave short addresses. Mr. Yeates briefly closed, intimating a meeting same place and hour next Sunday afternoon. The presence and support of friends kindly invited.

**LONDON.** Bermondsey: Horse Shoe Hall.—Mr. Walker's subject, selected by the audience, was "What is Spiritualism?" The controls gave an excellent discourse, which was thoroughly enjoyed. Eight clairvoyant descriptions given, six immediately recognized, the other two at the close. Fair attendance, sixty-seven persons present.—*J. D. H.*

**LONDON.** Canning Town: 125, Barking Road.—Mr. Rodger gave an eloquent address on "Brotherly Love," which was very much appreciated. A unanimous vote of thanks was given him for his kind and gratuitous aid to the cause in Canning.—*F. W.*

**LONDON.** Marylebone.—Morning: Good attendance. Mr. Hawkins employed his healing power. An enjoyable and profitable time spent in recounting experiences. Evening: Mr. Drake alluded to the unfettered state of his mind at the time he embraced spiritualism, he being then and for some time previous a free thinker. He endeavoured to show how spiritualism could be made a power for good, morally, politically, and spiritually. He had, after a hard struggle, introduced the subject in the chapel, and was promised the opportunity of taking it into the church during the coming winter. He complained of the lack of energy amongst spiritualists. We ought to make our voices heard in all the departments of life, as it was not by merely attending meetings that we should educate the masses, but by visiting the sick and needy, and doing all that was possible to relieve their wants, and also by entering into the parliamentary and parochial side of the question. The speaker also condemned the language of Dr. Talmage, as defamatory and misleading. The address was far too comprehensive to report in detail, but the audience seemed pleased.

**MACCLESFIELD.**—We were disappointed of Mr. Walsh, on account of sickness, but we sincerely hope he will soon be convalescent. Mr. Rogers kindly volunteered, and spoke to a good audience on "The final change in human life, and what follows," about which Job manifested such interest when he asked, "If a man die, shall he live again?" The subject was treated in an able manner, both from a material and spiritual standpoint, demonstrating that the life hereafter is a reality.

**MANCHESTER.** Downing Street.—Afternoon: Mr. Wollison's controls gave a good lecture on "Has man had a previous existence?" Evening subject, "Is man a free agent?" Each lecture was concluded with a poem and clairvoyant descriptions. Seeing it was Mr. Wollison's first attempt to describe surroundings in his normal state, they were very good, as all but one were recognized in the afternoon, and five out of seven in the evening.

**MANCHESTER.** Psychological Hall.—Miss Gartside gave two good discourses, the evening subject, "Who are the disciples of Christ?" being highly appreciated. At each service some clear clairvoyance was given. The medium, being young, deserves credit for the success at both meetings. A duet was also given by Miss Bletcher and Miss Mosley, very nicely.—*J. H. H.*

**MIDDLESBOROUGH.** Spiritual Hall.—Mr. Roberts, Newcastle, gave a philosophical "Study in psychology." At 6-30, an eloquent analysis of "Robert Burns, and his relation to Calvinism," interspersed with apposite quotations.—*J. B. S.*

**MONKWEARMOUTH.**—Mr. Hoey commented on the 10th chapter of Acts satisfactorily, and gave 20 delineations, of which 12 were recognized. On Wednesday we gave a tea to the Lyceum scholars, which they very much enjoyed. Mr. Kempster will name Mr. Hoey's child next Sunday.

**NEWCASTLE-ON-TYNE.**—Mr. Wyldes lectured morning and evening on subjects chosen by the audience, and at the close of the evening service gave some excellent psychometric delineations with the same satisfactory and convincing success which has hitherto attended his efforts in this direction.—*F. S.*

**OLDHAM.**—Mrs. Green's controls spoke in the afternoon on "True salvation," which was a splendid address. In the evening our hall was crowded to excess with an eager throng anxious to listen, when "The Spirits' Mission" was the subject of able discourse, followed by clairvoyance with marked success on each occasion.—*J. S. G.*

**OSWALDTWISTLE.**—The controls of Mr. Newell gave two splendid discourses on subjects sent up by the audience. Afternoon: "God, what

is he? where is he, or by whom is he worshipped aright?" Evening: "The Planetary Influences on Man—Are they in accordance with the laws of Nature?" Questions were asked, which were answered by the controls in a masterly manner. All were highly pleased.

RAWTENSTALL.—A pleasant day with Mr. Swindlehurst. Two grand discourses, which will serve as good for thought for time to come. Afternoon subject: "If our bodies are in conjunction with the planets, what is the use of prayer?" Evening: "Is the Bible the cause of England's greatness?" Before the Bible was, there was a people, and people had a morality. Students who go to colleges and other educational institutes for mental training and moral culture, do not have the Bible given them as their guide and teacher, but are instructed in the classics—the works of so-called Pagan philosophers. There is little in the Bible which goes to make an individual or a nation truly great. Societies engaging Mr. Swindlehurst should have this discourse.—W. P.

ROCHDALE. Regent Hall.—Mrs. J. M. Smith discoursed on subjects chosen by the audience. In the evening she gave clairvoyant descriptions successfully.—G. T. D.

SALFORD.—Mr. Ormrod gave two suitable addresses, and all were well pleased. On the 16th inst. Mrs. Stansfield, of Rochdale, trance and clairvoyant, in place of Mr. Carline. The Sunday following, Mr. Pearson, of Pendleton, has kindly consented to oblige us in place of Mr. Clark.—T. T.

SOHOLLS.—The controls of Mr. Metcalf gave a beautiful discourse upon the words "Prove all things, hold fast to that which is good;" evening, "What is Love," a good discourse. Twenty-eight clairvoyant descriptions were given, twenty-four recognized. The medium gave great satisfaction.—J. R.

SLAITHWAITE.—Miss Patefield gave two beautiful and instructive addresses. Afternoon, "Is spiritualism a new thing?" evening, "Spiritual Gifts," which were listened to with great attention by good audiences. Excellent clairvoyance at the close of each address, mostly recognized.—T. B.

SOUTH SHIELDS.—19, Cambridge Street.—Mr. W. Murray's controls gave a short address on "Heaven, the golden city, as it is called by the Christians," but reminded the audience that it was the duty of all to build their own heaven while here. He also gave a few clairvoyant descriptions, which were all recognized.—J. G.

SOWERBY BRIDGE.—Our Musical Service passed off with success. Mr. Lees occupied the chair with his usual ability. Mr. H. G. Hey read an essay written for the Goldsbrough prize ("Is Spiritualism, Science, Religion or both?") which gave great satisfaction to the audience. Solos were rendered by Miss Haigh, Mrs. Robinson, Mr. Gaukrodger, and Mr. Sutcliffe, also duet by Mrs. Greenwood and Mrs. Robinson, and two anthems by the choir, all of which were given very effectively and speaks well for our local talent. There was a good audience.—Cor. Sec.

SUNDERLAND. Silkworth Row.—Owing to the illness of Mr. W. H. Robinson, Mr. Westgarth kindly gave a very interesting lecture on a subject chosen by the audience, "The works of Thomas Paine, or the Bible: which is the best to make man's future happy?" which he handled in a masterly manner, and seemed to give satisfaction to an attentive audience. Monday, Sept. 3rd: Mr. Schutt replied to the Rev. J. S. Rentoull's attack on Spiritualism, in a splendid speech.

WALSALL. Exchange Rooms.—In the evening, Mrs. Roberts spoke on "The philosophy of prayer." The subject, dealt with in a practical manner, was much appreciated by all.—A. B. M.

WESTHOUGHTON.—Afternoon: Mr. J. Fletcher spoke on "Custom or Conscience, which shall I follow?" Evening subject, "The Religion of Fact and the Religion of Faith."—J. P.

WIDSEY.—Miss Harrison spoke on many subjects, and gave clairvoyant delineations and psychometry; sixteen descriptions, twelve recognized. Evening, she spoke under control of an old lady who spoke in the Yorkshire dialect. She was then controlled by an intelligent spirit, who spoke about "The cloud of witnesses." Twenty-nine clairvoyant and psychometric delineations, twenty-three recognized.—G. S.

RECEIVED LATE.—[Correspondents would save us much trouble and themselves disappointment by posting reports earlier.] Nottingham: General meeting, a good number of friends present. *The Two Worlds'* editorial on "Organization" came in appropriately. The secretary's and treasurer's reports were read, the latter showing a balance of 1s. 8d. in hand. Upon invitation, several friends gave their views with reference to the better organizing the society. Mr. Walker gave the history of the society. A committee was selected.—J. W. B. Blackburn: Mr. Johnson answered questions, and made a merciless analysis of the fundamental points of the Christian belief. Seldom have we heard so scathing, so severe, so masterly an exposure of the monstrous religion, now lying, an oppressive load of ignorance and folly, on the minds of men. Lyceum—calisthenics. Mr. Tyrrell and Mr. Brindle led the movements, which were gone through with tolerable accuracy.—Bradford: St. James. Miss Harris gave two splendid addresses and twenty-six clairvoyant descriptions, twenty-three recognized. All are welcomed to the tea and entertainment on the 15th inst., and the opening services Sunday, 16th.—Crayford, Kent (1, South View Cottages, London Road): Mr. Butcher's guides gave an eloquent discourse, followed by successful clairvoyant descriptions.—Ramsbottom: A pleasant time with Mrs. Venables. Two instructive lectures, afterwards closing with psychometrical and clairvoyant delineations, which were remarkably successful.—J. L.

**THE CHILDREN'S PROGRESSIVE LYCEUM.**

COLNE.—The Lyceum opened three weeks ago, and the following figures will suffice to tell the progress spiritualism has made in Colne. Attendance, Sept. 9th: male leaders, 12; female leaders, 9; male scholars, 18; female scholars, 36; total, 75. Is not this encouraging, Mr. Editor? [We rejoice in your success and the growth of the cause; press on, stand shoulder to shoulder, and the truth will triumph. E. W. W.]

GLASGOW.—Good attendance of teachers and scholars. Everything in good working order. The usual programme gone through in a manner showing progress and advancement. The forming into groups for instructive lessons commenced to-day. Mr. T. Wilsou, conductor, gave the invocations.—G. W. W.

HECKMONDWIKE.—Present: 50 scholars, and 12 visitors. Mr. Ogram opened with hymn and invocation. Gold and silver-chain recitations, marching, and musical readings; song, Mrs. Hoyle; reading, W. H. Fox; recitations, Miss A. Ogram and Mr. Gomersall; usual programme gone through satisfactorily; hymn and benediction.—A. G.

LEICESTER.—At 10-30: Present, 18 children, 6 officers. Usual programme, with the exception of a short address by Mrs. Wallis, exhorting all to try and do all the good to others possible, and in making others happy become so ourselves.—W. J. O.

MACCLESFIELD.—Present: 38. Conductor, Mr. Rogers. Guardian, Mr. Hayes. Gold and silver-chain recitations were ably given. Marching and calisthenics efficiently performed. Readings, recitations, and solos were afterwards rendered by members. A meeting of officers was held, when it was resolved to send for 100 pledge forms for members to sign, to abstain from drinking, smoking, swearing, gambling, &c.—W. P.

MANCHESTER. Psychological Hall.—Attendance very good. Programme: Opening hymn, silver and gold-chain recitations, marching and calisthenics, the latter in excellent style. Duet and solos by the Brothers Smith, and recitation by Miss Bletcher, the singing and reciting being highly appreciated. We thank all friends who so kindly assist with their services, for making our gatherings so pleasant.—J. H. H.

MIDDLESBROUGH. Spiritual Hall.—Hymn, invocation, chain recitation, usual marching and calisthenics well done, lessons given. Liberty group, Mr. Clayton; Star group, Mr. Roeder; River group, Miss Elstob; Ocean group, Mr. Gibson; Fountain group, Mrs. Clark. Attendance—Twelve adults and thirty children. Closing hymn and invocation. The Lyceum meetings will be at 10-30 in future.—W. S. [Please write on one side of the paper only.]

OLDHAM.—Exercises over, six groups were formed. Three classes took physiology, phrenology, and geology as their respective subjects. The remainder expounded such teachings as "Be just in small things, and you will be just in great ones." Afternoon: Remarks were made by the conductor on "Tobacco." Several experiences related by J. B. Gough were given, in order to prove that the practice of smoking (no less than of drinking) is injurious and deadly in its effects. Purity of mind and body should be earnestly cultivated, and the will power made strong, that all may avoid such unnatural habits.—W. H. W.

SOUTH SHIELDS. 19, Cambridge Street.—Present—41 members, 7 officers, and 2 visitors. Marching and calisthenics gone through, also chain recitations given very creditably, Mr. Murray gave a short address on "Childhood," and closed with hymn and invocation.

WESTHOUGHTON.—Hymn, invocation by Mr. Pilkington, names called, attendance 17. We had "Golden Rule" for our subject, which was well treated. Reading lesson very interesting. Marching conducted by R. J. Rigby; calisthenics were well done. Closing hymn and prayer by J. Fletcher.—W. C.

**PROSPECTIVE ARRANGEMENTS.**

Mr. G. Smith desires us to announce that he has removed from Keighley to Church Fold, Colne, that he may be better able to serve the cause in Lancashire, and reduce expenses to societies, as also to return home the same night. He is booking dates for next year.

BRADFORD. St. James's Spiritual Lyceum, Lower Ernest Street (late Addison Street), near St. James's Market.—The committee are pleased to announce they will open the above place on Saturday, September 15th, with a Tea and Entertainment. Tea on the table at five o'clock, entertainment at seven. Tickets for tea and entertainment 9d. each; entertainment 3d. each. Sunday, 16th inst.: Opening addresses will be given by Mrs. Riley and Mrs. M. A. Illingworth; clairvoyance by Mrs. Whiteoak, of Bradford. Morning, 10-30; afternoon, 2-30; evening, 6. Special hymns will be sung, Monday, 17th, at 7-30 p.m., an address will be given by Mrs. Riley; clairvoyance by Mr. Moulson, of Bradford. Tuesday, 18th, a Social Gathering will be held, when friends are invited to attend. Tickets 3d. each. The Committee hope that all friends will come and help.

BURSLAM.—Sundays, September 16th and 23rd, two services will be held in Colman's Assembly Room, Market Place, when addresses will be delivered by Horatio Hunt, the young inspirational orator. Afternoon services 2-45, subjects chosen by the audience; evening, 6-30, subjects, "The Philosophy of Evolution" and "The Evolution of Philosophy." Relevant questions answered at close. Impromptu poems. Collections at the close to defray expenses.

ECCLESHILL, BRADFORD.—Two ladies having kindly volunteered to provide and give a tea, on condition that an entertainment be got up, we have great pleasure in announcing that a tea and entertainment will take place on Saturday, September 22nd, 1888. Tea at Mr. Hindle's, Chapel Walk, Chapel Street. Entertainment in an adjoining large room kindly lent for the occasion, when recitations, songs, readings, &c., will be given by friends. Adult tickets for tea and entertainment, 6d. each; children, half-price. Entertainment, 3d. each. Tea on the tables at 4-30 p.m. The proceeds are to be devoted to buy furnishings for a Spiritual Meeting Room, and we earnestly invite friends to come and give their assistance and sympathy to the project. We know there are plenty of spiritualists round here, and we want them to come out of their shells.—W. Brook, 41, Chapel Street.

KEIGHLEY. Assembly Rooms.—Sept. 16th, Anniversary services. Mrs. Collios Briggs and Mrs. Whitaker Smith will occupy the platform, at 2-30 and 6 p.m.

**AGENTS WHO SELL THE TWO WORLDS.**

- London ..... Mr. Leserve, 143, Pritchards Road, Hackney Road, Dalston
- ..... Mr. J. Carter, 211, Copenhagen Street, Islington
- ..... Mrs. Hickman, 1, North Terrace, Trafalgar Road, East Greenwich, S.E.
- ..... Mr. Dawkins, 1, Alsot Road, Bermondsey, S.E.
- ..... Mr. Pitman, newsagent, Silver Street, Notting Hill Gate
- Leicester ..... Mr. J. Bent, 1, Town Hall Lane

## PASSING EVENTS.

The object for which spiritualist societies exist is to promote the spread of spiritual knowledge and proclaim the spiritual facts, philosophy, and religion, in the best possible fashion, so as to commend it to the thoughtful. We should not aim to draw a crowd, but to educate and uplift. We do not want to fill our halls with wonder-seekers, and drive away the thoughtful and intelligent. We must seek quality as well as quantity. We need not cater for the educated and neglect the ignorant; all are immortal and need our gospel, the one as much as the other, in fact, the need of the ignorant is greater, but education is required for both, not sensationalism. It is not to be expected that cultured people will continue to attend unless they hear something that will help and benefit them. The movement must sink to a low level unless it is placed upon a useful, educational, and religious basis. The platform should represent the dignity of truth, and represent it *at its best*, to maintain its hold on thinkers, and win respect from the self-respectful. One of the greatest dangers threatening the movement at the present time, is the tendency to descend to sensationalism and showmanship to attract audiences, instead of presenting solid, thoughtful philosophies and religious addresses, given by clear, honest, earnest, and respectable workers. The need of the hour is, more practical and spiritual teaching, a higher level of platform work. Let the committees and teachers see to it to supply the want.

That energetic worker, Mr. W. O. Drake, has the courage of his convictions. Not only does he go out into the parks in London, but he displays a banner, with the word "Spiritualism" inscribed upon it, which attracts attention, and soon gathers a crowd. He is not ashamed of his colours, like some folk we know. Such public spirit is commendable. Now that the weather is breaking the campaign will have to be continued indoors. If London workers were united they might soon establish a number of active "centres of spiritual activity." The harvest waits the reapers!

A clear-headed and thoughtful secretary, writing of the position and prospects of the cause in the town where he resides, says: "My committee will not allow me to engage those speakers who I think will do the cause most good. Economy is the cry. This I cannot quite agree with, as eventually, the class of mediums we are having will cause a falling off in the attendance, and if we are profiting at present it will be disastrous in the long run. Then will come the time when the speakers, who can uplift the cause, will be called for, and it will then be too late, as they will be engaged elsewhere." This looks like a case of penny wise and pound foolish.

Mr. J. Armitage asks: "Dare all or any of the pastors and clergy of the land investigate spiritualism in the interests of truth, carefully and thoroughly, and make known the result of their investigation to the people?" [We do not think they dare, they mainly prefer to denounce without investigation.]

A correspondent draws attention to the fact that the London *Evening News* is about to publish Cumberland's strange story, and suggests that we should advertise *The Two Worlds* in the same issues. We thank him, but have not the means at our command to do so. Perhaps the good friend who has done so much in this direction may feel moved to adopt the suggestion.

A short time since a medium, in Parkgate, near Rotherham, during the night, suddenly started up in bed and called loudly, "Wait till dadda comes," and called her husband "Joe, Joe." He sprang from bed, hardly knowing what he did, and opened the bedroom door, just in time to stop his child from falling downstairs. In the morning neither the mother or child remembered the circumstance, the mother, however, had a faint recollection after being informed by her husband.

Another staunch and true worker in the "old guard," has gone to his reward in the person of Mr. H. Smith, of Bradford. He has been a spiritualist for over twenty years, and connected with the Bowling Society for the greater part of the time. We have known him for many years, a quiet, steady, and industrious man, earnest and honest in all his dealings, and while we shall miss his familiar face, we can only wish him God speed in the homes of the higher life. He was 63 years of age, and passed away Aug. 28th. Mr. J. Armitage conducted the funeral services at the grave side at Undercliffe Cemetery. "We shall meet again in the by-and-bye."

A London worker regrets that there is considerable difficulty in getting *The Two Worlds* through the newsagents. He says "its wider circulation would be a very great advantage to the cause, as it is the only paper one can confidently recommend to enquirers." He also says, "I call on some newsagents and ask for it; of course they have not got it, but I order a copy of the next number, paying for it in advance, and ask the newsagent to let it lie on his counter where it may be seen, telling him he may sell it if he has the chance and get me another. In this way I order three copies per week, and several times I have found my copy sold. One gentleman has become so interested as to take it regularly. Of the three copies I take I retain one and give two away to persons to whom I introduce the subject, hoping it may induce them to continue it, and so I try to further its success."

Our thanks are due to the above friend, and many others for their efforts. If our London readers would *insist* on their newsagents supplying *The Two Worlds* with their other papers, they would soon overcome the difficulty. We publish a list of agents who do sell it. All London newsagents can be supplied by J. Heywood, or E. W. Allen, our wholesale agents.

A medium, working in the coal mine at the same place, was one day startled by a voice, saying to him, "Jump," he waited, hardly knowing what to do. Again the voice, more peremptorily than before, called "Jump," he did so, and immediately afterwards a large piece of stone fell from the roof upon the very spot where he had been standing.

Jesus did not create the religious sentiment, he did not even call it into being. It is as unwise to identify religion with Jesus as it would be to identify physiology with Carpenter, geology with Lyell, or astronomy with Herschell. When we identify any truth with a particular person, we impair our liberty. Truth is larger than individuals.

We have received a report of a séance in which it is claimed that certain physical manifestations were produced in darkness. Darkness is a condition to which we entirely object. It is unnecessary, and presents conditions that are equally equivocal and injurious. Unless, therefore, accounts of such circles are sustained by the most undeniable testimony, we must decline to publish them.

An advertiser offers £50 to the first person who will, in intelligible language, describe the nature of the force (if physical) whereby a mesmerist can control the will of his subject. He concludes that if not a physical force, it must be Satanic power! Where is the proof? We might safely offer him £100 to prove the existence of his Satanic majesty.

"Gather up the fragments, let nothing be lost." Mr. J. M. Dale writes: "We are holding meetings at 3-30 p.m. on Sundays, for the purpose of developing the idea of utilizing waste matter, and by that means being able to create sunshine in shadow by sustaining and succouring the aged humanity. The meetings are held at 24, Harcourt Street, Marylebone Association, and are free, lasting one hour. We shall be glad to see any friends who may feel interested." [This idea is a good one, if it can be carried out; but could not a fund be raised by every sympathizer denying himself some luxury and contributing the money thus saved to the good work?—E. W. W.]

Mr. Drake wishes to inform Secretaries of Societies that he is willing to give his services at all times during the winter months to further the cause of Spiritualism.

Mrs. Wade desires her correspondents to address all letters to her to 29, Braithwaite Edge, near Keighley.

Mr. B. Plant is booking dates for 1889.

Mr. and Mrs. Wallis have each a few open dates for next year.

Mr. G. Fry, 3, Higher Heys, Oswaldtwistle, writes complaining of the conduct of a "Mr. Norman," who claims to be a trance and clairvoyant medium, and desires to warn spiritualists against him.

"The times are hard, my dear," said a man to his better half, "and I find it very difficult to keep my nose above water." "You could easily keep your nose above water," returned the lady, "if you didn't keep it so often above brandy and water."

SINGULAR PSYCHOLOGICAL PHENOMENA.—In the *Boston Globe* of June 24 appears the following statement concerning the sons of well-known and highly-respectable Boston parents: "A singular psychological phenomenon was recently observed to occur in the city of Boston: Two young men, born of respectable American parents, being now of the ages of eighteen and twenty years respectively, were from birth subject to an invisible power, in such a manner as to speak in foreign languages, which no one in their vicinity could understand. They were both affected alike, and conversed freely together, apparently understanding each other with facility. At the same time they could not speak so as to be understood in their own language. Children both older and younger in the same family are intelligent, but exhibit none of the peculiarities of clairvoyance, nor seem in any degree susceptible to psychological influence. In the case of the two brothers, we attribute the cause to ante-natal influence produced through impressions made upon the nervous system of the mother." Some years ago, two ladies, sisters, from Cincinnati, O., came to Boston, and being mediums themselves and well-to-do in the material, assisted the boys financially in their necessarily hard struggle, by purchasing for them a home at Hyde Park, Mass. They held séances with them, and prepared quite a pamphlet concerning their experiences. Numerous copies of this brochure were printed at the time, the most of which were consumed (ere they could be delivered) by the great Boston fire.

A CANDID OPINION.—"I am duly in receipt of *The Two Worlds* up to present date, for which receive my thanks and well wishes. It ought (and has, I feel sure) to have a wide circulation, for it is a splendid paper, abounding in useful and instructive matter, and keeps ahead of the times."

The *Catholic News* says, "Protestantism has proved itself a miserable failure and a soulless creed. It is a gilded corpse, and the gilt is supplied by men and women who want an easy code of morality." How these Christians love one another!

A CLERGYMAN CENSURED.—An inquest was held the other day at Woodford, Northamptonshire, respecting the death of the daughter, aged two and a half years, of the Rev. Francis Arthur Smith, vicar of the parish. The child fell ill, and the father obtained some medicine. At night she was worse, and the father removed the child into the bedroom of his brother, in whose charge she was left. Early in the morning the brother said the child was worse, and the father found she was dead. The brother said he now believed she had died two hours previously, but he thought she was in a trance. The father, without waking either his wife or servants, went off for a doctor. The jury found that the child died from convulsions, and added a rider to the verdict that they considered there had been neglect on the part of the father in not procuring medical aid and other assistance when the mother was in bed at the time the child was taken seriously ill. The rev. gentleman was admonished by the coroner (Mr. A. Weston), who said he could not understand how it was, although the father must have known that the child was in a dying condition, neither the mother nor the servants were requested to sit up with her. Mr. Smith said the verdict was an unnatural one, and the coroner replied that the father's conduct was most unnatural.

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