

# THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

No. 47.—VOL. I.

FRIDAY, OCTOBER 5, 1888.

PRICE ONE PENNY

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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, OCTOBER 7, 1888.

- Ashington Colliery.**—At 5 p.m. Sec. Mrs. J. Robinson, 45, Third Row.  
**Bacup.**—Meeting Room, 2-30 and 6-30: Mr. G. Wright. Sec. 137, Hartley Terrace, Lee Mill.  
**Barrow-in-Furness.**—82, Cavendish St., at 6-30. Sec. Mr. J. Kellett.  
**Batley Carr.**—Town St., Lyceum, at 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, at 2-30 and 6: Mr. Rowling. Sec. Mr. J. Robinson, 32, Danube Terrace, Gelderd Rd., Leeds.  
**Belper.**—Jubilee Hall, 10 and 2, Lyceum; 10-30, 6-30: Mr. J. Hopercroft. Sec. Mr. H. U. Smedley, Park Mount.  
**Birmingham.**—Ladies' College, Ashited Road, 6-45: Trance Address. Wednesday, 7-30, Public Séance, 6d. each. Healing and Massage, 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: Mr. Boocock. Sec. Mr. Robinson, 124, Whalley Range.  
**Bradford.**—Spiritualist Church, Walton St., Hall Lane, Wakefield Rd., 2-30, 6: Mrs. Beardshall. Sec. Mr. Poppleson, 20, Bengal St.  
**Spiritual Rooms, Otley Rd., 2-30, and 6: Mr. Parker. Sec. Mr. M. Marchbank, 129, Undercliffe St.**  
**Little Horton Lane, 1, Spicer St., 2-30 and 6: Miss Walton. Sec. Mr. M. Jackson, 35, Gaythorne Road.**  
**Milton Rooms, Westgate, 10, Lyceum; 2-30 and 6: Miss Musgrave. Sec. Mr. E. Kemp, 52, Silk Street, Manningham.**  
**St. James's Lyceum, Diamond St., Lyceum, 9-45; 2-30 and 6. Sec. Mr. Smith, 227, Leeds Rd.**  
**Ripley St., Manchester Rd., 2-30 and 6: Mrs. Rushton and friend. Sec. Mr. Tomlinson, 5, Kaye Street, Manchester Road.**  
**Birk St., Leeds Rd., 2-30, 6. Sec. Miss Hargreaves, 607, Leeds Rd.**  
**Bowling.**—Tabernacle, Harker St., 2-30, 6: Mrs. Hellier. Sec. Mr. J. Bedford, c/o Mrs. Peel, 141, College Road.  
**Horton.**—55, Crowther Street, 2-30 and 6.  
**Brighouse.**—Spiritual Meeting Room Commercial St., 2-30 and 6. Sec. Mr. A. Gomersall, 6, Loyal Peace Ter., Brighouse.  
**Burnley.**—Tanner St., Lyceum, 9-30; 2-30 and 6-30: Mrs. Wallis. Sec. Mr. Cottam, 7, Warwick Mount.  
**Burslem.**—15, Stanley St., Middleport, at 6-30.  
**Byker Bank.**—Mr. Hedley's School, 6-30: Mr. Harris. Sec. Mr. M. Douglas.  
**Cardiff.**—12, Mandeville St., Canton, at 7, Developing; Tuesday, 7-30.  
**Chesterton.**—Spiritualists' Hall, Castle St., at 6-30: Local Mediums.  
**Cleckheaton.**—Oddfellows' Hall, 2-30, and 6: Mrs. Connell. Sec. Mr. W. H. Nuttall, 19, Victoria Street, Moor End.  
**Colne.**—Cloth Hall Buildings, Lyceum, 10; 2-30, and 6-30: Mrs. Bailey. Sec. Mr. E. Christian, End St.  
**Cowms.**—Lepton Board School, 2-30, 6: Mr. Wallis. 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, and 6: Mrs. Dickenson. Hon. Sec. Mr. Stansfield, 7, Warwick Mount, Bailey.  
**Exeter.**—Longbrook St. Chapel, 10-45, 6-45. C.S. Mr. Hopkins, Market St.  
**Felling.**—Park Rd., 10, 2, 6-30: Mrs. R. Peters. Sec. Mr. Laues, Crow Hall Lane, High Felling.  
**Foleshill.**—Edgwick, at 10-30, Lyceum; at 6-30: Local Mediums.  
**Glasgow.**—15, Kirk St., Gorbals, 11-30, Mr. T. Wilsun; 6-30: Mr. J. Robertson. Sec. Mr. A. Drummond, 80, Gallowgate.  
**Gravesend.**—36, Queen St., at 6: Mrs. Graham.  
**Halifax.**—1, Winding Rd., at 2-30 and 6-30: Mr. and Mrs. Carr, and on 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: Miss Harrison. Sec. Mr. J. Collins, Northgate.  
**Hetton.**—Miners' Old Hall, Lyceum 2; 6: Mr. W. H. Robinson. 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: Mrs. J. M. Smith. Sec. Mr. F. R. Green, Montrose Terrace, Birkhouse Lane, Dalton.  
**Kaye's Buildings, Corporation Street, 2-30 and 6: Mrs. Ingham. Sec. Mr. J. Hewing, 20, Somerset Terrace, Lockwood Road.**  
**Idle.**—2, Back Lane, Lyceum, 2-30 and 6: Mr. Hopwood. Sec. Mr. T. Shelton, 4, Louisa St.  
**Keighley.**—Lyceum, East Parade, 2-30 and 6: Miss Cowling. Sec. Mr. J. Roberts, 3, Pope Street, off Bradford Road.  
**Co-operative Assembly Room, Brunswick Street, at 2-30 and 6: Mr. Armitage, Harvest Festival. Sec. Mr. Pennie, 28, Chelsea St., Knowle Park.**  
**Albion Hall, at 2-30 and 6: Opening Services, Mr. Ringrose.**  
**Lancaster.**—Athenæum, St. Leonard's Gate, at 10-30, Lyceum; 2-30 and 6-30: Mr. Swindlehurst. Sec. Mr. Ball, 17, Shaw Street.  
**Leeds.**—Grove House Lane, back of Brunswick Ter., at 2-30 and 6-30: Mrs. Yarwood. Sec. Mr. Atkinson, 3, Recorder St., Beckett St. Institute, 23, Cookridge St., 2-30 and 6-30: Miss Keeves. Sec. Mr. Turton, 33, Glasshouse St., Hunslet.  
**Leicester.**—Silver St., 10-30, Lyceum; 3, Healing; 6-30. Thursday, 8. Cor. Sec. Mr. Young, 84, Norfolk St.  
**Leigh.**—Railway Rd., 10-30 and 6. Sec. Mr. Salmon, 24, Bradshawgate. Newton St., 2-30 and 6: Mr. Macdonald.  
**Liverpool.**—Daulby Hall, Daulby St., London Rd., 11, 6-30: Mrs. Britten; Discussion, 3. Sec. Mr. Russell, Daulby Hall.  
**London—Bermondsey.**—214, Old Kent Rd. S.E. (corner of Surrey Sq.), 7: Mr. Butcher. Sec. Mr. Hayward, 82, Alscot Rd., Bermondsey, S.E. Bow.—5, High St., Thursdays, at 8-15.  
**Canning Town.**—125, Barking Rd., at 7: Mr. Drake.  
**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. Walker, Trance and Clairvoyant. Friday evenings, Séance, 7-30.  
**Kentish Town Rd.**—Mr. Warren's, 245, Thursday, 8, Séance, 6d. each
- Marylebone Association.**—24, Harcourt St., at 11, Mr. Hawkins. Healing; 7: Mr. Ivor Macdonald. Tuesday, Mrs. Wilkins, 8, Séance. Saturday, Mrs. Hawkins, 8, Séance. Four minutes from Edgware Rd. Sta. Sec. Mr. Tomlin, 21, Capland St., N.W.  
**New North Road.**—74, Nicholas St., Tuesdays, at 8, Mrs. Cannon, Clairvoyance, personal messages.  
**North Kensington.**—The Cottage, 57, St. Mark's Rd., Thursday, 8: Mrs. Wilkins, Trance and Clairvoyance.  
**Peckham.**—Winchester Hall, 33, High St., 11: Mr. J. Humphries; 7: Miss Blenman; 2-30, Lyceum. 99, Hill St., Tuesday, 8, Committee Meeting. Wednesday, 8, Séance, Mrs. Cannon. Thursday, 8, Miss Blenman and Mr. Edwards. Saturday, 8, Discussion Class. Sec. Mr. Long.  
**Peckham.**—132, Queen's Rd., 11: Free Healing Service. Wed., 2 to 5.  
**Primrose Hill.**—38, Chalcot Crescent, Regent's Park Rd., Monday, 7-30, "Shelley" Circle, Open Meeting. Tuesday, 2-30 to 4-30, Private sittings; 7-30, Developing Circle, Mrs. Spring.  
**Stepney.**—Mrs. Ayers', 45, Jubilee St., Commercial Rd., at 7. Tuesday, at 8. Mediums and Spiritualists specially invited.  
**Walworth.**—102, Camberwell Rd., at 7-30.  
**Lowestoft.**—Daybreak Villa, Prince's St., Beccles Rd., at 2-30 and 6-30.  
**Macclesfield.**—Free Church, Paradise Street, 2-30 and 6-30. Sec. Mr. S. Hayes, 20, Brook Street.  
**Manchester.**—Co-operative Hall, Downing Street, Lyceum; at 2-45 and 6-30: Mr. Plant. Sec. Mr. Hyde, 89, Exeter Street, Hyde Rd. Collyhurst Rd., 2-30, 6-30: Mr. Pearson. Monday, 8, Discussion. Sec. Mr. Horrocks, 1, Marsh St., Kirby St., Ancoats, Manchester.  
**Mexborough.**—2-30, 6: Mr. Hepworth. Sec. Mr. W. Warren, Top of Wood St.  
**Middlesbrough.**—Spiritual Hall, Newport Rd., 2-45, 6-30: Mr. Creighton. 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 Tetley. Sec. Mr. Bradbury, 12, Scotchman Lane, Bruntcliffe.  
**Nelson.**—Bradley Road (back of Public Hall), at 2-30 and 6-30: Mrs. Beanland. Sec. Mr. Holland, 125, Colne Road, Burnley.  
**Newcastle-on-Tyne.**—20, Nelson St., 6-30: Alderman Barkas. 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: Mr. Jas. Wilson. 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; 2-30, 6-30: Mr. Johnson. Sec. Mr. Gibson, 41, Bowden St.  
**Openshaw.**—Mechanics', Pottery Lane, Lyceum 2; 10-30 and 6. Sec. Mr. J. Cox, 7, Fern Street.  
**Parkgate.**—Bear Tree Rd. (near bottom), 10-30, Lyceum; 6-30. Sec. Mr. Roebuck, 60, Rawmarsh Hill, Rawmarsh.  
**Pendleton.**—Co-operative Hall, at 2-30 and 6-30. Sec. Mr. Evans, 10, Augusta St.  
**Plymouth.**—Notte St., at 6-30: Mr. Leeder, Clairvoyant.  
**Portsmouth.**—Assembly Rooms, Clarendon St., Lake Rd., Landport, 6-30.  
**Ramsbottom.**—10, Moore Street, off Kenyon Street, at 2-30 and 6. Thursday, Circle, 7-30. Sec. Mr. James Lea, 10, Moore Street.  
**Rawtenstall.**—10-30, Lyceum; 2-30 and 6: Mr. G. Smith. Sec. Mr. W. Palmer, 42, Reeds Holme Buildings, Crawshawbooth.  
**Rochdale.**—Regent Hall, 2-30, 6: Misses Cropper and Schofield. Sec. Mr. Dearden, 2, Whipp St., Smallbridge. Michael St., 2-30 and 6. Tuesday, at 7-45, Circle. 28, Blackwater Street, 2-30, 6. Wednesday, 7-30. Sec. Mr. Telford, 11, Drake Street.  
**Salford.**—48, Albion St., Windsor Bridge, 2-30 and 6-30: Mr. Mayoh. Wednesday, 7-45: Mr. Wright. Sec. Mr. T. Toft, 42, Windsor Avenue, Clarendon Road, Sedley, Pendleton.  
**Scholes.**—At Mr. J. Rhodes, at 2-30 and 6: Local.  
**Saltash.**—Mr. Williscroft's, 24, Fore St., at 6-30.  
**Sheffield.**—Cocoa House, 175, Pond St., at 7. Sec. Mr. Hardy. Central Board School, Orchard Lane, 2-30 and 6-30: Mr. Brindly. Sec. Mr. T. Widdowson, 340, London Road.  
**Skelmanthorpe.**—Board School, 2-30 and 6: Miss Wilson.  
**Slaitwaite.**—Laith Lane, 2-30, 6: Mrs. Craven. Sec. Mr. Meal, New St.  
**South Shields.**—19, Cambridge St., Lyceum, 2-30; 11, 6: Mr. Gray. Sec. Mr. J. Graham, 18, Belle Vue Terrace, Tyne Dock.  
**Sowerby Bridge.**—Lyceum, Hollins Lane, at 6-30: Mr. A. D. Wilson. Monday, Mrs. Green. 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., Pallion. Monkwearmouth, 3, Ravensworth Ter., 2-30 and 6.  
**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, 6-30: Messrs. Basnett and Pilkington. Sec. Mr. J. Fletcher, 344, Chorley Rd.  
**West Pelton.**—Co-operative Hall, 10-30, Lyceum; 2 and 5-30. Sec. Mr. T. Weddle, 7, Grange Villa.  
**West Vale.**—Mechanics' Institute, 2-30 and 6: Mrs. Green. Sec. Mr. Berry, Greetland, near Halifax.  
**Wibsey.**—Hardy St., 2-30, 6: Mr. Wainwright. Sec. Mr. G. Saville, 17, Smidles Lane, Manchester Road, Bradford.  
**Willington.**—Albert Hall, at 6-30. Sec. Mr. W. Cook, 12, York Street.  
**Wisbeck.**—Lecture Room, Public Hall, at 6-45. Cor. Sec. Mr. Burkitt.

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

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FRIDAY, OCTOBER 5, 1888.

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## THE ROSTRUM.

*Address of W. P. ADSHEAD, Esq., of Belper, on the occasion  
of laying the foundation stone of Jubilee Hall,  
Belper, Derbyshire.*

AFTER the usual formalities, Mr. Adshead, president of the Belper Spiritualist Society, spoke substantially as follows:—\*

The ceremony which has just been performed may appear to be but an ordinary and commonplace occurrence, one of many acts of a similar kind that are constantly taking place; but the true significance thereof lieth not on the surface, for it is proposed that the building, the corner-stone of which has just been laid, shall be consecrated to the service of free enquiry into all matters pertaining to man as a physical being and an immortal spirit, expectant of a home beyond the grave. The times in which we live have been distinguished by many attempts to solve problems which for ages have been the stumbling-block of the sceptic, and the despair of the scientist, and amongst these there has been none, perhaps, which has been the occasion of more heated disputation than the question as to whether or not man is an immortal spirit, and will have a home beyond the grave.

But the solution of this problem in its consequences reaches far beyond the gratification of the philosopher or scientist, for to most men there comes a time when the answer to the question—"If a man die shall he live again?"—is the most momentous of all revelations; for in this, as in all the other great and solemn concerns of human life, it is one thing to be able to say "I believe," but quite different in its effect upon the life and character to be able to say "I know."

As an expression of gratitude and deep thankfulness for the proofs of a future life of the most unquestionable kind, which have come to her, and in order that others may know what she knows, that others may be comforted as she has been, and other lives may be brightened as hers has been by that larger knowledge which springs from a demonstrated immortality, our kind friend Mrs. A. Smedley has decided to erect this hall, and to dedicate it to the service, not only of those who have reached the same high plane of spiritual experience as herself, but of all others who desire to "add to their faith, knowledge." And for the encouragement of such

\* This paper was kindly furnished to the Editor of *The Two Worlds* some months ago, and was by her destined for immediate publication. By an unaccountable accident the MS. became mislaid, and has only now been recovered. We publish it at the present time with all the more satisfaction as its few but eloquent sentences fit in so appropriately with the now very general and widespread sentiments of the spiritualists, both in America and Great Britain, that the day of self-elected leaders, who would "RULE OR RUIN," is ended, and that of judicious, honest, and consistent ORGANIZATION has come at last.

enquirers, I beg to assure them that we spiritualists do not live in dreamland, that the phenomena of which we speak are not intangible shadows, the creations of a morbid or diseased imagination, but FACTS, hard and solid as the granite rocks of earth, and governed by laws as fixed and unchanging as gravitation itself.

In this connection I cannot do better than repeat to you a statement made by Professor A. R. Wallace, the eminent naturalist, in a lecture delivered by him a short time ago, in which he says that "during 20 years devoted to the study of this subject, he has not heard or read of a single case in which any man who after careful enquiry has become convinced of the truth and reality of the spiritual phenomena, has afterwards discredited it, or regarded it as an imposture or delusion." This is a most remarkable statement when taken in connection with a fact of another kind, viz., that the most distinguished adherents of the spiritual philosophy, though they have entered on their investigation with minds deeply prejudiced against it, believing they would be able with very little trouble to prove the whole business to be either trick or delusion, have been forced by the evidence which met them at every turn, to bless that which they came to curse, evidence which compelled them to conclusions from which they have not been able to retire during the course of their natural lives.

Therefore, in view of such an impregnable position of our facts and principles, when honestly tested, I think we may reasonably encourage each other to faithfully occupy the vantage ground to which we have already attained, meanwhile gratefully acknowledging that by the generous impulse and kindly deed which are expressed in the erection of this hall, we shall labour towards that end under happier circumstances, than any we have previously enjoyed.

Let us then so use our improved opportunities for getting good and doing good, as to leave to those who shall come after us, bright memorials of our conquests over the prejudices and persecutions of the times in which we lived; memorials which shall in time become to our descendants the heralds of a brighter day than any which has yet dawned upon the world.

ALAS! that there should be so many poor souls who in this world and that which is to come, look forward to nothing that is substantially comfortable and satisfying! Here, for instance, is a veritable descendant of Saint Martha, who came into a neighbour's house in Bedford, downcast, wearying with many cares, and cumbered with much serving. So much to do! cleaning, working, cooking, washing, sewing, and everything else! No rest! never was, never will be for me! "Oh, yes!" said the good woman she addressed. "There will be a rest one day for us all—a long rest." "Not for me! not for me!" was the reply. "Whenever I do die, there will be certain to be resurrection the very next day! It would be just my luck!"

THE greatest evils in life have had their rise from somewhat which was thought of too little importance to be attended to.—*Bishop Butler.*

DID you ever observe that there is not one word about the vices of the poor in the Bible—from beginning to end?—*George Mac Donald.*

### IMPORTANT QUESTIONS AND ANSWERS ON SPIRITUAL PROBLEMS.

[THE following queries were sent by an esteemed correspondent from Dunoon, Scotland, and as they pertain to matters of general as well as individual interest, and private correspondence is impossible to the Editor of this paper, we devote the subjects treated of to such of our readers as manifest interest—in many other letters addressed to us—on kindred themes.—Ed. T. W.]

1. When spirit was attracted to matter, did God divide the soul—half in man, the other in woman?—*Answer.* Certainly not. Every living creature is a separate entity, and an immortal as well as individualized soul. The counterpartal life of man and woman is simply that of spiritual affinity. Form, tastes, pursuits, and tendencies differ, so as to make the marriage union alike necessary and mutually desirable. Thus, the architect plans and the builder executes. They are necessary to each other, but not one person, except in respect to their mutual helpfulness. The machine is one, but the designer and operatives are many. Certain wise spirits teach that the early man was bi-sexual, "male and female." The *Cabala* of the most ancient Orientals, implies, that this view of the first man is correct; also, that the highest angels are neither male nor female, but that *sex* is only a temporary condition of organism, and will ultimately cease in the perfected angel.

2. Is the re-union, or spiritual marriage, for eternity?—*A.* The above answer to No. 1 must be taken as final; spiritual marriage is a soul union only, and merges into the love and friendship of angelic life when the lines of demarcation between the sexes cease.

3. What is the difference between elementary and ephemeral spirits?—*A.* These are *terms* only, applied by would-be mystics—many of whom do not know whereof they speak. Elementaries are the spirits of nature, or the spiritual parts of all things and forms in being below man. "Ephemera" signifies mere temporary forms which have no permanent existence. In this sense all elementaries are *ephemeral*; but there are no such existences as *ephemerals per se*.

4. Do they rise and become mortals, and pass on through the spheres?—*A.* No spark of spirit can ever be put out of existence; therefore, the spirits of nature move on through ever-ascending and appropriate states of being, until they are sufficiently perfected to enter into the forms of the lower animals. From thence they progress onward and upward through countless series of births and deaths until—having acquired all the functions necessary to perfect the complete soul—on some one of the infinitude of worlds in space, they become as man. N.B.—As man unites in himself ALL the functions distributed in fragments through the lower or spirit embryo existences, the spirit's pilgrimage through matter *ends* in the form of man. The soul then acquires the functions of SELF-CONSCIOUSNESS and IDENTITY. It is from thence individualized, self-conscious, and immortal. *It can never lose* any of these functions, and commences a fresh set of ascending pilgrimages in spirit life.\*

5. Can a band of ephemerals or elementaries represent one individual spirit, deceive mortals, and control mediums?—*A.* There are ONLY certain *rare* organisms to whom elementaries can approach *by their own volition*. They cannot personate human spirits; they cannot control human beings; they can only appear to them, and that under very exceptional conditions, of which we are not authorized to write. Mortals *can*, under certain conditions, control elementaries, but on these points the teachings of this journal cannot wisely or expediently enter.

6. Are the soul and astral body the same?—*A.* The soul is the spirit and spiritual body in unity. The spiritual body is FORCE, which in itself unites all those imponderable elements vaguely called life, magnetism, electricity, the

vital principle, &c. At death, this spiritual body clothes upon the innermost spirit, and the duality is the soul. "Astral body" is a term invented by Theosophists to signify one of their so-called seven principles.

7. Define astral light.—*A.* It is the *term* applied by Theophists to the spiritual part of all things. The universe is dual—matter and force; matter, the sensuous, external, and ever-changing part; force, the SOUL of the universe, the imperishable, never-changing, and eternal realm on which all things are permanently engraved, and in which all things LIVE and have their being. The *term* "astral light" is special to the Theosophists; the thing signified is the soul universe.

8. Does it affect the embryo of man before birth?—*A.* As every living creature subsists in the soul universe, so its conditions act and react on every living creature. Man's unborn offspring derives *the form and tendency* of its physical and mental states from its progenitors or hereditary influences, some of which—under special conditions—prevail over those of the parents. The effect of what is called "the astral light," and all other incidental influences, are modified and shaped finally by hereditary tendencies, or such as prevail in the ultimate development of the embryo into a living soul incarnate in a human body.

N. B.—Questions of an instructive and elevating tendency like the preceding will be received, submitted to spiritual intelligencies, and answered, if possible, once in each month. The above questions from Dunoon, Scotland, were sent to Mr. Wallis, but should be addressed, with other editorial matter, to the Editor.

### ART MAGIC.

*Some ancient systems of belief on the question of different orders of spiritual existences. From "ART MAGIC."*

THE sacred books of Hermes, once supposed to have been the most ancient writings in the world, but now more generally deemed to have been copies of the Hindoo Vedas, transplanted from India into Egypt, give most elaborate accounts of the different orders of angelic beings in the Universe, and render descriptions of the spiritual counterparts of every plant, mineral, rain-drop or speck of dust in the earth and its atmosphere.

Eusebius, the Christian bishop of Cæsarea, who wrote in the fourth century of the Christian era, claimed to have been familiar with these famous Hermetic writings. He says they often repeat the question: "Have you not been told that all spirits are sparks from the Divine Soul of the Universe; Gods, Demons, Souls, yet in their variousness all emanations from Him?"

Jamblichus, quoting from the same source, writes: "From this ONE came all Gods that be; all souls, all spirits, good and bad, and many that be neither very wicked nor yet good."

"There be many kinds of spiritual essences besides souls, as spirits of the earth, the sea, running waters, and even some that do inhabit the holes of reptiles that live on the banks of rivers, or the depths of mines. . . . Their abiding places cannot so much as be named, without enumerating all the secret corners of the earth. . . . That these spirits are often under the dominion of man, is as true as that they may be transformed by the arch enemy of mankind into instruments of ill, to work the deeds of darkness, in which he delights."

Lao-Kiun, a cotemporary of the great Chinese Sage Confucius, founded a school, which, for the spirituality of its doctrines, far transcended the teachings of Confucius. His text of religious faith was—"Tao (meaning God) produced one; one produced two, two produced three, and three produced all things." During the lifetime of this philosopher, a book containing the names and offices of innumerable

\* See No. 41 of *The Two Worlds*—the Editor's article on Re-incarnation and its fallacies.

companies of spirits was found, as it was asserted, suspended on the royal gate of Pekin, placed there by no mortal hand, and supposed to be full of direct revelations from Heaven.

This miraculous volume is said to have contained magical formulæ for the evocation and control of spirits; directions how to cast out devils and heal diseases; also the profoundest secrets of alchemy, namely the composition of the philosopher's stone and the elixir vitæ. To satisfy the bigotry and superstitious fears of succeeding generations, this book, together with all other magical writings, was destroyed. Still, it was asserted, that private copies had been made and circulated, of its contents. From a curious and very ancient roll of MS., in the royal library of Pekin, the author has had the privilege of copying a fine astrological chart, and a magical evocation of elementary spirits, assumed to have been first written in the aforesaid book.

In Chaldea, the only great nation of antiquity in which Phallic and Yonic emblems are not found, proving by the universal prevalence of pure astronomical symbols, the extreme antiquity of the worship there practised, a belief in various ascending and descending grades of spirits and angels, everywhere speaks out of the mighty and stupendous ruins. The same belief, only on a much more elaborate scale, was cherished amongst the Medes and Persians, and taught in all its minutiae by Zoroaster.

The universal prevalence of image worship throughout the East, is due to the idea that the spirits of Stars, Planets, Angels, Seraphs, Cherubs, and Elementary Spirits, could be attracted to their images, when consecrated under magical formulæ, and not only fix the worshippers' minds upon the spirits represented in the images, but actually draw them into those material receptacles. The strange and grotesque forms of consecrated images may thus be accounted for.

The winged Bull of Nineveh was the personification of the Cherubim. The winged Serpent represented the Seraphim.

The immense numbers of insects, birds, and animals esteemed as sacred, and rendered homage to in animal images, were all supposed to be attended by spiritual essences, whose power resided in the particular shape of the creatures venerated.

The Persian Theogony not only includes all the ideas we have dwelt upon in other systems, but is divided by Zoroaster into interminable chains of Spiritual existences, two of whom, one good, and another evil, is assigned as an Attendant "Ferver," to every living creature. Besides these, are hosts of Elementary Spirits, assumed to exert a beneficent or malignant influence upon every particle of the vegetable and animal kingdoms. Zoroaster's system, like that of the ancient Hindoos and Egyptians, was full of high moral teachings, and, save for the cruelty and reckless waste of life manifested in its order of sacrificial rites, forms a code of ethics not inferior to the sweetness and beauty of the teachings ascribed to Jesus of Nazareth. Here, as in Cabbalism, Spirit is assumed to be a primal essence, containing the archetypes of all ideas. God is the one central source of Light—Ormuzd the first Divine emanation, the King of Light. Mithra and Arimanes, the next procedures, are representatives of the resplendent God of light, heat, and goodness, and the terrific Prince of cold, darkness, and evil. All created forms are patterned after the archetypal ideas existing in the Divine Mind, and endless chains of good and evil Spirits, Angels, Genii, and Elementaries, fill up all spaces in the invisible realms in which matter floats.

As in Chaldea, the most renowned methods of interpreting the will of God were by soothsaying and divination, so also in Persia the favorite resort was to Astrology. The Persians claimed that the Stars were divine Scriptures, in which the order of visible nature was plainly mapped out; that the numerous changes and configurations of the heavenly bodies produced relative changes in the simplicity of the scheme indicated on the path of the Zodiac. That each star had

its special influence upon the plant or living creature which was born during its ascendancy.

Minerals, earths, waters, and places, were said to be ruled by planetary influence. The mind was governed by the phases of the Moon. All colored objects or glittering stones by the Sun or one of the six planets; in fact, the rise and fall of Nations and the destinies of individuals were spelled out by Persian Astrologers on the starry heavens, and he would have been considered an ignoramus or an audacious sceptic, worthy of death, who should presume to dispute the prophetic dictum of any well-versed Persian or Chaldean Astrologer.

The Priests of Persia were called Magi, and it seems probable that this term, signifying *Wise men*, was used for the first time in this connection. Besides the Art of Astrology and Soothsaying, in which the Persian Magi were instructed as part of their education, they practised in later days enchantment and divination, and as these arts began to be used popularly in other nations, and were often combined with Sorcery, Necromancy, and phases of Magic of the most questionable character, the term *Magician* was at length applied to those who abused the power of Magic, exercised it for unholy purposes, or by aid of evil spirits. It was in this sense that the writers of the Pentateuch designated those Priests of Egypt who contended with Moses. They called them *Magicians*, whilst Moses in their phraseology was the Servant of God. They (the Magicians) acted under the influence of "Demons," Moses under that of the Hebrew's Tutelary "Deity." It is thus that we learn how the title of Magician—originally synonymous with superior wisdom and divine knowledge—may be used as a term of reproach by rival practitioners.

To the egotistical translators of the Septuagint, the performances of Moses with frogs, serpents, lice and other abominations were the work of "God," acting through his chosen servant; that of the Egyptian Priests, "Magic," a word as abominable in Jewish lips, as it was honorable amongst Egyptians or Persians.

There is a Sanscrit word signifying worship, which somewhat resembles Magus, or Enchanter, a term synonymous in Chaldaic with the Persian Magian. The translators of the Septuagint allege that the Babylonian High Priest was called Rab Mog, or Mag; hence it seems that Magic, Magian, Magician, and all their derivatives were, in the first instance, significant of deep religious meaning; but subsequently became corrupted into base and injurious terms, by the misuse that was made of the power they referred to.

In a curious old treatise, by Godwyn, on the manners, times and theological worship of the ancient Romans, published in 1622, there are the following items of information concerning the subdivisions of their Gods and Spirits, etc.:

"Though Satan had much blinded the hearts of men in old times, yet was not the darkness so great, but that they did easily perceive that there was some gouvernour, some first mover, as Aristotle saith; some first originall of all goodnesse, as Plato teacheth; so that if any made this question whether there was a God or no, they were urged to confess the truth that there was a God; yet were they very blind in discerning the true God, and hence hath been invented such a tedious catalogue of Gods, that as Varro averreth, their number hath exceeded thirty thousand. . . . The second kinde of Gods were called *Semides*, *id est* demi-Gods; also, *Indigites*, *id est* Gods adopted or canonized, or *men deified*. For, as the Select Gods had possession of heaven by their own right, so these Gods canonized had it no other way than by right of donation, being therefore, translated into heaven, because they lived as Gods upon earth.

Then follows a description of the rites of canonization, unnecessary to quote. The author goes on to say:

"But that we may understand what is meant by these Semones (Gods of the third order), we must remember that by them are signified—not the Gods that appertain to us—but the necessaries of man's life, as his victuals, cloathing and the like—to the which well-being of man were Gods of good and evil fortune, inclining to give or withhold.

"We read, likewise, of divers names given to many Gods who did severally afford help unto many, so that they were called *tutelares*, such as had undertaken the protection of any City, or Towne, and thence are named for the City or Towne, as, St. George, of England; St. Denis, of France; St. Patrick, of Ireland, etc., and the Romans, being fully persuaded of this kind of guard, held by *tutelares*, when they went about to besiege a Towne, by certain enchantments or spells, they would first call out the Tutelar God, because they deemed it impossible to captivate the City as long as these Gods were within, and least others might use the same means in besieging Rome, therefore, as divers authors have thought, the true name of the Roman City was never known, least thereby the name of their Tutelar God might be desecrated . . . . And as they supposed some Tutelar spirit to have the charge of whole countries, so did they believe that others had the charge of particular men, and that so soon as any man was born, two spirits did presently accompany him invisibly, the one tearmed the good Angell, or *bonus Genius*, persuading him to do that which is good; the other called the *Malus Genius*, or evil Angell, tempting to that which should be hurtful, insomuch that they thought all the actions of men were guided by these Genii, so that if any misfortune befel a man they would say, 'We have grieved our Genius,' or, 'Our Genius being displeased with us, or opposed to us.' . . . . 'These Genii were thought to be a middle essence between Gods and men.' . . . . They appear in divers forms, but oftener as a fierce tragical man, as did the evil genius, who warned Brutus of his fate, or a decrepit old man, or a sad one, or in many such forms of anger or woe as mankind doth assume."

(Our next quotation will be from the Jewish Cabala.)

### THE BROTHER OF MERCY.

PIERO LUCA, known of all the town  
As the gray porter of the Pitti wall,  
Where the noon shadows of the gardens fall,  
Sick and in dolour, waited to lay down  
His last sad burden, and beside his mat  
The barefoot monk of La Certosa sat.  
Unseen, in square and blossoming garden drifted  
Soft sunset lights, through green Val d'Arno sifted;  
Unheard, below the living shuttles shifted;  
Backward and forth, and wove in love or strife,  
In mirth or pain, the mottled web of life.  
But when at last came upward from the street  
Tinkle of bell and tread of measured feet,  
The sick man started, strove to rise in vain,  
Sinking back heavily with a moan of pain;  
And the monk said, "'Tis but the Brotherhood  
Of Mercy going on some errand good;  
Their black masks by the palace-wall I see."  
Piero answered faintly, "Woe is me!"  
This day, for the first time in forty years,  
In vain the bell hath sounded in my ears,  
Calling me with my brethren of the mask—  
Beggar and prince alike—to some new task  
Of love or pity—haply from the street  
To bear a wretch plague-stricken; or, with feet  
Hushed, to the quickened ear and feverish brain,  
To tread the crowded lazaretto's floors,  
Down the long twilight of the corridors,  
'Midst tossing arms and faces full of pain.  
I loved the work—it was its own reward.  
I never counted on it to offset  
My sins, which are many, or make less my debt  
To the free grace and mercy of our Lord;  
But somehow, father, it has come to be,  
In those long years, so much a part of me—  
I should not know myself if lacking it;  
But with the work the worker too would die,  
And in my place some other self would sit—  
Joyful or sad—what matters if not I?  
And now, all's over! woe is me!" "My son,"  
The monk said soothingly, "thy work is done;  
And no more as a servant, but the guest  
Of God thou enterest thy eternal rest.  
No toil, no tears, no sorrow for the lost,  
Shall mar thy perfect bliss. Thou shalt sit down  
Clad in white robes, and wear a golden crown  
For ever and for ever." Piero tossed  
On his sick pillow—"Miserable me!  
I am too poor for such grand company;  
The crown would be too heavy for this gray  
Old head; and God forgive me if I say  
It would be hard to sit there night and day,  
Like an image in the Tribune, doing naught,  
With these hard hands, that all my life have wrought,  
Not for bread only, but for pity's sake.  
I'm dull at prayers; I could not keep awake  
Counting my beads. Mine's but a crazy head,  
Scarce worth the saving if all else be dead;  
And if one goes to heaven without a heart,  
God knows he leaves behind his better part!  
I love my fellow-men; the worst I know  
I would do good to. Will death change me so  
That I shall sit among the lazy saints,  
Turning a deaf ear to the sore complaints

Of souls that suffer? Why, I never yet  
Left a poor dog in the strada hard beset,  
Or ass o'erladen! Must I rate man less  
Than dog or ass in holy selfishness?  
Methinks (Lord, pardon if the thought be sin!)  
The world of pain were better, if therein  
One's heart might still be human, and desires  
Of natural pity drop upon its fires  
Some cooling tears." Thereat the pale monk crossed  
His brow, and, muttering, "Madman, thou art lost!"  
Took up his pyx and fled; and, left alone,  
The sick man closed his eyes with a deep groan,  
That sank into a prayer—"Thy will be done!"  
Then was he made aware, by soul or ear,  
Of somewhat pure and holy bending o'er him,  
And of a voice like that of her who bore him,  
Tender and most compassionate—"Never fear,  
For heaven is love, as God himself is love;  
Thy work below shall be thy work above."  
And when he looked—lo! in the stern monk's place  
He saw the shining of an angel's face!

—John Greenleaf Whittier.

### PHOTOGRAPHY IN AUSTRALIA.

#### WONDERFUL DISCLOSURES.

(From the "Ipswich Observer," Australia.)

In this great age of discoveries and inventions such as the telephone, microphone, teleport, &c., &c., we are prepared to be astonished at nothing, no matter how wonderful; but we must say that we were astounded at some photographs shown us by Mr. G. A. Tissington, the manager of the Frisco Photo. Company, at his studio. We attended there at his particular request to see something that would astound us, as he asserted, in spite of our assuring him that nothing in the world would surprise us.

We were well aware that Mr. Tissington had produced some wonderful feats in photography—for instance, taking a race-horse going over a hurdle, photographing from the retina of the eye of a dead animal what it fixed its eyes on just before it expired. Again, he picked up a pigeon that that fell dead suddenly in front of his studio; wondering at the cause of death, he got a photograph of the retina of the eye, and there was a boy, the son of Mr. Innes in the act of discharging a catapult. The next he showed us was the photograph from the retina of a bullock's eye. We instantly recognized it as Mr. Innes's slaughter-man. He was in the act of striking the animal, and that was the last object it saw.

All these and a score of other things were wonderful enough, and have been done before by others; but we were certainly not prepared for anything more wonderful till we went into his sanctum. There he showed us half of a petrified black-fellow's head.\* It was in no way disfigured, but appeared as solid flint. It was found when sinking a deep shaft for water on the Darling Downs,† about two hundred and thirty feet from the surface, embedded in solid rock. The most distinguished geologists say that it must have been there at least five thousand years, or perhaps, a few thousand more. The other half he had soaking in a solution of fluoric, hydrochloric, nitric, and other acids: acting on this flinty mass it turned it into a substance like gelatine. Taking the eye out, it was carefully brushed over with a diluted solution of bichloride of mercury and bisulphide of carbon, when it resembled one of those artificial eyes that are sold, only it was more life-like. He showed us photographs that he had already taken from it, and neither of them were the same. The first he took being on the top surface of the eye—and consequently the last object the black fellow's eye rested on before his death—was a scene on a battle-field, and in the foreground was a savage-looking individual of gigantic proportions, with rage in his countenance, making a desperate blow with a two-handed sword apparently at the black-fellow's wrists. It was quite evident it did not strike his skull, or else it would have shown the mark in it. There were no marks save two deep cuts that

\* "Black-fellow,"—the name commonly given to Australian aborigines.

† Near Melbourne.

had grown together in life. There were numbers of figures in the background engaged in warfare, and they appeared of the Maori type engaged with aboriginals.\*

The next we were shown was a group of black-fellows sitting on stretchers, with small fires around, and black gins in fancy costumes. These warriors appeared as if assembled in council. We would not credit these were taken in the way Mr. Tissington described, and expressed a wish to see one taken in the same way, for our own satisfaction as journalists. Mr. Tissington immediately said he was glad that we made the request, and that he would be only too proud to show us the same, as he had brushed the eye over with the bichloride of mercury and the bisulphide of carbon, which removed an almost imperceptible film, and each time that was removed gave something fresh to the view, thereby proving beyond a possible doubt that anything that strikes the retina of the eye remains there all a person's life-time, but it is constantly covered over and prepared to receive fresh impressions, and so this goes on from infancy to death. He told us he had not the least idea of what would be the result of the photograph he was about to take, for you cannot discern anything on the eye to give you the faintest idea of what the picture will be. Inviting us to watch him closely and carefully all through the operation, we availed ourselves of his invitation, and watched everything most narrowly, from the thorough cleaning of the plate (which he put in strong nitric acid at our request) to the production of the picture. The picture that was produced from the retina of of the petrified black-fellow's eyes this time was a view of a lot of agricultural country. There were curiously shaped ploughs, drawn by animals long and low like alligators, only a deal larger and stronger. There were also a great many at work pulling down gigantic trees; that may account for the large plains out West. There were also numerous houses and fences, showing that at one time the natives were in a high state of civilization.

Mr. Tissington wanted to take another, but we had been so surprised and so long in studying this that the time had slipped by, and it was coming on dark, which prevented him from doing so; but he invited us to go again earlier in the day, when we would have more time to see plates struck off, and no doubt that amongst them there would be some strange sights, looking back at thousands of years and seeing them pourtrayed as yesterday.

We then prepared to take our leave, perfectly satisfied—astounded at what we saw. We certainly could not have believed it unless we had seen it, when Mr. T. said he had something more wonderful. He had got the drum of this same black-fellow's ear and photographed it, and got a lot of characters like Chinese. We examined them; some were bold and distinct, others faint, but all plain. We then got a Chinaman to try and read them. He said he did not know them, but they were all same as "welly old books along King of China, and that wise man in China read it." He could only make out two words, and they were, "Die, traitor!" We did not know what to say or what to think, but the teleport is not new after that. Again thanking Mr. Tissington for the courtesy he had shown us, and promising a call again at an early date, we left, satisfied that there is more in the earth than we dream of.

[The above quoted article will seem simply apocryphal to those who, unlike the present writer, have seen the marvels disclosed by photography when applied to the eyes alike of *dead animals* and *human beings*. Mr. Tissington is known by reputation to the writer as a strictly honest but indefatigable investigator into the wonders—still latent—of photography, and the above quoted account is only one of many similar marvels that have been reported concerning his experiments, and that "the end is not yet" is a theorem that all honest and capable photographic artists will agree in.—Ed. T. W.]

\* Maori—The name of the New Zealand aborigines.

## JOTTINGS FROM FOREIGN PAPERS.

BY C. W. ROINER, SAN REMO.

AN article, or rather a biographical notice, headed "Giovanni Succi," and written by a "Doctor," appears in *Il Corriere Spiritico*, and is so interesting and full of curious details of the many wanderings and accidents of life in the career of the fasting prodigy of the day, that only lack of space, my constant lament, prevents me from giving a translation of it in our paper. I may, however, mention that Succi, the editor of the journal in question, entered upon his fourth fasting experiment at midnight of the second day of March last, which continued for thirty days, under the strictest medical surveillance. I also note here that Signor Succi intends to publish to the world at large the secret of his fasting principle. During the time of his fast he drinks only spring-water, containing saline and iodine ingredients, which are supplied to him by the firm of Magnani, of Riolo. This quality of water is preferred on account of its producing the least disturbance with the functions of the stomach.

A novelty in the shape of a drama in six acts, entitled "Spirit and Matter," has been written by Prof. G. Damiani, which must be held over for discussion in next month's issue.

Of *Lux*, of Rome, I can only mention the lectures delivered by Signor Hoffmann, the secretary of the Academy, on, 1. Who are the Spiritists? 2. Character of Spiritism; the Fluids; the Perisprit; the Phenomena. 3. Spiritism considered in connection with Progress and Moral Philosophy.

To say that these lectures are the fruit of learning and long and profound research, is only to say that Prof. Hoffmann is both a scholar, philosopher, and an original progressive thinker, which is more or less true of all earnest and advanced spiritualists in all parts of the world on which the spirit of the coming era of light has dawned, and where the discovery of the other hemisphere of human existence, the world of spirits, has been made three hundred and fifty-six years after the discovery of the western half of our planet, by the immortal spirit and medium, Christopher Columbus.

The *Annali dello Spiritismo in Italia*, annuals, the writing of which, has, within this year, been distributed and divided between three hands, are full as usual of fresh and original articles and contributions. This number contains a continuation of du Prell's historico-critical study of "The Oracles," their Pythias being viewed in the light of modern mediums and sensitives, instead of being accounted for, as they generally are and were by historians of the orthodox and uncritical schools of history, as the vile tools in the hands of a viler sacerdotal caste, for the purpose of duping and deluding a world of ignoramuses, and extorting money from designing despots and despotically inclined, crafty statesmen of antiquity.

In several of the Spanish and Italian papers devoted to spiritualism may be seen the wonderful flood of light which is shed by modern spiritualism on all branches and departments of human science and knowledge, and the earnest student of its phenomena cannot help being struck with astonishment at the rapid progress which has been made by the spirit of man since the discovery of the spirit-land. Astronomy has entered a new phase, and modern astronomers are now-a-days found quite ready to discuss seriously such questions as "the plurality of worlds," "the habitability of the planets," "more worlds than ours," and so forth. Geology also has made an advance in the direction of transcendental physics; physics itself, or natural philosophy, is becoming more spiritualised and babbles of radiant forces and ethers quite glibly; so chemistry, so medicine, &c., &c.

\* \* \*

Mrs. Ada Foye's Sunday evening meetings at Washington Hall are schools of instruction in spiritual philosophy, as well as demonstrations of spirit power. The first hour is devoted to answering questions by the audience. Then follows her wonderful ballot and other tests. On Sunday night last the house was packed, as is usually the case.—*Golden Gate*.

\* \* \*

The press dispatches state that Ex-Judge Daily, of Brooklyn, a prominent spiritualist, recently challenged Dr. Talmage to a public discussion of the merits of spiritualism. The Doctor, who is brave enough behind the ramparts of his pulpit, where no one can make a reply, refuses to accept the challenge, and does so in a manner so meanly abusive of spiritualism, us to make the very "diakka" in Hades look down upon him with unutterable contempt.—*Golden Gate*.

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## THE TWO WORLDS.

Editor:

MRS. EMMA HARDINGE BRITTEN.

Sub-Editor and General Manager

E. W. WALLIS.

FRIDAY, OCTOBER 5, 1888.

### THE DEMAND OF THE HOUR ON SPIRITUALISTS.

WE have received quite a number of letters from the friends of spiritualism in London, expressing themselves warmly in favour of organization, but asking that the Editor of this paper shall be "earnest and untiring" in advocating the same in our columns. As far as possible we have anticipated this requisition, and not only advocated organization amongst spiritualists, as being the only natural and rational mode by which their noble cause could ever become a power in the land, but from time to time we have filled our columns with records of the incipient efforts being made by the spiritualists of the North in this same direction. The greatest problem connected with this subject seems to be, why the spiritualists of the metropolis do not themselves inaugurate the movement they have come so tardily to recognize as "the great demand of the hour." Are we to suppose that there is any one or any class that they are afraid of? or do they suppose that there is any reason inherent in spiritualism that puts it out of the pale of such natural law and order as prevails in every other human institution of past and present history?

We have before pointed out that there are three classes of believers inimical to the association of spiritualists in the form of union. The first of these are the selfish and apathetic, who, having obtained all the information they desire for themselves, care nothing for what becomes of the matter in relation to others. The second class are those that fear that their particular phase of sectarian belief may be in danger if spiritualism becomes strong, and asserts its real mission as a religion as well as a science. The third class are the few who have assumed leadership, set themselves up as "the hub," around which all the spokes of the human wheel must revolve or stop—in a word, the arrogant and selfish, who are determined "to rule or ruin." With all or either of these classes the true and rational spiritualist has nothing to do. His part is to follow out Nature's laws, and finding one of the most powerful and efficient means of reform that has ever yet been poured out over an age literally perishing for reform, it is his business to disregard, aye, and push aside every obstacle that stands in the way, and march boldly forward to that one, and only one, means of making this reform invincible, namely, firm, combined,

and devoted association. We are quite aware of the wound it inflicts on sensitive natures to be abused, publicly insulted, and have your best aims denounced as "professionalism," and far more opprobrious epithets than we care to disgrace our columns by repeating. To all this, every candid looker-on has the clue, and should either let such revilers "severely alone"—knowing well what kind of craftsmen it is whose trade in image-making is being spoiled—or else rest satisfied to let greed and ambition rule, and bend to the sway. We have not been unobservant, as our friends may be assured, of the shameful allegations made against those mediums and workers whose labours, so far as this world is concerned, have made "the cause" what it is. We have always advocated the value of good, public professional mediumship, such mediumship as during the first years of spiritualism in America enabled tens of thousands to obtain evidences of the soul's immortality, and learn the condition of the beloved ones they had so long mourned in the agony of bereavement. We have always advocated that those persons who gave of their time and their very life, to say nothing of the anxiety, fatigue, and persecution attending such an unpopular work, should be fairly, and even handsomely paid.

We know, from personal experience, the public martyrdom and private weariness resulting from such efforts, and the absolute impossibility of pursuing any other engrossing duties in connection with thoroughly efficient mediumship. As to the Rostrum; the idea of placing the illiterate on a platform to teach the educated, or expect the cultured minds of a higher world than man's, to do justice to noble and exalted themes through ignoble or imperfect instruments, is an absurdity too self-evident and too suicidal any longer to be endured either by the public, or the societies whose platforms such imbeciles have disgraced.

In the meantime, the question is asked, why capable and educated speakers are not encouraged to appear on the spiritualists platform, and why nearly all those who were capable and educated, have been driven to seek employment in other directions, or other countries? The answer has in this case also become too self-evident to be any longer parried, and consists in the fact that a relic of the old pharisaical spirit on the one hand has tried to revive the idea that spiritual powers are *the only gifts* bestowed by God, and are therefore, "too sacred" to be made the means of earning an honest livelihood, whilst on the other hand, sensitive and really highly endowed mediums have been frightened out of daring to ask for their rights, by the abominable abuse levelled against them for carrying out the just and righteous principle—the labourer is worthy of his hire.

We have already written on this subject in full, and, in No. 43, will be found a clear enough exposition of the incubi that have so long sat on the breast of the movement and threatened either to sap its very life for personal aggrandisement, or destroy it (were that possible) altogether. Rise to your own rescue, spiritualists! and, whilst claiming in words and resolutions such large liberty that you are positively afraid to walk hand-in-hand for fear of being tyrannized over,—open your eyes to the real tyranny under which your efforts at advancement have been so long palsied, and, under the rule of just and immutable principles, learn that the truth alone "will make you free."

The worst that can befall you in following out the natural laws of order and unity is, to be called hard names, and become the butt for vain and innoxious threats of speedy downfall. If these are the bugbears you fear, then indeed a great and divine cause is better without your feeble advocacy than with it. If, on the contrary, your eyes are at last opened, and you see that though spiritualism has been inaugurated by the powers of heaven, it is on earth, and through earthly means, that its existence is to be maintained, then rise to the occasion, and remember that the only real foes you have to



dread are all from within, not from without. Envy, petty ambition, and desire to rule; jealousy, and fear that some one stronger than yourself is going to tamper with your liberties; distrust of each other, and all the while slavish fear of what some dreaded *somebody* is going to say about you—these are the serpents' fangs that are poisoning your movement and robbing it of strength, power, honour, and respect from the thinking and reputable classes of the community. Had the promoters of this paper feared such scarecrows as these, it would never have been established. Even now, when every week's issue is sent forth at their own personal cost, and with ceaseless expenditure of time, labour, money, and means, the most insulting innuendos are continually levelled against them, their motives shamefully misrepresented, and greed and ambition can only be appeased by prophesying the downfall so eagerly desired.

We do not set ourselves up as exemplars in any point of view, except when we can claim for our authority the cornerstone of true and just principles. It is on that foundation, then, that we commend to our friendly readers the perusal of the following extract from the SALUTATORY of our first number:—

"That the promoters of this Journal will aim to *deserve* success, is not, however, the guarantee that they will always command it. They forget not that 'the race is not to the swift, nor the battle to the strong.' Whatever may be the result of their endeavour in a worldly point of view, the collective sentiment of every soul connected with the publication of *The Two Worlds* is, that it never can or will be a failure in those higher spheres by which all human effort on earth will be judged.

"When unselfish and holy purposes are at the helm, the managers of the good ship *The Two Worlds* faithfully believe that she will sail straight to the port of Heaven, and that crew and captain will be there received and chartered as 'successful,' though ten thousand other ports should refuse them entrance, and drive them forth to battle with the waves of adversity, and the storms of contending passions. Nay, more; we are assured, by what we have learned of spirit-life and ministry, that if our enterprise should be rejected by the present generation, and forgotten in the next, it will be stereotyped in the archives of eternity, and accepted by God and the angels as a tribute of immortal effort for good and use."

It is upon such views as these that the heavy and unremunerative labour of publishing this paper has been conducted. It will never be built up by abject beggary nor insolent demands of recompense for "devoted service." It may fail in man's sense of the word, and its work stop short on earth. But we are of those who admit of NO FAILURE before God and the angels, when our purposes are true, and our dealings honest. We may, and do, therefore, earnestly commend the same spirit of effort to the friends who have at last begun to realize that spiritualism—however supermundane in its origin—MUST conform to mundane means and methods, and that, NOW—if its life and usefulness is to continue, and the Father's will is to be done on earth, as it is in Heaven.

"Men whose boast it is that ye  
Come of fathers brave and free—  
If there live on earth a slave,  
Are ye truly free and brave?  
If ye do not feel the chain  
When it works a brother's pain,  
Are ye not base slaves indeed,  
Slaves unworthy to be freed?  
Is true freedom but to break  
Fetters for our own dear sake,  
And, with leathern hearts, forget  
That we owe mankind a debt?  
No! true freedom is to share  
All the chains our brothers wear,  
And, with heart and hand, to be  
Earnest to make others free!  
They are slaves who fear to speak  
For the fallen and the weak;  
They are slaves who will not choose  
Hatred, scoffing, and abuse,  
Rather than in silence shrink  
From the truth they needs must think;  
They are slaves who dare not be  
In the right with two or three!"

## CHAINS AND SLAVERY.

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

NOTE.—The extracts we are about to give in this, and a future number, are printed at the earnest request of some of those persons who, having attended the Editor's lectures, and heard her allusions to "*the White Slaves of Cradley Heath*," have striven, but in vain, to procure the pamphlet (now very rare, and out of print) headed as above, one copy of which only is in the Editor's possession. Our reason for giving these extracts is not alone because they have been eagerly asked for, but because spiritualists, of all other persons, ought to be aware of the awful and urgent need that exists for reform, in *the glorious land of Great Britain*. Perhaps the recital of their fellow creatures' misery may stimulate some one reader at least to be more earnest and eager in preaching the stern doctrine of *personal responsibility*—affirmed by every returning spirit—than they have hitherto been. If, as these spirits all insist, every sin of omission, as well as commission, will inevitably come into judgment hereafter, there must be a fearful load laid to the charge of any Government in any land—much more a *Christian* one—that tolerates the existence of such a state of wretchedness and woe as this little pamphlet displays—and surely if the spiritualist, by enforcing the just and immutable doctrine of compensation and retribution for every earthly deed, can help to awaken the consciences of those in power who rule this land, that spiritualist is himself derelict, if he fails to read, take to heart, and profit by the pictures we have to point to. Our first extract will be from the preface of the pamphlet put forth at the time of the Chain Makers Strike in 1886.

"Whilst statesmen are starrng around the country, uttering cheap and complacent commonplaces about reviving trade and returning prosperity, we earnestly invite all whose eyes these lines may, meet to give attention to the heartrending cry from Staffordshire, which we now publish. The story told there about the strike in the chain trade at Cradley Heath will impress the most careless reader with mingled amazement, indignation, pity, and shame, or with positive unbelief that such things can be in England. There may be some who, wishing to shirk the responsibility imposed upon every person acquainted with the pressing need for help, will shrug their shoulders and denounce the story as 'sensational and exaggerated.' Others, infatuated with 'glorious Great Britain,' and the admirable perfection of all her institutions, may find themselves incapable of lending credence to the existence of so foul a blot on so fair a land. To all such we say: Go and see this eyesore for yourselves. It is no secret, difficult of investigation, that we describe. We ask you to believe nothing that you may not test with your own eyes and ears, in the open light of day, in the very centre of our free, rich, civilized, and most Christian country. For incredulity we are prepared; denial we *know* to be impossible.

"Briefly summarized, the facts stated by our commissioner are these:—Granting perfect health, a robust constitution, and incessant work the whole week through, a young woman may earn in the Cradley Heath chainmaking industry, at the rate of wages rebelled against, a maximum of four shillings; whilst a young man may earn five. What they would do in periods of sickness is too fearful a problem to think of. However, the people have struck against this rate of payment, and are demanding that it shall be *possible* for a woman to earn eight shillings and a man thirteen shillings for sixty hours' work. The employers have decided to resist this claim, and therefore the workpeople are 'out on strike.' For thirteen weeks, two thousand of them, representing with their little ones some eight thousand hungry mouths, have been famishing in the midst of prosperous and Christian England, for they preferred, to use their own expression, 'to starve and play rather than to starve and work.'

"Cradley—the most miserable place in a God-forgotten district," says the *Chronicle's* special commissioner, "I am about to explore, in company with Mr. Juggins."

"There are swarms of grimy children in the streets, and little knots of sickly, eager-eyed men and women are gathered in the roadway, who appear to know and to reverence my conductor, judging by the earnestness of the salutations with which he is greeted. 'God bless you, Mester Juggins! It's sunshine to see you again!' says one, and a low murmur of assent arises from his companions as the caps go off at our approach. My guide seems anxious to dodge this unofficial kind of public reception, and presently takes me up a by-way.

"There are two thousand of them—men, women, and children—have been out now for thirteen weeks in this place,' he says, 'and I'm sorry to my heart for them. It means altogether *eight thousand mouths to feed*, with never a crust to put into them, except what the charity of their fellow-workpeople in the neighbouring towns and villages is sending them. And the worst of it is that those who are in work can hardly keep body and soul together. It is the chain trade that is out; the masters in the nail business have been more merciful, and have given their people a trifling advance, which brings the wages of the men up to eight shillings a week, and those of the women as high as five shillings. But the chainmakers have no compassion.'

"Surely,' I ejaculate, 'people cannot exist upon the wages you have mentioned.'

"They not only can, sir, but they do, to the number of twenty thousand in this district; and right glad would the chainmakers be to secure such favourable terms. I have been fighting for ten years for them, to get the House of Commons to take up their case. I hope to live to see something done, but the time is not yet. However, when you have seen how patient and childlike the poor things are in the midst of their great misery, you'll be bound to feel as I do for them—as every thinking man and woman's heart in the country would feel if they could only know the truth. But here we are in the thick of the 'shops' where they work. That you will see a few of them engaged in link-making is due to the fact that one or two masters have conceded the trifling advance they are asking for.'

"Mr. Juggins modestly retires as I commence my investigations. He seems anxious lest I should think him capable of prompting the inmates in their answers. There are two forges in this room—den, I should say, where no decent farrier of the town would think of swinging his hammer. The walls of the low, one-storey building are of crazy antiquity; in two or three places a brick has fallen out, giving free ingress to the winds of heaven; and the solitary casement is unglazed. The tiles of the roof admit daylight in several places. At one forge, a man, stripped to his waist, is fashioning a chain, such as is used on shipboard. At the other fire a prematurely aged female, with little womanly softness left in her face or figure, is constructing a smaller kind of article. Their hammers rise and fall incessantly in a kind of rhythmic beat as the glowing rods are cut with the precision of long practice into link-lengths, and shaped and fashioned into the finished article. On the floor is a child of say, three years old, its skin the colour of the ashes surrounding it; and in the cinders by the side of the glowing fire at which the woman pursues her unwomanly labour is a younger child, apparently yet a babe—grimed by contact with his surroundings, and, for want of better toys, playing with the small pieces of coke in which he sits. The two workers look askance at me as I enter, but have apparently no time to waste on strangers, for the sparks continue to fly furiously. The name of Juggins, however, acts like a spell upon them, and the thump-clink, which is the monotonous burden of their task, is suspended.

"The woman bustles about, and draws as much of her thin gown as possible over her shoulders, then explains the mystery of her craft. The fuel they are using is called 'breeze,' and is purchased by themselves from puddling-mills. It is skimmed off the blast furnaces, and is worth about ten shillings per cartload, but many chainmakers have

to pay as much as sixteen shillings where a sort of truck system prevails, and they are forced to buy of the masters. She is making pulley chains, and is happy to say that since the advance she and her husband *can earn between them sixteen shillings a week*. Previously they used to make twelve shillings, 'and if we can't get the others to stop out and keep up the advance, we'll all have to come back to th' old figure.' She is cutting nineteen links to the foot of chain, and they sometimes turn out lengths of a hundred yards.

"What could a single woman earn, do you think, at the advance?' I ask.

"If she worked twelve hours a day she might make seven shillings in the week, and then she'd have to buy her 'breeze' out of that. But that's a *young* woman, mind—not me! I'm married, you see, and here's the young ones and the washin' to see to, which I has to give up a day every week to.'

"Aye, lass, and thou'rt not so brisk as thou wast once,' chimes in the man.

"Before the advance,' she continues, 'a girl couldn't make more than 3s. 6d. a week for herself, let her work as hard as she pleased—and that's what they're all out on strike against now. An' there's plenty o' men as can't do as much as a woman,' she adds. I leave them and look in next door.

"There are three forges here, one of them worked by a boy of sixteen, the others by his parents. They have just got the advance, but during the last thirteen weeks they have earned only 1s. 5d. between them. The boy can earn 2s. a week now, and is steadily improving, but he has only one eye, and that is against him. In the next ramshackle tenement a woman is at work, while her husband minds the baby. Father, mother, and infant are equally tattered, equally grimy; but coke dust is clean dirt in these regions. The woman tells the same tale as I have just heard as to her own earnings, but adds proudly, 'I thank God my man is not a chainmaker; he's a vicemaker, *he* is, and can earn his 16s. a week.' She nods proudly as she makes this striking revelation, and the man smiles in conscious superiority. He gets, it appears, 7s. per cwt. for making vices, 'and it takes a strong 'un for that sort of work.'

"Over the way I find a man of thirty shaping cart-traces; he has the advantage that *his mother, aged seventy*, her shrivelled form bent almost double, is working the bellows for him, and so he has his two hands disengaged best part of the time. 'I've been a good 'un in my time, too,' says the old lady, 'but I've got past it now!'

"I cannot cross-question these people much; I feel as though I were choking. Rejoined by the waiting Juggins, I look into one or two of the cottages in which the people sleep and eat—when there is anything to eat. I select one as a sample of the rest. The tenants are away, and have gone to a meeting. Both front door and cupboards are open, for, alas! there is nothing to steal in this mockery of a home. A broken-down chest of drawers, a form, a rickety table, and three dinner-plates complete the list of the furniture. In one cupboard is a piece of soap; the other is empty.

"They've been 'out' all the time,' says my guide, 'and the landlord's put the bailiff in on them last week. They didn't get eighteen penn'orth. We'll see the man at the meeting, though.' Other cottages have a few more sticks, and here is an illuminated text tacked to the wall. 'The Lord is my Shepherd,' it commences, and the beautiful words of the Psalmist seem only to intensify the squalor of the place. I look into dozens of these wretched hovels, where the same pitiful scenes are repeated.

"There are hundreds of the little 'shops' closed, and their fires have long been extinguished, but the people, where are they? Gone to a salvationist meeting—let us follow and see them. Here are men, women, and young girls, marching six and twelve abreast, often arm-in-arm, but oh, so poorly clad, and oh, so wan and pinched as to visage, so bent and bowed as to form! If they had all just left a sick-bed they

could not look more haggard; such a spectral crew might well march out of a city spent by siege and the leaguer; or troop from the gates of a plague-stricken town. I feel chilled at the spectacle, for they make the very blessed sunshine seem unnatural. Presently we enter the hall, and mount the platform."

(To be continued.)

### A HAUNTED CAR.

CAPTAIN J. H. RILEY, the well-known conductor of a local freight running between here and Louisville, on the Ohio, Chicago, and South-western Railroad, declares positively that caboose 17,736 of his train has been frequently taken possession of by a genuine spirit, which appears in the form of a slender female figure with a pale, sad though beautiful face, over which reposes an exquisitely-shaped broad-brimmed hat. The conductor relates that whenever this car is vacated this spirit appears on a certain seat near the rear window, and if undisturbed will there sit, as if in deep meditation. But should anyone venture on the steps or enter the door of the caboose the apparition vanishes, to reappear again at intervals. The dress and garments are plain and modest, and impress one with a belief that the owner was formerly a neatly attired lady, and had perhaps been making a brief call on friends. This singular individual has also been observed by not only the entire train crew, but by many prominent citizens of Rockford (Kentucky), and all are greatly puzzled to account for the extraordinary marvel. The conductor, who was a non-believer in ghosts, has at numerous times had all the interior of the caboose carefully examined, every place where even a shadow might be reflected from, sufficiently to create an optical delusion, but so far has been unable to discover a solution as to why or whence the appearance of the mysterious spiritual stranger, and the object continues to appear and reappear same as before, regardless of his vigils.

One of the men who observed the phantom in the darkness avers that it spoke to him plainly and seemed to be in deep sorrow, shedding tears. Another one vows that it followed him out of the caboose, beckoning in the most plaintive manner for his return, but that as soon as he turned to retrace his steps the phantom disappeared, and strange sounds resembling laughter were heard from various directions. Several times when the train was halted down among the mountains, among the weird and picturesque scenery, the crew became almost frightened out of their senses by the strange and singular noises flitting about in the caboose, though diligent search failed to result in an explanation. On one particular occasion after night, and while the crew were absent from the car, the lights were all extinguished, but the form of the ghost appeared at the window clad in a seraph-like raiment. News of this wonder is rapidly being circulated far and near, and hundreds of people congregate along the line to catch a glimpse of the "ghost caboose," and there are many who assert that the spectre with the train has been seen flying away through space like the fairies in an enchanted tale. Rarely is the seat in the caboose occupied by the ghost appropriated by any of the trainmen or messengers, they, fearing to disturb the "solemn lady," believing that she might invoke some dire calamity upon them.

Various explanations of the presence of the spirit have been attempted, it being thought by some that the ghost is that of a woman who some time ago was injured by a train, and after long-continued suffering died, and who declared on her deathbed that she would haunt the railroad men for many a day, because of her sufferings. Others firmly contend that the spirit belongs to that of a deceased young lady whose sweetheart, a railroader, lost his life by accident, and for whom she pined away and died of sorrow.—*Cincinnati Enquirer.*

## LYCEUM JOTTINGS.

### MUSICAL READING—"WELCOME ANGELS."

E. L. M. 13.

WELCOME, angels, pure and bright,  
Children of the living light,  
Welcome to our home on earth,  
Children of the glorious birth.

Those who earnestly strive to do right, have ever bright angels around them, whose "living light" of spirituality and goodness illumines the homes we have on earth. If we place our ambition's goal in the life hereafter, and make this earthly span of existence the sincere and careful preparation for it, our transition to spirit-life will indeed be a "glorious birth," when *from* mortality we put on the robes of immortality, in the presence of the waiting angels.

Welcome, messengers of God,  
Teaching not of anger's rod;  
Love for all earth's weary throngs  
Is the burthen of your songs.

Not only must we cry "Welcome" to the angel messengers, but we must fit ourselves to receive their messages, and become more worthy to receive their teachings. We should "love one another," and thus help to form a universal brotherhood of harmony and love. Nightly, the weary throngs of earth pour out their petitions to the all-wise God and heavenly father, who, heeding their requests, sends angels to minister, whose only song is that of love to all on earth with happiness and joy.

Come ye from the realms of light!  
Where the day knows not the night,  
Where the gems of love alone  
Are around your spirits thrown.

Coming from the spirit-realms of light eternal, angelic hosts bring us the knowledge that actions, words, and thoughts, weave our spiritual conditions around us; if we engage in evil doings, or indulge in unholy thoughts, we are surrounded by the darkness of night, but when we struggle to become just and pure, then we are bounded in on all sides by streams of light from the eternal realms of light and glory. The gems of love become our rightful inheritance, and so we gradually advance higher and higher, until in fulness of heart we can truly sing—

Oh, we joy to feel you near,  
Spirits of the loved and dear;  
Chains of love around us twine,  
Gems of beauty all divine.

Arranged by W. H. Wheeler, of Oldham.

### OUR CLIMATE.

An intelligent foreigner lately went,  
To study the pleasures to Britain pertaining:  
When he lauded, the sky (though 'twas summer) was drear,  
And lo! it was raining!

He waited some time, then he purchased a "gamp"  
(He was much too polite to indulge in complaining),  
But the weather continued exceedingly damp,  
It was heavily raining!

"I'll seek shelter," said he, "it will soon be all right,  
And a glimpse of the sights I may then be obtaining."  
He waited; and still he observed with affright,  
It hadn't done raining!

Said the foreigner, startled, "I'll wait, say, a week,  
And the powers of Pluvius yet may be waning."  
Weeks passed; but no pleasure outdoors could he seek,  
For still it was raining!

He waited and waited, with many a tear:  
In fact, under shelter, he still is remaining;  
And he fancies, I fear, that the climate is queer,  
For it hasn't done raining!

### LOSSES.

Two gardeners who were neighbours had their crops of early peas killed by frost. One of them came to condole with the other on the occasion. "Ah!" cried he, "how unfortunate we have been! Do you know I have done nothing but fret ever since. But, bless me! you seem to have a fine healthy crop coming up just now! What are these?" "These," said the other, "why these are what I sowed immediately after my loss." "What! coming up already!" cried the fretter. "Yes; while you were fretting I was working. I always put off fretting until I have repaired the mischief." "Why, then, you have no need to fret at all." "True," replied the industrious man. "That's the very reason. In truth, it is pleasant to have no longer reason to think of misfortune; and it is astonishing how many might be repaired with a little alacrity and energy."

ONE great thought—one deed of good ere night—  
Would make life longer seem  
Than if each year might number a thousand days  
Spent as is this by nations of mankind.  
We live in deeds, not years; in thoughts, not breaths;  
In feelings, not in figures on a dial. We should  
Count time by heart-throbs. He lives most  
Who thinks most, feels the noblest, acts the best.

## CHRONICLE OF SOCIETARY WORK.

**BARROW-IN-FURNESS.**—Mr. J. Hopcroft's afternoon discourse was upon the "Philosophy of Spiritualism; or, What are its Advantages over Orthodox Christianity?" Spiritualism gives a living, every-day demonstration of the life beyond. It proclaims man's responsibility to himself, and an ever progressive state. At night, he spoke on three subjects (chosen by the audience) with great force, cutting deeply at the roots of the prevailing religious opinions. His manner of speaking is sharp and incisive sentences, with deep and profound thoughts, given with a touch of the dramatic. As a pioneer he will do great service. Descriptive clairvoyance was given after each service, a goodly portion of which was acknowledged. Evening meeting crowded to excess. Monday's séance was very good.—*J. K.*

**BELPER.**—Harvest Home, Sunday and Monday, Sept. 23rd and 24th. Friends gave fruit, flowers, vegetables, and corn very liberally, and the hall was beautifully decorated. Mr. Wyldes gave appropriate addresses. Monday he lectured on "The Hand," illustrating at the close by two public examinations. After the lecture, the fruit, flowers, and vegetables were sold by public auction. The whole of the services proved a great success, all being delighted. Last Sunday and Monday Mr. J. S. Schutt gave three remarkably clever addresses; the subjects being, "A Home in Heaven;" "The Word;" and "The Science of the Breath."—*H. U. S.*

**BIRMINGHAM.** Ashted Row.—Those who think for themselves are beginning to see that the aim of spirit return is to stimulate the spiritual faculties of the dear ones they have left on earth. The controls beautifully explained this by illustrating a spirit's departure, who had displayed more business anxiety and care for the trifling details of life, than for his spirit's development. Mr. Coomer Mason gave a striking instance of his clairvoyant power. As he is removing to Sheffield, he will no doubt be able to continue the good work there, as a trance medium and clairvoyant.—*S. A. B.*

**BLACKBURN.**—Afternoon: After naming an infant with beautiful and well-chosen language, Mrs. Wallis spoke on "Light amidst the Darkness." She showed that the dawning of hope upon the gloom of the shipwrecked soul was as inevitable as calm after a tempest or spring after winter. Evening: Four subjects from the audience were well treated upon—"Elementary Spirits," "Far and Near," and "Now and Then," a subject affording scope for a fine comparison between the historic past of doubt, guilt, and ignorance, and the present ever alternating lights and shadows of the social and intellectual world. Fourth, "Why do Christians hate Spiritualism so?" A trenchant and masterly reply was given. The lecturer spoke with all her usual calm and cultured power.—*A. A.*

**BRADFORD.** Ripley Street.—Mrs. J. M. Smith's guides spoke on questions from the audience. Afternoon, "The difference between the Astral Body and the Soul." Evening, "Which is the right Religion." Clairvoyance after each address. Eighteen tests, thirteen recognised.

**BRIGHOUSE.**—The controls of Mrs. Riley gave two excellent discourses. Afternoon, "Be ye also ready, for in such an hour as ye think not, our Father calleth." Evening, "Behold I come unto you with great joy." Very good and interesting addresses, which were well received by a large congregation.—*A. G.*

**BYKER.**—The guides of Mr. Weightman gave delineations of character, and described different kinds of mediumship and modes of developing them. All delineations were correct. We anticipate another visit with pleasure. Sept. 30th: The guides of Mr. Coxon delivered an eloquent and instructive address to a good audience, on "Spiritualism—Individual, National, and Universal—the true basis of Reform." The subject was highly appreciated, closing clairvoyance.

**COLNE.**—Mr. Wright discoursed well to good audiences. Afternoon: "The Coming Religion." Evening: "What must I do to be saved?" Clairvoyance after the afternoon address.—*J. W. C.*

**COWMS.**—The guides of Mrs. Connell spoke on "Spiritualism: the Saviour and Redeemer of the World." Evening, "Spiritualism in harmony with the Bible." Forty-four clairvoyant descriptions, twenty-two recognised.—*G. M.*

**CLECKHEATON.**—Mr. Rowling's afternoon subject was "Duty in the light of Spiritualistic Teaching." In the evening he gave his experience, why he became a spiritualist. Both addresses were delivered in a satisfactory manner to large and attentive audiences. We shall be glad to have him again before long.—*W. H. N.*

**DARWEN.**—Mr. A. D. Wilson gave two very interesting and instructive discourses. Afternoon, "The still small voice." Evening, "Three Views of Inspiration." Good attendance.

**DEWSBURY.**—Sept. 23rd: An inner circle was formed, and Mrs. Stansfield's guide, "Sunshine," carried flowers and other spirit emblems to each; several good tests given. Saturday: A successful tea-meeting; about sixty persons took tea, and afterwards enjoyed a miscellaneous entertainment, when readings were given by Mr. and Mrs. Stansfield; solos by Miss Stansfield, Mrs. Shore, and Miss A. Kaye; also two humorous songs (loudly encored) by Mr. Archibald Whittam. Sunday last, the guides of Mrs. Stansfield gave two most interesting discourses, and concluded with a number of clairvoyant descriptions.

**ECCLESHILL.**—Meetings at Mr. Hardaker's, with Misses Bott and Capstick. Afternoon subject, "Come unto me all ye that labour and are heavy laden, and I will give you rest. Evening, on "We do not Die." Addresses were delivered by Miss Bott's guides in a commendable and energetic manner. Miss Capstick gave clairvoyance with good success. Twenty-three descriptions, nineteen recognised, and several guides also described.—*W. B.*

**FELLING.**—Mr. Wm. Scott delivered the finest address we have heard from our platform for a long time; subject, "The Devil and his Home." A full house, every one highly pleased, applauding the speaker several times. Lyceum progressing favourably.—*G. L.*

**GLASGOW.**—Evening: A most harmonious gathering. Mr. Drummond, chairman, read from A. J. Davis' writings on "The nearest road to the Kingdom of Heaven." Remarks by various speakers on Happiness and the Temperance question followed. Evening, Mr. William

Corstorphin gave a choice selection of Readings in his usual gifted manner to the delight of a very appreciative audience. Mr. Walrond, chairman, offered a few remarks, and read an essay by A. Webster, entitled, "A man's a man for a' that," dealing with the religious teachings derivable from Burns' democratic poem.—*G. W. W.*

**HECKMONDWIKE.**—Mr. J. Armitage gave two instructive addresses from questions from the audience. Evening, "Be ye also ready, for in such an hour as ye think not the hour will come," which held the audience in rapt attention.—*J. C.*

**HETTON.**—Mrs. Davison, clairvoyant, gave thirty descriptions of friends, twenty-six recognised. There were several strangers present. All were well received.—*J. T. C.*

**HUDDERSFIELD.** Brook Street.—Monday, Sept. 24th: Mrs. Green gave an instructive lecture to women only. She showed how mothers could ward off disease and ailments from their children, by seeing, if by their own neglect of nature's laws, they had transmitted ill effects to their offspring; by attention to bathing and diet, and by looking around the homes to see if there had been neglect or oversight in the way of ventilation, &c., before resorting to the doctor, who often gave medicine that did more harm than good. She dwelt upon the great error of mothers not taking their daughters into their confidence when they arrived at womanhood, and making companions of them. A few words to "our girls" not to follow fashion to the detriment of their health. I cannot enter into particulars of this valuable address. It was given with much earnestness and in a graceful manner that commended it to all. This is our first attempt to hold a meeting for our sex alone, and the result is most gratifying. We look forward to Mrs. Green's visit, when she will give a lecture to young women, on "Character." Mrs. Gregg kindly occupied the chair, by request, very efficiently.

**LANCASTER.**—Mrs. Beanland gave plain and earnest addresses. Afternoon, "Prayer and Progression." Evening, "Spiritualism and Progression," followed with successful clairvoyance.—*J. B.*

**LEICESTER.**—The control of Mr. Barradale lectured on "Light." It enables us to see where we are going, and as temporal light is necessary for every-day life, so is spiritual light necessary for the inner or spiritual part of the body.—*W. J. O.*

**LONDON.** Bermondsey.—Miss Blenman, medium, subject selected by control, "What have the Spirits to say to the Church?" which proved an excellent address. Fair attendance.—*J. D. H.*

**LONDON.** Clapham Junction.—Sep. 27: Mrs. Spring gave to a large circle many messages from departed friends. The controls were really marvellous in their realistic personations and their psychometric powers. We were much gratified by a charming little address urging all not to be content with phenomena, but elevate themselves by purity of life and seeking after the higher truths.—*U. W. G.*

**LONDON.** Canning Town, 125, Barking Road.—The chairman opened with an impressive invocation. Mr. Yeates spoke eloquently on "Light, more light," which was instructive and attentively listened to. Mr. Harris, from Dalston, also gave his experience as a spiritualist, which was of a startling and interesting character. Spiritualists in the surrounding districts are cordially invited.—*P. W.*

**LONDON.** 309, Essex Road, N.—Open meeting, fair attendance; a few remarks on spiritualism and mediumship, and how to develop; a pleasant evening.—*J. W.*

**LONDON.** Marylebone.—Morning: good attendance. Mr. Hawkins employed his healing power. A friend gave a short address on "The quality of spirit power." The guides of Mr. Goddard, junr., described "Spirit friends," which gave great satisfaction. Evening: This being the second Harvest Festival, the rooms were filled to overflowing. We were pleased to see so many old friends. The rooms were very tastefully decorated with flowers and fruit, together with corn, wheat, and barley. The tea passed off satisfactorily. After singing, and an invocation from Mr. Burns who followed with some appropriate remarks suitable to the occasion, the following gentlemen also spoke, Messrs. Whitley, Clack, Towns, Darby, Emms, Drake, Armstrong (from Newcastle), and Mr. Rodger who kindly presided. Over 90 sat down to tea.

**LONDON.** Open Air Work. **BATTERSEA PARK.**—A good audience. An eloquent address from Mr. Burns on "Spiritualism the friend of All,"—much interest manifested, and a large number of papers gratuitously distributed. A gentlemen gave 1s. towards expenses. We also thank Mr. D. S., and Mr. H. for 1s. each, and Mrs. S. E. Coates for 10s. towards special work to be shortly announced. **CLAPHAM JUNCTION.**—Mr. U. W. Goddard spoke on the "Phenomena and higher teachings of Spiritualism," to a large audience. At night, at Strath Terrace, Mr. A. Duguid gave a splendid normal address, and his controls in their clairvoyant and psychometric delineations proved, to an earnest circle, the truth of spiritual perceptions, urging at the same time that all should seek after the internal higher life. **HARROW ROAD** (near the Cemetery wall).—The debate, as arranged, took place, each disputant having equal time. A vast audience listened for two hours and a half, applauding each speaker. Mr. Lees acquitted himself ably, and proved too much for his opponent all through the debate. The element of personality and abuse was not manifest until the last speech of our opponent, which was immediately rebuked by the hundreds assembled. He at once apologised. A vote was then taken, and the people declared in favour of Mr. Lees with about three dissentients. Mr. Younger again favoured us with a large quantity of this week's issue of *The Two Worlds*, and other literature which was greatly sought for. Next Sunday, at 11-15, Mr. Rodger. **HYDE PARK** (near Grosvenor Gate).—No workers or spiritualists present, but Mr. Rodger, Mr. and Mrs. Drake. We commenced singing, and quickly secured a large audience. Mr. Rodger made an earnest and enthusiastic speech, and was often applauded; several questions answered, and replies to short speeches from those that differ from us. Many enquiries made respecting local meeting places. Much literature distributed, and great interest manifested by all. We left the gathering discussing the matter with much vigour. This brought our meetings in Hyde Park to a close for the present season.—*W. O. D.*

**LONDON.** Winchester Hall, Peckham.—The subject, "Poetry and the Future Life," was chosen by Mr. J. Veitch for his morning discourse, many quotations being given showing the views held as to an after-existence. Mr. Harper and others spoke on the same interesting subject.

Evening: Mr. R. J. Lees had a crowded audience to hear his instructive address on "Spiritualism in the Early Christian Church." Many questions prolonged the meeting to a late hour, this being the last of the four addresses on Spiritualism in connection with the Bible and biblical times. All received attentively by large audiences, who, while not agreeing with all the conclusions of the lecturer, yet the powerful addresses, combined with the interesting answers to questions, have awakened many new ideas and thoughts in connection with spirit communion. Our best thanks are due to Mr. Lees and his able control. In compliance with the wishes of many friends, Mr. R. J. Lees will, on October 14th, open a discussion on "Who was Jesus?" All welcome.

MACCLESFIELD.—Mrs. Groom was expected, but at a late hour she telegraphed that her son had met with an accident and she would not be able to come. We all deeply sympathize with her in her trouble, and sincerely hope that ere long her son will be restored to health and strength. Mr. Boardman kindly consented to fill the vacancy. His guides, by request of the audience, discoursed in the afternoon on "What is Spiritualism?" the subject advertised for Mrs. Groom. They proved that spiritualism is a reality and the true teaching of God. Evening subject, "The Voice of God," delivered in a masterly manner, to the satisfaction of all.—*W. P.*

MANCHESTER. Downing Street.—Mrs. Hardinge Britten lectured to large and enthusiastic audiences, with her accustomed eloquence and power. Afternoon subject, "Spiritualism—Past, Present, and Future." In the evening she took six subjects from the audience, which were dealt with in a manner that the most sceptical could find no fault with. A large audience, who were more than satisfied. Dr. Britten presided.

MANCHESTER. Psychological Hall.—The guides of Mr. Standish gave two brief discourses. Afternoon, taken from hymn sang; evening, "The harvest is great, but the labourers are few," concluding with numerous clairvoyant descriptions and psychometric readings, very successfully.—*J. H. H.*

MEXBOROUGH.—A very good day. In the absence of a medium, Mr. Scourfield gave a short address, so did our chairman, W. Adthead, at each meeting. In the afternoon we had clairvoyance also from the guides of our friend Mr. A. Sayles.

MIDDLESBROUGH.—The guides of Mr. Wallis gave three eloquent and powerful discourses on Sunday and Monday, which were highly appreciated by good audiences. The hall was crowded on Sunday night. Many expressions of delight with the discourses were heard.—*S.*

MONKWEARMOUTH. No. 3, Ravensworth Terrace.—Mr. Hoey's guides spoke on "True Religion." Twenty-five delineations were given, seventeen recognized. We are getting strangers every Sunday, so the cause is spreading.—*G. E.*

NEWCASTLE-ON-TYNE.—Mr. W. Kerr delivered an able lecture on "Re-incarnation, and its ultimate, Annihilation." He considered this one of the worst enemies with which spiritualists have to contend. It is the duty of all to make themselves familiar with the subject, to be able to combat it. After tracing its origin, which he contended was symbolical, Mr. Kerr quoted from leading supporters to show the contradictions and absurdities of the belief, which had no proofs to uphold it, but simply rested upon assertions. It also led to annihilation of individuality, while spiritualism brought facts to prove the continuity of life, and the certainty of being able to communicate after physical decease with those left behind.—*F. S.*

OLDHAM.—Sept. 29: A teaparty was held, when nearly 100 were present. Mr. Butterworth presided after tea, when an interesting programme was gone through. Sept. 30th: Mrs. Gregg addressed good audiences. Afternoon subject, "Ministering Spirits." Evening subject, "Nearness to God." Clairvoyant descriptions, mostly recognized.

PARKGATE.—The Harvest Festival was a grand success. Fruit, flowers, and vegetables came in from all quarters, and were tastefully arranged in the room; it was a pleasant sight. Afternoon: the controls of Mr. S. Featherstone discoursed ably upon "The earth is the Lord's, and the fulness thereof." Evening: the controls of Geo. Featherstone took for their subject "Harvest Home," which was well received. This service was enlivened by the Lyceum children singing appropriate hymns and rendering a silver-chain recitation. Large and attentive audiences at both services. Monday we had a public ham tea, afterwards a fruit banquet (from fruit given for festival), intermingled with songs, recitations, and short speeches.—*G. F.*

RAWTENSTALL.—For several Sundays we have been treated to high-class discourses, but the controls of Mr. Tetlow, last Sunday, surpassed all I have heard. Afternoon subject, "Energy, where from and where to," a really scientific lecture. Evening, "If Jesus was a medium, can mediums to-day do as he did?" and "The Arcana of Spiritualism." To attempt a report would simply spoil the discourse. Mr. Tetlow was very successful with psychometry. Our room was packed. Many strangers, who listened very attentively.

ROCHDALE.—Mr. J. Swindlehurst. Afternoon, subjects chosen by the audience. Evening: "Spiritualism—a Religion and a Science," very ably dealt with.

SALFORD.—Sunday, Sept. 23rd: Mr. Pearson gave two interesting addresses: on "Flowers" in the afternoon, "Vegetables and their Use" at night. Wednesday, Sept. 26th: Mr. Pearson, as usual, gave satisfaction. Sunday, Sept. 30th: A pleasant day with Mr. Le Bone, his guides taking subjects from the audience at both services, and dealing with them in a plain, straightforward manner. All well pleased.

SHEFFIELD. Board School.—Miss Naylor's controls chose for their afternoon subject "God is love," and dealt with it in an able manner, afterwards giving eighteen clairvoyant descriptions, fifteen recognized. Evening: subject, "Work," giving illustrations of the natural law of honest labour from God, who works, down to the smallest insect. Twenty-one clairvoyant descriptions, eight en recognized.—*T. W.*

SLAITHWAITE.—Mr. Postlethwaite's afternoon subject was taken from the lesson 1st John iv. chap., discoursing upon it in a masterly manner. Evening: "The Dream of Gold" dealt with very successfully, showing spiritualism to be a dream of gold and something which would not be soon parted with when once fully realized. Clairvoyant descriptions at the close of each address.—*T. B.*

SOUTH SHIELDS.—Controls of Mr. Westgarth spoke in the morning on "To whom is man responsible?" Evening, chosen by audience,

"Explain the difference between mind, soul, and spirit." Both subjects were treated to the satisfaction of all.—*J. G.*

SOWERBY BRIDGE.—Mrs. Wade gave an able discourse on "Spiritualism—the Need of the Hour," an address which did great credit to the speaker, and was listened to attentively by a good audience. Clairvoyant descriptions were very successful.—*Cor. Sec.*

SUNDERLAND. Centre House.—Mr. Kempster gave a very interesting lecture, "In what way is Spiritualism superior to Christianity?" which he delivered to an attentive audience in a most remarkable manner.

WARRINGTON.—Mr. B. Plant, in the evening, gave a capital address on "Spiritualism, a Science and a Religion," and afterwards was very successful in clairvoyance, giving many good tests. One gentleman in particular, an inquirer, who has only heard Mrs. Groom and Mr. Plant, received from both of them an almost identical description of the same spirit—his mother's. Altogether, Mr. Plant's visit was a success, though we were cramped for room. Spiritualists in Warrington suffer from a lack of organization, but an effort is being made to remedy this defect. At a meeting recently held to benefit a sickly brother it was decided to form a society to be called the Warrington Society for Psychological Research. We have not fairly started, but the resolution was formally adopted and your correspondent appointed secretary. We are at a loss for a suitable room for Sunday services at reasonable cost, but we trust "there's a good time coming."—*W. E. Stout, 12, Wakefield Street.*

WESTHOUGHTON.—Fruit and floral services. The hall was tastefully decorated with flowers, fruits, and vegetables; a credit to the friends who had the work in hand, as well as a source of pleasure to the folks who favoured us with their presence. The singing, conducted by Mr. R. J. Rigby, was simply good. Two interesting addresses were given by Miss A. A. Mawdsley to large audiences.—*J. F.*

WILLINGTON.—Mr. J. G. Grey delivered two splendid inspirational addresses. Afternoon, "The Resurrection, how, and when." The speaker maintained that the orthodox theory was out of the bounds of common sense; then, in a most able manner, the speaker proved by illustrations from the beautiful book, Nature, that the resurrection is going on daily. Evening subject, chosen by the audience, "Can he be a Christian who worships God for fear of the devil?" The speaker said that the theory of a personal God was fast losing its hold on the minds of the people, and would soon be tossed into the lumber basket of oblivion. The true God was manifest in their own nature.—*W. C.*

WISBECH.—Mr. D. Ward took for his subject "The New Spiritual Birth," reminding his hearers that they had now entered upon the second year in the hall, and congratulated them upon the successful work which had been carried on, the progress being beyond the expectation of the most sanguine amongst them. The spiritual truths come to many minds as a light to lead them out of the thick darkness of the materialistic age through which we are now hastening. There having been for some time a desire that a society should be formed, a meeting was held, at which the following officers and committee were elected:—President, Mr. D. Ward; vice, Mr. R. Weaver; treasurer, Mr. W. Hill; financial sec., Mr. Wilkinson; cor. sec., Mr. Burkitt; door-keepers, Messrs. W. Upercroft and R. Barrett; choir-master, Mr. Yeeles; pianists, Misses Weaver and Addison; committee, Messrs. Oswin, Petch, Aron, Stanser, Logan, and Hall.—*J. F. B.*

RECEIVED LATE.—[Reports should reach this office not later than Tuesday morning.] Burnley: Miss Walton's guides discoursed to good audiences in a very satisfactory manner.—Nelson: Mrs. Whiteoak delivered addresses, and gave remarkable clairvoyance, many recognitions and striking tests.—Leigh, Newton Street: Mr. Macdonald gave two eloquent addresses in response to questions.—Sowerby Bridge: (Thanks for report; too late, and too long. See last week's report.) Mrs. Wade delivered a soul-stirring address to a full audience, and gave recognized clairvoyant descriptions.

### THE CHILDREN'S PROGRESSIVE LYCEUM.

BATLEY CARR.—Morning: Programme: Musical reading 201, silver-chain recitations 31, 62, and 60; reading and vocal solos, golden-chain recitations, 101, 103; marching in all its phases, and calisthenics. Groups were formed for lessons. Liberty group discussed the best means of securing prompt attendances—result, all officers to set the members an example of punctuality. Beacon group lesson, "Saliva and its Work;" Lake group on "Mirthfulness;" hymn and benediction. Afternoon's programme was brief on account of the election of officers. Musical reading 216, silver-chain recitations 50, 52, and 63; golden-chain recitations 105, 104, and 108; marching and calisthenics as in the morning; hymn and benediction, when the little ones were dismissed, the remainder taking part in the election. List of officers for the ensuing quarter—conductor, Mr. A. Kitson; assistant conductor, Mr. J. Kitson; secretary, Mr. Seth Mortimer; treasurer, Miss Wilcock; musical director, Miss Mortimer; guardian of groups, Mr. J. Kitson; leaders, Messrs. A. Kitson, J. Hart, Mrs. Shore, Misses Wilcock, E. and L. Mortimer, and M. L. Armitage; captain of guards, Mr. George Hartley; guards, Messrs. J. Hart, A. Binns, and S. Mortimer. The financial report showed a balance in Treasurer's hand of 2s. 3d.—*S. Mortimer, Secretary, 55, Dark Lane, Batley, Yorkshire.*

BELPER.—Our Lyceum is progressing very favourably. We have 68 members and 7 officers on our books, and the attendances are good. We have also a band of hope, consisting of 36 members, meeting every week and doing well.—*H. U. S.*

BLACKBURN.—Mr. Brindle conducted. The names of the officers elected for the ensuing quarter were read over, and then classes were formed for teaching. There were present 55 members, 48 children, and 7 officers, also a few visitors.

COLNE.—Lyceum as usual. 100 leaders and scholars present.—*T. F.*

GLASGOW.—One of the most enjoyable afternoons we ever had; 40 children and 14 adults present. After invocation, Miss C. Paterson and Miss E. Robertson sang a duet; Miss M. Macfarlane gave a recitation; Miss A. Jones and Mrs. Anderson sang; Misses M. Robertson and B. Harkness also gave recitations. All were rendered in a most creditable manner. This kind of "Excelsior" meeting takes place the last Sunday of each month. Messrs. Robertson, Wilson, Fash, and others addressed the scholars.—*G. W. W.*

**HECKMONDWIKE.**—Mr. Ogram opened with hymn and invocation. Musical reading 209, and silver-chain recitations. Recitations by Misses E. Hutchinson and R. A. Ewart; readings by R. Hodgson and W. Fox. Marching and calisthenics; golden-chain recitations; hymn and prayer. Present: 40 scholars, 2 teachers, 7 visitors.—*A. G.*

**LEICESTER.**—10-30: Present, 15 children, 5 officers, 4 visitors. Recitations: by Master Heggs, "Angels everywhere"; Master S. Sainsbury, "Cherish kindly feelings."

**MANCHESTER.**—Hymn; invocation by Mr. J. Jones; silver-chain recitations; marching; golden-chain recitations; calisthenics; recitation by Miss Smith. Present 26, all told. Afternoon, invocation by Mr. Lamb; silver-chain recitations; the spiritual commandments; closing invocation by Mr. Lamb; attendance, 22. Manuals to hand and shall be able to do better.—*W. H.*

**MANCHESTER.** Psychological Hall.—Sept. 30: Attendance good. Usual programme gone through exceedingly well, including a couple of solos by Mr. A. Smith, and recitations by the Misses P. and A. Stanistreet, C. Fell, and Master J. Fell; closed with benediction by Mr. J. Kellett.—*J. H. H.*

**MIDDLESBROUGH.**—Hymn and invocation; silver and golden-chain recitations; marching and calisthenics done very well; then singing practice, in which we are progressing favourably; closing a very harmonious session with the usual hymn and invocation. Attendance, 27 children, 11 adults, and one visitor.—*W. S.*

**OLDHAM.**—Many fresh names are being weekly added to our list. The "Group" system is not yet perfected. The younger ones cannot learn "Sciences." What is to be done? Something in the Kindergarten style would perhaps be useful. Something should be done to make our system more powerful and influential, more culturing and definite. The groups afford this opportunity.—*W. H. W.*

**NEWCASTLE-ON-TYNE.**—A large attendance. The new officers fulfilled their duties well. Hymn, gold and silver-chain recitations, committing verse of new marching song to memory. Select recitations by Miss M. Oswald, Thos. Kirk, Mary Percy, Richard Graham, Blanche Oswald, and Miss Maud Stewart; dialogue by Misses Lottie and Ada Ellison; marching, and second series of calisthenics.—*J. M.*

**SOUTH SHIELDS.**—Present: 27 children, 5 officers. Recitations and calisthenics; set gone through successfully.—*J. G.*

**SUNDERLAND.**—Hymn and invocation, silver-chain recitation, hymn committed to memory. Recitations by John and Joseph Warren; hymn by Misses Warren and White, followed by marching and calisthenics, and classes. Closing hymn and invocation.—*M.*

## PROSPECTIVE ARRANGEMENTS.

### PLAN OF SPEAKERS FOR OCTOBER, 1888.

**BELPER** (Jubilee Hall): 7, Mr. Hopcroft; 14, Major-General A. Phelps; 21, Mrs. Wallis; 29, Mrs. Butterfield. Hon. Sec., H. U. Smedley, Park Mount, Belper.

**HUDDERSFIELD** (Brook Street): Mrs. J. M. Smith; 14, Mr. Postlethwaite; 21, Mrs. Gregg; 28, Mr. Tetlow.

**HUDDERSFIELD** (Kaye's Buildings): 7, Mrs. Ingham; 14, Mr. F. Hepworth; 21, Mrs. Connell; 28, Mrs. R. Wade.

**KEIGHLEY** (Lyceum, East Parade): 7, Miss Cowling; 11, Mr. Hopwood; 21, Mr. and Mrs. Carr; 28, Miss Walton.

**MANCHESTER** (Psychological Hall): 7, Mr. Pearson; 14, Miss Walker; 21, Mr. Standish; 28, Miss Gartside.

**OLDHAM**: 7, Mr. W. Johnson; 14, Mrs. Butterfield; 21, Mrs. Bailey; 28, Mr. J. Burns (Lyceum open session).

**SHEFFIELD** (Central Board School): 7, Mr. Brindley; 14, Mr. Inman; 21, Mrs. Eyre.

**SOWERBY BRIDGE**: 7, Mr. A. D. Wilson; 8, Mrs. Green; 14, Mr. E. W. Wallis (2-30 and 6-30); 21, Mr. Hepworth; 28, Musical service.

**BATLEY CARR.** Town Street.—Anniversary Services, Sunday, Oct. 14th, in the Albert Hall, Dewsbury, when John Lamont, Esq., and Miss Keeves will occupy the platform. Services 2-30 and 6-30. Hymns will be sung by the teachers and scholars of the Children's Progressive Lyceum. Collection. A public Tea and Entertainment, Saturday, Oct. 13th, in the Meeting Room, Town Street. Tea on the tables at 4-30. Entertainment at 7. Tickets, 9d., 6d., and 4d. each.

**BRADFORD.** Milton Rooms, Westgate.—The committee have pleasure in announcing a Tea and Entertainment, to take place on Saturday, Oct. 13th. Entertainment to consist of songs, solos, recitations, &c. Tickets for the tea, adults 9d., children 4d. each; entertainment 3d. each. Special engagement of Mr. Hepworth, Monday evening, Oct. 8th, trance and clairvoyant.

**COWMS.** Lepton Board School.—Sunday, Oct. 7th: Anniversary and Flower Service. Mr. E. W. Wallis will deliver two discourses; at 2-30, "Spiritualism: what it has done, is doing, and will do;" at 6, "The day after death; or, where are the dead?" There will be a tea provided, 6d. each.

**LANCASTER.**—Oct. 7th: Mr. Swindlehurst, 6-30, "Moses: his serpents and his frogs."

**LONDON.** Canning Town Association.—October 7th: Developing circle, for members only. Oct. 21st: Fourth monthly ticket séance. Medium, Mr. W. E. Walker. Tickets, 6d. each, of the secretary. Note! All member vacancies are full till January, 1889. Medium wanted for Sunday, Nov. 4.—H. Copley, M.A.L.A., Canning Town, London, E.

**SALFORD.** Society of Spiritualists, 48, Albion Street, Windsor Bridge.—Sunday, Oct. 7th: A Special Service will be held at 10-30, when Mr. James Burns, of London, will deliver an address. Mr. Mayoh at 2-30 and 6-30.

**SOUTH SHIELDS.**—Monday, 8th inst., at 8 p.m., a Members' Meeting will be held to receive the representative's report, and to consider our position with relation to the federation. All members expected to be present, as business is important.—*J. G.*

**WINGATES, WESTHOUGHTON.**—Saturday, the 13th, Vegetarian Dinner and Entertainment.—*J. F.*

Mr. M. Douglas, 173, Herbert Street, South Byker, Newcastle-on-Tyne, has been elected Cor. Sec. to the Byker Bank Society, and desires all correspondents to note his address.

North Eastern Federation of Spiritualists.—The first meeting of the representatives appointed by the societies forming the federation, will be held at the Cordwainers' Hall, Newcastle-on-Tyne, on Sunday, October 7th, at 10-30 a.m.

### SPEAKERS' APPOINTMENTS FOR OCTOBER, 1888.

Mrs. Britten: 7, Liverpool; 14, Darwen; 21, Newcastle; 28, Leicester. Mrs. Craven: 7, Slaithwaite; 14, Bradford (Otley Road); 21, Dewsbury; 28, Burnley.

Mrs. Green: 7, West Vale; 14, Brighouse; 21, Cowms (Lepton Board School); 28, Openshaw.

Mr. Plant: 7, Manchester; 14, Whitworth; 21 and 22, Walsall; 28, Bacup.

Mrs. J. M. Smith: 7, Huddersfield; 14, Bishop Auckland; 21, Keighley; 28, Bradford (Ripley Street).

Mr. E. W. Wallis: 7, Cowms; 14, Sowerby Bridge; 21 and 22, Halifax; 28, Blackburn.

Mrs. Wallis: 7, Burnley; 14, Bacup; 21, Belper; 28, Macclesfield.

## PASSING EVENTS.

A CONFERENCE OF LONDON SPIRITUALISTS will be held, shortly, for the purpose of more effectively spreading our cause during the winter months, and to arrange a plan of campaign. The basis of organisation suggested is as follows: (1) To open up spiritual meetings in all parts of London as far as funds will permit, trusting to local effort to sustain them. (2) To provide competent efficient speakers and mediums for all such meetings. I shall be glad if London societies and individual spiritual workers, will at their earliest convenience, communicate with me, stating ideas and suggestions regarding the above project. All spiritualists are invited to co-operate, either actively as workers or by pecuniary support.—*W. E. Long, 99, Hill St., Peckham.*

An observant and thoughtful spiritualist writes regarding platform work: "What we really require is good sensible trance or normal discourses, something that will help the mind to wholesome reflection on the great questions at stake, viz, the gospel of humanity here, and the progress of the spirit hereafter. Facts, too, are absolutely necessary to convince the sceptic—but for public speaking we must have sound reasoning and practical deductions emanating therefrom."

Mr. Wm. Pritchard, of Barrow-in-Furness, writes "that the society is desirous of obtaining an organ. Mr. Proctor, who has spoken for them for many years, and walked from Dalton to Barrow to do so, is now removing to Barrow, and offers the society his collection of canaries, of which he has been a fancier and breeder. A drawing is to be made of these of twenty prizes, and it is suggested that sympathizers should take a book, containing 21 sixpenny tickets, to dispose of among friends. Mr. Proctor, 23, Buttsbeck, Dalton will supply books." [We are not sure as to the legality of these drawings, but believe they come under the Lottery Act. Would it not be better to sell the birds and do away with the gambling and chance element? We wish our Barrow friends success, and love birds, but we object to lottery on principle.—*E. W. W.*]

A valued correspondent draws attention to what he considers a very objectionable practice, viz., "the habit of smoking within or near to our meeting places." Spiritualists (who should learn to rise above habits which defile their bodies and pollute the air), ought, at least, to respect their halls and neighbours, and wait to make their "burnt offerings" until in the streets, or their own homes. What is the use of the Lyceum pledge against smoking, when the elders continually burn the weed?

Herbert E. Hudson, of Castleacre, 4, Rusham Road, Nightingale Lane, S.W., writes under date of Sept. 3rd, 1888, to Mrs. Hagan, 22, Langham Street, W., thus: "Madam,—I cannot express how very thankful and ever grateful I feel, for the kind manner in which you have dealt with and treated my little sister-in-law, Polly Holloway, young Scotch lassie of 10 years of age, who has been suffering for some time past with disease of the hip and blood poisoning, the result of a fall; partial paralysis set in with contraction of the muscles of the left leg, so that the foot did not reach the ground by quite twelve inches. The family doctor was duly consulted and employed to treat the case. He recommended an operation, which I could not allow, knowing that if it failed the little patient would become a cripple for life; but having been advised to apply to you, who treat specially for such diseases, and successfully, by the magnetic and massage process, I did so. After a most careful examination and prolonged consultation, you gave me an encouraging assurance that you would be able to effect a complete cure within eight weeks. After the first two or three treatments there was a most decided and marked improvement, which continued until our wee Polly was perfectly cured within the eight weeks as promised, and my dear little sister-in-law is now as active, cheerful and happy, as if she had never been a sufferer from so painful an affliction, and no one is more grateful and happy in the result than she. I most earnestly and sincerely recommend you to all persons similarly or otherwise afflicted for certain and speedy relief as in my sister-in-law's case. My wife, at the same time begs to tender you her grateful thanks for the cure of her sister, and fully bears out the foregoing statement."

Mr. J. Knight, the courteous secretary of the Vegetarian Society, sends us an advertisement which will be found on the back page of this issue, of the forty-first anniversary of that society. Mr. J. Burns, editor of the *Medium*, will take part in the proceedings, and deliver an address at 7 p.m., Monday, October 7th. For further information address the secretary.

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PUBLIC VEGETARIAN DINNER will be provided at 5-30 p.m. Tickets 1s. each.

PUBLIC MEETING, Chair to be taken at 7 p.m., by the Rev. JAMES CLARK. The following are expected to take part in the day's proceedings: Mr. JAMES BURNS (Editor of the *Medium and Daybreak*), Dr. G. B. WATERS, Mr. SAMPSON MORGAN, Miss B. LINDSAY, Mr. J. M. SKINNER, and others.

On Sunday, 7th October, SERMONS will be preached at ST. PETER'S CHURCH, Mosley Street, Manchester, by the Rev. Prof. J. E. B. MAYOR, M.A., Pre-ident of the Vegetarian Society; services to commence at 10-30 a.m. and 6-30 p.m. BIBLE CHRISTIAN CHURCH, Cross Lane, Salford, by the Rev. JAMES CLARK; service to commence at 6-30 p.m.

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