

# THE TWO WORLDS

A JOURNAL DEVOTED TO  
SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

No. 151.—VOL. III. [Registered as a Newspaper.] FRIDAY, OCTOBER 3, 1890.

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"Help for what?" Denton asked.

"I will show you," he said. "I find we are needed here vastly more than on earth. I am going to start an underground railway, and run in every soul from that infernal pit, and you must help me. WE MUST EMPTY HELL AND REFORM HEAVEN, AND WE WILL DO IT!"

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## THE ROSTRUM.

### IS PLATFORM CLAIRVOYANCE BENEFICIAL OR HURTFUL TO THE CAUSE OF SPIRITUALISM?

(A Paper read before the Leeds Spiritual Institute Mutual Class, Aug. 13, 1890.)

BY F. HEPWORTH.

[NOTE.—The following IMPORTANT PAPER has been sent to us strongly endorsed by several earnest spiritualists, amongst whom are some who have heard it read, others to whom it has been submitted. Whilst we cannot hold ourselves responsible for the opinions of the individual speakers whose addresses we are required to give in our Rostrum articles, there is much—very much—in Mr. Hepworth's thoughtful essay which commends itself to careful perusal and deep attention. As Mr. Hepworth is himself a clairvoyant, and one who alleges that he is frequently solicited to exercise his gifts on the platform, he must be exempted from the charge of jealousy of his fellow-workers; whilst the entire scope of his article proves that it is dictated solely by unselfish interest in his noble cause.—Ed. T. W.]

It may seem somewhat strange that the subject of clairvoyance, with all its grand possibilities and powers of conviction, should be made a questionable one in its exercise on any occasion, or in any place; yet this is the position I take before you this evening, and from my experience and observation shall try to show you that an indiscreet exercise of this faculty is calculated to retard the progress of our cause rather than assist it. In our present state of spiritual development the most we know can be but little compared with what we must become acquainted with in the future regarding spiritual laws, and only according to the measure of our individual receptivity can we at present attempt to speak in regard to those laws which govern every department of spiritual science.

In dealing with the subject of clairvoyance I am not about to speak of any individual who may exercise this gift, yet I honestly believe I speak in the interest of spiritualism when I condemn such practices as we often meet with upon our platforms, in the attempts to manifest clairvoyance. What is the position the clairvoyant occupies? As we proceed to consider this subject we are forced to accept the theory that he is the recipient of some external power beyond his normal acquirements or tuition.

We hear him give in detail the descriptions of a form, which is probably so defined as to enable us to recognize it, although there is not another person in the room who can see it save the clairvoyant. Then it is, we hear from strangers the question: "But why cannot I see it? I am looking in the same direction, am gifted with similar eyes, and yet, I can see nothing." The spiritualist answers: "Oh! you are not clairvoyant." I conclude that, through the clairvoyant's special sensitiveness, spirit friends are able to influence the brain to receive a mental picture, produced by the will of the spirit operator.

In these days, when thought transference, by its demonstrations through experiment, teaches us the power of mind over mind, it behoves clairvoyants to protect themselves against all influences that would impinge upon their mental

sphere during the exercise of their gift, and hence, a course of development is necessary after the gift is realised, in order that the clairvoyant may learn how, successfully, to resist all influences, save the one operating. We spiritualists rail against "promiscuous gatherings," and realise how hurtful they are to the development of mediums, more especially in those gifts which require to be as strictly guarded as clairvoyance and psychometry. We talk of shielding our mediums with sympathy, and for this purpose, gather round them in the private circle, and build up a fortress of harmony, that we may receive the clearest photograph which the spirit-people can imprint upon the brain of the medium.

And yet, in spite of the care which we deem necessary to fulfil spiritual laws, we push our clairvoyants upon the platform as soon as we discover the least evidence of spiritual sight, and such indiscretion often results in some of the absurd exhibitions we are obliged to witness in public. The position of public clairvoyants, under present conditions, is an unenviable one. In many cases they stand upon the platform with a gift or sense but imperfectly developed, and wholly unprotected. They cannot shut off their sensitiveness, and are often the victims of a score of passing psychological impressions, which confuse and hinder clear sight, and all because they are not sufficiently developed as to be able to command that passivity and discrimination which *must* accompany successful clairvoyance. The sensitive has also to battle with the conditions produced by an expectant and more or less excited audience, and under these circumstances the great wonder is that there are any lucid descriptions given, or such revelations made as to carry conviction of their reality. That such is the case sometimes, however, I readily admit, but those instances are to be found in only a very small minority in the promiscuous exercise of clairvoyant gifts at present. Still, any successful descriptions prove the perfection which might be attained, were clairvoyance always exercised with due regard to the laws which govern it. Spiritualism, in the present age, is regarded with suspicion because of its innovation on religious thought, and being unpopular, it behoves us to place our bright philosophy and glorious facts in the strongest and most unquestionable form before the world.

In reference to clairvoyance this is not done, and through indiscretion we lay ourselves open to ridicule and taunt, by those who discover our errors, and in their ignorance of the whole subject, designate it "fraud." Instead of retaliating with language equally bitter, would it not be better if we turned our attention to the cause of such charges, and try to discover our weakness and its remedy? Here is a true specimen-description of a spirit in public. *Clairvoyant points to lady.* "I see by your side a little girl; rosy cheeks, light curly hair, holding in its hand a beautiful *white* flower; it's either a rose or a *cowslip*." Here is another: clairvoyant comes down amongst audience, and waving her hand in the direction of about thirty people, proceeds—"There is an angel wafting its beautiful influence over here, and if I get the name aright, it is Samuel. Does anybody recognize *this form*?"

As a matter of fact, *no form* had been described; while, as for the name, I have no doubt that amongst thirty people anywhere in England, more than one would remember *some* Samuel who had passed away.

Yet another. "I see beside you a medium-sized spirit-form, whose name is John Smith. Do you recognize the *form* or the *name*?" Of course, despite the vagueness of this description, there is a charming familiarity in the name of John Smith, which makes it just as easy for thirty persons to recognize it as one.

It may be argued that these are not fair examples of the descriptions met with on our platforms. I hope they are not, but I can vouch for all those I have quoted as having been given in our public halls, when neither I nor the various societies could estimate the number of sceptics present, or the probable harm done by such exhibitions. Again, it may be said, that one correct description, readily recognized, will outweigh a number of failures; but you must remember that only those acquainted with spiritualism will admit this.

In a company of sceptics, where the clairvoyant describes two unrecognized forms and one which is recognized, the latter is generally pronounced "a good guess," or perhaps the result of collusion, but it seldom or ever convinces the sceptic, and the probabilities are that he has less sympathy with us after such a manifestation than if he had been listening to, and admiring some beautiful points in our philosophy, which he could fully appreciate and profit by. The theory is held by many that, through the public manifestations of clairvoyance, many are convinced of spiritual facts, and eventually join our ranks. That, however, is not my experience, nor even my decision as the result of inquiry. I have often heard people say: "If my relatives can be described to me I will believe in spiritualism," and for this purpose they attend a phenomenal service. A description is given, which to some extent answers to the "form" of a relative, but there are several minor details missing, such as can seldom be furnished in a promiscuous gathering, and hence the visitor is far from satisfied; and if he be sufficiently interested to prolong his investigations he seeks out, or is advised to visit, a PRIVATE CIRCLE. Here it is he is truly made aware of the facts of spiritualism through its phenomena, and here he may press home his inquiries to a successful issue. In the private circle the clairvoyant, surrounded by harmonious influences, has little or no difficulty in supplying the requisite details, and carrying conviction to the mind of the earnest and honest inquirer.

Many societies claim that crowded meetings on the occasion of public clairvoyance indicate a demand by outsiders for such exhibitions. I am of opinion, however, that the persons constituting such assemblies are by no means as staunch in supporting our movement as those who listen to and appreciate the addresses of our most gifted speakers. I am by no means insensible to the satisfaction a person must derive from a striking description of a loved one, but I contend that in the present imperfect condition of the clairvoyant gift unsatisfactory descriptions are likely to be productive of more harm to the cause than can be well imagined. Can we blame the stranger in our meetings who, ignorant of the laws which govern the manifestations, refuses to accept any explanation offered by the clairvoyant in excuse for imperfect description?

By such exhibitions as I have cited previously our cause is exposed to the ridicule of sceptics, and our efforts to vindicate our claims become crippled by our own indiscretion.

There is another danger to which public clairvoyance exposes our movement. It is a common thing to hear a seer tell a member of the audience that much more might be said, and greater satisfaction given, if he or she could be visited privately. True as this may be, I strongly condemn any such seeming advertisements from our public platforms, however innocently they may be spoken. Experienced spiritualists know the questionable issue of such statements, although I cannot help calling attention to the fact that *they are true*, and prove the superiority of the private circle over the public and promiscuous gathering for the exercise of clairvoyant powers.

This, I think, should in itself be sufficient to suggest to societies the advisability of restricting clairvoyance to that department where it would prove most beneficial to all. I trust I shall not be misunderstood by my readers. I do not rail against mediums who through their devotion to our cause are anxious to do all they can to convince others of its facts, but I do find fault with present practices under existing conditions. I have a desire to see the clairvoyant faculty exercised only where it can be most useful. To this end I would suggest to societies the advisability of establishing meetings for clairvoyance (apart from the Sunday public services held), to which persons might be admitted by ticket, on application to the society. For each of these meetings I would suggest a limited issue of tickets, according to the developed state of the clairvoyant, and would make the admission to these meetings the granting of a favour rather

than the satisfaction of mere curiosity, thus establishing for the medium better conditions.

I have no doubt that, under these improved conditions, more good might be done, and more conviction result, than is at present the case, with crowded rooms and too often imperfect manifestations.

Clairvoyance is an invaluable gift. By its aid we are brought into closer unity with the so-called dead. By its power the gulf of death is bridged, the darkness of materialism dispelled, and by its significance man realises continuity of life beyond the grave. Let us then interest ourselves wisely in the development of this gift, that we may prepare pure channels, through which spiritual communications may be poured forth uninterruptedly, so that, in whatever direction they may flow, they may impart to the recipient the glorious truths it is the object of spiritual science to teach.

## SPIRITUAL GIFTS.

### HEALING.

THE gift of healing, or the most beneficent power which belongs to the occult side of man's being, is the ability to discern, by spiritual eyes, or sympathetic feeling, the nature of hidden diseases, and prescribe for the same, either by spiritual impressions, or effect a cure by the transfer of life forces from one body to another. Few, even, of those endowed with these marvellous powers completely understand them, nor would it be possible in our present experimental and imperfect understanding of spiritual gifts to lay down any standards of perception whereby to judge of their sources or determine their action. We believe, and that from many years of observation and counsel with minds wiser than our own, that the sources of perception of hidden diseases are twofold, sometimes proceeding from the temporary illumination of the spirit within the seer, and sometimes from the impressions produced by an invisible, but clear eyed, spirit attendant. The larger the number of cases brought to the notice of a capable observer, the more certainly will it appear that both these methods are in continual use in occult healing, whether this be effected by clairvoyant sight and prescriptions or by what are vaguely termed magnetic passes.

We are all spirits ourselves, and if we had but the knowledge of how to use our gifts we might, while yet incarnate in the flesh, perform all those varied phenomena which now seem so "miraculous" when wrought by spirits. On the other hand, kind and loving spirit friends are ever around us, and striving to aid us at every point where they find a human battery or spirit medium to work through. As our present subject, however, is "The Gift of Healing," we shall endeavour to illustrate its action by citing the experiences of one of the most remarkable Historical Healers of modern times.

We do not give much heed to the philosophy of causation as it was expounded by this gentleman, but of the reality of his gifts we have the most abundant and indubitable proofs. No well-informed spiritualist will attempt to deny this assertion when we allege that our present example of Spiritual or Occult Healing is Dr. J. R. Newton, of America, from whose beneficent and world renowned life we cull the following extracts from some notices of the great healer, written for the *Banner of Light*, by an esteemed and well-known journalist.—ED. T. W.

### DR. J. R. NEWTON.

It was on one of those days when Boston smiled its serenest, when its greatness blossomed out in its horse-chestnut trees, and revealed itself in drooping elms and fresh green grass, that "Observer," the Editor of a leading Boston paper, followed the course that led many others to the rooms of Dr. J. R. Newton.

There was nothing in those rooms to impress the mind, but, on the contrary, the most commonplace of surroundings appeared. The parlours of a city home thirty years ago spoke only of a somewhat severe worldliness: in fact, all was commonplace, and not favourable to imaginative feeling.

As "Observer" was seated on the sofa, waiting the opening of the door opposite, a poor woman entered the room, looking bewildered. She proved to be suffering from deafness of long standing. She was followed by a mother bearing a child, repulsive in its appearance from scrofulous sores. Others followed: the blind, the lame, the halt. It was not a pleasant resting place, thus surrounded with weary, tired, helpless ones.



But Dr. Newton entered, and all eyes turned to him. He approached "Observer," and the very air seemed to be alive. Great waves of magnetic force swept by, until every muscle quivered; a feeling as if life was receding in the great power which swayed the whole frame.

"May God bless you!" was the only word given; but it seemed like a voice that would never be stilled—like a blessing that was meant to be eternal. Tears rushed to the eyes, the sob was hardly restrained, and the flood-gates of feeling could not be held back.

But there was a practical following to this. The deaf woman could hear the slightest whisper. The little child was soothed and silent under the gentle touch of the physician; no mother ever held more tenderly her suffering babe. The lame walked, gladly leaving their crutches in the corner of the room as "testimony."

"It cannot be," the deaf woman said, "that I hear; you are screaming at me, I am sure, for I know all you say." The little child looked up and smiled.

And "Observer" went out again into the sunny streets, but saw not the blossoming trees, nor heard the soft wind sighing; for had not the power of God rested on that commonplace, unattractive dwelling? Were there not gates of pearl where once was stone? and golden floors where the eye saw gaudy carpets? The earth was transformed, for divine love and pity had found expression, and the world of suffering was linked to the Infinite Good!

In another article "Observer" says: Whilst I know thousands gave their testimony of the curative power of Dr. Newton, yet there was no marvel expressed. It was all a matter of course. They came and were healed, and went on their way as if it was no more than was to be expected. Once in a while an outburst of wrath was recorded, as, for instance, the following, copied from the *Hartford Times* :—

"Early one morning, while Dr. Newton was in Hartford, among the throng of about one hundred patients, awaiting their turn to be cured, was one who attracted more than usual notice, Mr. Perry M. Peckham, of Gilead, Conn. He was barely able to hobble in on crutches. He had been ill and almost helpless from rheumatism for seven years. He was attended by his wife, and followed by a large number of persons who wished to see the cure performed. In ten minutes his limbs were as supple as ever; he walked and ran, to the intense astonishment of all present. It was an affecting scene. Tears of joy filled all eyes. He left his crutches and returned home. A few weeks after he called on Dr. Newton, and stated that when he returned home, and the news of his restoration got abroad, the excitement in the town was intense. The officers of the church of which he was a member called a special meeting, and he was charged with having had a miracle performed upon him. They declared that Dr. Newton's power was of the devil, and that he (Mr. Peckham) by being so healed was bringing infidelity into the church. They proposed, therefore, to consider the question of his expulsion. After the reading of the charges, and some discussion among the members, Mrs. Peckham arose and spoke, closing with this remark: 'If any of you had had a member of your family a cripple for seven years; and had seen him suffer constant pain, and had waited on him as I have done, you wouldn't mind it if it was the devil that cured him.' They were allowed to remain in the church."

One marked characteristic of Dr. Newton was his philanthropy. He never seemed in the least to seek applause or renown. In his manner he was childlike and sincere. The poor were as welcome as the rich, and his great heart seemed able to express for all the compassion of a father. Many are the cases marked in "Observer's" diary, beautiful in their revelation of that broad spirit of goodwill which constitutes much of the power of healing, and many scores are the cases in which the Editor of this very journal knows that in shaking hands with the poorer classes whom the blessed one healed, he left ten and twenty dollars behind, for which he would never receive one word of thanks, closing down with the words, "You need it more than I do."

To enumerate even by name the wonderful cures by Dr. Newton is quite impossible. They have been recorded by the press, and vouched for many times. They stand as proofs of a wonderful power resident in man, and waiting full recognition. Dr. Newton never spoke of his power as exceptional. We quote from his own words :—

"No man can do these things except God be with him. God, the great source of power, our life and our everlasting strength. I am aware that I often draw upon myself obloquy and ridicule by maintaining this truth, and by acknowledging the aid of angels and spirits. But I should be false to myself and the great truth that I represent did I do otherwise. I am often asked, 'Whence comes this power that seems to increase with the giving?' and I answer, 'From the heavenly world.' I am often conscious of the ministry of angels, not only in cheering and comforting me mentally, but in aiding and strengthening me bodily."

The late A. E. Newton edited from notes and attested records a book called "The Modern Bethesda," which must prove a valuable work of reference. It gives a record of Dr.

Newton's journeyings, and marvellous cures in various countries. The account of the magnanimous and appreciative reception by Rev. Jabez Burns, D.D., a distinguished Baptist clergyman of London, England, is particularly noteworthy. His broad liberal spirit forms a striking contrast to the prejudice of modern pulpit sectarians. Dr. Burns placed his chapel in New Church Street, Edgware Road, London, at the disposal of Dr. Newton, and he announced that he would heal the poor every morning from ten until noon. As was to be expected, the reverend gentleman was called to question for his liberal course, and he replied, in self-justification :

"As to the mystery of this process of healing, our ignorance of spiritual and moral forces should at least preserve us from rash and unseemly dogmatism. All good is from the Infinite Source, the God of unbounded mercy, and he can employ as the medium of his communications angels or men. He embodied this love-power in his well-beloved Son. But though it dwelt in him in all fulness, yet men hated him, reviled, blasphemed and linked him with the prince of the demons. Many of his own disciples forsook him, and human hate was never satisfied until they hung him on the cross, and mocked his dying agonies by bitter irony, saying, 'He saved others, himself he cannot save.' No marvel then, that a finite being like Dr. Newton should be trampled on with the foot of derision. 'If this counsel or this work be of men it will come to naught, but if it be of God ye cannot overthrow it.' To feel for the wretched is human; to attempt to relieve them is christian. To sympathise with good doers is angelic; but to slander, mock and hate is diabolical."

It is often asserted that magnetic healing is only an effect on the imagination, and is successful only in nervous complaints. It is therefore interesting to look over the lists published in the newspapers of the day of the well-attested cures made by Dr. Newton. We select Springfield, Mass., because the local papers there are generally well known and esteemed reliable. We will omit the names of the persons, and mention only the diseases, successfully treated at one visit in the autumn of 1863 :—

Internal tumour, cured in thirty minutes; hip disease, cured in one day; ovarian tumour, cured in one treatment; lameness of many years, cured in ten minutes; cancer, cured in one treatment; asthma of twenty-nine years, cured in five minutes; spinal complaint, with deformity, cured by one treatment; speechlessness, cured instantly; paralysis, cured in ten minutes; born blind, enabled to see in twenty minutes; lame arm, cured in ten minutes; stiff knee, cured instantly; deafness cured; paralysis of entire left side, cured in a few minutes; withered limbs, cured in a few minutes. These are selected only to show how far-reaching and penetrating is this power; that it confines itself to no organ or function, and is dependent only on proper conditions.

According even to the records in the various secular journals, Dr. Newton cured over one hundred thousand cases while he was labouring in America and England.

The editor of the *Banner of Light* gives the following personal testimony from an eminent Boston physician :—

"Sunday, April 28th (1867), was an eventful day in my experience. Dr. Newton was in Providence, and occupied Pratt's Hall in the morning. It was crowded to overflowing. There must have been fifteen hundred persons present. The Doctor spent about three-quarters of an hour elucidating his theory of healing. . . . At the close of his lecture my eyes witnessed a scene that beggars description. It carried me back in imagination to the days when, in the sunny land of Judea, the sick and the suffering thronged around the carpenter's son in such crowds that some of them had to be let down from the house-tops on beds in order to get near him, and he cured them of all manner of infirmities. . . . He requested some of the worst chronic cases to come forward to the platform. And what a scene ensued! The blind, the lame, the deaf, the palsied, and those afflicted with divers diseases came forward to be healed, and for an hour and a half he laid his hands on them and they were healed. I saw a cripple, a young man about twenty years of age, who had not walked without crutches since he was three years old, who had never been able to go up and down steps without assistance in addition to his crutches, at the command of the Doctor throw aside those crutches, walk back and forth across the stage, go down the steps and out of the hall, and I was told that he walked to his home, the distance of half a mile, without them. This was so remarkable a case that the audience could not restrain their enthusiasm, but gave demonstrations of hearty applause."

"I was on the platform close by the Doctor all the time he was operating, and watched with deep interest the effect of his power. One man came up wearing a pair of goggles. Dr. Newton took them off, revealing a pair of the most intensely inflamed eyes I ever saw. The Doctor placed his fingers upon those eyes, three times uttering his words of power, 'Be cured,' and each time I could see the marvellous effect. Finally, he who could not endure a ray of light upon his eyes when he entered the hall, turned and looked without blinking upon the large, uncurtained windows, through which streamed the unimpeded light of day."

"I saw several who were deaf healed of that infirmity so that they could hear a whisper. Hundreds were operated upon, and no case of failure was reported. Several times in the throng the Doctor felt himself touched. 'Who touched me?' he asked. 'I, sir.' 'You are healed, for I felt the power go out of me.' . . . The Doctor, in his preliminary remarks, gave utterance to a grand prophecy. He said the time was surely coming when men should lay their hands upon the

morally diseased, and they should be made whole. God grant the prediction may be speedily verified."

The history of this good and great man remains for us as one of the most positive proofs of the care and power of the spirit world; as an example, also, for Dr. Newton was emphatic in his declaration that his powers were not exceptional. *It is well to recall this history now, that we may all be alert to prevent the triumph of that bigotry which would deny all the means of healing but such as are in the hands of science.* May his unselfish spirit inspire mortals to more persistent effort and more trustful faith!—*Banner of Light.*

#### NOTES FROM FOREIGN EXCHANGES.

We learn from our able Italian contemporary, *Lux*, that the medium Eusapia is developing remarkable powers in connection with slate-writing, and that the severest tests have been successfully applied in the presence of as many as a hundred spectators, including many persons of high social and intellectual standing in Naples. On one occasion, an officer in the army, who is a confirmed materialist, applied to the control of the medium for some particulars in relation to a departed friend; and the control replied by revealing some family secrets which greatly staggered the sceptical inquirer. "Can you bring him here with you?" asked the latter. "Yes," was the reply, and the newly arrived spirit having intimated his presence, was invited to sign his name inside a sheet of paper which was folded up on the table. Not a person present, except the officer himself, who is a Roman Count, was acquainted with the name of the deceased. Meanwhile the inquirer found his wrist strongly grasped by a mysterious hand, and a heavy blow was struck on the table. The sheet of paper was opened, and on it was written the name in full of the departed friend; while on the Count's wrist was traced in pencil the single word *Dio* (God).

*Le Moniteur Spirite et Magnétique*, of Brussels, calls attention to the remarkable change which has come over the Paris press with respect to spiritualism and cognate subjects. These are no longer treated with ridicule, but are being seriously discussed by many of the ablest writers of the day. There is a general admission on their part that "there is something in it," and that a vast domain of inquiry lies outside the boundary lines of the physical world. This is the language held by the editor of the great *Dictionnaire Larousse*, the earlier volumes of which pooh-pooed spiritualism; but in one of the supplements now in course of publication, we are told that the Congress of 1889 has proved that spiritualism is not what a vain and foolish people took it for; while *Le Voltaire* reminds those who offer a hard and fast denial of spiritualism, and refuse to investigate its phenomena, that they are guilty of singular blindness in not perceiving that these so called "follies" are not only invading society, but threatening to submerge it.

The editor of *La Ilustracion Perfectionista* (Mexico), is one of the bravest soldiers in the great army that is everywhere fighting for freedom of thought, spiritual enlightenment, and the all-important truths which are everywhere affirmed and vindicated by those to whom the after-life and the communion between the inhabitants of the seen and the unseen world, are the most absolute of certainties. Perhaps the tone of some of his articles may appear a trifle too combative and aggressive, but every allowance must be made for a warrior who is called upon to resist the assaults of probably the most ignorant, bigoted, and intolerant priesthood on the face of the earth.

In the current number is published a beautiful communication from a spirit signing himself "Juan," who predicts that "In the last quarter of the twentieth century, the Spirit of Truth will be poured out upon all flesh; upon the wise and the ignorant, upon the sinful and unjust." The prophecy thus quoted from appears to have been taken from a mediumistic work, entitled "The Law of Love," published by the Society of Psychological Studies in San Luis Potosi.

From the far off West Indies, we have received the April number of *La Revista Espiritista de la Habana*, the contents of which denote the earnestness and intelligence with which spiritualistic researches and inquiries are being pursued by the members of the spiritual circles in Havana.

To our friend and brother, S. T. W. Ronda van Eysinga, of the Hague, we are indebted for a copy of the first part of his thoughtful *Spiritisch Tijdschrift* (Spiritual Periodical), the greater part of which is occupied by a singularly beautiful

essay, entitled "The Soul of Man in its last Destination," given through the mediumship of W. N. Rose.

From the Hague also comes Mdme. Elise van Calcar's important contribution to the spiritual literature of the north, in "The Boundary of the Two Worlds," containing many articles of interest.—*Harbinger of Light.*

#### MUSIC IN HEAVEN.

ANOTHER room in our Father's house is the music room. St. John and other Bible writers talk so much about the music of heaven that there must be music there, perhaps not such as on earth was thrummed from trembling string or evoked by touch of ivory key, but if not that, then something better. There are so many Christian harpists and Christian composers and Christian organists and Christian choristers and Christian hymnologists that have gone up from earth, there must be for them some place of special delectation. Shall we have music in this world of discords and no music in the land of complete harmony? I cannot give you the notes of the first bar of the new song that is sung in heaven. I cannot imagine either the solo or the doxology. But heaven means music, and can mean nothing else. Occasionally that music has escaped the gate. Dr. Fuller, dying at Beaufort, S. C., said: "Do you not hear?" "Hear what?" exclaimed the bystanders. "The music! Lift me up! Open the window!" In that music room of our Father's house you will some day meet the old Christian masters, Mozart and Handel, and Mendelssohn and Beethoven, and Doddridge, whose sacred poetry was as remarkable as his sacred prose, and James Montgomery, and William Cowper, at last got rid of his spiritual melancholy, and Bishop Heber, who sang of "Greenland's icy mountains and India's coral strand;" and Dr. Raffles, who wrote of "High in yonder realms of light," and Isaac Watts, who went to visit Sir Thomas Abney and wife for a week, but proved so agreeable a guest that they made him stay thirty-six years; and side by side Augustus Toplady, who has got over his dislike for Methodists, and Charles Wesley, freed from his dislike for Calvinists; and George W. Bethune, as sweet as a song maker as he was great as a preacher, and the author of the "Village Hymns;" and many who wrote in verse or song, in church or by eventide cradle, and many who were passionately fond of music but could make none themselves. The poorest singer there more than any earthly prima donna, and the poorest players there more than any earthly Gottschalk. Oh, that music room, the headquarters of cadence and rhythm, symphony and chant, psalm and antiphon! May we be there some hour when Haydn sits at the keys of one of his organs, and David the psalmist fingers the harp, and Miriam of the Red Sea bank claps the cymbals, and Gabriel puts his lips to the trumpet, and the four-and-twenty elders chant, and Lind and Parepa render matchless duet in the music room of the old heavenly homestead.—*Talmage.*

#### THE SWEET GIRL GRADUATE.

SHE has wrestled with the sages of the dim historic ages, she has studied declamation from Demosthenes to Burke; She has sounded Schopenhauer and been under Dante's power, and can giggle in all languages from English down to Turk.

She can argue in the isms, knows the history of schisms, and will go way back to Adam to elucidate her views; She can bring up illustrations she's obtained from divers nations on the somewhat strained relations of the Christians and the Jews.

From old Socrates to Spencer she has read and read and hence her intellectual adornments are a wonder to be seen. In the angles she's a terror and in art she makes no error, and she knows the mental value of the hackneyed Boston bean.

She can show that old man Pliny was in some respects a ninny; she has sneered at Archimedes and brought Tacitus to task; She's revised the laws of Solon, knows the value of a colon, and can calculate the contents of the Dutchman's famous cask.

She has studied up on diction, has explored the realms of fiction, knows the views of Hobbes and Bacon, and of Paley and their crews; She can quote from Pepys' diary and knows Pope (so small and wiry), and has fathomed Billy Shakespeare and read Burton on the blues.

There is not a branch of knowledge that this girl so fresh from college has not made herself familiar with, from Plato down to pie; But it isn't for her learning that she fills us men with yearning—it's because she is a woman, and that's just the reason why.

—Tom Nason.



## ABRAHAM LINCOLN.

ONE gloomy night a flat-boat veered and whirled  
Along a swollen stream; the storm unfurled  
Its banners with a wild and angry roar,  
And threatened death upon the rocky shore,  
But no one feared the storm the craft would strand,  
For it was steered by Lincoln's trusty hand.

A mighty nation struggled in the surge  
Of sanguinary war that seemed to urge  
It on to ruin; hell, in league with death,  
Was listening for its fall, with bated breath,  
But listened all in vain, for lo! the great  
Immortal Lincoln held the helm of state.

## LINCOLN IN THE HOSPITAL.

IN a recent conversation with a Union soldier, a correspondent heard a fresh story about the late President Lincoln. As near as possible, our friend tells it in the soldier's words. He says:—

"I had been in the Emley Hospital several months," said the soldier. "One day in May, 1863, President Lincoln and Secretary Chase walked into the ward where I was lying. You don't know how much good it did us to see them, one gets so tired looking at the nurses and at all the long row of cots. It is hard to lie on a cot day after day and hear the boys moan as their life ebbs away. Some morning you wake up and see an empty cot near you.

"Number 6 is gone," you say to the nurse.

"Yes; he went at three this morning, poor fellow! but it's better for him," she answers in a sympathising voice.

"We boys, therefore, took solid comfort in looking at Lincoln's face that afternoon, and in hearing him talk. He didn't say much to me that day, but it was good to hear him say anything. His words were so gentle and kind. And then he was as thoughtful as a mother; he knew just what to say.

"I have been very sick. Yes; that sleeve's empty. I left the arm at Chattanooga. As I was saying, he only spoke a few words to me, and passed on to number 26.

"A Vermont boy, a mere lad, not over sixteen, was on it. He had been wounded mortally, and was near his end. Mr. Lincoln stopped at the cot, and, taking the thin, white hand, said, in a tone that was as tender as a mother's:

"My poor boy, what can I do for you?"

What a beseeching look, the little fellow turned his eyes up at the homely, kindly face, and asked, "Won't you write to my mother for me?"

"That I will," answered the President; and, calling for a pen, ink, and paper, he seated himself by the side of the cot. It was a long letter he wrote—at least three pages of commercial note; and, when it was finished, the President rose, saying:

"I will mail this as soon as I get back to my office. Now, is there anything else I can do for you?"

In some way the boy had come to know that it was the President. And so, looking at him in the most appealing sort of way, he asked:

"Won't you stay with me till it's all over? It won't be long; and I do want to hold on to your hand!"

That was too much for the great-hearted President to resist. The tears came to his eyes, and he sat down by him and took hold of his hand. The little fellow did not move nor speak a word. This was some time before four o'clock, and it was long after six that the end came.

But the President sat there as if he had been the boy's father. When the end came he bent over and folded the thin hands over the breast, and then looked so sorrowful at the pale, thin face. The tears streamed down his cheeks unheeded. We all cried, too.

Do you wonder that the "boys in blue" loved Abe Lincoln?

## ANOTHER TALMAGE MUNCHAUSENISM.

IN the *Ladies' Home Journal* (American) we find this notice:—

MARRIED.—Wednesday, the first day of June, in the year 1, Adam, the first man, to Eve, the first woman, high Heaven officiating.

The person who inserted this notice was Rev. T. De Witt Talmage. We should like to know whether "high Heaven" officiated in the capacity of a magistrate or of a clergyman,

and whether Adam procured a licence from the town clerk of Eden before he presented himself to "high Heaven" to be married? Rev. Mr. Talmage is the only living person who possesses a perfect knowledge of all the circumstances attending this first wedding of man, and so we ask him to give us this information. We cannot bear to think that Adam neglected to procure a licence, or that "high Heaven" would be a party to an illegal union. Mr. Talmage says: "God, her father, gives away the bride, and angels are the witnesses."

We presume that the rev. gentleman is in correspondence with Eve's father, and that just a line to him would relieve all anxiety on this point. We hope he will forward a letter to him at once and publish the reply in his *Ladies' Home Journal* for the benefit of those who are interested. It may be possible that one or two of the angels who witnessed the ceremony may remember something in regard to the licence. If so, perhaps they will drop down from above long enough to settle this matter. A great deal depends upon whether Adam was legally married. He has left a large family, and we should not wish to think that he did not use the mother of the human race just right. The whole world wants to know, and is waiting breathlessly to hear, whether Adam was legally married. Will Rev. T. De Witt Talmage kindly set all doubts at rest by answering? He knows all about it.—*Boston Investigator*.

## A CHILD'S VISION OF THE BROTHER JONATHAN SHIPWRECK.

MRS. NORMAN C. BROOKS, who was a passenger on the lost steamer of last year, left her little son, Charlie Brooks, aged three years, at his grandfather's ranch, near Napa, Cal., taking with her an infant child, and her sister, Miss Mary Plass. The *San Francisco Morning Call* relates as a fact the following incident: "When Mrs. Brooks and her sister left the ranch at Napa for San Francisco, for the purpose of taking passage to Portland, little Charlie Brooks, who was left behind, was kept in ignorance of his mother's intended departure from California, and made to believe that she was merely coming on a visit to San Francisco. On Sunday, July 30, little Charlie, being still at the ranch, and utterly ignorant of his mother's real whereabouts, seemed all at once seized with a paroxysm of grief and stood transfixed, having told his grandmother, who was sitting by, that he had just seen 'Ma and Aunt Mary go down into the water in a ship.' In vain Mrs. Plass endeavoured to pacify him, and during the whole afternoon his grief was so violent that the family were fearful he would go into spasms. A few days afterwards came the dreadful tidings of the loss of the 'Brother Jonathan,' with nearly all on board, 'the day and hour exactly corresponding with the singular vision—or whatever it was—of little Charlie.'"—*Golden Gate*.

## THE DOCTOR AND HIS VISION.

WHEN Dr. More was a student at Cambridge, in Queen's College, he was standing at the door of the dining-room one day, when he saw a Mr. Bonnell come out of the hall, looking as he always did in life. A friend near was struck by the appearance of the man, and asked who it was, when More told him, mentioning some particulars of Bonnell's history, where he was from, and commenting on his personal appearance. That evening the prayers of the college were desired for one who was in a sick and dangerous condition. More asked who was sick, and was told that it was Bonnell, when he at once declared he had seen Bonnell that day, and was assured that it was impossible, for the man had not left his bed for a considerable time. But More insisted that he had seen the man, and brought his friend to witness to the truth of his statement. The same day Bonnell died, and the stranger who was with More, and had seen the figure, identified the body of Bonnell as that of the man he had noticed coming out of the hall at noon, and at a time when it was positively known Bonnell was lying unconscious in his room.—*London Society*.

THE higher we ascend in the ever delightful scale of true spiritual progression, the more certain does it appear that these immortal minds of ours, just bursting into new life, possess unlimited powers and capacities to subdue and prevent both mental and physical disease, and to control the conditions of life both here and hereafter.

OFFICE OF "THE TWO WORLDS,"  
10, PETWORTH STREET, CHEETHAM, MANCHESTER.

*The People's Popular Penny Spiritual Paper.*

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The *Two Worlds* will be supplied at the following favourable rates: 100 copies for 6s.; 50 copies for 3s.; 25 copies for 1s. 6d.; 12 copies for 9d. Carriage extra.

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Accounts will be issued monthly, and the Directors respectfully ask the favour of prompt remittances.

"The Two Worlds" Publishing Company Limited, will be happy to allot shares to those spiritualists who have not joined us.

#### PUBLISHING OFFICES.

"THE TWO WORLDS" can be obtained of JOHN HAYWOOD, Deansgate and Ridgefield, Manchester, and 1, Paternoster Buildings, London; of E. W. ALLEN, 4, Ave Maria Lane, London, E.C.; and is sold by all Newsvendors, and supplied by the wholesale trade generally.

## THE TWO WORLDS.

Editor:

MRS. EMMA HARDINGE BRITTEN.

To CONTRIBUTORS.—Literary Communications should be written on one side of the paper only, and addressed to the Editor, The Lindens, Humphrey Street, Cheetham Hill, Manchester.

Sub-Editor and General Manager:

E. W. WALLIS.

To whom Reports, Announcements, and items for Passing Events and Advertisements should be sent at 10, Petworth Street, Cheetham, Manchester, so as to be delivered not later than Tuesday mornings.

FRIDAY, OCTOBER 3, 1890.

### WHAT IS SPIRITUALISM?

*Extracts from the writings of "Hudson Tuttle," Seer Writer and Inspirational Lecturer.*

**SPIRITUALISM IS THE SCIENCE OF LIFE HERE AND HERE-AFTER.**—It is the knowledge of everything pertaining to the spiritual nature of man; and as spirit is the moving force of the universe, in its widest scope, it grasps the domain of Nature. It embraces all that is known and all that ever can be known. It is a cosmopolitan eclecticism; receiving all good, rejecting all error.

**THE SPIRITUALIST** is one who is truly spiritual, and embodies the highest ideal of excellence in his life.

**DEATH** is the separation of this spiritual being from the physical body, and does not affect the spirit morally or intellectually.

**RELATIONS OF THE SPIRIT TO THE SPIRIT WORLD.**—The spirit holds the same relations to the spirit world that man holds to physical matter.

**SALVATION—JUDGMENT.**—There is no arbitrary decree, final judgment or atonement for wrong, except through the reformation of the guilty, affected by suffering and growth. The spirit after death, as before, works out its own salvation.

**DESTINY OF SPIRIT.**—The knowledge, attainment and experience of the earth-like form the basis of the spirit-life: Progressive evolution of the intellectual and moral natures is the endless destiny of individual spirits. In the spirit-world, as on earth, each will receive according to his capacity.

**THE OBJECT OF SPIRITUALISM.**—Spiritualism encourages the loftiest spiritual aspirations, energises the soul by presenting only exalted motives; prompts to highest endeavours, and inculcates noble self-reliance. It frees man from the bondage of authority of book and creed. Its only authority is truth; its interpreter, reason. It seeks for the whole and complete cultivation of man, in harmonious development, physical, moral and intellectual.

#### MEDIUMSHIP AND CIRCLES.

Mediumship both for physical manifestation and of a psychological character, is constitutional. It cannot be bought or sold. Primarily it does not depend on moral or intellectual development. Wonderful physical manifestations are often given through persons of questionable morals, and very satisfactory writing through persons who are ignorant. The tone of the communications are changed in the reception given by the mind of the sensitive.

As every medium has a personality more or less positive, all communications are coloured in a more or less decided manner. Subtile differences in organization allow of certain manifestations more readily than of others. What is this organization, and how acquired? It is difficult to explain. It is often and usually is possessed from birth, or it may be suddenly acquired. The spirit seems to have less hold of the body, and to be sensitive therefore. By sitting in circles the conditions may be acquired, after the manner that a musical string will, by repeated vibrations, become vibrant to another.

The body must be pure. When inflamed with an improper diet, or saturated with stimulants or narcotics, the mind, reciprocating the physical conditions thus created, is a seething mass of passions, a magazine which a spark may explode, and not willingly do the pure spirits approach, and undeveloped are ever ready to seize the opportunity thus afforded. The prophets of old fasted and dieted that they might receive immortal inspiration; they ordered their lives in purity that the invisible world might the closer approach them. Be assured that although, for want of better, all mediums are employed; sooner or later those who are not lifted out of the moral sloughs into which they have fallen will be discarded, and only those who preserve an upright character be preserved for the noble office.

Such is a general view of the conditions favourable to mediumship. It is not a gift of a few, but is possible to all. Obedience to its essential requirements, an honest purpose, a pure heart, are demanded of those who would attain to its highest walks.

You may have natural powers as yet unawakened, or you may be capable of becoming mediumistic after sufficient trial. There is only one course. If you understand magnetism you know that the subject must become passive. As the law of magnetic control is the same whether mortal or spirit be the operator, the same passivity must be observed by the medium. Sitting in a rightly arranged circle is the best of all means. Retiring alone at an appointed hour is also good discipline.

Anxiety to receive communications is one of the greatest obstacles to overcome. Desire earnestly the best gifts, and wait patiently, for remember your departed friends are as desirous of conversing as you, and will avail themselves of every opportunity to do so.

The presence of some persons wholly prevents communications. Often in a circle the near approach, or a single word from a particular person will wholly interrupt the controls. This occurs even when the offender is a near and dear friend to the communicating intelligence. Some persons remark very naturally that if the spirit was the one it claimed to be it would certainly continue its communications. They do not understand the wonderful passivity of the conditions involved. It is not that the medium or the spirit are offended, but it becomes impossible to continue. To draw an illustration from the physical world, take the effect of certain vapours on the processes of photography. Professor Draper says that the artist often fails in taking daguerotypes most inexplicably. All conditions are apparently perfect, yet no distinct impression is made. Why? Because the minutest quantity of the vapour of iodine or bromine is present! So sensitive is the plate to these vapours that he recommends never to leave those substances in the same room with the camera.

The brain of the medium and the aura ether by which connection is held are far more sensitive than the photographic plate to the presence of negative bodies. The hard word, a suggestion of trickery and fraud, disturb the medium in the circle far more than in a normal state; for he is in a highly sensitive condition, and the least inharmony literally breaks and tears his nervous system.

Incredulity, or a reasoning scepticism produce no ill result; but bigotry, sneering, unbelief, and rude curiosity, can never be gratified with satisfactory communications. Persons with such characteristics, if able to communicate at all, will meet spirits of their own grade, not repelled by their insolence, and unreliable, and often will be led to repudiate the whole matter.

#### HOW A CIRCLE SHOULD BE FORMED.

When a circle is to be formed, the members should be chosen for their sympathy, earnestness, and harmony. The number of members is immaterial, but it is seldom possible for more than ten or twelve to be brought together having sufficient sympathy with each other and the object. The meetings should be regular, not more than twice nor less



than once each week. When the circle meets oftener than this the forces become exhausted, and if longer intervals occur, the influence of the previous circle is lost. In the circle the mind should be passive, asking nothing, but ready to receive whatever manifestation may occur, remembering that results cannot be commanded, they must come spontaneously.

### "THE TWO WORLDS" SECOND MISSIONARY NUMBER.

ON or about the 17th of October, A NEW, GREAT MISSIONARY NUMBER will be issued, the chief portion of which will be devoted to such expositions of

#### LIFE IN THE SPIRIT SPHERES

as have been received through a great variety of medial sources, under strict test conditions—

#### DIRECT FROM THE INHABITANTS OF THE SPIRIT SPHERES.

The aim of this number will be to answer those numerous questioners who desire to know what are the conditions which await the soul in the life hereafter, especially of those who enter therein from the various standpoints of earthly circumstances—the differing grades of good and evil, and ignorance and knowledge. Some replies, dictated by the

#### CONTROLLING MINDS OF THE SPIRIT-WORLD,

will be given also, concerning the *modus operandi* by which the phenomenal signs and tokens of spiritual presence are produced.

As far as the limitations of space will permit, this SECOND MISSIONARY NUMBER will be an invaluable manual of

#### ANSWERS TO ENQUIRERS

concerning life in the spheres, intercourse between mortals and spirits, and the COSMOS OR SYSTEM OF CREATION which ultimates in MAN THE SPIRIT—the child and created image of "GOD THE SPIRIT."

As the funds at the disposal of *The Two Worlds* Publishing Company are very limited, and derived only from the spontaneous aid of generous and noble-hearted contributors, the Editor most respectfully asks that all societies or individuals who may be disposed to take extra copies of

#### THIS GREAT NUMBER

(especially those who desire to procure them for gratuitous distribution), will send in their orders in advance at as early a date as possible, so that the publication and cost of extra numbers may be duly provided for.

Terms will be found advertised in Mr. Wallis's department of the paper, under the heading of

#### THE SECOND MISSIONARY NUMBER.

### REAL RELIGIOUS INTELLIGENCE.

BISHOP SPALDING, at the commencement of St. Mary's Academy, Notre Dame, Indiana, made some statements regarding women, which, considering their source, were remarkable, and it is not surprising that they produced a sensation. The learned prelate said that the position of women was that which the Southern planters gave their slaves; that women were treated kindly, as the slaves had been treated, but were kept in ignorance. These remarks must have been intended to apply to women in other countries than the United States, for the bishop said that American women had emancipated themselves, and that here the women were more intelligent than the men. He then turned solemnly to the graduates, and told them that they must not make marriage their main idea in life. "Why," he said, "a young man would laugh at you if you told him that marriage was to be his aim in life. He intends to start alone, and battle for the prizes of life. The old theory that a woman is like a flower, to be cherished only in her bloom, is exploded. She is no longer a creature to be loved and caressed when the bloom is on her cheeks, and then to be thrust aside to be a nurse or drudge; she should henceforth work side by side for the prizes for which men work and win." He demanded the highest education for women. They must make themselves strong, mentally and physically, for strength is power. "A woman," he said, "could live in a grand world of her own, were she a sister in a hospital, a worker in the marts of trade, a toiler in the desert, were she rich or poor. The young girls of St. Mary's had received the key of culture; they could open their way to realms of

light. The highest virtues which men cultivate were theirs naturally. They were gentle, merciful, pure. The world was better to-day than it ever had been, and good women had made it so." The bishop's words seemed like a declaration of advanced belief in woman's rights, and they were applauded to the echo.

#### HEALING.

On June 13, it is stated, 10,000 people gathered at Father Mollinger's church in Allegheny City to be healed and to take part in the celebration of St. Anthony's day. About 5,000, including the lame, the deaf and the blind, camped about the church, sleeping on floors, door-steps, porches and the ground. Thousands unable to get inside the church stood all day in the hot sun awaiting their turn to be cured. Father Mollinger, who is a physician as well as a priest, claims no miraculous power, but is "a firm believer in faith coupled with works." The priest-physician attributes his success to the efficacy of prayer and divine aid in selecting the proper medicine. It is stated that he has treated 50,000 patients in twenty-two years, and that one-tenth of these have gone away cured. This is an estimate made not by himself, but by certain enthusiastic admirers. He is described as a man six feet in height, broad-shouldered, of robust constitution and of imposing personal appearance. He ridicules faith cure and Christian science theories. Probably his knowledge of human nature as well as of medicine, his vigorous physical and mental condition, the confidence which his position inspires among his patients in what he says to, and does for them, have something to do with his success.

#### THE SUNDAY PRESS.

Rev. Thomas Dixon, of the Twenty-third Street Baptist Church, New York, has come out in defence of the Sunday press. The pulpit, he says, neglected its true field of labour, and ignored the living questions of the day that bear upon the life of the people, and the newspaper press had to usurp the prophetic functions which once belonged to the clergy. "There are some who say that the Sunday newspaper was started because of the money there was in it. That will not do. No newspaper can exist for any length of time that does not appeal to the moral consciousness of a constituency. That is the condition upon which all newspapers exist, whether weekday or Sunday. No purely commercial reason can account for the tremendous power of the weekday press; and you might just as well attribute the power of the Sunday press to that source as the weekday. The mightiest educational influence in this great city to-day is the press, and the Sunday press is just three times as good and as strong as the weekday press. You should pray for the man who edits the Sunday newspaper, and you should feel for him who preaches to a million people in one day. God has put this responsibility on the editor of the Sunday paper, and you should pray that he be equal to his task and worthy of the trust that has been placed in him." Such utterances as these were probably never before heard from an orthodox pulpit.

### SPIRITUAL FRAGMENTS.

"Gather them up."

#### THE EVERLASTING LOAD.

FROM THE GERMAN OF HERDER.

THE Caliph Hackam, who dearly loved pomp and splendour, was desirous of beautifying and enlarging his palace gardens. Accordingly, he bought up all the adjoining grounds, paying their proprietors as purchase money whatever sum they chose to demand. But one poor widow, whose pious scruples forbade her to part with the inheritance of her forefathers, resolutely refused all offers of purchase that were made to her. Vexed by her obstinacy, the overseer of the royal buildings took away by force her little patrimony. The poor woman came with weeping appeal to the judge. Now this judge was also Cadi of the city—a just and kind-hearted man. He looked into the widow's case and found it but a weak one; for, although the law was clearly upon her side, it was by no means an easy thing to induce an arbitrary prince, accustomed to esteem the carrying out of his own will the most excellent justice, to acknowledge the authority of an antiquated law. The Cadi, however, concocted an ingenious plan. He saddled his ass, hung around its neck a huge sack, and rode straightway to the palace garden, where he found the Caliph in a beautiful pavilion which he had

built upon the ground taken from the widow. Great was the Caliph's surprise at the arrival of the Cadi with his ass and his sack; and yet more astonished was he when his unexpected visitor threw himself at his feet and said:—

"Permit me, gracious lord, to fill my sack with earth taken from this soil."

Hackam gave the desired permission. When the sack was full, the Cadi bade the Caliph assist him to lift it to the animal's back. To Hackam this cool request naturally seemed yet stranger than all that had gone before. But, curious to ascertain the man's motive and purpose, he applied himself obediently to the task. In vain; the sack was immovable, and the Caliph exclaimed:—

"The load is too heavy, Cadi; it is too heavy!"

"My lord," replied the Cadi, with noble temerity, "dost thou find *this* load too heavy, which is but a very small portion of the soil which thou hast unrighteously wrested from a poor widow? How then shall thy shoulders support the burden of the whole stolen property when thou shalt stand before the world's Judge on the last great Judgment Day?"

The Caliph was conscience-stricken by this answer. He praised the Cadi's courage and prudence, and restored to the widow her land, together with all the buildings that he had caused to be erected thereon.

#### DO PLANTS THINK?

A STORY of one of the most interesting freaks of vegetable life is told by Elwood Cooper of Santa Barbara. As coming from him, and, moreover, having happened to him, the story cannot be anything but strictly in accordance with facts. Verily may we ask ourselves, do plants think? Mr. Cooper believes that they do, and here are some of his reasons for thinking so:

"Through Mr. Cooper's garden there ran some years ago a sewer made of redwood timber. This sewer was again cased by an outside sewer, which in course of time had partially decayed. Across the sewer there was built a brick wall many feet high, and in such a way that it was pierced by the inner sewer, which it enclosed tightly, while the outside sewer casing ended abruptly against the wall. As I said, the outside sewer casing had in course of time decayed, and a eucalyptus tree standing some sixty feet away had taken advantage of this and sent one of its roots to the coveted spot in as direct a line as possible. Here the root entered the outside sewer, and followed its course as far as it could; at last it came to the wall which shut off its course, and here it could go no farther, the inside sewer being perfectly tight. But on the other side of the wall the sewer and its double casing continued, and this the eucalyptus tree evidently knew. How to get there? Some three feet high in the brick wall there was a little hole an inch or two in diameter, and this the eucalyptus tree was aware of, as its big roots began to climb the dry wall and face the sun and wind until it found the hole, through which it descended on the other side and entered the sewer again and follows it along as formerly."

Was ever such instinct known before, or are similar traits in plants of daily occurrence? Only we are not aware of them. How did the tree know of the hole in the wall? How did it know that the sewer was on the other side? Did it smell, and if it did, how could it direct the root to go and find the place with such precision? There is, of course, another explanation of this singular phenomenon which is, as we might say, that the roots of any plant grow always and unerringly in the direction of its food, just as the eucalyptus tree did.—*Bakersfield Californian.*

#### A MANIFESTATION OF THE SPIRIT.

FOR two weeks of last month the people of Owen township laboured hard to get up a revival at Shiloh Church, but without success, says a letter from Jeffersonville, Ind. They were ready to give up, when, at the last meeting, a pious looking stranger walked into the church, was asked to pray, and readily responded. His supplication was fervent and extraordinary. He asked that a sign be given them. His prayer was answered. All the lights went out, the pulpit was violently flung into a corner, and at the same moment the stoves were upset, leaving the church in utter darkness. The congregation fled panic-stricken. In the morning the more courageous returned. They found the stoves and pulpit in their usual places and no signs of any disturbance.—*Chicago News.*

AN eminent publisher tells a very curious literary incident. One of his authors—a lady novelist who has won

at least two brilliant successes—had in manuscript at the time "She" was published a work based on the very same idea. It had been the work of years; but she destroyed it rather than appear to have plagiarized. M. Bourget has just related a similar experience. He had four chapters written of a novel for the *Revue des Lettres et des Arts* when Maupassant's "Strong as Death," appeared with exactly the same plot. As the two writers had no communication the incident illustrates how inevitably ideas float in the intellectual air, the same thoughts being suggested in different minds by reading, conversation, or inspiration.

## LYCEUM JOTTINGS.

### THE LAND OF USED-TO-BE.

BEYOND the purple, hazy trees  
Of summer's utmost boundaries;  
Beyond the sands, beyond the seas,  
Beyond the range of eyes like these,  
And only in the range of the  
Enraptured gaze of memory,  
There lies a land long lost to me,  
The land of Used-to-be.

A land enchanted, such as swung  
In golden seas when sirens clung  
Along their dripping brinks and sung  
To Jason in that mystic tongue  
That dazed men with its melody;  
Oh, such a land, with such a sea  
Kissing its shores eternally,  
Is the fair Used-to-be.

A land where music ever girds  
The air with belts of singing birds,  
And sows all sounds with such sweet words,  
That even in the lowing herds  
A meaning lives so sweet to me,  
Lost laughter ripples limpidly  
From lips brimmed o'er with all the glee  
Of rare old Used-to-be.

Lost laughter and the whistled tunes  
Of boyhood's mouth of crescent runes,  
That rounded through long afternoons,  
To senerading plenilunes,  
When starlight fell so mistily  
That peering up from bended knee,  
I dreamed 'twas bridal drapery  
Hung over Used-to-be.

Oh, land of love and dreamy thoughts,  
And shining fields and shady spots,  
O, coolest, greenest, grassy plots,  
Embossed with wild forget-me-nots,  
And all the blooms that cunningly  
Lift their sweet faces up to me  
Out of the past; I kiss in thee  
The lips of Used-to-be.

I love ye all, and with wet eyes  
Turned glimmering on the skies,  
My blessings like your perfume rise,  
Till o'er my soul a silence lies  
Sweeter than any song to me,  
Sweeter than any melody,  
Of its sweet echo, yes, all three,  
My dreams of Used-to-be!

—James Whitcomb Riley.

### BE KIND ONE TO ANOTHER.

Be kind one to another,  
For kindness is of God;  
Go help thy tired brother,  
Along earth's weary road.

Be true to one another,  
Let love your actions guide,  
For works of love and kindness  
For ever will abide.

Be faithful to each other,  
Speak words of truth and life;  
Tell them of peace, and joy, and love,  
Tell of eternal life.

Be gentle to each other,  
Be firm, and true, and strong;  
Let gentle words and actions kind,  
Help thy poor brother on.

Our Father bless thy efforts,  
Though poor and weak are they;  
Not one is vain, 'twill rise again,  
In the light of eternal day.

Be light to one another,  
Let truth and wisdom shine;  
Lead every one his brother on,  
To the life that is divine.

God's love is always o'er you,  
In every path of life,  
To point the way to the cloudless day  
Of the bright eternal life.

—Lily.



## PLATFORM RECORD.

*The Editors do not hold themselves responsible for the opinions expressed, or for the accuracy of the statements made, in the reports, and earnestly request secretaries to use the utmost care to make their communications brief, pointed, and reliable.*

**ACCRINGTON.** Sept. 14. Mrs. Summersgill gave able addresses, taking subjects from the audience; she also gave some impressive poems. 21: Mrs. Yarwood gave short addresses and remarkable clairvoyance to large audiences. 28: Mr. Swindlehurst, afternoon subject was "Beloved, believe not every spirit but try the spirits." Evening: "Spiritualism and its Critics," an eloquent argumentative and intellectual address. Questions were asked for but the audience were apparently satisfied.—J. H.

**BLACKBURN.**—Afternoon: Mr. Rowling lectured on "Final Perseverance," showing its necessity to personal success, and illustrating it in a manner that pleased the audience. This is his second visit and he is much liked, being very homely, and suits himself to the people wherever he may be. Evening subject: "Unconscious Influence," showing that the psychic force we throw off has its influence for good or evil upon those we come in contact with. A good appreciative audience. Monday: subject, "Love and Courtship," and also some heads were examined phrenologically.—C. H.

**BOLTON.** Spinners' Hall.—In the afternoon a circle was held instead of a service. At night the room was packed to excess, owing to our advertisement inviting all atheists, infidels, Christians, nonconformists, &c., to come and crush out spiritualism. They all listened with rapt attention to the splendid address delivered through Mr. Postlethwaite on "After death, what?" A very lively discussion ensued, which ended in a challenge by the chairman to the opponents for a night's debate in public. This, however, was not accepted, as the persons disappeared during the singing. I beg to gratefully acknowledge the receipt of a large parcel of spiritual literature from Mrs. Shields, of Gateshead, and also a parcel from A Friend.—A. H. [Please write on one side of the paper only.—E. W. W.]

**BOLTON.** Mrs. Stansfield's afternoon subject was "Passing from Earth to Spirit"; Evening, "Life is Onward." Both were treated in a manner which seemed to give general satisfaction. The controls claimed that the vast changes now taking place were evidences of higher powers at work to make it possible that the two worlds may be more closely united.—J. P.

**BRIGHOUSE.**—Mr. A. D. Wilson's guides' afternoon subject was "The signs of the times." A poor audience. Evening: "About being saved; or the Salvation Army Captain and the Spiritualist." A very good address to a large audience.

**BURNLEY.** Hammerton Street.—Afternoon: Mr. Leader gave an interesting discourse on spiritual laws, showing that we are to a large extent what we make ourselves, and if we live good and noble lives we shall attract good and noble spirits who will help us to make progress here and hereafter. In the evening questions from the audience were very ably answered, giving great satisfaction to a large and intelligent audience. Clairvoyance after each discourse. Members' tea party and entertainment next Saturday.—J. H.

**BURNLEY.** North Street.—Rooms filled afternoon and evening, to hear short addresses from Mr. Hargreaves, followed by clairvoyance by Mrs. Hargreaves at each service, eagerly listened to. One or two prophetic warnings.

**BURNLEY.** 102, Padiham Road.—Mrs. Heyes' guides gave a short and interesting address on "Spiritualism, the need of the churches," chosen by the chairman. Much appreciated by the audience. Pyschometry very good. P.S.—Mrs. Heyes will hold a séance every Thursday, at 7.30. Sunday next, service as usual. Local mediums invited.—J. W.

**BYKER.**—Our esteemed friend Mr. Lashbrooke gave an exceedingly able and eloquent lecture on "The great army of the dead." He also spoke on the passing away of our dear sister Mrs. Taylor. Comfort was afforded to those who had lost loved ones. All were advised to seek for the truth themselves and follow it out.—Mrs. Hogg, sec.

**CARDIFF.**—Morning class at 11 and Lyceum at 3 p.m. In the evening Mr. Rees Lewis read an able paper on "Special Providences."

**CLECKHEATON.** Walker Street.—The guides of Mrs. Jarvis dealt ably with a paragraph read by our president from *The Two Worlds*. Evening, a very good discourse on "Spirit Life." Mrs. Thornton gave some excellent clairvoyance and psychometry. All seemed to drink in the good that came from the spiritual fountain.

**COWMS.**—Mr. G. A. Wright lectured on "What after Death?" The various religions answered "Believe." Spiritualism gives knowledge that the dead are alive. "What is Spiritualism?" was explained at night. He who lives right, doing his duty, loving his fellow-man, belonging to the religion of divine humanity, is the true spiritualist.

**DARWEN.**—Through the hoarseness of Miss Patefield we were without a speaker, and closed the room in the afternoon. In the evening Mr. Oswald Booth, a local medium, gave good clairvoyance to a large audience.—W. A.

**FELLING.**—Monday, Sept. 22: Mrs. Yeeles kindly gave us a meeting for the benefit of the building. Her guides gave a good address, and many clairvoyant tests, every one of them fully recognized, which gave great satisfaction. Hoping she will have health and strength to continue the good work. Wednesday, 24: Mr. J. Clare gave a good lecture on "Phrenology," and examined six heads in a masterly style. This is the fourth lecture he has given us for the benefit of the building fund, viz.: "Shakespeare," "Goldsmith," "Thomas Moore," and "Phrenology." This, I fear, will be his last lecture, as he has procured a better situation in the suburbs of London. God speed him is the wish of every member here. On Sunday last, Mr. W. Scott, of Darlington, gave a good address on "Moral Freedom," and was highly applauded.—J. D.

**GLASGOW.**—Morning: Mr. J. Robertson read from "Footfalls on the boundary of another world." A discussion followed on the teachings of Swedenborg. Evening: Mr. Fash read an excellent paper on "The differences of Christianity and Spiritualism." He made clear the growth of thought manifest in man individually and collectively. Spiritualism gave knowledge of a life after this, and taught us how to

interpret "Thus saith the Lord." The lyceum was well attended and enjoyed. Sept. 25: Experimental meeting well attended. Answers were given to mental questions by Mr. T. Dabbs, who is visiting Glasgow. Mr. J. Griffin gave correct psychometrical delineations.

**HALIFAX.**—Sept. 22: A very enjoyable evening with Mr. Raisbeck. Sept. 28: A red-letter day. Our Flower Service and Harvest Thanksgiving has been a remarkable success. The cheerful manner in which the call for help towards our building fund has once again been responded to is very encouraging. The seed of spiritual truth sown in Halifax is bearing fruit, and needs a better and more commodious place in which to expand. Mr. Armitage said he thought Halifax was taking the lead, for he never saw such a beautiful display of fruit, flowers, and vegetables, and the neat and artistic manner in which the hall was decorated was exceedingly pleasing. The eloquent lectures and poetry given through our esteemed friend, Mr. Armitage, were a real intellectual treat. Very crowded meetings. In the afternoon a child was named, and the supplication rendered on its behalf, and for its parents, was really beautiful and moving. The choir did excellent service to make the day successful. The collections realized £6 12s. 8d., for which, and for all those who have taken part, the committee are deeply grateful. The amount realized at the sale of fruits, flowers, and vegetables, was £3 2s. 6½d., which makes the total realized in collections and sale £11 0s. 4d. This is our first harvest thanksgiving, and is very satisfactory.

**HANLEY.**—A new society has been formed here, and a hall taken for twelve months, which will seat 250 persons. It is centrally situated, and is every way suitable. President, Mr. W. Macdonald; vice-president, Mr. Challinor; treasurer, Mrs. Wright (late Miss Proctor, speaker); financial secretary, Mr. Griffiths; committee, Messrs. Wright, Chatfield, Johnson (late of Middlesbrough), and Mesdames Hackwood, Dixon, and Macdonald.

**HECKMONDWIKE.** Blanket Hall Street.—Mr. Wainwright gave two good discourses, after which Mrs. Wainwright gave very successful clairvoyance. Good audiences.

**HEYWOOD.** Argyle Buildings.—Mr. C. E. Fillingham's guides discoursed ably on subjects chosen: "Social Life in the Spirit Spheres; or, What is Life in Spirit-land?" Evening: "On Good Health, and how to secure it." Clairvoyance at the close. Mr. Fillingham kindly gave his services; also Mrs. Woodhead gave her services last week for the benefit of our society.—J. W.

**HUDDERSFIELD.** Brook Street.—Sept. 21: Mr. Boardman has done good service to the cause in his excellent replies to interesting questions. Audiences only moderate. Sept. 28: Mr. Johnson has spoken well, replying clearly and vigorously to questions. Fair audiences.—J. B.

**HULL.**—A very interesting and instructive debate on "Spirit intercourse" took place, but we had not quite so many present as we anticipated. We hope to have a fuller gathering on October 5, in No. 2 room, Seddon's Rooms, Charles Street; and expect a great treat on October 12, which will be duly announced.—J. B.

**LANCASTER.**—Sunday, Sept. 21, Mrs. Green. In the afternoon there was, as usual, a poor attendance. In the evening a good audience paid great attention to the discourse. Clairvoyance was given, very few recognized, which was something unusual for Mrs. Green, she being generally very successful. Sept. 28: Evening, Mr. Hepworth spoke about "Spirits and their work." If we expected to sit and fold our hands and do nothing in the spirit world we should undoubtedly find our mistake. The controls could sympathize with those who had had a stormy life wishing for rest in the spirit world, but there was much difference between rest and indolence. We must work here and hereafter if we wish to be happy.—J. D.

**LEICESTER.** Temperance Hall.—Mr. Parsons, for the first time, gave a very interesting paper on "Spiritualism: Is it a fact or a fraud," proving from the Scriptures and modern experience that it is a truth, and if accepted will educate us up to a higher standard of living. The paper was appreciated by an attentive audience.—J. P.

**LEICESTER.** Bishop Street.—Sunday being the opening of our new room, the lecture hall, at the Liberal Club, our old and valued friend Mrs. Groom was to the front, and her guides gave a most interesting lecture on "More Light," which delighted a very good audience. Evening subject: "Spiritualism, the revealer of the age." The way the people packed our new commodious rooms proves to us the inquiry that is being made after spiritual truth. With such mediums as Mrs. Groom we should soon make headway.—J. P.

**LONDON.** Forest Hill, 23, Devonshire Road.—Mrs. Treadwell's guides delivered an address on "The Bible—Is it the Word of God?" which was listened to with great attention. Thursday, October 2, and following Thursday, Professor Chadwick will continue his interesting lectures on "Phrenology and Mesmerism," illustrated by experiments. Commencing at 8 p.m.

**LONDON.** 24, Harcourt Street, Marylebone.—September 27: Quarterly meeting. Mr. F. T. A. Davies presiding. The following officers were elected: C. White, hon. sec., H. Hawkins, treasurer, Messrs. Maynard, Claxton, Green, Clayton, and Davies, and Miss Peddle, committee. The financial statement showed an improvement of 3½d. on the quarter, so that the association is indebted to the secretary and treasurer to the amount of £1 1s. 3½d. Short speeches were delivered by Mr. W. O. Drake and Mr. Green in favour of more united action. Four new members.

**LONDON (Open Air Work)** Victoria Park.—Mr. Emms presided, and Mr. Houchin spoke with great energy. Mrs. Yeeles was listened to attentively. Mr. W. O. Drake (who is ever ready) spoke in an animated and thoughtful manner, and commented upon a tract that an opponent (Mr. Neighbour) widely distributed. This opponent was asked to speak when the time for discussion came, and his remarks were so feasible (?) that they passed with no further comment by unanimous vote of those listening. This is a fortification in our favour! Messrs. Rodger and Bullock also addressed the meeting, and Mr. Cohen made a few remarks in conclusion. We were pleased to notice amongst us—Messrs. Downing, Yeeles, Smyth, Cannon, and others. Some 600 copies of the spiritual "weeklies" were distributed and eagerly received; the listeners numbering at times some 400 to 600 people. The last meeting of the season may fairly be pronounced an entire success.—P. S.

**LONDON.** Canning Town. 2, Bradley Street.—One of Mr. Walker's guides spoke on a subject chosen by the audience: "Organisa-



tion from a Spiritual Standpoint," in a masterly manner. The audience again and again applauded the speaker. Questions were satisfactorily disposed of.—F. W.

LONDON. Islington, Wellington Hall, Upper Street.—A full meeting. Mr. Darby called attention to the responsibilities of those privileged by the knowledge and practice of spirit communion. Spirit friends, through Miss Gilby, spoke upon "Progress." The special conditions of harmony and sympathy invited the controls of Mrs. Jones to form a healing circle, and several were benefited with magnetism and advice. Many enquirers thus learnt in a practical fashion the "good of" spiritualism in one of its phases.—J. B.

LONDON. Open-air Work, Finsbury Park.—Morning: Mr. Darby opened, followed by Mr. J. Burns, upon "Bible Spiritualism." We thank the friends who gathered around, and who, by a quiet mood, helped the flow of inspiration, the address being a treat to all. The interest was so great that a second meeting was held in the afternoon, addressed by Messrs. Darby and Jones. Next Sunday, at 11-30, near the band-stand, and every Sunday during October, if fine.—J. B.

LONDON. Peckham: Winchester Hall, 38, High Street.—Morning, Mr. Dorbusch spoke upon the distinction between God and Lord. A good discussion followed. Evening, Rev. Dr. Young spoke upon "The English Socialism of To-day," giving an address full of interest to all. We find that at present it would be unwise and inexpedient to join the Chepstow Hall friends in raising a fund for building purposes, other objects which we consider will more conduce to the benefit of spiritualism occupying our attention.—J. V.

LONDON. Orchard Road, Shepherd's Bush.—Tuesday and Saturday last, usual sances well attended, Mrs. Mason, our medium, convincing many strangers of the truth of spirit return. Sunday Service: Mr. McKenzie gave an eloquent discourse to a crowded audience, explaining the principles of our beautiful religion. Many questions were answered. Miss Mason gave a solo accompanied on our new organ by Mr. Brooks.

LONDON. Peckham: Chepstow Hall, High Street.—"Spiritualism in its relationship to Christianity" was discoursed upon to a good audience. The morning meeting, now open for discussion, has failed to attract opponents. We would urge members who can, to hold their sances at other hours than when the public work is undertaken, and to join in the propaganda. In receiving the knowledge of spirit communion we have imposed on us the duty to give it to those who know not its glad tidings. Spiritualism is knowledge, which is power, and power always begets responsibility, not only to develop the talents we possess but to use them for the enlightening of others. As our accommodation is very limited, no tickets for the quarterly tea on Oct. 12 can be sold later than the healing sance at Chepstow Hall, Oct. 10. Good results from healing; over 50 friends present.—W. E. L.

LONDON. 44, Church Street.—Services conducted by Mr. Charlesworth. Bro. Llewellyn of Burslem, give an address, answering Mr. Ashcroft's unmannerly style and methods of misrepresenting spiritualists, which was a very good reply and called forth the approval of those not connected, but who heard the rev. gentleman. A fair audience. We shall try and have our sermon reported in the locals.—H. S.

MANCHESTER. Tipping Street.—Afternoon: Miss Walker's control gave an interesting discourse on "Modern Spiritualism," also clairvoyance. Evening: Subject, "Man's place in the universe." A very good discourse. The discourses given to-day are the best we have had from Miss Walker; her clairvoyance was second to none I ever heard. She gave one gentleman a description of a soldier with a carbine in his hand. "He had on a red coat, and blue trousers with a yellow stripe, and was mounted on a brown charger. She said, "This man was shot through the head." The gentleman recognized it as a friend who was shot through the head in Afghanistan. He said every word she said was perfectly true. On Saturday, between forty and fifty members and families were entertained to a substantial tea provided by Mr. T. Simkin. I should like to see spiritualists more clannish, and come forward and help at these social gatherings. After tea, we held our general half-yearly meeting for the election of officers, and passing the accounts, &c. I am pleased to say we are in a very favourable position. The following were elected: president, Mr. T. Simkin; vice-presidents, Mr. Mastin and Mr. Lawton; financial secretary, Mr. D. W. Sims; corresponding secretary, Mr. W. Hyde; treasurer, Mr. Thos. Brown; librarians, Messrs. John Brown and Eekersley; doorkeeper, Mr. O. Pearson; book-keeper, Mr. Paddock; auditors, Messrs. J. H. Jelfs and Hutton; sick visitors appointed by committee.—W. H., cor. sec.

MANCHESTER. Psychological Hall, Sept. 22: Mr. Verity lectured on "Parsons, Saints, and Sinners." The orthodox leaders were severely criticised. Our friend seemed to be a thorough adept in handling the subject to the best advantage. The lecture was well received. Sept. 28: Miss Gartside's controls' afternoon discourse "What shall it profit a man if he gain the whole world and lose his own soul?" was commented upon, showing the absurdity of its use. Evening discourse: "Reverence." Man must reverence his physical structure, and endeavour to obtain full knowledge of it, and thereby clear the avenues for the reception of our spirit friends. Clairvoyance was also given. A good day.—J. H. H.

NEWCASTLE.—Mr. J. J. Morse's morning subject, "The coming war," was a "tonic" bearing upon socialistic theories. Evening: "A lost universe," bore a broad theological interpretation. Monday: Questions. During their treatment we all recognised the acute analysis and cunning of the "old hand," every listener was charmed and edified. Notwithstanding the urgent transatlantic appeal for Mr. Morse's lectures throughout the States, *Tien Sien Tie* reminded us that Mr. Morse's removal was "still in the far future," and could only transpire when his English work was accomplished. Remember, Mrs. Green, of Heywood, on Sunday and Monday next.—W. H. R.

NEWCASTLE-ON-TYNE.—Open-air Mission. Large gatherings on Quay Side listened attentively to the speakers and made no opposition. The reinforcement for this work has determined continuance up to the longest period of suitable weather. The speakers were Messrs. J. Stephenson, Lashbrooke, and Harris. Present: Messrs. G. Wilson, Egdell, and Brown (helping by sympathy).—B. H.

NORTHAMPTON.—Mr. Hodson's afternoon subject was "Immortality." Evening: "Is Spiritualism of the Devil, and who is he?" The control gave great satisfaction. Clairvoyance followed, and the large audience was delighted; and the question is, when will he come again? We wish there were more like him.

NORTH SHIELDS. Camden Street.—Sunday, Sept. 21, and following night, the guides of Mr. T. H. Hunt lectured before exceptionally good audiences from the following subjects. Morning: "The Philosophy of Inspiration;" evening: "The Mission of Spiritualism." Monday: "Human Development," which they handled in a manner that called forth much approbation. There is a decided improvement in Mr. Hunt as a speaker within the last three years. We wish him a bright future.

OLDHAM. Temple.—Our Harvest Festival was an unbounded success, far eclipsing previous efforts. The platform was artistically arranged with a choice and abundant selection of fruit, flowers, vegetables, &c. Messrs. C. Garforth and J. T. Standish gave short appropriate addresses in the afternoon, interspersed by anthems, &c., by the choir. In the evening the Service of Song, "Rest at Last," was repeated, the connective readings being given by Mrs. Rayner. The solos were sung by Misses Lord, Emmott, F. Rayner, E. Davenport, R. Evans, Mrs. Chadderton, and Messrs. Rayner and Davenport. Our large hall was packed with an appreciative audience. On Monday a fruit banquet was largely attended. Songs, &c., were given by Mrs. Chadderton and Mr. Rayner. Mr. G. Chadderton presided at the piano. An enjoyable evening was spent. The total receipts amounted to £7 5s. 9d. I have also to acknowledge 4s. 6d. from the recent ladies' party.—J. S. G.

OLDHAM. Duckworth's Rooms.—General meeting. Our last day at Duckworth's Rooms. Mr. W. J. Mayoh's afternoon subject was "Obstacles to the progress of spiritualism," subjects from the audience in the evening being given with great lucidity, earnestness, and platform ability. His controls are of a high order, and societies will do well to obtain his services. We go to our new hall, Bartland Place, Horsedge Street, next Sunday, and open formally on Oct. 12. Brother Butterworth, who led the services, read for a lesson "The Papal Bull that excommunicated Dr. McGlynn."—E. A. V.

OPENSHAW. Mechanics' Institution, Pottery Lane.—We had a very successful Harvest Festival. Friends, true and tried, seemed to turn up everywhere, and decorations as well as decorators were in abundance. We were indebted to Mr. Lamb, late of Tipping Street, for a large supply of heather, which had a very pleasing effect, but, not to be invidious, let us thank *one and all* for contributing to what proved one of the most enjoyable Sundays we have ever spent.

PARKGATE.—The guides of our friend Mr. W. E. Inman gave a homely address in the afternoon, and in the evening they spoke in a practical manner to a fair audience, the subject being "Work while it is called to-day." Splendid clairvoyance after each discourse.—S. F.

PENDLETON. Mr. Tetlow. Afternoon: Subjects submitted by the audience, viz: "Is the Sun Hot or Cold?" "Social States in Spirit Life?" "What is Spirit?" "Mind over Matter?" Evening: "Miracles and Special Providences." All were ably dealt with, to the satisfaction of very large audiences, each service closing with psychometrical delineations, specially good, and received with great satisfaction.

SHIPLEY. Mr. Campion gave eloquent and earnest addresses. Afternoon subject: "Going forward;" evening: "The Death and Resurrection of Jesus," which were much appreciated by good and intelligent audiences.

SOUTH SHIELDS. 24: Mrs. Scott gave clairvoyant and psychometrical readings to strangers. 26: Usual developing circle. 28: Mr. Westgarth gave an interesting address on "The present and how to use it." He answered a question from the audience to the satisfaction of the inquirer, after which his guides described their mode of controlling the medium.—D. P.

SOWERBY BRIDGE.—A very nice service with Mr. Ringrose who based his remarks on the words "He trod the wine press alone." Solitude was necessary to recoup the mental faculties and as a preparation for the solitary journey everyone takes alone—death. Many of the brightest thoughts come to us in solitude, and the application of tests in the shape of clairvoyance, psychometry, &c., is better proven in solitude. Special mention was made of the passing on of an old friend and Lyceumist—Mr. John Gaukroger. Suitable hymns were sung, and kind remarks suggestive of love and sympathy to the sorrowing friends were expressed.

STOCKPORT.—Mr. Crane made his first appearance, dealing with his subject in a very interesting manner, and giving great satisfaction. Evening: Mr. Kershaw gave his experience as a spiritual investigator, which was very interesting and well appreciated.—J. A.

TYNE DOCK.—Wednesday, September 24, a very successful evening of clairvoyance with our friend, Mr. Henry. September 28. Morning: Usual meeting of adult class. Evening, Mr. J. Stevenson gave a good address on "The New Dispensation." He pointed out the fear many had of entering new paths; they clung to the old faiths. The advent of spiritualism was the ushering in of a new dispensation to supplant old theology, which is fast dying.

WESTHOUGHTON.—Afternoon: Owing to our audience being small we formed a circle, and Mr. Plant's guides spoke on "Where are the dead?" Evening subject: "The science and religion of spiritualism," which was listened to very attentively. Clairvoyant descriptions given, partly recognized.—Cor.

### THE CHILDREN'S PROGRESSIVE LYCEUM.

BLACKBURN.—Conductor, G. Haworth. Present: 76 scholars, 8 officers. Groups. Lessons on Gerald Massey's "Coming Religion," by T. Bertwistle. "The Object of Life," by G. Haworth. "Spirits in Prison," by Mr. Stott.—C. H.

BOLTON. Old Spinners Hall.—Invocation by Mr. Lomax, our speaker. Fair attendance. Recitations by Messrs. Lomax, Halliwell and Shipperbottom, Misses M. A. Taylor and A. Hatton; Songs by Miss E. Hobster; all done in a very pleasing manner. We hope to see more present next Sunday morning.—James Hatton, Sec.

BRIGHTON.—Present: 93 scholars, 8 visitors. Invocations by Mr. Shaw. Usual programme gone through very well. We practised hymns for our anniversary in October. Friends interested are requested to co-operate with the management in the uphill work of training the rising generation.—W. H.

BURNLEY. Hammerton Street.—Attendance 86. Mr. Richmond highly congratulated us on our marching and calisthenics. On Saturday we had a leaders' tea meeting, after which we had a meeting, and discussed on conducting the Lyceum in a better way. We had Mr. E. W.



Wallis present, who gave us some good advice. A hearty vote of thanks was given the kind friend who gave the tea, which was much enjoyed.—Miss Ada Woodward.

**BURNLEY.** North Street.—Full attendance.

**CLOCKHEATON.**—We had Mrs. Thornton with us this morning, she having been away a few weeks for the benefit of her health. After an invocation by her guides she gave a lengthy account of her adventures whilst away from home, which was very interesting. We were much pleased to see an increase this morning, we hope the little seed (or hint) which was sown in your last issue has taken deep root. Scholars, 34; officers (males), 6; females, 2.

**HECKMONDWIKE.** Blanket Hall Street.—Invocation by Mr. Ogram. Recitations by Masters W. Fox and Jackson; conducted by Mr. Crowther. A very happy, pleasant, and enjoyable session. Present: 21 scholars, 4 officers, 3 visitors.—T. R. O.

**HUDDERSFIELD.** Brook Street.—Moderate attendance. Usual programme. The young men's class had a short debate on "Mesmerism."—F. H.

**LIVERPOOL.**—The first annual picnic and excursion, in connection with our Lyceum, was held Sept. 11, at Hale, a pretty little village twelve miles from the Exchange. Wagonettes, containing 65 children and 35 officers and friends, left the hall at 11 a.m. On arrival all partook of buns and scones (the present of Mr. J. J. Winsor) and milk, after which, in a large field attached to the hotel, games, sports, and races were indulged in, and suitable prizes awarded. After a first-class tea we had our pictures taken by our good friend, Mr. James Parkinson; the Lyceum officers and children in one group, and the parents and friends in another, and started for home in good spirits, having thoroughly enjoyed ourselves. We had fine weather, a delightful drive, satisfactory meals, and are thankful to report that the day passed without hitch or mishap. Sept. 14: Attendance—officers, 8; children, 42; visitors, 15. Address by Mr. Swindlehurst. Sept. 21: Attendance—officers, 10; children, 40; visitors, 8. Recitations by Maggie Love, Henrietta Hendry, Alma Chiswell, and Alfred Catlow.—"Mas."

**NEWCASTLE-ON-TYNE.** 20, Nelson Street.—A fair attendance of members, and 21 officers. The usual programme was proceeded with, and we had a pleasant session. Recitations by Miss L. Ellison and Janet Godfrey. The newly appointed officers were in their places, and everything bids fair for another happy and prosperous year.—M. A. B.

**OLDHAM.** Spiritual Temple.—There was a large attendance. Recitations were given by Miss L. Calvaly, Masters L. Mills, C. Salter, and Mr. Standish. A very successful session.—J. S. G.

**PENDLETON.**—Morning: Present—13 officers, 25 scholars, and 3 friends. Recitations by Francis Boys and Bertie Wallis. Classes led by Mr. T. Crompton on "The Construction of Man," and by Mr. J. Gibson. Afternoon: Marching and calisthenics gone through. Present—15 officers, 32 scholars, and 3 friends. Closed by Mr. Ellison, invocation by Mr. Poole. Mr. T. Compton conducted both sessions.

**SALFORD.**—Morning: Attendance better than usual. After ordinary routine, Mr. Heggie and Mr. Arlott announced that they would give three prizes at the next Band of Hope tea meeting (about October 4), to the best performers in the defence exercises class. These exercises are a new departure, introduced by Mr. Livesey, conductor, and those contesting for the prizes will perform during the evening of the party, and will be most interesting to watch. Afternoon: Passed time away by the singing of duets, &c. It is predicted that our next Band of Hope party will be a great success; prizes are to be given for best singing and reciting. Dear friends, get your recitations and songs that are best suited for Bands of Hope. The recitation contests are confined to those under sixteen years of age, whilst all ages may take part in the singing. Give your names to the secretary at once, as the lists will be closed shortly.—Alf. Jos. Tyldesley, sec., Lyceum and Band of Hope, 303, Liverpool Street, Seedley.

**SOUTH SHIELDS.**—Usual programme. Invocation by conductor. Recitations by Masters Pinkney, Thompson, Connor, and Misses Whitehead, Thompson, Bell, and Griffiths were rendered in a masterly manner, being the recitations picked for the anniversary. The hymns for the same occasion were also practised in an encouraging style.

[The above reports were unavoidably held over last week.]

**BLACKBURN.**—Sept. 28: Conductor—G. Haworth. Present, 69 scholars, 5 officers. Entertainment, morning. Solos by Misses Lord, Bates, and Canavan. Recitations by Masters Stephenson, Hopper, Trainer, and Mr. G. Haworth, who recited "Jim Lane's Last Message." Several strangers were quite pleased to hear the children sing and recite.—C. H.

**BRADFORD.** Little Horton Lane.—Sept. 28: Usual proceedings, including groups for studying physiology, etc. Present—38 members and officers, and 4 visitors.—T. W.

**BURNLEY.** North Street.—Attendance full.

**CLOCKHEATON.**—Prayers by Mr. Thornton. Classes. Lessons from the Manual, and Mr. Kitson's books. Scholars 28, officers 4.

**LIVERPOOL.**—September 28: Attendance—children 40, officers 9, visitors 5. To-day we completed the first year of our existence, and elected our officers for the ensuing year as follows: Mr. S. S. Chiswell, conductor; Miss Florence Morse, guardian; Mr. W. G. Nevatt, treasurer; Mr. E. J. Davies, secretary and librarian; Mr. N. R. Maginn, captain; Mrs. S. S. Chiswell, musical director.—Mas.

**LONDON.** Shepherd's Bush.—Present, 25. Invocation and an address to the children by Mr. Mason. Our fifth session. We are thankful to God and our spirit friends for our success. Musical calisthenics conducted by Messrs. Wyatt and Brooks.—J. H. B., cor. sec.

**MANCHESTER.**—Conducted by Mr. J. Jones. Attendance very fair. Programme as usual. Half-yearly meeting, and the following officers were elected: Conductor, Mr. J. Jones; assistant conductors, J. Simkin and T. Jones; guardian of groups, W. W. Hyde; librarian, J. W. Sims; treasurer, O. Pearson; secretary, A. Brown; assistant musical director, E. Maslin; captain of guards, E. A. Hyde; guards, T. Littlewood and W. Taylor.

**MANCHESTER.** Psychological Hall.—Attendance good. Exercises gone through very nicely. A phrenological lecture by Mr. Rooke, simplified so that the children would be able to grasp it, greatly added to the success.—T. T., con.

**PENDLETON.**—Morning: Present, 15 officers, 31 scholars and one friend. Recitations and duets by members. Quarterly election of

officers: conductor, Mr. T. Crompton; assistant conductor, Mr. Wardle; treasurer, Mr. Gibson; secretary, Mr. W. H. Evans; assistant secretary, Mr. J. Jackson; senior guard, Mr. Poole; junior guard: Miss Sarah Armstrong; captain of guards: Mr. W. Wright; guards: E. Clarke, Bertie Wallis, and Miss M. Daniels; librarian, Mr. Ben Clarke; leaders of groups: No. 1, E. Wallis; No. 2, Miss B. Armstrong; No. 3, Miss S. Armstrong; No. 4: Mr. W. Wright; No. 10: Miss M. Pearson; No. 11: Miss M. Daniels; No. 12: Mr. Poole; teachers, Mr. Hunt, Mr. T. Crompton, Miss B. Armstrong, Miss M. Pearson, and Miss M. Daniels; sick visitors: Miss S. A. Bellis, Miss S. Armstrong, Mr. J. Jackson, and Mr. Ben Clarke; working committee: Miss B. Armstrong; Miss S. Armstrong, Messrs. Gibson, T. Crompton, and W. H. Evans; musical directors: Miss Grimes and Mr. G. Fleming. Afternoon: present, 14 officers, 28 scholars and one friend. Marching and calisthenics gone through very well. Prizes were given to the following members for regular attendance and reciting: Mr. J. Jackson, Miss Lily Clarke, Miss Daniels, and E. Clarke. I hope we shall have more prize winners for regularity the end of next quarter. Mr. T. Crompton conductor at both sessions.

**SALFORD.** 28, Southport Street.—Attendance is improving, although some will come late. General programme performed in morning in better style than usual. Afternoon: The election of officers, Miss Martha Ann Barrow and Alfred J. Tyldesley being elected treasurer and secretary respectively. Names were also taken to form an entertainment company in connection with Band of Hope. Mr. Arlott, master.—A. J. T.

**SOUTH SHIELDS.**—Sept. 28: A morning session was held to practise the hymns and recitations for the anniversary, which was very well done. Afternoon: Attendance good. Usual programme gone through in good style.—F. P.

**SOWERBY BRIDGE.**—Sept. 28: Good attendances. Miss Hill conducted the various mental exercises, and Mr. L. Dixon the calisthenics. Afternoon: The quarterly election, the following being appointed: Conductors, Misses Thorpe and Howarth; calisthenics, Messrs. L. Dixon and A. Sutcliffe; secretary, Mr. Geo. Shaw; guardians, Mrs. Greenwood and Mr. J. Sutcliffe; organists, Mrs. Greenwood and Mr. A. E. Sutcliffe; and the following teachers: Misses Thorpe, Lees, Sutcliffe, and Rowson, and Messrs. L. Dixon, T. Thorpe, A. Sutcliffe, and A. Wilkinson. Afterwards, touching allusion was made to the passing away of Mr. John Gaukroger, who has been a member of the lyceum from the commencement, about twenty years, although ill health has prevented him from taking an active part for many months. A resolution was passed, expressing the deepest sympathy with Mrs. Gaukroger and Mr. Gaukroger, junr., in their bereavement.—Sec.

## PROSPECTIVE ARRANGEMENTS.

### PLAN OF SPEAKERS FOR OCTOBER.

**BELPER:** 12, Mrs. Green; 19, Local; 26, Mr. W. V. Wyldes.  
**BLACKBURN:** 12, Mrs. Gregg; 19, Mr. J. B. Tetlow; 26, Mrs. Green.  
**BRADFORD (Bentley Yard):** 12, Mr. and Mrs. Clough; 19, Mrs. Jarvis and Miss H. Dickinson; 26, Miss Capstick.  
**BRADFORD (Bowling-Harker Street):** 12, Mr. Thresh; 19, Mr. Firth; 26, Mrs. Place.  
**BRADFORD (Walton Street):** 12, Mr. Wallis; 19, Open; 26, Mr. Hepworth.  
**BRIGHTHOUSE:** 12, Mrs. Midgley; 19, Mrs. J. M. Smith; 26, Mrs. Beanland.  
**CHURWELL:** 12, Mr. Newton; 19, Mrs. Stansfield; 26, Miss Parker.  
**COWMS:** 5, Mr. Hepworth; 19, Miss Patefield.  
**DARWEN:** 12, Mr. J. Walsh; 19, Mr. A. D. Wilson; 26, Miss A. Walker.  
**HECKMONDWIKE (Blanket Hall Street):** 12, Miss Capstick; 19, Messrs. Crowther and Black; 26, Mrs. Bentley.  
**HUDDERSFIELD (Brook Street):** 12, Mrs. Wallis; 19, Mrs. Gregg; 26, Mrs. Groom.  
**HUDDERSFIELD (3, John Street):** 12, Mr. Bradbury; 19, Mrs. Russell; 26, Mrs. Crossley.  
**LANCASTER:** 12, Local; 19, Mr. Campion; 26, Local.  
**LIVERPOOL:** 5, Mrs. Britten; 12, Open; 19, Mr. J. J. Morse (Lyceum anniversary); 26, Open.  
**LONDON (Marylebone, 24, Harcourt Street):** 12, Mrs. Spring, trance address and clairvoyant descriptions; 19, Mr. Towns, psychometrist; 26, Mr. U. W. Goddard, "Spiritualism."  
**LONDON (Stratford):** 12, Mrs. Yeeles; 19, Open meeting; 26, Mr. H. Darby.  
**NEWCASTLE-ON-TYNE:** 12 and 13, 19 and 20, Mr. W. V. Wyldes; 26 and 27, Mr. J. J. Morse.  
**OLDHAM (Temple):** 12 and 13, Mr. J. J. Morse; 19, Mr. Swindlehurst; 26, Mrs. Craven.  
**ROCHDALE (Regent Hall):** 12, Mr. T. Postlethwaite; 19, Mrs. Venables (anniversary); 26, Mrs. Stansfield.  
**SHIPLEY:** 12, Miss Parker and Mrs. Jackson; 19, Mrs. Mercer; 26, Mr. Wm. Galley.

**BATLEY CARR.** Town Street.—October 11, a public tea and entertainment will be given by the members of Liberty group in aid of the building fund. Tea at 5 p.m.; tickets, 6d. A stall will also be provided with useful articles for sale. Mrs. Hoyle will be with us. A cordial invitation to all.—R. A. A.

**BOLTON.** Spinners' Hall.—Concert and dramatic recital, Saturday, October 4, owing to Mr. Wood having to leave us. Tickets from any of members. Commence at 7 p.m.

**BRIGHTHOUSE.** Oddfellow's Hall.—Sunday, October 19. Anniversary services, when we expect Mrs. J. M. Smith. Afternoon and evening, special hymns will be sung. All are invited to come and welcome.

**BRADFORD.** Kensington Hall, Gillingham.—Mr. G. A. Wright will give a course of his highly popular, instructive, and entertaining lectures, commencing Monday, Oct. 13. Subject, "Physiognomy, the Great Detective." Tuesday, "Love, Courtship, and Marriage." Wednesday, "Is Marriage a failure?" Thursday, "The Boy, and what to make him." Friday, "Sexual Philosophy (men)." Saturday night, Grand miscellaneous concert. At the close public examinations by various methods. Give what you please. Silver, front seats; copper, back.

Doors open at seven, commence at 7.45 prompt. Come and fill the hall. Friends, one and all, are cordially invited.

**BURNLEY.** North Street.—Members' tea meeting, Saturday, Oct.

4. Tea at 5 p.m. Afterwards a meeting to survey past and mark out future action for success.

**BURLEIGH.** Coleman's Assembly Room, Market Place.—October 5. Anniversary services. Open Lyceum session at 2 p.m., and an address by Miss Pimblott on Lyceum work. 6-30, Miss Pimblott's subject: "Spiritualism—The World's Redeemer."

**CLOCKHEATON.** Walker Street.—Sunday, Oct. 12: Harvest thanksgiving. There will be a service of song, entitled, "Rest at Last," when the scholars will sing special hymns. The room will be decorated with fruit. Medium, Mr. Mercer, of Bradford.

**HANLEY.** Masonic Hall, Cheapside.—Opening services, October 12. Lyceum at 10.30. At 2 and 6-30 Miss Pimblott will lecture—"Where are the dead?"

**HECKMONDWIKE.** Blanket Hall Street.—Oct. 5: Harvest thanksgiving. There will be a grand display of fruit and vegetables, &c. Selections by the choir. Mrs. Mercer, speaker. All welcome.

**LEEDS.** Spiritual Institute, 23, Cookridge Street.—Notice.—The Oriel Hall, Cookridge street (adjoining the Coliseum), will be opened on Saturday, Oct. 4, when a public ham tea will be provided. Tickets, 8d. Children under 12, 4d. Tea at 5 p.m. prompt. After tea a public meeting at 7.30 p.m., when inaugural speeches, interspersed with songs, &c., will be delivered by various speakers, including Mr. William Victor Wyldes, of Birmingham, if possible Mr. W. Howell, and several others. Collection at the close towards defraying expenses of removal. On Sunday, Oct. 5, Mr. Wyldes will deliver addresses; at 2.30 p.m., written questions from the audience. At 6.30 p.m., an "Inspirational oration," followed by an "Inspirational poem." Also on Monday, Oct. 6, at 8 p.m. Subject, "The sacred scriptures of William Shakespeare," followed by psychometry. Admission free. Collections. All are cordially invited.—J. W. H., sec.

**LONDON.**—Outdoor work. Battersea Park, at 3 p.m., last meeting of the season. Debate: Mr. U. W. Goddard claims the spiritualists have proved their position. Mr. Timms (Christadelphian) denies. We hope spiritualists will attend to support the finish of this debate.—U. W. G.

**LONDON OCCULT SOCIETY,** Seymour Club, 4, Bryanston Place, Bryanston Square, W.—Oct. 5, at 7 p.m., Mr. Tindall will open the sixth session with the first of a course of lectures, on "Spiritual Religion," preceded by a statement of his view of true spiritualism as distinguished from fads and fallacies. A spiritual service. The most direct route is to turn out of the Marylebone Road into Seymour Place; Bryanston Place is a turning on the left.—F. W. R.

**LONDON.** Peckham, Chepstow Hall.—Oct. 5: "Spirit Communion in the Early Christian Church." Questions may be asked at the morning service on the Sunday after the address named.

**LONDON.** Wellington Hall, Upper Street, Islington.—Saturday, Oct. 4, at 8 p.m., the friends have arranged for a social evening, preceded by Mr. J. Burns's lantern lecture upon "Spiritualism; its facts and phenomena." Dancing from 10 till 12 p.m. Tickets 1s. The large hall has been engaged, and we hope to have a good time.

**MR. EAGLE** will give an address in Hyde Park, October 5, at 3.30, on "The Future Prospects of Spiritualism."

**MR. J. M. GREGG** asks societies and speakers to please note "I am no longer secretary for Trafalgar Street Spiritual Hall, Burnley, and have no connection with it now."

**OLDHAM.** Temple.—Oct. 5: Mr. E. W. Wallis will answer questions on "Mediumship" at 2.30, and on "Spiritualism, Reform, and Religion" at 6.30.

**PENDLETON.** Hall of Progress.—October 12, anniversary services. Mrs. E. H. Britten, at 2.45 and 6.30. Special hymns and solos will be sung. All are invited.—J. G.

**RAWTENSTALL.**—Oct. 5, the singers will render the service of song, entitled, "Grace Darling." Come, friends, and let us have a good day.

**SALFORD.** Southport Street, off Cross Lane.—Saturday, Oct. 11, first anniversary Band of Hope tea party and concert. Prizes are to be given for different performances. A good entertainment may be expected. A cordial invitation to all. Tea at 5 p.m. Tickets—adults, 9d.; children, 6d.; all after tea, 3d.—A. J. T.

**SMETHWICK.** The first anniversary meetings, Sunday, Oct. 5, at 11, Mr. Conner, chairman. Evening at 6.30, Mr. Findlay, chairman. Monday 6, at 8, Mr. Haughton, chairman. Speaker: Mr. Macdonald, of Weston-super-Mare. Collections. The room is not public.

**SOUTH SHIELDS.**—Lyceum anniversary, Sunday, October 3, when the children will take part. Mr. J. G. Grey will preside. All are invited to spend an enjoyable day at 2 and 6 p.m.

**SOUTH SHIELDS.**—Friday, Oct. 17: Mr. E. W. Wallis will give his services for the organ fund, and lecture on "Spiritualism, the Land and the People." All are invited.

**STOCKPORT.**—Sunday, Oct. 12, Mr. Verity, at 2.30; subject: "Spiritualism proved from the Bible." 6.30: "Parsons, Saints, and Sinners." All are welcome.

*The Two Worlds* is on sale every week at the bookstall at Seacombe Ferry. We hope our friends will encourage the newsagent all they can.

**WESTHOUGHTON.** Wingate.—Oct. 5: Two fruit and floral services, at 2.30 and 6.30. Speaker, Mrs. Gregg. Tea provided, 6d. Collection. Gifts of fruit and flowers will be thankfully received in the hall on Saturday, Oct. 4, after 6 p.m. Monday, Oct. 6, fruit banquet at 7.30, when a small charge will be made for admittance.—T. H.

THOSE of our readers who are customers of the Alofas company may be interested in the following notice which appeared in a London Medical Contemporary (*The Family Doctor*) on 30th ultimo, viz: "Specialities.—We have received from the Alofas Company, of 20, New Oxford Street, samples of their Herbal Preparations. They can be relied upon as safe and sure remedies. The Alofas Embrocation cures sprains, rheumatism, &c. The Tincture is most valuable in all pulmonary affections. The Alofas Powder cures wasting diseases. The Pills are good for indigestion, constipation, and kindred complaints. The Ointment is used for scabies, ringworm, and all parasitic eruptions. We have good reasons for saying that the Alofas Company's Herbal Specialities, in all their various forms, are most valuable specifics, which we have great pleasure in recommending to our subscribers."

## PASSING EVENTS AND COMMENTS.

(Compiled by E. W. WALLIS.)

A LIST OF NAMES AND ADDRESSES OF MEDIUMS AND SPEAKERS has been repeatedly called for. We will publish *those which are sent to us not later than Tuesday, October 7th*, in our issue for Friday, Oct. 10th. We will give names and addresses free. Those mediums who desire to state other particulars respecting themselves, may have them inserted, if deemed suitable by the directors, on enclosing six penny stamps for eight additional words, or twelve stamps for any number of words above eight up to sixteen. Address to Mr. Wallis, 10, Petworth Street, Cheetham, Manchester.

**MR. KITSON'S TESTIMONIAL.**—Received from the Lyceum and friends, Parkgate, Rotherham, the sum of 10s. Please forward all future donations to Mr. Alfred Kitson, 55, Taylor Street, Batley, Yorkshire.

**THE RULES FOR THE SPIRIT CIRCLE.**—Copies of the Missionary number of the *Two Worlds* containing the above named "Rules," together with much other valuable advice to enquirers, can always be had on application to Mr. E. W. Wallis, manager, 10, Petworth Street, Cheetham, Manchester. Send him three halfpenny stamps.

**ORGANIST WANTED** for Openshaw Society of Spiritualists. Good opening for lady or gentleman.—Address, 17, Pink Bank, Gorton.

**FREE LANTERN LECTURES.**—Will any Spiritualist either lend or sell any drawings, writings, photographs, or anything applicable to the illustration of spiritualism, so that I may make lantern slides for my free lectures? Specimens will be retained only a few days. References kindly permitted to the Editor.—James Maltby, 8, Hanover Place, Upper Baker Street, London, N.W.

**SEND THREE HALFPENNY STAMPS** for a sample packet of one of each of "Two Worlds Leaflets and Hymn Leaves." Leaflets—No. 1, "Who are the Spiritualists of the 19th Century?" No. 2, "What Spiritualism is and What it is Not;" No. 3, "Spiritualism Explained;" No. 4, "Rules for the Spirit Circle." The hymn leaves Nos. 1, 2, 3, and 4 each contain seven of the most popular spiritual hymns. Nos. 1, 2, 3, also give instructions "How to Investigate" and "What has Spiritualism Taught and what good has it done for Humanity?" No. 4, in addition to the hymns, has an explanatory article on "Spiritualism; Its Facts and Philosophy." These popular leaflets can be had at 6d. per 100 (post free, 8d.), 500 for 2s. 6d. (post free), 1,000 for 3s. 9d. (post free, 4s. 6d.).

A New York paper rudely says:—

"Alas! a lass is sometimes false,  
For false a maid is made:  
Her waist is but a barren waste,  
Though staid, she is not staid!"

**OUR SECOND MISSIONARY NUMBER** will be published on Friday, October 17th. The revelations of spiritualism respecting death and the resurrection, the spirit-body and the conditions of life after death are the only real evidence the world possesses that death does not end all. The importance of the theme cannot be over-estimated, and the remarkable accounts which will be given of LIFE AFTER DEATH are just what the world needs. Canon Wilberforce has admitted "the sole strength of spiritualism lies in the knowledge, partial and imperfect though it be, of the future life. The weakness of the churches as opposed to the strength of modern spiritualism is in their ignorance of that life, and in misapprehension of scripture teaching concerning it." We confidently recommend our friends to secure parcels of this issue, for distribution. It will cheer the sad, comfort the mourner, strengthen the weary, and help the sceptic. (See notice on page 555.) Send it broadcast, post it to your friends, to sceptics and believers alike. We will supply copies at the following exceptionally cheap rates: 100 copies for 5s. 6d., 50 copies for 2s. 9d., 25 copies for 1s. 9d. Carriage free in all cases. Order from Mr. E. W. Wallis, 10, Petworth Street, Cheetham, Manchester.

**ERRATUM.**—The article on "Dr. Parker Interviewed" was sent and announced by mistake to have been taken from the *Newcastle Chronicle*. It should have been the *Daily Leader*.

**DARWEN.**—A report, received too late to print in full, speaks very highly of the successful descriptions given by a young local medium, Mr. O. H. Booth. Report from Workington, late, next week.

**LONDON.**—Mrs. Britten's visit. Both evenings last week proved very successful, on each night the Hall was full, and the result commercially, after all expenses are paid, will be an addition to the Federation Funds of about £8 10s., and if we may judge from the rapt attention paid to the stirring words and powerful eloquence of our beloved friend, the benefit spiritually was very great; we sincerely hope the visit may be at least an annual one. To show a little the love and esteem in which Mrs. Britten is held, there were friends from Liverpool, Ireland, Paris, Eastbourne, Newcastle, Gravesend, the Channel Islands, Bow, Hendon and Finchley, as well as from most parts of the Metropolis and its vast suburbs. All from the seven first named places, either came very long distances expressly, shortened their visit by hastening home, or prolonged their stay in town, on purpose to be present. We were particularly glad to see Mr. Lamont, of Liverpool, Mr. Cooper, of Eastbourne, and to welcome Mr. and Mrs. Everitt after their tour of good work in the provinces. Our thanks are due to the chairmen, Mr. E. Dawson Rogers, Mr. A. F. Tindall, and Mr. J. T. Audy, also to Mr. E. J. Deason, a visitor, who at a moment's notice, kindly undertook to give a detailed report, as well as to our reporting secretaries, Messrs. Percy Smyth and S. T. Rodgers. We hope a full report of Mrs. Britten's lecture will appear in an early issue.—U. W. Goddard, 6, Queen's Parade, Clapham Junction, S.W.



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