

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

No. 153.—Vol. III. [Registered as a Newspaper.] FRIDAY, OCTOBER 17, 1890.

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A DREAM.

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This remarkable discourse (which has had an enormous sale in "the States") is in Mr. Denton's happiest vein. It combines satire and sarcasm with logic and reason. It is quite Ingersoll; indeed, in the opinion of many it is superior to anything put forth by the eloquent agnostic. Denton commences with a warm eulogium of Garrison, and professes to see, while dreaming, the spirit of Garrison depart from the body and enter the orthodox heaven, quoting the Revelation for authority. The description of what Garrison sees, and of the state of his feelings, the questions he puts to his guide, and his humorous replies, must be read to be understood and enjoyed. It is the most instructive, incisive, and racy criticism ever hurled against old superstitions. The conclusion indicates what William Denton thought his friend Garrison, the friend of the slaves, would do if he entered heaven.

The following extract will give some idea of the manner Denton has treated his theme:—

Garrison asks for a room as near to hell as he can get. As soon as the guide is out of hearing Denton makes his presence known to Garrison, who exclaims "What! Denton, you here? I am glad to see you; I want your help."

"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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PLATFORM GUIDE.

SUNDAY, OCTOBER 19, 1890.

Aberdeen.—Mr. Findlay's, 47, Wellington Street. Séance.
Accrington.—26, China St., Lyceum, 10-30; 2-30, 6-30: Mr. Walsh.
Armley (near Leeds).—Temperance Hall, 2-30, 6-30: Mr. Parker.
Ashington.—New Hall, at 5 p.m.
Bacup.—Meeting Room, Princess St., 2-30 and 6-30: Miss Walker.
Barrow-in-Furness.—82, Cavendish St., at 11 and 6-30.
Batley Carr.—Town St., Lyceum, 10 and 2; 6-30: Mr. Hepworth.
Batley.—Wellington St., at 2-30 and 6: Mr. Rowling.
Beeston.—Conservative Club, Town St., 2-30 and 6: Mr. H. Crossley.
Belper.—Jubilee Hall, at 10, 2, Lyceum: 10-30 and 6-30: Local.
Bingley.—Wellington St., 2-30, 6: Mrs. Midgley.
Birkenhead.—84, Argyle Street, at 6-30: Mr. Grocott, "The Religion and Manners of the Jews." Thursday, 7-30, Mr. Bridges, jun.
Birmingham.—Oozells Street Board School, at 6-30.
Smethwick.—48, Hume St., 6-30: Mrs. Haughton.
Bishop Auckland.—Temperance Hall, Gurney Villa, at 2-30 and 6.
Blackburn.—Old Grammar School, Freckleton Street, at 9-30, Lyceum; at 2-30 and 6-30: Mr. J. B. Tetlow.
Bolton.—Bridgeman Street Baths, at 2-30 and 6-30: Mr. Grimshaw.
Spinners' Hall, Town Hall Square, Lyceum, at 10; 2-30 and 6-30: Mrs. Horrocks.
Bradford.—Walton St., Hall Lane, at 2-30 and 6: Mr. Bloomfield.
Otley Road, at 2-30 and 6: Mr. Peel.
Little Horton Lane, 1, Spicer Street, at 2-30 and 6: Mr. Armitage.
Milton Rooms, Westgate, at 10, Lyceum; 2-30 and 6: Locals.
St. James's Church, Lower Ernest Street, Lyceum, at 10; 2-30 and 6-30: Mr. Hunt.
Ripley St., Manchester Rd., at 2-30 and 6-30. Tuesday, at 8.
Bankfoot.—Bentley's Yard, at 10-30, Circle; 2-30 6: Mrs. Jarvis & Miss Dickinson. Wed, 7-30. Saturday, Healing, 7, Mr. J. Lee.
Birk Street, Leeds Road, at 2-30 and 6.
Bowling.—Harker St., 10-30, 2-30, 6: Mr. Firth. Wed., 7-30.
Norton Gate, Manchester Rd., 2-30, 6. Tuesday, 8.
Brighouse.—Oddfellows' Hall, Lyceum, 10-15; 2-30, 6: Mrs. J. M. Smith.
Burnley.—Hammerton St., Lyceum, 9-30; 2-30, 6-30.
North Street, at 2-30 and 6: Mrs. Craven.
Trafalgar Street, 2-30, 6-30: Mrs. Johnstone. Monday, 7-30.
102, Padiham Rd., Circles, Mondays, Thursdays, 7-30. Mrs. Heyes.
Burslem.—Colman's Rooms, Market, Lyceum, 2; 6-30: Mr. W. Macdonald.
Byker.—Back Wilfred Street, at 6-30.
Cardiff.—Iesser Hall, Queen St. Arcade, Lyceum, at 3; at 11 and 6-30.
Churwell.—Low Fold, at 2-30 and 6: Mrs. W. Stansfield.
Oleckheaton.—Walker St., Northgate, Lyceum, at 9-45; 2-30 and 6-30: Mrs. Hoyle.
Colns.—Oloth Hall, Lyceum, at 10; 2-30 and 6-30.
Coswa.—Asquith Buildings, at 2-30 and 6: Miss Patefield.
Darwen.—Church Bank St., Lyceum, at 9-30; at 11, Circle; at 2-30 and 6-30: Mr. A. D. Wilson.
Denholme.—8, Blue Hill, at 2-30 and 6.
Dewsbury.—48, Woodbine Street, Flatt, 2-30 and 6.
Eccleshill.—13, Chapel Walk, at 2-30 and 6.
Exeter.—Longbrook St. Chapel, 2-45 and 6-45.
Felling.—Hall of Progress, Charlton Row, at 6-30: Miss Forrester.
Foleshill.—Edgewick, at 10-30, Lyceum; at 6-30.
Gateshead.—Mrs. Hall's Circle, 13, Cobourg St., at 6-30. Thursdays, 8.
Glasgow.—Bannockburn Hall, 36, Main St., Lyceum, at 5; at 11-30 and 6-30. Thursday, at 8.
Halifax.—Winding Rd., 2-30, 6: Mr. Newton. Monday, at 7-30.
Hanley.—Masonic Hall, Cheapside, Lyceum, 10-30; 2, 6-30: Mrs. Wright.
Haswell Lane.—At Mr. Shields', at 6-30.
Heckmondwike.—Assembly Room, Thomas Street, at 10, Lyceum; at 2-30, 6. Thursday, 7-30.
Blanket Hall St., Lyceum, 10; 2-30, 6: Messrs. Crowther & Black. Mon. 7-30, Public Circle. Tues, Wed., Thurs., Members' Circles.
Hetton.—At Mr. J. Thompson's, Hetton, at 7: Local.
Heywood.—Argyle Buildings, Market St., 2-30, 6-15: Mr. J. H. Mayoh.
Houghton-le-Spring.—At 6. Tuesday, at 7-30.
Huddersfield.—Brook Street, at 2-30 and 6-30: Mrs. Gregg.
Institute, 8, John St., off Buxton Rd., 2-30, 6: Mrs. Russell.
Hull.—Seddon's Rooms, 81, Charles Street, at 6.
Idle.—2, Back Lane, Lyceum, 2-30 and 6: Mrs. S. A. Taylor.
Keighley.—Lyceum, East Parade, 2-30, 6.
Assembly Room, Brunswick St., 2-30 and 6: Mrs. E. H. Britten.
Lancaster.—Athensum, St. Leonard's Gate, at 10-30, Lyceum; at 2-30 and 6-30: Mr. Champion.
Leeds.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, 2-30 and 6-30: Mrs. Beanland.
Institute, Cookridge St., 2-30, 6-30: Mr. Howell, and on Monday.
Leicester.—Liberal Club, Bishop St., 2-30, Lyceum; at 10-45 and 6-30.
Lecture Room, Temperance Hall, 6-30.
152, High Cross St., at 11 a.m.
Leigh.—Newton Street, at 2-30 and 6.
Liverpool.—Daulby Hall, Daulby St., London Rd., Lyceum, at 2-30; at 11 and 6-30: Mr. J. J. Morse. Lyceum Anniversary.
London—Oamberwell Rd., 102.—At 7. Wednesdays, at 8-30.
Canning Town.—2, Bradley St., Beeton Road, at 7: Mr. Walker. Tuesday, at 7-30, Séance.
Forest Hill.—23, Devonshire Road, at 7. Thurs. 8, Séance.
Islington.—Wellington Hall, Upper St., at 6-45.
Islington.—19, Prebend Street, at 7, Séance, Mr. Webster.
Kentish Town Rd.—Mr. Warren's, 245, 7. Thurs., 7-30, Mrs. Spring.
King's Cross.—46, Caledonian Rd. Saturday, at 8, Mrs. O. Spring.
Lewisham.—193, Hithergreen Lane, at 3. Séances every Friday, 8.
Lower Edmonton.—38, Eastbourne Ter., Town Rd., Saturday, at 7-30, Clairvoyance. Wednesday, at 8, Developing Circle.
Marylebone.—24, Harcourt St., at 11, Healing and Clairvoyance, Mr. Vango; 3, Lyceum; 7, Mr. Towns, Psychometry. Monday, at 8, Social. Thursday, at 7-45, Mrs. Wilkins. Saturday, at 7-45, Séance, Mrs. Hawkins.

Mile End.—Assembly Rooms, Beaumont St., at 7.
Notting Hill.—124, Portobello Road: Tuesdays, at 8, Mr. Towns.
Peckham.—Ohepstow Hall, 1, High St., at 11-15, Mr. W. Wallace; 3, Lyceum; 6-30, Mrs. Treadwell, Trance and Clairvoyant; 8-15, Quarterly Members' Circle. Fridays, Healing (Free) 7-15.
Peckham.—Winchester Hall 33, High St., 11, Mr. J. Humphries, "National Spirit Guardians;" at 7, Mrs. Bliss & Mr. Veitch, Clairvoyance, &c. Monday (20th), Concert, at 7-30 p.m.
Seymour Club, 4, Bayswater Place, Bryanston Square, W., at 7 p.m., Mr. A. F. Tindall, "Evidences of Spiritualism."
Shepherds' Bush.—14, Orchard Rd., Lyceum, at 3; 7: Mr. Houchin. Tuesday, 8-30, Mr. Joseph Hagon. Saturday, 7-45, Mrs. Mason.
Stamford Hill.—18, Stamford Cottages, The Crescent, at Mrs. Jones'. Mondays at 8. Visitors welcome.
Stepney.—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday, at 8.
Stratford.—Workman's Hall, West Ham Lane, E., 7: Mrs. Yeeles.
Longton.—44, Church St., at 11 and 6-30.
Macclesfield.—Cumberland St., Lyceum, at 10-30; at 2-30 and 6-30.
Manchester.—Temperance Hall, Tipping Street, Lyceum, at 10; at 2-45 and 6-30: Mrs. J. Lamb.
Collyhurst Road, at 2-30 and 6-30: Mr. S. Featherstone.
10, Petworth Street, Cheetham, Fridays, at 8-15.
Measborough.—Market Hall, at 2-30 and 6.
Middlesbrough.—Spiritual Hall, Newport Rd., Lyceum, 2; 10-45, 6-30.
Granville Rooms, Newport Road, at 10-30 and 6-30.
Morley.—Mission Room, Church St., at 2-30 and 6: Mrs. Berry.
Nelson.—Leeds Road, at 2-30 and 6.
Newcastle-on-Tyne.—20, Nelson St., at 2-15, Lyceum; 10-45 and 6-30: Mr. W. V. Wyldes, and on Monday.
North Shields.—6, Camden St., Lyceum, 2-30; 11, 6-15: Mr. E. W. Wallis.
41, Borough Rd., at 6-30: Mrs. White.
Northampton.—Oddfellows' Hall, Newland, 2-30, 6-30: Mr. W. O. Drake.
Nottingham.—Morley Hall, Shakespeare Street, Lyceum, at 2-30; at 10-45 and 6-30: Mrs. Barnes.
Oldham.—Temple, off Union St., Lyceum, at 9-45 and 2; at 2-30 and 6-30: Mr. Swindlehurst.
Bartland Place, Horsedog Street, Lyceum, 10 and 2-30; at 3 and 6-30: Professor Blackburn and Mr. Leeder.
Openshaw.—Mechanics' (Whitworth Street entrance) Lyceum, at 9-15 and 2; 10-30 and 6-30: Mr. Geo. Featherstone.
Mechanics' (Pottery Lane entrance), Lyceum at 2; at 6-30.
Parkgate.—Bear Tree Rd., 10-30, Lyceum; 2-30, 6.
Pendleton.—Cobden St. (close to the Co-op. Hall), Lyceum, at 9-30 and 1-30; at 2-45 and 6-30: Mrs. Green.
Rawtenstall.—10-30, Lyceum; 2-30, 6.
Rochdale.—Regent Hall, at 2-30 and 6: Mrs. Venables. Wednesday, at 7-30, Public Circles.
Michael St., at 8 and 6-30. Tuesday, at 7-45, Circle.
Salford.—Spiritual Temple, Southport Street, Cross Lane, Lyceum, at 10-15 and 2; 3, 6-30: Mr. J. C. McDonald. Wednesday, 7-45.
Saltash.—Mr. Williscroft's, 24, Fore Street, at 6-30.
Scholes.—Tabernacle, Silver St., 2-30, 6.
Sheffield.—Cocoa House, 175, Pond Street, at 3 and 7.
Central Board School, Orchard Lane, at 2-30 and 6-30.
Shipley.—Liberal Club, 2-30, 6: Mrs. Mercer.
Skelmanthorpe.—Board School, 2-30 and 6.
Slaithwaite.—Laith Lane, at 2-30 and 6: Mr. B. Plant.
South Shields.—19, Cambridge St., Lyceum, at 2-30; 11, 6: Mr. Lashbrooke. Wed., at 7-30, Mrs. Scott. Developing, Friday, 7-30.
Sowerby Bridge.—Hollins Lane, Lyceum, 10-30, 2-15: 6-30: Mr. P. Lee.
Spennymoor.—Central Hall, at 2-30 and 6: Mr. J. Eales.
Station Town.—14, Acclom Street, at 2 and 6.
Stockport.—Hall, 26, Wellington Road, South, at 2-30 and 6-30: Local. Thursdays, Circle, at 7-30.
Stockton.—21, Dovecot Street, at 6-30.
Stonehouse.—Corpus Christi Chapel, Union Place, at 11 and 6-30.
Sunderland.—Centre House, High St., W., at 10-30, Committee; at 2-30, Lyceum; at 6-30: Mr. Westgarth.
Monkwearmouth.—8, Ravensworth Terrace, 6-30: Mr. Charlton.
Todmorden.—Sobriety Hall, at 6.
Tunstall.—13, Rathbone Street, at 6-30.
Tyne Dock.—Exchange Buildings, 11; 2-30, Lyceum; 6: Mr. Gardener.
Walsall.—Central Hall, Lyceum, at 10; at 2-30 and 6-30: Mrs. Wallis.
Westhoughton.—Wingates, Lyceum, 10-30; 2-30 and 6-30: Mrs. J. A. Stansfield.
West Pelton.—Co-operative Hall, Lyceum, at 10-30; at 2 and 5-30.
West Vale.—Green Lane, 2-30 and 6: Mrs. Craven.
Whitworth.—Reform Club, Spring Cottages, 2-30 and 6.
Wibsey.—Hardy St., at 2-30 and 6: Mrs. Burchell.
Wisbech.—Lecture Room, Public Hall, at 10-30 and 6-45.
Woodhouse.—Talbot Buildings, Station Road, at 6-30.
Yeaddon.—Town Side, at 2-30 and 6: Mr. and Mrs. Marshall.

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No. 153.—VOL. III. [Registered as a Newspaper.] FRIDAY, OCTOBER 17, 1890.

PRICE ONE PENNY.

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THE ROSTRUM.

"THE BIBLE TRUE FROM THE BEGINNING."

By EDWARD GOUGH, B.A. (LOND.), CONGREGATIONAL MINISTER, BARROWFORD.

(London: Kegan Paul, Trench, Trübner & Co. Ltd., 1890.)

THE following extracts are taken from a tract which purports to be the copy of "Introduction to Vol. IV." of the above work. Judging by what the author himself states as a summary of the principles defined in his elaborate seven volume treatise, this book must prove not only a most remarkable one, but, considering the writer's position as a Clergyman and a University B.A., it is simply astounding, and forms another mighty link in the chain by which "the drift of modern thought" is to be understood.—[ED. T. W.]

EXTRACTS.

(1) Evidence directly tending to show that when the Apostle Paul speaks of women being silent in Churches, and when he forbids them to teach, he is not referring to *literal* women, will be found on pp. 108-133. The writer would respectfully ask the attention of Christian women to this portion, which should be read in its entirety. Other evidence tending indirectly to a like conclusion, will be found in Vol. III., p. 441.

(2) Evidence tending to show that there is no "missing link" between "Man" and the "Simia," and that the Bible is Evolutionary in its teaching, will be found in Vol. I., p. 111, &c.

(3) If the reader be interested in the subject of Everlasting Punishment, he will find that the Expositions of 2 Kings i. (pp. 18-43), &c., have a close relation to this question.

(4) Friends of Total Abstinence will find, in Vol. III., p. 482, an examination of teaching in Scripture respecting the moral danger attending the use of Intoxicating Drink.

(7) It is with a desire that he may be kept from corrupting the Word of God that the writer makes the following statement: In Vol. I., pp. 97-105, will be found a chapter on "Christ's Own Body." Therein the writer maintained that the Saviour's Body was not a material Body.*

What he thus indicated in brief, he may here state more fully. Partly in this volume, and more at length in the remaining volumes, the writer, trusting to the power of Christ to help his infirmity, has sought to call attention to what may be termed the *greatest Illusion* in human history. It is the Illusion that when our Divine Saviour became Incarnate, it was in such a Form as that He could be seen by mortal eyes, and so as that He lived in a *literal* Palestine, and was crucified by *literal* Jews. *This is an error.* The Saviour no more walked in this *literal* fashion over the acres of Palestine than over the acres of England. He was no more crucified by literal Jews than he is crucified by all wicked men everywhere. The whole of the Four Gospels, like the narratives of the Old Testament, are *Moral and not Literal History.* The Geographical names,

such as "Bethlehem," "Bethany," "Capernaum," "Galilee," "Jerusalem," "Nazareth;" the names of personages, such as "Cæsar Augustus," "Caiphas," "Herod," "Pilate;" even the names of the Apostles, so far as such names are used in the Four Gospels, are *Moral Symbols, and do not denote literal persons.* The same Gradal Laws that pervade all the narratives which we have considered, pervade the Gospels. The same Grade Words are used in the same Gradal sense. Thus words of apparently little importance, and hence the less likely to be objects of prejudice to those who might wish to corrupt the Text, are the Divinely appointed landmarks to direct us into the Truth of God. . . .

Further, the various narratives in the Gospels are not repetitions but supplementary, so that the Four Gospels make one whole. For example, Matthew gives the narrative of the *Soulical* Birth of Christ, and Luke of his Intellectual Birth. English readers cannot fail to notice that the Mary who sings, "My soul doth magnify the Lord," has a more intellectual aspect than the Mary of Matthew's narrative. In the latter, neither Mary, nor Joseph, nor the Saviour, is represented as speaking one word, nor is the action carried beyond the childhood of the Saviour. The action is all *Soulical*. But Luke's narrative not only makes express allusion to the Saviour's wisdom; it continues the record up to the Saviour's thirtieth year, an age of intellectual maturity. The writer may add that he uses the word "Soulical" because of his aversion to the word "Psychical." Such works as Canon Farrar's "Life of Christ," Dr. Geikie's "Life of Christ," Dr. Fairbairn's "Studies in the Life of Christ," etc., notwithstanding their many great excellencies, are written in error.

No such Being ever lived visibly in Palestine, or in any other earthly state, as the Being whose life is presumably written, or commented upon, in these works. This statement is not made as implying the least disparagement to the distinguished authors of these books. Moreover, from the days when the Epistle of Barnabas was written, ecclesiastical teaching has been such as to justify men in regarding the Gospels as *Literal History*. More important still is the fact that the Gospels themselves, like Bunyan's "Holy War," must have been designedly written so as to be capable of being read—and that with good moral results—as *Literal History*, even though their true meaning lay beneath the surface. And when the Churches begin to read the Gospels as *Moral History*, it will not follow that the literal reading must cease from its usefulness or its charm. The fact still remains, with all its weighty significance for existing ecclesiastical systems, *that there never was a literal Virgin Mary, or a literal Joseph, and that Jesus never became Incarnate in such a form as that He could be seen by mortal eyes, and so as that He lived in a literal Palestine.* The silence of Josephus, of Justus of Tiberias, and of the Mishnaical and Talmudical writers, as to the events recorded in the Gospels, is a perfectly natural silence. It will yet be found, also, that the Sect of the Essenes has a far more important position in relation to the origin of Christianity than is commonly supposed. The history of John the Baptist appears to be in specially close contact with the history of this people. Their asceticism, and retired life, are betokened, the writer thinks, in the inspired statement that John the Baptist was in the desert till the days of his showing unto Israel. What is said in 1 Cor. xiv., of having a tongue, as in contrast with prophesying, refers to having a knowledge of the secret meaning of the Gospels as in contrast with a knowledge of the apparent meaning. The narrative of the Pentecostal Gift of Tongues refers to the summing up of all the Truth that had been floating in the common sayings

* The italics are the Editor's. This form of printing is adopted to call special attention to certain words and statements that are almost too amazing to be credited unless carefully read.

and philosophical teachings of all nations. The former gift is in relation to the Church, while the latter has the world outside the Church for its sphere. In neither case has the Gift of Tongues any reference to ability to speak a variety of human languages. Evidence in support of these statements will be considered in the last volume.

(9) Although the writer's teaching may seem to do violence to cherished theological opinions, it must be remembered that change does not necessarily imply loss. The great facts of the Saviour's Incarnation, Divinity, Atoning Work, Crucifixion, Resurrection, His abiding presence with us and absolute authority over us, these, in all their practical value, will be unaffected by any change from a literal to a spiritual interpretation of Scripture that we may make, providing only that, in making this change, we are careful to follow the guidance of Scripture itself. And what if the Saviour passes from Palestine? It is only that He may be known more clearly as the world-wide Saviour, and dwell more fully in human hearts.

We break away in some measure, from literalism, but not from Christ. We rather show, in a fuller and better sense, the faith of those who have not seen him and yet believe. Moreover, that Apostles and Evangelists should have been inspired to describe for us such a life as the life of Christ, is not less wonderful than would be the literal out-living of that life. . . . Hence the Gospels, regarded as Moral History, do not honour Christ less, while they honour Inspiration more. When men read the Gospels as Moral History, one result, and that of great value, will be the rolling away of a reproach from the Jewish people. In regard to the Suffering Saviour, we ourselves, just as much as the Jews, will then have to say: "We are verily guilty concerning our Brother." This will tend to strengthen feelings of mutual kindness between Jews and Gentiles.

Even some early Christian writings contain evidence that their writers had some knowledge of Grades and Grade Words, and of the Sinaitic and Seed Processes. This Gradal System, which is but an eduction from Scripture, will show us that the apparent discrepancies of the Gospels are not discrepancies at all. It will be found that the apparent variations, as where Matthew speaks of two demoniacs amongst the tombs, while Mark and Luke only speak of one demoniac; as in the narratives of the women and appearances of Angels at the Resurrection; these, and all similar variations, are caused either by Gradal transitions, or by transitions between the Sinaitic and Seed Processes. After an examination of Scripture extending through many years, the writer is convinced that those parts of the Gospels, as well as of the other Scriptures, which men have most assailed, will be proved to be just the parts that most effectually establish the Inspiration and the Truthfulness of God's Word. Whatever may befall our literalism, and however faint hearts may dread to let that literalism go, Scriptural Truth, with all its wealth of blessing, must abide for ever. Salvation will still be found in Jesu's name, and in that alone. As Troy had but one gate, so Christ will be, for all the world, the One Way to heaven. A mist that lay on God's hills may vanish in the light of brightening day; but those hills are everlasting, and from their serene heights all our help will still continue to come. E. GOUGH.

Auburn House, Barrowford, September, 1890.

It may be added in this circular that the work, when completed, will consist of seven volumes. It is published by Messrs. Kegan Paul, Trübner, and Co., London, at 16s. per volume. The work is designed, chiefly, as a commentary on those portions of Scripture that are most questioned and assailed. Its special feature is, that it is written in accordance with the two following convictions: first, that, far beyond what is usually supposed, the Bible contains *inspired moral histories which yet are not literal histories*; and, secondly, that there is in many books of the Bible a system of Grades and Grade Words that enables us to understand its spiritual meaning, and that proves it to be verbally inspired.

The following references to the work have been made by Reviewers: *Scots Observer* (on Vol. III).—"The tone of the whole volume is impregnated with a deeply evangelical spirit. . . . His system of exposition is fresh, ingenious, fairly convincing in its principal points, and exhaustive."

Scotsman (on Vol. III).—"Mr. Gough's work, it may be added, promises to be one not only of larger compass, but of somewhat remarkable contents; and whatever may be thought of his system of interpretation, it must be confessed that he shows great ingenuity in applying it."

This work—of which we have given only the briefest sketch, and that in extracts from an introduction to one out of a series of seven volumes—is certainly a very remarkable production, and cannot fail to excite widespread interest, and perhaps to provoke warm discussions and high clerical objurgations.

On many occasions when the Editor has been conducting public debates, or pointing out in her lectures and writings the irreconcilable contradictions occurring in "the infallible word of God," the plagiarisms from the Scriptures of other nations, and divers others very far from *infallible* teachings, she was invariably met with the assurance that all matter thus complained of was "allegory."

When on the other hand certain doctrines, contrary to the light of reason, the truths of science, or reverence for the wisdom and goodness of the Creator, were represented as unworthy of belief, the fiercest denunciations were hurled against the daring Infidel who should venture to doubt the reality and historical truth of any point of faith endorsed by the clergy as orthodox.

Between the horns of this dilemma, it can scarcely be a matter of surprise to find some of the best thinkers of the age, rejecting such a mixture of fact and fable altogether,—one too, wholly dependent for the interpretation of its dark sayings and impossible stories on the conflicting opinions of an interested and often grossly ignorant body of ecclesiastics, whilst the great majority of those that devoutly believe the whole biblical record to be the veritable "Word of God," were fain to arrive at such a conclusion by ignoring all right to reason upon, think of, or speculate upon the unreasonable and irreconcilable statements it contained. Still worse has been the attempt to match the works of the Creator as revealed by science, with the assumed *Word* of the Creator as set down by the semi-barbarians of thousands of years ago, and interpolated, interpreted, misinterpreted, revised, and re-revised, to suit the purposes of a rich and interested *craft*, whose wealth and standing are inseparably bound up with the alleged divinity of the book and the mystery that enshrouds its origin and meaning. It is just at a juncture when "the drift of modern thought" is beginning to deal even more iconoclastic blows to this ancient Jewish record than any which it has yet received, that Mr. Gough comes forward to the rescue, and in a series of seven elaborately written and exhaustive volumes, caps the climax of all past or future attempts at further Biblical reconciliation, by pronouncing the entire book, with all its Old Testament narratives, and all its New Testament plagiarisms of ancient faiths, to be a mass of allegory from Genesis to Revelation. Of course, it will be seen, even from our brief extracts, that the author does not venture to introduce so plain or direct a term as "allegory." When he tells his readers, however, that not one single word, name of place or person, not a narrative or a history must be taken *literally*, but that all the Bible contains must be taken in a "moral" sense, and consists of *gradal word and seed* processes—what more need be said? Considering, however, how long and thoroughly the world has been kept in darkness on the question of Bible mysteries, we make no scruple of translating the above *learned* words into the only plain meanings of which they are susceptible, and, therefore, on the authority of the author himself, and repeating his own express declaration, that the Bible is "a moral history, and not a literal one," we assume that Mr. Gough means to say that the entire of the Old and New Testaments, called "the Bible," are nothing more nor less than a mass of allegory.

To many devout persons who believe that their eternal salvation depends upon their acceptance of every word in the Bible—even in its most literal sense—the very hint that the stories of Lot and his daughters, Samson and his foxes, Jonah and the whale, etc., etc., are not *sacred* truths and *divinely* inspired histories, may seem a profanity worthy of eternal perdition to the daring propounder.

There are others again who may rejoice to find how cleverly Mr. Gough has explained away the hitherto inexplicable, and disarmed the legions of unanswerable antagonists who during the last half century have been protesting against Bible morality, decency, or authority generally, by proving that after all there is nothing to fight about. Of course, it will be remembered that Swedenborg, in his doctrine of "correspondences," the authors of "The Perfect Way," and many other writers, have striven assiduously to give the Bible an allegorical, or, at least, a metaphorical, meaning.

What the advantage of this method of interpreting the Bible would be to the people who have been charged upon

ever since its translation by Martin Luther, to accept it as the direct and "infallible word of God," we should be unable to say, were it not for the fact that the enormous sum of over ten millions annually are paid out in this country alone to support, in palatial splendour, two archbishops, fifty or more bishops, as many deans and chapters, and several thousands of lesser clerical lights, and all for the express purpose of for ever harping on Bible texts and saving an ignorant and benighted people from the trouble of thinking out on what their eternal salvation depends.

One thing is certain then; whatever the Bench of Bishops and their dutiful subordinates decree to be *divine truth*, whether it be that the Bible is a fable or a reality, no matter which, the people will say "Amen," and believe accordingly. That ultimately—and that before long—the watchmen on the towers of public opinion will advise the adoption of Mr. Gough's *ingenious* method of answering all opponents and reconciling all Biblical difficulties, those who most narrowly watch the signs of the times may safely calculate upon. Ominous mutterings have long been heard, and the forebodings of a mighty upheaval of popular thought on theological affirmations have long been thickening in the troubled air.

To save the bursting of the storm that has been so long brewing above the rich and authoritative organisation of priestly domination, this idea of submitting all the objectionable and contradictory passages of the Bible to allegorical interpretation is not only a saving clause to modern taste, science, and knowledge, but it furnishes a fresh, and it may be added, in plain mundane phrase, a capital opportunity for the clergy to commence business afresh. Allegories will require fresh methods of interpretation, fresh sermons (the latter being most sadly needed), new discussions, costly publications—in a word, a fresh impulse will be communicated all round to the business of "soul-saving," and in that light the work under consideration is quite likely to become a theological text book to that dying and desperate cause, the present aspect of which is the existence of a splendid, palatial, and costly State Church, the maintenance of which depends upon the infallibility of its corner-stone and "rock of ages"—the Jewish Bible.

We conclude our remarks with the following startling extracts from the *Lancashire Evening Post* of the 9th inst.:

"THE GREATEST ILLUSION IN HUMAN HISTORY."

BY A CORRESPONDENT.

Something like a bombshell is being thrown into the camp of Christendom by the village pastor of Barrowford (the Rev. E. Gough, B.A.), who is publishing a book on "The Bible, True from the Beginning." A few days ago he presented the members of his congregation with an outline of one of the volumes now coming out from the press. The Christian and a large portion of the agnostic and atheistical world will be staggered at being dogmatically told that Jesus Christ never lived in the body on this earth, and that this belief is the greatest illusion of human history.

He declares, without any qualification or doubt, that there never was a Christ, never a Virgin Mary, or a Joseph, and that Christ was never incarnate and never crucified. Mr. Gough is in himself an evolutionist of a strong type. He began his ministry at Barrowford over a quarter of a century ago. A sound, orthodox Congregationalist, he preached the doctrine of eternal torments with all its horrors; the incarnation and the atonement were to him not symbolic myths, but real things, and to all sceptics he said, "Whatever you may think about the incarnation, it is God's plan, and you must take it as such." About 14 years ago he left the moorings of torments in perpetuity, and declared to his congregation the gospel of something like eternal hope. Now he has altogether swept away the literal history of the four Gospels, so dear to the Christian world, and in their place he puts a charming symbol, which sceptics will call a myth. Canon Farrar, Geikie, and all the *savants théologiques* who have written on the subject of the Life of Christ, are, says Mr. Gough, "all wrong," and the new doctrine which he himself enunciates he calls "a fact, with all its weighty significance for ecclesiastical systems."

As late as Jan., 1888, the *Nineteenth Century* contained an able article by Mr. Mivart on a defence of Roman Catholicism, in which he stated that "the resurrection, birth from a virgin, and ascension were utterly impossible to be believed by him on mere historical and critical grounds." But, perhaps, not until to-day has a Protestant minister

declared so emphatically and so dogmatically as Mr. Gough has done that the Christ of the Gospels never was a bodily entity. No creed can be held to be a finality, but a fact can, and if Mr. Gough has arrived at a fact, then what foundation for their feet will the Christian world now have to stand upon? What will the Congregational Union, who have just held their meetings at Swansea, do with Mr. Gough? Will they turn him out? Why should they? Like Galileo, Mr. Gough would still feel it to be a fact nevertheless. Years ago he warned his congregation that he was not orthodox, and offered to resign his charge, but at their express request he has continued their minister up to the present. Congregationalism boasts of its breadth of view and its Christian toleration, and why should it eject an honest searcher after the truth?

HISTORICAL SPIRITUALISM.

JUSTINUS KERNER, HISTORIAN OF THE SEERESS OF PREVORST.

"THE WEIBERTREUE" is the title of an interesting article by Elsie Allen, in a recent number of *Harper's Monthly*, in which is given a sketch of the life and character of Justinus Kerner, whose record of personal experiences with Frederika Hauffe, the "Seeress of Prevorst," is familiar to the public as a compendium of the most convincing proofs of the reality of a future life extant prior to the advent of Modern Spiritualism. The account of Kerner and the relations he held with the spiritual phenomena sixty years ago, cannot fail to prove of interest to our readers, and we here transfer it to our columns:—

Kerner was a true child of the enthusiastic, passionate-hearted Suabian land. He was born in Ludwigsburg, September, 1786. Kerner's father was one of the government councillors. His mother possessed many graces of character, and her wonderful beauty has been celebrated by Schubarth, in a poem which the latter dedicated to her when she came as a bride to Ludwigsburg.

Kerner was still a boy when his father died, and the widowed mother discussed with her friends many projects for her son's future. The boy objected to all that was proposed to him, and when it was suggested that his poetic and artistic talent might be made available in a sugar bakery, where original designs would be very welcome, his opposition was stronger than ever. He finally entered the ducal cloth manufactory at Ludwigsburg, where, between the cutting and sewing of cloth goods, he wrote poetry, read the German poets, and studied works on natural science. In 1804 he entered the Tübingen University, where he formed a lasting friendship with Varnhagen von Ense and his gifted wife, Rachel. Varnhagen describes Kerner as being a handsome, slender, well-developed youth, who lived in familiar intercourse with animals, reptiles and insects, of which he also had a great number in his rooms. About this time began his experiments in animal magnetism, which probably led to his ultimate belief in spiritualism. He took his degree of Doctor of Medicine at Tübingen in 1808. In 1812 he was married to his "Rickele," and in 1819 went as chief physician to Weinsberg; and here began, at the foot of the old Weibertreue ruins, that rich poetic life which ended only with his death. Here, too, he entered, first as a poet, afterward as a physician and investigator, into the realm of somnambulism. His work, "The Prophetess of Prevorst," published in 1822, quickly found its way over land and sea. In it Kerner refers to no less than twenty apparitions that had been seen by himself. The "seeress," Frederika Hauffe, was born in 1801 at Prevorst, a village near Löwenstein, and died there in 1829. At a very early age she was in communication with the spirit world, and later she appeared to be constantly in a magnetic condition. Life became a torture to her, and finally, when she had become wasted almost to a skeleton, and was in such a nervous condition that she appeared more like a spirit herself than a human being, she was taken to Kerner's home in Weinsberg, and remained there under his medical care for two years. Kerner wrote a number of works bearing upon the phenomena of the spirit world, and his influence upon the superstitious and imaginative was felt throughout Southern Germany.

Kerner's power is said to have been in his personality. Strauss tells us that he possessed a poetic charm which is not to be described, but which was felt by every one that came into his presence. "People," he says, "of every class in life, from the king to the beggar, of every age and every

degree of culture, people of all civilized countries, felt and acknowledged it. If the annals of the Kerner house in Weinsberg had been kept during the forty years of Kerner's life there, what would they not reveal to us of the men that have passed in and out of its doors, of the conversations that were held there, of the impressions that were mutually wrought upon the gifted beings so often assembled there?

The traveller," continues Strauss, "scarcely believed himself to have been in Suabia if he had not visited the Kerner home, and once having been there, he went up again, if possible, or sent others, whose curiosity had been aroused by his account; and thus the little house became a place of pilgrimage, an asylum where stimulus for spirit and heart, consolation for grief, and refreshment for weariness of life, were sought and found."

The presiding genius of the house was the wife, whom Kerner called the most precious gift that God had ever bestowed upon him. Her serene, practical nature was a counterpoise to the enthusiasm and active imagination of her husband. She was as hospitable as he, and the guest that came to remain a day sometimes spent weeks, even months, in the little home, loath even then to go away. Kerner numbered many persons of rank among his friends—Garibaldi, the fugitive Gustav IV. of Sweden, Queen Catharine, the Queen of Naples, King Max II., Duke Alexander of Württemberg, and many of the nobles of Germany.

The wife, "Rickele," died in 1854, and then the delights of this beautiful home were at an end. The health of the bereaved poet began to fail, and gradually the beloved outdoor life was given up, and for two years he was confined to his room. People still visited him, and he was glad to hear and even feel them about him, for in the last months of his life he became almost blind. During these visits he became master over his suffering and pain, the old spirit and humour flashed out, and those that had come to him in tears went away in smiles. On the 24th of February, 1862, the physician, poet, scientist, *friend*—was laid away in a beautiful grove at the base of the ruins that he had loved so well, and in sight of the house in which he had entertained the great of the earth.

The house is now occupied by Hofrath Theobald Kerner, the gifted son of Justinus Kerner. The grounds are very beautiful, and are full of weird sounds, for here and there, suspended among the over-arching limbs of great trees, are glass or so-called spirit bells. Attached to the end of their muffled clappers is a feather that is moved by the slightest breeze, causing the bell to be touched with a gentle or hard blow, according to the force of the wind, but always producing tones that vibrate through the dense and sombre foliage with sweet and plaintive sadness. In many places about the grounds there are Æolian harps, whose wailing sounds distinctly strike the ear, then die away into faintest moans, only to return again like notes borne by varying winds over hill and dale from some distant trumpeter. A winding pathway under the thick foliage of black spruce trees leads to the Kerner Tower, which stands at a short distance behind the house, and is nearly hidden by a network of ivy. Upon the top of the tower are stationed storm trumpets, which, in weird strains, give warning of rising winds and coming storms.

On one side of the tower, partly hidden among the trees, stands a statue of Ulrich of Lichtenstein, and on the other side a weather-beaten statue, more than a thousand years old, of a court fool. Within the tower is a library, mouldy with age, and containing the works of Paracelsus and other like authors. On the walls there are quaint inscriptions and many famous names.

The descent from the tower brings us face to face with the Kerner house. A bust of Justinus Kerner adorns one end, and over the doorway of the back part of the house is this inscription: "In the world ye have tribulation, but be of good cheer, I have overcome the world." The house is a series of chambers, each imaging a poet's dream, too beautiful to be fantastic, too characteristic to be affected. One room is fashioned into a grotto, and filled with tropical plants and birds; another is a miniature studio, and contains the works of Theobald Kerner, poet and artist. There, on the table, the work of his own hands, stands the bust of himself, and around it lie marble models of the hands and fingers of his wife, also his own work. The forms of two fourth fingers—his own and his wife's—lie side by side, wrought together on one block of marble. On the wall hangs a superb picture of his author-friend, Häckländer. From this room we enter the

billiard-room, and here are rare old pictures, a portrait of Lenau, a crystal drinking-glass a thousand years old, and pictures in handsome frames of the ghosts seen by Justinus Kerner. Very beautiful are these spirit-faces, with their strange, far-away look."

A MEMORABLE LETTER FROM A MEMORABLE MAN.

WHO has not heard of John Wetherbee, of Boston, Mass? Who has not read some of his delightful sketches, his "Shadows" and "Vanished Faces," early records, and all sorts of pleasant and instructive contributions to the realms of spiritual science and philosophy? And yet it is only those who remember that in the very early days of spiritualism, good name, reputation, and all that made earthly success, were thrown "on the cast of the die" by those that dared openly to advocate spiritualism that can appreciate the lifelong course of courageous and unselfish devotion which Mr. John Wetherbee has manifested in giving ceaseless and devoted service to that most dangerous and much-tabooed cause. Ever foremost with tongue, pen, name, and fame to championize spiritualism, Mr. John Wetherbee has become not only a Boston "spiritual institution," but one recognized in every country where the cause is known.

Of the countries where it is not so known, we have very little information. Always one of the committee on the best, most honourable, and successful spiritual meetings in Boston, ever at his own and half a dozen other people's posts, doing something to aid, sustain, or promulgate the great movement, Mr. John Wetherbee's name has become such a genuine household word in the ranks of spiritualism, that we are quite sure it will be a source of equal pride and pleasure to the readers of *The Two Worlds* to peruse the following pleasant greeting, addressed to their Editor, by Mr. John Wetherbee, of The Warren, Boston.

To the Editor of "The Two Worlds."

Some one has sent me a *Two Worlds* of August 1st that has one of my "Vanished Faces" in it. That, however, is not my reason for taking my pen, but the circumstance called to my mind a long vanished face that I used to know and highly esteemed for her good work in this country, and who is now, I see, doing it in the old one. I am glad she is not a vanished face in the spirit sense, but still lives, moves, and has a being among us mortals. As your face comes up to the mind's eye in its mortal form, I feel like saying a few words for *The Two Worlds*, even if for the waste basket.

By your printing the article from my pen I presume you have not forgotten me, although it is almost five years since I have cast any of my "shadows" in the old *Banner of Light*, to which I was once much indebted as a local celebrity for distant recognitions. Many people suppose mine is a "vanished" face" except to the spirit eye, in consequence of my silence in that valuable spiritual organ; which after all is a very readable paper, and gets along without me as well as it did with me as a contributor. Still, every now and then some one at a distance writes me a letter, supposing by my long silence I had passed on, until accidentally seeing something of mine in some distant spiritual paper. I can only say I feel quite alive, as interested as ever in the cause, have heaps of correspondence, am not sorry that I preferred truth to friendship, but think I wasted my efforts on unappreciative mediums, yet consider them genuine for all that. I am like Epes Sargent—a great believer in physical phenomena, but they are not all of spiritualism.

I think I see a great change in the standing of modern apiritualism, comparing it to-day with its public estimation a decade or two ago. I think the scientist, the press, the pulpit, and the outsider generally, give it more respectful attention than they did. I think the Rev. R. Heber Newton, of New York, hits it about right when he says: "I have been a careful student of the experiments of the English Psychical Research Society, and I am sure it represents a wide-spread disposition to approach this question, from the stand-point of unbelief, dispassionately and scientifically, and I think the time has gone by when the claims of the mystic phenomena of modern spiritualism are to be pooh-poohed away." These are the words of an outsider and one of the ablest Episcopal ministers in the country. Of course there are still some benighted and bigoted ones, who will insist upon treating it as superstition. Whatever else we may be, we are not superstitious. There is a growing desire to give attention to the subject by those who are still in connection with the

church, and perhaps wisely so, as yet. The Rev. Mr. J. Savage says it is better to wait than be deceived; and ministers in general snuff it in the air more than they did; steal its thunder for consolation at funerals, and are forced by their lay constituency to investigate it, at least after the Nicodemus fashion. But some who can afford it, from the hold they have of their position, go beyond Nicodemus, and don't seem to be afraid to show respectful attention to it. One of such is the Mr. Savage I have just named, who is the ablest Unitarian minister I know, and though he does not count himself as a spiritualist, he has been one of the bravest of the clergy in speaking favourably of it. He made this remark, apologetically, a few years ago, for preaching on the subject: "A minister is expected to be able to help his parishioners in their practical difficulties, and as hundreds of people have applied to me for advice in these matters, [spiritualism], I have felt that I ought to have an opinion for them and not merely a prejudice." He then goes on and gives some of his experience with the phenomena. I don't see how he can help being a spiritualist, on his own showing and admissions, still I leave him to define what he is himself. He is doing a great deal of good, though perhaps acting according to his suggestion, which I have quoted, "better to wait than be deceived."

I am one who does not believe the church is to be rubbed out; I have seen great improvement in it in the thirty odd years since Theodore Parker's time, and I think that great preacher opened its eyes, and modern spiritualism has kept them open; that there is a great deal of the latter light in all the churches, and there will be more before there is less, and we shall wake up some day and find our claim adopted and all the churches more or less become spiritual temples. Then they will have become "daughters of Zion," and will have put on their beautiful garments, of which now they are so much in need. Well, perhaps I have said enough for a venture, and so say, I am, most respectfully yours,

Boston, Sept. 5th, 1890.

JOHN WETHERBEE.

SPIRITUAL FRAGMENTS.

"Gather them up."

DR. JOHNSON'S MODE OF RAISING MONEY.—Johnson, being pushed for money to defray the expenses of his mother's funeral, and to settle some little debts she had left, sat down to his *Rasselas*, which, he afterward informed Sir Joshua Reynolds, he composed in the evenings of a single week, having it printed as rapidly as it was written, and even not reading it over until several years afterward, while travelling in company with Mr. Boswell. Yet this work, so hastily written, enabled the publisher to pay him the sum of one hundred and twenty-five pounds.

IN THE HOUR OF DEATH.—Speaking generally, the death agony is very rarely attended by pain, because the system is always prepared for death by a weakening of the vital forces, by the circulation of impure blood through the brain, and by the obtunding of the nerves. Of course some people have more pain than others, and this is largely determined by temperament. A nervous man—all other things equal—suffers more pain than a man who has enjoyed robust health, because the nervous man's sensibilities are stronger, but the pain of death is more in the anticipation of it than in the reality. The instinct for life is strong in man, and the teachings of the present day, as well as the writings of our novelists, do not make the majority of men the more ready to die. Hell fire is not preached as much as formerly; it is an unpopular doctrine, but it is nevertheless taught and often adds to the torture of dying people.—*Dr. Shradys's Anatomical Lectures.*

THE MEDICINE MAN.—Some time ago, a Philadelphia Quaker, belonging to an Indian delegation, was crossing a wide plain in a hostile country. The driver of the ambulance called his attention to four Indians on horseback, who soon surrounded the vehicle. A young brave in war-paint made unmistakable demonstrations of hostility. The inspector told him they were medicine men and peace men. He replied that they must prove themselves medicine men; of peace men they had had too many already, to steal their land and have soldiers to kill them. "Be quick," said he; "show us some wonderful medicine work, or we kill you," putting action to the words by the flourishing of his arms. Here was a dilemma. Pointing to the oldest one, a fine-looking Quaker, six feet in his stockings, with white hair, who had

been the first talker of the party, he furiously gesticulated and cried out, "Medicine man show! medicine man show!" An inspiration seized him. He had a double set of false teeth, on plates of flesh coloured material, and pointing to his teeth with his finger, and then tapping them with much grimace and correctness, he motioned for all the braves to come up within sight, and when all were intent upon him, he deliberately took out first the upper and then the lower set of teeth, and made a motion with his neck as if about to separate his head from his body, when the braves wheeled their horses and rode furiously away, and the party of peace-makers also turned their horses' heads forward, rejoiced at their shrewd deliverance.

Dr. ALEXANDER WHYTE, of Edinburgh, has returned home from a holiday on the Continent, and, preaching to young people from his own pulpit, he made a curious comment on the passage in Revelation which says, "And the four beasts said, Amen." He pictured all the lower animals in Paradise, and remarked that "while little children will sing long and beautiful songs, the beasts will only be able to utter Amen." After this it is nothing astonishing to learn that Dr. Whyte has "returned from his change evidently refreshed in body and mind."

THEY have found out in France a new method of inducing magnetic sleep. One M. Gaillet affirms that the domestic hen lays what is practically the equivalent of a magnetised bar of iron with its two poles and neutral line. If the small end of an egg be held to the roots of the hair in the middle of the forehead, a sensitive person will soon fall into a magnetic sleep. If the large end be applied to the same spot the subject will wake up.

IN his autobiography, the Rev. Charles Beecher says: "My mother was frequently absent minded and would do strange and unaccountable things, and wonder why she did them. Once, while sitting quietly in her room, she felt impelled to leave her chair and open a door. Having done this, she ran rapidly to an old carriage house, and arrived just in time to save the life of her youngest child, who had fallen through an old carriage, and was caught in such a way that he could not extricate himself, and must soon have strangled."

"THE TWO WORLDS" SECOND MISSIONARY NUMBER.

ON or about the 24th 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

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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.

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THE TWO WORLDS.

Editor:

MRS. EMMA HARDINGE BRITTEN.

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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 17, 1890.

IN THE EARLY DAYS OF MODERN SPIRITUALISM.

NOTE.—We give the following narrative, recently published in several of the German spiritual papers. We have heard it related by the family of eminent and respectable persons amongst whom it occurred, and can vouch for its entire truthfulness.

Signed, A. STODDART, M.D., Reading,
HORACE H. MARSDEN, D.D.

INSTANCES of what has been called "possession" are not at all uncommon among stories of the unaccountable which may be fairly classed as authentic—that is to say, cases in which a departed spirit enters, or seems to enter, the body of a person still living, using it in its own way, speaking with its mouth, hearing with its ears, and so forth. Some of these cases are, no doubt, nothing but the result of some unusual derangement of mind on the part of the person said to be "possessed," or even impositions in which that person takes the leading, or, perhaps, the sole part. But still there remain many cases to which such explanations are quite inapplicable.

The case of Barbara Rieger, of Steinbach, which was carefully investigated and reported on by several eminent German medical authorities, is one of these.

Barbara Rieger was a child of ten years of age, who was subject to fits of trance, in which she remained with her eyes closed, and from which she recovered without the least knowledge of what had happened or what she had been doing or saying in the meantime. At these times two distinct and different male voices proceeded from her, each talking in a different dialect of German.

One of these voices declared its possessor to have been, during his lifetime, a mason of Wurzburg, and the other the steward of a monastery. In these characters these voices, each with its own peculiarities, described things which could not possibly have been known to the child, and mentioned correctly persons living many miles away, and quite unknown at Steinbach. The voice of the mason also cried often for brandy, and if this were refused, the body of the child became more violently convulsed and contorted; when the liquor was brought great quantities were swallowed without in the least intoxicating the child, whose consciousness would often return shortly afterwards quite unimpaired by the drink. Brandy, even in its smell, was an object of the greatest aversion to the child in her normal condition.

The case of Mary Jobson, of Bishopwearmouth, is another well-known one of the same class, as is also that of Johann Schmidt.

The following case is one of the best supported, as well as one of the most striking, of these extraordinary phenomena. It has been necessary to suppress the surnames, but the events, dates, and places are given exactly as they occurred.

In 1853, the F—— family lived at Reading, Massachusetts (a town not to be confounded with Reading, Pennsylvania), and included three sisters, Cecilia, Esther, and Anne. The first of these was married and living at Reading with her husband, Mr. J——, her sister Anne, who was still unmarried, frequently staying with her.

Towards the end of that year's summer Esther's wedding took place. Horace T——, with Esther, his wife, set out almost immediately for California, where he intended seeking his fortune as a settler. Letters reached the sisters remaining in Reading fairly regular, considering the incomplete postal arrangements of California at that time, and all full of hope and good cheer, until early in November, when a letter became overdue.

Mrs. J——wondered at this delay, but was not at all anxious, although with a hope that Esther was not so soon beginning to forget her sisters under the influence of her new ties and changed surroundings. A week or more had passed beyond the day upon which a letter should have arrived, when Mrs. J——experienced what she described as a dream.

It was on the night of Monday, 7th November, 1853, that this happened. Mrs. J——had gone to bed in a perfectly serene frame of mind, nothing having occurred to disturb her brain or nerves during the day. She dreamed that her sister Esther came into the room and stood at her bedside. She was perfectly conscious of being asleep and in bed at the time of this vision, but, in the manner which is usual in dreams, was not struck by any singularity in the presence of Esther, although she had perfectly in her mind the fact that she was living in California, more than two thousand miles away.

"Sissy," her sister seemed to say, "you must get up and come with me to California."

Mrs. J——'s reply was that she could not possibly leave her family for so long a journey, occupying so much time.

"It will not be far for us," was the response of the dream. "You shall be back before the morning."

Whereupon Mrs. J——thought she arose, and giving her sister her hand, was led by her out through the house into an immensity of space in which the two seemed to float. Through this mysterious expanse, peopled only with shadowy, shapeless moving images, silent, and without the feel of air against their faces, the sisters passed, hand in hand. Of distance and substance she felt and knew nothing until, with a sensation as of descent, there came in view a small rough log-hut, standing in a rugged place. It was such a dwelling as she had never seen before, and she particularly noticed its peculiarities, more especially its possession of a well-polished door-knocker, which presented an odd contrast to the primitive roughness of the structure.

Arriving at the door, they entered. How, she could never explain, for the door was certainly not opened. Indeed, through all her movements while hand in hand with her sister material objects seemed to be passed through without any sensation of contact.

Horace T—— stood inside, dressed in rough clothes. Without seeing them, he bent sorrowfully over an object laid upon a bench. It was a coffin, and in it was visible from amid the white cerements the pale dead face of her sister Esther—her sister Esther who had brought her there, and who stood at her side, holding her hand! She shrank back and looked questioningly towards her companion.

"Yes, Sissy," said the dream, with a sad smile, "that was once my body, but cholera has destroyed it, and I have come to another world. What I have shown you will prepare you for the news. Do not grieve; it will make me less happy."

And still Horace bent sadly over the coffin, and when he looked up did not see them. And the log hut was gone, and again, hand in hand, the sisters passed through the shadowy abyss until Mrs. J—— was again asleep and at her husband's side. With a start of terror she forced herself to awake. The dream, with all its vividness, in all its circumstances, filled her brain. Her sudden movement aroused Mr. J——, who was concerned to know the cause of her extreme agitation. She told him her terrible dream. He made light of the matter, with some slight reference to late supper, and

wished her again to sleep, which was, however, impossible that night.

Mr. J—— thought little more of the matter, and his wife, troubled by it as she was, went about her household duties the following day as usual. Her sister Anne was at the house, and toward the evening the three sat down to a game of whist. Little inclined for amusement as Mrs. J—— felt she nevertheless embraced the opportunity of diverting her thoughts from gloomy forebodings.

Mr. J—— made the first deal, Mrs. J—— the second. Anne F—— then took the cards, and after they had been shuffled and cut, was about to deal, when suddenly she sat back rigidly in her chair, her eyes fixed intently on those of her sister, and her whole body violently convulsed, while the hand which held the cards assumed a rapid gyratory motion, scattering them broadcast.

"Anne! what are you doing? Don't be so stupid, you'll lose the cards."

No answer. The spasmodic movements continued, and they became alarmed.

"Are you ill, Anne? What is it? Come and lie on the sofa," and Mrs. J—— rose to assist her.

Then from Anne's mouth, in a strangely hollow but somehow familiar voice—certainly not Anne's—came the words—

"I am not Anne, Sissy. I am Esther!"

A fearful awe seized Cecilia's heart. The remembrance of her dream came to her again like a blow. Still she tried to persuade herself that it was only a sudden fit of hysterical illness which had seized Anne.

"You are not well, Anne," said the husband. "You must lie down a little while. I will go for Dr. Stoddart."

"I am Esther, I am Esther! I say to you that I am Esther!"

Mrs. J—— grasped for support a chair. Her husband's only thought was that Anne had been seized with sudden insanity.

"Anne, Anne!"

"Anne cannot hear you—it is I, Esther, who speaks; remember what I told you last night, Sissy, and what you saw."

Dr. Stoddart arrived. Still Anne remained in a strange state of trance. They attempted to carry her to the sofa, but she remained perfectly rigid and straight, no matter in what position she might be placed; and for hours there issued from her mouth at intervals that awfully familiar voice—

"Sissy, Sissy! Where is Sissy? I must tell her something."

Midnight was rapidly approaching, and Mrs. J——, in her bedroom, had become fairly composed after an hour or two's rest. The doctor, who could only attribute Anne's condition to some extraordinary hysterical attack, represented that it might be advisable, since she called for her so earnestly, for Mrs. J—— to go to her sister.

She did so.

There still lay Anne motionless save for intermittent twitchings of the limbs. . . . Soon her breath came easily and regularly. It was nearly ten minutes more than four hours since her first seizure when she slowly opened her eyes, and starting up, cried, in her natural voice—

"Dear, dear! Have I been asleep? What is it? Is there anything wrong?"

And Dr. Stoddart could find nothing in her condition indicative of anything but an awakening from a healthy sleep.

The shock and agitation caused by the events of these two nights left their effects upon Mrs. J—— for many days.

On Monday, December 5th, a letter arrived, addressed to Mr. J——. It was from California, and it had a heavy black border.

Horace T—— had written to his friend rather than to his sister-in-law, in order that the mournful news might be broken to her gently by those about her. An outbreak of cholera had occurred in California, and one of the first whom it attacked had been his young wife Esther. Her illness did not last long, and towards the evening of Monday, 7th November, she died, leaving her husband hopelessly distracted with grief. He had no heart for more work, the letter went on, among strangers, and could not stay in the place. He should sell up his shanty and his few articles of rough furniture—everything, in fact, except one or two little

treasures of his dead wife's, and come back to Massachusetts; and then he didn't know what he should do—didn't care.

For Mrs. J—— the first shock of the sad news had been borne nearly a month before on the night succeeding Esther's death, but no less profound was her grief, and that of the rest of the F—— family—a family held together by, perhaps, a more than usual strength of affection.

MATERIALIZING IN MID-AIR.

At a private materialising séance at San Francisco (Mrs. W., medium), we witnessed, a short time ago, a very convincing test. Mrs. W. was seated in the cabinet. A number of forms had come and gone, when we heard a slight rustling noise behind. We turned in the direction of the noise, and there saw, in the corner of the room, within a foot of the ceiling, a luminous body, about the size of a child's head. We watched it carefully and saw it begin to elongate from above downward. Soon it assumed human form, and there suspended in mid-air, the lower extremities some four or five feet from the floor, she began talking to the writer. She remained suspended in this position for several moments, then slowly descended to the floor. I approached her, took her by the hands and asked her name, to which she replied. After conversing with her for several minutes, I walked to the cabinet with her, and she disappeared inside. She was small of form, and arrayed in garments of exquisite whiteness.

In a few minutes after she had gone, I was told to enter the cabinet, which I did. I took the medium, who was seated on a chair, by the hands, felt her head, and was directed to examine the cabinet carefully. And I am positive as I can be of any fact that my senses can take cognisance of, that no other than myself and medium were in the cabinet at that time. I again took the medium by the hands, and immediately a form materialised, brushing my side as she came up from the floor. It was the same spirit which a short time before materialised near the ceiling. I asked the privilege of holding her hands till she dematerialised. She said she would try, but did not know whether it would be a success. While I held her hands, she began to settle down, down, down, until it became necessary for me to get down on the floor. All the lower extremities and the lower parts of the body seemed to be merged into the body of the medium. She succeeded in dematerialising except the head, upper part of the chest and hands and arms. The lace that covered her form was dropped near me, I took it in one hand holding to her with the other, raised it up and dropped it on the floor again. She then asked me to let go her hands, when she disappeared, and immediately the lace began to move, and she stood before me again fully materialised. She said she did not quite succeed, but would be able to do so next time.

She informed me that she was one of my guides, and gave the name Alta. Who she is I do not know, but that it was a materialised spirit I do know.

Mrs. W——, though young as a materialising medium, is certainly developing very rapidly, and has promise of great usefulness.

There are many spiritualists who deny this phase of mediumship, branding any such manifestation as fraud and deception. To such I only have this to say, if this be fraud, then there is nothing in this world that is real and genuine. And no man or woman of ordinary intelligence will ever doubt it who has had an experience in any considerable degree corresponding to my own. J. Long, T. Secry, M. Noyes, and others not known.—*Golden Gate*.

CORRESPONDENCE.

To the Editor of "The Two Worlds."

DEAR MADAM,—I wish to ask how are we to distinguish the thoughts and expressions of the controlling spirit from that of mortal man, and does the spirit of man leave him to enable the disembodied spirit to control his organism, or is his spirit simply nullified? I have sat with friends many times at circles for the purpose of obtaining spiritual phenomena, and I have felt a something come over me, which has caused a vibration of all the muscles, and then numerous thoughts coming through my brain, of which I feel impelled to speak, and along with that I have been put in postures

not very desirable, as that of lameness or some other deformity, which many times the sitters said they recognized as some friend who was so disabled while on this earth. I feel all this, yet it is difficult to grasp whether it is the action of the will of the sitters, that of the controlling spirit, or whether, not being unconscious, it is a mixture with the thoughts of the medium likewise. I ask this not for asking's sake, but with a desire to understand more correctly that which at present seems to me a mist in spiritualism, and to be confident that they are the thoughts and expressions of the controlling spirit solely, and, no doubt, when many like myself obtain this satisfaction, it will be the means of receiving more messages from the spirit world, which are now held back for fear of interpolation.—Your insertion will kindly oblige, yours sincerely,

A LOVER OF TRUTH.

ANSWER.

There is but one way of testing whether the influence coming through a medium be from a spirit or from the minds of those present, and that is, when the INTELLIGENCE given clearly emanates from some mind foreign to those in the circle, and corresponds with what would proceed only from the mind of a person who had once lived on earth. In a word, it is in the character of the intelligence rendered that the test of a spirit's control alone can be proved. There is so much evidence of thought transference amongst human beings that it is almost impossible to draw any hard and fast lines so as to say this communication proceeds from a spirit and not from the minds of those present or the medium's own ideality, but when, as in the case of physical manifestations, a control which pantomimically represents "lameness," or some peculiar characteristic of a spirit friend, recognized by those present, also, as above stated, when the intelligence given could only be rendered *by*, or would only be known *to* the spirit claiming to control, then there is a decided test from which there need be no appeal. Some spirits have written through mediums in their own peculiar form of chirography; others have spoken words known only to the friends they communicate with; others have given prophecies or intelligence from distant places unknown to any parties present, though subsequently verified; in short, the word TEST covers the whole ground, and enquirers are very wrong to disregard the value of tests. When communications *prove* the identity of the spirit claiming to control, they may be accepted as crucial proofs. Beyond this, we can lay down no other lines of evidence. As to the absence, presence, or nullity of the spirit of the entranced medium, here again, there are so many varieties of state, that no infallible points of definition can be given. The spirit of a person in an apparent death trance has, on awaking, declared it had been conscious all the time. In other cases, without the appearance of death, or even sleep, in mere states of deep abstraction, the spirit has travelled off to great distances and *been seen* as a living spirit. We have at present no true spiritual science, nor available means of formulating one, except through careful observations, continued experiments, and a candid comparison of various mediums' experiences. In following up these methods, we may ultimately arrive at that sublime knowledge, the PHYSIOLOGY OF SPIRIT, which for ages the clergy have been paid to formulate, but spent their best endeavours only to stamp out.

LYCEUM JOTTINGS.

THE STORY OF A BRIGHT LIGHT.

FATHER takes care of the lighthouse, and mother and all the children live with him in the queer little stone house close up to the tall light.

It was Christmas Day when I first began to think of the great light. Father had promised to take us all, except mother and the new little baby, that doesn't even open its eyes much, over to church, if it was a pleasant day and not very rough. It was such a lovely day, with only just the slow, sleepy, long kind of waves all over the water, and we could hear the bells ringing long before we came to the shore. It was just before the commandments that Miss Annie, a visitor of mother's, sang, "A light to lighten the Gentiles," and then "The people that walk in darkness have seen a great light." I wanted very much to know what was coming next; because I thought she might tell us why she was singing about the lighthouse on Christmas Day.

How funny it must be 'way up in the North, where Miss Annie says Christmas comes in cold weather, and there are no leaves on the trees or flowers; and how strange it would be to see anything but our beautiful myrtle and the palms in the church; but I suppose children are always happy wherever their father and mother are. So, perhaps, it's nice at the North for them, as well as down here in Texas.

It was the day after Christmas that Miss Annie's brother came over to the lighthouse for father to go after some wild ducks with him. Though father said he didn't "like the looks of the sky, and the wind was coming up," he got the boat ready. I heard him tell mother to be sure and light the lamp early, for there was sure to be a fog, and the Galveston steamer was due.

Mother was busy all day, and it did not seem as if I should get a chance to ask why Miss Annie sang about the light, but by and by I did, and she said it wasn't our lighthouse Miss Annie meant, but the Lord; that he showed everybody the way in a dark world; and just as she was going to say something else, we saw a boat coming toward the lighthouse.

It wasn't father, but Uncle John, who lives with grandma. Grandma was sick and wanted mother.

"Yes, I'll go," said mother; "but I wish father was home; but he'll be here soon, and I can light the lamp." After the lamp was lighted she got into Uncle John's boat with the baby.

"Elsie," she said the very last thing, "take good care of the children. Your father will be home soon; but till he does come, watch the lamp."

The children were real good, and so tired that they wanted to go to bed right after supper. But I didn't want them to, because father hadn't come home when the clock struck seven, and then eight. But when they were all asleep, and the clock said almost nine, I knew that somebody had got to go up in the lighthouse and look at the lamp.

How the wind blew when I opened the lighthouse door! It almost put out the lantern, and I screamed in the tower almost as loud as Nannie did sometimes. And then it was so dark, and the stairs were so steep; but I said, over and over, all the way upstairs: "The people that walk in darkness," and tried not to mind the long black shadows that walked on the wall after and all around me.

Oh, how the wind blew up in the light! The spray had dashed so against the glass that I could hardly see out at all; but the lamp was shining steadily, and that helped me not to be afraid. I knew how to wind up the clockwork that kept the oil running into the lamp, and it wasn't quite so lonely when that was clicking away. But it wasn't nice a bit; and I was going down again, when there was a crash, and some pieces of glass came flying in my face and all over me, and a poor dead bird fell on the floor.

One of the windows was broken; the great bird had flown right against it, and the wind was coming in, making the great light waver about and act as if it were going out.

Oh, if father had only been home then! he could have done something, I know; and if the light went out, some boats would be sure to get on the rocks.

There wasn't time to go downstairs for anything. The lamp would be out before I could come back again, and nobody but father and mother knew how to light it. So I stuffed the old piece of shawl I had over my head into the broken place, and until the wind blew it out the lamp would burn just as it ought to.

The only thing I could do was to hold it in; but, oh, it was real hard in a little while to do that; I was so sleepy; and taking hold of things in one way a long while makes you tired. I couldn't possibly help crying, because the wind made such a noise. But the hardest of all was to keep awake, and then I was glad that mother always wanted me to learn a verse every Sunday, so that I had a good many things to say over and over, till after such a long time I heard some one coming up the stairs; and when he got near enough, father called: "Elsie, are you there?"

Yes, I was there, and so was father, in a minute, wet and tired and cold, but safe and home again. And then he told me what a hard time he and Miss Annie's brother had; that they had been all night trying to reach home, and how if it had not been for the light they surely must have been wrecked on the rocks. Then, when father went for mother the next day, he heard that the Galveston steamer had passed the light in the night, and that was another reason for me to be glad about.

Miss Annie said she was proud of me. Father called me his brave Elsie; but mother said:

"My little daughter will never forget, I know, 'what walking in the darkness and seeing a great light' means," and I never shall.

TIME ENOUGH.

Two little squirrels out in the sun,
One gathered nuts, the other had none,
"Time enough yet," his constant refrain,
"Summer is only just on the wane."

Listen, my child, while I tell you his fate:
He roused him at last, but he roused him too late;
Down fell the snow from the pitiless cloud,
And gave little squirrel a spotless white shroud.

Two little boys in a schoolroom were placed,
One always perfect, the other disgraced.
"Time enough yet for my learning," he said.
"I will climb by-and-bye from the foot to the head."

Listen, my darling: their locks have turned grey,
One as a minister works to-day;
The other, a pauper, looks out at the door
Of the poorhouse, and idles his days as of yore.

Two kinds of people we meet every day;
One is at work, the other at play.
Living uncared for, dying unknown,
The busiest hive hath ever a drone.

Tell me, my child, if the squirrels have taught
The lesson I long to impart in your thought.
Answer me this, and my story is done,
Which of the two would you be, little one?

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.

ACCINGTON.—Oct. 5: Miss Gartside disappointed us. Mr. Ward, of Blackburn, gave very interesting addresses. Successful clairvoyance by Miss Bailey at each service. Oct. 12: Mrs. Best gave great satisfaction of 28 clairvoyant descriptions, 26 recognized. Mrs. Horrocks, of Heywood, kindly gave a few very successful delineations of character.

BATLEY. Wellington St.—Afternoon: Mrs. Craven named three children, giving serviceable advice to parents. An impressive ceremony. "The ultimate object of life" was treated very satisfactorily. Evening: Subjects from the audience were ably dealt with; many noble thoughts were advanced. A large audience.—J. W. W.

BIRKENHEAD. 84, Argyle Street.—Thursday, Oct. 9: Developing circle; usual table and control manifestations. The former were very powerful, two men exerting all their manual force were unable to stop the lively movements. Oct. 12: Mr. Robinson gave an excellent address on "Spiritualism—the need of the age," to a very full room. We are experiencing a revival, and making our influence felt.

BLACKBURN.—Afternoon, Mrs. Gregg lectured to a good appreciative audience, also in the evening, giving clairvoyant descriptions. Good attendance.—C. H.

BOLTON. Bridgeman St. Baths.—Afternoon, through the unavoidable absence of Mr. Smith, Mr. Pilkington read a paper on "The Jewish Dispensation," by Mr. Colville. Evening, Mr. Smith dealt with several subjects from the audience, all were well discussed. A large audience. The speakers we have had since the formation of our society have caused larger numbers to investigate than we anticipated. We are extremely thankful, and trust to have greater success in the future.

BOLTON. Old Spinners' Hall.—Mr. Sutcliffe's controls gave interesting discourses. Afternoon subject, "What must be done to make this world better?" Evening, "Man's injustice to man." The control pointed out the injustice of placing stumbling blocks in the way of others. Tea party on Saturday, October 18, at 4-30. Entertainment at 6. Tickets—adults 6d., children 4d. Mr. Hatton will thank any friend who can tell him whether there is a society or circle in the Bombay Presidency, India.

BRADFORD. St. James's.—Afternoon, Mrs. Whiteoak's subject was "In my father's house are many mansions." Evening subject, "Sympathy for the erring and unfortunate," teaching that we should be charitable. Two good and useful discourses. Next Sunday, harvest festival, speaker, Mr. T. Hunt. Musical pieces by an efficient choir, under Mr. Belmont.

BRIGHOUSE.—Mrs. Midgley's guides gave trance addresses. Afternoon: Subject, "Bear ye one another's burdens." Evening: Subject, "Oh death, where is thy sting? oh grave, where is thy victory?" Very good audiences. Many strangers present. Very good clairvoyant descriptions given by Mrs. Wrighton, of Bradford.

BURNLEY. Hammerton Street.—Afternoon: Mr. Schutt's controls spoke on "Psychical Development," in response to a question from the audience. Evening: The discourse was based upon the words, "There is a natural body, and there is a spiritual body." The natural body was mentally dissected to show the dependence of one portion upon another, and the dependence of the whole upon something outside itself for vitality, activity, and motion. A splendid discourse attentively listened to by a very large audience.—R. V.

BURNLEY. North Street.—Evening: Good attendance. Very interesting discourses from the controls of Mr. R. Bailey. Public tea meeting and minstrel entertainment, Saturday, Oct. 25, at five o'clock.

BURNLEY. Trafalgar Street.—Mr. J. W. Leeder gave addresses on "Is spiritualism a religion?" and "Human Progression." On Sunday, Oct. 19, we commence our lyceum.—J. C.

BURSLEM.—Mr. Grocott's guides spoke on "Which is the True Religion, Christianity or Spiritualism?" to a small audience, owing to friends going to the opening of a hall in Hanley.

BYKER.—A good audience gave great attention to Mr. Curry, who gave successful psychometrical readings, all fully recognized. Many strangers present.—Mrs. H.

CARDIFF.—Morning class, 11 a.m. The subject of mediumship was discussed. Evening: Mr. Adams read a paper on "Angels." Good attendance. Lyceum 3 p.m. as usual.

CLOCKHEATON. Walker Street.—The harvest festival was a great success. The room was well decorated. We had a large gathering of orthodox friends, who said the spiritualists were not to be surpassed. The room was too small, many people had to go away. Afternoon: Mrs. Mercer's guides spoke on "Scatter seeds of kindness for our reaping by and by," and gave some excellent clairvoyance. Evening: We had a service of song, "Rest at Last." The scholars singing special hymns, which had been rehearsed in the lyceum in the morning. All seemed very pleased.—W. H. N.

COLNE.—Mr. Hepworth gave two good lectures. Afternoon he took the first four lines of the hymn, "The morning light is breaking." Evening: "Salvation." Good audiences.—J. W. O.

DARWEN.—Mr. John Walsh. Afternoon: Subject, "Is Spiritualism inimical to man's welfare?" Evening: "The Coming Science," which was very interesting. The control promised to continue the subject next time he came. Afternoon and evening, eight clairvoyant descriptions and tests of psychometry, all recognized. On October 25th we intend having a potato pie supper.—W. A.

FELLING.—Our esteemed co-worker, Mr. Lashbrooke, spoke very ably on "Spirit control and Mediumship" to a respectable audience. Sunday next: Miss Forrester, of Jarrow. She is a very fine speaker, and we hope for large audiences.—J. D.

GLASGOW.—Morning: Mr. Andrew Cross on "The Mysteries of a Double Life," an answer to a letter from a gentleman who sought an explanation of the experiences of a young man who moderately indulged in alcoholic drinks, and was a great reader of Roman history. He appeared to live through the scenes of that period, which were more real to him than this life. Man, said Mr. Cross, has a dual life, physical and spiritual. A sensitive man may be quickened by alcohol to

experience the lowest forms of the demon, or if well read and of good moral culture, may depict beautiful scenes and in rare instances appear to live them. Alcohol was a dangerous beverage. Evening: Mr. Cross on "Why I became a Spiritualist." He investigated mesmerism and then witnessed spiritual manifestations, which answered the longings of his soul. The Lyceum was well attended and cheerfully conducted. Thursday, October 9, Mr. J. Griffin was influenced to speak of "The Benefits of Laughter." Correct psychometry. Many sitters felt the influence.

HALIFAX.—Monday, Oct. 6, Mr. George Smith's guides gave an excellent lecture on "Astrology." Oct. 12: A very pleasant day with Mrs. Ingham. Our esteemed friends, Messrs. J. Blackburn and Culpan, had the pleasure of speaking to us through her organism. Very good clairvoyance at both services, and full audiences.—B. D.

HANLEY. Masonic Hall.—The opening services were a glorious success. Crowded audiences. Mr. W. Macdonald, chairman. Miss Pimblott dedicated the hall to the service of God and man. Miss Dickens sang two solos, accompanied on the organ by Miss Lovatt, which gave great pleasure. We tender them our warmest thanks. The Burslem Lyceum scholars visited us, and were very clever with their readings and calisthenics. Evening: Mr. Platt, chairman. Miss Pimblott's guides addressed an intelligent audience, subject, "Where are the dead?" Her guides speak good, sound logic, and in such a manner that even the most confirmed bigot would offer no opposition. We hope to have her again shortly.—Thos. S. Lee, sec., 87, Albert Road, Fenton, Staffs.

HECKMONDWICK. Norrithorpe.—Cottage meeting at Mr. Hammond's. Mr. and Mrs. Wainwright, mediums; the latter in the afternoon gave clairvoyant descriptions to each person present, which were, all but one, recognized. Evening: Mr. Wainwright discoursed on "How Pure in Heart," &c., very efficiently, and gave good psychometry.

HECKMONDWICK. Blanket Hall Street.—Miss Capstick's guides gave their experiences afternoon and evening, followed with clairvoyance and psychometry; twenty clairvoyant descriptions given, nearly all recognized.—H. O.

HEYWOOD.—Good meetings were conducted by our own members and friends. Some of them gave their experiences how they became spiritualists, which were very interesting, especially to investigators.

HUDDERSFIELD. Brook Street.—Oct. 5: Mr. J. J. Morse lectured to good audiences. Magnificent orations, which are a credit to the cause. Oct. 12: Mrs. Wallis has delighted large audiences with good addresses.

HULL.—We had edifying lectures by Mr. W. H. Robinson. In the afternoon he dwelt on "Spiritualism in its general aspect," and in the evening the lecture was most beautifully spiritualized. Mr. Bevan Harris also gave us some of his very interesting experiences. We have other engagements in perspective, and are expecting some good things during the winter.—J. B., sec.

LANCASTER.—Oct. 5: A pleasant day with local speakers. Mrs. Gardner, afternoon; and Mr. G. Jones, evening. Oct. 12: Mr. J. Swindlehurst's subjects were, "The Facts and Fancies of Spiritualists," and "Man, the Redeemer," showing that all social and religious redemption had been effected by man. My impression was that the humanitarian principle must be small indeed in those who, having heard Mr. Swindlehurst, went away without an earnest intention to do their best for the elevation of the people.—J. D.

LEEDS. Institute.—This society opened their new premises on October 4. A goodly number participated. At 5 o'clock the hall was consecrated by our esteemed friend Mr. Morse, who came from Huddersfield to help to make our service a success. After tea, Mr. Craven presiding, invited all to join us, and to make the Institute a spiritual home, where we can meet in love, and work in unity and good will. Speeches were delivered by Messrs. Wyldes, Morse, Kitson, Armitage and Hepworth; also Mr. Wallis, who (unexpectedly) came from Manchester purposely to join us. Messrs. Hepworth and J. W. May, and Misses Cran and May assisted with songs and recitations. We heartily appreciate the kindness of the friends who came from a distance to show their sympathy. We regret that time did not permit all the speakers invited to take part, but hope that we may have the pleasure of listening to them ere long. October 5: Mr. Wyldes gave great satisfaction to splendid audiences. Afternoon, about 250; evening, crowded, about 500. Monday evening, he gave "The Sacred Scriptures of William Shakespeare." An excellent address, I think we never heard him to better advantage. Psychometry also very good, its accuracy made a good impression. October 19 and 20: Mr. W. Howell. Be in time.—J. W. H.

LEICESTER. Bishop Street.—Morning, Mr. Hodson related his experience as a Christadelphian, and a Spiritualist. It was well worth hearing, and he is desired to give it again to a larger audience. Evening subject, "The Signs of the Times and the Coming War," showing that priests, parsons and friends may battle with us, yet facts are sure to win.—J. P.

LEICESTER. Temperance Hall.—Mr. Barradale's subjects were chosen by the audience. "Gods of the past, present and future," were dealt with, showing that the true God was always unchangeable. A very good audience; successful clairvoyance, all seemed satisfied. We have started an investigation class and had upwards of 20 earnest enquirers the first time we met.

LONDON. Forest Hill. 23, Devonshire Road. Mr. S. T. Rodger spoke on "The Seen and the Unseen," dealing with the arguments of Materialists and Christians. Mr. Chadwick's lectures on phrenology and mesmerism having proved very successful he will continue for two or more Wednesdays, at 8 p.m., instead of Thursday.

LONDON. 4, Bryanston Place, Bryanston Square.—Mr. Tindall lectured on "Spiritualism and Religion." A good discussion followed. The lecture was preceded by the usual musical service.—F. W. Read, sec.

LONDON. Marylebone: 24, Harcourt Street, W.—Morning, Mr. Harry Towns under control, very interesting. Evening, Mrs. Spring gave a series of successful clairvoyant descriptions, which were joyfully recognized.—C. W.

LONDON. Open-air Work.—Victoria Park, a good company heard Messrs. Houchin, Bullock, Emms, and Downing. Next Sunday, at 3-30, same speakers. Subject, "Bible Spiritualism." These meetings will be continued as long as the weather permits.—E. B.

LONDON. Peckham. Chepstow Hall.—Morning: A "select" audience indulged in conversation regarding "Spirit Communion in the early Christian Church." Quarterly tea at 5 o'clock, 66 members and friends took part in an excellent "hand to mouth" conflict, provided by the Ladies' Committee. We thank those who helped to make our gathering a decided success, but their best reward must have been in the smiling faces and happy feeling which prevailed. The evening service was characterised by short encouraging addresses, bright hymns and solos. Friends note, Mr. and Mrs. Everitt, on Sunday, 26th inst. Collection to Building Fund.—W. E. Long, hon. sec.

LONDON. Peckham. Winchester Hall.—Morning: Mr. Yeates discussed the question "God and Lord," and several friends joined in. Evening: A capital and pointed address upon "The Blood of the Lamb. What does it mean?" To many new light was given.—J. V.

LONGTON. 44, Church Street.—Morning: Mr. F. Bradley conducted. Mr. McDonald gave a very good address upon the teachings of spiritualism. Evening: Bros. Bates and Jennings gave some very telling and practical remarks of their experiences in connection with spiritualism, which were much appreciated.—H.S.

MACCLESFIELD.—We obtained a good substitute for Mr. Tetlow in Mr. W. H. Taylor. The afternoon was devoted to clairvoyant descriptions and tests. The evening subject was, "Shall we Meet Beyond the River?" Nine or ten accurate clairvoyant descriptions followed. Friends, all put in an appearance next Sunday to welcome our good friend Mr. Lamont.—W. Pimblott.

MANCHESTER. Temperance Hall, Tipping Street.—The controls of Mr. Henry Boardman gave very instructive addresses from subjects chosen by the audiences, afternoon and evening.

MANCHESTER. Psychological Hall.—Afternoon: Mr. Clarke's controls on "The Aim of Life, or is Life Worth Living?" clearly demonstrating its utility as a preparation for the spiritual. Evening: "The Origin of Life and the Best Mode of Combating the Materialism of To-day," was ably dealt with. Life must impregnate matter before it can be formed into an organism. Mind cannot be evolved from matter, but exists because a superior mind existed.—J. H. Horrocks.

MONKWEARMOUTH.—Mr. Wilkinson gave a grand address on "Religion," which was much appreciated.—G. E.

NOTTINGHAM.—"To the Unknown God." Paul's address to the Athenians was earnestly dealt with by Mrs. Barnes's controls. We should enlighten those in spirit life who need it. They return to their fellows and spread the glad tidings of hope. Often our *spirit* audience was larger than the mortal. Mr. Swindlehurst on the 26th inst., when the harvest thanksgiving will be held. Special musical selections will be given.—W. B.

NORTHAMPTON.—Mr. McKenzie, of London, gave very interesting addresses. It was his first visit to Northampton, and we hope he will be able to come again.

NORTH SHIELDS. 41, Borough Road.—Mr. Graham gave a thoughtful address on "Is Man a Spiritual Being, and what is there after the so-called Death?" A large number of questions were satisfactorily answered.—C. T.

NORTH SHIELDS. Camden Street.—Our esteemed friend Mr. J. Stevenson gave an eloquent and intellectual discourse on Spiritualism, which was much appreciated.

OLDHAM. Temple.—Fine addresses by the inspirers of Mr. Morse on "The Works of God as taught by Priests and Nature," and "The Works of Man as revealed by History and Experience." Never before was the absurdity of the story of the theological God making man more clearly manifested, and the ridiculous picture portrayed, caused much laughter. It transpired that Mr. Morse had about completed twenty-one years' service in the cause of spiritualism, which was suitably referred to by our president, and also by Mr. Morse. Oct. 13: "Spiritualism an Educational Movement" was well treated. The interesting ceremony of naming an infant was performed. Mr. Morse's visit was much enjoyed.—John S. Gibson.

OLDHAM. Bartlam Place.—Oct. 11: A most enjoyable tea. The provisions were given, and insured a financial success. Sandwiches and other delicacies were much enjoyed. The entertainment (Brother Savage, chairman) was pleasant and beneficial. Songs were rendered in good style by Mrs. Partington, and Misses A. Ashworth, E. Bracewell, and A. Shepherd, and recitations by Masters T. Shaw & L. Tuke, and Miss H. Saxon, and L. Savage. Friend Bentley recited with great effect. The key note was struck by Mr. Tetlow, who spoke on the value of social harmony. The newly beautified hall and the comfortable forms gave general satisfaction. Oct. 12: Afternoon, Mr. J. B. Tetlow discoursed on "The Present Aspects of Spiritualism," followed by psychometric tests. Evening: The hall was full, Mr. Tetlow's subject, "Death and Beyond," was handled with much ability. The successful psychometric tests were calculated to *make* spiritualists. An enthusiastic and successful day. Oct. 13: An interesting lecture on "The Law and Use of Psychometry" followed by experiments. A hearty vote of thanks was passed to Brother Tetlow. Our total receipts for the three days were £11.—W. H. Wheeler.

OPPENSHAW.—We had our friend Mr. W. Johnson, and being a small audience of earnest workers he thought it a good opportunity of explaining fully the "Principles of Federation," and a very pleasing time was spent. In the evening he dealt with subjects from the audience, "Is it possible for Spirits to Visit other Planets?" "Need of the Age," pointing out that old theological ideas would not do for the present, man required to know more of himself.—J. G.

PENDLETON.—We held our first anniversary of the opening of our hall, when excellent addresses were delivered by Mrs. E. H. Britten. Afternoon, "The wonderful power and possibilities of the human soul," which was dealt with in a very able manner, giving great satisfaction to a well filled hall. Evening, eight good subjects from the audience were replied to in a masterly and energetic manner, solving many difficult problems, and arousing the listeners to enthusiasm, demonstrating the fact that what is much needed is light, more light. Our hall was crowded, all going away highly pleased, and declaring they never heard Mrs. Britten speak better. Mr. Fitton presided. We are deeply indebted to the friends who lent plants and flowers to decorate the hall.

RAWTENSTALL.—Very good and successful services with Mrs. Stansfield. Evening subject, "Duty." A nice discourse, delivered to a crowded audience, each service closing with clairvoyance. Prizes will

be presented on Oct. 26, by Mr. Ridehalgh, to the successful Lyceum scholars in the afternoon. Evening, Mr. Ashworth and Mrs. Gretten. Our friends are working hard to get funds to build a place of our own. Last Wednesday afternoon Mr. and Mrs. A. Howorth gave a cottage tea party, realising 17s. towards the fund. This is a good start. May we continue to succeed. Mr. and Mrs. Maden in the course of a fortnight follow with another in our meeting room.—W. P.

SALFORD.—Afternoon: Mr. Ormrod, on "Influences." Evening: Subject, "A new commandment I give unto you, that ye love one another." He showed how, if this were universally practised, all injustice, poverty, and misery would be removed, and man make greater progress.—R. B.

SHIPLEY.—Mrs. Jackson gave addresses on Sunday afternoon and evening to crowded audiences. Miss Parker, after each service, gave a number of clairvoyant descriptions, mostly recognized. P.S.—I am pleased to inform you that our committee have decided not to engage any speaker for the Sunday on which the Conference day will fall, so as to do our little towards making it a success, if possible, which I firmly believe it will be.—C. G.

SMETHWICK. 43, Hume Street.—Our anniversary meetings very successful. Mr. Macdonald was unable to come. Mr. Hopcroft ably filled the vacancy, and his guides spoke well on "Spiritualism, scientific and religious." On Monday, a séance was held, Mr. Hopcroft's guide "V. G." giving extraordinary proofs of the genuineness of spirit control. Expressions of satisfaction were almost general. Collections amounted to £1 17s. 6½d.—D. F.

STOCKPORT.—Afternoon: Mr. Verity, jun., of Oldham, proved spiritualism from the Bible. Evening subject: "Parsons, Saints, and Sinners." Both lectures contained startling proofs and cutting remarks, which seemed to sink deep into the minds of the audiences, and gave great satisfaction. We look forward to the time when our friend will pay us another visit.—J. A.

SUNDERLAND.—Mr. Charlton gave his experience of "How I Became a Spiritualist," and two delineations, not recognized, to a good audience.—R. A.

SOUTH SHIELDS.—Wednesday night, Mrs. Caldwell gave several successful tests to a large audience. Friday, developing circle as usual. Sunday evening, in Mr. W. Murray's absence through illness, Mr. J. G. Grey kindly presided. Lyceum anniversary was continued with a flower service with great success. The recitations were gone through again, and a solo was given by Mrs. Bowen. A hearty vote of thanks was given to the conductor and his assistant, and to Mr. Eskdale for his kind services at the organ. The hall was decorated to perfection with flowers, &c. Mr. Grey gave an impromptu poem on "Harbour Lights" and "Our Daily Bread," chosen by the audience.—F. P., sec.

SOWERBY BRIDGE.—Mr. Lees presided. He spoke feelingly about the loss of a friend and co-worker in Mr. J. Gaukroger, and was evidently deeply moved. He was valued highly as a man of good judgment, sterling honesty, and uprightness, and his kindly face will be sadly missed. Mr. Wilson's subject was "What will the Harvest be?" He bore out the statements of the chairman, and caused us to forget our sorrow in the knowledge that our friend was present and anxious that grief should no longer be seen, but rather smiling faces, seeing he was now free from suffering. A large audience. Election of officers followed: Mr. Lees, president; vice-presidents, Messrs. Jos. Sutcliffe, T. Thorp, L. Dixon, and A. Sutcliffe; secretary, Mrs. Greenwood; fin. sec., Mr. A. E. Sutcliffe; treasurer, Mr. Thorp; musical leaders, Mr. Greenwood and Mr. Rowson; collectors, Mrs. Shepley and Mrs. Whitworth, and a general committee of nine persons.

TYNE DOCK.—Oct. 8, an address was given on "Some needed reforms," followed by a lively discussion. Oct. 12, morning, lesson on "Digestion," at the adult class. Evening, Mrs. Peters gave several very successful clairvoyant delineations.

WIBSEY.—Afternoon, Mr. D. Milner's subject, "What shall it be after?" Evening subject, "Heaven revised," to a good audience.—J. E.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BATLEY CARR.—Attendance during the day very good. Usual programme; after which, officers for next quarter were elected, viz., Conductor, Mr. Hartley; assistant conductor, Mr. J. Kitson; guardian groups, Mr. J. Kitson; assistant guardian, A. E. Brooke; guards, A. E. Brooke and J. M. Richardson; musical director, Miss Mortimer; leaders of groups, Messrs. Hartley and A. Kitson, Misses Armitage and E. Mortimer; treasurer, Miss Wilcock; secretary, Mr. J. M. Richardson, Manor Place, Dewsbury.

BLACKBURN.—Conductor, G. Haworth. Attendance: 97 scholars, 6 officers. Calisthenics, led by C. Hastings, gone through very nicely, showing progression. Several friends from Darwen and Accrington came to see them.—C. H.

BRADFORD. Little Horton.—We held our first sacred concert in connection with our Lyceum, which consisted of songs, solos, recitations, etc. A very pleasant morning. Present: 44 officers and members, and 8 visitors.—T. W.

BURNLEY. Hammerton Street.—We commenced a circle, for lyceum members only, on Sunday morning from 7-30 to 8-30; there were 17 present for the first time. We think that was a good beginning. We must look to developing mediums for the future spiritualists. At the lyceum, attendance 86, visitors 6. We held our monthly meeting. Mr. Mason gave an address on "Good conduct." Mr. Lightly, our assistant conductor, gave a short address. We were sorry to hear that on account of ill health he has to leave Burnley. A collection was made for the benefit of the lyceum.—Miss Woodward.

BURNLEY. North Street.—Morning, as usual, room full. A minstrel band, organized by our choir master, Mr. Anforth, will shortly give us their first entertainment, which will be celebrated by a public tea party. Particulars next week.

CLECKHEATON.—Invocation by Mr. Thornton. Classes were formed. We were glad to see some new scholars, it gives great encouragement to the officers. Present, officers 3, scholars 26.—W. H. N.

HECKMONDWIKE. Blanket Hall Street.—Prayer by conductor; marching and calisthenics, led by Mr. Crowther; song by Mr. J. Burdin; recitations by Masters Fox, J. R. Jackson, and J. A. Jackson, and Miss A. Ogram. Present 34. A most harmonious and enjoyable time.—G. B.

LEEDS. Spiritual Institute, Cookridge Street, late Oriel Hall.—Grand opening in our new place with a good attendance of scholars and visitors. Among them was our old friend Victor Wyldes, whose controls gave a very amusing and instructive address. Our conductor, Mr. Young, gave a most able and appropriate address. We had splendid recitations by Misses F. May, Craven, Cran, Young, and Master Harry Dodgson. We are progressing, and wish all members to send their children. We make this appeal because we now have room and talent to teach them the way to live. Hoping that the past success is only a harbinger of brighter and better times in store for us.—F. T. W.

SALFORD.—Conducted by Mr. Livesey. Mr. Ellison visited us in the morning, and we thanked him for his kindly instructions in calisthenics. The party on Saturday next will be supplemented by the repetition of the dialogue, "Paddy's Mistake," given with much success at a recent party of the Pendleton friends.—A. J. T.

OLDHAM. Spiritual Temple.—Much interest was manifest by the attendance of over sixty. Recitations were given by Misses Calverly, Pepworth, Sankey, and Master W. Salter. Readings by Messrs. Standish and Gibson. Mr. Emmott and Mr. Standish spoke a few words of encouragement. We are having a lantern entertainment on Saturday evening, October 18, to interest the children. Adults 3d., children 1d.

PENDLETON.—Present: 16 officers, 27 scholars, and 5 friends. Recitation by Lily Clarke. Classes: Mr. Hunt addressed the adults on "Chins," and he examined a few, to the great satisfaction of the class. Miss B. Armstrong, assisted by Miss M. Pearson, led the smaller class. Closed by Mr. Hunt. Afternoon: opened by Mr. T. Crompton, assisted by Mr. Ellison, who introduced a new march, which when we have learnt it properly will be a good one. Present: 15 officers, 34 scholars and 2 friends. Closed by Mr. T. Crompton.—W. H. E.

SOWEBBY BRIDGE.—Morning, the new conductor, Miss Howarth, acquitted herself very well. The usual programme well gone through. Miss Howarth spoke very feelingly on the passing-on of our old and esteemed friend, Mr. John Gaukroger. She said she knew him to be a good and honest man, and one who had lived his earth life as well as he could. Calisthenics were admirably led by Mr. A. Sutcliffe. The open session was not so very well gone through, as only three came forward. A recitation by Master Leach, and readings by Mrs. Greenwood and Miss Sutcliffe. The boys' conduct is not good. Attendance 51. In the afternoon the school was closed, owing to a musical festival in aid of the blind.—G. Y. S.

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

BURNLEY. Hammerton Street.—Circle at 7-30 for members over 14 years of age; a grand success. At 9-30 we had a good time. Our leaders are all alive now and are working for the good of humanity. Success is sure to follow.—W. M.

BURNLEY. North Street.—Our room filled as usual.

BLACKBURN.—Conductor, G. Haworth. Lessons by Mr. Tyrrell, Mr. Burke, and Mr. Hastings. 60 scholars, 5 officers. First Band of Temperance meeting, Oct. 7. We hope to continue during the winter. Mr. T. Tyrrell related some of the miseries he had seen caused by drink.

HECKMONDWICK. Blanket Hall Street. Invocation by Mr. Ogram. Recitations by Masters Fox and Jackson, and Miss Jackson. Song, Master Willie Crowther. Moderate attendance. A happy session.

LONDON. Marylebone. 24, Harcourt Street.—Usual programme. Marching and calisthenics satisfactory. Recitation by Maud Towns. Would be glad of co-operation by those able to act as leaders.—C. W.

MANCHESTER. Tipping Street.—Morning: Conducted by Mr. J. Jones. Attendance good. Recitations by Masters W. Taylor and S. Chesterson. Afternoon: Programme as usual.—A. B., sec.

NEWCASTLE-ON-TYNE.—A good attendance. Usual programme. Officers' recitation day. Misses L. and A. Ellison and M. Black gave interesting recitations. Sunflower Group, led by Mr. Martin, conversational lesson on "Truth, Honesty, and Charity." The other groups had useful lessons.—M. A. B.

OLDHAM. Spiritual Temple.—A well-attended session, conducted by Mr. Spencer. Recitations by Misses Ashton and Calverly. Tibbits by Messrs. Standish and Garforth. Mr. Morse complimented and criticised our method of conducting, and afterwards at a meeting of leaders gave some sound advice.—J. S. G.

PENDLETON.—Morning: Present, 14 officers, 35 scholars, and 4 friends. Usual programme well gone through. Recitations by Misses L. and E. Clarke, E. Tipton, J. Fogg, and R. Poole, James and Ben Worthington. Singing by various members. Mr. S. Crompton, conductor. Invocation by Mr. Moulding.

PROSPECTIVE ARRANGEMENTS.

BEESTON SPIRITUAL SOCIETY will remove from the Conservative Club back to the Temperance Hall on Saturday, October 25. A public ham tea and entertainment at 5 p.m. Entertainment at 7, followed by games. Tickets, 8d., 6d., and 4d. Friends, old and new, rally round, and make the above a success.

BRIGHOUSE. Oddfellows' 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. Tea will be provided at the room in Nettleton Yard for friends, at a small charge.

BRADFORD. Lower Ernest Street.—We intend holding our harvest festival on Sunday the 19th of October, when several musical pieces will be rendered by an efficient choir.—E. H.

HALIFAX.—Preliminary announcement: Tea and entertainment on Saturday, November 8, for the special benefit of the sick fund.

KEIGHLEY. Assembly Rooms.—Oct. 19, Mrs. E. H. Britten; 26, Miss Patefield.

LEEDS.—Institute: Oct. 20, Mr. W. Howell at 8 p.m. Please be in time. Oct. 27: Three ladies have kindly proffered to freely find provisions for a tea, the whole receipts to be for the ladies sewing class. Tea at 4-0 p.m. for ladies, 7-30 for gentlemen. Tickets 6d. After tea a social. We hope hosts of friends will attend to appreciate this generous offer. Mutual improvement and discussion class every Wednesday at 8 p.m.—J. W. H., sec.

LIVERPOOL.—Anniversary Services Oct. 19, at 2-45 and 6-30. Addressed by Mr. J. J. Morse, at 2-45. An open session of the Lyceum.

Prizes distributed. Songs and recitations at night by the children. Collections for the Lyceum funds. All earnestly invited.

LONDON.—A meeting of members and friends of the King's Cross Society, Sunday, October 19 at 6-45, at 107, Caledonian Road, to take into consideration taking a Hall, and to re-organise for work during the coming winter.

LONDON. Peckham, Chepstow Hall.—In aid of the Building Fund a social Concert and Soirée, on Tuesday, Oct. 28, at 8 o'clock. An enjoyable evening of songs, games, dances, etc., for 6d. Come and help us. All friends welcome. Tickets may be had from Mr. W. E. Long, 36, Kemerton Road, S.E.

LONDON. Peckham, Winchester Hall, 38, High Street.—October 19, at 11-15 a.m., Mr. Humphries upon "How far does the Bible support Spiritualism?" Supporters and opponents invited.—J. V.

LONDON. Peckham, Winchester Hall, 38, High Street.—A concert, Monday, Oct. 20, at 7-30 p.m. Tickets, 6d. We hope to see a good hall full.—J. Veitch, sec.

LONDON. Stratford.—The friends here are endeavouring to get a new organ, as the old one is badly disorganised, and they appeal to their friends everywhere for contributions, small or large—large preferred—towards this effort. Address: Miss M. A. Dewley, secretary, 3, Arnold Villas, Capworth Street, Leyton, E.; or C. E. Deason, 16, Maryland Road, Stratford, E.

LONDON. Kensington and Notting Hill Association.—The "workers" who assisted us during the summer season in Hyde Park have agreed that a hall shall be obtained and opened by us. Negotiations are therefore in progress, and we hope to open one near Westbourne Park on or before November 1st. The work will be such as to elevate the minds of the young by a lyceum, as well as evening socials, séances, week-night and Sunday lectures and services. Great care will be taken for our rostrum to expound broad principles, and to make these proposed meetings successful. We earnestly ask the assistance of our friends. Offers of assistance, donations, and subscriptions may be sent to the Honorary Secretary, and we hope the spiritualists of the metropolis will give us every encouragement.—Percy Smyth, hon. sec., 68, Cornwall Road, Bayswater.

LONDON. Spiritualist Federation.—Council meeting at 107, Caledonian Road, N., Wednesday, October 29, at 8-30 p.m. Members of the council will oblige by attending, as important business will be brought forward.—U. W. Goddard, Hon. Sec., 6, Queen's Parade, Clapham Junction, S.W.

LONDON. 4, Bryanstone Place, Bryanstone Square.—October 19, at 7 p.m., Mr. A. F. Tindall, "Evidences of Spiritualism." Musical service.

LONDON.—The Marylebone Association will commence their usual socials on Monday, October 20, at 8 o'clock. Song, dance, &c., &c.

MACCLESFIELD.—Anniversary services, in Cumberland Street Free Church, Sunday, October 19. John Lamont, Esq., of Liverpool (Conference President), will be the speaker, at 2-30, "The Influence of Spiritualism on Character;" at 6-30, "The Facts and Philosophy of Spiritualism." Mr. Lamont will visit the Lyceum in the morning. Come in crowds. Sunday, October 26, our good friend Mr. E. W. Wallis will speak.

MANCHESTER. 10, Petworth Street, Cheetham.—Special notice. Friday, Nov. 21: An evening with the two controls of Mr. J. J. Morse, at 8 p.m., prompt. Admission by ticket only. Silver collection. Apply for tickets to Mr. E. W. Wallis.

MANCHESTER. The proposed new society for Hulme and Moss Side.—At the preliminary meeting, Sunday last, at 23, Sewerby Street, four sites were mentioned as suitable for places of worship, and two gentlemen were appointed to ascertain particulars as to rent, etc., and report to the public meeting, at the above address, on Sunday, Oct. 26, at 2-30 p.m. Friends and investigators are invited.—J. B., sec.

MANCHESTER. Tipping St.—Sunday, October 26, Second Lyceum Anniversary and Harvest Festival, combined. Speaker: Mrs. Taylor, of Keighley. We shall be glad to see members and friends rally round us and give all the assistance they can, in the shape of presents of fruit, vegetables, and flowers. The committee will be at the Temperance Hall on Saturday, Oct. 25, from 3 to 7 p.m., to receive any donations.

NORTH SHIELDS.—Oct. 19 and 20: Mr. E. W. Wallis will pay us his last visit this year. Friends, rally round and let us have a good time. Oct. 19, Morning: Questions will be answered. Evening: "The Phenomenal, Philosophical, and Religious Aspects of Spiritualism." Oct. 20: "A New Civilization demanded." Collections.

OPENSHAW.—Nov. 8: A public tea party. Tickets, 1s., may be had from members of the society.

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.—Opening of new rooms in Wellington Road, near Heaton Lane, by Mr. J. Burns. Lantern lecture, Saturday, Nov. 1, commence 7-30 p.m., admission 6d. and 3d. Sunday, Nov. 2, lectures by Mr. J. Burns at 2-30 and 6-30. Friends from a distance can be provided with tea at 6d. each by communicating with the secretary not later than Oct. 31.—Joseph Ainsworth, 47, Garden Terrace, Cheadle Heath.

WESTHOUGHTON. Wingates.—Sale of work, Friday and Saturday, Nov. 21 and 22. Donations will be thankfully received by the secretary, Mr. Tom Hodgkinson, 378, Leigh Road, Westhoughton.

The Agnostic Journal says:—"We have before us a pamphlet by the late William Denton, spiritualist and geologist. The title is 'Jehovah and the Bible, Enslavers of Women.' The brochure is a merciless but irrefutable assault upon the pulpit's iterated and reiterated falsehood, that the Bible and Christianity have elevated, refined, and purified woman. Mr. Denton strikes and spares not; and the deadliest of the darts he hurls are selected from the pages of Holy Writ. This is one of the most useful propagandist pamphlets we know of." This pamphlet has been published by Mr. E. W. Wallis, 10, Petworth Street, Cheetham, Manchester, price 3d., post free, who also supplies "Garrison in Heaven: a Dream," by the same author, (See advt. front page.)

CORRECTION.—In the list of secretaries Mr. Potter, of Leicester, was given as Z. Potter; it should have been J. Potter.

PASSING EVENTS AND COMMENTS.

(Compiled by E. W. WALLIS.)

NO REPORTS NEXT WEEK.

Our next week's paper being the Second Missionary Number, will be entirely devoted to descriptions of spirit life, and experiences of spirit people. We shall, therefore, be unable to print any reports of society work in that issue. The monthly plans will be given the following week, viz., October 31.

OUR SECOND MISSIONARY NUMBER will be published on Friday, October 24. 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 577.) 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.

HALF-A-DOZEN EARNEST SPIRITUALISTS WANTED to co-operate to undertake mission work, on week evenings, in Bury and Manchester. Address Mr. E. W. Wallis, 10, Petworth Street, Cheetham.

SOME INTERESTING LETTERS have been published in the Hull papers on Spiritualism, written by Mr. Bevan Harris, which should stimulate enquiry there.

MR. HIRST says he was informed by the chairman and another person that his psychometry was "quite true" at the Spinners Hall, Bolton, and not unrecognized, as was stated in the report last week.

THERE are many places where no society of spiritualists exists, and efforts should be made this winter to open up new ground. We can supply parcels of old *Two Worlds* to any one who will distribute them from house to house.

SPIRITUALISTS IN KENT.—A north-country shareholder in the *Two Worlds* has removed to Stone, near Dartford, Kent; he would be glad to meet with other spiritualists. Address J. S., c/o Mr. E. W. Wallis, 10, Petworth Street, Cheetham, Manchester.

A LONELY SPIRITUALIST has our hearty thanks for a donation of 2/- towards the second Missionary Number. He says: "I pray God speed the glorious truth." He has done his best to make his prayer effective, and we shall do our part.

The *Kensington News* has a useful letter by Mr. Percy Smyth, and *The Longton Times and Echo* has four or five letters referring to spiritualism, and a good report of a lecture by Mr. Llewellyn, of Burslem.

WORKERS WANTED who will push the sale of *The Two Worlds*. Now that the dark evenings are coming on, and more time is being given to reading, we think our paper should rapidly rise in circulation. We heartily thank our numerous warm-hearted friends for their cordial assistance in the past, and are anxious to see many others participating in the good work.

LONGTON.—The Rev. T. Ashcroft lectured in his usual style against spiritualism and was followed by Mr. E. W. Wallis, whose reply was much appreciated. The local papers have given impartial reports. Considerable literature has been circulated, and spiritualism has thus received a splendid advertisement. Local friends should do their best, now the waters are stirred, to prevail on enquirers to step in and be cured of their scepticism.

NEXT YEAR'S CONFERENCE.—Already our Yorkshire friends are planning to make the next Conference a memorable one. As will be seen by the Shipley report, no speaker will be engaged there on July 5, and a number of other societies in Bradford and district are arranging to close their halls and support the National Federation Conference. This is characteristic Yorkshire thoroughness and goodwill, and we fully expect the evening meeting will be the largest assembly of British spiritualists ever held.

MRS. HARDINGE BRITTEN AT THE RYECLIFF BRANCH SCHOOL BAND OF HOPE AND TEMPERANCE SOCIETY.—On Wednesday, Oct. 8, the members and friends had a rich intellectual treat. Mrs. Emma Hardinge Britten delivered an instructive and eloquent lecture on "The wonders of the house we live in." She described in an interesting and simple manner the skin, the muscles, the nerves, and the bones. She alluded to the heart and the lungs as the workshops of the house, and the stomach as the kitchen. In concluding, she compared the works of man with the wonders of the human body, and said how important it was we should look after our bodily houses, both inwardly and outwardly. Mrs. Britten has been a demonstrator of anatomy at one of the colleges for ladies in America, and is thus well qualified to speak upon this subject. Miss Woodcock played brilliant selections on the piano, and responded each time to an encore. Miss Lizzie Whittaker was the vocalist. The chair was taken by Mrs. George Worsley, jun., who made a few appropriate remarks. There was a very fine audience. —*Ashton-under-Lyne Reporter*, Oct. 11.

DR. C. H. STOWELL, of Washington, recommends the following for colds—Sodii bicarb., two grains, magnesiae carb., (levis), three grains, menthol one grain, cocaine hydrochlor. four grains, sacch. lactis half a drachm. M. Sig.: Use as snuff. The most marked relief, says the *Chemist and Druggist*, will follow the use of this powder, and a few applications will do much to abort the catarrhal attack. Its effects are immediate, highly agreeable to the patient, and continuous for a number of hours.

EVERY SPIRITUALIST should purchase a copy of *The Two Worlds* regularly. We are sorry to say there are many who do not, but hope they will do their duty by the cause, and support our paper more consistently in the future. Recommend your friends to read *The Two Worlds*. Order a copy from your newsagent. Push the sale at the meetings, and ask friends to become regular customers. Leave a copy behind you in the train, tram, or bus, and you will be doing good work.

HUDSON TUTTLE'S NEW BOOK.—Mr. J. J. Morse desires to inform the subscribers to Mr. Tuttle's new book "The Religion of Man" that they will receive their copies by about the first of November. He has been advised by Mr. Tuttle that the work will be out by the 15th inst., he has sent on the list of subscribers and the book will be sent to all direct from Mr. Tuttle. As the list is now closed the price will be 6s. 6d. to all who have not subscribed.

TO OUR AGENTS, ESPECIALLY IN THE SOCIETIES.—The idea seems to have got abroad that we only send parcels containing 12, 25, 50, or 100 copies of *The Two Worlds*. We send any number that may be required, and are happy to increase the order even if it be but by one copy weekly. Can you not induce more of your members to become regular customers? We thank you heartily for your past efforts, and trust you will be even more successful in future. Our first missionary number was so great a success that we confidently anticipate your hearty co-operation in making the second number (which is likely to be even more interesting and instructive than the last) a still greater success. Kindly bring the matter before your friends, and send us your order.

SPIRITUALISM FROM A SCIENTIFIC POINT OF VIEW was spoken of by Mr. F. T. Mott, F.R.G.S., at Leicester, and, as reported in the local *Daily Post*, he claims that twenty per cent of the recorded apparitional appearances must be regarded as genuine objective realities, and that it must be taken as proved that noises and other phenomena are produced by other than known material causes, and that communications have been made of facts and ideas not previously known to any person present at the time, which implied intelligence, sometimes of a high order. The testimony to the simple truth of the phenomena had grown to such proportions, and was of such a character that the time for jesting had gone by. They must admit that, of the many attempts to formulate and explain the phenomena of which he had spoken, the only one which approached success was that which attributed them to disembodied spirits. In the new view of the universe necessitated by these facts matter becomes secondary and unabsorbing. They would live daily in the veritable presence of invisible friends, with whom they might hold converse almost at will.

A SUCCESSFUL MATERIALIZING SEANCE, at Mr. Hatton's, 42, Bullock Street, Little Bolton, October 5. Before the seance the medium insisted on being examined by three of the sitters—Messrs. Dewhurst, Hatton, and Nicholson—and they declared they could find nothing whatever on him by which deception could be practised, he having removed all that was white about him. After he entered the cabinet the form of a beautiful young woman appeared, parting the curtains. She was instantly recognized by a sitter as his sister. After this another young woman appeared, but was not so bright as the first, and at once retreated into the cabinet, by the direction of the medium, to allow a black boy to come forward, who was apparently about 16 years of age. He came about a foot from the curtains. Then a child about three years old materialized, and climbed upon the medium's knees and opened the curtains, so that the sitters could see it quite plainly. A very tall man came near to one of the persons who sat about three feet from the cabinet. These appearing and reappearing several times to the satisfaction of all present. Several clairvoyants amongst us described what was taking place within the cabinet before the spirit forms appeared outside. There were about twenty persons present, including the medium, and three of these had never sat at a spirit circle before. — Alfred Halliwell.

TO CORRESPONDENTS.

J. H., LONDON.—Read "The Bible: Is it the Word of God?" No. 2, Religio Liberal Tracts. It is the best little tract we know of, giving the contradictions, &c., of the Bible. Read also No. 7 of the same series, "Christianity and Spiritualism Irreconcilable," by W. E. Coleman. Nos. 3, 6, and 9 are also exceedingly useful to inquirers, indeed, they are all good and instructive. Mr. Cooper, of 14, Cornfield Road, Eastbourne, will supply them (see advt. on our last page).

H. MAJOR, ANCOATS.—We will do our best. Have been too busy to write yet.

MEDIUMS AND SPEAKERS.

Mr. J. Bloomfield, 35, St. Stephen's Road, Bradford
Mr. H. J. Bowen, 777, Cliff Wood, Bolton Road, Bradford
Mr. John Thomas Dawson, Inspirational Speaker, 11, Balkan Terrace, Temple View, York Road, Leeds
Mr. Utber W. Goddard, 6, Queen's Parade, Clapham Junction, S.W.
Mr. R. Houchin, 50, Osman Road, Stamford Hill, N.
Mrs. Jarvis, 3, Brayshaw Yard, Lumb Lane, Bradford
Mrs. Midgley, Union Street, Green Lane, West Vale, near Halifax
Mrs. James M. Smith, Clairvoyant, Psychometrist, and Phrenologist, Physiological condition. Profession best adapted. 5, Colville Terrace, Beeston Hill, Leeds
Mr. Joseph Thoms, 16, High Street, South Wingate, Co. Durham
Miss Walker. Notice, late 94, Royds Street, Rochdale. Removed to 27, Bury New Road, Wham Bar, Heywood
Mrs. Whiteoak, 12, Little Cross Street, Bowling Old Lane, Bradford

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