

# THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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SEE BACK PAGE.]

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# PLATFORM GUIDE.

SUNDAY, SEPTEMBER 6, 1891.

Societies marked thus \* are affiliated with the National Federation.

- \* **Accrington**.—26, China Street, Lyceum, at 10-30; at 2-30 and 6-30 Mrs. Wade, and on Monday, at 7-45.
- Armley (near Leeds)**.—Temperance Hall, 2-30, 6-30.
- Ashington**.—New Hall, at 6 p.m.
- \* **Bacup**.—Meeting Room, Princess St., 2-30 and 6-30: Miss Gartside.
- Barnsley**.—82 Cavendish St. at 11 and 6-30.
- \* **Batley Carr**.—Town St., Lyceum, 10 and 2; at 6-30, Mr. Armitage.
- \* **Batley**.—Wellington St., Lyceum 10, 1-45; 2-20, 6.
- Boston**.—Temperance Hall, 2-30 and 6: Mrs. Berry.
- Beiper**.—Jubilee Hall 10, 2, Lyceum; 10-30, 6-30: Locals.
- Bingley**.—Wellington St., 2-5, 6: Mr. W. Stansfield.
- Birkenhead**.—84, Argyle Street, at 6-45, Miss Jones, Clairvoyance. Thursday, at 8, Discussion on "Spirit Healing."
- Birmingham**.—Oozells Street Board School, at 6-30.
- \* **Bombay**.—48, Hume St., 6-30: Mr. Hollis.
- Bishop Auckland**.—Temperance Hall, Gurney Villa, at 2 and 6.
- \* **Blackburn**.—Old Grammar School, Freckleton St., at 9-30, Lyceum; at 2-30 and 6-30, Mrs. Best.
- \* **Bolton**.—Bridgeman St. Baths, 2-30 and 6-30: Mr. G. Smith.
- \* **Spencers Hall**.—Town Hall Sq., Lyceum, at 10; at 2-30 and 6-30: Mr. R. White.
- Bradford**.—Walton St., Hall Lane, 2-30 and 6: Mrs. Connell.
- \* **Utley Road**, at 2-30 and 6: Mr. W. Galley.
- \* **Little Horton Lane**, 1, Spicer Street, 2-30 and 6: Mrs. Beardshall.
- \* **Milton Rooms**, Westgate, 10, Lyceum; 2-30, 6: Mr. J. C. Macdonald.
- St. James's Church**, Lower Ernest St., Developing Circle, 10-30; 2-30, 6-30: Mrs. Wroughton and Mrs. France.
- 448, Manchester Rd., 2-30 and 6: Mrs. Winder.
- Bankfoot**.—Bentley's Yard, at 10-30, Circle, at 2-30 and 6: Mrs. Dix. Wed., 7-30.
- \* **Birk Street**, Leeds Rd., 2-30, 6: Mr. Boocock.
- Bowling**.—Harker St., 11, 2-30, and 6: Mr. Firth. Wed., 7-30.
- Norton Gate**, Manchester Rd., 2-30 and 6. Tuesday, at 8.
- \* **Brighouse**.—Oddfellows' Hall, Lyceum, at 10-15; 2-30, 6: Mr. G. A. Wright.
- \* **Burnley**.—Lamerton Street, Lyceum Sessions, at 9-30; at 2-30 and 6-30, Mr. Swindlehurst.
- \* **Robinson St.**, Lyceum, at 9-30; 2-30, and 6: Mr. E. W. Wallis (see Prospectives).
- 102, Padstow Road, at 2-30 and 6-30: Mr. Taylor. Tuesday and Thursday, Developing, 7-30. Wed., 7-30, Private Circle.
- Maden Fold**, at 2-30 and 6-30: Mrs. Marsden.
- Burton**.—Newcastle St., Lyceum, 10-30; 2-30, 6-30: Mr. Grocott.
- Byker**.—Back Wilfred Street, at 6-30.
- \* **Cardiff**.—Hall, Queen St. Arcade, Lyceum, at 2-45; at 11 and 6-30: Mr. J. J. Morse, and on Monday (see Prospectives).
- Churwell**.—Low Fold, Lyceum, 10-30, 1-30; 2-30, 6.
- Cleckheaton**.—Walker St., Lyceum, 9-45; 2-30, 6, Mr. J. Lund.
- \* **Colne**.—Cloth Hall, Lyceum, at 10; 2-30 and 6-30, Mr. Hepworth.
- \* **Connaught**.—Spiritual Rooms, 2-30, 6: Mr. Hopwood. Wed., 8, Circle.
- \* **Darwen**.—Church Bank St., Lyceum, at 9-30; at 11, Circle; at 2-30 and 6-30, Mrs. J. A. Stansfield.
- Denholme**.—6, Blue Hill, at 2-30 and 6.
- Derby**.—51, Crosby Street, at 6-30.
- Derbyshire**.—Miss Firth's, Vulcan Road, at 2-30 and 6.
- Ezeier**.—Longbrook St. Chapel, 2-45 and 6-45.
- Felling**.—Hall of Progress, Charlton Row, 2-30, 6-30: Mrs. R. Peters.
- Foleshill**.—Edgewick, at 10-30, Circle; at 6-30.
- Gateshead**.—Mrs. Hall's Circle, 13, Cobourg St., at 6-30. Thursdays, 8.
- Glasgow**.—Bannockburn Hall, Main St., 11-30, 6-30. Thursday, at 8.
- Halifax**.—Winding Rd., 2-30, 6: Mrs. Ingham, and on Monday, 7-30.
- Hanley**.—Hall, Marsh Street, Lyceum, 10-30; at 2-30 and 6-30, Mrs. Wright (Flower Services), and on Monday.
- Heckmondwike**.—Assembly Room, Thomas Street, at 10, Lyceum; at 2-30, 6: Mrs. Crossley. Thursday, at 7-30.
- \* **Blanket Hall Street** Lyceum at 10; 2-30 and 6: Mrs. Jarvis. Monday, at 7-30. Tuesday, Wednesday, and Thursday, Members' Circles.
- \* **Heywood**.—Discussion Hall, Adelaide St., 2-45, 6.
- \* **Huddersfield**.—Brook Street, at 2-30 and 6-30: Mrs. Green.
- Institute, 8, John St., off Buxton Rd., 2-30, 6: Mr. W. Rowling.
- Hull**.—Friendly Societies' Hall, 8, Albion Street, at 6-30 prompt, Circle. Visitors welcome.
- Idle**.—2, Back Lane, Lyceum, 2-30, 6: Mr. T. Hodgson.
- Keighley**.—Lyceum, East Parade, 2-30 and 6.
- \* **Assembly Room**, Brunswick St., 2-30 and 6: Mrs. Wallis.
- \* **Lancaster**.—Athenaeum, St. Leonard's Gate, at 10-30, Lyceum; at 2-30, Quarterly Meeting; at 6-30, Mr. Jones.
- Leeds**.—Psychological Hall, Grove House Lane, back of Brunswick Terrace 2-30 and 6-30: Mrs. Banland.
- \* **Institute**, Cookridge Street, Lyceum, at 10-30; at 2-30 and 6-30: Mrs. Whitebank.
- Leicester**.—Liberal Club, Town Hall Square. 2-30, Lyceum: 11, 6-30.
- People's Hall, Millstone Lane Lyceum, at 2-30; 10-30 and 6-30.
- Lough**.—King Street at 2-30 and 6.
- Liverpool**.—Daulby Hall, Daulby Street, London Road, Lyceum, at 2-30; at 11 and 6-30, Mrs. E. H. Britten.
- London**.—Camdenwell Rd., 102.—At 7-30, Open meeting. Wednesdays, 7, Free Healing; at 8, Developing.
- Camdenwell**.—811, Camdenwell New Rd. (near the Green), at 11-15, Mr. Long on "Mrs. Besant's Latest"; at 8, Lyceum; at 7, Thursday, at 8, Mr. Long. Saturday, Members' Open Circle.
- Canning Town**.—2, Brady Street, Beckton Road, at 7: Mr. Wetdemeyer. Tuesday, Séance, at 7-30.
- Clapham Junction**.—16, Queen's Parade, at 7-30. Closed till Sept.
- Forest Hill**.—23, Devonshire Road, at 7: Mr. Robson. Thursday, 8, Séance, Mrs. Bliss.

- Islington**.—Wellington Hall, Upper St. Closed during July & Aug.
- Islington**.—10, Park St, Monday, 8, Healing. Tues., 8, Reception.
- Kensington Town Rd.**.—Mr. Warren's, 245, at 7: Mr. Hensman. Thursday, at 8, Mrs. Spring.
- King's Cross**.—46, Caledonian Rd. Saturday, at 7-45. Closed for the summer months.
- King's Cross**.—184, Copenhagen St., N., at 6-45.
- Lower Edmonton**.—88, Eastbourne Terrace, Town Road. Closed till September, for open-air meetings.
- Marylebone**.—24, Harcourt Street, at 11, Mr. T. Pursey, "Spirit Teachings"; at 7, Mr. McKenzie, "Phrenology." Thursday, at 7-45, Mrs. Spring. Saturday, at 7-45, Mrs. Treadwell.
- \* **Notting Hill**.—124, Portobello Road. Tuesdays, at 8, Mr. Towns.
- Open Air Mission**.—Hyde Park, at 3. Several good speakers.
- Peckham Rye**, near Band Stand, 3-15. Support the workers.
- Finbury Park**, near Band Stand, at 11-30. Rally round.
- Victoria Park**, at 11.
- Wandsworth Common**, near Foot Bridge, at 11-30.
- Battersea Park**, near Band Stand, at 3-30.
- Peckham**.—Winchester Hall 83, High St., at 11-15, "The Latest Fruit of Theosophy"; at 7, Mr. Butcher, "False Theology." Friday, at 8-15, Healing.
- Shepherd's Bush**.—14, Orchard Road, Lyceum, 3; at 7. Tuesday, at 8, Séance, Mrs. Mason.
- Stepney**.—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday, at 8.
- Stratford**.—Workman's Hall, West Ham Lane, E., 7: Open meeting.
- Longton**.—44, Church St., 11, 6-30.
- \* **Marchesfield**.—Cumberland St., Lyceum, at 10-30 and 2-30; at 6-30.
- \* **Manchester**.—Temperance Hall, Tipping Street, Lyceum at 10; at 2-45 and 6-30: Mr. J. B. Tetlow.
- Collyhurst Road, at 2-30 and 6-30: Mr. Carline.
- Edinburgh Hall**, nr. Alexandra Park Gates, 3, 6-30: Miss Walker.
- 10, Petworth St, Cheetham. Fridays, at 8, Séance.
- Meashborough**.—Market Hall, at 2-30 and 6.
- Middlesbrough**.—Spiritual Hall, Newport Road, Lyceum & Phrenology, 2-30; 10-45, 6-30.
- Granville Rooms**, Newport Road, at 10-30 and 6-30.
- Morley**.—Church St., Lyceum, 10 and 2; 2-30, 6, Mr. J. Kitson.
- \* **Nelson**.—Sager St., 2-30, 6-30: Mrs. Hyde.
- \* **Newcastle-on-Tyne**.—20, Nelson St. 2-15, Lyceum; 6-30, Mr. J. Stevenson, "Spiritualism. Its Relation to Mind, Soul, and Spirit."
- North Shields**.—6, Camden St., Lyceum, 11; 6-15.
- 41, Borough Rd., at 6-30: Mrs. Caldwell.
- Northampton**.—Oddfellows' Hall, Newland, 2-30, 6-30: Prof. Timson.
- \* **Nottingham**.—Morley Hall, Shakespeare St., Lyceum, at 2-30; 10-45, 6-30, Mrs. Barnes.
- \* **Masonic Lecture Hall**, 10-45, 6-30.
- \* **Oldham**.—Temple Union St., Lyceum, at 9-45 and 2; at 2-30 and 6-30, Mr. W. Johnson.
- \* **Hall**, Bartlam Place, Horsedgate St., Lyceum, 10 and 2; 3 and 6-30: Mrs. Craven.
- Openshaw**.—Granville Hall (Liberal Club), George Street, Lyceum, at 10-30; at 2-30 and 6-30, Miss Pimblott.
- \* **Parkgate**.—Bear Tree Rd., 10-30, Lyceum; 2-30, 6: Mr. S. Featherstone.
- \* **Pendleton**.—Cobden St. (close to the Co-op. Hall), Lyceum, at 9-30 and 1-30; at 2-45 and 6-30: Miss Patefield.
- Radcliffe**.—Spiritual Hall, 1, Railway Street, 2-30, 6-30.
- Rawtenstall**.—10-30, Lyceum; 2-30 and 6, Mr. J. W. Sutcliffe.
- Rochdale**.—Regent Hall 2-30 and 6: Public Circles.
- \* **Michael Street**, at 2-30 and 6. Tuesday, at 7-30.
- Penn St.**, 2-30 6. Wed., 7-30, Circle.
- Salford**.—4, West Craven Street (off Regent Rd.), Lyceum, 10-15 and 2; at 3 and 6-30. Wednesday, at 7-45.
- Sheffield**.—Cocoa House, 175, Pond Street, at 3 and 7.
- \* **Central Board School**, Orchard Lane, 2-30 and 6-30.
- Shipley**.—Liberal Club, 2-30, 6: Mr. Bloomfield.
- \* **Slithwaite**.—Laith Lane, at 2-30 and 6: Mrs. Gregg.
- \* **Sowerby Bridge**.—Holins Lane, Lyceum, at 10-30 and 2-15; at 6-30, Mr. A. H. Woodcock.
- Spennymoor**.—Central Hall, 2-30, 6. Thurs., 7-30. Helpers welcome.
- Station Town**.—14, Acland Street, at 2 and 6.
- Stockport**.—Hall, Wellington Road, near Heaton Lane, Lyceum, at 10; 2-30 and 6-30: Mr. Pemberton. Thursday, Circle, 7-30.
- Stockton**.—21, Dovecot Street, at 6-30.
- Sunderland**.—Centre House, High Street, W.: 2-30, Lyceum; at 6-30: Mrs. Atkinson.
- Monkwearmouth**.—3, Ravensworth Terrace, 6-30: Mr. J. Wilkinson.
- Tunstall**.—13, Rathbone Street, at 6-30.
- Tyne Dock**.—Exchange Buildings, 11, Lyceum; 6 Mr. J. H. Lashbooke.
- \* **Walsall**.—Central Hall, Lyceum, 10; 11, 6-30.
- Westhoughton**.—Wingates, Lyceum, 10-30; 2-30, 6-30.
- West Pelton**.—Co-operative Hall, Lyceum, at 10-30; at 2 and 5-30.
- \* **West Vale**.—Green Lane, 2-30, 6: Mrs. W. Stansfield.
- Whitworth**.—Reform Club, Spring Cottages, 2-30, 6. Closed.
- Widney**.—Haray Street, at 2-30 and 6.
- Wisbech**.—Lecture Room Public Hall 10-30, 6-45.
- Widhouse**.—Talbot Buildings, Station Road, at 6-30.
- Yeadon**.—Town Side, at 2-30 and 6 Miss Calverley.

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## CONTENTS.

The Rostrum .....	501	Poem—The Agnostic's Dream .....	505
Australia to England—II. ....	503	Light and Amusing .....	507
Echoes from Italy .....	503	Some Questions and Answers	
Question Department .....	504	Worthy of Calm Consideration	
The "Ouija," or Wonderful Talk-		by Orthodox Teachers.....	507
ing Board.....	505	Lyceum Jottings .....	508
Special Notice .....	505	Platform Record.....	509
About Spiritual Manifestations; or		Prospective Arrangements.....	511
The Sixth Sense.....	506	Passing Events and Comments ..	512

## THE ROSTRUM.

### BIOGRAPHICAL SPIRITUALISM:

*Or, Notices of the Great "Mystics," Ancient and Modern, whose Experiences have Pointed the Human Race from Earth to Heaven.*

ALDERMAN T. P. BARKAS, Newcastle-on-Tyne.

[NOTE.—On Sunday, July 26, we had the mingled pain and duty of delivering a memorial address in the Cordwainers' Hall, Newcastle, on "The Life and Times of the late Alderman T. Barkas," one of the best of men and devoted soldiers of the grand army of Spiritualism and progress, whom it has been the good fortune of the present century to remember, and that with sentiments of equal honour and affection. The address given by the Editor of this journal was listened to on the evening in question by an immense and appreciative audience. No really fitting notice of this great memorial occasion has been given as yet, and though a full report of what was acknowledged to be a momentous epitome of the noble alderman's life was promised, none such was taken, or has been subsequently given. Since no Spiritualist of this age has left behind him a more spotless record than T. P. Barkas, we herewith republish a synopsis of a short biographical sketch appearing in one of the Newcastle Secular papers. In former numbers we have given some extracts from a series of articles written by Alderman Barkas himself, entitled, "Dealings with the Other World," and we now recur to these sketches no less as necessary contributions to the Spiritual Bibles of the future, than as humble tributes to the work of one, who, both by precept and example, has proved an index finger to point the way to many struggling pilgrims from EARTH TO HEAVEN.—Ed. T. W.]

BIOGRAPHICAL SKETCH OF THE LIFE AND TIMES OF THE LATE ALDERMAN T. P. BARKAS, WHO PASSED TO THE HIGHER LIFE, JULY 13, 1891.

THE daily bulletins issued by Dr. Black, the medical attendant in the brief illness of Alderman Barkas, prepared the public for the fatal termination, which came peacefully and painlessly on July 13, at noon. His two sons and daughter were there, the only absent member of the family being a son, a medical practitioner in Australia.

Alderman Barkas's last public appearance was in the Art Gallery, on the occasion of the annual meeting there, when he passed over the usual statement in regard to what had become an institution in the city to his son, Mr. Charles E. Barkas. The alderman's eyesight was failing, and his physical health at the time was not what it had been, consequently he went for a time to Scarborough, but returned without having felt much benefit from the change. Shortly after this he was seized with a stroke of paralysis which, after the first shock, gradually spread to the more vital parts of his constitution. It was evident that he could not long survive, but at the same time it was some consolation to know that he suffered little or no pain. At times he lapsed into unconsciousness, accompanied by a mild delirium, during the continuance of which he was heard to be lecturing in his simple, lucid fashion, as though explaining to a band of children the fossil curiosities and other objects of interest with which, as a director of the Natural History Museum, he was so familiar. This was a remarkable example of his gentle, large-hearted humanitarianism—strong in death. During his last illness, his son, Mr. Charles Barkas, and his daughter, Mrs. Southern, were faithful attendants at his bedside. Mr. Fred Barkas, another son, was also present, having just arrived from New Zealand. This exhibition of filial devotion brings into pathetic prominence the fact that the latest object

which interested the deceased alderman was the preparation for the press of his daughter's volume of poems. This work was rapidly taken up by subscription, and since its publication has been much appreciated. Whatever loss the world may have sustained in the death of Alderman Barkas as a scientist, it is as a genial friend that he will be missed the most in these northern parts. The portly person, the calm demeanour, the contemplative mien, combined with the never-absent glow of good nature which beamed in his countenance, were in themselves attributes which drew men involuntarily towards him; but even beyond these, the geniality of his conversation and his goodness of heart—"the feast of reason and the flow of soul" which welled up from his very nature—will make his life a pleasant memory, and his death a deep regret to thousands who enjoyed a personal acquaintance with him. From the street, from his home of art, from the lecture-room and the council chamber, the absence of his familiar figure will be long and keenly felt.

Alderman Barkas was, perhaps, one of the best known men in the North of England, and that he was so was due entirely to his own ability and habits of life. He was a Novocastrian by birth, first seeing the light on the 5th of March, 1819. With the history of Alderman Barkas before one, it comes rather as a revelation that he was as a school boy only slightly studious. This may be accounted for by the fact that he was passionately fond of boyish games. Marbles and quoits were his delight, and quoits he frequently indulged in on the Leazes until he was about fifty years of age. By open contest he won the captaincy of a popular quoit club.

But although in his early manhood he devoted so goodly a portion of his time to play, he read a great deal, many of his spare hours being occupied with researches into Nature. In the study of aquaria he was particularly interested, and the rocks and pools on the Northumbrian coast formed his happy hunting grounds while on his early expeditions as a naturalist. The coast about Tynemouth was in those days a better field for the naturalist than it is now. Specimens were then found which the piers, by altering the run of the currents, have done much to drive away or destroy anything like a rich field of natural curiosities. Amid all these coast changes, however, one thing never changed to Alderman Barkas, and that is the peculiar accent in the cry of the Cullercoats fishwives. Up to his latest day he was wont to say that the call was exactly the same as it was sixty years ago. Whenever he heard it he could close his eyes, and the sound would bring back to him many pleasant memories of his far-off boyhood. He was also a great collector of fossils, and in this pursuit he became friends with miners throughout the county who were enthusiastic naturalists. These humble yet honoured friends of his sought amongst the shales and pit heaps for organic remains, and aided him very materially in his researches into the fishes and reptiles of the Northumbrian Coal Period. Many of the fossil remains are now to be seen in the Natural History Museum at Barras Bridge, and the Museum of Science and Art in Edinburgh. About the year 1834, Alderman Barkas finished his scholastic curriculum, and entered upon his business as a builder, being at the time 14 years of age. His father, who was also a builder, had died in the August of 1833, from English cholera, and Thomas Pallister, the alderman of yesterday, commenced the direct management of the whole business, which he conducted for ten years. His great contemporary, Richard Grainger, was at that time in the midst of his works, overshadowing every other builder in the town.

Under that masterhand, Alderman Barkas remembered the construction of Grainger Street, Grey Street, the Theatre Royal, and other great architectural metamorphoses of the era. In the meantime Mr. Barkas had turned his attention to various branches of study, and he discontinued his business as a builder about the year 1843. The subject of this sketch married in 1846, and was proud of the connection it gave him with the renowned Neil Gow, Miss Isabella Gow, the spouse, being a lineal descendant of the Scotch violinist. Three sons and one daughter survive. In 1841 he had become a phonographer, being one of the first men in the country to espouse Isaac Pitman's style of writing it, and through his learning it he became the teacher of all the early local phonetic writers. As soon as he discontinued his building business he devoted the greater portion of his time to lectures on phonography, and to elementary lectures on different scientific subjects. Lecturing in these early days was a very different matter from what it is now. Then the more distant places were difficult to reach; railways were rare, and travelling expensive. Yet, despite all that, Alderman Barkas succeeded in visiting all the outlying districts within a score or two miles of Newcastle, and for several years lectured nearly every night. In the course of thirty years he had delivered little short of 4,000 lectures. These were attended principally by the working classes, before whom he placed the facts of popular science in such a way as to enable them to grasp it readily. Many were the instances in which old men, of whom he remembered nothing, had stopped him in the streets and expressed the pleasure they had experienced in remote years of listening to the alderman's remarks, which had led them in the direction of personal improvement, continued with more or less success through life. Alderman Barkas was one of the oldest living temperance advocates in Newcastle. On this question he must have formed his ideas very early in life, for at the age of sixteen we find him, in conjunction with other temperance veterans who have since passed to their rest, founding the first temperance society ever formed in Newcastle. It was called simply "The Newcastle-upon-Tyne Temperance Society."

His coadjutors in the society who will be best remembered to-day were the late George Dodds, of Cullercoats, George Charlton, of Gateshead, and James Rewcastle. These three gentlemen were described in a local paper, some fifty years ago, as "a trinity of fanatics, walking towards Bensham," Bensham being at the time the situation of a lunatic asylum. Alderman Barkas in his day had to swallow the like opprobrious epithets, simply because he was in advance of his time in the advocacy of a moral cause. The Temperance Society claimed the alderman for its president up to the time of his death, and no longer ago than last year he occupied the chair of the fifty-fourth annual meeting of the members. Since that society was formed he must have delivered hundreds of addresses under its auspices, for there was a regular plan drawn up for the members to lecture in the villages within fifteen miles of Newcastle. In this connection "they worked for nothing and paid their own expenses."

The deceased alderman entered the City Council only after being considerably pressed by his friends to do so, in the year 1866, when he succeeded his friend, Mr. John Benson, in the representation of the North Ward of St. Andrew's. For fully seventeen years Alderman Barkas uninterruptedly held his seat in the council, and was then raised to the aldermanic bench by the unanimous voice of his municipal colleagues. He became the presiding alderman for St. Andrew's North Ward. He always played his part in public business in a quiet, retiring manner. He never spoke except when he felt he had something to say, and then he was listened to with that respect which was due to his years and judgment. Notwithstanding, however, that he did not come up to the average loquacity, he did a great amount of useful, practical work, being a close attender at committee meetings, where the real business of the city is transacted. This he continued during the whole quarter of a century that he sat in the council.

The deceased was baptised as a Presbyterian, and remained a faithful adherent of the Presbyterian Chapel until he was twenty-two years of age. He had only attained his majority when his intelligence and zeal had him marked out and elected by his fellow-members as "an elder," a position seldom if ever given to so young a man. Fifty years ago he was moved apparently by the religious controversies of the times, and became a follower of Joseph Barker, subsequently, however, joining St. James Congregational Church. He was

a Sunday school teacher there; but even the freedom from the Presbyterian doctrines of faith was not sufficient for the broader views of religion by which he became influenced, and thirty years ago he gave up Church connection. He attended the Unitarian Chapel, and frequently took the place of the minister in the pulpit, being a friend and admirer of the Rev. Mr. Walters.

He was always abreast of the times. In some respects, too, he was in advance of his age, and dared, as Longfellow remarks, to breast the strong breath of public opinion, and, like a spectre ship, come sailing right against the wind. But that fact never disturbed him. He never formed his own opinions on anything but what he believed to be solid grounds, and then he stuck to them. He seemed inspired with the injunction of Dr. Watts—

Seize upon truth, where'er 'tis found,  
Amongst your friends, amongst your foes—  
On Christian or on heathen ground.  
The flower's divine where'er it grows;  
Neglect the prickles, and assume the rose.

And so when it came about that there were mysterious rappings from spirit hands he was not one to call it fudge without making inquiry. This he did at very great personal trouble, but so imbued was he with the necessity of finding out whether it was true or false, human or spiritual, that he carried the investigation on for many years without interruption. It was the same with the "uncanny" subject of mesmerism, in which he was not only a firm believer, but a very successful practitioner. Occult sciences seemed to have a great fascination for him. Towards the end of 1887 the alderman published in the *Northern Weekly Leader* under the heading of "Dealings with the Other World," a number of articles giving his personal experiences of Spiritualism after thirty years' investigation. In the fifth of those articles the following paragraph appears:—

At this stage of my inquiries, viz., March 24th, 1862, I wrote and published an octavo volume of 160 pages, entitled "Outlines of Ten Years' Investigations into the Phenomena of Modern Spiritualism." In that volume I fully recorded my experiences up to date, and substantially my then conclusions were expressed as follow: My object has been to establish the facts upon which the hypothesis of Modern Spiritualism is based; to show that they are from the nature, in the majority of instances, beyond the region of trick and legerdemain, and that the only theory by which they can be fairly explained is that which acknowledges aid from the invisible Spiritual world. . . .

These views were never substantially altered, because they had been based upon his own observation and investigation. He would take the *ipse dixit* of no man, but he would believe the evidence of his own senses.

Besides writing much on the subject Alderman Barkas very often addressed the Spiritualistic meetings held in the Cordwainers' Hall, Newcastle. In other fields of science the alderman was equally at home. He was a Fellow of the Geographical Society, and his interest in matters so literally earthly was only eclipsed by his almost predominant love of the beauties of the heavenly bodies. These he studied nightly for years, and his lectures on astronomy will be long remembered in many a local colliery village into which he carried the latest news of comet and star, and of all those wondrous objects only to be seen "when, in the later hours of the night, Orion puts on his shining armour to walk forth into the fields of heaven."

It is so difficult to say exactly what the political views of Alderman Barkas were that we must leave it to his own words as they appeared in a published chat which he had with a representative of the *Daily Leader* last year. "Well, then, alderman," the pressman had inquired, "what about your politics?" "My views are," the alderman replied, "generally speaking, Liberal; but precisely what they are I don't think there is a man living knows." "Do you know yourself, alderman?" "Of that I am not certain."

The connection of Alderman Barkas with the Art Gallery dates from the year 1870. The place was opened in 1838 by Mr. Grainger as a newsroom, and was very popular for several years. During the time of the Crimean War there were 1,400 members. At that time the great attraction of the place was its early telegraphic news. The receipt of war telegrams was the occasion of great excitement, and Alderman Barkas was generally selected by the hundreds of persons assembled as the reader of the news, so that all might hear at once. On the evening when the news of the storming of the Redan came it happened that the *Times* newspaper for the Art Gallery had missed being trained. As luck would have it, Alderman Barkas was passing through the station early,



and had succeeded in getting a copy of the paper. On going to the Central Exchange Newsroom he was besieged, and had to read to the crowd six columns about the taking of the Malakoff and storming of the Redan. After that date the membership declined, and it was found impossible to pay the ordinary working expenses. A committee of management had no better success, and in 1870, when there were only 500 members, the alderman took up the enterprise. Since then the place has had its fluctuations, but when in September last Alderman Barkas handed the management of it over to his son, Mr. Charles E. Barkas, the place was well assured in popular favour.

When Alderman Barkas decided to retire from the active management of the Art Gallery, many public-spirited citizens determined to mark the event in a public way, and consequently, on the 10th of September, 1890, they met in the Newcastle Council Chamber to present him with an illuminated address and a purse of gold as an earnest of their appreciation and the high esteem in which they held him. The company was representative not of Newcastle alone, but of the North of England, and the then Mayor (Mr. Thomas Bell) presided, and made the presentation. Perhaps there could be no better mode of ending a brief biography of Alderman Barkas, and at the same time of summing up his public worth, than by repeating the text of the address with which he was on that occasion presented. It was as follows:—

To Alderman Thomas Pallister Barkas, F.G.S., Newcastle.

Your many friends in the North of England desire on the occasion of your retirement from the active direction of the Central Exchange Art Gallery and Newsroom, to testify their high appreciation of the enterprise which you exhibited in the establishment of such an institution: of the uniform excellence of your management, and the unfailing courtesy and geniality which has distinguished your public life. They desire also to place on record their recognition of your faithful service to the inhabitants of the city as a councillor, and latterly as an alderman, for upwards of twenty-four years. As a lecturer and writer on scientific subjects you have, with rare devotion, laboured for more than half a century. Your public reputation is enhanced by the unimpeachable virtue of your private life. We ask on behalf of those friends and admirers who, by their contributions, have shown their appreciation and respect, your acceptance of this address, together with a cheque for £345. We hope that your well-earned retirement may conduce to your living many years to enjoy the honour that is intended to be conveyed, and the esteem in which you are universally held.

The funeral ceremony, at which there was an immense attendance of public men and earnest Spiritualists, took place at Jesmond Old Cemetery. Alderman Barkas's friend, the Rev. Frank Walters, Unitarian minister, delivered a funeral address, and on July 26, his no less warm friend, Emma Hardinge Britten, gave a memorial Spiritual address in the Cordwainers' Hall to an immense gathering of Spiritualist friends and the public in general.

## AUSTRALIA TO ENGLAND.

### II.

BY ROBERT WHITE.

LONG before we arrived at Ceylon life on board the Ormuz had become very sociable and interesting. People had become adjusted to their new environment, and determined to make the best of it. Committees were elected for arranging sports, concerts, and lectures. The first lecture was delivered by myself, on April 17th, on deck, on "Phrenology." As many as could hear crowded to listen to it, and were very appreciative. The next was given by the Rev. Dr. Roseby on "The Southern Constellations," in which he gave an interesting description of the leading groups of stars in the southern hemisphere.

Intense interest and a considerable amount of amusement were created by the "election of three members to represent the Ormuz at the newly-formed National Commonwealth of Australia." Five candidates presented themselves, each one being allowed twenty minutes to express his principles and views.

The Rev. Dr. Roseby advocated Land Nationalization as taught by Alfred Russel Wallace. Rev. J. C. Kirby urged the necessity and justice of Female Franchise. Mr. Crofts pleaded for Local Option. Mr. Woodhill condemned Protection, and strongly argued for Free Trade as being the best means of civilizing and improving mankind. Mr. Robert White represented State Socialism as the only satisfactory and lasting solution of the Capital and Labour difficulty. Next day, April 29th, a poll of the whole suffrage of the Ormuz resulted in the Rev. Dr. Roseby and Mr. White being elected (by both polling the same number of votes) at the head of the poll; Mr. Kirby coming next. Thus Land

Nationalization, State Socialism, and Women's Rights were declared triumphant and the policy of the Ormuz.

As all passengers were released from physical and mental toil, all their needs pleasingly and conveniently attended to, day after day the beautiful sunshine warming their bodies and cheering their minds, the refreshing tropical breezes fanning their cheeks, the vast expanse of water around and the cerulean sky above—emblems of the infinite—the strains of music and the voice of song, "the feast of reason and the flow of soul" being constantly in their midst, made me realize the pleasures of life, the heaven that will some day be general among mankind.

We had religious services three times each Sunday. Our spiritual wants were well provided for, as we had no less than twelve clergymen on board, most of whom were representatives from various parts of Australia to the Congregational International Conference recently held in London. On Sunday afternoon, April 26th, I gave an address on the "Immortality of the Soul," the Rev. J. C. Kirby acting as chairman. It being well known that I was a Spiritualist, considerable interest was manifested in the lecture. There were several Materialists on board, but I was the only avowed Spiritualist. The Secularists were jubilant when I pointed out the difficulties which physical science places in the way of the future life, but when I began to name facts of another kind, which indisputably prove man's immortality, they were disconcerted. The beautiful lines of T. L. Harris, with which I closed, were much appreciated by some of the finer souls:—

Death is the fading of a cloud,  
The breaking of a chain,  
The rending of a mortal shroud  
We ne'er shall see again.

Death is the conqueror's welcome home,  
The heavenly city's door,  
The entrance to the world to come—  
'Tis life for evermore.

(To be continued.)

## ECHOES FROM ITALY.

To the Editor of "The Two Worlds."

A VERY NOBLE EXAMPLE.

DEAR MADAM,—A remarkable case of surrender to the truths of Spiritualism, that was least expected, has just taken place in the person of an Italian scientist, who for years would not consent, even though warmly pressed by the leaders of Spiritualism in Italy, to give one hour of his precious time to the investigation of its phenomena. The name of this scientist, who has acted so nobly and loyally as to publicly acknowledge his error and retract the contumelies which for years he had heaped upon Spiritualism, *more solito* of the priests of force and matter, is C. Lombroso, Professor of Psychiatry, whose researches in the treatment of the diseases of the mind are as well known abroad as in this country. Against the protracted obstinacy of the professor fought for years one of his friends, Signor Ercole Chiaia, who is also a leading Spiritualist in Naples. Year after year did Signor Chiaia publicly challenge the professor to examine the claims of the Spiritual phenomena, but in vain. The professor did not like darkness. He could not give the time, &c., &c., until Signor Chiaia proposed to show him some phenomena in the light, though less convincing than those obtained in darkness. The professor at last consented, making, however, his own conditions, which were that the séances should take place in his own room at the well-known Hôtel de Genève, in Naples, and the first of them in the daylight; that the record of the séances and his own name should never be published in any paper, and that he should be allowed to have some of his friends present at the experiments. All his conditions were granted, and the sittings at last took place in the daylight, and in the presence of Lombroso, in company with his friends, Professors Tamburini, Asceni, Gigli, and Vizioli. The medium was the well-known Eusapia Paladino (once calling herself corruptly Sapia Padalino, a powerful medium I developed in Naples twenty-three years ago), and, by a fortuitous and favourable circumstance, Chevalier Chiaia, being indisposed, was not present on the occasion. Regard for your space forbids my giving the minutes of the two séances which took place, the second one given in the dark, at the very request of the professor, especially as there was not anything remarkable in them beyond levitations, &c., as you may see by the

original paper in which they were published, and which I send you by this post. But what I do think very remarkable is the noble conduct of Lombroso, who not only allowed those minutes to appear in a public journal, but wrote a letter for publication, which is a model of candour and gentlemanly bearing. This is the letter which does so much honour to Professor Lombroso.

SIGNOR ERNESTO CIOFI.

Naples.

HONOURED SIR,—The minutes which you have sent me of the two séances are perfectly in accordance with facts. But I must add that the corn flour, which the medium had promised to throw on our faces, was instead found spread about, showing the abortion of the phenomenon, and a proof of the perfect honesty of the medium and her state of semi-unconsciousness. I am very much *ashamed and pained* (*sono molto vergognato e dolente*) for having with such tenacity combated the possibility of the facts called Spiritual. I say, of the facts, because to the theories I am still opposed. But the facts exist, and of facts I boast to be a slave.

Remember me kindly to Chevalier Chiaia, and cause Professor Albini to send me the measurement of the visual field and ocular depth of the medium, as I wish to investigate.—Truly yours,

C. LOMBROSO.

Turin, June, 1891.

Let me conclude with another wonder. The two records of the séances and Professor Lombroso's letter occupy, as you will see, five columns of a judicial Gazette of Naples, the last paper in the world that one would think was capable of such magnanimity. But to cap the climax, the Editor of that paper (*La Tribuna Giudiziaria*) is Signor Alexander Liroy, son of Professor Liroy, one of the greatest materialists known to the scientific world for having spent ten long years on the lagoons of Comacchio to find out how the eels were reproduced. And he did find the how—they are androgynous. That was a discovery certainly most interesting, although the finding out of a good receipt for a new sauce to cook them in, and make them more wholesome food, would, undoubtedly, have been of far more use to mankind.—Very truly yours,

G. DAMIANI.

Florence, 13th August, 1891.

## QUESTION DEPARTMENT.

DEAR MADAM,—I hope I am not trespassing too much on your kindness in writing this to you, but as I understand your paper is devoted to the cause of truth and progress, and as I am a learner and seeker without any bias, except in favour of truth, I hope you will be kind enough to help me.

Every one, I suppose, admits the existence of misery and sin in the world. How is this compatible with the existence of a Supreme Being, who is good? Then again, are not human beings naturally inclined to do wrong? Whether this is called original sin or not does not alter the fact. Looking at myself and others, I cannot but feel that this question must be answered in the affirmative. However, should you be kind enough to answer my letter, please understand I am not arguing either for or against these ideas. I am only trying to find the truth.

Trusting you will not mind my troubling you, I am, dear madam, faithfully yours,  
Brighton.

TRUTH-SEEKER.

ANSWER.

We acknowledge with much regret that this appeal for such light as we may be able to give from long experience with the inhabitants of the "Unseen Universe" has got mislaid among our *rejected* items, of which we have several bushels, still awaiting stamps for return. Having but just come across it, we reply. What does man ABSOLUTELY know about God at all? Should we take the God or "Jehovah" of the Bible, we find nothing but a mass of contradiction. In the commandments, *said* to have been given "by God" in person to Moses, we have the injunctions not to kill, commit adultery, steal, &c., &c.

In the commandments given, as the Bible claims, by the same God to Joshua, there are abundant directions to kill, commit adultery, and steal, provided only the victims were the enemies of the Jews—not the Jews themselves. In one

part of the Mosaic law there is the command to kill, slaughter, and burn various innocent dumb creatures, and in other parts of the Bible, notably the first chapter of Isaiah, there are bitter denunciations against blood offerings and burnt sacrifices. In the New Testament there are repeated descriptions of God as the "Father" of men, and then descriptions of this same God condemning his creatures to eternal fire and torment for disbelieving what the laws of nature and reason could never accept, and both teachings are claimed to proceed from the same Messianic source. Apply the Scripture threats of eternal torment for mere unbelief to any earthly father, and there is not one upon earth who would not be deemed a monster if he were to attempt to carry them out for a life time, much less for an eternity.

As to the doctrine of a Vicarious Atonement, or the substitution of one being's death and innocence as the atonement for the guilt of the many, any magistrate that should dare to attempt to carry out such an infamous doctrine in America, would at once be lynched, and here in Europe, would be held up to universal execration, or placed in a lunatic asylum.

Such is the picture of the God of theology, as taught by the Bible, and preached in the churches.

Such a God and such doctrines the present writer wholly rejects, and claims there is no authority for, except in the wild fantasies and uncultured imaginings of a set of barbarians living thousands of years ago, and leaving their ideas to be stereotyped, altered, and enlarged upon, by generations of interested priests, writing and interpolating ancient records, to suit their own purposes, and then labelling the same as "the Word of God." As to the reality of God's laws, displayed and clearly revealed in the grand and ever authoritative Bible of Creation, we see that *diversity in unity* is the law of being, and needs must be, from the lowest to the highest conditions of life, in order to give occasion for motion and progress. The race of man, as a whole, has come up from the lowest conditions of barbarism to the supreme heights of civilization, and all the way up, hunger and thirst, cold and heat, pain and discontent, restless aspiration and ceaseless research, have been the goads which have forced the race (*as a whole*) upwards, angels of discipline compelling man to expand the divine powers latent within him, by toil, suffering, labour, and conquest.

We must have infinite variety, or there never would have been cause or impulse for motion—hence, no progress.

As it has been with the whole, so is it with the individuals of the species. They inherit their psychological tendencies, as they do their forms and features, from their parents, and these again from ancestors and the force of their surrounding circumstances.

Still this would seem to be unjust, as evil and poverty are the inherited lot of the great majority of mankind. This *does* seem unjust, when we are told by the solemn platitudes of theology that all this is "the will of God," and our part is "to submit"—or else, that the evil men, made so by inheritance or wretched conditions, are going to be burnt up in everlasting fires! Away with such horrible, blasphemous and immoral views of the Creator! But when we are assured by millions of returning spirits that this earth life is but the sand grain of eternity's hour glass, that in the next stage of existence there is teaching for all, reform for all, progress for all, justice for all, and Heaven—as the ultimate goal for all—we can not only afford to wait, but be satisfied to realize that *God is good*, and that even our sufferings, failures, and short-sightedness in this life are but so many preparations for the life to come. Then indeed may we say calmly and patiently—but always provided we do *our part* in ameliorating suffering, teaching the ignorant, and helping up the weak—"Thy will be done on earth as it is in Heaven, now and evermore."

QUESTION No. 2.

DEAR MADAM,—Will you be so kind as to give me the true meaning of the word Christ? Is it a personality or only a myth? Can you tell me the origin of it? Where was it first used, and by whom? I find in the Bible it is often applied to Jesus, and in the 22nd Matthew and the 42nd verse the question is asked, What think ye of Christ? &c. And in the 16th Matthew, 20th verse he asked his disciples who he was? and they said—Thou art *Jesus the Christ*; and he charged them to *tell no man*. And in the 26th Matthew and 63rd verse, Pilate asked him—Art thou the Christ? But he would not say he was. And in 14th Mark, 61 and 62 verses, he acknowledged he was the Christ. Now if the account be true concerning his birth, the angel told his



mother she should call his name Jesus—not Jesus Christ. I should like to go a little further, but my eyes fail me, being an old man, above 82. I cannot write the same as I once could. I live in this town, which I consider totally dead in ignorance, although there are plenty of churches and other places for the people to go to, yet they seem to be afraid to be seen talking in the street to a person like me. I have no circle to go to, no public meeting, so that I seem as if I were lost. If I happen to have a word with any one in the market, the first thing they ask me is, "Do you believe in Jesus Christ?" I sometimes give them a copy of *The Two Worlds*, but when I have done this I become a marked man and shunned. I now lay the foregoing before you, hoping you will give me an answer—and oblige yours, &c., WM. AVERY, No. 7, Cocker Hill, Stalybridge. An Old Spiritualist.

## ANSWER.

The answer to this query, to be thorough and analytical, would occupy too much space for our small paper to enter upon.

The best we can say in brief is, the term "Christ" signifies the "anointed one," and implies that certain individuals were specially born inspired and anointed by the Creator to become interpreters of his will to men and *found new religious sects*. How far there is any real historical claim for such assumptions—in a word, how far men are justified in putting faith in the *alleged* divine authority of any earthly Christs in history, also where they came from, who they were, and how presumptuous and daring were the claims of such earthly Christs, is fully and historically shown in the now celebrated treatise, entitled "The Faiths, Facts, and Frauds of Religious History," recently published by Mr. John Heywood, of Manchester, for a few pence, and far below cost, for the sake of its stupendous revelations.

## THE "OUIJA," OR WONDERFUL TALKING BOARD.

AMERICAN inventive genius may be credited with some of the most wonderful achievements of the age, and pre-eminence for novelties is universally conceded to that country. One of the latest productions is the "Ouija," a mysterious and entertaining apparatus of the "Planchette" type, with the exception that the communications given through it are not *written* as in the case of the "Planchette," but spelt out, letter by letter. The "Talking Board" consists of a flat polished wooden surface, on which are printed in large capitals the letters of the alphabet, and the numerals from 0 to 9. Above there are the words "Yes" and "No," etc. The hands are placed upon a small wooden table, supported on four legs, one of which serves as the indicator. To consult "Ouija" the board is placed upon the laps of two persons, and the small table placed upon it, the fingers being held lightly but firmly upon its surface, so as to allow it to move easily and freely. Provided the requisite element or force is present the table will commence to move about immediately, at first slowly, then faster; and questions may be put which it will rapidly answer by indicating the letters necessary to form the words and sentences.

As in the case of the "Planchette," "Ouija" is a mystery, and it is difficult to furnish exact directions for its management. Neither can it be claimed that at all times and under all circumstances it will work equally well. This will be readily understood by those of our readers who have had any experience with the "Planchette."

The special advantage of this invention over the "Planchette" is, that a slight manifestation of power will suffice to spell out the words of a message; whereas with the "Planchette" unless the sitters have sat frequently and developed the power to write, scribbling is the only manifestation at first. "Ouija" is undoubtedly curious, entertaining, and frequently invaluable. Answering as it does, questions concerning the past, present, and future, it is often regarded with wonderment and awe.

Apart from its psychological and scientific interest, it furnishes never-failing amusement and recreation for all, which is testified to by the fact that the demand in America is ahead of the supply. We have every reason to believe that when it becomes equally well known here, it will meet with a ready sale, both among Spiritualists and the public generally.

Directions given with each instrument. Retail price 6/6, post free. Wholesale and retail agent, Mr. James Burns, 15, Southampton Row, London, W.C.

## THE AGNOSTIC'S DREAM.

A WANDERING gaze around I cast,  
As through death's iron gates I passed,  
Where snowy fields and hills of light  
All dazzling broke upon my sight.

"And is this Heaven?" I softly said,  
"And am I numbered with the dead?"  
And then I wondered (who can tell?)  
If this might be the way to hell.

"Is this the place where men have told  
Of idle harpers crowned with gold,  
And city strange, as broad as tall,  
With pearly gates and jasper wall?"

"Where Indian braves, with loosened reins,  
Hunt bisons vanished from their plains,  
And where keen arrows from the bow  
Drink the red life-blood of the foe?"

"Where Odin's heroes, tall and strong,  
Quaff bowls of mead, with laugh and song:  
And where their long oars drip with blood,  
And battle-bolts sing o'er the flood?"

"Where Houris wait in Paradise,  
In groves of cinnamon and spice,  
To welcome with embracing arms  
The faithful, slain 'mid war's alarms?"

And then I laughed with bitter mirth,  
For was I not of higher birth;  
For I, a leader of the light,  
Knew heaven was but eternal night.

And then a voice the silence broke,  
And strange new chords within me woke;  
It said, "You surely are agreed  
The child by symbol learns to read.

"While primal man on yonder cliff  
Both learned and taught by hieroglyph,  
And they who Heaven's love would teach  
Can only use symbolic speech.

"In varying symbol each rude race  
The lineaments divine would trace;  
By truest instinct, well they know,  
What blooms above must grow below.

"Thus, some, heroic virtues scan,  
As fittest for the perfect man;  
And others sum up every grace,  
In patient ardour of the chase.

"And nations trampled by their foes,  
In high-walled city seek repose—  
From sorrow's night seek endless days,  
And, tuneful, raise the hymn of praise.

"The Moslem from the glare of day  
Seeks cool repose where fountains play,  
And e'en the lurid flames of hell  
Earth's erring children know too well.

"Thus all are wrong, and all are right,  
For all have glimpses of the light,  
With hands outstretched to grasp the fruits  
That grow in Heaven from earthly roots."

And then I woke and said, "'Tis true  
The statement, that I little knew.  
'Agnostic' is a schoolchild slow  
Who, sulking, sits with 'I don't know.'"

W. A. Carlile, Birmingham.

## SPECIAL NOTICE.

THE extraordinary interest excited by Mr. H. Junor Browne's plain, straightforward, but unanswerable narrative of Spiritual experiences has induced the publisher to reprint these interesting and exhaustive papers in the form of a forty-eight page tract—one that will be equally valuable to all Spiritualists, as a weapon of defence which admits of no repudiation of its bold truths, and an incentive to every sceptical reader to investigate in the same candid spirit and crucial methods as those adopted by Mr. Browne. With a view of placing this admirable little tract in the hands of "the million" as well as the thousand, the price both for single copies and parcels for sale or distribution is merely nominal, and accessible to all. For further particulars see advertisement.

CHRISTIANIZING THE MASSES.—The first and essential step toward Christianizing the masses in our centres of population is to Christianize the Christians. Until that is done nothing else can be done that will be effective. While the churches remain pleasant and fashionable Sunday clubs, whose sittings are sold to the highest bidder, and in which the worship is conducted in a fashionable manner that says to the poor, "These are no places for you," the poor will stay away.—*Philadelphia Times*.

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*"The Two Worlds" Company was formed in August, 1887, to supply the "urgent demand for a thoroughly representative Spiritual journal, which shall be the property of the movement," . . . and shall "render assistance to all workers for humanity and the truth."**In a very short time after the issue of the prospectus, from which the above extracts are taken, Spiritualists in all parts of the country applied for shares, and the number required before a start could be made were speedily allotted, and within three months from the date of the first provisional meeting at which the resolution to form the Company was passed, the first number of "The Two Worlds" was published.**During the past four years our circulation has slowly but steadily risen, and we have the solid support, approval, and co-operation of the general body of Spiritualists. There is now only needed a united and enthusiastic effort on the part of our friends, well-wishers, and shareholders to still further extend our usefulness by doubling our circulation, thus making the paper self-supporting and truly independent.***THE TWO WORLDS.****Editor :****MRS. EMMA HARDINGE BRITTEN.**

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

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

**FRIDAY, SEPTEMBER 4, 1891.****ABOUT SPIRITUAL MANIFESTATIONS; OR,  
THE SIXTH SENSE.**

BY JOHN WETHERBEE.

THERE are five senses in the human organization. They are the windows of the soul, or spirit; for the ego, or real man, to cognize material or external objects. These senses differ in different people; some see, hear, feel, smell, and taste better than others, and animals are stronger in some of these senses than men are. They all report to the sensorium, or spirit, the human consciousness, in one language, if it be a language. There seems to be an occult connection between these windows of the spirit, and the loss, or closing, of one sometimes strengthens the remainder; in a man who is blind his deficiency, in a degree, is made up by his keener sense of touch. There seems to be a stimulating power at the back of these senses, increasing at times their vigour, or insight, which deepens into genius; it is called instinct, or intuition. It seems always to have existed, noticeable more in some than in others, and now it is beginning to be considered a sixth sense, like a window in a new place. It not only adds a keenness to the other five, as an illuminator, but makes them sense, or see *into* things, as well as at or on them; but it is a sense of itself, cognizing external things unreachd by the other senses, and nearer, so to speak, to the spirit.

One must have this sense to an appreciable degree to be receptive to spiritual impressions from the outside, or even to appreciate the external phenomena called Spiritual manifestations. A man witnessing such phenomena and saying *cui bono?* what good, or wisdom is in them? is lacking in this sixth sense; that window in him is more or less closed. Spiritualism came into the world, in its modern sense, as or when intuition had ripened into recognition, for the ripening of this sixth sense is the medium through which spirits communicate with mortals. Man's surest guide, then, is his sixth sense, or intuition, or that which comes through it. The often-repeated caution, "follow your impressions," is probably one of the highest truths yet given to man; it may be in itself an intuition.

There is a seventh sense, not so common as the sixth; it might be called psychometric power. In the sense of touch, or feeling, we cognize substance—rock, wood, cloth, flesh, &c. One with this seventh sense perceives past associations by the touch, and reads their past history, or tells, as it were, their experience.

Some of our friends do not think much of committees of investigation, psychical societies, ministerial, or scientific. Well, I do, if they are honest: if the investigation is to get at the truth of the phenomena—not to avoid it, if possible, as is often the case; that is not what I call honest investigation. In my investigation and experience sensuous phenomena are the chosen media of spirit intercourse with this mortal world, because they appeal to the senses; and science, as yet, and the world in general know no evidence but sensuous evidence, and the bright scientific lights that to-day we include in our camp as Spiritualists are phenomenalists who were made Spiritualists by sensuous evidence, and are to a man more interested in the physical manifestations than in the arguments, or philosophy of Spiritualism. The phenomena not only interest them, but they are what has made conversions to date. I am well acquainted with Spiritualists, yet I do not know one who has been converted by argument or preaching, but I know hundreds—yes, thousands—who are Spiritualists that could not have been reached by teaching, but have been converted by the phenomena and this occult intelligence. I am constitutionally a Materialist, and could never have been converted to Spiritualism except by the intelligence connected with the phenomena.

The rap was the first physical or sensuous manifestation, and might be called the genesis of Modern Spiritualism; but the phases now are many. As soon as intelligence was the noticeable feature in the manifestations, came test-mediums, who had manifestations distinct from the physical. They got a hearing on account of the raps, which show an outside intelligent influence, and the raps and tips, which were discovered to be the action of intelligence, were the strong points to show their being abnormal. Very soon came manifestations in the dark and under the table, such as music on accordions, tambourines, and delicate hand-touches, feeling like human hands, or finger manipulations on one's hand when put under the table out of sight; then, in a lighted room, musical instruments were played; at times a real human hand would be seen; then a square hole would be made in the centre of the table for a hand to appear, which could take off and put rings on the fingers, and shake hands, yet it was demonstrated to be connected with no visible body. When conditions were right this spirit-hand would write intelligent messages on paper, taking and holding a pencil when handed to it. Then came independent slate-writing, generally holding the slate under the table in the earlier manifestations. Soon, Foster and others could show writings in red on their arms, read closed pellets with the names of departed persons written, and tell where and of what they died. Rope-tying became a feature with some, and picture-drawing, quite artistically, by a sort of mechanical power. Then paraffin moulds of hands and feet were made, and many mediums could produce flowers brought from a distance. Gradually all these various phases improved by practice, crude at first, but became more perfect later, particularly with the materialization of forms. At first the forms or busts would appear at an aperture in a cabinet, next at its door, and finally they came out to their friends and were recognized. Now it is quite a perfect manifestation. Many prefer this phase to all others, as seeing is believing. Still, the darkened conditions, and there being fraud in them, as with other physical manifestations, and these forms appearing so human and ponderable, a great many, even good Spiritualists, do not like the phase, and think it better ignored altogether. Yet there are many genuine materializations, of this I am quite sure, and some I can say are proof positive of the persons they claim to be. I feel bound to say this in favour of materializations. I think the most satisfactory and convincing manifestation is the phase of independent slate-writing, not more so, however, than the raps, but the latter is far slower, the words being rapped out by letters on the alphabet. I do not see what can be more perfect than to take two new slates and tie them clean together; never let them go out of your sight or your hand, and have written without human agency on their inner faces a message from a departed friend, and to know that message was written by the intelligence it claims to be. I can positively say, with as much certainty as I ever received a written message from a human being, I



have received them not only from spirits, but from the special spirit that signed the message.

I have seen about every phase of the manifestations of the foregoing recapitulations, and that under perfect test conditions. I became a Spiritualist by listening to the raps and the intelligence that produced them, and I never could doubt their claim that they were the manifestations of departed spirits. The important feature both of the raps and of all the other phases is the INTELLIGENCE given. I would stultify myself to question the evidence I have had. If my senses are good for anything I am positive on that point. I am a seeker after truth, believing, with the Rev. M. J. Savage, I have a great abundance of facts unexplainable on any other theory than that I am dealing with a Spiritual intelligence. I am open to any other explanation if it explains, but this solution alone is satisfactory, and makes proof positive that the phenomena are what they claim to be—

A spiritual world  
That lies all about us, whose avenues  
Are open to the unseen feet of phantoms,  
That come and go, and we perceive them not,  
Save by their influence.

Thus we learn, both by the phenomena we witness, by the sensuous windows of which I have spoken, and by our intuitions, that our spirit friends are around us. Phenomena establish the fact sensuously to mortals, and intuition makes the knowledge general.

Boston, U.S.A., August 1, 1891.

### LIGHT AND AMUSING.

SOME OF TALMAGE'S VIEWS FOR DEVOUT READERS.

TO THE EDITOR.—As a Spiritualist I am frank to say that the arraignment of Spiritualism by Rev. T. De Witt Talmage has done me a world of good, inasmuch as it is amusing and laughable, albeit false throughout. The fact that his sermon is a tissue of slanderous lies against Spiritualism, doesn't detract from its amusing side. Read the following, an extract from one of his sermons, and it will beguile a leisure hour as it did to me.

"I bring against this delusion a most fearful indictment—it ruins the soul immortal. First, it makes a man a quarter of an infidel; then it makes him half an infidel, then it makes him whole infidel. The whole system, as I conceive it, is founded on the insufficiency of the word of God as a revelation. God says the Bible is enough for you to know about the future world. You say it is not enough, and there is where you and the Lord differ. You clear the table, you shove aside the Bible, you put your hand on the table, and say: 'Now let spirits of the future world come and tell me something the Bible has not told me.' And although the Scriptures say: 'Add thou not unto His words, lest He reprove thee, and thou be found a liar,' you risk it and say: 'Come back, spirit of my departed father; come back, spirit of my departed mother, of my companions, of my little child, and tell me some things I don't know about you and about the unseen world.' If God is ever slapped square in the face, it is when a Spiritual Medium puts down her hand on the table, invoking spirits of the departed to make a revelation. God has told you all you ought to know, and how dare you be prying into that which is none of your business? You cannot keep the Bible in one hand and Spiritualism in the other. One or the other will slip out of your grasp, depend upon it.

"Spiritualism is adverse to the Bible in the fact that it has in these last days called from the future world Christian men to testify against Christianity. Its mediums call back Lorenzo Dow, the celebrated evangelist, and Lorenzo Dow testifies that Christians are idolaters. Spiritualism calls back Thomas Paine, and he testifies that he is stopping in the same house with John Bunyan. They call back John Wesley, and he testifies against the Christian religion, which all his lifetime he so gloriously preached. Andrew Jackson Davis, the greatest of all Spiritualists, comes to the front, and declares that the New Testament is but 'the dismal echo of a barbaric age,' and the Bible only 'one of the pen-and-ink relics of Christianity.' They attempt to substitute the writings of Swedenborg and Andrew Jackson Davis and other religious balderdash in the place of the old Bible. I have in my house a book which was used in this very city in the public service of Spiritualism. It is well worn with much service. I open the book, and it says: 'What is our baptism? Answer: Frequent ablutions of water. What is

our inspiration? Plenty of fresh air and sunlight. What is our prayer? Abundant physical exercise. What is our love feast? A clear conscience and sound sleep.' And I find from the same book that the chief item in their public worship is gymnastic exercise, and that whenever they want to rouse up their souls to a very high pitch of devotion sing page 65, 'The night has gathered up her moonlit fringes,' or page 16, 'Come to the woods, heigho!' You say you are not such a fool as that, but you will be if you keep on in the track you have started.

"'But,' says some one, 'wouldn't it be of advantage to hear from the future world? Do you not think it would strengthen Christians? There are a great many Materialists who do not believe there are souls, but if spirits from the future world should knock and talk over to us, they would be persuaded.' To that I answer, in the ringing words of the Son of God, 'If they believe not Moses and the Prophets, neither will they be persuaded though one rose from the dead.'

"Now, I believe, under God, that this sermon will save many from disease, insanity and perdition. I think my audience, as well as other audiences, need to have reiterated in their hearing the divine passage, 'There shall not be among you a consulter of familiar spirits, or wizard, or necromancer; for they that do these things are an abomination unto the Lord,' and 'The soul that turneth after such as have familiar spirits, I will set myself against them, and they shall be cut off from their people.'

"But I invite you this morning to a Christian séance. This congregation is only one great family. Here is the church table. Come around the church table, take your seats for this great Christian séance, put your Bible on the table, put your hands on the top of the Bible, and then listen and hear if there are any voices coming from the eternal world. I think there are. Listen! 'Secret things belong unto the Lord our God, but things that are revealed belong unto us and to our children.' Surely that is a voice from the Spirit-world! But before you rise from this Christian séance, I want you to promise me you will be satisfied with the divine revelation until the light of the eternal throne breaks upon your vision. Do not go after the Witch of Endor. Do not sit down at the table-rappings, either in sport or in dead earnest. Have your tables so well made, and their legs so even, that they will not tip and rattle. If the table must move let it be under the offices of industrious housewifery. Teach your children there are no ghosts to be seen or heard in this world save those which walk on two feet or four. Remember that Spiritualism at the best is a useless thing; for if it tells what the Bible reveals, it is a superfluity, if it tells what the Bible does not reveal it is a lie." . . . —*Progressive Thinker*.

### SOME QUESTIONS AND ANSWERS WORTHY OF CALM CONSIDERATION BY ORTHODOX TEACHERS.

BY JUDGE ROSENCRANS.

(Written for the *Progressive Thinker*.)

ONE day, a Christian minister—a good and well-meaning man, came into my office. Said he: "Judge, I came to have a serious conversation with you in regard to your condition as it relates to your soul's final destiny. You are now growing old, and ought to be making some preparation for eternity, and I have felt like calling your attention to the requirements of the Gospel, as laid down for our guidance by Christ, the great teacher and Saviour of all men. Judge, why will you not accept Christ as your Saviour and cast all your burdens on him? What fault can you find with the Christian religion on the plan of salvation?" My reply was "I find no fault with the plan, if it suits you to build on that kind of foundation, but I doubt the fact of your being any more a follower of Christ than I am. Instead of being a follower of Christ and his teachings, you are in direct opposition to them in your conduct. Now, Elder, let us talk this subject over calmly and dispassionately, and see how far we differ on Christ and his teachings. As I am a lawyer, will you permit me to ask you a few questions bearing on the subject of the Christian religion?

"Is Christ our Saviour?"

"He surely is."

"Are we already saved?"

"Not unless we accept him as our Saviour."

"How can we accept him as our Saviour unless he *saves* us? If salvation depends on our own actions, are we not to all intents and purposes, our own saviours? How must we go to work to accept Christ?"

"You can do so only by keeping his commandments."

"Do you accept him in that way? Do you keep his commandments?"

"Yes, I try to do so."

"Are you willing to be judged by these commandments?"

"I do not see why I should not be, from the fact that I am a professing Christian, and also a teacher of those divine precepts."

"Well, Elder, do you love your enemies?"

"I try to do so."

"Have you a more bitter or relentless enemy than the Devil?"

"I do not know that I have, as he is, to my mind, the personification of all evil."

"Do you love him, then?"

"Honestly, I cannot say that I do; to all rules there are said to be exceptions, and this is one of the exceptions."

"Do you resist evil, or do you overcome evil with good? Were a man to sue you at the Bar, on a debt you were unable to pay at the time, would you ask the court to add to the judgment one hundred per cent? If a man stopped you in the road and robbed you of a dollar, would you hunt around for another dollar to give him for doing so? If a man should smite you on one of your cheeks, would you turn to him the other, or would you break and run for your life? Are you in the habit of giving to every one that asks you for anything, and to him that would borrow of you, do you ever turn away? Do you ever take any thought for the morrow, as to what you shall eat or drink, or do you sometimes have a whole sack of flour in the house? Does the question of salary ever enter your mind when you seek a location as a minister? Do you ever lay up any treasure on earth? Did you sell all your goods and give the proceeds to the poor before you started in to follow the teachings of Christ? Do you ever pray in public to be seen of men, or is your praying all done in your closet behind a closed door? When you fast do you ever let any one know it? Do you scourge the bankers and money-changers out of your temples or do you make them more than welcome? Before you started to follow Christ, did you hate your father and mother and wife and children and brother and sisters—yes, and your own life also? Can you, in Christ's name, cast out devils, speak with new tongues, take up serpents and drink deadly poison with entire safety? Elder, you came here to talk to me about Christ and his commandments. Will you be kind enough to inform me how many of his commandments you obey? Do you regard *any* of his commandments, or do you live closer to them than I do?"

"Well, Judge, you have asked me some hard questions, and I am free to admit, as an honest man, that I never had the matter presented to me in that manner and form before. Perhaps I had better reform myself before setting out to reform others. But I cannot help thinking that the plan of salvation by Christ is a wonderful one. That God should so love the world that he would give His son as a sacrifice, certainly must appear commendable to you, and make His character appear worthy of your love and admiration, for He thereby rendered it possible for some of us poor, sinful mortals to be saved."

"Elder, if you could only realize how silly your theology appears to thoughtful minds, you would saw wood for a living rather than stand up before an audience and tell your hearers what an unjust and contemptible being you worship. Let me illustrate this in a simple manner, leaving off the *holy tone*. We will suppose a father of a family consisting of a number of bad boys and one good one, and whenever the bad boys disobeyed him and pretended they were sorry for what they had done, he would tell them to thrash the good boy and all would be well—he would forgive them and take them into his favour again. Such, Elder, is the orthodox plan of salvation, and not an educated priest has ever discoursed how mean, unjust, and despicable it is; how disgraceful to a God infinite in wisdom and power, one so unjust as to punish the innocent and let the guilty go clear. Elder, don't you think, from your standpoint, the whole thing, from creation down, was an entire failure?"

"Judge, I never looked at these things in this manner before. As the matter appears now, I cannot see why I should be saved and you should be damned, when there is so little difference between us. In all essentials, as to what

the world and the civil bar call crime, we are in complete accord and harmony, and I do not see but you are in as much accord with the teachings of Christ as is the church bearing his name. I respect you for your kind criticism, and I am sure it has done me no harm, and as the great Alexander said to the robber, 'I will go home, compare notes and reflect.'"

Then he shook my hand kindly and left me. As I sit and think of this conversation, I can't help but realize that were there more such kind and dispassionate conversations between good, well-meaning Christians and their opposers, called by them infidels, each being devoid of prejudice, how much more truth might be acquired, and how much more kindly we would feel towards each other. I have written these lines in all sincerity and candour, hoping that they may be read by others, and their attention be called to the fact that the name "Christian" applied to the present day, does not always mean a follower of Christ in a practical life. And with these reflections I will close my observations.

M. P. ROSENCRANS.

A NEW BAROMETER.—It is nothing more or less than the figure of a general made of ginger-bread, which Clavette buys every year at the Place du Trone. When he gets home he hangs his purchase on a nail. You know the effect of the atmosphere on ginger-bread? The slightest moisture renders it soft; in dry weather, on the contrary, it grows hard and tough. Every morning on going out Clavette asks his servant, "What does the general say?" The man forthwith applies his thumb to the figure and replies, "The general feels flabby about the chest; you had better take your umbrella." On the other hand, when the symptoms are "hard and unyielding," our worthy colleague sallies forth in his new hat.—*Almanach de l'Atelier*.

## LYCEUM JOTTINGS.

### A SONG FOR THE PERIOD.

"O! WEAVE us a bright and cheerful rhyme  
Of our land where the figtree grows,  
And the air is sweet in the New Year time  
With the breath of the new-born rose."  
This message rang while the engine roared  
By the wharf at the city's feet,  
Where the white-winged birds of trade lay moored  
In a vast, unnumbered fleet.

It filled my ears as we moved away,  
And the iron wheels rolled on  
From the noisy town and the sobbing bay  
For the wilds of Oregon,  
Where the mountain cloud and the mossy sod  
Are kissed by the self-same rills,  
And the torrents beat like the pulse of God  
In the hearts of the ancient hills.

And I sang of the broad and generous fields  
That were fresh with a promise rare—  
Of the mother-breast that sweetly yields  
All life to the people's prayer;  
But my song grew sad with a minor tone  
From the souls of the outcast poor,  
Who asked for work and received a stone  
As they tramped o'er the lonely moor.

Then I thought of a land whose faith was sealed  
By the blood of the brave and great—  
Of the strong, fierce bird and the starry shield  
That guarded the halls of state;  
But the eagle watched o'er the idle gold  
That was heaped on the rich man's floor,  
While the gaunt wolf leered at the toiler's fold  
And howled by the poor man's door.

I cannot join with the old-time friends  
In their merry games and sports  
While the pleading wail of the poor ascends  
To the Judge of the Upper Courts;  
And I cannot sing the glad, free songs  
That the world around me sings,  
While my fellows move in cringing throngs  
At the back of the gilded kings.

The scales hang low from the open skies  
That have weighed them one and all,  
And the fiery letters gleam and rise  
O'er the feast in the palace hall;  
But my lighter lays shall slumber on  
The boughs of the willow-tree  
Till the King is slain in Babylon  
And the captive hosts go free.

By James G. Clark, in "New York Sun."



## 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.*

*Reports must reach us by first post on Tuesday, written on one side of the paper, and consist of not more than 100 words, unless very special.*

**ACCRINGTON.** 26, China Street.—Afternoon: Miss Patefield's controls spoke on "Death," showing by proven facts that there is no death, that our loved ones still live, and that they can and do return to comfort and help us so far as they are able. Evening: a grand address on the "World's Saviours." Very good clairvoyance after each lecture.

**ARMLEY.**—Mrs. Sagar delivered addresses, which were highly appreciated by good audiences. The speaker in a few kindly, homely words introduced herself, assuring us that what we might hear was not of herself, but the thoughts and ideas of her inspirers. Her mediumship is almost unique, for, besides giving a good description, she asks and listens for the name, and is generally able to give it in full. This is the first clairaudient we have had, and Mrs. Sagar left us better for her visit, and we are very anxious to have her again soon.—J. W. G.

**BIRKENHEAD.** 84, Argyle St.—Monthly social. Aug. 27: Mr. Tolly, chairman. Mr. Oakley presided at the pianoforte. Mrs. Seymour sang twice. Messrs. Callaghan, Oakley, Heaney, Seymour, and Tolly sustained the interests of the meeting by songs, recitations, and readings. Mr. Morgan rendered a very effective dramatic piece from Shakespeare. A very happy evening. August 30: Mr. Callaghan presided. Mr. Seymour read Biblical extracts, illustrating "Healing by Spirit Power." Mrs. Seymour sang a solo. Mr. Tolly, on "Spiritual Healing," explained the methods by which the healing powers of man's body could be applied to relieving and curing the diseases to which mankind are subject, also how it is augmented and utilized by spirits.

**BIRMINGHAM.** Oozells Street.—Mr. Smith delivered an address, the first of a series of three, on "Methodism, Secularism, and Spiritualism," his experiences and final conclusions. Mr. Smith is a Spiritualist of 24 years' standing, and his address was enjoyed by many. Another report states that Mr. Smith's discourse consisted in anecdotes of a personal character. The harmonium recently purchased by the society was willingly and ably manipulated by Miss Groom. A members' meeting was held on Monday, Aug. 24. A satisfactory balance sheet and report were accepted. Mr. C. Gray, one of the oldest Spiritualists in the city, was elected treasurer.

**BLACKBURN.**—Choir Benefit: On Tuesday, August 25, a grand successful party was held for the choir funds. Mr. T. Tyrrell presided, and Mr. A. Holt officiated at the piano. The programme consisted of dancing, singing, reciting, reading, and games, which caused much amusement; and there was a good supply of refreshments. The party broke up at a late hour, and every one seemed to have enjoyed themselves, nearly 200 persons being present.—G. E. H.

**BOLTON.** Bridgeman St. Baths.—The first open-air meeting took place on Sunday afternoon. The weather was showery, and our number but small; many friends thought it savoured too much of the Salvation Army, whilst others were nervous; nevertheless, we did so well that we have determined to have many more, feeling assured of their success. Mr. Johnson and another spoke in a very able and convincing manner.

**BOLTON.** Old Spinners' Hall.—Mr. C. Stewart in the afternoon spoke on the physiological aspect of the vegetarian question, maintaining that man being a frugiferous animal, ought to be vegetarian. Evening, Mr. Orr. He showed what a large amount of cruelty flesh-eating was responsible for, and maintained that the practice of vegetarianism generally, would bring in the golden age, when purity, health, love and pity, and every elevating tendency would abound.—G. Parkin, sec., 17, Bullock Street.

**BRADFORD.** 448, Manchester Road.—Mrs. Mercer being unable to attend, Mr. Wolley kindly served us and spoke on "Am I my Brother's Keeper?" and "Who is our Saviour?" Both subjects were handled with energy and clearness. A full and intellectual audience. Mrs. Webster gave excellent clairvoyance.

**BRADFORD.** St. James's.—Mr. A. Moulson's afternoon subject was "Spiritualism, is it dangerous to the moral, physical, or spiritual well-being of mankind?" The answer was, that, like all other good things, it could be used or abused, and would be good or bad accordingly. A lucid and well delivered discourse. Evening, crowded audience (300). Subject, "Philosophy of Spiritualism," well handled and listened to with breathless attention. Very successful clairvoyance at each service. Our flower service was most successful.

**BRIGHOUSE.**—The guides of Mrs. H. Taylor gave trance addresses: Afternoon, "Who shall be our Teachers?" Evening, "Spiritual Gifts." Both were very interesting. Moderate audiences. Clairvoyance very good.

**BURNLEY.** Hammerton Street.—Mrs. Gregg was our speaker. Subject, afternoon: "The use of prayer." Evening, to a good audience, "Revelation of a life beyond the grave."—W. M.

**BURNLEY.** Robinson Street.—Fair audience in the afternoon, but larger in the evening, when the controls of Mr. Greenall spoke on "Life and variety" and "The rights of humanity," with clairvoyant evidence after each discourse.

**BURNLEY.** Maden Fold.—Mr. Taylor's guides spoke on "Moral responsibility" and "The heroes of the past and present," and dwelt on the influences they had to contend with and the position we were in at present. Psychometry at each service. We have removed from Broad Street.—Geo. Hy. Eastwood, sec., 266, Gannow Lane, to whom all communications should be addressed.

**BURNLEY.** 102, Padiham Road.—Mrs. Singleton's guides gave good discourses on "The Bible," which were well received by large and respectable audiences. Clairvoyance at each service.—J. W.

**BURSLAM.** Newcastle Street.—Mrs. Bradley gave a short, but very interesting discourse, showing the advantages of being a Spiritualist and the disadvantages of not being one. At the close she gave a few clairvoyant descriptions, most of them recognized.

**CARDIFF.** Psychological Hall.—An excellent selection, from the works of A. J. Davis, entitled "God—What and Where?" was given

by Mr. Rees Lewis. The preceding lesson consisted of one out of a number of choice messages, given some years ago though the mediumship of Mr. George Spriggs. Sunday and Monday next, addresses by Mr. J. J. Morse.

**CLECKHEATON.**—Mr. Galley gave some of the most striking psychometry that has been given at Cleckheaton. Mrs. Galley's guides spoke on "Love one another," to a fair audience. Evening: Mrs. Galley's guides discoursed on "What is Spiritualism?" to a full audience, who paid rapt attention. The address will not be forgotten for weeks. Her guides gave very remarkable psychometry. We hope it will not be their last visit.—Chas. H. Clough, sec.

**COLNE.**—Mrs. Hyde, of Manchester, lectured. Afternoon: "Who are the Ministering Spirits?" and evening, "Spirit Power and Spirit Work." Clairvoyant descriptions after each lecture. Good audiences for the time of the year; at night, room nicely filled.—J. W. C.

**COWMS.**—August 23: Mr. Galley gave very good and interesting addresses, subjects, "Is life worth living?" and "If a man die shall he live again?" Such addresses are good to listen to. August 30: Our friend, Mr. Hepworth, was with us. His guides gave very good addresses, ever lifting us to a higher plane of thought.—E. P.

**DARWEN.** Church Bank St.—Speaker, Mr. J. Pilkington. Afternoon: "Whence came Man?" The controls briefly reviewed the teachings of Darwin and other scientists, clearly proving that man had not been evolved from the lower animals, but direct from the Divine Spirit, as corpuscular development in man and animals was so utterly dissimilar—man not being a monophysite, but a diophysite. Miss Murray, of Blackburn, gave 27 clairvoyant descriptions, 20 being fully recognized; in most cases both names were given, and in some instances employment as well. The clairvoyance was exceedingly good, as also were the lectures.

**FELLING.** Hall of Progress.—Mr. Rostron, after giving a good address on "What shall I do to be saved?" introduced his little son, about eight years, and his daughter, fourteen, and with himself they gave some very good descriptions of spirit friends near persons in the hall, which gave great satisfaction. A large audience. As the audiences increase every Sunday, we hope they will continue to do.—J. D.

**HALIFAX.**—Mrs. Craven took her subjects from the audience, and answered them in a very intelligent manner, and was highly appreciated by large audiences.—B. D.

**HEYWOOD.**—It is generally said that a prophet has no honour in his own country. But this was proved to be otherwise at our two last meetings, addressed by our townswoman, Mrs. Green. This was her first opportunity of speaking from a Spiritualist platform in Heywood. The kindly greetings and smiling faces of the large audiences clearly showed that she was heartily welcome, Rochdale, Castleton, and Bury being represented. Afternoon: subject, "Spiritualism—its principles and teachings as applied to everyday life." Evening: "The immortality of the soul." Both were treated in a most eloquent and impressive manner, and listened to with rapt attention. Advantage was taken of Mrs. Green's presence to open our newly-acquired harmonium, presided at by Mr. Bamford in a very able manner. Two sacred songs at each service helped to make a thorough success, the collection exceeding our expectation.

**HUDDERSFIELD.** Brook Street.—Mr. George Featherstone has replied to interesting questions anent Spiritualism to fairly numerous audiences in good style.—J. B.

**KNIGHTCOTE.**—Three open-air lectures were given by Mr. G. A. Wright, of Bradford. The morning lecture was devoted to a comparison of the Biblical manifestations with those of angels' voices having been heard, forms seen and handled, and inspiration being felt. Modern Spiritualism, with its facts, and testimony of hundreds of people, goes towards proving that the spiritual gifts are here, and by using them prove that there is no death. The lecture brought out a little opposition from a "Christian," who, in a tone of anger, declared we were in league with the devil. In the afternoon the lecturer showed by numerous quotations that in all ages every new invention, art, or truth has been scoffed at. Every reformer has been the devil's instrument, according to a few people's ideas. The evening lecture was an exposition of the principles of Spiritualism, showing what good would accrue to mankind when the noble idea is taught that man must become his own saviour, that character before creed, fact before belief, truth instead of error, liberty in place of dogmas, are essential features of true religion. Spiritualism destroys the awful dogma of endless punishment, and the fiery torments of hell, and places instead the truth, "As ye sow, so shall ye also reap." All the lectures were attentively listened to by the people.—*Banbury Guardian*, August 27.

**LANCASTER.**—August 23: Mr. J. Armitage, of Dewsbury, lectured afternoon and evening. Writer not present. August 30: Mr. E. A. Verity. Afternoon: "The Holy Coat of Treves." He showed the utter absurdity of the whole affair, and expressed regret that so many otherwise intelligent people should be so credulous as to believe it was the identical one that Jesus wore, and even if it were, that it should be considered worthy of all the fuss now being made about it. Evening: "Why I do not believe in prayer." Passages from Scripture and other authorities were quoted, showing a sample of the prayers offered to God, some asking for curses to rest upon those whose religious opinions differed from those of the petitioner, some for riches, for rain and fair weather, and even for humility. Only ignoramuses expected this diversity of prayers to be answered. Prayer, it is said, is the heart's sincere desire. Yes, too often a selfish, bigoted desire. True prayer is true work, heart and hand, and not lip and knee service. Mr. Verity's strong point is not a sanctimonious regard for the feelings of his hearers. His is a vigorous, self-reliant, work-a-day religion. Questions were answered at the close. Mr. Verity appealed for contributions for a memorial stone to the memory of the late Mr. Bradlaugh. The sum of eleven shillings and sevenpence was collected.—J. D.

**LONDON.** 311, Camberwell New Road.—Mr. Long spoke upon "Our children in the other life." His remarks were listened to with interest, and the usual circle followed. Our advertised tea has been postponed until September 29, owing to the holidays.

**LONDON.** Canning Town.—Mr. Weedemeyer spoke on "The benefits of Spiritualism." Starting with ancient Christianity, bearing on the rack, the thumb-screw, the stake, and the Spanish Inquisition, thus illustrating that hundreds of thousands of lives were offered to satisfy an



unmerciful priesthood. Those were the benefits of Christianity. Then he spoke on "The benefits and blessings of Spiritualism," illustrating the power of healing with numerous cases which could be proved by the audience; also bearing on the undeniable proof of the immortality of man through the return of our loved ones. Mrs. Weedemeyer's control gave clairvoyance, principally to strangers, and was very successful. All were highly satisfied.—F. W.

LEICESTER. Millstone Lane.—Our secretary, Mr. S. Parsons, spoke ably on "The Spiritualism of the Bible." Mr. Swinfield gave eleven clairvoyant descriptions; nine were recognized. We are sorry to say our local medium, Mrs. King, through an attack of cholera, lies in a very critical condition.

LONDON. Forest Hill, 23, Devonshire Road.—Our President read of King Saul's visit to the medium at Endor. Mrs. Treadwell's control delivered an earnest and practical address on the same subject, throwing much new thought and light on this part of the Bible. Our rooms were crowded, and all seemed pleased. A members' meeting followed. The treasurer's report showed that the income for four months had been over £16, and the expenditure over £15, and there was a balance in hand of more than £4. It was decided to have a tea and concert on Wednesday, September 16. Tea at 6-30, concert at 8. Tickets: Tea and concert, 1s.; concert only, 6d. Friends cordially invited. Committee for tea and concert: Mrs. Bliss, Mrs. Gunn, Miss Matthews; Mr. Preys and Mr. Brunker.—H. W. B.

LONDON. Hyde Park.—Open-air mission. The meeting was addressed by Messrs. Wallace, Bullock, and Keeps, assisted by Mrs. Drake, who gave away a quantity of *The Two Worlds* and other papers. Though few in number we stood our ground in God's battlefield. When will London Spiritualists wake up to a sense of duty? The harvest is plentiful, but the labourers are few.—E. B.

LONDON. Marylebone, 24, Harcourt Street.—Mrs. Spring's guides clairvoyant descriptions were strikingly correct, the names being given in several cases.—C. W.

LONDON. Peckham, 33, High Street.—Morning: "The methods of education of children employed in the spirit world" were varied by the individuality of the child, but the one lesson to be taught was the subjugation of self. Evening: We had the reverse of some death scenes here—the birth speeches of some representative spirits upon their entrance into the next state, showing that the individuality of all was retained.—J. Hawes, 36, Tyrrell Road, E. Dulwich.

LONGTON. 44, Church Street.—Mrs. Wright's guides discoursed on "Sowing and Reaping," dealing mainly with the rising generation, showing the great need of watchful care and good training, for without this they would be like the neglected flowers. A very good discourse, to a good audience, who were well pleased. The room was beautifully decorated with flowers, &c.—H. S.

MANCHESTER. Tipping Street.—Miss Walker took for her subject in the afternoon "They are Winging, or the Angels' Ministration." Evening subject, "What is man's mission on earth?" and "Home, sweet home." These were two very good lectures, full of instruction to young and old. Clairvoyant descriptions after each lecture, good. Mr. A. Smith and choir sang "Home, sweet home." Our Sunday morning circle, at Bridge Street, continues a success, and good work is being done. Doors close at 11 a.m. prompt. Twopence each to defray expenses.—W. H.

MANCHESTER. Collyhurst Road.—Afternoon: Mr. Standish's control spoke on "The Hand of God." Evening, "What does a person gain by becoming a Spiritualist?" He realizes the presence of his loved ones and friends. He knows there is no death, but that all live. He understands that as he sows, so shall he reap, and is ever an ardent reformer.—T. T.

NELSON. Sagar Street.—A good day again with Mrs. Best. She gave a large number of clairvoyant descriptions which were mostly recognized. Audiences large. Harmony in singing brought good conditions, which enabled her to be successful. Would that more sympathy were shown to all mediums, we should not have the same difficulty in procuring their services.—J. W.

NEWCASTLE-UPON-TYNE.—August 30 and 31: Mr. J. J. Morse gave three discourses entitled, "Progress, real or seeming," "Spiritual outcasts," and on the Monday evening, "Answers to Questions." His lecture on Spiritual Outcasts was received with great enthusiasm by the audience, and were replete with grand and noble thoughts. The chairman, Mr. H. A. Kersey, made a few touching remarks relative to the illness of Mrs. Morse, and expressing sympathy with Mr. Morse in his trouble, which was heartily responded to by the audience. There was also a tea in the Hall on the Monday evening to inaugurate the re-opening of same after decoration. There was only a very moderate attendance which was attributable no doubt to the very wet evening.

NORTHAMPTON.—We had an enjoyable time with Mr. Drake, of London. Morning: Speaking on the Market Square to seven or eight hundred people, and answering questions. Afternoon: Questions from audience. Evening: "Companionship in Heaven." We are expecting a visit from the Rev. Showman Ashcroft on the two last days in Sept. and Oct. 1.

NORTH SHIELDS. Camden Street.—August 2: Mr. J. G. Grey's discourse on "Death" was well received. August 9: An excellent discourse on the "Philosophy of Life," by Mr. J. Wilkinson. Highly appreciated. August 16: Successful clairvoyance, by Mrs. Davison, of South Shields, and Mr. Roston, of Newcastle. August 23: Mr. Forrester, in his usual interesting style, spoke on "What is Spiritualism, and What has it done?" August 30: Mr. J. Stevenson gave a thoughtful discourse on the "Aims of Spiritualism."—J. T. McK.

NOTTINGHAM. Masonic Hall.—August 23: Mr. Wyldes addressed a small audience on the "Utility of Trance-Mediumship." This lay chiefly in the opportunity it afforded for the Spirit world to express itself through the transfigured medium. The speaker maintained that the Spiritual rostrum was the wrong place to advance the arguments of the Materialistic schools, but that it should rather be made the means of receiving light and counsel from those who had risen beyond the realm of Materialistic philosophy. At night the room was well filled—the subject was "Woman, Her Character and Destiny," spiritually considered. On Monday evening, at the South Lodgeroom, Albert Hall, Mr. Wyldes gave demonstrations of psychometry to a good audience, principally strangers, in his peculiarly able manner.—J.W.R.S.

NOTTINGHAM. Morley Hall.—About fifteen members held a pleasant meeting in the morning. Evening: Mr. Ashworth read a portion of the Rev. John Page Hopps's able discourse on "Who was Jehovah?" The question is answered from the Bible itself, and is a most able exposition of the fallacy generally accepted, that the Jehovah of the Bible is always one and the same being. This address ought to be printed in book form, and every Spiritualist should have a copy. [It is, and can be supplied for 1s., or in the *Coming Day* for August and September, 3d. each.—E. W. W.] The conditions were very harmonious, and with the help of the Spirit friends we had a most enjoyable evening. Mrs. Barnes will be in her place on Sunday next. Church meeting after evening service.—J. W. B.

OPENSHAW. Granville Hall.—Mrs. Berry visited us, and lectured afternoon and evening to moderate audiences. Clairvoyance after each lecture. We met with a little opposition during the evening's clairvoyance, one of our visitors declaring it imagination, but gave us to understand he would come again. Many strangers are noticeable in our audience, this proves that a spirit of inquiry is at work.—J. G.

PARKGATE (Rotherham).—A splendid day with Mrs. Barnes. The afternoon was a foretaste of heaven. Evening service very good, and good attentive audience. Friends are very sorry Mrs. Barnes is so unwell, and hope she will soon be restored to health.—B. M.

PENDLETON. Hall of Progress.—Mr. W. H. Wheeler gave two most eloquent and instructive addresses, on "He that believeth and is baptized shall be saved; but he that believeth not shall be damned," and "The Evolution of the Divine in Man." They were delivered in a clear and sympathetic manner, winning attention and making an impression of the responsible position every individual holds; their duty to pay attention to the request from the Spirit-world, though it may make their pilgrimage here very rugged, yet giving the sweet consolation that all good deeds are recorded in the great book of life and can never be erased; the fruits of their labours will spring up in all their loveliness before them on their entrance to the summer-land. Many questions were answered by Mr. Wheeler after each address, to the satisfaction of the audience. A most enjoyable day.—J. G.

RAWTENSTALL.—Sunday was devoted to two public circles. A moderate attendance at each. Some three or four mediums were present, some of whom report credits with being the instruments of startling phenomena. They, however, remained dumb. They might have interested and instructed the friends, but they preferred (apparently) to let the circles break up without receiving any assistance from them. We cannot understand why this should be; we would have been pleased with their help. We have several good mediums in Rawtenstall, but so far from helping the society with their gifts they appear rather to wrap them up in a napkin. Mrs. Ashworth rendered good service to the society, and will continue to do so in the future. We wish the other friends would learn from example. Two friends, Mr. Coupe and Mr. King, of Haslingden, gave clairvoyance at the circle, to whom we tender our thanks. Sept. 13: Distribution of lyceum prizes, in the afternoon, by W. Palmer. Evening: Mrs. Ashworth and W. Palmer.

SHEFFIELD. Central British Association Schools.—Wednesday, Aug. 19: Mr. Shaw, our local medium, lectured on four subjects sent up in a clear convincing manner, giving satisfaction to all. Aug. 23: Mrs. Barnes, of Nottingham, was with us, and a very pleasant time we had. Subjects, "The treasure in earthen vessels," and "The house we live in;" both dealt with in good style. Hoping that we all should make each day happier both for ourselves and others, for we are all God's children, and by being loving and charitable to all we shall beautify our spiritual home. All went away highly satisfied. Aug. 26: Mrs. Barnes' controls gave a nice lecture on the "Lord's Prayer," pleasing all. A few clairvoyant descriptions by Brother Wainwright. We hope he will give way to his controls to develop that gift, as he is one who will be able to do good for the cause. Aug. 30, afternoon: Mr. Shaw, local medium, on "The Mind," gave some clear and deep thoughts for all to study. Evening: Many subjects dealt with in a scientific manner, and I think all our friends thank the controls for being so clear and definite on subjects sent up.—S. L.

SOWERBY BRIDGE.—Mr. P. Lee, of Rochdale, spoke to a fair audience on "Spiritualism in relation to Capital Punishment." His discourse was very interesting, and some useful lessons from recent executions and the horrible circumstances connected therewith were deduced. He also took "Liberty Group" in the afternoon, the lesson being very enjoyable. Another of our friends and co-workers crossed the border on Monday, August 24—Mr. A. D. Wilson; he has been connected with this society for many years, and a prominent worker in many ways, although he has not been able to do as much as in previous years. We regret his decease at so early an age. He was always quiet and unassuming, but thoroughly genuine and honest to his convictions, in short "a true man." Much practical sympathy is required for those he has left, and we do feel sincerely sorry for Mrs. Wilson and family.

STOCKPORT.—Mr. Armitage gave two fine poems and dealt with eight subjects submitted by the meetings. Sin was shown to be a conscious violation of a known law, and a distinction was drawn between a belief in dogma and ceremony, and the principle of religion founded on knowledge and reason. We alone among the sects could lay claim to the grand knowledge of eternal spiritual progression. Magnetism was not understood by scientists, and future generations must study out this and other problems of the inner side of nature. A definition of soul was "the consciousness of existence and the breath of life." Mind, memory, intelligence, and will were modes of spirit expression. Mr. Armitage has left much matter for his audience to ponder over. We desire to record the gift of a beautiful motto which spans our platform, and is a well-known quotation from the writings of Thomas Paine. This graceful act from an outsider (a lady) is quite touching to our feelings and is duly appreciated by our members.

TYNE DOCK. Exchange Buildings.—Evening: In the unavoidable absence of Mr. J. Gardener, through an accident, Messrs. Wilkinson, Forester, and others, gave short practical addresses on the subject of Spiritualism and its bearing on the moral, social, political, and religious world.

WISBECH. Public Hall.—Mrs. Yeeles gave a splendid address from a subject chosen by the audience, "What think ye of Christ?" Christ



NORTHAMPTON. Oddfellows' Hall, Newlands.—Professor Timson, Sept. 6. Morning, "Salvation," evening, "Eternal Progress." Professor Timson has September 20 and 27 open dates. Portman Street.

BRADFORD. Harker Street, Bowling.—6, Mr. Firth; 13, Mr. Peel; 20, Mr. Hopwood. Fruit Banquet: 26, South Street, 5.1.18, 27.

OPENSRAW. Lyceum.—Meeting at 10-30 *only*, each Sunday.  
 ROCHDALE. Regent Hall.—Sunday, September 20, anniversary services, speaker, Mrs. E. H. Britten. Teas provided for friends.  
 SOUTH SHIELDS. Spiritual Mission Room, 16, Cambridge Street. All Spiritualists are kindly invited to attend. Sunday, at 6 p.m.; Tuesday, at 7-30.—Jos. Griffiths.

## PASSING EVENTS AND COMMENTS.

(Compiled by E. W. WALLIS.)

MEDIUMS AND SPEAKERS who send us their name and address on or before Tuesday, Sept. 8, will have them published, free of charge, in our issue for Sept. 11. Those who wish to describe their gifts and qualifications, can do so on payment of 6d. for eight additional words, or 1/- for more than eight up to sixteen words, and so on.

MR. J. J. MORSE'S THANKS.—In the course of a letter to us, Brother Morse desires to thank his numerous friends for the widespread sympathy that has been so universally extended to Mrs. Morse in her late dangerous illness. He has received letters from all parts of the United Kingdom in so great a number, that it has been impossible to acknowledge them all, and he takes this public method of assuring the innumerable writers of his grateful appreciation of their sympathetic interest, alike up in his own part, and on the part of his dear wife. Knowing how large a circle of friends he has in our cause, their interest in his welfare inspires him to go on in our work with redoubled zeal in the service of the Spirit world and humanity on earth. Mrs. Morse, we are happy to state, continues to make good progress towards complete recovery of health and strength.

MRS. BESANT'S LATEST declaration has been a Godsend to journalists in this, "the silly season," when they are at a loss for "copy," and it is most amusing to read their comments. She was kind enough to admit that there were "many facts and much folly in Spiritualism." Well, all we can say is, that there is more assumption, assertion, and folly in Theosophy than we have ever found in Spiritualism, and in our opinion Mrs. Besant occupies a very foolish position. But let that pass. She claims to have received letters from the *Mahatmas* since Madame Blavatsky "left." But she is careful not to go into details of *how* they came, or what proof she has that they really came from Thibet. The Secular Society has definite objects, and it is hardly fair to blame them for claiming that their platform shall not be used to promulgate theories to which they are opposed.

A CORRECTION.—Mrs. Weaver, of Wisbech, writes: "Allow me to say there was a mistake in the report of August 16. The speaker was Mr. Iman (not Mr. Tonman), of Sheffield, as was stated in *The Two Worlds*. I am sorry my writing was so unintelligible. I hope it will not be misread again. [Special care should always be taken to write names plainly, otherwise the compositors can only guess at their meaning.]

HARVEST THANKSGIVING SERVICES seem to be somewhat premature. It would be well to wait awhile and see what sort of a harvest we shall have. Present prospects are anything but favourable. The deluge we have received during what should have been the summer, has tried the patience of the most long-suffering. We shall have to be thankful for *small mercies* apparently.

A HINT TO GRUMBLERS.—Mr. Percy Smythe, as chairman at the Epping Forest outing promoted by the London Federation, in an interesting speech, contended that the Federation had done good work in the past, according to its opportunities, and would do even better in the future if they could carry out their plans and meet with sufficient sympathy and support. He said, "It is easy for the looker-on to say, 'it would be better if so-and-so were done,' but, would it not be better for the looker-on, instead of finding fault, to *give a helping hand in doing the work*." He called upon all earnest Spiritualists to co-operate in the work of making known the facts of spirit-communication, and the progressive responsible life of mankind here and hereafter.

VEGETARIANISM.—The report from the Bolton (Old Spinners' Hall) society states that the general adoption of Vegetarianism would bring in the Golden Age. We doubt it. The present competitive system must be abolished. The present theological teachings must be abandoned. The present absurd "cramming" must cease. Manhood and womanhood must be cultured and childhood improved. Party and sectarian strife must cease. Moral education, the study of the beautiful and the true in nature and humanity, must be encouraged, and lead to the formation of better characters and the development of better, saner, stronger, and nobler human beings. The alteration of methods of diet is only *one* step. The abolition of the drink traffic is only *one* step. The making of manly men and womanly women requires far more than either of these alone can give. They cannot break the chains of a false commercial system, or remodel national institutions. Let us look all round. Man does not live by bread alone. His mind and spirit need food as well.

To R. KING, Islington.—Too late. Next week.

### TO CORRESPONDENTS.

BY THE EDITOR OF "THE TWO WORLDS."

CONNISTON ROAD (no other address).—Thanks. In soon. Will use your *nom de plume* only, as you desire.

THE SOPHIST.—No matter who says so, the question is, where is your proof? If the Editor of this paper has not brought forward any *per contra* to the worship of a pair of shrewd, cunning adventurers, it is not for want of opportunity, but, first, because plenty of others have done so and been unanswered and ignored; secondly, because this journal is published as the organ of PRINCIPLES not PERSONALITIES; and, thirdly, because it is well for careful, really capable, thinkers, to see that there is not much improvement in the ways of mankind since the day when Shakespeare put into the mouth of his capital little analyst Puck, the o'er true words, "Lord, what fools these mortals be!"

F. J. L.—Unsuited to our columns.

PRE.—We quite agree with you about the "miserable imposture" of "a holy coat show." There is one advantage, however, to be gained out of such "an abominable priestly farce." You see, as all others may, who can *think* out the meaning of such ecclesiastical circumsdum, you see a phase of human nature which thinkers, writers, and teachers of religion have to provide for. There are ten thousand grown up infants who would believe in any God that was preached to them by a man dressed up in purple, scarlet, fine linen, and other external trumpery, to one full grown man who would reason out the existence of an almighty, omniscient, and omnipotent Spirit as the logical necessity of cause to effect. Meantime any rag labelled "holy" and reported to be two thousand years old is regarded as more divine than the blanket manufactured a year ago that saves a pauper from being frozen to death.

PROGRESS AT FOREST HILL.—Perhaps a few lines as to our prosperity may be encouraging to others who are plodding on in the good cause. Less than two years ago this society was started. Only a few could be got together. But what a change now! Our meeting rooms are frequently uncomfortably crowded. On Thursday last at our weekly séance we had forty-two persons present, including Mr. Bevan Harris, of Newcastle, and Mr. Hopton (Arcanus), of Cambridge. Mrs. Bliss was the medium. A most harmonious influence prevailed, and several strangers had splendid tests. We are looking for the time when we shall be able to erect a building and dedicate it to the blessed cause in which we are engaged. This is our ambition, and we trust ere long to see it realised.—H. W. Brunker, secretary.

### IN MEMORIAM.

MR. A. D. WILSON.—As stated in *The Two Worlds* of last week, the mortal remains of our good brother and earnest co-worker, Mr. A. D. Wilson, of Halifax, were interred in the burying-ground of the Wesleyan Chapel, King Cross, Halifax, on Friday, the 28th ultimo. At the special request of our ascended brother the services were conducted by Mr. J. J. Morse, of Liverpool. These were brief, simple and appropriate, consisting of the hymn "Risen," *Spiritual Harp*, being sung, and a brief, hopeful, and comforting address in the house, prior to the removal of the body; followed, in the chapel, which was kindly placed at the disposal of the family, by a hymn by the choir, an invocation, and an eminently appropriate address by Mr. Morse (under control), followed by the hymn, "There is no death." The body was then conveyed to and deposited in the grave. Another fervent invocation was delivered by Mr. Morse, and a few verses of "Nearer, my God, to Thee" were sung. A very large congregation assembled in the chapel and grounds, and the attendance of immediate relatives was also numerous. The gathering of Halifax Spiritualists was quite large, and every sympathy with the family, and esteem for the arisen, was fully expressed. Mr. Wilson was a member of the Sowerby Bridge Lyceum, and, out of respect and affection, the choir of that body, under the leadership of Mr. Thorpe, attended, and rendered the various vocal services. A large delegation of Sowerby Bridge friends attended, and a considerable number of outsiders, attracted by the novelty of a Spiritualist funeral. The family expressed themselves as highly pleased and gratified at the excellent and suitable remarks made by Mr. Morse, and the universal tokens of respect, including a handsome wreath of flowers sent by the Lyceum at Sowerby Bridge, that had been manifested towards them. One by one the workers ascend. Let us who remain emulate their example, and thus prepare to meet them hereafter, with the consciousness that our labours have not been in vain, as indeed will be the case if we are as faithful and true as our brother who has lately exchanged this life for the grander one beyond.—M. [We fully intended being present to manifest our esteem for Brother Wilson and our sympathy with his family, but at the last, much to our regret, found that it was impossible to carry out our purpose. Mr. Wilson has always had our sincere respect and admiration for his quiet, patient, but earnest and consistent life. He worked hard and developed a wise and good disposition. His character was high and noble. He lived his Spiritualism, and is "remembered for the good he has done."]

THE "HALIFAX COURIER," on Saturday, August 29, gave the following just and deserved tribute to Mr. A. D. Wilson, and notice of the funeral service: "We learn of the death, last Monday, of Mr. A. D. Wilson, the well-known Spiritualist, of this town. He was a man of active habits, especially earnest in preaching, lecturing, and writing upon Spiritualism. He contributed to the magazines of the community, and wrote a few stories for children, his 'Seymour' being published by the Spiritualists' Lyceum Union for dissemination amongst the children. In his time he has contributed many letters to the columns of the *Courier*. He was, we learn, in early life a lay preacher with the Unitarians. He was only 45 years of age. Yesterday, the funeral service was held at King Cross Wesleyan Chapel, Mr. J. J. Morse, of Liverpool, one of the deceased's oldest *confreres* in the movement, officiating. It was a most solemn one, and was well attended.

THE "HALIFAX FREE PRESS" also had a kindly and appreciative notice. We give a few extracts: "Mr. Abbey Durio Wilson was well-known as a recognized platform advocate of Spiritualism. One of his lectures, the 'Gnat and the Camel,' being probably the best known. A perusal of the writings of Bradlaugh and other secularists almost led him into materialism, from this state of mind he was brought back by [witnessing spiritual phenomena.—E. W. W.] the perusal of Spiritualistic writings and was henceforth a thorough believer in Spiritualism. In Yorkshire he was very popular, and one of the leaders of the movement. A number of his writings have appeared in *The Two Worlds*, *The Medium and Daybreak*, *The Herald of Progress*, and other periodicals. In his younger day he was known as a tenor singer, he having won the second prize at one of the competitions at St. George's Hall, Bradford. He leaves the MS. of a tale, 'The Banished Dead,' which will shortly appear."

A GENERAL FEELING WELL EXPRESSED.—"I was very sorry to hear of the passing on of brother A. D. Wilson; he has battled hard against it, but our sympathy is with his family. The cause has sustained a severe blow; it can little afford to lose such worthy and capable speakers. There are few enough of them for the great work that has to be done.—J. W. Coles."



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