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# THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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# PLATFORM GUIDE.

SUNDAY, OCTOBER 2, 1892.

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

- \* *Accrington*.—26, China Street, Lyceum, at 10-30; at 2-30 and 6-30, Mr. Swindlehurst.
- \* *Armley (nr. Leeds)*.—Temperance Hall, 2-30, 6: Mr. Lund.
- \* *Ashington*.—Memorial Hall, at 5: Mr. J. Hall.
- \* *Ashton*.—Church & Bentinck Streets, 2-30, and 6: Mr. Plant. Public Circle, Tuesday, at 7-30.
- Attercliffe*.—99, Liverpool St., at 3 and 7. Wednesdays, at 8, Circle.
- Bacup*.—Meeting Room, Princess St., 2-30 and 6-30: Miss Gartside.
- \* *Barrow-in-Furness*.—82, Cavendish Street, at 11 and 6-30.
- \* *Batley Carr*.—Town St., Lyceum, 10, 2; 6-30, Mr. Boocock.
- \* *Batley*.—Wellington St., Lyceum 10, 1-45; 2-20, 6, Mrs. Craven.
- Belper*.—Jubilee Hall, at 10, 2, Lyceum; 10-30, 6-30, Mrs. Gregg.
- Bingley*.—Russell St. (off Main St), 2-30, 6: Mr. J. S. Schutt.
- Birmingham*.—Oozells Street Board School, at 6-30.
- Thursday, Members, Broad Street Corner Coffee House.
- \* *Smethwick*.—43, Hume Street, 6-30.
- Camden St. Board Schools, at 6-30. Monday, 8, Members' Séance.
- Bishop Auckland*.—Temperance Hall, Gurney Villa, at 2 and 6.
- \* *Blackburn*.—Old Grammar School, Freckleton St., 9-15, Lyceum; 11, Circle; 2-30, 6-30. Monday, 7-45.
- \* *Bolton*.—Bradford St., Lyceum, at 9-30; 2-30, 6-30, Mr. Sutcliffe.
- Bradford*.—Walton St., Hall Lane, at 2-30 and 6: Mr. H. Smith. Monday, at 7-45.
- \* *Otley Road*, at 2-30 and 6: Mr. Armitage.
- \* *Little Horton Lane*, 1, Spicer St., 2-30, 6.
- \* *Milton Rooms*, Westgate, 10, Lyceum; 2-30, 6, Mr. Collins.
- St. James's Church*, Lower Ernest St., 2-30, 6-30.
- 448, Manchester Rd., 2-30, 6: Mrs. Mason. Tuesday, 8.
- \* *Birk Street*, Leeds Rd., 2-30, 6.
- Bowling*.—Harker St., 11, 2-30, 6: Mr. Firth. Wed., 7-30.
- Norton Gate*, Manchester Road, at 11, Circle; at 2-30 and 6, Mrs. Fleming. Monday, at 8. Tuesday, at 8.
- West Bowling*.—Boynton St., at 10-30, Circle; 2-30 and 6, Messrs. Hindle and Widdop. Monday, at 8. Thursday, at 8, Circle.
- \* *Brighouse*.—Oddfellows' Hall, Lyceum, 10-15; 2-30, 6, Mrs. Connell.
- \* *Burnley*.—Hammerton St., Lyceum, 9-30; 2-30, 6.
- \* *Robinson St.*, Lyceum, 9-30; 2-30, 6, Miss Patefield.
- 102, Padiham Rd., at 2-30 and 6: Local. Open every evening at 7-30. Wednesday, Members only.
- \* *Guy Street*, Gannow Top, Lyceum, at 10; 2-30 and 6, Mr. Long. Monday, at 7-30, Public Circle.
- Byker*.—Back Wilfred Street, at 6-30.
- Cardiff*.—Hall, Queen St. Arcade, Lyceum, 2-45; 11, 6-30.
- Churwell*.—Low Fold, Lyceum, 10-30, 1-30; 2-30 and 6.
- Cleckheaton*.—Walker St., Lyceum, 10; 2-30, 6, Mr. Brook.
- \* *Colne*.—Cloth Hall, Lyceum, at 10; 2-30 and 6.
- \* *Cowms*.—Spiritual Rooms, 2-30, 6: Miss Calverley.
- \* *Darwen*.—Church Bank Street, Lyceum, at 9-30; at 11, Circle; at 2-30 and 6.
- Denholme*.—6, Blue Hill, at 2-30 and 6.
- Dewsbury*.—Bond Street, 2-30, 6: Miss Crowther.
- Exeter*.—Longbrook Street Chapel, at 2-45 and 6-45.
- Felling*.—Hall of Progress, Charlton Row, 2-30, 6: Mr. J. Graham.
- Foleshill*.—Edgwick, at 6-30. Monday, at 8, Circle.
- Gateshead*.—1, Team Valley Ter., off Askew Road, W., at 11 and 6-30, Mr. Jas. Wilkinson.
- 79, Taylor Terrace, at 6-30. Wednesdays, at 8.
- Glasgow*.—3, Carlton Place, at 11-30 and 6-30. Thursday, at 8.
- Halifax*.—Winding Rd., 2-30, 6: Mrs. Beardshall, and on Monday.
- Heckmondwike*.—Assembly Room, Thomas St., at 10, Lyceum; at 2-30, 6. Thursday, at 7-30.
- \* *Blanket Hall St.*, Lyceum, at 10; 2-30 6, Mrs. Beanland. Monday, at 7-30. Members', Tuesday, Wednesday, & Saturday, 7-30.
- \* *Heywood*.—Moss Field, Lyceum, at 10; at 2-30 and 6, Mr. J. Moorey. Wednesday, at 7-30, Mr. Golding.
- Hollinwood*.—Factory Fold, at 2-30 and 6-30: Mr. E. A. Verity.
- \* *Huddersfield*.—Brook St., Lyceum; 2-30, 6-30.
- Institute, 3A, Station St., 2-30, 6-30.
- Hull*.—Friendly Societies' Hall, Albion St., 7. Visitors welcome.
- Hunslet (Leeds)*.—Goodman Terrace, Hunslet Road, at 2-30 and 6, Mr. Hopwood. Monday, at 7-45, Members' Circle.
- Idle*.—2, Back Lane, Lyceum, 2-30, 6.
- Keighley*.—Lyceum, East Parade, 2-30 and 6: Mr. J. Kitson.
- \* *Assembly Room*, Brunswick St., 2-30, 6.
- \* *Lancaster*.—Athenæum, St. Leonard's Gate, 10-30, Lyceum; 2-30, 6-30.
- Leeds*.—Progressive Hall, 16, Castle Street (near G.N.R. Station), at 2-30 and 6-30. Mr. Levitt.
- \* *Psychological Hall*, Lyceum, 10-30; 2-30, 6-30, Mr. Postlethwaite.
- Leicester*.—Liberal Club, Town Hall Sq., 2-30, Lyceum; 10-45, 6-30.
- Millstone Lane Hall, Lyceum, 2-30; 10-30, 6-30.
- 67½, High St., at 6-30.
- Leigh*.—Newton Street, at 2-30 and 6-15.
- Liverpool*.—Daulby Hall, Lyceum, 2-30; 11, 6-30, Lyceum Anniversary.
- London*.—Camberwell Road, 102.—At 7-30. Wednesdays, at 7, Free Healing; at 8, Developing.
- Camberwell*.—311, Camberwell New Rd. (near the Green), at 11-30, Séance; at 3, Lyceum; at 7, Spiritual Service. Wednesday, 8-30, Séance, Mr. W. E. Long, Strangers invited.
- Clapham Junction*.—Wandsworth Spiritual Hall, 132, St. John's Hill, 7: Mrs. Bingham. Thursday, 8, Mrs. Bingham.
- Canning Town*.—2, Bradley Street, Becton Road, at 7: Open Circle. No admittance after 7-15.
- Edgware Rd.*, 359.—Federation Hall, 7: Messrs. Tindall & Smyth, "True and False Theosophy," "Mr. Harte and the Mahatmas."
- Forest Hill*.—23, Devonshire Rd., at 7: Mr. Rogers. Thursday, at 8, Circle, Mr. Coote.
- Islington*.—Wellington Street Hall, at 7 prompt.
- Kentish Town*.—8, Wilkin Street, Grafton Road, Monday, at 6, Reception, Mrs. Spring; at 8, Dawn of Day open meeting.

- Kentish Town Road*.—Mr. Warren's, 245, at 7. Thursday, at 8, Mr. Hensman. 1st Sunday in every month, Mrs. Spring.
- King's Cross*.—107, Caledonian Rd., 7: Members and friends only.
- \* *Manor Park, Essex*.—14, Berkley Terrace, White Post Lane, 11-30, Students' Meeting. Last Sun. in month, 7-15, Reception for Inquirers. Fri., 8-15, Spiritualists only, Study of Mediumship. 1, Winifred Road, First Sunday in month, 7-15, Reception for Inquirers. Tuesday, 8-15, Inquirers' meeting.
- Marylebone*.—86, High Street, at 11; at 7, Mr. H. Hunt, "The Revelations of Death." Saturday, at 7-45, Séance, Mrs. Mason.
- \* *Notting Hill*.—124, Portobello Road. Tuesdays, at 8, Mr. Towns.
- Open-air Work*.—Finsbury Park, Sunday, 11-30, near Band Stand, Hyde Park. No meeting. See Battersea Park notice.
- Peckham*.—Winchester Hall, 33, High St., at 11, Open Discussion; at 7, Rev. Rowland Young, "Future Punishment a Divine Fact." Monday, at 8-30, Study. Thursday, at 8, Healing, Mr. Duggan, operator.
- Shepherds' Bush*.—14, Orchard Road, Lyceum, at 3; at 7. Tuesday, at 8, Mrs. Mason, Séance.
- Stepney*.—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday, at 8.
- Stockwell*.—4, Sidney Rd., Tuesdays, at 6-30, Free Healing.
- Stratford*.—Workman's Hall, West Ham Lane, E., 7: Mr. J. Veitch.
- Longton*.—Post Office Buildings, King St., 2-30, 6-30.
- \* *Macclesfield*.—Cumberland St., Lyceum, 10; 2-30, 6-30, Three Locals.
- \* *Manchester*.—Temperance Hall, Tipping St., Lyceum, 10; 2-45, 6-30. Mondays, at 8, Public Circle.
- Collyhurst Road, Lyceum, 10-30; 2-30, 6-30.
- Edinboro' Hall, Alexandra Park Gates, 3, 6-30.
- Palmerston Street Day School (corner of Greame St.), Moss Side, Lyceum, 2-30; 6-30, Mr. J. B. Tetlow. After Circle for friends. Monday, 8, Choir Practice. Wednesday, Public Circle, 8.
- \* *Middlesbrough*.—Hall, Newport Rd., 2-30, 6-30.
- Granville Rooms, Newport Road, at 10-30 and 6-30.
- Morley*.—Church St., Lyceum, 10, 2; 2-30, 6.
- \* *Nelson*.—Bradley St., 2-30, 6: Mrs. Best.
- Albert Hall, 2-30, 6-30: Local. Saturday, 7-30, Public Circle.
- \* *Newcastle-on-Tyne*.—20, Nelson Street, at 2-30, Lyceum; at 10-45 and 6-30, Mrs. Green, and on Monday. [at 7-45.
- Quay Side, at 10-45. Heaton, 104, Chillingham Road, Thursdays, Newport (Mon.).—The Homestead, 60, William St., at 11 and 6-30.
- Normanton*.—Queen St., 2-30, 6: Mrs. Russell. Tea provided.
- North Shields*.—6, Camden St., Lyceum, 11; 6-15, Mr. Stephenson.
- Northampton*.—Oddfellows' Hall, Newland, 2-30, 6-30. Local.
- \* *Nottingham*.—Morley Hall, Shakespeare St., Lyceum, 2-30; 10-45, 6-30, Mrs. Barnes.
- \* *Masonic Lecture Hall*, 10-45 and 6-30.
- \* *Oldham*.—Temple, Bridge St., Union St., Lyceum, 9-45, 2; 2-30, 6-30.
- \* *Hall*, Bartlam Place, Horsedog St., Lyceum, 10, 2; 3 and 6-30, Mr. Robert White. Thursday, 7-45, Public Circle.
- Openshaw*.—Granville Hall (Liberal Club), George Street, Lyceum, at 2-15; 10-30, Reception Circle; 6-30.
- \* *Pendleton*.—Colnden St. (close to the Co-op. Hall), Lyceum, 10, 1-30; 2-45, 6-30, Mrs. Wallis.
- Radcliffe*.—Spiritual Hall, 1, Railway St., 2-30, 6-30.
- \* *Rawtenstall*.—10-30, Lyceum; 2-30, 6, Mrs. Hyde.
- Rochdale*.—Regent Hall, 2-30, 6, Public Circles. Thurs, 7-30, Circle.
- \* *Water Street*, 2-30 and 6-30, Mrs. Beanland. Tuesday, at 7-30.
- Penn St., 2-30, 6: Miss Venables. Wed., 7-30, Circle.
- Royton*.—Lyceum, at 10 and 1-45; at 2-45 and 6, Mr. W. H. Taylor. Wednesday, at 7-30, Public Circle. Doors closed at 8.
- Sheffield*.—Cocoa House, 175, Pond Street, at 7.
- \* *Meeting Room*, Bridge Street, 2-30 and 6-30.
- Shipley*.—Liberal Club, 2-30, 6: Miss Walton.
- \* *Slithwaite*.—Laith Lane, at 2-30 and 6.
- South Shields*.—16, Cambridge St., 6: Mr. Weightman. Tuesday, 7-30.
- 21, Stevenson St., Westoe, 6-30: Mr. W. Westgarth. Wednesday, 7-30.
- \* *Sowerby Bridge*.—Hollins Lane, Lyceum, at 10-30 and 2-15; at 6, Mr. Moulson.
- Spennymoor*.—Central Hall, 2-30, 6. Thurs, 7-30. Helpers welcome.
- Stockport*.—Hall, Wellington Rd., nr. Heaton Lane, Lyceum, 10; 2-30, 6-30, Mr. Mayoh. Thursday, Private Circle, at 7-30.
- Stockton*.—21, Dovecot Street, at 6-30.
- Sunderland*.—Centre House, High St., W., at 2-30, Lyceum; at 6-30.
- Monkwearmouth.—3, Ravensworth Terrace, 6-30.
- Tunstall*.—13, Rathbone Street, at 6-30.
- Tyne Dock*.—Exchange Buildings, 11, Lyceum; 6, Mr. J. Clare.
- Wakefield*.—11, Hambleton Street, 2-30 and 6: Mr. Olliffe.
- \* *Walsall*.—Central Hall, Lyceum, at 10; 11 and 6-30, Mr. E. W. Wallis.
- Westhoughton*.—Wingates, at 6-30.
- West Pelton*.—Co-operative Hall, Lyceum, at 10-30; at 2 and 5-30.
- \* *West Vale*.—Green Lane, at 2-30 and 6: Mr. R. A. Brown.
- Whitworth*.—Reform Club, Spring Cottages, 2-30, 6.
- Wibsey*.—Hardy St., at 2-30, 6. Thursday, at 7-30.
- Wisbeck*.—Lecture Room, Public Hall, at 6-45: Mr. D. Ward.
- Woodhouse*.—Talbot Buildings, Station Road, at 6-30.
- Windhill*.—Cragg Road, 2-30, 6.
- Yeadon*.—Town Side, Lyceum, at 9-30; 2-30 and 6, Mr. Williams.

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## THE NEED FOR FURTHER DEVELOPMENT OF SPIRITUAL PHENOMENA.

[A paper read before the London Spiritualist Federation, at Federation Hall, 359, Edgware Road, by A. F. Tindall, A.T.C.L.]

I FEEL that this Federation have now undertaken a work of great gravity and importance, the need for which has been impressed upon me by my "guide" for some time. It is for us to endeavour to rise to the occasion and fit ourselves for the task. To do this we must seek for instruction from all possible channels. Let us learn from past successes and failures. Let us take warning when we see how bigotry has sought to use our phenomena to bolster up its superstitions; and let us recognise the fact that spiritual enemies have made persistent attempts to upset all efforts to tear aside the veil that hides the spiritual side of Nature from mortal ken.

The "Dweller on the Threshold" is no fable. How many times I have struggled with him during the last twenty years I know only too well. There are unseen currents flowing against us, and principalities and powers whose delight is to throw discord into our camp, and affect those who seek truth with all manner of evils. I have often *seemed* unjust in my criticisms, but I can sense these coming enemies from afar off, and can see how they obtain influence over individuals and societies to obstruct the progress of truth and liberty. I believe that most of the sorrows of mediums, and most of the troubles of our cause, are produced by the concentration of force collected by these unseen enemies who have long ruled humanity, and know that the triumph of true Spiritualism will make man free as he never was before.

Just now there is a great wave of inquiry. Men everywhere ask for proof, but unfortunately the scientific efforts of the early pioneers have been superseded by those who want to make Spiritualism a sect with a creed. We wish to meet the needs of the hour by reviving the better methods of the first investigators. History teaches us that the only progress that man has ever made has been through the scientific method of deductions made from carefully-observed facts. While the methods of theology obtained, of spinning out plausible theories of mere scholasticism, little truth could be arrived at. It was only when science, re-born amidst persecutions, began to examine facts impartially, and gradually to build up truth from their careful observation, without taking any account of preconceived theories, religious or otherwise, that progress became possible.

It is our aim to bring this scientific method to the exploration of the dim psychic realms. Unfortunately the people who have already attempted to advance into these mysteries have coloured their facts by their own preconceived opinions. This is deplorable, though it was to be expected. But we must endeavour to avoid this as much as possible. We must also try not to come to conclusions too hastily, for if ever man had difficult problems to solve, he finds them on this psychic plane. I have often criticised Spiritualistic methods, but it has not been because I feel that we are more foolish than the rest of the world, but rather because it is so necessary that Spiritualism should not be overlaid by fable. I honestly believe that Spiritualists, as a body, are really better than their fellows. There is in any true Spiritualist, and especially in any true medium, a promise and potency of something higher than ordinary humanity, which is being evolved. And this, too, however foolish he or his phenomena may appear to be.

Hitherto it has been sufficient to prove that our facts are genuine. When the investigator became convinced of this, he thought there was no more to be done but to rest and be thankful. Whether from want of the faculty of ideality or not I do not know, but few of us can realise what a stupendous fact is this of communion with the dead, and what a mighty world it is we are thoughtlessly trying to explore. There is a habit of looking upon the "spirits" as poor half-witted beings, very inferior to the ordinary mechanic or shopkeeping intelligence. I have not so learned Spiritualism. I have been in communion for the last twenty years with beings in whom I have found a love surpassing any talked of by religionists of their "Christ," and of power so great that I fear lest my own feeble nature may not be found worthy of being their exponent. It is as some slight return for their kindness that I do what they ask of me in this cause. I look then on the unseen world as containing the concentrated essence of the wisdom, power, love, and intelligence of humanity. There still live the heroes, the martyrs, the truth seekers, and all the glorious progressive natures of yore. Is it not a grand thing? Is it not a solemn thing that we have this inexhaustible fund of wisdom to draw upon? Then why do we not avail ourselves of this privilege? Oh! it is said these high ones cannot communicate, only the astrals and earth-walkers. Do not believe it. If we can raise our natures to be in touch with theirs they are only too willing to help us. But it is said the facts tell a different tale. My experiences do not, and I am sure that hidden away in private circles and amongst unpretending individuals there is a great amount of this higher Spiritualism. Even of the physical phenomena, which have been the *real* cause of a revolution in modern thought, who dares to say they are produced by the dregs of the spirit world? We know not *what* is behind the "John Kings" and other peculiar spiritual entities who are the agents for producing these marvels. But if any beings have ever done good to humanity those who produce these phenomena may be reckoned as amongst the greatest benefactors of our race. They have done more than all the writers of Bibles, the inspired talkers, the preachers, or literary scribes. And their marvels have been the cornerstone of fact, on which, unfortunately, clever people have reared their theosophic, occult, scientific, and religious creedalisms. All honour to them, I say, we need their help more than ever now. We want to study under them, not under the empty-headed theorists, to understand the laws by which they produce their transmutations of matter. We want to know more of them, where they are, whence they come, whither they go? We seek to touch and handle these psychic forms, to pierce through these phantom appearances, and find out *what* is the *reality* behind them. We need to know how to distinguish between spiritual appearances and the projections of our own thoughts. We would seek by close inspection of the phenomena to find out something about the conditions of life in which these beings exist. We need to know why some spirits seem to come back so easily, and yet many of our loved ones, and even leaders in Spiritualism, who ought to know how to return, seldom, if ever, come back to us, and why spirits seem to forget those things which they ought to remember easily.

Herein is the need for investigation. There are dangers in the way, but scientists of old never feared danger in pursuit of truth. Why should we? Sir Humphry Davy, when he investigated the nature of gases, incurred great risks, and we must risk something. I believe that my own physical weakness is a necessity in gaining the powers I possess. Had I been as strong as others I should have never known what I now know. We must lose something

if we would gain occult knowledge. But take this comfort from one who has been maligned for not believing in a God. There is a Divine power behind Nature which is also the inmost essence in ourselves. This power, whose attributes the feeble gods of human fancy only travesty, this power can protect those from all harm whose lives through their love of truth are in union therewith.

To me the noblest work to which men can dedicate themselves is to give their lives to the investigation of these psychic problems, in whose solution undoubtedly lies the proof of our future existence.

Now, as to the method of procedure in this important work. We have taken this room permanently, and are forming séance committees to meet regularly on different days of the week. Our literary committee will be always ready to investigate any well-attested phenomena, accounts of which may be sent to them. We mean to have public meetings and conferences to tell the public the result of our investigations, and we shall print reports of them when the council deem it advisable.

Never was there greater need for more psychical phenomena. The religious systems are fast dying for want of fresh spiritual evidences; and the early phenomena of Spiritualism, having come to a world hardly prepared for them, have been neglected or too often used merely for selfish aims, or to form new creeds, with the inevitable result that all fresh evidence not in accord with them must be decried. There are various obstructions which have prevented the whole truth being perceived. Many desiring to put Spiritualism forth in a way to conform to society's dictums, suppress facts which they think will prejudice the cause. But if we are ever to arrive at true conclusions, we must have *all* the facts before us. Great is the need for fresh spiritual light. The poverty-stricken millions, whose conditions become more and more hopeless, need it to teach them that they have a soul, and are not mere automatic machines. The rich need it to awaken them out of sloth, sensuality, and greed. Science and philosophy need it, for without the spiritual key they cannot unlock the mysteries of Nature. Politicians and rulers need it to lift them out of egotism, opportunism, lies, and anarchy, and religious people need it most of all to do away with the materialising of spiritual truth, which is the error of the churches. The world needs it, for fresh spiritual evidences can alone save it from ruin. Therefore, let us, though in this humble way, make a beginning.

I have recently been holding private séances, at which we have obtained (1) raps, showing intelligence; (2) our table has been lifted completely off the floor; (3) we have obtained lights, touches, attempts at materialisation, and one passage of matter through matter. Therefore, the outlook is hopeful.

I trust that we shall have the co-operation of the Society for Psychical Research, and of all who really wish to know the truth concerning these things. What is wanted are workers, not talkers; mediumistic gifts, not powers of oratory; facts, not theories. The *real* organisation which is carrying on this movement is in the spirit world. We are but the pawns upon the chessboard on which the great struggle is being fought out. We do not know the moves of the game; but for myself, having had so much kindness from my guide, I am content to follow his behests, and one of his wishes was for me to set this present movement going. What will be the end of it I do not know. But whether it succeeds or fails, whether it produces fresh spiritual light, or is marred and overthrown by opposition, I know that it is right for us to do what we are doing. I leave the issue in the hands of those wiser than myself, and trust that we may be able to successfully overcome the opposition, which I see already marshalling its forces to, if possible, confound our efforts. However, some of us can already remember many a well-fought field, and I for one am not afraid of another campaign. We hope that all true Spiritualists will help and encourage us, forgive our failings, for we are liable to err, and think only of the one great purpose we have in view, viz., the investigation of those psychical powers, whose fruition embraces the best hopes for the happiness of humanity.

LET US REMIND YOU that our Fifth Missionary Number, on Oct. 21st, will be exceptionally valuable and admirably adapted for general circulation. It will inform readers WHAT SPIRITUALISM IS AND WHAT IT TEACHES in a clear and acceptable fashion. Our last special number was greatly admired, and we trust that we shall receive many orders.

## THE HAUNTED HOUSE AT BIRTLEY. A CLAIRVOYANT DISCOVERS THE GHOST.

Say not 'tis false, I tell thee some  
Are warn'd by a meteor light;  
Or a cold wind rushing calls them home,  
Or a voice on the winds by night.

MRS. HEMANS must surely have been under "the influence" when she wrote in the above strain, or, perhaps, had some such experience as was vouchsafed at the "haunted house" in Birtley last night through a clairvoyant. The villagers are still excited over the mysterious sounds heard in the miner's cottage, and their congregating outside must be as disturbing to the family in occupation as the ghost. Yesterday the wailing sound was heard once about eleven o'clock, and again early in the afternoon; but the time of most disturbance was said to be between nine o'clock and midnight.

"Twixt the gloamin' and the mirk" last night the miner and his wife kindly received a special party of investigation and discovery, including Mr. Robinson, the well-known Spiritualist; Mrs. Brown, a local clairvoyant and personating medium; her husband, and a representative of *The Leader*. The head of the house has given up his notions about a natural explanation of the unearthly sound, and was not averse, with his wife's concurrence, to a trial of the supernatural, of which, however, he had no conception, having seen nothing of the kind. Mrs. Brown is not a professional medium, she only made the visit at the request of Mr. Robinson, and she is the mother of a large family. Sitting in the kitchen with the light only from the glowing fire, for it was quickly failing by the window, the clairvoyant looked herself like a visitant from the other side, so thin and pale are her features, and this effect was not relieved as she became possessed by her familiar spirit—that of a negro girl, named Flossie. She shook and shivered, gave convulsive throbs, and seemed at first like one in an epileptic fit.

The clairvoyant, in low, and at times rather incoherent, tones—quite different from her own voice—began to tell what she knew the group wanted to know.

"Me see a woman sitting by the fire," she murmured,

"Is she happy?" queried the irrepressible Mr. Robinson.

"Me like to talk what I see," said the clairvoyant's familiar, as a rebuff to the questioner.

"She be very agitated—she put her elbows on her knees and rest her head on her hands. She does not know I am here."

The clairvoyant now swung herself backward and forward, and appeared to be in sympathetic anguish. She proceeded to describe this ghost that she saw sitting on a stool beside the fire, and said she seemed to be worrying herself more than she had any cause. She appeared to be from twenty-eight to thirty years of age, and her hair was plaited down the head.

"Yes, that's his first wife," exclaimed the young mistress of the house; and her husband acquiesced.

The clairvoyant was in an agony of perspiration as she made the revelation.

The husband admitted that his first wife had a habit of sitting on the stool pointed to and rocking herself in the way mentioned.

The clairvoyant proceeding declared that the ghost was not unhappy because he had got a second wife—that had nothing to do with it. She did not seem to realise yet that she had "crossed the bourne," and was still fretting and worrying at her own miserable self.

The present wife, with a child on her knee, here interposed with a question. "Is it because of any ill-usage to her children? There is a report here that I ill-use them—if I was away I only wish some one would be as good to mine."

The speaker gave one the impression that she would be as good as her word, and the husband has all the appearance of being among the best of his class.

Flossie, the familiar, deprecated any personal grievance on the part of the ghost, but said she wanted her husband to forgive her. He did not know what for, but said he was quite willing, like a man.

It now appeared that the ghost had been drawn towards the medium by the more experienced Flossie, who wanted the deceased wife to control her, and in this transmigration the medium became hysterical and sobbed aloud.

The clairvoyant's familiar had evidently got alarmed for the medium, and stopped the control of the ghost. Proceeding, the medium said that the late wife had died with a grudge; she was very miserable, and could not leave the



place. She told that she had left two girls and a boy, which was assented to as correct by the more interested listeners, and proceeded to declare that the misery of the ghost was not on account of jealousy or with feelings of revenge. She was just beginning to realise that she had passed away.

A disquisition on the ethics of ghostology was here promised by Mr. Robinson, himself a Spiritualist of high rank, and coming to question Flossie as to the particular sounds heard by the believer and unbeliever alike, just as the sun shines on the just and the unjust, the familiar candidly confessed she could not say till she heard and saw it done by her sister's ghost on "a lower plane," no doubt. It was a little curious that the medium could tell the past habits of the deceased woman when in the flesh, admitted by the husband as correct, such as always following him to the door when he went out and bolting it, and yet must see the ghost making audible sounds for mortal ears. "The things which are seen are temporal, but the things which are not seen are eternal," and the explanation may be among the eternal verities.

The medium now came out of her entranced state to rest, for she did appear in a condition of exhaustion. In conversation it appeared that the present wife has been married for about four years, and has two children. She knew the first wife, who had been dead about six months before she was married to the head of the haunted house. At this stage a county councillor and two local preachers obtained entrance, the blind was drawn and the gas lighted, but the weird sound came not. There was a good deal of talking outside, and the preachers and the Spiritualists got into disquisition and discussion. The clairvoyant became entranced again and again, rather a painful ordeal to look at, but the seer influence appeared to be disturbed. A circle was formed, and one of the spirits suggested opening with the hymn, "There is a land of pure delight," but Flossie, the African familiar, said that the disturbing effect on the crowd outside would more than counterbalance any good in the way of promoting the psychological influence, and so after more disquisition and stories on the supernatural the visitors left the cottage for the night. The medium in her waking condition has no doubt but the sounds heard are caused by the miserable ghost of the miner's first wife, and felt that had the disturbing influences not occurred Flossie would have brought about her control by the troubled spirit, and in the process of communication and contact with higher intelligences been relieved from her distress. The first wife died from consumption, and the husband, as he quietly and feelingly stated, sat up with her every night for six weeks.—*Newcastle Daily Leader*, September 23.

## SPIRIT GUIDED; or, RE-UNITED BY THE DEAD. BY WALTER EDWARDS.

### CHAPTER X. MARK'S STORY.

"I falter where I firmly trod."

ON my arrival at Fairgrove, which I found was a populous town in the heart of Lancashire, I made my way to Dr. Bill's home and very soon sat face to face with that gentleman. Tall, straight, and somewhat portly, he looked a strong and capable man.

His powerful features gave one the impression of being a mask to conceal his real thoughts rather than a reflex of them. Self-contained, observant, a judge of men and the world, I concluded that he was a man of strong will, with iron nerves, a decided personality, capable of prompt action, slow of speech, but with a retentive memory. His forehead was most prominent over the eyes, well arched, full in the centre and slightly receding. The head was high and broad just above the ears, and rather full immediately behind.

I should have said he was a worker, independent and determined. A man who believed in himself and forced others to accept him at his own valuation. His was the hand of iron in the velvet glove. Above all, his flashing eyes seemed to take note of everything at a glance, and read one through and through.

I began to feel uncomfortable, and felt myself blushing under his prolonged scrutiny; my eyes fell when he looked steadily into them, and, ashamed of myself for my weakness and resenting his impertinent stare, as if he would surprise the secrets of my soul if I had any, I braced myself and looked up defiantly, only to find that the steely penetrating gaze had softened, and a kindly, almost fatherly look, which

made his face quite handsome, was bent upon me as he said in slow and measured tones—

"You are welcome. I like your looks and think we shall agree. Mr. Bates recommends you highly, and I shall be glad to assist you as far as lies in my power."

We soon came to terms. I was to stay with him for three months as his assistant, and if mutually agreeable he would then retire, leaving the practice in my hands, terms to be settled at the conclusion of my probation.

My mind was in a most unsettled state, I did not like the separation from Mary but could see no help for it. Strange misgivings filled my mind as to my present position, and after a week of my new duties I was strongly inclined to abandon them and seek another sphere of labour.

I did not dislike Dr. Bill, but somehow a strange feeling of dissatisfaction and unrest took possession of me when in his presence.

To try to soothe my mind and gain strength I went to Church on Sunday and arranged to join the choir. On my return, all the new peace was rudely dispelled by the doctor's calm comment, "Ah! been to Church? A good thing to do, Mark; it is as well to keep friends with the parson and his flock."

"I went to worship," said I. "Not as a business advertisement."

"Oh, no doubt, no doubt; all the same, young man, it is wise to be on the side of the establishment."

I vouchsafed no reply, but the cynical taunt had done its work, and effectually shattered the calm hopeful mood with which I had retired.

"Rev. Barker has a sweet voice for intoning," said he. "But he is a very old woman at preaching, still it serves to send people to sleep and saves them from too much brain labour. He helps to keep them out of our hands, eh, Mark?"

"How so?" I enquired.

"Why, he doesn't drive them frantic with fear or disturb their placid and smug respectability with new thought. No fear of heterodoxy turning their brains under his ministrations. *Thoughts* are administered by him in homœopathic doses."

"Do you think so?" said I, "Now I was pleased with his sound doctrine. The common-sense and helpful way he had of presenting the truths of the Gospel did me much good."

"Very glad to hear it my boy," said Dr. Bill. "No doubt he regaled you with the glad tidings of 'He that believeth shall be saved,' and called upon you to put on the whole armour of faith in the Divine Son, trust in the atoning sacrifice and God's infinite mercy which is poured out like the sunshine on just and unjust alike. I can almost hear him exclaim," continued Dr. Bill—"How wonderful are the works of the Lord; his miracles of grace whereby he saves sinners are only surpassed by the miracles of old when he fed the hungry, healed the sick, and died that men might live," and so on."

"Ah! yes," he went on, "I see I am right; I *know* that preacher, Dr. Barker, is a sound doctrinal barker," and he laughed a hearty laugh, which yet had in it a ring of scorn and cynicism, at his own joke. I was puzzled, and for a while knew not what reply to make, when he saved me from any response by remarking—

"He is a good fellow, I grant you. He has a large heart; we are excellent friends. He does not preach hell as he used to do. He has dropped talking about the hate and anger and vengeance of God. I knocked the bottom out of 'the fall' story for him. Oh, yes, he's growing, but he is weak, sir, weak. Still, it is better to hear him preach hopeful and pleasant things that encourage people, than the fierce old fables of the fall, flood, and fire, that maddened or discouraged them." I was amazed. This was rank heresy to me. My parents had been good Christians, lived and died in the faith, cherished the *Word*, and my mother's last gift was her well-worn bible and prayer book.

"Dr. Bill," said I, "your words hurt me. I am a Christian, and I hope a devout believer in the faith of the Church. I love the good Old Book and strive to worship God. Do not speak as you have done of the Divine truths of religion, and unsettle my mind, which is firmly anchored in its trust in God and his truth."

"Oh, very well, Mark, it shall be so if you wish it, but I had formed a higher opinion of you than that. I did not think you *feared* an encounter, or that you would shirk the duty of defence of your principles. I see I am mistaken. I would not unsettle your convictions, my boy. So long as

you are content to remain, like a barnacle to a ship, clinging to the skirts of yesterday, and carried along by the Church, I will not try to set you free. Unsettle your mind, indeed! Have you so little faith in the truth and security of your position, that you dread a breath of criticism lest your faith be shaken? What a sandy foundation, lad. All right, I'll say no more."

But he had said too much and too little. I flushed with shame. To be charged with cowardice struck me in a tender spot. My self-esteem was roused and I felt eager for the fray. So I replied, "I am no match for you, Doctor, in discussion; evidently you have studied these matters and I have not. I will not shirk the duty to defend my convictions, but I have always felt that a man's religious ideas and life were too sacred to be bandied about in mere debate. The fundamentals of religion and of the spirit cannot be argued upon, proved or disproved in controversy. To my thinking they must be experienced—they are intuitions—and no amount of word play will dispose of their witness in the heart and life of man."

"Come, come," said he, "that is better. I thought we should be more reasonable directly. Now, I ask you, is it reasonable, in the light of later knowledge, to believe that God made man from the dust of the ground, and created all that is in six days, some six thousand years ago? Is it reasonable to believe he made a devil, and permitted Satan to become his adversary and outwit him by deceiving Eve, and through her cause Adam to disobey the Divine command? Is it reasonable, probable, or believable that God, foreknowing everything and omnipotent, should allow the dark designs of the tempter to proceed without interfering—for, being everywhere present, he must have witnessed the whole proceedings? Is it reasonable to suppose that man was *perfect* to start with and became imperfect afterwards—which would involve in the *perfect* man the imperfections which were subsequently manifested? Is it reasonable to suppose that God Almighty *walked* in the garden, that Adam and Eve heard his voice, that he cursed them for their inability to withstand the subtle wiles of the tempter, which their confiding innocence and ignorance could not permit them to suspect? Is it just to inflict upon their innocent posterity the awful consequences of their original sin? As a student of physiology, is it true, think you, that death came into the world as the result of the curse of God because of Adam's disobedience? Is it not true that death claimed its victims by myriads in all conditions of organic life before man appeared upon the earth, and that man is merely subject to the operation of a universal law—is indeed no exception to the rule which governs all forms of life? In other words, do you believe man ever fell? Do you believe that God cursed mankind with death because he was disappointed by Adam and Eve? Do you believe that the human heart is innately and totally depraved? Don't attempt to answer now. We will begin at the beginning; think it over for a week and let me have your answer next Sunday;" and with that he dismissed the subject and myself as well.

To say that I was upset would but poorly express my feelings. I was amazed, dumbfounded. I had met my master. He appalled me. It was as though I had gone into a new world. Such heresies had never so much as entered my mind before. I shrank from his questions as from a fiery breath; they seemed blasphemous and yet I could not escape them. One by one the dread alternatives were forced upon me. The "difficulties of belief" of which I had heard others speak now burst upon me in a flood. Doubts, half confessed but suppressed before, now rose in my mind, and I tossed upon my pillow that night fighting the fight of faith, or unfaith, with an intensity of feeling that frightened me. I felt as if I were losing hold of God, of hope, and of truth.

It was wise, I thought, of the teachers of Christianity to put Revelation above Reason and rebuke presumptuous inquiry; but then, I asked myself, "Why, if God is author and sustainer of all, and Truth is His word, why should not revelation be reasonable and reason interpret revelation?"

All that week I was as one walking in a dream, and new light had shone into my mind, and I stumbled along half-blinded, groping to find some guide to the Truth. Dr. Bill would not aid me, or hear a word. "Wait till Sunday; think it out for yourself." Think? I found I had *never* THOUGHT about it before. I had *accepted*, but never realised the real significance of what had been asserted. Now I *felt* rather than saw, and began after a day or two to try to calmly reason upon the matters suggested by Dr. Bill, until I determined to wait and hear what he had to say, and

looked forward with longing and half-confessed fear for Sunday to come round again.

[SPECIAL NOTICE.—For the benefit of new readers who may desire to peruse the earlier chapters of this story we will send the nine copies, Nos. 246 to 254 inclusive, post free for 9d.]

(To be continued. Commenced in No. 246. Back Numbers can be had.)

## THE WATCH TOWER PAPERS.—No. 2. A QUESTION OF BUSINESS.

It is pleasant to contemplate Arcadian simplicity and transparent honesty in the conditions of society, or the character of individuals. But society is not Arcadian, and the average individual is not too honest. An old saying has it that "Some are born great, others achieve greatness, and some have greatness thrust upon them," and that saw may often be parodied by rendering it: "Some are born honest, some become honest, and others are too well watched to be otherwise." The alarming fact is that the bitter struggle for bread in these days brings thousands perilously near the verge of honesty, and in sad truth makes many a weak man a rogue.

Would that all men were honest, then one could sleep at night with unlocked doors. The next best thing is to keep temptation out of the way of weak souls, lest in the trial of their virtue they fall. The recent bank failures, with others before them, show how needful care and safeguarding are when people act in money matters for others. Moral platitudes, fine clothes, pretence and swagger, are poor solace for closed doors and vanished assets. Yet, very true is it "the world is what we make it." Spiritualists may draw a moral from that truism, and perchance be wise in time.

"Surely," says one, "Spiritualists are not dishonest?" As a rule, no; they compare more than favourably with the community at large. But they are human, and some who call themselves Spiritualists—with but little real right—possibly have by their actions set people thinking of the future, when our movement gains worldly wealth, holds buildings, land, and funds. These thoughtful people are asking, "Would such things be fairly certain of meeting the purpose for which they were devoted?"

The cause is reproached by some that it receives no bequests, makes no advance in funds—in a word, that it is a poor man's cause, and as poor as the men who so nobly work for it. It is quite true to answer, "Our cause is not to be valued by the funds at its disposal, the bequests it may receive, or the moneyed people associated with its members. Our truth is 'a pearl of great price,' worth infinitely more than the riches of Golconda's fabled mines. That truth is a treasure that sordid wealth cannot make or mar as truth." But the work of its dissemination calls for means. It may in this regard seem sordid to ask Spiritualists to consider this as a matter of earthly business, but until they do they run the risk of being cheated and fleeced like other folks.

Let the question of bequests engage your thoughts for a moment. To whom shall the bequest be made? For what objects shall it be devised? Who shall see that it is carried out? You reply, Leave your bequest to our society. Very good. But your society may break up; a domineering president, a self-seeking clique, a dishonest treasurer, may bring trouble and discord; your bequests are muddled away, and no one can be held responsible, for the law does not recognise any Spiritual society as a legal body in this kingdom, and there are scarcely a dozen of our societies that are so constituted that the members possess any legal guarantee for either property or possessions. True, the amounts at stake are small, and the temptation to dishonesty but indifferent, and the chance of our societies at present accumulating goods or funds but remote; yet where such cases do occur common prudence suggests one thing that should always be done, and that is, the formation of a trusteeship under a properly drafted trust deed. Lack of these most needful arrangements has prevented not a few societies from benefiting from the wealth of well-to-do sympathisers at their departure from this life. Are we too apathetic, too "spiritual" (?) or too obtuse to see the logic of this matter of business? Neither, let it be hoped. Until this course is adopted neither those on earth or those departed have any certainty that the money they would or do give will be applied to the ends desired. Indeed, a hall may be built,



land may be bought; a small committee may manage all the transaction, and everything may stand in the committee's name, but unless the society has a properly drawn up trust deed, and a proper board of trustees, they may find that their committee may ignore them, the society may collapse, and then—who owns the hall? Probably the Court of Chancery, possibly the persons who have assumed the responsibilities. Of course this is a purely suppositious case, likely enough an extreme illustration. But often "truth is stranger than fiction," and truly, "one never knows," as a popular writer puts it.

Yet, from another point of view. We now have a National Federation. That body is contemplating the publication of a general hymn book. In time it may issue other literature. Even now it is handling and disbursing money. True it has a constitution and regularly elected officers, but it is only an enlarged Spiritualist society, and, as such, has no legal *locus standi* in a court. Its constitution is neither a fixity or a finality. Yet, to carry out its purpose, it must have means, and considerable means, too. If it is ever to become a source of succour to local bodies, it must have the wherewithal at its command. Its missioning work will also, undoubtedly, become a strong feature of its future usefulness, and it may confidently, and justly, look to wealthy Spiritualists for donations and bequests. But wealthy people are frequently people of strong business habits, and they naturally raise the question of certainty and permanence in the matter of their desires being carried out, and the continuance of the body to which their bequests may go.

Here again, then, this question of business crops up. A national trust deed and a board of national trustees is our future safety. It would inspire confidence, offer security apart from confidence simply, and be some guarantee that the scheming and self-seeking that has disgraced all unprotected movements—ours among the rest—would have effectual checks imposed upon them.

But let it be noted, if you please, that ours is not quite a poor man's movement; that it has raised an abundance of funds at one time and another, that, had they been properly employed or legitimately invested, would have rendered ample and splendid service to our cause. Spiritualism has been a fact in Great Britain for a quarter of a century now, and during that time at least some £30,000 has been raised amongst us. What is there to show for it? A thrice resurrected association in the metropolis, and an open and ever-craving hand that has clutched quite five-fifths of the above enormous sum, and over which there has not been the slightest legal or public control.

The public work of Spiritualism is now no one man's work, in no one society's power. It has assumed national dimensions and importance. Our Federation is a supreme good. It came at the right time, and is in good hands. It can be made an effectual protection of our public funds, a strong barrier against the greed that, horse-leech like, has sucked the blood of the cause so long. It can say that legacies on behalf of the cause shall no longer be left to "blank, blank," where there is neither security or safety, but to a legally formed body of trustees, under a national trust deed. And this is a matter that our National Federation must take up, in justice to itself and our cause at large. The sooner the better. Delays are dangerous. Let this, then, be, at the next conference, the leading question of business.

SENTINEL.

### JOHN GREENLEAF WHITTIER.

New England during this nineteenth century has been fruitful of famous men. It would be very difficult to find the equal of its transcendental coterie of some forty years ago. Wit, humour, vigorous thought, forcibly and charmingly expressed, were main features of this school of thinkers. Whoever has not known these men has something to learn that is mightily helpful and stimulating. They were a set of men who believed in inspiration, who accepted it as an every day occurrence. They had no faith in the doctrine of special inspiration, nor in a special people, but accepted God's presence as an everywhere manifested fact needing no demonstration, and His inspirations as the common property of all men and women. "There is no wall between man and God" was a fact unto them, and all were thus open to the "incursions of Deity." These men believed that God spake in modern days and could be heard if men would only

listen, hence they put into practice what they taught, and whoever will go to their writings with a mind ready to receive, will learn some homely truths, clearly and forcibly stated. Amongst these notables was John Greenleaf Whittier, born of the people, and amongst them. His parentage was Quaker, to which line of faith he held to the last. Farmer people were the Whittiers, and singular to state, the first poet, apart from the Hebrew poets of the Bible, that John Greenleaf Whittier became acquainted with, was Scotland's greatest poet, Burns, the ploughman. In reading the writings of these two poets we cannot find any resemblances, either in thought, style, or sentiment, and yet there must have been a groundwork of similarity in their beings, as the study of their lives reveals. Both loved the country, its scenery, its life, and people. Both detested wrong and shams, and regarded injustice as an abomination. Both were courageous for truth, and had the daring to express it, though men railed, stormed, and boycotted them. The poetry of Whittier, like that of Burns, was the outgrowth of his life and surroundings, hence to feel an interest in much that Whittier wrote we ought to know his antecedents and something of the times in which he lived. Slavery for many years of Whittier's life was a blot upon the American shield. The Quakers looked upon the matter with horror, hence our poet naturally drank in a sense of indignation at the crime continually manifested before his eyes, and thus a large number of his earlier poems are devoted to the slave question. Lloyd Garrison, Theodore Parker, and Wendell Phillips were stumping the country, arousing public opinion, whilst our poet, with a poet's frenzy, transferred into vivid and stirring language the ideas that lived within him as a perpetual nightmare. As a sample of the thought and style of his slave poems, we quote the following from "The Pine Tree," written in 1846:—

Tell us not of banks and tariffs, cease your paltry pedlar cries,  
Shall the good State sink her honour that your gambling stocks  
may rise?

Would ye barter man for cotton, that your gains may sum up  
higher?

Must we kiss the feet of Moloch, pass our children through the fire?  
Is the dollar only real, God and truth and right a dream?

Weighed against your lying ledgers, must our manhood kick the  
beam?

"Barbara Frietchie" is a poem of the war time, when the slaveholder had his hand on the neck of Liberty, whom he did his best to strangle and failed. Did you ever read that poem? You did not; then get it and read it, and read it until the inspiration of the deed of old Barbara Frietchie thrills you to the marrow, and fills you with the same spirit to do and dare. Rest assured, wrong can never face right and hold its own. Wrong with battalions falters and cowers before the dignity of right, even should it be represented by the heroism of an old woman. Honesty, manliness of spirit, courage, will ever find an echo in the breast of humanity. That Whittier was no stickler for creeds is clearly evidenced in his poems, "The Calif in Boston," "The Two Rabbis," and the delightful poem "Trinitas," in which manliness, virtue, truth are the talismans of life, the trinity of power by which the highest joys could be attained. "Trinitas" is to me the sweetest and holiest poem that is to be found in all our poet's writings. Hear the following lines:

And still I prayed, "Lord, let me see  
How Three are One, and One is Three;  
Read the dark riddle unto me."

Then something whispered, "Dost thou pray  
For what thou hast? This very day  
The Holy Three have crossed thy way."

"Did not the gifts of sun and air,  
To good and ill alike declare  
The all-compassionate Father's care?"

"In the white soul that stooped to raise  
The lost one from her evil ways  
Thou saw'st the Christ whom angels praise."

"A bodiless divinity,  
The still small voice that spake to thee  
Was the Holy Spirit's mystery."

Here we have no hard theological creed, but the soft sweet voice of Nature. Nature's bountiful and beauteous hand points to us a Father's care. The feeling of human pity is the redeeming Christ, and the voice of remorse within each and all is the quickening holy Spirit that leads and stimulates us on to right.

Whittier is gone, and yet he lives not only in his spirit but in his poems. The dreams, desires, ambitions—nay the inmost promptings of the heart are all written for us to read. Let us read, think, and learn. J. BRONTE.

# THE TWO WORLDS.

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**E. W. WALLIS.**

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## FITNESS FOR FREEDOM.

SPIRITUALISM presents such beautiful possibilities to the mind's eye of thoughtful people, that they feel it *ought* to be true, because it is just what is needed to substantiate the hopes of the heart and give a sure basis to faith.

To many persons its philosophy is most attractive, they recognise its "sweet reasonableness," and find in it confirmation for many fugitive thoughts which have been John the Baptists, so to speak, to the new revelation.

"I recognised at once, when I heard the philosophy of Spiritualism stated, that it was just what I had been in need of; it seemed to take up all the ill-formed and half-conceived ideas and intuitions of my mind, piece them together, and give me them back a perfect whole. It was a fulfilment of the yearnings and imaginings of years. It gave me light where I had been groping in darkness." Such was the testimony of a gentleman to whom we had the pleasure of introducing the subject, and it coincides with the experience of hundreds of others.

Some people, who can scarcely trust their reason, and fear to recognise the voice of intuition, say: "Oh! it seems too good to be true, and I can scarcely believe that the dead really do come back. I should like to think as you do, but I dare not."

Speaking one evening to a lady, the remark was made that there would be "thousands of New Years here and hereafter for us all." "Oh!" said she, "I don't believe we have any hereafter, and I don't know that I should like to think of never-ending life as a fact, it seems appalling that we should go on for ever."

There are some other folk who refuse to look at Spiritualism; they persist in denouncing it because they think it is Satanic, and absolutely refuse to admit the possibility of any good coming out of the, to them, unclean thing.

Still another class of folk exist who are attracted by every new craze, people who feed on wonders; "psychological dram drinkers," thirsting after fresh marvels; attracted like moths around the flame, they are dazzled by sensationalism, until they fall victims to their own unthinking excess.

The intuitive inquirer is prepared for Spiritualism; meets it half-way; embraces it because its philosophy and principles meet his soul's needs, but is apt to be repelled by the crudities, imperfections, and angularities of the phenomena, the mediums and many of the persons who seek for manifestations.

The trembling souls who, held in leading strings, have accepted "authority for truth" will listen to your arguments and assent to the reasonableness of your claim, but fear to depart from the faith of their fathers. They are terribly afraid of Mrs. Grundy, cling to the skirts of "the respectables," hanker after recognition and patronage, and after going some distance find they have not strength enough to face the rough road, or meet the demands which Liberty always makes upon those who follow her lead. These folk are to be pitied, they are of the jelly-fish order, and have not developed mental and moral backbone enough to stand erect and self-reliant. They are always needing support-props, and when they do venture out of the beaten track are timorous, easily

scared, and often take the shortest cut back to the fold of dogmatic theology, where they are not expected to think freely, to decide for themselves, or be "wise above what is written."

The agnostically inclined lady already referred to represents a class of people, who, having won their liberty, become depressed with the palpable sufferings and sadnesses of life, grow pessimistic and always see the canker in the heart of the rose, think life a mistake, and death a welcome oblivion after its fitful fever is past. To such people the great facts of Spiritualism carry conviction only through appeals on the sensuous plane. They are the doubting Thomases of the age who must see and feel; nothing short of objective phenomena again and again repeated can convince them that death does not end all. But, generally speaking, they make the staunchest and sturdiest Spiritualists, because they were *thinkers* and able to appreciate the force of a fact.

Your "jelly-fish folk" are *never sure*; they don't know what to think. There is always something they dislike—some one whose actions offend their sensitiveness. They are repelled because of the lack of unity; they cry out for a "standard of authority," and mistake the free expression of different opinions for dissension and strife. Many a soul, won at first by the freshness and freedom of Spiritualism, has "looked back" like Lot's wife, and sighed for the peace and calm content when all responsibility was delegated to others; and folk did not frown because of heterodox views, nor were they jostled by the vigorous, albeit sometimes egotistic, free-thinking of progressive companions.

The people who are satisfied they are right and pooh pooh, whether they attribute spirit manifestations to fraud or the devil, or both, are well known; they need no description. You cannot argue with *them*. They settled it long ago. "I know mediums are all frauds" they declare, and are surprised you should persist in reminding them that they are merely asserting an *opinion*, and that a prejudiced one.

Or perhaps it is a good pious soul who assures you. "My dear boy, I am surprised at you; why *will* you be misled? It is a sad day for me to see you wandering thus in the downward path; do give it up, I implore you. I know, *I am sure*, it is wicked and wrong—one of the wiles of the evil one. Remember, it is said, that in the last days 'God will send evil spirits to seduce people, so that they shall believe a lie.' There are *no* spirits in it—or if there are, they are *evil*."

We respect the good wishes and sympathy manifested in our behalf, but smile at the illogical statements, and perhaps feel a little scornful because of the—probably *unconscious*—egotism and patronising air displayed, as of one whose decision is final, and from whose word there can be no appeal. What an idea of God! To think that He would send evil spirits to deceive people, and then *punish* them for being deceived! Such people are never likely to become Spiritualists. There must be a mental and moral transformation ere they can recognise its truth. "That a man must contribute *something* towards his own conviction," is profoundly true here. He must have eyes to see, ears to hear, and must be in the frame of mind which is *on the look out* for new truth. The man who says, "I know it is false; convince me it is true, and I will believe you," is outside the reach of reason, beyond the pale of argument, and impervious to evidence. He must sit in his ice-house of conceit until he grows tired of his isolation and *thaws*; then it may be possible for spiritual illumination to reach him. He will never be fit for freedom until he admits that it is just possible he has not acquired *all* knowledge.

The last class of folk are the despair of all truth-seekers. They float hither and thither. Now they are "on the anxious seat," psychologised by some ranting revivalist into anxiety about the safety of their small fractional souls; then, they are applauding the demagogue in his fulminations against churches, creeds, and practices—forgetting that the "orator" they applaud is perhaps as popish and unreasonable, or more so, in his preaching as the parsons he so vigorously belabours. The next one hears of them, is, that they have wandered into Spiritualism for new excitement. They are loud in exclamations of delight—"Wonderful," "marvellous," "enthalling," etc.; but after awhile, finding that they sucked the honey of sensationalism from the flower, they are off somewhere else in search of "something new," and their insatiable appetite for "shows" must be tickled. Perchance it may finally dawn upon them that there is something more valuable than "tests," and they may pass through the "second birth" into consciousness of the higher possibilities of spirit and the more glorious uses of freedom.



We are sometimes assured that "there are many people who are not fit for Spiritualism," that "it *may* do harm by removing barriers and setting people roaming before they are ready or fit." There *may* be some truth in that, but *when will* they be fit? If you leave the blinkers on will they ever be able to see all round? May it not be that the experiences of the pains of misconduct, if they degenerate into licence because of over-much liberty, will teach them and make them fit? God, in nature, and society will hold them responsible, and the painful consequences will be their teachers'. They are hardly likely to grow strong, wise, and self-reliant by being denied their natural liberty and right of independent thought.

When people are set free from arbitrary and false restraints there is sometimes a tendency to run riot until experience sobers and brings sense. Spiritualism suffers from the fact that people come into our ranks bearing in their persons, physically and mentally, the consequences of centuries of misgovernment, of ignorance, of false teaching, of repression and mental slavery, and the aggregate results of the training they have received themselves. We are all the creatures of our ancestry, our organisation and our education. The spirit within is hampered and shackled to the past by the living imperfections in brain and body, inherited tendency and theologic bias. When we are informed that "Spiritualists are inharmonious, jealous, contentious," &c., &c., by enemies, and by sensitive friends, we boldly affirm it is *not Spiritualism* which has made them so. They brought their own natures with them into Spiritualism. The fact is Spiritualism has to grapple with the *unholy* consequences of centuries of training in dogmatic theology. The spiritual philosophy is the highest and grandest it hath entered into the heart of man to conceive. But the *best* of us can *conceive* a far grander life than we can live; a far better way than we are able to walk every day of our lives. Friction there must be in this infant school of our experience as children of eternity. Men and women are angels—in *embryo*—but not angels in perfect development. If Spiritualists fall short of the full expression of the highest motives and the realisation of the divine love and harmony which Spiritualism reveals, they are not worse than others—in the main we believe they are better—but their ideals are so much higher one is apt to feel disappointed, because they are not reached—as yet. Be brave! faint not! The road of progress is one of continuous effort. Look not for peace or rest or even applause. *Work* and win the approval of the God-power in your own soul, and by example, influence, and labour endeavour to serve and encourage others to strive to walk the way of wisdom, that they may ultimately tread the table lands of attainment of freedom's sacred height of perfect harmony and beauty.

#### "THE TWO WORLDS" IN LIBRARIES, WORK- HOUSES, HOSPITALS, ETC.,

We send a number of *The Two Worlds* every week to Free Libraries in various parts of the United Kingdom, and would gladly post more copies weekly if we had the funds for that purpose. Probably some of our more wealthy readers whose hearts are warm with love for our cause, may help us to carry into effect the plan of placing a copy of "Our Paper" in every Free Library in the land for one year. It would be a splendid method of diffusing a knowledge of spiritual truth. We should like to commence with the fifth Missionary Number, and cordially invite the co-operation of our friends in all parts of the country to forward us the addresses of Free Libraries and other public institutions, where papers are welcome. Donations towards this important effort will be gratefully acknowledged through our columns. The subjoined letter from a correspondent bears on the subject: "Having been a reader of your valuable paper ever since its commencement, I would not be without it. It is a guide to my life, teaches me how to live here, and I know I shall have a brighter sphere in the life beyond. The reason I write to you is that I am impressed with the idea that if any society has any spare papers, if they were to take them to any hospital, it would be doing a deal of good. I have saved about two dozen copies, took them to Leeds Infirmary, and the patients were very pleased with them, so I have heard since. I shall continue to send all my spare ones; I know there will be some seed sown that will bring forth fruit some day.—R. D."

#### SYMBOLIC AND PROPHETIC DREAM VISIONS.

THE prophetic and symbolic dream visions here related are altogether different from the ordinary run of what may be called wandering dreams. They were flashed upon the vision with a distinctness and clearness of outline which so fixed them on the memory that they cannot be effaced. They also differ from the prophetic dreams usually recorded in that they have reference to important public events, instead of merely private and personal. Those here selected are only a few out of many equally striking visions that the writer has set down in his notes. They have nearly all been reported to the Society for Psychical Research. I may add that the writer's experience of private visions is even still more remarkable, but these latter I have never reported. Some six months before the cession of Cyprus to England the narrator seemed to be about Malta, looking eastward over the Mediterranean Sea. The crescent moon, which appeared in a cloudy sky, seemed suddenly to fall from the heavens, in the direction of the island named, then in its place the morning sun arose brilliant and glorious. The symbols are here very plain. The crescent referred to the Turkish power, while the sun referred to England, the sun always standing in these visions for a ruler or a ruling nation of the first rank. Though the vision referred to Cyprus, yet the uncoloured rising sun, as yet low in the horizon, showed further that the power of England is still far from its zenith, and that a grand future is in store for her. On the night of the 7th June, 1885, a symbolic vision of the British Government, then about to change, was succeeded by a vision of two enormous fishes in the south-eastern heavens, seemingly in the direction of the valley of the Nile. One of the fishes then came nearer to view, and seemed to turn into a gaunt and bony skeleton, resembling in the head and neck that of an enormous vampire or flying dragon of the ancient world. It is plain that the vision referred to the coming death of the Mahdi. It was reported before fulfilment, but the writer fancied it might have been prophetic of famine or some other visitation in the valley of the Nile.

On the night of the 2nd of March, 1886, the writer seemed to stand in the country under some ash trees in full leaf, but the atmosphere seemed that of India. The moon seemed full, and had the altitude of the Midsummer moon in India. Then, near to it, appeared a circle of brilliant stars. One of the lowest in the circle seemed to blaze up and disappear in flame, then the one next this went out similarly. In this vision the ash leaves pointed to Midsummer, while the direction, the balmy air, and the altitude of the moon pointed to Midsummer in India. Reporting the vision, the narrator said some striking event would take place in that country about Midsummer. The circle of stars symbolised the Indian princes. The burning out of two of them pointed to their approaching death, and their mode of burial by burning. The powerful Rajahs Scindia and Holkar died there at Midsummer.

In the month of March, 1886, a great hall came into view, seemingly in the United States. The time seemed to be summer, as all stoves had been removed. Then the sides of great cured hogs seemed to swing to and fro in a very threatening manner. In this vision the Chicago riots of the following summer were shadowed forth. The hog pointed to the place, Chicago being the greatest pork market in the world, while the absence of stoves pointed to the summer season. In reporting, the writer set down Chicago as the probable theatre of some striking event in the summer time.

On the 5th of December, 1886, the writer seemed to be in Australia. Dark masses of clouds rested upon the east coast, seemingly from Brisbane to Sydney. This vision pointed to some coming visitation in that country, especially on the eastern coast line, and some months afterwards two disastrous shipwrecks occurred off the coast, and a great mining disaster at Bulli, near Sydney.

Before the destructive eruption and earthquake in New Zealand the writer seemed to be in that country. Two enormous dead and dry trees leaned threateningly over the forest, dark clouds rested on the mountains, and cattle crowded around the homesteads, as they did after the eruption, for want of grass.

Before the late series of great railway disasters in the United States a city with an elevated railway came into view, but the elevated rails seemed far apart and were broken and twisted. A railway steam engine seemed labouring heavily in a low place near water. In this vision

the elevated rails far apart pointed to the United States railroads, and the labouring engine near the water to the breaking down of bridges, which occasioned such loss of life in that country.

In the first week in June, 1887, the writer saw a vision of two persons, one following after the other, carrying water in the clouds. They went apparently towards a dry bare hill. The four pails of water pointed to the four months of coming drought. It was reported to the Society for Psychical Research, and a dry summer and harvest were predicted. This prediction was fulfilled, not only in England but over the whole northern hemisphere.

Some six months before the death of a late distinguished politician a dark globe seemed to move through the air, and to hover a moment over meadow flats and then roll into a deep part of the river, giving the impression that no power could ever raise the ponderous mass out of the water again. Other particulars pointed out the person, who was named, with the date of probable fulfilment, to the Society for Psychical Research, in London and Boston.

County Donegal.

WM. SHARPE, M.D.

LOOK OUT NEXT WEEK for the full advertisement of the contents of the Fifth Missionary Number.

ATTENTION, LADIES! this is of interest to you. Miss Fitton, Mrs. Richmond, Mrs. Wallis, and Mrs. Watson will all be represented in the Fifth Missionary Number.

REFORMERS who look forward to the brotherhood of mankind and heaven on earth should read the description of "A Perfect Day" in the Fifth Missionary Number, by Mrs. Richmond.

TO ENCOURAGE NEW READERS who may receive a stray copy of *The Two Worlds* we offer it to them at reduced terms, as a special inducement for them to become subscribers, viz., *post free for 24 weeks for 2/6*. We believe they will then feel they "cannot do without it," and will either order through their newsagent, or subscribe at the ordinary rate of 3/3 for six months.

## THE PEOPLE'S LETTER BOX.

[The Editor is not responsible for the opinions of correspondents. Short letters will have the preference. Personalities must be avoided.]

### ASTROLOGY.

DEAR SIR,—I read the correspondence in these columns a few months ago on astrology with some interest, and had my curiosity thoroughly aroused, so I wrote to "Helios," who advertises in this paper, determined to test it for myself, and not rely solely on what other people said. The report which he sent me is wonderfully correct. He told me, among other things, that my sight would always trouble me, but that it will never be much worse than it is now. I was told this by a doctor some few years ago. The dangers against which he warns us are very striking and of the greatest service; also the sound advice given is very good indeed. I feel certain if this science were better known people would be guided by it.—Yours in truth,

HECUBA.

### NEW TESTAMENT TEACHING.

DEAR SIR,—I have carefully read the article in the last issue on the above subject by Mr. J. B. Tetlow, and I entirely differ from him, not only with regard to his conclusions, but also to his statements thereof, and I beg to offer a few criticisms of his positions. First, Mr. Tetlow says, "It is not my intention to range over the whole field of thought in the New Testament, but rather to keep within the limits of the synoptic Gospels." And then he says, "in my opinion too much time has been spent over these old Hebrew writings." Is not Mr. Tetlow in error here? Will he inform us when and where the "New Testament" or "the synoptic Gospels" became "old Hebrew writings"? I feel sure such information will be very acceptable to your readers. Mr. Tetlow again writes, "I do not regard the New Testament as a historical book, neither do I look upon the Jesus thereof as a historical personage." Mr. Tetlow places his position before us in very plain language. All books "are alike" to him, "'Robinson Crusoe' to the Hebrew Bible." We will not quarrel as to taste. But Mr. Tetlow is very anxious to symbolise the Bible, and in attempting this I think he will find he has attempted too much. "Jesus is the symbol of the sun." He is very precise on this point. And yet he says Jesus was not a "historical personage," Jesus did not exist as an earthly being. Now symbol means a type, a sign, or an emblem. All these signify something which could and must have existed. The New Testament is not history, therefore Jesus did not exist as a personage. Now how could Jesus, who never existed, become a type, a symbol of that which does exist, viz., the sun? Can that which never existed be a symbol for that which does exist? I affirm not. Yet Mr. Tetlow puts himself in the absurd position of affirming this most illogical proposition when he denies the personality of Jesus and attempts to symbolise Him to the sun. To make a sign, a type, a symbol of Jesus you must give Him a personal existence, and this Mr. Tetlow denies to Him. Again Mr. Tetlow says, "Jesus symbolises the neophyte, the young medium." And he says, "this aspect of the story shows itself in various directions." It would be better if some data were given for this assertion.

As a proof that Jesus "symbolises" the "young medium" he adduces the passage from Matthew, where Jesus did not many works "because of their unbelief," and concludes thus—"Thus he (Jesus), like modern mediums, was sometimes overpowered by adverse influence and became impotent in the presence of chilling scepticism." How "a symbol" who never was an "historical personage" could be rendered impotent by "chilling scepticism" passes my comprehension. It is a riddle I willingly "give up." Perhaps Mr. Tetlow has an explanation. Young mediums exist to-day. Chilling scepticism of to-day renders impotent much of their phenomena, we readily admit. And if Jesus be a type—a symbol of these young mediums—He must have existed also, or else the story of the "chilling scepticism" is not true, and Jesus would be no symbol after all to young mediums. Let the Spiritualist be above all else consistent. If we reject the Bible, even as history, well and good; but let us never attempt to explain away or to symbolise that to which we deny a place in history. To deny to Jesus an earthly existence, and then make a symbol a type of Him to our mediums is, to say the least of it, illogical, unreasonable, and absurd.—Fraternally yours, FREETHINKER.

### "THE INCONSISTENCY OF CHRIST."

DEAR SIR,—I have been a reader of your able journal for some months, and have been in agreement with its views, in the main, hitherto. But an article by Mr. J. Clare, entitled "The Inconsistency of Christ," has proved to myself very indigestible. In the first place, the reply of Christ on the question of the tribute money is said to be vague. But consider the circumstances under which the answer was given. These critics wish to entrap Christ. Should we or should we not pay tribute to Caesar? say they. If He said "Yea," He would have aroused the enmity of the people; if "Nay," they would have charged Him as an insurrectionist. Therefore Jesus was purposely and properly vague. But his would-be entrappers knew what He meant, and were foiled. An act of inconsistency is supposed to be found in the forcible expulsion of the illegitimate traders from the Temple. Christ did not appeal to the authorities, but took upon Himself what they only could rightfully do. The probability is that the Temple authorities connived at the prostitution of the Temple to commercial purposes, for Christ incurred the enmity of the Scribes and Pharisees by this proceeding. Therefore He would have appealed in vain to the authorities. Are there not circumstances under which it is justifiable for a great man to take the law into his own hands? Didn't Cromwell, when appeal to constituted authority was utterly useless, and did his action lead to anarchy? It is not always wrong to take the law in one's own hands, and the circumstances under which Christ and Cromwell did so were not an encouragement to anarchy. Again, it is objected that Christ called Matthew from the receipt of custom to follow Him. That was a responsible office, and to leave such a post suddenly would be a disturbance of official routine. I answer, the account of this incident is meagre. Perhaps if we had the details they would prove that Matthew made proper arrangements upon leaving his office. A striking personality like Jesus Christ's drew thousands after him. Christ didn't order them back. Could He force them back? Would business necessarily be dislocated because numbers of people took a holiday to hear the greatest speaker and teacher that ever lived? People take holidays to attend gatherings to-day, and is it particularly harmful to the community? Christ's benevolent miracles are objected to on the score of demoralisation. "If the miracle of feeding five thousand did occur, it was a most immoral act, as it directly contributed to the false security and indolence of the people." Two miracles of the kind are recorded. I am much afraid that two free meals in a lifetime would offer very little security for every day's food. "Christ reproves a too strict attention to the needs of the body"—rather a too *exclusive* attention. Christ cannot be said to ignore the body. His example rather enjoins us to do our fellows physical good. When Christ says, "Seek first the kingdom of God," He rather teaches that the physical should be subordinate to the spiritual, and what Spiritualist would reverse that order? Surely the criticism is strange of such texts as—"If thy eye offend thee pluck it out," &c. Such texts are held to convey a want of respect for the claims of the body. But surely these texts are the most spiritual teaching. They really enjoin us to lop off spiritual impediments, such as pride, vanity, &c. The resort to get tribute money is regarded as teaching to wait for "something to turn up." If Mr. Clare knew where to hook a fish in whose mouth he would discover next year's taxes, methinks he would hasten to be inconsistent. To "look where you know you will find" is what I think the most hard-working of us would do, however much our natures were opposed to the waiting-for-what-turns-up principle. The transference of the devils into the swine would seem to be in violation of the rights of private property. It is uncertain whether the owners were Jewish or otherwise. Mr. Huxley proved to his own satisfaction that they were not Jews. Mr. Gladstone, as his opponent, is as satisfied on his side. The matter seems therefore still in doubt. The Jews by their laws had no right to the ownership of swine, and their destruction only sanctioned very forcibly their own law. It seems, again, no worse to suffer these devils to possess swine than to obsess human beings. A human being's reason is, I presume, as sacred a right as other rights. Experimental science owes nothing to Christ. It wasn't His mission. But in His sphere He marvellously benefited humanity. "Instead of referring to the part they themselves should play in relieving their maladies, and by instructing themselves upon the causes of disease and the best methods of relief . . . He wrought a miracle." What use of so talking to a blind man? If Christ had the power to restore eyesight, should He not exercise it? If Mr. Clare had the power I am sure he would use it. Christ left the world better than He found it. His office was that of a moral teacher, and in that sphere He was wonderfully successful.—Sincerely yours, CHARLES HARDINGHAM.

86, Barrington Road, Stockwell, S.W.

WHAT'S THE USE of our caring about hard words after this.—atheists, heretics, infidels, and the like? They are, after all, only the cinders picked up out of those heaps of ashes round the stumps of the old stakes where they used to burn men, women, and children for not thinking just like other folks.—*Oliver Wendell Holmes in "Elsie Venner."*



## PLATFORM RECORD.

[Reports must be as brief as possible and delivered at this office by the first post on Tuesday to secure insertion. Correspondents are responsible for the statements they make, not the Editor.]

ACCRINGTON.—On Saturday the Lyceum scholars and a few friends, 104 in all, had a nice drive to Hacking Hall, by way of Whalley. All were served with coffee and buns. They then adjourned to a field by the side of the river Hodder and thoroughly enjoyed themselves with boating, racing, dancing, football, games, &c. At half-past seven the return journey was begun by way of Blackburn, arriving at the rooms by 9 o'clock. A most enjoyable day was spent. Sunday, Mr. Lawton's lectures were exceptionally good, and much enjoyed by the audience. Miss Pickup's clairvoyance was very good, 14 recognised out of 16. It will be to the benefit of societies to engage Miss Pickup, being a young lady of sixteen summers only, and a good clairvoyant.—Pro J. H., sec.

ASHTON.—Mrs. Johnstone has disappointed us three times in succession. Mr. R. A. Brown gave good addresses on "The Science and Philosophy of Human Life," the utility of Spiritualism giving all food for thought. We hope to hear Mr. Brown again. Tuesday, 20th, Mrs. Stair late. Miss Musgrove came to hear, and being without a medium she kindly officiated and gave a very stirring address, the subject being, "Is Spiritualism Essential?"—C. H. A.

BIRMINGHAM. Oozells Street Board School.—Mr. Oakes, a local medium of great promise, delivered an inspirational address upon "Creedism" in the large room of the above school; also successful psychometry and clairvoyance to strangers. It is evident the services of our friend are highly appreciated. The splendid vocal abilities of Miss Davis contribute much to the growing popularity of our meetings.

BLACKBURN.—Harvest Festival. Morning: 16 Lyceum scholars were put through the various exercises, calisthenics, marching, and wand drill, and acquitted themselves in a highly satisfactory manner, the various movements being executed with very great precision. Mrs. Wallis also gave a very encouraging address, suitable to the occasion. Afternoon and evening: Mrs. Wallis gave instructive and impressive addresses, "Our Harvest on the Earth," and "Harvest in the Realms of Spirit." Large and attentive audiences, crowded at night. 26th: Services were continued. Trance speaker, Mr. C. Lawton; clairvoyant, Miss L. Pickup; both local mediums. Mr. Lawton spoke on "What will the Harvest be?" in a most impressive manner, giving much food for thought to the large number present. Miss Pickup was very successful, giving ten descriptions in a very clear manner, in each case with Christian name—all recognised.

BRADFORD. West Bowling.—Mr. Williamson gave two lectures on "If a Man Die, does he Live again?" and "Can we forgive, or, What is Love?" giving great satisfaction to good audiences. Mr. Folds in the chair. We hope to have their services again.—W. C.

BRADFORD. 448, Manchester Road.—Morning: Circle, 62 present. Afternoon: Mr. Thomas Marsden spoke on "Brotherly Love;" evening, "Prayer." Both subjects were handled in an excellent manner. Clairvoyance very good. We wish Mr. Marsden every success, and we shall be glad when we have him with us again.

BRADFORD. Milton Rooms.—A grand spiritual feast from the inspirers of Miss Patefield. Subjects, "Where are the Dead?" and "Is Spiritualism a True Religion?" In both discourses noble and inspiring thoughts were given, which should rouse us from the lethargic state we seem to have fallen into and help us up the ladder of progress, and so make us more fitted to fill our positions in the physical as well as the spiritual state.—A. M.

BRADFORD. Norton Gate.—The guides of Mrs. Bentley spoke (afternoon) on "Man, Know Thyself." If man would only study for himself what gifts he possessed, how much better would all be able to proceed. Evening, "What and Where is Heaven?" Men and women make their own heaven by living rightly. Is not the happy home a heaven on earth? When the parents spend their money foolishly, and their children are wanting for both bread and clothes, is this not hell upon earth? Then let us try and make our own heaven. We had a full room, and clairvoyance very good.

BURNLEY. Robinson Street.—Mr. Swindlehurst spoke in the afternoon on "Does man survive physical death?" pointing out that outside the ranks of Spiritualism the facts of clairvoyance and spirit photography are sufficient to prove that we do live after the death of the body. Evening, "Social Spiritualism, or the Gospel of Bread." A most eloquent, practical, and soul-stirring address, pointing out by clear and unmistakable illustrations the great inequalities, injustice, misery, and suffering that exist to-day in our midst, as the result in a great measure of the present laws of our country, and the want of a fair, rational, and scientific system of labour, and the distribution of the fruits of that labour.

BURNLEY. 102, Padibam Road.—The guides of Mrs. Singleton gave us short and interesting discourses, followed by successful clairvoyance, easily recognised.

BURNLEY. Guy Street, Gannow Top.—A very good day with Mrs. Horrocks, whose controls spoke on "Spirits bright are ever nigh," and "Spiritualism, the Star of Progress," in a masterly manner to very appreciative audiences, followed by very good psychometry.

BURNLEY. Hamerton Street.—11th: Afternoon, Mrs. J. M. Smith gave her experience. Evening, spoke from six subjects from the audience, also giving clairvoyant and psychometric readings with great success. 25th: Mrs. E. Gregg spoke from "All that will may come," and "A Religion for the People." Good clairvoyance and psychometry.

CLECKHEATON.—Mr. Collins in the afternoon read a lecture from a Spiritualist paper, and also gave a few clairvoyant descriptions. Evening: Discoursed on "Stand for the right through this life" very ably. It was the funeral service of one of our brothers who passed away Sept. 18. The guides spoke touchingly, also gave some clairvoyant descriptions and psychometry. On Sunday next we shall be in the Oddfellows' Hall, when Mr. Brook (a good trance speaker and clairvoyant) will take the rostrum. Friends, rally round us in scores.—J. B.

DEWSBURY.—Mrs. Hoyle's guides gave two splendid discourses, which the audience seemed to quite enjoy. Subjects, "Spirit Return" and "Spiritual gifts should not be ignored."

FELLING. Hall of Progress.—Sep. 4: Mr. Wilkinson's lecture on "The Mysteries of Godliness, God Manifested in the Flesh," gave great satisfaction. 11, Mr. R. Peters gave some good clairvoyance, followed by some good remarks from Mr. Higgins. Both highly appreciated. 18, Our speaker did not come, his place was ably filled by Mr. J. Wilson and Mr. T. Wright. I wish speakers, when not able to fulfil their engagements, would send a substitute or notify the secretary. 25: We were favoured with a visit from Mr. Clare, who effectively analysed and then demolished the sophisms contained in a pamphlet by the Rev. Showman, entitled, "Spiritualism and why I object to it."—J. D.

GATESHEAD.—The guide of Mr. Grey gave a splendid address on "The Difference between Philosophy and Spiritualism." There was a large attendance, some unable to obtain seats. Mr. Weightman (in the chair) with a few remarks brought the meeting to a close with many thanks to the speaker.—M. M.

HALIFAX.—25 and 26: Mr. J. C. Macdonald gave grand intellectual treats, dealing with subjects taken from the large audiences in a masterly and learned manner. Ladies having Wednesday afternoons at liberty will be made welcome by those conducting the sewing class.

HEYWOOD.—On Wednesday, Sept. 21, Miss W. McCreadie led our circle. The few opening remarks were well chosen, and formed a nice connecting link to the clairvoyance that followed. We trust to have the pleasure of hearing her again at no distant date. Sunday, 25: Always a red letter day, when Miss Janet Bailey pays her visit. Her powers, as a clairvoyant, have so often been commented on that I need not say anything more than that she was very successful indeed; innocence and truth go far towards carrying conviction.

HOLLINWOOD.—Afternoon: Mr. Plant's controls. Subject, "Who are the heirs of salvation?" a good lecture, followed by poems on Bradlaugh and Gladstone. Evening: Good audience. Capital lecture, partly in reference to the Rev. Showman. Mediums having dates vacant will kindly forward to P. J. Ormerod, 21, Factory Fold, Hollinwood.

HUDDERSFIELD. Brook Street.—Excellent meeting with Mr. J. B. Tetlow. "News from Nowhere" and "Questions," forming excellent matter for good sound addresses. Psychometry successful.—J. B.

LEEDS. Progressive Hall.—Afternoon: Madam Henry was absent, owing to the sickness of a near relative. We were greatly disappointed, it being her first appointment, but well pleased with our local medium, Mrs. Levitt, whose guide gave her experience since passing into spirit life. Evening: Mr. Dawson discoursed on "The utility of life" and "The philosophy of death," to a packed audience. Successful clairvoyance at each service. Monday: Mrs. Levitt devoted the major portion of the time to clairvoyance very successfully.—C. L.

LEICESTER. 67½, High Street.—Harvest Festival, a very nice display of fruit and flowers. Morning: The controls of Miss Crutchley spoke well "On the Love of our Heavenly Father." Evening: Miss Richards' subject, "Sow in the morn thy seed, at eve hold not thine hand;" listened to with marked attention.—F. S. S.

LONDON.—24th: A Harvest Thanksgiving Festival, inaugurated by Mr. James Burns, with which was combined a "Farewell" to Mr. Geo. Spriggs, was held at St. Andrew's Hall, Newman Street. The proceedings commenced with a Lyceum session by Mr. W. T. Coleman and members of the Camberwell Lyceum. Mr. Burns gave an impressive invocation, and a short appropriate address. Miss Ward sang with great expression "Cleansing Fires." Mr. Geo. Spriggs delivered a highly interesting and lucid address upon his experiences as a medium, from the time of his first introduction to Spiritualism at Cardiff to the present time. A short break in the proceedings enabled those who had to leave to do so. By general desire Mr. T. Everitt took the chair for the remainder of the evening, and having made a few earnest remarks was succeeded by the following speakers: Mrs. Miles, Mrs. Sadler, Mr. E. G. Sadler, and Mr. E. Adams (all representing the Cardiff Society), Mr. John Lamont, of Liverpool, and Mr. S. Samuel, late of Melbourne. These all testified to the striking phenomena witnessed through Mr. Spriggs' mediumship, and to their admiration of his character as a man. Mr. Burns then handed a very beautifully illuminated address to Mr. Spriggs, who acknowledged with much feeling his deep gratitude for this souvenir of kindly regard and esteem from those friends with whom he had been brought in contact during his stay in London. Enjoyable social converse was indulged in until the proceedings closed. Considering the small amount of publicity given to the meeting, it is somewhat significant that so large and representative a body of Spiritualists were in attendance; and the prevailing feeling seemed to be one of regret that so large and influential a body of enlightened and earnest Spiritualists remain comparatively disintegrated, when a little judicious guidance by a few good organisers would make for Spiritualism in London a strong and harmonious nucleus, from which a powerful and permanent impetus would be given to the cause throughout Great Britain. The show of fruits, flowers, and vegetables was exceedingly tasteful, and appropriate mottoes adorned the sides of the hall. Too much praise cannot be given to those few earnest workers who contributed in one way and another thereto, notably Mr. and Mrs. Everitt, Mr. A. J. Sutton, Mrs. Russell Davies, Miss Attfield, and Mr. Burns.

LONDON. Peckham. Society of Spiritualists, Winchester Hall.—Sunday evening: Mr. Butcher gave an excellent and interesting discourse upon "Love the Conqueror."—J. T. A.

LONDON. 311, Camberwell New Road, S.E.—Our circles and meetings have been fairly well attended during the past week, and we have been enabled to help many to realise the truth and teachings of true Spiritualism. Sunday, Mr. Long addressed the audience on "The Handwriting on the Wall," which was much appreciated by all.—W. G. Coote, hon. sec.

LONDON. Forest Hill. 23, Devonshire Road.—22nd: A large gathering; in fact, more than our medium, Mrs. Bliss, could well undertake, but all were welcomed, nevertheless. God forbid any should be sent from the light in these days. Many wonderful tests were given. We should be glad of some assisting mediums. It is difficult for the guides of one sensitive to conduct and give satisfaction to so large a number. We are thankful that these come to us for investigation, and should be still better prepared if we had answers to our appeals for mediums, and feel our branch could then conduct the work more heartily. Nevertheless, Mrs. Bliss's mediumship is thorough and deserving of all praise. The séance on Thursday last was a trying one, but, thanks to the "Faith," it was more than a success. 25: Mrs.



Wilmot gave one of her usual excellent inspirational addresses. Subject, "The Mission of Jesus," spiritually. Although the gathering was smaller than ordinary, it was an appreciative audience and the teachings were much enjoyed.—E. Lenty Collins.

LONDON. Spiritual Hall, 86, High Street, Marylebone.—Rev. Dr. Young lectured on "The Genesis of Righteousness." The burden of this practical address was, strive to live a life of truthfulness, be true to yourself, and to all those higher and holier influences about you. You may, said the speaker, possess great gifts, be distinguished for your learning, and have a finished education, and yet be without the one thing needful—a righteous life.—C. I.

LONDON SPIRITUALIST FEDERATION. Federation Hall, 359, Edgware Road.—Last Sunday, Mr. F. W. Read replied to the Rev. Mr. Stones' attack on Spiritualism, in an eloquent manner.

LONGTON.—18: Annual Flower Services. Our esteemed friend, Mrs. Pimblott Rushton, of Macclesfield, gave two eloquent addresses, suitable to the occasion. Highly appreciated by fair audiences. The room was profusely decorated with fruit, flowers, &c. Monday: Very successful tea meeting, and another good address from the above lady, also a capital entertainment from a number of friends.—A. S.

MACCLESFIELD.—Afternoon: A short, philosophical address by Mr. Wallis, followed by a friendly conference as to the best way of making our movement more popular and representative. Messrs. Rushton, Rogers, Twigg, Hayes, Albinson, and the speaker took part, and the suggestions made will, if acted upon, prove advantageous to the cause. Evening: Nine questions handed up were dealt with by Mr. Wallis's inspirers in a most satisfactory manner. We noticed the gist of the questions were bearing on constructive Spiritualism, which is a pleasing and encouraging feature. This is as it should be for the success of our movement.

MANCHESTER. Collyhurst Road.—Afternoon: Mrs. Lincoln Knight and Mrs. Moss, speaking on "Meditation, and experience in visiting the sick," followed by Mr. Haggitt, on "Why do angels come back?" Evening: Mrs. Knight spoke on "Temperance," and Mrs. Moss on "Healing, and Medical Advice."—J. T.

MANCHESTER. Palmerston Street, Moss Side.—Our chairman, Mr. Braham, read from the "Use and Abuse of the Bible." The guides of Mr. Rooke gave a grand discourse on "The Beauty and Utility of Truth." A fair attendance at circle after service. The Wednesday night's circles well patronised.—J. B. L.

MANCHESTER. Tipping Street.—Afternoon: Miss Walker, "Spirits present, their mission, etc." A good practical lecture. Clairvoyance, out of 10 eight recognised. Evening: "God's beauties, and peace on earth, goodwill towards men." A large audience, who went away well satisfied. Good clairvoyance. Duet and chorus, "Thy light is come," beautifully rendered.—P. S.

MIDDLESBROUGH. Spiritual Hall.—The inspirers of Mrs. J. M. Smith spoke on "Prayer," and answered questions. A large audience listened attentively to her clear expositions. Mrs. Smith does not look first-class yet after her recent illness, but has not lost any of the old fire in argument, or raciness of remark, with which she augments her very successful clairvoyant readings. The visit extends over next Sunday.

NELSON. Bradley Fold.—A splendid day of clairvoyance with Mrs. Marsden. Good and attentive audiences very well satisfied.—D. H. B.

NEWCASTLE-ON-TYNE.—Mr. J. J. Morse gave two splendid addresses, entitled, "The Call of the Spirit People," and "Man the True Miracle Maker." Also on Monday, 7-30, "Answers to relevant questions, Spiritualism, Religion, and Reform." Great satisfaction was given.

NORMANTON.—Mr. J. S. Schutt gave two very successful lectures, "Man, the Spirit" and "What is Heaven?" We could not possibly do justice to Mr. Schutt by attempting to describe them; all we can say is, that those Spiritualists who have not heard Mr. Schutt should certainly lose no time in securing a date from him. With such a powerful medium Spiritualists will be helped to gain a firm footing, so that those who are now scoffed at as poor deluded Spiritualists, will receive a sweet reward.—C. I.

NORTHAMPTON.—Harvest festival. A splendid collection of fruit and flowers were arranged very tastefully by members and friends of our society, each doing their best to make it a success. Mr. Veitch, of London, delivered a grand discourse; much appreciated by a good audience. Monday, a public tea.

NOTTINGHAM. Masonic Hall.—Visit of Mr. Postlethwaite. Subjects, "Spiritual Philosophy" and "Shoreless Seas." Solos by Miss Carson and Mr. Smith added greatly to the pleasure of the service.—J. F. H.

NOTTINGHAM. Morley Hall.—Morning: Mr. Wm. Taylor spoke briefly on "Life and Death." As usual, his utterances were full of thought. Evening: "Preaching to Spirits in Prison." Several strangers present. Mrs. Barnes' guides presented the case for Spiritualism in a most effective manner, and gave something for visitors to think over. A letter was read from a gentleman in the audience testifying to the accurate diagnosis of the case of an absent friend, which was given by Mr. H. Galpin, psychometrically, in the morning. He has been impressed to offer his services in this direction. He has our sympathies.—J. W. B.

OLDHAM. Bartlam Place.—Sept. 22: Public circle. Mrs. Ashton's clairvoyance was very good, 42 descriptions given, names with all, mostly recognised. 19: Mr. W. H. Wheeler replied to the Rev. T. Ashcroft; subject, "Spiritualism as a Standard of Morality." Questions and brief discussions were invited. The hall was well filled, and it was one of the best week-night meetings we have had for some time. 25: Mrs. Stansfield's discourses were very interesting, and seemed pleasing to the majority of the audience. Clairvoyant descriptions were mostly recognised.—A. E. L.

OLDHAM. Spiritual Temple.—Harvest Festival, a grand display of fruit, flowers, vegetables, and other products of the earth. Mrs. Hyde gave two very seasonable discourses, "Sow in the morn thy seed," and "What may the harvest be?" The spiritual incentives to sow good seed by acts of kindness were dwelt upon, then we may be able to say, with certainty, what the harvest will be. Clairvoyance, all recognised; her manner of giving it is not of a common kind, but was much appreciated and favourably impressed. A fair audience at both services. Monday, a fruit banquet.—J. P.

OPENSHAW. Granville Hall.—A very good day with Mr. Kay. Subjects, "Opposition and Duty" and "Salvation." Intelligent addresses, followed with remarkably good psychometry by Mr. Joseph Moorey.

PENDLETON.—Circle well attended, conducted by Mr. Moulding. Mr. Crompton gave some very good psychometry. Evening, a Service of Song, "The Roll Call." Reader, Mr. Tarbuck, of Pendleton, who deserves great praise for the way he read. Mr. Moulding gave the invocations. Our organist and singers did their work well. We are thankful to the friends who gave us such good help. A good day.

RAWTENSTALL.—Saturday: We held our farewell tea party in the old room, a good number sat down to tea, after which we had a grand entertainment of songs, duets, recitations, and readings. The choir rendered their services. Sunday, Miss Cotterill's controls delivered two very instructive addresses. Psychometry after each address. Good audiences. Miss Cotterill gave her services in aid of the building. Who will be the next? We heartily thank all who helped on both occasions.—T. C.

ROCHDALE. Penn Street.—The guides of Mr. G. F. Manning spoke ably on "Is Spiritualism of the Devil? if so, why did God appear to Moses?" and "Spiritualism the Key to the Bible." A crowded room, many had to go away, there not being standing room. Truly we can say that Spiritualism is gaining ground here. He was very successful in his medical delineations and prescriptions. Much good always attends his visits.

ROYTON.—The guides of Miss Gartside gave very good addresses, also clairvoyance.

SOUTH SHIELDS.—21: The guides of Mrs. Walker gave clairvoyance to all present with remarkable accuracy, all recognised. 25: The guides of Mrs. Young gave a stirring address on "The Power of Spirit over Matter," and "Spirit Return," proving that spirit ever existed. The discourse was very interesting, and listened to attentively. The guides of Mrs. Walker and Mrs. Young gave successful clairvoyant descriptions.

SOUTH SHIELDS. 16, Cambridge Street.—20, meeting as usual. 25, short address from the chairman; then Mr. Pearson gave his experience "How he became a Spiritualist," followed by clairvoyance and psychometry, nearly all recognised.

STOCKPORT.—Mr. Buckley gave a carefully worked out address on "The Unity of Religion and Science." He analysed the Two Worlds. The advantages the free thinking spiritual student enjoyed which the orthodox and materialistic men of science denied themselves were clearly pointed out. Evening, the difficult subject, "The part Spirit had taken in the formation and sustenance of the Universe" was well treated. The various modes by which spirit manifests itself in connection with the human organism or otherwise were spoken of, and supplied matter for careful and profound thought. A local holiday interfered with the attendance, which was above the intellectual average. Psychometry at close.—T. E.

SOWERBY BRIDGE.—A most enjoyable address by Mrs. Rushton, nee Miss Pimblott, of Macclesfield. The subject was suggested by the chairman's reading regarding the sufferings of past heroes and the blessings enjoyed by those present through their trials. It was forcibly shown that there was as much need for heroism in working for humanity's elevation now, as in the days of Smithfield fires. If we regard our cause as worthy of all our ability and enthusiasm—our life, we must disregard the sneer and jeer and the scorner. Mr. Thorp presided.

WAKEFIELD.—Mr. Brook's guides discoursed on "Our Father God." He showed that the God of the Bible is not the God Spiritualists worship, and quoted various texts showing the attributes good and bad. Spiritualists should take for their guide Nature and its teachings. Evening, the guides of Mr. Brook gave their ideas on the various creeds and dogmas, and advised all to contrast them with Spiritualism and its teachings. Clairvoyance at both services, to the satisfaction of all present. Hoping to hear Mr. Brook again.

WISBECH.—Mr. D. Ward gave an instructive and interesting discourse on "Spiritualism." Listened to attentively by a large audience. Clairvoyant delineations, all recognised except one.

## THE CHILDREN'S PROGRESSIVE LYCEUM.

CLECKHEATON.—Invocation and remarks by Mr. A. Walker, encouraging our scholars to attend and to help the officers in their work. Officers for the coming quarter were elected: Conductor, Mr. A. Walker; guardian, Miss M. E. Denham; leader, Mr. F. Thornton; captain, Master R. Hodgson; musical director, Mr. A. Walker; librarian, Master H. Walker; secretary, Master R. Hodgson; treasurer, Mr. A. Gomersall; assistant conductor, Mr. A. Gomersall. Silver and golden chain recitations, marching, &c., gone through very well. Mrs. Thornton spoke a few words to the children. A visitor came in time for the closing hymn. Our friend Mr. Clegg offered the parting invocation.—F. T.

HUDDERSFIELD.—Conductor, Mr. H. Chappell. Recitation by Fred Hirst. Calisthenics led by J. W. France. Groups were formed for half an hour, Mr. Briggs taking the little ones, while the Liberty Group gave their experiences of how the Lyceum had benefited them. A very pleasant session.—G. H. B.

MANCHESTER. Collyhurst Road.—Attendance good; a few visitors. G.-and-s. chain recitations well rendered. Recitations by Emily, Annie, and May Pollock, Lily Crutchley, and Polly Whitehead. Chain march well done. Calisthenics led by Mr. A. Stanistreet. Good session, which no doubt made an impression upon the visitors.—A. H.

MANCHESTER. Palmerston Street, Moss Side.—Usual programme. Recitations by Masters G. and C. Valentine, J. W. Furness, Miss Lucy McCellan, and Dora Furness. The officers were elected by the Lyceum: Guardian of groups, Miss A. Valentine; librarian, Mr. Harry Barfington; assistant conductor, Mr. J. Ianson; musical director, Miss Jones; assistant, Miss Lily Valentine; captain of guards, Leicester Morgan; guards, Geo. Valentine and J. W. Furness; leaders, Misses Annie and Lucy McCellan and Gertrude Valentine. The conductor Mr. Pearson, treasurer Mr. Lee, and secretary Mr. J. B. Longstaff being elected at the society's committee meeting last month.—J. B. L.

NEWCASTLE-ON-TYNE.—Sept. 11, Sixth Annual Meeting. The conductor presided. Attendance fair; the members displayed an intelligent interest in the proceedings. Children below the age of ten were by rule not qualified to vote, but were spectators, and thus acquired a knowledge of future responsibilities. The minutes of last meeting were read and confirmed, then followed the official report. "Our Lyceum has progressed very satisfactorily during the past year;



brotherly love and happiness have reigned amongst us, and our membership has increased. Although we have lost many dear friends during the year, through emigration, removals, &c., we trust the ties formed by association in Lyceum work will continue to unite our hearts; our kindest wishes go with them; wheresoever their path in life may lead them, may the lessons learnt with us in our Lyceum brighten their lives. It is a matter of much congratulation that during the six years of our Lyceum's existence it has not lost one member by the change called "death"; may this long continue, but as we know that such must occur some future day, 'let us love whilst we may,' so that when the dark hour cometh our grief may be assuaged by the knowledge that we have one more angel friend to help us in our work for humanity. The attendances of officers and members contrast very favourably with those of the previous year, as they show an increase and a higher percentage of attendances. We should all strive to attain 80 per cent; the great difficulty is the falling off of the younger children in bad or unsettled weather, we shall look to the leaders to help in this direction. Our anniversary was successful in every way (excepting the financial results caused by the prolonged local strikes). Although we were under the disadvantage of losing our musical conductor through illness, all responded willingly to the conductor's call, and vied with each other to produce happy results. Our picnic to Ryton Willows was an enjoyable one, and we were favoured with fine weather. Our treasurer's accounts show a balance in hand of £3 4s. 4d., as against £7 0s. 2½d., last year. Our secretary reports sale of *Lyceum Banners* as follows: 648 copies bought, 603 sold, 45 unsold, as against 514 copies last year all sold; nett profit of 5s. 3d. handed to the treasurer. We regret to report the resignation of Miss Kersey, our musical conductor, through prolonged ill-health, and trust that she will speedily be restored, and that we may have the pleasure of welcoming her amongst us again. Mr. Cairns, Miss Robson, and Miss Lizzie Graham resigned on account of removal. Miss Brown regretfully withdraws from her office as leader by reason of other duties, but wishes to maintain her connection with the Lyceum, having been a leader from its commencement. As a supernumerary leader she will attend when opportunity offers, and gladly help to promote the efficiencies of the Lyceum." The confirmation of the report was carried unanimously. Officers elected for the ensuing year: Conductor, Mr. Kersey; assistant conductor, Mr. Joseph Hunter; guardian, Mrs. Hammarbom; musical conductor (left vacant); assistant musical conductors, Misses Lottie and Ada Ellison, H. Stevenson, and Isa Seed; leaders, Misses Bacon, Black, Martin, A. Ellison, A. Godfrey, and J. McCormack, and Messrs. Moore and McBryde; supernumerary leaders, Misses Brown, J. Godfrey, L. Ellison, H. Stevenson, and Messrs. W. Moore and E. Fender; librarian, Mr. Willie Moore; secretary, Mr. Willie Davidson; treasurer, Mrs. Hammarbom; captain of guards, Mr. Martin; guards, Messrs. Davidson, Lamb, Jas. and E. Fender. Messrs. McBryde and R. Seed, sen., were elected auditors. Very harmonious meeting. Each Lyceum year commences Sept. 1st, the first Sunday groups are re-arranged; second Sunday, annual meeting. [We thank our unknown friend for his very favourable report of our Lyceum.—M. A. B.]

OLDHAM. Temple.—A short discourse from Mr. Fitton on "The Purposes of God, and in all things to make his children to get understanding." Opening and closing with hymns and invocation.—J. P.

PENDLETON. Cobden Street.—Morning, opened by Mr. Brooks. Well delivered recitations by Annie Winder, Esther Winder, and Alfred Winder. Master B. Wallis gave a lesson on "The origin of Modern Spiritualism," which was very interesting. A poor attendance of scholars. Afternoon, conducted by Mr. Crompton. A good attendance. Next Sunday, election of officers.—James Jackson.

STOCKPORT.—Local holiday caused poor attendance. Programme well gone through, and good work done in groups. We were pleased to greet our late musical director.—T. E.

## PROSPECTIVE ARRANGEMENTS.

### LIST OF SPEAKERS FOR OCTOBER, 1892.

#### YORKSHIRE FEDERATION OF SPIRITUALISTS.

- ARMLEY. Temperance Hall.—23, Mr. and Mrs. Hargreaves; 30, Mr. Walker.
- BATLEY CARR. Town Street.—9, Mr. Lund; 16, Mrs. Hoyle; 30, Mr. Armitage.
- BATLEY. Wellington Street.—9, Mrs. Jarvis; 30, Mrs. Russell.
- BRADFORD. Otley Road.—9, Mrs. Craven; 16, Mr. J. Kitson.
- CLOCKHEATON.—9, Miss Crowther; 16, Mr. W. Stansfield; 23, Mr. Boocock.
- HALIFAX. Winding Road.—9 and 10, Mrs. Ingham; 16 and 17, Mr. Hepworth; 23, Mr. G. Newton; 24, Mr. J. Neil; 30, Mr. G. A. Wright; 31, Mr. J. Neil.
- HUNSLY. Goodman Terrace.—9, Mrs. Hoyle; 16, Mr. Peel; 23, Mrs. Jarvis; 30, Mr. Brook.
- KEIGHLEY. Lyceum, East Parade.—9, Quarterly Conference; 16, Mr. Walker; 23, Mrs. Ingham; 30, Mr. Hopwood.
- LEEDS. Psychological Hall.—16, Mr. Rowling; 23, Mrs. Hoyle; 30, Mr. Johnson.
- SHIPLEY. Liberal Club.—9, Mr. J. Kitson; 23, Mrs. Mercer.
- WEST VALE. Green Lane.—9, Mrs. Crossley; 16, Mr. J. S. Schutt; 23, Dr. Blackburn; 30, Mr. Rowling.
- ACCRINGTON AND CHURCH.—9, Mr. Condon; 16, Mr. Macdonald; 23, Miss Gartside; 30, Mr. Tyrrell.
- ASHINGTON.—9, Mr. J. T. McKellar; 16, Mr. Jos. Stephenson; 23, Mr. J. Graham; 30, Mr. W. R. Henry.
- ASHTON.—9, Mr. Rooke; 16, Mr. Taylor; 23, Mr. Buckley; 30, Mrs. Hyde.
- BACUP.—9, Mrs. Stansfield; 16, Open; 23, Public Circle; 30, Miss Walker.
- BELPER.—9, Mrs. Barr; 16, Mr. G. Featherstone; 23, Local; 30, Local.
- BINGLEY.—9, Mr. Pawson; 16, Mr. Boocock; 23, Mr. Armitage; 30, Mr. A. Widdop.
- BRADFORD. 448, Manchester Road.—2, Mrs. Mason; 9, Mr. Widdop and Mrs. Kendall; 16, Miss Crowther; 23, Mrs. Bentley; 30, Mrs. Winder (Anniversary).

BRADFORD. Walton Street.—2, Mr. H. Smith; 9, Mrs. Berry; 16, Mr. J. Pawson; 23, Mr. Hopwood; 30, Mr. J. Marsden. October 23, Harvest Festival, and on Monday, a fruit banquet. Friends, be in readiness.

BRADFORD. West Bowling, Boynton Street.—9, Mr. Walker; 16, Mrs. Whiteoak; 23, Mr. Williamson; 30, Mr. Hindle.

BRIGHOUSE.—2, Mrs. Connell; 9, Mr. Peter Lee; 16, Miss Jones; 23, Mrs. Green; 30, Mr. J. B. Tetlow.

BURNLEY. Guy Street.—9, Miss Cotterill; 16, Mr. W. Hoole; 23, Mr. J. W. Sutcliffe; 30, Mrs. Horrocks.

BURNLEY. Robinson Street.—9, Mrs. Green; 16, Local and Miss Pickup; 23, Mr. D. Milner; 30, Mrs. Wallis.

BRADFORD. Milton Rooms.—9, Mr. Tetlow; 16, Mrs. Wallis; 23, Mr. Hepworth; 30, Mrs. Gregg.

BRADFORD. Norton Gate.—9, Miss Calverley; 16, Mrs. Shulver; 23, Mr. Ashworth and Miss Townsend; 30, Mrs. Bentley.

BRADFORD. Bowling, Harker Street.—9, Harvest Thanksgiving, Mr. Peel; 16, Mrs. Shulver; 23, Mr. Bedford; 30, Mrs. Place.

COWMS.—9, Mrs. France; 16, Mr. Metcalf; 23, Open, want a speaker; 30, Mrs. Hoyle.

FELLING.—9, Mr. G. Gardner; 16, Mr. G. Forrester; 23, Mr. J. Clare; 30, Mr. J. Gardner.

GATESHEAD. Teams, Tyne Valley Terrace.—16, Mr. R. Rostron; 23, Mr. J. Berkshire.

LEEDS. Progressive Hall, 16, Castle Street.—9, Mrs. Menmuir; 16, Mr. Essam; 23, Mrs. Beanland; 30, Open.

LIVERPOOL. Daulby Hall.—9, Mrs. Wallis; 16, Mr. John Lamont; 23, Mr. Tetlow; 30, Mr. E. W. Wallis.

LONDON. Marylebone. 86, High Street.—Oct. 2, Mr. Horatio Hunt, "The Revelations of Death"; 9, Mr. Horatio Hunt, "The Book of Life"; 16, Mr. J. J. Morse, "Spiritual Revelations, their accords and discords."

LONDON. Stratford.—9, Mr. C. Hardingham; 16, Mrs. Wilmot; 23, Mr. Everitt; 30, Mr. Wyndoe. The committee tender their thanks to the speakers for the past month, also to Mr. Bradley for his solos.

MANCHESTER.—9, Mr. Johnson; 16, Mrs. J. A. Stansfield; 23, Mr. T. Postlethwaite; 30, Mrs. F. Taylor.

MANCHESTER. Moss Side, Palmerston Street.—Oct. 2, Mr. J. B. Tetlow; 9, Mrs. Lamb; 16, Mr. Sutcliffe; 23, Mr. White; 30, Mr. Rooke.

NORTH SHIELDS.—9, Mr. J. Wilson; 16, Mr. T. Wright; 23, Mr. A. Pearson; 30, Mr. W. Davidson.

OLDHAM. Bartlam Place.—9, Mr. W. H. Wheeler; 16, Mr. G. F. Manning; 23 and 24, Mrs. Crossley; 30, Mrs. Ashton.

OLDHAM. Temple.—9, Miss Walker; 16, Open; 23, Mr. W. Johnson; 30, Mr. Victor Wyldes.

PENDLETON.—9, Mr. Hepworth; 16, Mrs. Green; 23, Mr. Craven; 30, Mr. Verity.

ROCHDALE. Penn Street.—9, Mrs. Ashton; 16, Mrs. Horrocks; 23, Mr. G. F. Manning, Harvest Thanksgiving; 30, Mr. Lomax.

ROYTON.—9, Mr. Moorey; 16, Miss McCreadie; 23, Mr. G. A. Wright; 30, Mr. J. W. Sutcliffe.

SOUTH SHIELDS.—9, Mr. J. G. Grey; 16, Mr. Jos. Hall; 23, Mr. R. Rutherford; 30, Mr. G. Gardner.

SOWERBY BRIDGE.—2, Mr. Moulson; 9, Mr. and Mrs. Clegg; 16, Mr. Moorey; 23, Mr. P. Lee; 30, Open.

TYNE DOCK.—9, Mr. Jos. Griffith; 16, Mrs. Peters; 23, Mr. W. Weightman; 30, Mr. T. Wright.

WHITWORTH.—2, Mr. H. Price; 9, Mrs. Best; 16, Circles; 23, Mrs. Horrocks; 30, Mrs. Stanfield.

YEADON. Town Side.—2, Mr. Williams; 9, Mesdames Galley and Brook; 16, Mrs. Wade; 23, Mrs. Wighton; 30, Mrs. Bentley.

BATLEY.—Public tea, Saturday, Oct. 1. Tea on the table at five o'clock; tickets 6d. each. A miscellaneous entertainment will be given. All welcome.

BURNLEY. Guy Street.—Saturday, Oct. 1: Social gathering and entertainment, at 7-30. Tickets 4d. each.

BURNLEY. Robinson Street.—Oct. 1: A social tea and meeting. It is urgently desired that all members and intending members will make it convenient to attend. Tea on the tables at 4-30 p.m. prompt. Tickets, 6d. each.

HANLEY. Temperance Hall, New Street.—Mr. J. J. Morse will deliver three orations: Sunday and Monday, October 9 and 10. Sunday at 2-30 and 6-30; Monday at 7-30.

HECKMONDWIKE. Blanket Hall Street.—October 2, fruit banquet. Speaker, Mrs. Beanland. Oct. 3, tea at 4-30. Mrs. Beanland presens. Tea, 6d., children, half-price.

HOLLINWOOD.—October 2nd, Mr. Verity, of Oldham. Subject, afternoon, "Was Jesus Christ a Spirit Medium, and can it be proved by the Bible?" Evening, "Reply to the Rev. T. Ashcroft by a clergyman's son."

LADY, residing in Paris, desires a thoroughly trustworthy useful Maid, willing to live abroad in a small household. Quiet situation. Age 25 to 40; must be an early riser, well up in her duties, good dressmaker, and, above all, total abstainer. A vegetarian preferred. Character of at least two years. Wages, £30.—Address, giving all details, stating whether any knowledge of French, sending copies of certificates and photos, which will be returned.—Mrs. R., care of E. W. Wallis, office, *The Two Worlds*.

LIVERPOOL. Daulby Hall, Daulby Street.—Lyceum third anniversary, Oct. 2. 2-30: Lyceum exercises, short address by the conductor; 6-30: The children will give songs, recitations, &c. Several friends will assist with vocal and instrumental music. Short addresses. Distribution of prizes. Collections.

LONDON. Forest Hill. 23, Devonshire Road.—Sunday, at 7, Mr. Rodgers. N.B.—An outdoor meeting will also take place at the corner of Davis Road, Forest Hill, at 6 p.m.

LONDON. Peckham. Winchester Hall.—Oct. 1 and 8, Rev. Rowland Young.

LONDON. Shepherds' Bush, 14, Orchard Road.—October 8: Mr. W. Walker will give a special séance for the benefit of Mr. Norton, who recently met with a serious accident. Tickets, 1s., may be had of Mr. Mason, 14, Orchard Road, W. October 2: Mr. Towns.—J. H. B.



LONDON. Spiritual Hall, 86, High Street, Marylebone, W.—October 2 and 9: Mr. Horatio Hunt. Subjects: "The Revelations of Death" and "The Book of Life." Doors open at 6-30, commence at 7 p.m. Mr. Horatio Hunt will hold séances Oct. 3 and 10, 7-45. Tickets (limited to 10 for each séance) of the secretary at the hall, 1s.

LONDON. Spiritualist Federation. Federation Hall, 359, Edgware Road.—Next Sunday at 7, Mr. Percy Symth and Mr. Tindall will lecture on "True and False Theosophy." "Mr. Harte and the Mahatmas." All who wish to join the séances must first become members. Please write to A. F. Tindall at the hall.

LONDON. 1, Stonebridge Villas, Townsend Road, Page Green, close to Tottenham Station.—Mr. Walker will hold a meeting at the above place on Sunday, October 2nd, at 7 o'clock, when we hope to have a good gathering.—E. Jones.

LYCEUM FIELD DAY, 1893.—All delegates are requested to attend a meeting in the Spiritualists' Meeting Room, Wellington Street, Batley, on Saturday, Oct. 1, at 7 p.m.—B. H. Bradbury.

MANCHESTER. Palmerston Street, Moss Side.—We hope friends will rally round us next Sunday (Oct. 2) at 6-30, and give Mr. J. B. Tetlow, psychometrist, of Pendleton, a hearty reception on his first visit to our new rooms.—J. B. L.

MANCHESTER SPIRITUALISTS' DEBATING SOCIETY.—Will those friends interested in the revival of this society accept this invitation to meet on Tuesday, Oct. 11, at the Vegetarian Restaurant, Fountain Street, off Market Street, at 8 p.m., prompt? The success of these meetings last season encourages the hope that we shall be able to make a still more successful effort to disseminate our philosophy during the next six or eight months. We shall be pleased to receive offers from those friends who will give papers or addresses, so that a syllabus can be arranged. Communications should be addressed to Mr. T. Taylor, hon. sec., 12, Park Avenue, Cheetham Hill, Manchester.

MANCHESTER. Tipping Street.—Saturday, Oct. 1: Tea party, election of officers, passing accounts, &c. We trust all members will make an effort to be present. Tea at six prompt. Tickets 6d.

MANCHESTER. Psychological Hall, Collyhurst Road.—Wilfred Rooke, M.B., M.P.A., M.S.S., Phrenologist, Physiologist, &c., will give three of his celebrated Lecture Entertainments, viz., Monday, Oct. 3, "Anatomical Phrenology—the Past, Present, and Future;" 4, "How to Read Heads—Temperament and Culture;" 5, "The Human Face Divine—Round, Oblong, Pyriform Faces, and what each type indicates. The Nose—The Roman, Grecian, Celestial, and the Snub Nose. Red Lips, Pale Lips, Lips that Love Kissing, and Lips to the contrary." The lectures will be profusely illustrated. Chairman: Rev. J. A. Gibbons, of Ardwick. Vocal and instrumental music by the chairman. Admission 3d.; reserved seats 6d. Doors open at 7-30; commence at 8. N.B.—Private phrenological examinations in the above Hall from 5-30 till 7-30 p.m.—(Advt.)

Mr. F. HERWORTH has Oct. 30th at liberty, and would be glad to hear from some society respecting engagement.

Mrs. CHARLES SPRING, the well known medium and clairvoyant, of London, to whom a few ladies and gentlemen intend giving a complimentary benefit at 132, St. John's Hill, Clapham Junction, on Oct. 12, at 8 o'clock, announces with great pleasure that Prof. Thornbury, late of America, has kindly volunteered to appear in his chromographical, mesmetrical, and ventriloquial entertainment, assisted by several ladies and gentlemen interested in the cause of Spiritualism. Tickets 1s. each, may be obtained of Mrs. Spring, 8, Wilkin Street, Grafton Road, Kentish Town, N.W.; also of Mrs. Bingham, 132, St. John's Hill, Clapham Junction.

OLDHAM. Bartlam Place, Horsedge Street, Oct. 2, Harvest Festival, speaker, Mr. W. H. Wheeler, at 3, "Wheat and Tares," at 6-30, "The Higher Spiritualism." Questions invited. Oct. 9, Mr. W. H. Wheeler at 3, "A Survey of Contemporary Religious Thought"; at 6-30, "Man, Animal, Human, and Divine."

OLDHAM. Bartlam Place.—Society intend holding a bazaar, and will be thankful to receive donations or gifts until December 1st.—Address, E. A. Wainwright, 7, Edge Lane Road.

OLDHAM. Bartlam Place.—Monday, Oct. 3, at 7, Fruit Banquet and Social. Admission 3d.

OLDHAM. Temple.—Sept. 19: The ladies are preparing for a sale of work in November, and ask all who can and would like to help us to buy coupons, 3d. and 6d., the value to be returned at the sale. Gentlemen, your aid is requested. We trust you will open your pockets and buy one or two coupons per week. You will help your own place and reduce the debt on the Temple. A united effort is better than a disunited one.—J. P.

QUARTERLY CONFERENCE of the Yorkshire Federation at the Lyceum, East Parade, Keighley, on Oct. 9. 10-30: To plan speakers. 2-30: To consider the advisability of altering affiliation fee, appointing a visiting committee, and undertaking mission work during the winter months. 6 p.m.: Public meeting, when short speeches will be delivered by the delegates.

REV. C. WARE will conduct a Spiritual Mission at Sunderland, commencing October 9th.

ROCHDALE. Regent Hall.—Oct. 2: Public circle; 9: Anniversary services, Mr. Victor Wylde. Teas provided. Friends cordially invited. 16: Mr. W. J. Mayoh; 23: Harvest thanksgiving services, Mrs. J. A. Stansfield; 30: Miss Patefield. Notice to mediums and others.—The secretary's address is 1, Dex Street, Smallbridge.—G. T. Dearden.

ROCHDALE. Water Street.—Saturday next, meat tea party at 4-30. Adults 9d., children 6d. September 25, Mrs. Crossley. October 2, Mrs. Beanland; 9, Circle; 16, Miss Walker; 23, Miss Cotterill.

SOWERBY BRIDGE.—The members and congregation are invited to take tea together on Monday night, October 3rd, at 6 o'clock. Afterwards a social evening, when the affairs of the society will be talked over and officers elected. New members can be enrolled by paying one shilling. We hope there will be a hearty response and grand re-union.—Mrs. Greenwood, secretary.

WALSALL. Central Hall.—Oct. 2: Mr. E. W. Wallis will lecture morning and evening. All friends invited.

WISBECH.—Sunday, Oct. 9, we hold our Harvest Festival. Speaker, Mr. Ward. Subject, "The Giver's Gift—the people's need." On Tuesday following, tea and sale of fruit, etc. Any goods thankfully received by the secretary, W. Hill, 31, Albert Street.

## PASSING EVENTS AND COMMENTS.

THE "PENDLETON REPORTER" of Saturday last contained a long and tolerably accurate report of the Federation meeting at Pendleton.

A BIT OF SOUND ADVICE.—If you have no business, advertise and get it. If you have a good business, advertise and keep it. Never forget that "Publicity is the Soul of Business."

THE FIFTH MISSIONARY NUMBER will be eminently adapted to cheer, comfort, and bless the weary, the troubled, the anxious doubters, and the sad and suffering bereaved ones. Alas! too many still sojourn in the "Dark Valley and Shadow." Help us to lighten their darkness.

A SPIRITUALIST would be pleased to make the acquaintance of any other Spiritualists residing at Whitchurch or Ellesmere, or in the district between those towns. Address W. B., c/o Editor, *Two Worlds*, 73A, Corporation Street, Manchester.

OCTOBER 1ST IS LIFEBOAT SATURDAY in Manchester and Salford, and as £5,500 were raised last year for the support of this noble institution, high hopes are entertained that a still more generous response will now be made. Surely this is a matter which the Government ought to be compelled to support, and not leave the maintenance of a national need to private generosity.

REV. STONE and Rev. Williams have been throwing "stones" at Spiritualism. They need not be surprised if some one "hits back." Both gentlemen admit the facts, but explain them as being due to "demons," i.e., evil spirits. Saul and the woman of Endor were referred to by both, and we shall have something to say in reply shortly. Look out for the fifth Missionary Number.

BROTHER TINDALL talks against "talkers," yet is himself a "talker." Surely there is a place for "oratory" as well as for "phenomena!" Brother Tindall needs to beware lest he becomes bigoted against "talkers." Folk who talk for talking sake are bores and a nuisance, but the man who talks because he has something to say is always worthy a hearing, and that is why we print Mr. Tindall's paper.

AN EARNEST WORKER, who took a bundle of *Two Worlds* weekly for some time, writes: "I could have paid you sooner had I sold the papers, but I was ashamed to send the unsold copies back, considering the number of Spiritualists here, so I have given them away. Please don't infer from this that I don't want to pay for them. I could not feel right if I did not. I trust the indifference here will soon vanish." [We hope so, too. You have our thanks, friend, for your efforts to sell "our paper."]

OUR FIFTH MISSIONARY NUMBER.—We expect such a number of orders as will gladden the hearts of all lovers of the cause. We want to print 10,000 extra copies. Nothing less than that will satisfy us. We do not beg of you, but give you full value for your money. We seek your co-operation and friendly support. 12 copies, post free, 1s., 20 for 1s. 6d., 25 for 1s. 9d., 50 for 3s., 100 for 5s. 6d., 200 for 10s. 6d., 250 for 13s., 300 for 15s. Who will send us the first order? Who will send the LARGEST order?

FEDERATION PROPAGANDA MEETING.—Rev. Ashcroft has been at Royton to open his campaign, and on Wednesday, Sept. 21, a large and crowded meeting was held in the Liberal Hall. Mr. W. H. Wheeler made a most efficient chairman, and opened proceedings in a neat speech which had a good effect. Mr. J. B. Tetlow followed, speaking ably on the subject of Spiritualism, especially referring to the objections and assertions of "our friend the enemy." Mr. E. W. Wallis spoke earnestly and to the point, and both gentlemen answered questions. Good feeling and order prevailed, and after paying expenses a surplus remained for the Federation funds. A very fair report appeared in the *Oldham Chronicle*.

"THE ALLOA CIRCULAR" reprints from *The Star* a report of an interview with a professed medium. How greedily these stories are swallowed when they are adverse to Spiritualism, even though they are anonymous. When favourable reports are given they are scouted, even though supported with names and other evidences of good faith. As regards this special instance we refuse to believe the statements, as no names or details are given whereby the truthfulness of the narrator can be tested. If it helps to stop dark séances and puts thoughtless people on their guard against scoundrelly frauds, such as the hero of this interview confessed himself to be, it will do Spiritualism a service.

TO CORRESPONDENTS.—T. M. B.: Spirits go into the spirit realm of existence. Some remain for a time in the immediate vicinity of the earth, while others remove to reside in the spheres. Undoubtedly they have "a local habitation and a name." Clairvoyance varies under different conditions. Spirits do not always see each other, neither can a clairvoyant see all spirits, only those who assume conditions which the clairvoyant can discern. Read Judge Edmonds' "Tracts and Letters" for fuller explanations.—A Royton Spiritualist: We cannot publish unless you give us your name and address, as a guarantee of good faith.—R. S. C.: Many thanks; we may have something to say next week. Mediums are mortal, and likely to err the same as others. We agree with you that it is the duty of mediums, and in fact everybody else, to try to "be consistent and above reproach." We are hopeful that all are trying to "set their own house in order."—J. M. Coble: The latest address we have is 5, Fearnley Street, Otley Road, Bradford.

THE "DOWSING" ROD.—Captain J. Thomas, at Camborne recently, speaking on "mining," confessed that "he took an old tributer who professed to be able to discover lodes by 'dowsing' to a spot where he had never been before, and where no trace of a lode was visible. After using the rod, which was a forked twig cut from a hazel tree, he marked out four places where he said he (Captain Thomas) would find a lode, and on sinking four pits at the points indicated he found the lode in three of them, and in the other pit the lode was only about six feet distant. (Applause.) He knew not how to account for this, but it was nevertheless a fact which came under his own observation. Since that occurrence he had frequently made experiments in 'dowsing' in localities where he knew lodes to exist, but the rod would not move in his hands at all. Why it would turn downwards in the hands of some men when they were walking across lodes, and yet remain motionless in the hands of others, was a mystery which he had never seen satisfactorily accounted for, but such was undoubtedly the fact which he had personally witnessed in numerous instances."—*Cambrian*, Sept. 23.



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## Extract from "Daybreak."

Mr. J. Burns, Editor of *Daybreak*, says: "We now repeat what we have said before, that we give these personal experiences more for the benefit of our readers and the science than in the interests of the persons immediately concerned. We therefore point out that Mrs. Goldsbrough's case is an instructive one to all mediums. Many covetous persons will envy her, and through greed of business or notoriety endeavour to be like her or surpass her. 'Oh!' they will say, 'we shall sit, and see if we can't do likewise.' And such persons will be disappointed! Unless another medium has the same qualifications, all the sitting in the world would not enable him or her to do similar work. We must all carve out a career of our own, and not imitate (it may be enviously) other people. All should study the health question. We should all be healers in degree, but if we forget what we *are* and *can be*, and try to be like some one else, we are doomed to fail. Further, Mrs. Goldsbrough had been an apprentice in the healing art from her earliest days, and in her devotion to the needs of the suffering had proved her worth to receive spirit aid in her mission. We should all be workers for humanity for years before we attempt to be mediums. Without this basis, mediumship is anything but an unmixed blessing."

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