

SECOND MISSIONARY NUMBER.

THE TWO WORLDS

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

No. 154.—Vol. III. [Registered as a Newspaper.] FRIDAY, OCTOBER 24, 1890.

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FIRST AUTHORISED ENGLISH EDITION.

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

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

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

"Help for what?" Denton asked.

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

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Mr. YOUNGER may be consulted by appointment at 20, NEW OXFORD STREET, LONDON, W.C. The strictest confidence may be relied upon.

PLATFORM GUIDE.

SUNDAY, OCTOBER 26, 1890.

Aberdeen.—Mr. Findlay's, 47, Wellington Street. Séance.
Accrington.—26, China St., Lyceum, 10-30; 2-30, 6-30: Mr. Macdonald.
Armley (near Leeds).—Temperance Hall, 2-30, 6-30: Mr. Bloomfield.
Ashington.—New Hall, at 6 p.m.
Bacup.—Meeting Room, Princess St., 2-30 and 6-30: Mr. W. Johnson.
Barrow-in-Furness.—82, Cavendish St., at 11 and 6-30.
Batley Carr.—Town St., Lyceum, 10 and 2; 6-30: Mrs. Ingham.
Batley.—Wellington St., at 2-30 and 6: Mr. J. Kitson.
Beeston.—Conservative Club, Town St., 2-30 and 6: Mr. Peel.
Belper.—Jubilee Hall, 10, 2, Lyceum; 10-30, 6-30: Local.
Bingley.—Wellington St., 2-30, 6: Mr. Robinson.
Birkenhead.—84, Argyle St., 6-30: Mr. P. W. Seymour. Thursday, 7-30.
Birmingham.—Oozells Street Board School, at 6-30.
Smethwick.—43, Hume St., 6-30: Mr. C. Evans.
Bishop Auckland.—Temperance Hall, Gurney Villa, at 2-30 and 6.
Blackburn.—Old Grammar School, Freckleton Street, at 9-30, Lyceum; at 2-30 and 6-30: Mrs. Green.
Bolton.—Bridgeman Street Baths, at 2-30 and 6-30: Mr. J. W. Leeder.
Spinners' Hall, Town Hall Square, Lyceum, at 10; 2-30 and 6-30: Miss Jones.
Bradford.—Walton St., Hall Lane, at 2-30 and 6: Mr. Hepworth.
Obley Road, at 2-30 and 6: Mr. W. Howell. Anniversary.
Little Horton Lane, 1, Spicer Street, 2-30 and 6: Mr. Woodcock.
Milton Rooms, Westgate, at 10, Lyceum; 2-30 and 6: Mr. Rowling.
St. James's Church, Lower Ernest Street, Lyceum, at 10; 2-30 and 6-30: Mr. W. Hopwood.
Ripley St., Manchester Rd., 2-30, 6-30: Miss Harrison. Tuesday, 8.
Bankfoot.—Bentley's Yard, at 10-30, Circle; at 2-30 and 6: Miss Capstick. Wed., at 7-30. Saturday, Healing, at 7, Mr. J. Lee.
Birk Street, Leeds Road, at 2-30 and 6.
Bowling.—Harker St., 10-30, 2-30, 6: Mrs. Place. Wed., 7-30.
Norton Gate, Manchester Rd., 2-30, 6. Tuesday, 8.
Brighouse.—Oddfellows' Hall, Lyceum, 10-15; 2-30, 6: Mrs. Beanland.
Burnley.—Hammerton St., Lyceum, 9-30; 2-30, 6-30: Mrs. E. W. Wallis.
North Street, at 2-30 and 6: Mr. T. Grimshaw.
Trafalgar Street, 2-30, 6-30. Monday, 7-30.
102, Padiham Rd., Circles, Mondays, Thursdays, 7-30. Mrs. Heyes.
Burton.—Colman's Rooms, Market, Lyceum, 2; 6-30: Mrs. Wright.
Byker.—Back Wilfred Street, at 6-30.
Cardiff.—Lessor Hall, Queen St. Arcade, Lyceum, at 3; at 11 and 6-30.
Churwell.—Low Fold, at 2-30 and 6: Miss Parker.
Cleckheaton.—Walker St., Northgate, Lyceum, at 9-45; 2-30 and 6-30: Mr. Parker.
Colne.—Cloth Hall, Lyceum, at 10; 2-30 and 6-30.
Cooms.—Asquith Buildings, at 2-30 and 6: Mrs. France.
Darwen.—Church Bank St., Lyceum, at 9-30; at 11, Circle; at 2-30 and 6-30: Miss A. Walker.
Denholme.—6, Blue Hill, at 2-30 and 6.
Deansbury.—48, Woodbine Street, Platt, 2-30 and 6.
Ecdeshill.—13, Chapel Walk, at 2-30 and 6.
Exeter.—Longbrook St. Chapel, 2-45 and 6-45.
Felling.—Hall of Progress, Charlton Row, at 6-30.
Foleshill.—Edgewick, at 10-30, Lyceum; at 6-30.
Gateshead.—Mrs. Hall's Circle, 13, Cobourg St., at 6-30. Thursdays, 8.
Glasgow.—Bannockburn Hall, 86, Main St., Lyceum, at 5; at 11-30 and 6-30. Thursday, at 8.
Halifax.—Winding Rd., 2-30, 6: Mrs. E. H. Britten. Monday, 7-30.
Hanley.—Masonic Hall, Cheapside, Lyceum, 10-30; 2, 6-30.
Haswell Lane.—At Mr. Shields', at 6-30.
Heckmondwike.—Assembly Room, Thomas Street, at 10, Lyceum; at 2-30, 6. Thursday, 7-30.
Blanket Hall Street, Lyceum, at 10; 2-30, 6: Mrs. Bentley. Mon., 7-30, Public Circle. Tues., Wed., & Thurs., Members' Circles.
Hetton.—At Mr. J. Thompson's, Hetton, at 7: Local.
Heywood.—Argyle Buildings, Market Street, 2-30, 6-15: Mrs. Yarwood, and on Monday.
Houghton-le-Spring.—At 6. Tuesday, at 7-30.
Huddersfield.—Brook Street, at 2-30 and 6-30: Mr. G. Featherstone.
Institute, 3, John St., off Buxton Rd., 2-30, 6: Mrs. Crossley.
Hull.—Seddon's Rooms, 81, Charles Street, at 6: Mr. J. Bland.
Idle.—2, Back Lane, Lyceum, 2-30 and 6: Mr. J. W. Thresh.
Keighley.—Lyceum, East Parade, 2-30, 6.
Assembly Room, Brunswick St., 2-30 and 6: Miss Patefield.
Lancaster.—Athenaeum, St. Leonard's Gate, at 10-30, Lyceum; at 2-30 and 6-30: Local.
Leeds.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, 2-30 and 6-30: Mr. G. Smith.
Institute, Oookridge St., 2-30, 6-30: Mrs. Gregg, and on Monday.
Leicester.—Liberal Club, Bishop St., 2-30, Lyceum; at 10-45 and 6-30.
Lecture Room, Temperance Hall, 6-30.
152, High Cross St., at 11 a.m.
Leigh.—Newton Street, at 2-30 and 6.
Liverpool.—Daulby Hall, Daulby St., London Rd., Lyceum, at 2-30; at 11 and 6-30.
London—Camdenwell Rd., 102.—At 7. Wednesdays, at 8-30.
Cannock Town.—2, Bradley St., Beeton Road, at 7. Tuesday, at 7-30, Séance.
Forest Hill.—23, Devonshire Road, at 7. Thurs. 8, Séance.
Islington.—Wellington Hall, Upper St., at 6-45.
Islington.—19, Prebend Street, at 7, Séance, Mr. Webster.
Kentish Town Rd.—Mr. Warren's, 245, 7. Thurs., 7-30, Mrs. Spring.
King's Cross.—46, Caledonian Rd. Saturday, at 8; Mrs. C. Spring.
Lewisham.—193, Hithergreen Lane, at 3. Séances every Friday, 8.
Lower Edmonton.—88, Eastbourne Ter., Town Rd., Saturday, at 7-30, Clairvoyance. Wednesday, at 8, Developing Circle.
Marplebone.—24, Harcourt St., at 11, Healing and Clairvoyance, Mr. Vango; at 8, Lyceum: at 7, Mr. U. W. Goddard. "Spiritualism." Monday, at 8, Social. Thursday, at 7-45, Mrs. Wilkins. Saturday, at 7-45, Séance, Mrs. Hawkins.
Mill End.—Assembly Rooms, Beaumont St., at 7.

Notting Hill.—124, Portobello Road: Tuesdays, at 8, Mr. Towns.
Peckham.—Chepstow Hall, 1, High St., at 11-15, Mr. Coote, Character Reading with Illustrations; at 8, Lyceum; at 6-30, Mr. and Mrs. Everitt and Mr. Worley. Tuesday, at 8, Building Fund Soirée, tickets, 6d. Fri., Healing (Free) & Service, 7-30.
Peckham.—Winchester Hall, 33, High St., at 11-15, Mr. J. Veitch, "The Intermediate State;" at 7, Mr. Cyrus Symons, "Matter and Spirit." Monday, 8-15, Circle for Inquirers & Spiritualists.
Seymour Club, 4, Bayswater Place, Bryanston Square, W., at 7 p.m., Mr. McKenzie, "Phrenology."
Shepherds' Bush.—14, Orchard Rd., Lyceum, at 3; 7: Mr. A. M. Rögger. Tuesdays and Thursdays, at 8, Members' Séance. Saturday, at 7-45, Mrs. Mason.
Stamford Hill.—18, Stamford Cottages, The Crescent, at Mrs. Jones. Mondays at 8. Visitors welcome.
Stepney.—Mrs. Ayers, 45, Jubilee Street, at 7. Tuesday, at 8.
Stratford.—Workman's Hall, West Ham Lane, E., 7: Mr. Darby.
Longton.—44, Church St., at 11, Mr. F. Bates; at 6-30, Miss Bates.
Macclesfield.—Cumberland St., Lyceum, at 10-30; at 2-30 and 6-30: Mr. E. W. Wallis.
Manchester.—Temperance Hall, Tipping Street, Lyceum, at 10; at 2-45 and 6-30: Mrs. Taylor (see Prospectives).
Collyhurst Road, at 2-30 and 6-30: Mr. D. W. Crane.
10, Petworth Street, Cheetham, Fridays, at 8-15.
Mezborough.—Market Hall, at 2-30 and 6.
Middlesbrough.—Spiritual Hall, Newport Rd., Lyceum, 2; 10-45, 6-30.
Granville Rooms, Newport Road, at 10-30 and 6-30.
Morley.—Mission Room, Church St., at 2-30 and 6: Mr. Armitage.
Nelson.—Leeds Road, at 2-30 and 6.
Newcastle-on-Tyne.—20, Nelson St., at 2-15, Lyceum; 10-45 and 6-30: Mr. J. J. Morse, and on Monday.
North Shields.—6, Camden St., Lyceum, 2-30; 11, 6-15, Mr. Schutt.
41, Borough Rd., at 6-30: Mrs. Caldwell.
Northampton.—Oddfellows' Hall, Newland, 2-30, 6-30.
Nottingham.—Morley Hall, Shakespeare Street, Lyceum, at 2-30; at 10-45 and 6-30: Mrs. Barnes.
Oldham.—Temple, off Union St., Lyceum, at 9-45 and 2; at 2-30 and 6-30: Mrs. Craven.
Bartland Place, Horsedog Street, Lyceum, 10 and 2-30; at 3 and 6-30: Mrs. J. M. Smith.
Openshaw.—Mechanics' (Whitworth Street entrance), Lyceum, at 9-15 and 2; 10-30 and 6-30: Mr. Sam Featherstone.
Mechanics' (Pottery Lane entrance), Lyceum at 2; at 6-30.
Parkgate.—Bear Tree Rd., 10-30, Lyceum; 2-30, 6: Mrs. W. Stansfield.
Pendleton.—Cobden St. (close to the Co-op. Hall), Lyceum, at 9-30 and 1-30; at 2-45 and 6-30: Mr. J. B. Tetlow.
Rawtenstall.—10-30, Lyceum; 2-30, 6 (see Prospectives).
Rochdale.—Regent Hall, at 2-30 and 6: Mrs. Stansfield. Wednesday, 7-30, Public Circles.
Michael St., at 3 and 6-30. Tuesday, at 7-45, Circle.
Salford.—Spiritual Temple, Southport Street, Cross Lane, Lyceum, at 10-15 and 2; 8 and 6-30: Mr. Mayoh. Wednesday, at 7-45.
Scholes.—Tabernacle, Silver St., 2-30, 6.
Sheffield.—Cocoa House, 175, Pond Street, at 3 and 7.
Central Board School, Orchard Lane, at 2-30 and 6-30.
Shipley.—Liberal Club, 2-30, 6: Mrs. W. Galley.
Skelmanthorpe.—Board School, 2-30 and 6.
Slaithegate.—Laith Lane, at 2-30 and 6: Mr. Bush.
South Shields.—19, Cambridge St., Lyceum, at 2-30; 11, 6: Mr. Westgarth. Wed., at 7-30, Mrs. Scott. Developing, Friday, 7-30.
Sowerby Bridge.—Hollins Lane, Lyceum, 10-30, 2-15; 6-30.
Spennymoor.—Central Hall, at 2-30 and 6.
Station Town.—14, Acolom Street, at 2 and 6.
Stockport.—Hall, 26, Wellington Road, South, at 2-30 and 6-30: Mr. Lomax. Thursdays, Circle, at 7-30.
Stockton.—21, Dovecot Street, at 6-30.
Stonehouse.—Corpus Christi Chapel, Union Place, at 11 and 6-30.
Sunderland.—Centre House, High St., W., at 10-30, Committee; at 2-30, Lyceum; at 6-30: Mr. J. G. Grey.
Monkwearmouth.—3, Ravensworth Terrace, 6-30.
Todmorden.—Society Hall, at 6.
Tunstall.—13, Rathbone Street, at 6-30.
Tyne Dock.—Exchange Buildings, 11; 2-30, Lyceum; 6: Mr. J. G. Grey.
Walsall.—Central Hall, Lyceum, at 10; at 2-30 and 6-30.
Westhoughton.—Wingates, Lyceum, 10-30; 2-30 and 6-30.
West Pelton.—Co-operative Hall, Lyceum, at 10-30; at 2 and 5-30.
West Vale.—Green Lane, 2-30 and 6: Mr. Postlethwaite.
Whitworth.—Reform Club, Spring Cottages, 2-30 and 6.
Wibsey.—Hardy St., at 2-30 and 6: Mrs. Ellis.
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The Two Worlds.

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No. 154.—Vol. III. [Registered as a Newspaper.] FRIDAY, OCTOBER 24, 1890.

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THE ROSTRUM.

INTRODUCTORY REMARKS.

WHAT DO WE KNOW OF THE LIFE HEREAFTER?

BY THE EDITOR OF "THE TWO WORLDS."

For long ages, in fact we might almost say through the entire historic period of man's life on earth, it has been the custom to answer this deeply momentous question by citing the *opinions* of individuals concerning what they *think*, not by any means what they *know*, of the life beyond the grave. Even where the respondents have themselves been gifted with the power of seership, and like Swedenborg, been favoured with personal contact and converse with the dwellers of the life beyond, we now know enough of psychological problems, and the vast difficulty of separating the communications purporting to come through the most highly-gifted of seers, from the colouring influences of the channels by which the communications are given, not to accept of any statements from *individual* sources that are not measurably corroborated by more than one or two other revelators. Reports concerning that far country, which even the most inspired of bards has affirmed to be "a bourne from whence no traveller returns," must be sustained by the most indisputable and well attested evidence to be accepted by the analytical minds of to-day. Visions may be tintured by the imagination of the seer. The trance sleeper may be a somnambulist, receiving only such earthly pictures as may be recalled from the life images photographed on the brain, or a hypnotic subject receiving impressions from human operators. As to the recorded beliefs of antiquity, who is to verify them? How can we trace their source, and by what standard can we judge of their reality? They not only differ from each other, but few of them appeal for acceptance to our reason, judgment, or those views of man's eternal destiny which can satisfactorily solve the stupendous problem of the hereafter. Traditional beliefs, even when stereotyped into national faiths, may have been founded in myths, allegories, or dimly shadowed truths, but the remoteness and uncertainty of their origin only serves to deepen the mystery, and convert the funeral pall and the marble of the sarcophagus into an adamant wall, that stretches up from the silent tomb to the solemn stars—so far off! so impossible of attainment! that in their cold unresponsive light we seem shut out for ever from the things of time and sense, and lost in the shoreless ocean of infinity! and it is precisely at this point, and when there seems no hope of ever bridging the tremendous gulf between life and death, when no sound breaks the awful silence left by "the voice that is hushed," that the dream of the poet is dispelled by the morning light of a glorious reality, and in the broad sunshine of a new spiritual revelation, the problem of eternal life is solved, the veil of mystery is rent in twain, the awful stillness of the tomb is broken by the chorales of ten thousand resurrected ones chanting the glorious assurance that "death is swallowed up in victory," and tidings from the land of the hereafter are brought to every home and hearth by the very travellers who have reached that unknown bourne, and who

do return in their own proper personalities to prove that the Spirit is the real man and lives for ever!

Before any sceptical or uninformed reader turns aside with contemptuous denial from the exalted claims we thus make for the modern spiritual revelation, let him pause and consider the chain of evidence upon which, link by link, we base our authority for presenting to the world a true and graphic picture of the land of the hereafter. First, this same spiritual revelation came unsought for, unlooked for, and wholly in opposition to the wishes, prejudices, expectations, or worldly interests of mankind. Next, it came not through the idiosyncrasies of any individual mind, but fell in torrents of revelation upon thousands of minds at once—on persons separated from each other by lands and seas, by differing languages, countries, climes, and modes of thought, but ever bringing testimony that it came from one and the same supermundane source. Again, it came through a set of phenomena bringing indisputable proofs that the revelators were the spirits of those the world called "dead," and whilst representing all the variety of human character and grades of being, corroborating each other in general descriptions of the realms of spiritual existence, that is, making allowance for man's ignorance of spiritual gifts, the mistakes in working the spiritual telegraph, which so often mar and pervert the message, and the bigotry and superstition which so frequently close the door against the beneficent revelators. With all these disabilities, with thousands of foes to contend with both *within* and *without* the spiritual ranks, and especially pointing to the fact that in an age when the most unscrupulous fraud and charlatanism abound our ranks must often be honeycombed with remorseless swindlers, the revelations are still powerful, widespread, and supermundane enough to have stamped their truth upon millions in every part of the world; to have been accepted by the wise, the noble, the scientific, and the sceptical; to include all classes of believers from the prince to the peasant, from the college-bred scientist to the common-sense mechanic; in a word, they represent at once the most wonderful, influential, and purely supermundane outpouring of the Spirit that has ever been recorded on the page of man's history.

It is in virtue of all these varied and well-attested claims to human acceptance that we devote this number of *The Two Worlds* to a transcript of the communications in which spirits attempt to translate into human speech, accounts of their life, conditions, and employments in the spheres of spiritual existence. On unnumbered occasions the spirit revelators have alleged that the life beyond the grave includes conditions so far in advance of earth that they can find no analogies in human speech to represent them. "As well," they say, "attempt to describe the triumphs of civilization to a primitive or savage race as to try and impart knowledge of states, occupations and scenes of which humanity has neither had the experience or representation. The best we can do is to reduce the unknown to crude analogies with the known, eternity to the limitations of time, and infinity to imperfect definitions of space. . . ." Remembering these obstacles, in the attempt to reduce spirit communications to the comprehension of mortals, we have only to add that every extract herein given has been received under crucial test conditions; is taken from the writings or experiences of the most thorough and reliable investigators, and—though we do not care to burden our columns with minute descriptions of the circumstances under which such communications were made—we pledge all that we hold most sacred to the assurance that what is thus given has been tested and proved to be of purely spiritual origin.

IS LIFE WORTH LIVING?

BY LIZZIE DOTEN.

"WHO suffers conquers." He who would attain
That perfect peace, which fears not loss nor pain,
Through calm endurance must the victory gain."

Thus said the spirit—and my soul replied—

"With bleeding feet I walked o'er paths untried.
Oh sacred Patience! with my soul abide."

Long had I watched, and anxiously had fed
The lamp of life, for one whose pathway led
Down to the land of silence and the dead.

And now, while midnight, with its shadows, lay
Across the pathway of the coming day,
The tide of life was ebbing swift away.

I knew that Death, with eyes of tender gloom,
Whose hand so often plucks Life's fairest bloom,
Watched with me in the silence of that room.

I feared him not, he seemed so calm and still,
Nor did I count it as a deadly ill,
The perfect law Death waited to fulfil.

And yet, Life's mighty problems vexed me sore,
And ever as I scanned their meaning o'er,
The darkness deepened in my soul the more.

I thought of all that made life desolate—
Of cold suspicion, and of cruel hate,
Of hope deferred, and help that came too late.

Of feet, drawn downward to the tempter's snare,
Of lips, that quivered with a voiceless prayer,
Of souls that sat in darkness and despair.

Of patient brows that crowns of suffering wore,
Of sad farewells that tender heartstrings tore,
Of sweet young faces seen on earth no more.

And, as I deeply mused thereon, I said—
"If I were God, and he were in my stead,
I would not rest till all were comforted."

Then through the lonely places of my soul,
A sense as of a Living Presence stole,
Strong to sustain, and tender to console.

It spake no language, and no voice was heard,
Yet all my soul with eager longing stirred,
To catch the import of that living word.

And thus it spake, "Seek thou to do and be,
Life must be lived, before the soul can see
The meaning of the Inner Mystery."

The morning came, and also came the end—
I saw the great white calm of Death descend,
And seal with peace the forehead of my friend.

Then o'er my soul went surging to and fro,
A nameless longing, to more surely know
That which my doubting heart had questioned so.

I gently laid my hand upon that head—
White with the snows the passing years had shed—
"Was life worth living? Oh my friend!" I said.

And lo! as kindred souls in silence blend,
He answered, "Be thou comforted. Oh friend,
"Life is worth living. Death is not the end."

"What was, and is, and evermore shall be,
Enfolds us all in its eternity,
And blest indeed are those whom Death makes free."

My soul was satisfied, I raised my eyes—
Filled with the tears that would unbidden rise,
And read life's lesson in the morning skies.

Above the mists and shadows of the night
The new-born day climbed up the golden height,
And all the stars went inward, lost in light.

Thus, like the stars, our lives with light shall blend
And onward still from height to height ascend.
Life is worth living. Death is not the end.

—*Religio Philosophical Journal.*

EXTRACTS FROM "HEAVEN REVISED,"

GIVEN THROUGH THE MEDIUMSHIP OF MRS. E. B. DUFFEY.

Being Accounts of the Experiences of a Spirit newly-born into the Spirit-World.

[NOTE.—The readers of *The Two Worlds* will remember our having printed a few extracts from this charming brochure some months ago. We add to those extracts in the present number, not only for the sake of the instruction they must afford to every thoughtful reader, but also in view of the entire AUTHENTICITY and TRUTHFULNESS of the source from whence they are derived.]

FIRST RETURN OF THE SPIRIT TO EARTH.

I cannot tell you all we talked about that beautiful morning. There seemed so much to say, both to Margaret and my children, that for a time I was oblivious of all else. Then the remembrance came to me of the friends I had left in earth-life. I had not thought of them before, because experiences had been pressing on me too fast for any more to crowd in. But a panic suddenly seized me. In their bereavement how overwhelmed with grief they would be! I must

go to them at once, and seek by some means to make my presence known, and to comfort those stricken ones. But when and how should I find them? I looked around in dismay. I was in the spirit-land; how could I find my way back to earth? How I had left the earth I knew not. I had probably been borne thence by spirit forces, while my spirit was yet weak from its new birth.

No sooner were my wishes spoken than my boys said, "We will show you the way; we have travelled it so often, we know it well."

Immediately the scene around us dissolved until all that remained was a luminous cloud, and we descended, half floating, half walking, until I found myself in the old home I had known so well. How strange it seemed to glide, a veritable ghost, silent and unseen, through rooms and passage ways! They who had been so long used to my presence, and who were even now mourning my departure with overwhelming grief, if they were but to catch a glimpse of my spirit form, would be almost paralyzed with terror. I realized as never before how inconsistent is the fear of apparitions.

Eagerly I sought to comfort the mourning ones; and what agony it was to my newly emancipated and happy spirit, to find that I could not make my presence known.

"Oh, what shall I do?" I exclaimed in dismay.

"You can do nothing," returned Margaret. "You are yet so new to the spirit-world, and have so much to learn. Some day you will know how to reach and communicate with your friends; now you must permit me to do the work for you."

Gently she approached the weeping ones, softly laid her hands upon their brows, whispered a few words of comfort in their ears, and, to my surprise, their tears ceased falling; they became calmer, and their conversation, which had been entirely of their loss, now took a happier and more hopeful turn.

Margaret beckoned to me, and we left them thus, and were on our way back to the land of spirits, though I fain would have remained longer. . . .

TIME AND CHANGE IN THE SPIRIT-WORLD.

Time in the spirit-world is measured only by emotions, events, and deeds; counting it thus, how long that day was! When my spirit was strong enough to bear their presence, and my desire had summoned them, my father and mother came to me, and many friends who had preceded me to spirit-life. Need I tell you of the joyous greetings, the words of affection, and all the tender confidences which spring up when those long separated are at last united to part no more? I realized that I was indeed in heaven. On this my first day was given a realization of its bright and happy side, and no hint was then imparted of the darker phases of the spirit-life, and the trials and experiences in reserve for me. For spirit-land is not all beautiful. There are dark places and darkened souls, as there are on earth. Nor has discipline ended with mortal existence, but must continue until our souls are entirely purified and refined. . .

OF THE BOOK OF LIFE AND JUDGMENT.

Now how can I describe to you what occurred, though it came to me with a force hitherto unparalleled in either my earthly or my spiritual existence? The air seemed filled with a strange murmur, and clouds descended and shut from my view all outward objects. The murmur increased until to my dismayed ears it seemed a roar; and the clouds rolled one upon another, until they took a definite shape, and this was what I saw and heard. The story of my life was being told in tones that seemed to me must reach to the farthest heavens, and its events were pictured before me by the tossing clouds. I use the words heard and saw, and yet I am not sure that I did either; but the impression made upon my mind was that as if all senses had united in one grand effort to place my past life in its true phases before me. I sat appalled; and then as the record of weaknesses and failures went on, I covered my face with my hands, and sank in agony and shame to the ground.

Truly there is record kept of every event in our lives. With my belief in spiritualism I thought I had realized that. I knew with a sort of superficial knowledge that not only our personality but our past is written upon all with which we come in familiar contact, so that a sensitive may from even a handkerchief or glove which we have worn read the story of our lives; but the belief had conveyed no special meaning to me. I had regarded it as one of the phases of spiritualism, more curious than real; and now I was being made to read my own record. I thought that even in the earth-life I had formed a tolerably correct estimate of my own character and

acts; but in these dreadful cloud-pictures, how in those deeds on which I most prided myself, did there too often rest the dark blot of unconscious egotism or self-righteousness.

I could not shut my eyes or ears to that which was passing around me. So after a time I summoned all my courage, and since I must sit in judgment on myself, I resolved to do so bravely and thoroughly. How many sombre pictures there were! How many half light, half shade; but now and then there was a bright one in which unselfishness, some little deed I had done and forgotten, without any thought of self-glorification, had not only been good in its results, but shone out like a jewel from the dark clouds which surrounded it. Truly our unconscious acts, be they good or bad, attest to our true natures. I was too humiliated for either vanity or self-congratulation when these gem pictures appeared; but a feeling of deep yet humble thankfulness stole into my heart, that there were any gleams of brightness amid so many shadows; and even as this feeling crept upon me, the clouds seemed to lighten, and the sombre pictures took on a tint of comparative brightness from some unknown source, and the rushing, roaring wind died away into a murmur. . . .

OF THE HOUSE NOT MADE WITH HANDS.

The pictures had disappeared, and the clouds again took form, and I saw slowly emerge from their misty outlines, and gradually shape itself, a structure, my ideal house, which I had so often beheld in my waking dreams, and sometimes but vainly wished to realize in the earth life.

"Let us enter," said Margaret.

We did so, and again I encountered a strange experience. Its walls were covered with pictures—the pictures I had just beheld with such perturbation of spirit. Nothing was hidden—everything stood revealed. But a kindly providence had placed the gem pictures where they could best catch the light, and should be a perpetual reminder and incentive to pure and noble endeavour; while the shadow pictures were put in obscure places, and those which had no touch of brightness in them were almost hidden from view. It was enough for me to know that they were there, without the agony of being compelled constantly to rest my eyes upon them. There was another peculiarity about this house, not only the house itself but every article of furnishing it possessed seemed somehow to remind me of something in my earth life, as though it were actually woven out of the actions or impressions of that life.

"This is your home," said Margaret. "You should be satisfied with it, for it is what you yourself have made it."

A house not made with hands! How that phrase came back to me; not made with hands, but built with purposes, endeavours, and achievements. How strange that while I was still surrounded by the material forms of earth, doing, or perhaps neglecting my daily duties, I was building myself a house eternal in the heavens!

"But," I asked after a time, "must these dreadful pictures always remain a terrible reminder of my weaknesses and sins?"

"Those pictures which our own deeds have painted can never be effaced nor entirely hidden," was the reply. "But the time will come, my dear friend, strange as the idea may now seem to you, when they will be the most valued pictures of all—when you would sooner part with the brightest gems which adorn your walls than these. In the work which we all must do towards helping struggling humanity, we need to perpetually remember the bonds which connect us with that humanity, so that we shall be patient and charitable, and these pictures are the visible tokens of these invisible bonds. They call us back to the past and to our own weak, erring selves. As we have needed charity, so do we become more ready to bestow it. As we have been lifted up, do we have strength and courage to uplift others. In brief, we must fully realize that we have been human, before we can hope to take the first step towards the development of divinity within us. . . ."

INTO THE DEPTHS.

The remembrance of a certain desolate, cloud-shadowed region I had visited haunted me. When next I saw Margaret I questioned her about it. Were many spirits condemned to remain in its desolation and gloom?

"My child," she replied, "how little you know of the world you have entered! The place you visited is the border land between the higher and lower spheres. It is where those spirits are compelled to stay whose virtues are merely negative ones; whose vices are due to weakness rather than to radical wickedness. There are depths below

that where the light becomes dimmer and dimmer, until at last not a ray can penetrate, and the dwellers remain in perpetual outer darkness."

"Is it possible to visit these places?" I asked hesitatingly.

"It is possible," was the reply, "if your motive is to benefit those who remain in them until they have progressed to higher conditions. To some the work is given to be messengers of peace and hope to these benighted souls. If your wishes lead you in that direction, I will summon a messenger to accompany you."

In accordance with that subtle law by which spirit can communicate with spirit, though at a distance, Margaret sent her message, and in response to it, there presently appeared the most beautiful being I had yet beheld. Her garments were radiantly white, and a sort of luminous atmosphere seemed to surround her like a halo.

This beautiful woman was unknown to me. I could not enter into her thoughts or divine her nature; but she smiled sweetly upon me, and a sense of delightful companionship stole over me, and I felt at peace in her presence. When she spoke, her voice was as the sweetest music. Its very tones seemed to convey her meaning, so that words were superfluous.

We at once set out upon our journey, and seemed to descend by steep and circuitous paths. As we proceeded I perceived many spirits, all intent upon their own pursuits. The way grew darker and rougher, and the forms were more forbidding in their aspects. My companion stopped now and then to exchange a kindly greeting with some one she met, and I noticed with wonder how the grim faces lighted up with a borrowed beauty while she spoke to them, as if her very presence were a benediction. She was evidently held in veneration by all.

Still we pursued our way until everything became as changed as though we had entered another world. A group of men and women were indulging in boisterous mirth and singing ribald songs. She stopped and spoke to them with a sweet seriousness which at once arrested their attention and commanded their respect. There was no condescension in her manner. She spoke to them as though she might have been one with themselves. Her chief intent seemed to be to arouse the best and kindest feelings of their hearts, and I took note that the songs and jests ceased, and more than one woman drew aside, as if ashamed of the part she had been playing.

"What class of earth-life contribute to people this sphere?"

"Those whose hearts are not inherently bad, but whose spiritual natures have not been developed; those who have found in the gratification of animal instincts their greatest, in fact their only pleasure. They are incredulous as to the existence of a higher sphere, because their spiritual perceptions have not yet been awakened."

"What is their manner of living?"

"Very similar to what they were accustomed on earth. Good and evil impulses alike sway them by turns. They know no pleasures beyond those of the senses, and selfishness is the dominant feeling. They have their discords and contentions, the same as on earth; and yet they will tell you, that they are contented and happy."

Still we descended. It became so dark that we had almost to grope our way, but here and there there seemed to be beacon fires, which lit up the scene with a lurid glare. At last we reached a plain. The path seemed to lie narrow and uncertain between morasses on either hand, and ditches, half-filled with slime, were revealed in the fitful light of the fires. Woful forms, crouched here and there, glared at us with flaming eyes. I shuddered and cowered, and drew closer to my companion, who walked confidently and fearlessly along the path, her radiant atmosphere gleaming out in the semi-darkness. . . .

THE SEDUCER IN THE SPHERES.

Presently we came to a man sitting silent and bent, and with his hands pressed to his breast.

"Behold," said my companion, "a victim of remorse. It burns in his bosom night and day like a perpetual fire, and yet it does not help to lift him out of his present condition, because he will not even admit to his heart a full sense of his guilt, but is continually justifying and finding excuses for himself."

"What was this man's sin?" I queried.

"He won the love of an innocent girl, and dragged her down to destruction, even glorying in the shame he brought

upon her. She in her turn became desperate, and sank to as great a depth of degradation as he. But her sins fall in great measure upon him, and he still refuses to recognize that."

With head still bowed he had not yet perceived our presence. Presently he exclaimed, as if the words were wrung from him by agony:

"Will this inward fire never cease? Oh, God! how can I endure it? Yet I am sure I was no worse than the rest. If they were justified, why was not I?"

Then my companion spoke:

"Because to you were given greater powers of discernment, but you scorned the gifts and made no use of them."

The man looked up as the words fell upon his ear; a strange terror seized him, and he shrank back and cowered as if in fear.

"Who are you?" he at length asked. "Mary, is it truly you, or has my punishment taken on a strange illusion to haunt me in the future, and be a perpetual reminder of that which I would forget?"

"Robert, it is I," was the reply given in the lowest and sweetest of accents.

"It is false!" he shrieked, springing to his feet. "It is only an illusion from which I will escape. Mary is here somewhere in this valley of the shadow of death. Why should she not be when I am here? A wicked woman is worse and more degraded than a wicked man—all know that; and I once saw her here when I first came, when she came to reproach me for her misery, and to taunt me with my own."

"Robert, it is indeed I," again replied the sweet low voice. "I was here, but I am here no longer. I have found a better way, a better place. Robert, I loved you once, I love you still; let the past be blotted out between us, and let me lead you up to the light."

She held out her arms to him, and the man sinking to his knees clung to her skirts and sobbed like a child. For the first time in all his earthly and spiritual life his heart was touched; and then I saw a strange thing occur. I seemed to see the fire within his bosom, and his tears descend and extinguish it; and encircled by the arms of the woman he had so grievously wronged, he felt peace and rest.

"Will you come with me?" the white-robed ministering angel said to this man who was stained with foulness from his vile-dwelling place, and though she clasped him in her arms her garments received no stain.

"Not yet, oh, Mary, not yet. I am not worthy. But I will make myself worthy."

I turned away and left them alone, unwilling to profane the sacredness of their interview by my presence. The kiss she imprinted upon his forehead when at last she found it necessary to leave him he seemed to receive as a benediction.

"Robert, remember we belong to one another!" were her parting words.

I would not break the spell which seemed to be upon my companion by any words of idle questioning. After a time she herself spoke. As she turned her face towards me it seemed transfigured with a celestial light. There was a radiant smile upon her lips, though tears stood in her eyes.

"You do not understand it?"

"No; it is all a mystery."

"I am the woman whom that poor wretch betrayed. I once found an abiding place in his death and terror-shadowed valley, and have progressed to my present position only by terrible and prolonged self-conflicts. You wonder why I am sent back as a messenger. A guide in such a land as this should know it well; and I do know it, alas! too well. I know the outward terrors of these wretched people, and their inward sufferings and struggles; and I know the path which leads out of their present condition, because I myself have travelled it. It is part of the atonement I must make for the past. The obligation to come here will be removed only when I have helped to undo as much evil as I helped to create in the world. Oh! no one can measure the consequences of his evil acts until he enters the spirit-world. My garments were once as foul and stained as any of these; but see, they are white now!" she exclaimed joyously. As I looked at her, the luminous atmosphere which still surrounded her seemed to dart out rays of living light.

"Does it not make you very wretched?" I asked, "to come here so continually and witness so much misery?"

"It did at first," was the reply, "but now I feel that no more. The sight only calls forth my fullest sympathies, and gives me power and will to work. Now I can look

beyond, and see all these lost souls redeemed and purified, and walking in the light of perfect day. In a little while they shall sing a new song, and this knowledge takes away the pain. My mission for to-day is ended," she continued; "but I have one more place to show you. . . ."

Who would not rather go down into the evening of life, and out into the valleys and shadow of death, with the sweet consciousness of having done what he could to make the world better, than to have borne all the empty honours that time and wealth can confer? It is not what we must leave behind, but what we shall take with us, that should make us glad that we have lived.

VIA CRUCIS VIA LUCIS.

THROUGH night to light; and tho' to mortal eyes
Creation's face a pall of horror wears,
Good cheer, good cheer! the gloom of midnight flies;
Then shall a sunrise follow mild and fair.
Through storm to calm; and tho' his thunder car
The rumbling tempest drives thro' earth and sky,
Good cheer, good cheer! the elemental war
Tells that a blessed healing hour is nigh.
Through toil to sleep; and though the sultry noon
With heavy drooping wing oppress thee now,
Good cheer, good cheer! the cool of evening soon
Shall lull to sweet repose thy weary brow.
Through cross to crown; and though the spirit's life
Trials untold assail with giant strength,
Good cheer, good cheer! soon ends the bitter strife,
And thou shalt reign in peace and heaven at length.
Through woe to joy; and though at morn thou weep,
And still the midnight find thee weeping still,
Good cheer, good cheer! the Shepherd loves his sheep:
Resign thee to the watchful Father's will.
THROUGH DEATH TO LIFE; and through this vale of tears,
And through this thistle-field of life, ascend
To heaven and glory, in that world whose years
Of bliss unfading, cloudless, know no end.

KOSEGARTEN, 1758.

Translated by C. T. Brooks.

EXTRACTS FROM THE "PHILOSOPHY OF DEATH."

BY ANDREW JACKSON DAVIS, COMMONLY CALLED "THE POUGHKEEPSIE SEER."

The Philosophy of Death is the philosophy of change; not of change in the personality of the individual, but of the *situation* of the human Spiritual Principle; which instead of being in an earthly body, is placed in a spiritual organization; and instead of living among the objects and personalities of the planet upon which the individual spirit was born, its situation is so altered as to fit it to live amidst more beautiful forms and in higher societies.

To the incurably diseased, the oppressed and down-trodden; those bowed even to the grave with grief; suffering poverty; or those afflicted with the dread of death; I would say—fear not, but follow Truth boldly where she leads, and, with calm, and majestic bearing, go on—through the seemingly mysterious process of death to the awakening and more interior habitation of harmony and blessedness.

Believe not that what is called death is a final termination to human existence, nor that the *change* is so entire as to alter or destroy the peculiarities of the individual; but believe that death causes as much *alteration* in the condition of the individual as the *bursting* of a rosebud causes in the condition of the flower, no more. Death is, therefore, only an *event*—a *circumstance*—in the eternal life and experience of the human soul.

DEATH is but a DOOR which opens into a new and more perfect existence. A Triumphal Arch through which man's immortal spirit passes at the moment of leaving the outer world to depart for a higher, and more magnificent country. And there is really nothing more painful in the *natural* process of dying than there is in passing into a pleasant, and dreamless slumber. The truthfulness of this proposition is illustrated by the following observations into the phenomena of death, which my spirit was qualified to make upon the person of a deceased individual at the moment of physical dissolution.

The patient was a female, sixty years of age. Eight months previous to her death she visited me for the purpose of receiving a medical examination. . . . Having ascertained the certainty of her speedy removal from our earth, I resolved to be present and watch the progressive development of that interesting but much-dreaded phenomenon. Moved by this

resolution, I, at a later period, engaged board in her house, and officiated as her physican.

When the hour of her death arrived, I was fortunately in a proper state of body and mind to induce the Superior Condition; but, previous to throwing my spirit into that condition, thus I proceeded to observe the mysterious processes of dying, and to learn what it is for an individual human spirit to undergo the changes consequent upon physical dissolution. They were these:—

I saw that the physical organization could no longer subserve the diversified requirements of the Spirit. But the various internal organs of the body appeared to resist the withdrawal of the animating soul. The muscular system struggled to retain the element of Motion; the vascular system strove to retain the element of Life; the nervous system put forth all its powers to retain the element of Sensation; and the cerebral system laboured to retain the principle of Intelligence. The body and the soul, like two friends, strongly resisted the circumstances which rendered their eternal separation imperative. These internal conflicts gave rise to what seemed to be painful sensations; but I was unspeakably thankful when I perceived the fact that those physical manifestations were indications, simply that the Spirit was dissolving its copartnership with the material organism.

Now the head of the body became enveloped in a fine, soft, luminous atmosphere; and I saw the cerebrum and cerebellum discontinue their appropriate galvanic functions; and then that they became highly charged with the vital electricity and magnetism which permeate subordinate structures. That is to say, the Brain, as a whole, suddenly declared itself to be positive, over the lesser portions of the body. This phenomenon invariably precedes physical dissolution.

Now the process of dying, or the spirit's departure from the body, was fully commenced. The brain began to attract the elements of life and sensation. The head became intensely brilliant; and I remarked, that just in the same proportion as the extremities of the organism grew dark and cold, the brain appeared light and glowing.

Now I saw, in the mellow, spiritual atmosphere, which emanated from, and encircled, her head, the indistinct outlines of the formation of another head! The reader should remember that *these super-sensuous processes are not visible to any one except the spiritual perceptions be unfolded; for material eyes can only behold material things, and spiritual eyes can only behold spiritual things.* This new head unfolded more and more distinctly; and so compact and intensely brilliant did it become, that I could neither see through it nor gaze upon it as steadily as I desired. While this spiritual head was being eliminated from out of, and above, the material head, I saw that the surrounding aereal atmosphere was in great commotion; but, as the new head became more distinct and perfect, this brilliant atmosphere gradually disappeared.

With wonder and reverence I gazed upon the holy and harmonious processes that were going on before me. In the identical manner in which the spiritual head was eliminated I saw, unfolding in their natural, progressive order, the harmonious development of the neck, shoulders, and the entire spiritual organization. It appeared from this, to an unequivocal demonstration, that the innumerable particles which constitute man's Spiritual principle, are endowed with certain elective affinities, analogous to an immortal friendship, which unfolded and perfected spiritual organization. The defects and deformities of the physical body, were, in the spiritual body which I saw thus developed, completely removed.

While this spiritual formation was going on the material body manifested, to the outer vision of individuals in the room, symptoms of uneasiness and pain; but these indications were totally deceptive. They were wholly caused by the departure of the vital or spiritual forces from the extremities and viscera into the brain, and thence into the ascending organism.

The spirit arose at right angles over the head of the deserted body. But previous to the final dissolution of the relationship which had for so many years subsisted between the spiritual and material bodies, I saw—between the feet of the elevated spiritual body and the head of the prostrate physical body—a bright stream of vital electricity. This taught me that what is customarily termed *Death* is but a *Birth* of the spirit from a lower into a higher state. I learned that the correspondence between the birth of a child

into this world and the birth of the spirit from the material body into a higher world is complete, even to the *umbilical cord*, which was represented by the thread of vital electricity, which for a few minutes subsisted between and connected the two organisms together. And here I perceived, what I had never before obtained a knowledge of, that a small portion of this vital electrical element returned to the deserted body, immediately subsequent to the separation of the umbilical thread; and that that portion of this element which passed back into the earthly organism instantly diffused itself through the entire structure, and thus prevented immediate decomposition.

It is not proper that a body should be deposited in the earth until after decomposition has positively commenced; for, should there be no positive evidences of such structural change, even though life seems surely to have departed, it is not right to consign the body to the grave. The umbilical life-cord, of which I speak, is sometimes not severed, but it is drawn out into the finest possible medium of sympathetic connection between the body and the spirit. This is invariably the case when individuals apparently die, and, after being absent a few days or hours, return, as from a peaceful journey, to relate their spiritual experiences. Such phenomena are modernly termed trances, catalepsy, somnambulism, and spiritual extasis.

As soon as the spirit, whose departing hour I thus watched, was wholly disengaged from the tenacious physical body, I directed my attention to her movements and emotions, and I saw her begin to breathe the interior or spiritual portions of the surrounding terrestrial atmosphere. She understood, at a glance, that her friends could only gaze upon the cold and lifeless form which she had but just deserted, and she readily comprehended the fact that it was owing to a want of true knowledge upon their part that they thus vehemently regretted her merely physical death.

The period required to accomplish the entire change, which I saw, was not far from two hours and a half; but this furnishes no rule as to the time required for every spirit to elevate and reorganize itself above the head of the outer form. Without changing my position, or spiritual perceptions, I continued to observe the movements of her newborn spirit. As soon as she became accustomed to the new elements which surrounded her, she descended from her elevated position, which was immediately over the body, by an effort of the will power, and directly passed out of the room, in which she had lain prostrated with disease for several weeks. I saw her pass through the adjoining room, out of the door, and step from the house into the atmosphere! I was overwhelmed with delight and astonishment when, for the first time, I realized the universal truth that the spiritual organization can tread the atmosphere which, while in the coarser earthly form, we breathe—so much more refined is man's spiritual condition. She walked in the atmosphere as easily, and in the same manner, as we tread the earth, and ascend an eminence. Immediately upon her emergence from the house, *she was joined by two friendly spirits from the spiritual country*; and, after tenderly recognising and communing with each other, the three in the most graceful manner, began ascending obliquely through the ethereal envelopment of our globe. They walked so naturally and fraternally together, that I could scarcely realise the fact that they trod the air—they seemed to be walking upon the side of a glorious but familiar mountain! I continued to gaze upon them until the distance shut them from my view; whereupon I returned to my external and ordinary condition.

Oh, what a contrast! Instead of beholding that beautiful and youthfully unfolded spirit, I now saw, in common with those about me, the lifeless—cold—and shrouded organism of the caterpillar, which the joyous butterfly had so recently abandoned!

NOTE.—We have a large collection of articles on the above subject, the result of observations made by the bedside of the dying, by different eminent clairvoyants and mediums. All, however, more or less substantially confirm the views of the celebrated seer A. J. Davis, concerning the separation of the body and soul, and the spiritual birth of the latter.—Ed. T. W.

THE SOUL'S DARK COTTAGE.

THE soul's dark cottage, battered and decayed,
Lies in new light through chinks that time hath made.
Stronger by weakness, wiser men become
As they draw near to their eternal home:
Leaving the old, both worlds at once they view,
That stand upon the threshold of the new.

—Edmund Waller, in *old age*, England, 1680.

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THE TWO WORLDS.

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FRIDAY, OCTOBER 24, 1890.

SUMMARY OF SPIRIT COMMUNICATIONS CONCERNING CREATION.

Received during thirty years of direct communication from and with spirits,

BY EMMA HARDINGE BRITTEN.

(1) There are three uncreated, primordial, infinite and eternal elements, namely, SPIRIT, FORCE and MATTER.

(2) The one attribute of Spirit is intelligence. The dual attributes of Force are attraction and repulsion. The three attributes of Matter are its states, namely, solid, fluid, and gaseous.

(3) Each element is susceptible of sub-division *ad infinitum* into conditions appropriate to its nature.

(4) The totality of these three primal elements, whether considered from the standpoint of Planetary, Solar, or Universal Being is God. The Procedures from the Totality are Firmaments studded with suns, systems, planets, worlds; Matter in its various conditions; Force in all its operations; Spirits from a single spark of animated life, to the soul of man.

(5) SUNS are vast aggregations of cosmic Matter, saturated by Spirit, and vitalized by Force.

(6) PLANETS OR EARTHS are driven off by Centrifugal Force from solar masses, and held by Centripetal Force in set orbits revolving around their parent suns.

(7) FORCE as the tool of Creation is motion *per se*. It moves under the rule of eternal never varying law, and is the life of the Universe.

(8) Matter is ever growing under the action of Force into forms. As long as attraction prevails over repulsion forms grow; when they arrive at a maximum point, repulsion prevails over attraction, then forms begin to decay, and the maximum point at which repulsion ceases is the DEATH or breaking up of the forms. The Force element is then withdrawn, and takes on the form that has been moulded through Matter. This form is thenceforth preserved intact, and this enters into, and becomes a part of the Spirit or soul world of Suns, Systems, Planets, and Earths; it also becomes the Spiritual body of all animated beings.

(9) SPIRIT, saturating every atom of Matter, grows in purely embryotic states, under the action of Force, up through every phase of mineral and vegetable life, until it enters into the higher conditions of animated life. It passes on through every rudimental period of gestation; its move-

ments are onward and upward, traversing countless myriads of earths in the universe; living and dying out of one embryotic form into millions of others, until it is prepared to be born into its ultimate, final, and perfected material form, namely, that of Man.

(10) MAN is the final and ultimate image, or representative, of the totality of Being—God. Man is a trinity of elements on earth, i. e., MATTER, through which he grows and acquires Form. FORCE, which in animated being is called Life and SPIRIT, which includes every conceivable function ranged under the word, INTELLIGENCE.

(11) The material body, like every other form of matter in the universe, and when not marred by accident, changes, grows up to a maximum point, then decays, and finally dies. At this stage the life force departs with the spirit, clothes the spirit with the form and functions it has acquired in the material body and the duality form—THE SOUL.

(12) THE SOUL IS DEATHLESS.—As the special function of matter is to grow soul—to become a mould in which souls are grown and take on forms, so matter must die or disintegrate, in order to liberate souls from their embryotic states to their perfected and final form as man. But Spirit never dies, neither do the functions of spirit ever die. All spirit is rudimentary and embryotic in lower forms than man. Man alone possesses, therefore, SELF-CONSCIOUSNESS, and as that is a function of the spirit of man, identity, or self-consciousness can never be lost, never fail; and although it may progress up to Godhead, it can never die or be lost. In the death of the human body, therefore, ALL that made the man is conserved in the soul, which, once liberated from Matter, commences a fresh set of upward and progressive experiences as an immortal soul.

Before entering upon any summary of the new, or rather added state of being into which soul enters when quitting matter, it is proper to say that life on the earths in space *must* range from the lowest to the highest, no two existences being on precisely the same grade, otherwise the similitude, like the same two poles of the magnet, or the same two degrees of pitch in tone, would extinguish each other. To produce causes for motion, the grades of character and state must be infinitely varied, and though we can resolve these varieties into groups, and level all these groups *ever upward*, the varieties reaching down to the lowest, and stretching up to the highest states, these varieties must exist on earths which are rudimental school-houses for souls.

(13) OF SPIRIT WORLDS IN SPACE.—Every material body, whether it be the largest sun or the smallest asteroid, grows, arrives at a maximum point of its life, turns the hill of time, decays and dies. But not only the sun or planet itself undergoes these series of changes, but every atom of matter, whether in the mineral, vegetable, or animal realms of being, does the same, as explained in No. 8. When Force or life is withdrawn, it, having acquired Form in Matter, retains that form, and at once passes into the great sum of objects, scenes and existences, that go to make up the Soul of the world or the spirit spheres.

(14) As every material atom, that ever has been on or in this earth, has lived, grown, decayed and died, as Force or the soul of things, retains form and is imperishable, so it follows that the spirit world has been growing and becoming furnished with forms moulded in matter, ever since the planet itself had being. Not a form that ever has been, therefore, whether of the mineral or vegetable kingdoms, but what has passed into and remained an entity of the spirit spheres.

It must be remembered, however, that spiritual things, scenes, and forms, are related to the material earth in which they grew, as the blossom is to the seed, as the tree is to the root; hence the minerals, plants and materials of every kind conserved in the undying archives of spiritual existence, are as much more beautiful than those of earth, as the rose is lovelier than the root from which it sprang, or the water lily fairer than the stagnant pool in which its germ seeds were nourished.

(15) ANSWERS TO SOME QUESTIONS FREQUENTLY PROPOUNDED CONCERNING THE SPIRIT WORLD.—It is often asked wherein consists the difference between the spirit spheres of the true and the good, and those inhabited by the ignorant and evil disposed. To this we reply that, whilst the spheres of spiritual existence are formed of pure Force, and fashioned, as above stated, of the blossom and fruitage of Matter, the vast differences in its conditions and appearances, represented by different grades of spirits, are produced

wholly by two characteristics of the spirits inhabiting the spheres.

The first of these characteristics is, that all powers of perception proceed from within, not as on earth from without. To the pure and good the realities of the lovely realm around them are all redolent of their own natures. The interior light of wisdom and goodness illumines all things around, and illustrates the sublime aphorism that "the kingdom of heaven is within the soul itself." The second is no less influential in determining the characteristics of the scenery and other appearances in the spirit world, and it is this: every spirit gives off an aura that corresponds to the nature of the sphere to which he or she belongs. Thus every spirit is inevitably drawn to the place appropriate to him. He enters the societies for which he is best fitted, goes to the scenes to which he belongs as if drawn by gravitation until, by culture in the highest departments of his nature, he outgrows the place to which he was first attracted, and must, by the inevitable fitness of things, move on to higher spheres and more angelic surroundings. Precisely the same laws govern the attractions and conditions which determine the place of ignorance, criminal or vicious spirits. They have no light within, and the darkness of their own natures is reflected on every object around them, drawn by the inevitable laws of gravitation to the companionship of spirits like themselves, the aura of these undeveloped beings exhales itself in murky clouds which obscure the landscape, present only the similitude of objects projected from their own memories, and fill their spheres with hideous pictures of their crimes, visions of their darling vices, and haunting images of those they have wronged. Volumes might be written concerning these spheres, obscured by the soul-darkness of its awful inhabitants, and filled with terrible images, all projected from the memories of those who dwell there.

In this summary we are only enabled to say this terrible mental hell is no fancy picture. Thousands of unhappy spirits have depicted its horrors in terms that have made the listeners absolutely afraid of sin and wrong. The miser, gambler, drunkard, sensualist, tyrant, oppressor, murderer, all are there enveloped in the darkness of their own natures; haunted by the doleful sights and sounds which represent their earthly passions and the crimes they have committed. These are "the dwellers on the threshold," of whom Swedenborg writes, as in "the Hells." He affirms them to be imprisoned there eternally, but every Spirit, good or bad, by thousands, aye, by millions, insist that this is not true. They affirm that angelic Spirits visit these woeful scenes as missionaries, and though they cannot be seen or recognised by the darkened eyes around them, their tender influence, prayers, and pleadings are felt, and inspiring the earth-bound Spirits with a sense of remorse and penitence, they succeed sooner or later in leading them out of the darkness into the light of reform. They are then conducted through the spheres of use and helpfulness to others, and thus, by endeavour, stimulated by penitence, and guided by loving ministering spirits, all Spirits ascend step by step on the ladder of progress; thus then, by personal atonement, and personal good, as Victor Hugo in one of his moments of inspiration declared, "*the Darkest Criminal soul that ever inhabited a human form, is the embryo of an Archangel.*" The Sphere of which we have last been writing, is called by teaching Spirits "THE SECOND SPHERE," the earth being counted as the **RUDIMENTARY** or "**FIRST SPHERE**" IN THE SUB-DIVISION OF THE NATURAL AND SPIRIT WORLDS INTO SPHERES. It would seem that the Spirits who first communicated with mortals in the modern Spiritual dispensation, found their recipients totally ignorant either of Spiritual gifts or the true nature of Spiritual existence.

Those persons who were not impressed with the belief that the soul was sleeping in the ground with the decaying body, waiting for the trump of the resurrecting angel to summon them to the last judgment, cherished the no less vain and shocking belief that there were two states only after death, namely, a horrible, ever-burning and eternal hell of fiery torment, or a no less repulsive heaven of eternal psalm-singing. In the effort to correct these wild imaginings the first spirit communicants were obliged to illustrate the graded progressions of their real existence by representing the vast realms of ascending spirit-life as seven spheres, the first of which they locate on the earth, the scene of the soul's only incarnation in a HUMAN material body. The second they claim to be the sphere of suffering, penalty, and

ultimate purification from the vices and ignorance which earthly experiences have failed to correct. The third they assert is the sphere of growth and unfoldment for infant spirits whose career has been cut short by untimely death on earth. The fourth is the sphere of mere intellectual unfoldment, or the realm of soul-life devoted only to the acquisition of art, science, and knowledge of all kinds and conditions. The fifth is the sphere of LOVE, in which all who have lived the life of self-sacrifice, and devoted themselves to the benefit and blessing of others, assemble, and continue their God-like and heavenly ministry of blessing to others. The sixth is the sphere of love and wisdom combined, from whence come, as from the glory of heaven, those grand, wise, and powerful ministering angels, tutelary spirits of countries, nations and powers, whom the ancients mistook for and worshipped as gods. The seventh is the sphere of preparation for the departure of the great and glorious souls who have learned and outwrought all that the spheres of earth can impart to them or receive from them, and who are about to enter upon fresh paths of the eternal realms of progress; fresh scenes in the hierarchies of heaven; fresh spheres of advancement towards the splendour of the Spiritual Sun spheres, the nature, powers, and functions of which mortal language would utterly fail to depict, the mere possibilities of which it is not lawful for human pen to write, or tongue to utter.

[NOTE.—If the above mere summary should seem entirely lacking in detailed descriptions of spirit life, our readers will find all the information which spirits can impart through imperfect human language, or mortals comprehend, in the abundant literature of spiritualism.]

EXTRACTS FROM "THE SPIRITUAL STRAY LEAVES."

BY PEARY CHAND MITTRA.

[NOTE.—The following extracts will be perused with the more interest because they are taken from a charming little work written by a learned and highly cultured Hindostanee gentleman, and his direct quotations from some of the most authoritative of the Brahminical writings may serve to correct a few of the crude and wholly unwarrantable teachings now being bandied about as "Hindoo doctrines."]

The Atharva-Veda, speaking of heaven, describes it as the scene of "perpetual life and glory." The idea was that the heaven was composed of spheres, as the same work says that "in the third heaven, which is luminous, action is unrestricted—there are joys and delights," and holds out the hope of re-establishing domestic and social relations in the world to come. The Bhāgavat-Gītā says "they proceed unbewildered to that imperishable place which is not illuminated by the sun or moon, to that primeval Spirit whence the sources of life for ever flow." The Rig-Veda enunciated the immortality of the soul. According to the Satapa Brahmana, a man has three births, viz., from his parents, from sacrifice, and after death and cremation. There is a hymn which says, "the perfect men (good men) cast off their old bodies and ascend in new ones of splendour like the sun and in chariots of fire." Again, "the spirit leaves here all imperfections, and being united with a lustro like that of the gods, soars to the eternal realms of light in a complete and glorified form; meets with the forefathers living in festivity with Yama, obtains a delectable abode, and enters upon a heavenly life."

The doctrine of transmigration was FOREIGN to the Rig-Veda. It was a belief of subsequent growth, and was held as a purifying process. Manu alludes to the restoration of the wicked, and speaks of their original better station. In later times the conviction was strong, that those who attained to divine knowledge avoided the penance of transmigration. We do not find any mention of hell even when transmigration was not thought of.

In some of the Upanishads a dark region is mentioned for the wicked, which the Puranas afterwards taught of as hot and fiery for sinners.

During the Rig-Veda period, invocations were made to the *pitris* or spirits of deceased ancestors occupying "three stages of blessedness." The Atharva-Veda says, "May the soul go to its own kindred and hasten to the father." The destiny of the spirits is evident from the Vaj Sank. "May these *pitris*, innocuous and versed in righteousness who have attained to (higher) life (*Asa*), protect us in the sacrifices." The Satapa Brahmana also throws light on the same point.

"The abode of Brahma is a pure eternal light, the highest sphere of Vishnu, who is regarded as the Supreme Brahma. There are the unselfish, the humble, those who are indifferent to pain and pleasure, those whose senses are under restraint, and those who practise contemplation and fix their minds on the Deity."

The Rig-Veda chanters did not teach that the soul after death was in a state of inactivity. Its mission was to "protect the good, to attend the gods, and to be like them." "On the paths of fathers there are eighty thousand patriarchal men who turn back to the earthly life to sow righteousness and to succour it." Again, a soul after death was "guided by spirits of the intermediate stations in the divine realm which it has to pass over." It is thus evident that India was the cradle of spiritualism—the land where a deep conviction was entertained of the immortality of the soul—of its returning to earth "to sow righteousness and succour it," and of its endless progression in the spiritual world.

OF THE BUDDHIST'S LIFE BEYOND THE GRAVE.

From the writings of the above learned author we derive the following extracts:—

The first thought of the primitive Buddhists was how to effect the annihilation of pain. Buddhism did not originally believe in God, but in *karma* (merit and demerit) giving birth to new existence. Its leading doctrine was to rise above *upadana* (attachment to sensuous objects). Its conception of heaven was that it consisted of two conditions, viz., *Rupa Loka*, or beings of form, and *Arupa Loka*, beings of no form, i.e., spiritual beings. In this heaven there is no material reward, but ecstasy of real existence. This is the heaven for those who arrive at *Nirvana*. In the Dhamapada the word immortality occurs. There is also mention of "divine beings."

There is little doubt that Buddhism grew from the Sankhya Philosophy. One similarity is that both were originally atheistical. Both aimed at emancipating the soul from earthly bondage, and arriving at spiritual life, and for the attainment of this object both taught the practice of *yoge*, or contemplation. The Buddhists, like the Aryas, practised *yoge* for suppressing bodily vitality, subjugating the senses, and bringing on abstraction and contemplation.

The theistic Buddhas of Nepaul think that the self-existent God is the sum of perfection, infinite, eternal; without members or passion.

The word *Nirvana* has been variously interpreted. The author of the article on Buddhism in the "Encyclopædia Britannica," 9th edition, gives the following definition:—"Happy seat, the excellent external. Place of bliss, where there is no death or decay, the end of suffering, the home of peace, the other side of the ocean of existence, the shore of salvation, the harbour of refuge, the medicine of all evil, the transcendent, the tranquil state, the truth, infinite, the inseparable, the everlasting." "The fruits of *nirvana* are supreme wisdom, complete deliverance and spiritual body."

The Buddhists describe this state as the absorption of the brain in the soul; when this is done the spiritual life is attained. This is not only the teaching of the Aryas and Buddhists, but Christian Mystics have said:—"In nothingness is all." Charles Kingsley says:—"Empty thyself and God will fill thee."

The Arya and Buddhist teaching is:—"The more the self, the I, the me, the mine abate in a man, the more does God Himself increase in him."

Buddhism, although originally atheistic, was eventually Vedantic in the conception of God, of the soul and the means of attaining *nirvana* or soul-life.

WHAT IS THE CONDITION OF THE SUICIDE IN SPIRIT LIFE?

The following communication was given through a very fine and reliable trance and writing medium after she had proved the identity of the communicating spirit by many wonderful tests. The spirit had been in earth life an intimate friend of Judge Edmonds, who was then present, and so amazed at the nature and number of the tests which proved the spirit's identity that he, knowing that his friend had died by his own hand, propounded the question which heads this article.

"How unhappy I was on earth and how I shrank from the endurance of my wretched lot, you—John Edmonds, know something of—so it would be in vain to recur to the

past or stamp farther obloquy on those who contributed so largely to afflict me. I forbear to make farther mention of this part of my sad history, I will only add I remember how clearly you, my friend, pointed out to me that life ever presented more paths than one by which we might reach the same goal—but though the conversation on that last visit of mine to your office will never be effaced from my mind, I had neither the courage or manliness to follow your advice. That night I determined should end all, and then I would know 'the grand secret.' I could not believe in any life beyond the grave—and I did believe the assertions of cruel men that hanging was not a painful death—horrible deceptions both! The agony of that awful death struggle, even now, after long years of freedom from pain or sorrow, causes my spirit to writhe and arraign every judge and jury that dooms their fellow mortals to the gallows, as *murderers and monsters* of cruelty. The end came at last,—a moment's forgetfulness, and then,—Great Heavens! I beheld my own tortured body, still and lifelike, but bearing the dreadful impress of the horrible death struggle, whilst I stood by its side—alive, conscious, and the same man I had ever been.

"In an instant the memory of all you had told me of spirit-life flashed upon my mind, and with this flood of recollection and assurance that it was all true came the passionate yearning to be gone from that hideous relic of what I once had been, and to rejoin the father, mother, and friends that I now knew *must* be spirits like myself. Ah me! The first part of my wild wish was soon realised, but not the last. Instantly the walls, the roof, and all the surroundings of my earthly habitation melted out, a sudden transition seemed to hurl me away, and I was sped, as from a projectile, into SPACE. Then I found myself in a dim, grey atmosphere. I rested on nothing, saw nothing, felt nothing; but oh, how much I KNEW! I saw no one, heard no one; but a wonderful sixth sense seemed to be suddenly opened, and bursting in upon me with a power that left no room for doubt I at once knew that I had left my appointed destiny on earth, and had no place appropriated to me anywhere else. Had I read a volume through, or heard the sentence pronounced by the Eternal Judge, I could not have more clearly realized that there was no place in Infinity for me until the time had expired during which I should have remained on earth. But this was not all. I cried aloud and uttered wild lamentations against my fate, when lo! I heard thousands of voices sounding out from the dim spaces around me—all re-echoing my lamentations. I knew by the exercise of the newly acquired sixth sense or perception that these voices were from suicides like myself. I knew we filled those awful spaces, but in the selfish isolation that had projected us all thither, we could neither meet, see each other, or take counsel together. . . . I know not how long (measured by mortal time) this terrible condition of isolation lasted. I thought at the time it was for centuries. I know now it was but for a brief period. After long wanderings, still alone, still in grey, empty, endless space, the horror of my situation filled my soul at first with deep pity for myself, then sorrow, then remorse, and I cried aloud from the depths of my soul, 'Help me, oh God of mercy and justice, to make atonement!' Before the last word ended a bright angel was at my side, my hands were grasped, my face covered with kisses, and I lay like a pardoned child on the bosom of my spirit mother—dead, as I had deemed her, when I was a little child. I had no recollection of my mother on earth, but the sublime perceptions of spiritual life informed me of my relationship to the angel who bent over me and listened tenderly to my broken expressions of prayer, praise, penitence, and humble promises to bear whatever consequences my rash and rebellious act might have merited. Briefly then, I was borne again out of darkness into light, out of empty space into realms of effort, usefulness, and the blessed opportunity to help others more wretched than myself. My first field of effort was the earth I had so rashly quitted.

"There I was shown the probationary mission that had been assigned me; shown how I had fled from it, sought to evade it, and how impossible it was, according to the inevitable laws of nature, that I could ever take my place on the spiritual heights of progress until that work was done. I advanced to its accomplishment then, no longer querulously asking the how, the why, or the wherefore; I knew that as a spirit it must be done at a bitter disadvantage, namely, by a continued effort to impress others upon whom my abandoned work had fallen.

"I laboured as only God and spirits similarly situated know the pain and toil of. I could only succeed after many failures, and never abandoned any attempt to carry out the working of the eternal scheme, until that part of it that should have fallen to my lot, was at last outwrought. During the long years that I, an earth-bound spirit, thus laboured, I oftentimes returned and compelled others as guilty as I had been to accompany me, and enter upon their own fields of abandoned earthly duties. As my earth work drew to a close, I found myself gaining more and more power and happiness. I visited felons' cells; whispered to them and stirred their souls to penitence and good resolves. I inspired the evil ones of my own household to drift into spiritualism, nor did I abandon my work until I saw them changed beings. The deeds I should have done I accomplished through ceaseless strivings by influences and manufactured circumstances, costing me severe but ultimately triumphant efforts.

"I must add that all my associates in the woful spheres of 'vastation' were, like myself, compelled sooner or later to work out the earthly mission they had abandoned, and that in ways almost impossible for mortals to conceive of. All our unfulfilled duties had to be accomplished in the midst of sorrow, remorse, reiterated failures, and always at the expense of others left behind, who had to shoulder the burdens the suicide had dropped, and whose additional life cares inflicted double pangs of remorse upon the invisible watchers who hung around their paths."

Question—Is your earthly mission at length outwrought? Are you yet free?

Answer—Earth-bound no more. I am indeed in heaven at last, free, and supremely happy. But it is my privilege to warn poor, blind, humanity of the terrible mistake they make in seeking to evade their lot, or cast off the duties their Creator has entrusted to them, by rushing uncalled for and unprepared into another state of being by the rebellious and unnatural act of suicide.

SPIRITUAL COMMUNICATIONS.

THE following beautiful extract is taken from "A Midnight Visit to Holyrood," and purports to be an oral communication given by Marie Stuart, the hapless Queen of Scots, to her beloved friend and medium, the Countess of Caithness, Duchesse de Pomar:—

"All life is God's Word, His expression to man of His bounty. The violet is His floral word, language, whose germ has been millions of years entombed in the sod. Oh! how sweet the language of God to those who can read His Word in all its embodiments, breathing forth from the soul at every exhalation and inhalation, *I am the Resurrection and the Life*—trust Me, love Me by loving Mine. My Word is revealed in Nature, in Ideality, in Poetry, in Art and Philosophy, Science and Religion, all the outgrowth of Nature.

"Watch the unfolding since the Angels first rapped out a few sentences through the 'manger home,' in America, a few short years ago—how long it took to prepare Earth for the expression of God's Word. And even now, see how this rare Angel-reared Lily, Spiritualism, is feared and condemned, though its perfumes are the loved souls of your dead, and its expression the waves of their rich ripe minds. All blended with the effete, it meets in the love embrace; but the offspring each month presented, is of rarer beauty than the preceding; and so it will be, for the past index of the earth tells us so; and God cannot be stayed in His Work.

"Turn over every page of human life, every one of our earth, and see how similar they all are, how sweetly related to the Divine. Cling as we may to the thing or thought of the hour, it passes away as this fair spring will pass, and summer will succeed, then autumn, all bringing their tribute of praise, each one a resurrectionary form."

In the same little volume, amidst many other spiritual gems, is the following trance communication given by Mr. W. J. Colville, in the presence of the Duchesse de Pomar, and by her added to her own comments thereon:—

"Students of spiritual things are like persons on a mountain side—some are nearer the summit than others; some very near the base. Those who stand highest have the widest view of the gorgeous natural panorama spread out before them; those who have gained the summit can look all round, and view the scenery from all sides. Perhaps on one side there are hills; on another, water; on another, tableland; on another, a deep declivity. Those who look only to the north cannot see what is to the south; those whose eyes are turned westward cannot see what is to the east; and is it surprising, while all are climbing on the various sides respectively, diametrically opposite views should be taken of the surroundings? Yet all these views are right, as relative or partial truths; all are wrong as absolute or final conclusions.

"Students of religion, of the spiritual nature of man, or indeed of any natural science, are like these mountain climbers; one sees one side of a truth; another sees from another standpoint; and, like the men in the fable, who disputed over the colour of a chameleon, they all were right in declaring what they saw; till at length a wiser man than any one of them interposed, stepped in and told them how the white chameleon was also red, blue, yellow, green, purple, grey, or any other colour seen in different lights. Science points you to the perfect ray of white light, and tells you white is the sum of colour.

"So with the jarring sects, so with divided schools of thought, wherein many men have many minds. The Christian, the Theosophist, the Jew, the Buddhist, the Spiritualist, and the controlling spirits—

all are right and safe when they confine themselves to declarations of what they know; but so soon as arrogant assumptions are put forward, and that is pronounced impossible or untrue which some particular individuals have not discovered, then the strife commences, and persons are often accused of bigotry and uncharitableness merely because they refuse to put out their eyes because some of their neighbours are blind, or to shut their ears to all the voices of the spirit because some of their companions are deaf."

MESSAGE FROM A WELL-KNOWN AND MUCH ESTEEMED PHYSICIAN.

DROWNED IN THE RECENT JOHNSTOWN FLOOD, PENNSYLVANIA.

In a town in the north-western part of Pennsylvania, there resides a medium who obtains writing in sealed envelopes. A physician, residing in the same town, wrote the following and placed it in his envelope together with some blank sheets of paper, sealed it, and handed it to the medium, who after a time returned it intact.

"Will some of my friends please communicate, and tell me of something that happened in earth life, and of which none but themselves and myself know? I am sceptical as regards Spiritualism, and desire a test through this medium."

To this letter the physician signed his name. The answer came as follows:—

"Dear Doctor S.,—You will, no doubt, be somewhat surprised to hear from me in this manner. You would not have been at all surprised to have received a letter by mail from me through your post-office, but I am no longer in the flesh. I entered into spirit life on Friday, May 31st last. I was suddenly swallowed up by the flood, then, after a desperate and unequal struggle with the elements, I succumbed, and for a time I simply slept. When I awoke I was in a new country surrounded by spirits, and I myself had parted company with the body and was in the spirit land. The first spirit to greet me was the noble and immortal Hahnemann. He then introduced me to Dr. Moore, Dr. Hemple, Dr. Tessier, and some other noble physicians gone before. I knew Dr. Hahnemann the moment I set eyes on him. It was a joyous meeting. I can tell you something that will, I think, surprise you not a little. We, who were drowned, are much better off, much happier, than all those left behind. We are in a much better world than we left. While they are more miserable than ever, we are happier than ever, and only wish that they were here with us. Our happiness would be well nigh unalloyed but for the fact that many of our loved ones remain still on the earth to suffer yet for a while in duration vile. I see you are a little sceptical in regard to Spiritualism, so I will simply refresh your memory in regard to one or two events you will doubtless remember. Do you remember calling me into consultation over the case of John Teglars boy, and our not arriving until after the boy was dead; also your wanting to borrow a tongue-depressor of me, and I told you to use a teaspoon; also our talk about a certain form of ledger not being lawful?

"DR. JOHN K. LEE (per A. Y. Moore.)"

Two days after the great flood at Johnstown the above message was received. W. J. Innis in *Celestial City*.

The above message was recognized as true in every particular.

EMPLOYMENTS OF SPIRITS.

THE following communication was given in answer to a question sent to *The Better Way*, and rendered through a most highly gifted trance-medium under the control of a spirit friend of one of the circle present.

QUESTION.—What are the employments of spirits?—O. J. W.

ANSWER.—To answer this question, if but so far as this planet is concerned, would require volumes. The best idea that individuals can obtain of the spirits' employments is to question each spirit that comes to them at séances what he or she is doing, for we can best comprehend that which is in our own sphere of attraction. Those above us may be engaged in some mental work which is incomprehensible to us; while those below us may be indulging in such material things that this seems incomprehensible. Yet we need not be surprised at anything. Many of the lower spirits care for nothing else than to obsess or control mortals for the sake of enjoying themselves or pleasing their senses, or to idle away their time in a sort of semi-unconscious or dreamy state. In true spirit life all is activity, and spirits who dislike an active life get out of this forced labour of thinking or acting by obsessing or hanging on to some mortal of their own calibre on the earth plane. Of course they take their chances of suffering as well as of enjoying themselves. For obsessions of this kind cannot be dissolved at will of the spirit as those higher spirits are enabled to do who control mediums for trance, inspiration, physical manifestations, &c. Some spirits take upon themselves a life duty of guarding or guiding mortals from birth to death; others of guiding them in certain material affairs; others again of simply prompting them for their spiritual welfare. High spirits suffer no pain because they are positive to material conditions or material nature. The lower have aches and pains. If not in the material sense, at all events in a manner that is equally disagreeable; discontent, melancholy, regret, darkness, doubt, and uncertainty being some of the miseries of undeveloped spirits. Outside of aiding or guiding mortals, spirits employ themselves studying—just as you would if all your material cares were laid aside. Causation constitutes the neme of their studies, and this embraces everything. Knowledge is power. The more a spirit knows of nature the more active or powerful he becomes in soul—in the exercise of his will, and this enables him to travel; investigate beyond the earth's sphere; and eventually to take part in the higher affairs of the spiritual world. There is no lack of employment even of a material kind. And when spirits say they are following out their old avocations, you may take for granted that it is in connection with some mortal who is thus employed, spirits often not knowing that they are thus led by higher spirits for their own benefit—to unfold some soul force that is needed for later spiritual progress.

SPIRIT VOICES.

We are now about to give a set of still more interesting extracts, being the teachings of spirits by their own direct voices, as spoken in

a trumpet through the mediumship of Mrs. Mary C. Smith at the celebrated *Golden Gate* circles, San Francisco, in the presence of many witnesses, and phonographically reported for the *Golden Gate* journal.

QUESTION.—Do our strong desires to have our spirit friends with us reach them?

ANSWER.—Yes. Earnest and sincere desires always reach and are communicated to them.

Q.—Why is it we are told that when we are very anxious our loved cannot come to us?

A.—By being too positive you destroy the bridge we must pass to make you conscious of our presence. But we can come to you when you are unconscious, however.

Q.—What is the condition of insane people upon entering spirit life?

A.—That depends upon what caused the insanity. In the majority of cases they come to us as invalids. We have institutions for their special treatment, but not like yours. We have teachers and caretakers for every sorrow and every ailment. Insanity is frequently caused by inharmony; sometimes by the spirit and the body not being properly adjusted. A person may be ill in spirit because of inharmonious conditions.

Q.—Is there such a thing as obsession? If so, where is the spirit of the one obsessed while the body is in possession of the obsessing spirit?

A.—Obsession is generally caused by the spirit controlling through the same laws as those called into operation by the mesmerist. The mesmeric subject is often conscious, but finds he is helpless and must do the bidding of the stronger will. Others are unconscious, but are breathing and existing still, and, as in natural sleep, very often the spirit passes into our realm.

Q.—Beyond the gates of death is a person obliged to live if he does not want to?

A.—Yes. You are compelled to be born into spirit life as well as upon this planet. According to the highest teachings I have obtained, all are immortal.

Q.—Take, for instance, those fearful savages met with in Africa, are such immortal?

A.—Certainly they are. Animals are immortal; nothing is lost; everything is life. We have with us the birds and the animals and the flowers, but far more beautiful than those you behold.

Q.—As man exists on this planet, did he come down from an angel, or has he come up from lower forms of animal life?

A.—The definition of angel is messenger. I say man came as an angel; but according to my best knowledge his first manifestation upon the planet was no better than the orang outang of to-day.

Q.—What is your definition of Saviour?

A.—Anything that benefits, uplifts, upholds and saves us. In your day there are a great many saviours; there always have been, there always will be.

Q.—What are we to understand by planetary angels or spirits?

A.—Guardian angels watching over the conditions of this planet. Not all of these have necessarily been inhabitants of the earth.

Q.—What sort of homes have you in spirit life, and how are they constructed?

A.—The planet you inhabit is only shadow, only darkness, in comparison to our life; from this you will understand that our homes are far more beautiful and enjoyable than the brightest home of earth. We gather our loved ones around us as you do here, only the affection which unites us is more spiritualized.

Q.—What constitutes spiritual happiness?

A.—Harmony. By living up to your highest knowledge of what is right and true.

Q.—What can be done to produce greater harmony among the spiritualists?

A.—To sink self in works of good for the rest. Drop all petty annoyances; live above everything that is little and narrow, and work for one common principle.

Q.—Do our friends we love most on earth when they pass over become nearest to us, or have we guardian angels whom we never knew?

A.—Some higher intelligence that you perhaps have never known is your guardian and guide, who assists those you love to come near to you. They teach you how to unfold spiritually and become impressional to those loved ones. The ones you love most are not always versed in the highest spiritual knowledge. We must progress and grow in spirit-life, and your spirit friends must learn to know and understand the spiritual laws before they can make their presence fully known to you.

Q.—How do you mark time in the spirit world?

A.—Astronomical changes have something to do with it, but so different from your own that it is difficult to explain it. As we do not have the struggle you do to support the physical, we do not take much note of time. If you had all the physical power you desire, and less bodily suffering, you would not note the lapse of time as closely as you do.

Q.—Is the inharmony which exists in many families here caused by physical conditions or spiritual?

A.—It is sometimes both; but more often from the lack of an adjustment of the spiritual or intellectual to the physical.

OF INFANTS AND YOUNG CHILDREN IN THE SPIRIT WORLD.

ALL infants, of whom a third part of heaven consists, are initiated into the acknowledgment and faith that the Lord is their Father, and, afterwards, that he is the Lord of all, and therefore the God of heaven and earth. Infants grow up in the heavens, and are perfected by knowledge, until they reach angelic intelligence and wisdom.—*Swedenborg*.

OF INFANTS STILL-BORN.

Now let us see how spiritual children are brought into what you would call spiritual life when the little one passes from the mother still-born. I have watched one that was born dead to all appearances. I saw the little toes tremble, the knees bend, the spiritual life quiver up and down the loins. The heart, small as it was, I could perceive

underwent the same sensation and worked with harmony. I could see the air pass from the lungs and a change come over it more rapid than even the short time in which I am attempting to describe it through the medium. I saw the faculties brighten, and a number of light spiritual forms gather round it and confer their influence upon it, and a spiritual mother was appointed for its guidance. . . . Those infants who were in a less advanced state when they passed away from earth are not placed with those tender little buds whom I saw laid in cots, but are kept separate until they have reached a growth which will qualify them to enter the same establishment. The children of the senior development are divided and brought into groups, each child being taught after a certain space has elapsed to exercise his spiritual body. As little children with you are to be seen maintaining their equilibrium when learning to walk, by holding on to chairs and other things, so in the spiritual existence they are to be seen assisting themselves; they must be taught to walk here before they can float.—*"The Grand Reality," by H. Junor Browne (Australia).*

ORIGIN AND FIRST OPENING OF THE CHILDREN'S PROGRESSIVE LYCEUMS.

ON the 25th of January, 1863, in Dodsworth Hall, New York, Mr. Andrew Jackson Davis addressed a body of thoughtful, constructive spiritualists, delineating the system of education in the spirit-world, its magnificent extension, its adaptation to the needs of emancipated pilgrims from different planetary worlds, and his copy of the same. His plan was heartily indorsed; and then and there a Children's Progressive Lyceum was organized for the first time in the history of our world. A brief extract from Mr. Davis's lecture will give the reader a better idea of this system:—

"The plan is not original with me. It is an attempt to unfold and actualize on earth, partially at least, a progressive juvenile assemblage like those in the summer-land, whither children are constantly going from earth, and where they are received into groups for improvement, growth, and graduation. In those heavenly societies and spheres, the young grow and bloom in love as well as in wisdom, in affection, as well as in true knowledge.

"This Sunday meeting of the young may, therefore, be appropriately styled 'The Children's Progressive Lyceum.' It is something truer and higher than what is ordinarily called a 'Sunday school.' It embraces within its plan the healthful development of the bodily functions, the conscientious exercise of the reasoning faculties, and the progressive unfolding of the social and divine affections, by harmonious and happy methods.

"Here let me mention, that, in the summer-land, these 'groups' are arranged, classified, and designated in accordance with the *immortal laws of music*. A group, at first, simply represents a *note*; afterwards, when the members are more advanced, it represents an *octave*; and ultimately, when harmony is established, the whole assemblage constitutes, so to say, a musical instrument of twelve octaves, instead of six and a half or seven, as we have here in the popular piano or church-organ. It is beyond the power of earthly language to describe the celestial melody, 'the fairy-like music,' of this human musical instrument. Truly, by such a combination of angel voices, the 'morning stars' may be taught to sing their part in the anthem of the spheres.

"In these assemblages the children are always enthusiastic, mutually affectionate, and full of happiness. Those who never truly sung a note on earth soon learn to sing harmoniously, as well as to think intuitively and accurately. The little ones sing and think with as much spontaneous melody and healthful happiness as do birds in the forest-trees, or children in the glee and enjoyment of their common sports.

"*Music*, therefore, is to be an invariable and prominent element of our terrestrial Progressive Lyceums. The plan is to unfold the groups into an 'harmonial choir' of the first magnitude and importance.

"These groups of young people are representative of family circles and progressive communities. They are planets and satellites; and they also signify other bodies, and higher degrees of nature. For example: The first group is called 'Fountain Group'; next a 'Stream,' flowing from the fountain; then a 'River,' into which the stream widens; next a 'Lake'; then, from the lake, a 'Sea'; then onward into the 'Ocean'; now we safely gain the 'Shore'; next we joyously behold a 'Beacon' on the shore; then a 'Banner' of progress is waving in the free air. At this point we look above, and discover a new 'Star' in the heavens; then an aspiring 'Excelsior' spirit enters the heart; and lastly, having passed upward from the fountain, we begin to realize internally something of the 'Liberty' of the sons of wisdom, truth, and righteousness."

These groups, also arranged for a second lyceum, with equally significant names, have their representative colours, and other emblems, graduated according to age and qualification, presenting a most beautiful scene when in order. The exercises consist of marches with banners, lessons, questions and answers, invocations, silver-chain recitations, hymns, and songs. A systematic and well-conducted lyceum is the most attractive thing in the world, always commanding the rapt attention of visitors, and exerting a most salutary influence upon all concerned.

Within a year after this lyceum was organized in New York,—though, at first, meeting a bitter opposition from the iconoclastic ranks,—others were established in different parts of the country, swelling in importance and popularity, until its claims were agitated in conventions, which gave the movement a new impetus. Agreeably to the general demand, Mr. Davis issued a manual for the guidance of the lyceums, which has served a noble purpose in instituting order and system.

For many months previous to the first formation of the lyceums on earth, the Great Seer had passed clairvoyantly into the angel-spheres, and, under the leadership of his faithful guides, visited the different associations and brotherhoods of that "summer-land." He found that these, in name and use, correspond with affections; and that education there is natural and progressive, consisting of exercises of the most inspirational order.

COMMUNICATION THROUGH A CELEBRATED MEDIUM.

I HAVE two children in spirit life; my first-born, a little brown-eyed girl aged two years, the other a son who was killed at the age of seventeen. In the summer of '88 I was sitting in my room resting after dinner. The children were playing in the yard while I was listening to their gay chatter. All at once I felt soft arms encircle my neck, and looking up, expecting to see a friend trying to surprise me, I saw my daughter in spirit life, but grown as tall as I, and the same soft brown eyes looking into mine—the loved features I remembered so well. After looking a moment she said:

"Mother, how glad I am to be with you."

Then I recovered enough from my astonishment to talk to her and said: "Anna, how tall you have grown—do spirits grow in spirit life?"

"Yes, we grow here as there."

"How glad I am to see you my darling, but tell me about spirit life—when little children pass over, who takes care of them till they are grown?"

"There is appointed a good spirit to take care of the babies until they can take care of themselves."

"Do you live every way like we do here?"

"Yes, we have our homes, each family to themselves, we are, oh, so happy! for there is no sickness or sorrow there."

"Who do you live with, have you seen your brother?"

"Yes, brother Morgan and I live with grandma and grandpa—your parents."

"Then why didn't Morgan come with you? I want to see him, oh, so much!"

"He has not been over there long enough to come yet, but I will bring him soon to see you. Morgan's dog came to him this morning and he was very glad to see him. I must go now, dear mother, but I will come again and bring brother with me."

"Tell me first before you go, are you and Morgan happy?"

"Yes, we are happy, but there is one thing lacking to perfect happiness—that is, we want you with us in the bright spirit land. Good-bye until I see you again."

Strange to say, a few days after this I got word from the country that Morgan's dog had been killed. Since my son's death the dog had been running wild in the woods, and the neighbours fearing she was mad had shot her. Since then my son and daughter have come to me together and made themselves known to me.—*M. E. Ellison, in "The Better Way."*

MY CHILD.

I CANNOT make him dead!
His fair sunshiny head
Is ever bounding round my study-chair;
Yet when my eyes, now dim
With tears, I turn to him,
The vision vanishes—he is not there.
I walk my parlour-floor,
And through the open door
I hear a footfall on the chamber stair;
I'm stepping toward the hall
To give the boy a call,
And then bethink me that—he is not there.

I cannot make him dead!
When passing by the bed
So long watched over with parental care,
My spirit and my eye
Seek him inquiringly,
Before the thought comes—that he is not there.

Not there! Where, then, is he;
The form I used to see
Was but the raiment that he used to wear.
The grave that now doth press
Upon that cast-off dress
Is but his wardrobe locked—he is not there.
He lives!—in all the past
He lives; nor, to the last,
Of seeing him again will I despair;
In dreams I see him now;
And on his angel brow
I see it written, "Thou shalt meet me there."

Yes, we all live to God.
Father, thy chastening rod
So help us, thine afflicted ones, to bear,
That in the spirit-land,
Meeting at Thy right hand,
"Twill be our heaven to find that he is there?"

—*John Pierpont.*

"A HEAVENLY SPIRIT STOOD."

PARENT of good! since all thy laws are just,
Say, why permits thy judging providence
Oppression's hand to bow weak innocence,
And gives prevailing strength to fraud and lust?
Who steels with stubborn force the arm unjust
That proudly wars against Omnipotence?
Who bids thy faithful sons that reverence
Thy holy will be humbled in the dust?
Amid the din of joy fair Virtue sighs,
While the fierce conqueror binds his impious head
With laurel, and the car of triumph rolls.
Thus I; when radiant 'fore my wondering eyes
A heavenly spirit stood, and smiling said,
"Blind moralist, is earth the sphere of souls?"

—*Bartolome Leonardo Argensola (Italy), 1600.*

HOW TO INVESTIGATE SPIRITUALISM; OR, RULES FOR THE SPIRIT CIRCLE.

THE Spirit Circle is the assembling together of a number of persons seeking communion with the spirits who have passed from earth to the world of souls. The chief advantage of such an assembly is the mutual impartation and reception of the combined magnetisms of the assemblage, which form a force stronger than that of an isolated subject—enabling spirits to commune with greater power and developing the latent gifts of mediumship.

The first conditions to be observed relate to the persons who compose the circle. These should be, as far as possible, of opposite temperaments, as positive and negative; of moral characters, pure minds, and not marked by repulsive points of either physical or mental condition. No person suffering from disease, or of debilitated physique, should be present at any circle, unless it is formed expressly for healing purposes. I would recommend the number of the circle never to be less than three, or more than twelve. The best number is eight. No person of a strong positive temperament should be present, as any such magnetic spheres emanating from the circle will overpower that of the spirits, who must always be positive to the circle in order to produce phenomena.

Never let the apartment be over-heated, the room should be well ventilated. Avoid strong light, which, by producing motion in the atmosphere, disturbs the manifestations. A subdued light is the most favourable for spiritual magnetism.

I recommend the séance to be opened either with prayer or a song sung in chorus, after which subdued, harmonising conversation is better than wearisome silence; but let the conversation be directed towards the purpose of the gathering, and never sink into discussion or rise to emphasis. Always have a pencil and paper on the table, avoid entering or quitting the room, irrelevant conversation, or disturbances within or without the circle after the séance has commenced.

Do not admit unpunctual comers, nor suffer the air of the room to be disturbed after the sitting commences. Nothing but necessity, indisposition, or impressions, should warrant the disturbance of the sitting, WHICH SHOULD NEVER exceed two hours, unless an extension of time be solicited by the Spirits.

Let the séance always extend to one hour, even if no results are obtained; it sometimes requires that time for spirits to form their battery. Let it be also remembered that circles are experimental, hence no one should be discouraged if phenomena are not produced at the first few sittings. Stay with the same circle for six sittings; if no phenomena are then produced you may be sure you are not assimilated to each other; in that case, let the members meet with other persons until you succeed.

A well-developed test medium may sit without injury for any person, but a circle sitting for mutual development should never admit persons addicted to bad habits, strongly positive or dogmatical. A candid inquiring spirit is the only proper frame of mind in which to sit for phenomena, the delicate magnetism of which is made or marred as much by mental as physical conditions.

Impressions are the voices of spirits or the monitions of the spirit within us, and should always be followed out, unless suggestive of wrong in act or word. At the opening of the circle, one or more are often impressed to change seats with others. One or more are impressed to withdraw, or a feeling of repulsion makes it painful to remain. Let these impressions be faithfully regarded, and pledge each other that no offence shall be taken by following impressions.

If a strong impression to write, speak, sing, dance, or gesticulate possess any mind present, follow it out faithfully. It has a meaning if you cannot at first realize it. Never feel hurt in your own person, nor ridicule your neighbour for any failures to express or discover the meaning of the spirit impressing you.

Spirit control is often deficient, and at first imperfect. By often yielding to it, your organism becomes more flexible, and the spirit more experienced; and practice in control is necessary for spirits as well as mortals. If dark and evil disposed spirits manifest to you, never drive them away, but always strive to elevate them, and treat them as you would mortals, under similar circumstances. Do not always attribute falsehoods to "lying spirits," or deceiving mediums. Many mistakes occur in the communion of which you cannot always be aware.

Unless charged by spirits to do otherwise do not continue to hold sittings with the same parties for more than a twelvemonth. After that time, if not before, fresh elements of magnetism are essential. Some of the original circle should withdraw, and others take their places.

Never seek the spirit circle in a trivial or deceptive spirit. Then, and then only, have you cause to fear it.

Never permit any one to sit in circles who suffers from it in health or mind. Magnetism in the case of such persons is a drug, which operates perniciously, and should be carefully avoided.

Every seventh person can be a medium of some kind, and become developed through the judicious operations of the spirit circle. When once mediums are fully developed, the circle sometimes becomes injurious to them. When they feel this to be the case, let none be offended if they withdraw, and only use their gifts in other times and places.

All persons are subject to spirit influence and guidance, but only one in seven can so externalize this power as to become what is called a medium; and let it ever be remembered that trance speakers, no less than mediums for any other gift, can never be influenced by spirits far beyond their own normal capacity in the MATTER of the intelligence rendered, the magnetism of the spirits being but a quickening fire, which inspires the brain, and, like a hot-house process on plants, forces into prominence latent powers of the mind, but creates nothing. Even in the case of merely automatic speakers, writers, rapping, and other forms of test mediumship, the intelligence of the spirit is measurably shaped by the capacity and idiosyncrasies of the medium. All spirit power is limited in expression by the organism through which it works, and spirits may control, inspire, and influence the human mind, but do not change or re-create it.—*EMMA HARDINGE BRITTON.*

PROSPECTIVE ARRANGEMENTS.

ACCRINGTON. 26, China Street.—Coffee supper and recreation, Saturday, October 25, at 6 p.m. Tickets 6d. All welcome.

BATLEY. Wellington Street.—Tea and entertainment, Saturday, November 8. Mr. Hepworth, character artiste, assisted by a few friends. November 9: Anniversary services in Batley Town Hall, at 2-30. Mr. Wyldes will answer questions from the audience. At 6 p.m., "The Word of God: where found and how to read it," followed by an inspirational poem. Monday, at 7-30, in the Wellington Street room, "The Sacred Scriptures of William Shakespeare," followed by psychometry. Collections.

BEESTON SPIRITUAL SOCIETY will remove to the Temperance Hall on October 25. A public ham tea and entertainment at 5 p.m. Entertainment at 7. Tickets, 8d., 6d., and 4d.

BIRKENHEAD.—Oct. 26. 6-30, Mr. P. W. Seymour, "The Existence of Angels and Their Mission." Thursday, Oct. 30, at 8. Monthly social meeting. Singing, readings and recitations.

BRADFORD. Bowling. Harker Street.—Nov. 1: Annual tea at 4-30. Tickets, 6d. After tea, Mrs. Ingham. All welcome.

BRADFORD. Bentley Yard.—Nov. 2: Harvest thanksgiving. Nov. 3: Fruit banquet. At 7-30, Mrs. Woolley, Mrs. Winder and Mr. Bloomfield.

BRADFORD. Little Horton.—Nov. 2: Harvest Festival. Speaker, Mrs. Beardshall. Tea provided for 4d. Vegetables, fruit, and flowers thankfully received.

BURNLEY. Hammerton Street.—Oct. 26: Special Lyceum Session, at 9-30. Collection for Kitson fund.

BURNLEY. North Street.—Saturday, Oct. 25: Tea meeting and minstrel entertainment. Tea at 5 p.m. prompt; 9d. and 6d.

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

HALIFAX.—Oct. 26: Mrs. Emma H. Britten. Afternoon: "The Human Soul and its Wonderful Powers, as proved by Spiritualism." Evening: Six subjects chosen by the audience; or, "Religion, Reform, and Spiritualism."

HEYWOOD.—Oct. 26 and 27: Mrs. Yarwood; 28, public supper and entertainment. Tickets, 6d.

KEIGHLEY. Assembly Rooms.—Oct. 26, Miss Patefield.

LEEDS.—Institute: Oct. 27: Three ladies have kindly given provisions for a tea, the receipts to be for the ladies sewing class. Tea at 4-0 p.m. for ladies, 7-30 for gentlemen. Tickets 6d. After tea a social, in which Mr. W. Howell will take part. We hope hosts of friends will attend. Mutual improvement and discussion class every Wednesday at 8 p.m. Nov. 2: Mr. Schutt, at 2-30 and 6-30 p.m. Monday, at 8 p.m. Friends, please be in good time.—J. W. H., sec.

LONDON. Finsbury Park.—Open-air. Last meeting, October 26, at 11-30 a.m., near the band stand. We shall be pleased to see as many friends as possible.

LONDON. Kensington and Notting Hill Association.—The "workers" have agreed that a hall shall be opened by us near Westbourne Park on or before November 1st. There will be a children's Lyceum, evening socials, séances, week-night and Sunday lectures and services. We earnestly ask the assistance of our friends.—Percy Smyth, hon. sec., 68, Cornwall Road, Bayswater.

LONDON. Marylebone. 24, Harcourt Street.—During November, Thursday séances, 7-45, Mrs. Treadwell; Saturday séances, 7-45, Mrs. Spring.—C. W.

LONDON (Peckham, Chepstow Hall).—Mr. and Mrs. Everitt next Sunday, when our first services in aid of the building fund will be held.—W. E. L.

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

LONDON. Peckham. Winchester Hall, 33, High Street.—Monday, Oct. 27, 8-15 p.m., circle for inquirers and spiritualists, conducted as a devotional exercise.—J. V.

LONDON. Spiritualist Federation.—Council meeting at 107, Caledonian Road, N., Wednesday, October 29, at 8-30 p.m. Members will oblige by attending. Important business.—U. W. Goddard, Hon. Sec., 6, Queen's Parade, Clapham Junction.

MR. TOWNS, of London, will be in Liverpool from October 26 until November 2. Address letters to Mr. Towns, Mr. Joseph Catlow, 9, Show Street, Liverpool.

Mrs. C. SPRING will hold a séance on Sunday, November 2, at Mr. Warren's, 245, Kentish Town Road, at 7-30. All welcome.

MACOLESFIELD.—October 26: Our good friend Mr. E. W. Wallis, speaker.

MANCHESTER. 10, Petworth Street, Cheetham.—Special notice. Friday, Nov. 21: An evening with the two controls of Mr. J. J. Morse, at 8 p.m. Admission by ticket from Mr. Wallis. Silver collection.

MANCHESTER. The proposed new society for Hulme and Moss Side.—At the preliminary meeting, Sunday last, at 28, Sewerby Street, four sites were mentioned as suitable for places of worship, and two gentlemen were appointed to ascertain particulars as to rent, etc., and report to the public meeting, at the above address, on Sunday, Oct. 26, at 2-30 p.m. Friends and investigators are invited.—J. B., sec.

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

NEWCASTLE-ON-TYNE.—Sunday and Monday, October 26 and 27, Mr. J. J. Morse. Subjects: "The Masses: Is their need Religion or Reform?" "Angels or Men—or Immortality in the light of Spiritualism," and "Twenty-one years a Medium, or British Spiritualism as it was and is." This lecture celebrates Mr. Morse's twenty-one years' work for Spiritualism. See advertisements in local papers.

NORTH-EASTERN FEDERATION.—The secretary acknowledges the receipt of a donation of 11s. 8d. from the North Shields Society, being the collection made at a séance given by Mrs. Everitt. Mr. J. J. Morse will lecture under the auspices of the Federation, at Camden Street,

North Shields, Sunday, November 2; and at Cambridge Street, South Shields, Thursday, October 30. The committee will meet at Newcastle-on-Tyne, on Sunday, November 2, at 10-30.

NORTH SHIELDS. Camden Street.—October 26: Mr. Schutt at 11. "The Philosophy of Sleep." 6-30, "The Bible: Its origin and authenticity." October 27, at 8: Six questions from the audience.

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

RAWTENSTALL.—Oct. 26: Afternoon, presentation of Lyceum prizes, by Mr. Ridehalgh, of Bacup. Evening: Mrs. Ashworth and Mrs. Gretten. A week next Tuesday, tea party towards building fund, in meeting room. Tickets 6d.

SLAITHWAITE.—Nov. 2: Mrs. Green will conduct services at 2-30 and 6, in memory of our late sister, Mary H. Bamforth. All friends invited. Tea provided.

STOCKPORT.—New rooms in Wellington Road, near Heaton Lane, Mr. J. Burns. Lantern lecture, Nov. 1, at 7-30 p.m., admission 1s., 6d., and 3d. Nov. 2, lectures by Mr. J. Burns at 2-30 and 6-30. Friends provided with tea at 6d. each by communicating with the secretary not later than Oct. 31.—Joseph Ainsworth, 47, Garden Terrace, Cheadle Heath.

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

PASSING EVENTS AND COMMENTS.

(Compiled by E. W. WALLIS.)

WE SHALL PRINT THE MONTHLY PLANS NEXT WEEK, and, in consequence, ask our contributors to send SHORT reports.

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

TO OUR NEW READERS.—We trust the present number of *The Two Worlds* will prove so interesting and instructive that you will feel desirous to know more about spiritualism, and be prompted to become a regular reader of our paper. Order it from your newsagent, or send to Mr. E. W. Wallis, general manager, 10, Petworth Street, Cheetham, Manchester, who will be happy to post a copy to your address regularly. Terms: 1s. 8d. per quarter, 3s. 8d. for six months, or 6s. 6d. per annum.

WHY, OH, WHY?—Among the reading rooms supplied with a free copy of "Facts, Faiths, and Frauds," by Mrs. Britten, was that of the Co-operative Society, Brierfield, where it was laid on the table. During the past week the Vicar, who occasionally visits these rooms, complained that a certain book (unnamed by him) by Mrs. Britten should not be allowed to remain before the eyes of young readers on account of its unfitness. The committee originally resolved that it should still remain on the table, but considering the desirability of catering for all sections of readers, finally decided that it should be entered on the catalogue, and in future be on the shelf in the library for use when required.

PASSED TO THE HIGHER LIFE.—On the 7th inst., Mr. George Southam, of 18, Harle Street, Mount Pleasant, Gateshead. While on his way home from work he fell down and expired without the least sign of pain. He leaves a wife and daughter to mourn his loss; he was a kind and loving husband and father; his vacant chair will never be filled. His body was interred in the Gateshead Cemetery on Sunday the 12th, when his relatives and friends to the number of upwards of 400 attended. Mr. A. Pickering, of Felling, officiated in a very powerful and affecting manner, which met with great approval.—T. S.

PASSED TO THE HIGHER LIFE.—Mary Hannah Bamforth, the beloved wife of Mr. G. Bamforth, of Waterside, Slaithwaite, on the 13th inst. Her remains were interred in the Slaithwaite Cemetery, on Oct. 15, by Mr. A. D. Wilson, with an appropriate spiritual service. A large number of relatives and friends assembled to render their last tributes of love and respect. Our dear sister is the oldest daughter of Mr. Daniel Meal, one of the first spiritualists in this district, and has been a member of our society, and an untiring worker, ever since its commencement. She leaves a husband and four children in sadness, because of their bereavement, but they are comforted by the knowledge that she has only "gone before."

SPIRITUALISM OFFERS THE MOST RATIONAL EXPLANATION.—Mr. G. E. Aldridge, of 8, Queen Street, Wolverhampton, writes: "A case came under my notice last week proving the return of spirit. I will give as related: 'A man had a cut or bruise which caused lockjaw; his wife weary and exhausted had left his room to rest upon a couch down stairs when she heard her name called three times; she, thinking it to be her mother whom she left with the sick husband, went into the room, when she found no one had called her; but seeing a great change in the condition of her husband, at once asked her mother to leave the room as she wished to be alone with him; she then asked him if he had anything to say to her, any wishes to express. After stating a wish about the children he was leaving, he looked on the other side of the bed, and said, 'The angels are come to take me with them—they stand waiting.' He then spoke to them, and said, 'Let me wish her good-bye'; and after an affectionate farewell to his wife, he laid his head down and was gone.' This proves to me the reality of spirits coming back and being seen by mortals whose spiritual vision has been opened. In addition, it proves the man was quite conscious of the spirit or self leaving the material body and going with those spirits who had come as ministers to guide him to his home in the spheres. The family are non-spiritualists."

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