

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

No. 88.—VOL. II. [Registered as a Newspaper.]

FRIDAY, JULY 19, 1889.

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SERVICES FOR SUNDAY, JULY 21, 1889.

Accrington.—26, China St., Lyceum, 10-30; 2-30, 6-30: Mr. J. Walsh.
Ashington.—Mechanics Hall, at 5 p.m.
Bacup.—Meeting Room, Princess Street, at 2-30, 6-30: Mrs. F. Taylor.
Barrow-in-Furness.—82, Cavendish St., at 6-30.
Batley Carr.—Town St., Lyceum, 10 and 2; 6-30: Mr. Boocock.
Beasley.—Wellington Street, at 2-30 and 6: Mr. and Mrs. Carr.
Beeston.—Conservative Club, Town St., 2-30 and 6: Miss Patefield.
Belper.—Jubilee Hall, 10 and 2, Lyceum; at 10-30 and 6-30: Local.
Bingley.—Oddfellows' Hall (ante-room), at 2-30 and 6: Mr. Metcalf.
Birkenhead.—144, Price Street, at 2-30. Thursdays, at 7-30.
Birmingham.—92, Ashted Road, at 6-45. Wednesday, at 8, Séance.
Bishop Auckland.—Mr. G. Dodd's, Gurney Villa, at 2 and 6-30.
Blackburn.—Exchange Hall, at 9-30, Lyceum; at 2-30 and 6-30: Mrs. Gregg.
Bolton.—Bridgeman Street Baths, at 2-30 and 6-30: Mrs. Stansfield.
Bradford.—Walter St., Hall Lane, Wakefield Rd., at 2-30 and 6: Miss Cowling.
 Otley Road, at 2-30 and 6: Mr. Lusby.
 Little Horton Lane, 1, Spicer St., at 2-30 and 6: Mr. Parker.
 Milton Rooms, Westgate, at 10, Lyceum; at 2-30 and 6: Mr. E. W. Wallis, and on Monday.
 St. James's Lyceum, near St. James's Market, Lyceum, at 9-45; at 2-30 and 6: Mrs. Riley.
 Ripley St., Manchester Rd., at 2-30 and 6: Mrs. Dickenson.
 Birk Street, Leeds Road, at 2-30 and 6.
 Bowling.—Harker St., at 10-30, 2-30, and 6. Wednesday, at 7-30.
 Norton Gate, Manchester Road, at 12-30 and 6.
 21, Rooley Lane, Bankfoot, at 6-30: Mr. and Mrs. A. Marshall.
 6, Darton Street, at 10-30.
Brighouse.—Oddfellows' Hall, at 2-30 and 6: Mr. T. Postlethwaite.
Burnley.—Hammerton St., Lyceum, 9-30; 2-30, 6-30: Miss Musgrave.
Burslem.—Colman's Rooms, Market, 2-30 and 6-30: Mrs. Wright.
Byker.—Back Wilfred Street, at 6-30: Mr. Murray.
Cleckheaton.—Oddfellows' Hall, 2-30 and 6.
Colne.—Cloth Hall Buildings, Lyceum, 10; 2-30, 6-30: Mrs. Connell.
Cooms.—Lepton Board School, at 2-30 and 6.
Darwen.—Church Bank Street, Lyceum, at 9-30; at 11, Circle; at 2-30 and 6-30.
Denholme.—6, Blue Hill, at 2-30 and 6.
Dewsbury.—Vulcan Rd., 2-30, 6: Mrs. Beardshall. Monday, at 7-30.
Ecclehill.—Old Baptist Chapel, at 2-30 and 6-30: Miss Patefield.
Exeter.—Longbrook Street Chapel, at 2-45 and 6-45.
Felling.—Park Road, at 6-30: Mr. Lashbrooke.
Foleshill.—Edgewick, at 10-30, Lyceum; at 6-30: Service.
Glasgow.—Bannockburn Hall, 36, Main St., 11-30, 6-30. Thursday, 8.
Halifax.—1, Winding Rd., 2-30 and 6: Mr. Hepworth.
Haswell Lane.—At Mr. Shields, at 6-30.
Heddonwike.—Assembly Room, Thomas St., at 10-15, 2-30 and 6: Mrs. Burchell.
Hetton.—At Mr. J. Livingstone's, Hetton Downs, at 6: Local.
Heywood.—Argyle Buildings, at 2-30 and 6-15: Mr. Hirst.
Huddersfield.—3, Brook Street, at 2-30 and 6-30: Mr. Ringrose.
 Institute, John St., off Buxton Rd., 2-30 and 6: Mrs. Carr.
Idle.—2, Back Lane, Lyceum, at 2-30 and 6.
Jarrow.—Mechanics' Hall, at 6-30: Mr. Jas. Campbell.
Keighley.—Lyceum, East Parade, at 2-30 and 6: Mr. Clayton.
 Assembly Room, Brunswick St., at 2-30 and 6: Miss Walton.
Lancaster.—Athenæum, St. Leonard's Gate, at 10-30, Lyceum; 2-30 and 6-30: Mr. Swindlehurst.
Leeds.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2-30 and 6-30.
 Institute, 28, Cookridge St., at 2-30 and 6-30: Mr. V. Wyldes.
Leicester.—Silver St., at 2-30, Lyceum; at 10-45 and 6-30.
Leigh.—Railway Road, Lyceum, 10-30; 2-30 and 6-30: Mr. G. Wright.
Liverpool.—Daulby Hall, Daulby St., London Rd., 11 and 6-30: Mr. Tetlow.
London.—Camberwell Rd., 102.—At 7. Wednesdays, at 8-30.
Camden Town.—143, Kentish Town Rd., Tuesday, 8: Mr. Towns.
Cavendish Square.—13A, Margaret St., at 11. Wednesday, 2 till 5.
 Free Healing. Tuesdays and Fridays, at 8, Circle.
Clapham Junction.—295, Lavender Hill, Wandsworth Road, at 6-30.
 Mr. D. Summers, "Intellect not of divine origin;" Lyceum, at 3. Tuesdays, Healing Circle. Thursdays, at 8. Saturday, at 7-30.
Euston Road, 195.—Monday, at 8, Séance, Mrs. Hawkins.
Forest Hill.—5, Devonshire Road, at 7: Mr. Ivor McDonnell.
Holborn.—At Mr. Coffin's, 13, Kingsgate Street: Wednesday, at 8, Mrs. Hawkins.
Islington.—309, Essex Road, Garden Hall, at 6-30. Wednesday, Séance, at 8, Miss Davy.
Islington.—Wellington Hall, Upper St., at 7.
Kentish Town Rd.—Mr. Warren's, 245. Dawn of Day, Social Gathering, at 7-30. Tuesdays, at 7-30, Associates only. Thursdays, at 8, Open Meeting.
King's Cross.—184, Copenhagen St., at 10-45. Fridays, at 8, Séance.
Marylebone.—24, Harcourt St., 20th, at 8-30, Séance, Mr. Matthews; 21st, at 3, Lyceum, at 7, Mr. U.W. Goddard; 22nd, at 8, Social Meeting, all invited; 24th, at 8-30, Séance, Clairvoyance. Mr. Dale, Friday evenings and Sunday mornings.
Mile End Road.—Hayfield Coffee Palace, opposite St. Peter's Rd., at 7, Mr. Hopercroft.
New North Road.—74, Nicholas St., Tuesdays, at 8, Mrs. Cannon. Clairvoyance, personal messages.
North Kensington.—The Cottage, 67, St. Mark's Rd., Thursday, 8: Mrs. Wilkins, Trance and Clairvoyance.
Notting Hill Gate.—9, Bedford Gardens, Silver St., at 7, Messrs. Earle and Matthews; Open-air at 8, at Hyde Park, opposite the Marble Arch, Mr. Hopercroft and others.
Peckham.—Winchester Hall, 88, High Street, at 11 and 6-30, Mr. R. J. Lees; Lyceum at 2-30. 99, Hill St., Sunday, at 8-30,

Members only. Saturday, at 8, Members' Séance. Wednesday, at 8, Séance, Miss Davy.
Stepney.—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday, at 8.
Stratford.—Workman's Hall, West Ham Lane, E., at 7: Mr. Walker.
Lowestoft.—Daybreak Villa, Prince's St., Beccles Rd., at 2-30 and 6-30.
Macclesfield.—Cumberland St., Lyceum, 10-30; at 2-30 and 6-30, Mrs. Groom.
Manchester.—Temperance Hall, Tipping Street, Lyceum; at 2-45, 6-30: Mr. J. S. Schutt.
 Collyhurst Road, at 2-30 and 6-30: Mrs. J. M. Smith.
Mexborough.—Ridgills' Rooms, at 2-30 and 6.
Middlesbrough.—Spiritual Hall, Newport Road, Lyceum, at 2; at 10-45 and 6-30: Local, and on Monday.
 Granville Rooms, Newport Road, at 10-30 and 6-30.
Morley.—Mission Room, Church St., at 2-30 and 6.
Nelson.—Spiritual Rooms, Leeds Rd., 2-30 and 6-30.
Newcastle-on-Tyne.—20, Nelson St., at 2-15, Lyceum; at 11 and 6-30: Mrs. Britten, and on Monday. Open-air (weather permitting), Quay Side, at 11, Leazes, at 8.
 St. Lawrence Glass Works, at Mr. Hetherington's: at 6-30.
North Shields.—6, Camden St., Lyceum, 2-30; 6-15: Mr. J. G. Grey.
 41, Borough Rd., at 6-30: Mrs. H. Davison, Clairvoyant.
Northampton.—Oddfellows' Hall, Newland, at 2-30 and 6-30.
Nottingham.—Morley House, Shakespeare St., 10-45, 6-30: Mrs. Barnea.
Oldham.—Temple, Joseph Street, Union St., Lyceum, at 9-45 and 2; at 2-30 and 6-30. Closed for painting.
Openshaw.—Mechanics', Pottery Lane, Lyceum, at 9-15, and 2; at 10-30 and 6: Mr. W. Johnson.
Oswaldtwistle.—East View Terrace, John Street, at 2-30 and 6-30.
Parkgate.—Bear Tree Rd., 10-30, Lyceum; at 6-30: Mrs. Lazenby and Mr. Turner.
Pendleton.—Co-operative Hall, at 2-30 and 6-30: Mrs. Green.
Plymouth.—Notte Street, at 11 and 6-30: Mr. Leeder, Clairvoyant.
Ramsbottom.—10, Moore St., at 8 and 6-30. Thursday, Circle, at 7-30.
Rawtenstall.—At 10-30, Lyceum; at 2-30 and 6: Mr. Newall.
Rochdale.—Regent Hall, at 2-30 and 6: Mr. Plant. Thursday, at 7-45, Public Circles.
 Michael St., Lyceum, at 10 and 1-30; at 3 and 6-30. Tuesday, at 7-45, Circle.
 28, Blackwater St., 2-30 and 6. Wednesday, at 7-30.
Salford.—48, Albion Street, Windsor Bridge, Lyceum, at 10-30 and 2; at 2-30 and 6-30. Wednesday, at 7-45.
Saltash.—Mr. Williscroft's, 24, Fore Street, at 6-30.
Scholes.—At Mr. J. Rhodes', 33, New Brighton Street, at 2-30 and 6.
Sheffield.—Cocoa House, 175, Pond Street, at 7: Mr. T. H. Hunt.
 Central Board School, Orchard Lane, 2-30 and 6-30.
 19, Ellin St., at Mr. Tatlow's, Mondays and Fridays, at 8.
Skelmanthorpe.—Board School, 2-30 and 6.
Slaithwaite.—Laith Lane, at 2-30 and 6: Mrs. Crossley.
South Shields.—19, Cambridge St., Lyceum, 2-30; at 11 and 6: Mr. J. Thoms. Wednesdays, 7-30. Developing on Fridays, 7-30.
 14, Stanhope Rd., High Shields, Lyceum, at 2-30; at 11 and 6: Mr. Clare.
Sowerby Bridge.—Hollins Lane, Lyceum, at 10-30 and 2-15; at 6-30: Mr. Kitson.
Station Town.—14, Acclom Street, at 2 and 6.
Stockport.—Hall, adjoining 26, Wellington Road, South, at 2-30 and 6-30.
Stockton.—21, Dovecot Street, at 6-30.
Stonehouse.—Corpus Christi Chapel, Union Place, at 11 and 6-30.
Sunderland.—Centre House, High St., W., 10-30, Committee; at 2-30, Lyceum; at 6-30: Local. Wednesday, at 7-30.
 Monkwearmouth, 8, Ravensworth Terrace, at 6: Mr. Davison.
Tunstall.—13, Rathbone Street, at 6-30.
Tyldesley.—Spiritual Institute, Elliot Street, at 2-30 and 6-30.
Walsall.—Exchange Rooms, High St., Lyceum, at 10 and 2-30; at 6-30.
Westhoughton.—Wingates, at 6-30: Miss Gartside.
West Pelton.—Co-operative Hall, Lyceum, at 10-30; at 2 and 5-30.
West Vale.—Green Lane, 2-30, 6: Mr. Newton.
Whitworth.—Reform Club, Spring Cottages, at 2-30 and 6.
Wibsey.—Hardy Street, at 2-30 and 6.
Willington.—Albert Hall, at 6-30.
Wisbech.—Lecture Room, Public Hall, at 6-45: Mrs. Yeeles.
Woodhouse.—Talbot Buildings, Station Road, at 6-30.

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THE ROSTRUM.

FRAGMENTS OF "A TRUE STORY,"—COLLATED BY SIRIUS.

ORIGEN AND CELSUS.

[EXTRACTS FROM A RARE PAPER BY J. A. FROUDE.]
PART IV.

Containing the only existing historical accounts taken from the antagonists of early Christianity, concerning its rise, progress, and the central character of the mighty drama, entitled "Jesus of Nazareth."

AFTER many appeals to the reason of the Christian converts, and frequently repeated reminders that all that *they* claimed for their "Son of God" had been taught of the heroes and sages of Greece and other lands, scores of times before. Celsus gives additional arguments, of which the following are examples:—

"If you must needs have some new doctrine, adopt some illustrious name, better suited to the legend of a divine nature. If Hercules and Esculapius do not please you, there was Orpheus. He too died by violence. If Orpheus has been taken by others, there was Anaxarchus, who was beaten to death and yet mocked at his executioners. 'Pound on,' he said, 'you can pound the sheath of Anaxarchus, himself you cannot pound.' The men of science, you may tell me, have appropriated Anaxarchus. Then take Epictetus, who, when his master was wrenching his leg upon the rack, smiled, and said he would break it, and, when he did break it, said, 'I told you so.' Even the Sibyl, whose poems you interpolate with your own fables, you might have called a daughter of God with a sort of reason. Your own legendary heroes would have been more presentable than the one whom you have chosen; your Jonah who was in the whale's belly, or your Daniel in the lions' den.

"You boast that you have no temples, no altars, no images. The absence of such things is not peculiar to you. The nomad Scythians and the Africans have none. The Persians have none. The Persians say the gods are not like men, and they will not represent them as men.

"No man, you say, can serve two masters. You pretend that in God's Son you still worship but one God; but this is a subtle contrivance that you may give the greater glory to this Son. You say in your *Dialogus Cœlestis*, 'If the Son of Man is stronger than God, who else can be Lord of Him who is above God?' You have a God above—the Father of the Son of man. And to this Son of man you give the glory of God by pretending that he is stronger than God. What has befallen since his end to persuade us that your Son of man was God? He was sent into the world as God's ambassador. He was killed, and his message perished with him. Yet, after all these generations, he still sleeps. Is there no evidence for the presence of God's Spirit in the established religion? Need I speak of the oracles? the prophecies announced from the shrines? the revelations in the auguries? the visions of divine beings actually seen? All the world is full of these things. How many cities have been founded at the bidding of an oracle? How many rescued from plague and famine? How many have perished

miserably when the oracle's commands were neglected? Princes have flourished or fallen. Childless parents have obtained their wishes. The sick and maimed have recovered health and strength. Blasphemers have gone mad confessing their crimes. Others have killed themselves, or fallen into mortal illness; some have been slain on the spot by an awful sentence from the shrines.

"You tell of the eternal torments which await the wicked. You say no more than the interpreters of the Mysteries. But the penalties which you pronounce against them, the chiefs of the Mysteries pronounce against you. Why should you be more right than they? I do not speak to such of you as are troubled about a bodily resurrection; with them it is vain to reason. Your notion that all the world can be brought to one mind in religion, Asiatic, European, African, Greek, and Barbarian, is the wildest of dreams. It cannot be. The very thought reveals your ignorance. Do justly in your place as citizens, and make yourselves worthy members of the commonwealth."

Such is the general bearing of this memorable treatise. There must be large gaps in many parts where the connection is broken. The conclusion is abrupt.

Origen seems to have misunderstood Celsus, in places to have done him injustice. Throughout we do not know where we have the words of Celsus himself, and where a paraphrase of what Origen thought him to mean. Occasionally where a paragraph appears to be quoted verbally, it is unintelligible from want of context, and we are driven to Origen's rejoinders to discover what Celsus is talking about. On the whole, however, the sketch which I have given does, I believe, represent faithfully in a generalised form the argument which obstructed for a century the progress of Christianity. When he is off his own ground and attempts to answer Celsus on questions of fact, on science, on history, or statesmanship, Origen is a child contending with a giant. In the *True Story* we find the tone and almost the language of the calm, impartial, thoughtful modern European. Celsus was in advance of his age. He was on an elevation from which he could survey the past and current superstitions, and detect the origin of most of them in ignorance or credulity. Origen replies to him from the level of contemporary illusions, from which he was as little free as the least instructed of his catechumens.

Celsus tells him that "names" are not things, names are but signs, and different words in different languages mean the same object; that when religious Greeks speak of great Zeus, Latins of Jupiter, Persians of Dis, and Jews of Jehovah, they all mean the common Father of mankind. Origen answers that this cannot be, because if the formulæ of the God of Abraham, the God of Isaac, and the God of Jacob, *was properly pronounced, miracles were every day notoriously worked by it, while the names of the other gods had no power at all.* So throughout his whole argument he assumed that the earth was full of demons, that even the gods were demons, that the oracles were inspired by demons, madness and disease were possession by demons. The conjurers, whom Celsus and Lucian knew to be charlatans and impostors, were to Origen enchanterers who had made a compact with Satan, or had gained a power over him by magical arts.

Celsus had studied natural history accurately and intelligently. Origen was on the level of his contemporaries, and availed himself of popular errors to gain credibility for the Christian miracles. Thus he meets the objection to the virgin birth of Christ by alluding to parthenogenesis among animals, and by insisting that the vultures were a notorious instance of it. Celsus understood the generation of human

legends, and knew their worth or worthlessness. Origen took what he found.

Celsus asks why Christ was seen only by His disciples after His resurrection. Origen answers that after He had spoiled principalities and powers, *His body had peculiar properties and was only visible to those who were in a proper spiritual condition.*

[Thus far, Froude.—We have only to add, by way of comment, that many other parallels of this kind are drawn, leaving us no ground of surprise that the learned, the wise, and philosophic men of the time, like Celsus and the Greek philosophers should turn with unmitigated scorn from the attempts of the early Christians to re-hash the myths, allegories, and impersonations of the powers of nature taught amongst the most ancient peoples into an actual history of an actual man, ages after those myths and allegories had sunk into a mere vulgar superstition.

On the other hand, if we regard with contempt the credulity of those who had neither learning nor logic to correct their long descended traditions and superstitions, what can we say of modern believers who add to these fables and impersonated myths all the errors, gross impositions, interpolations, and monstrous perversions that have been in the process of manufacture for 1,800 years, by a powerful, rich, and interested priesthood, who have crushed out and destroyed every fragment of antagonistic testimony, who have ruled their deluded votaries by the most horrible threats of everlasting torture, and who for nearly two thousand years have forced all the beliefs and articles of religion back to the darkest ages of superstition and the most ignorant people of those ages, by the sacrifice of millions of lives? And all this, modern intelligence, science, and learning still uphold as *religion*, and still speak of with bated breath, visiting moral torture and spiritual fire upon those who dare to question the authenticity of a story, which, if said to have been acted out TO-DAY in any city of civilization, would condemn those who laid claim to be the actors, either to the lunatic asylum or to the penitentiary.

Power, place, pride, wealth, titles, palaces, and ecclesiastical "loaves and fishes," these are the bulwarks of modern belief in the story which Celsus and, now, hosts of learned commentators and persistent explorers after the long buried elements of religious truth, have PROVED to be the most monstrous fraud of the ages (*i.e.*) the creeds and dogmas of Christendom.

SIRIUS.

THE HAUNTED GRANGE, OR THE LAST TENANT.

Being an account of the life and times of Mrs. Hannah Morrison, sometimes styled the Witch of Rookwood.

CHAPTER I.

FROM the remarkable pages of the *Causæ Celebræ* I once read an account of a murder, the details of which made such a strong impression on my mind, that I am enabled to give, verbatim, one or two extracts from the trial. The first is touching the appearance; the second refers to the life and reputation of the alleged murderers. They are as follows:—*"The lamentable murder of Lieutenant William Rochester, R.N., and the trial of Dame Hester, or Hannah Pitcairn, for that wicked deed."*

"The hag—for surely she is one, and might fairly pass for a witch that could mar so fine a piece of nature's work as Master Lieutenant Rochester, a goodly young man, and well to do—the hag then came forward, well guarded by constables Higgins and Pell, and a terrible sight it was for Christian men to look upon one so old and stricken in years; she was, as seemed to be, nigh upon eighty, and she ported herself mightily, and like one who was no ways concerned in this most wicked murder: and when she cried aloud upon God for a witness to her innocence, she revealed her iniquity to all, saying '*My God, help me!*' which showed that she could not pray to the good God of our most worthy church and gracious king, but called upon *her God*, which same might have been one of the imps which all men could hear knocking like little hammers on stools and benches, as loud as that the judge and jury might hear for themselves; yet could nobody be seen to do this thing, nor could any show how the foul witch did these noises.

"Then came Maria Marshall also, who testified thus, saying that she, the witch, Hannah, had lived in that house for seventy years, and could never quit it, no, not to save her life. And notwithstanding all her master's family died

in that house, yet would she never go; and when she hap buried them all, she lived there alone, talking, as many folks said, with dead people, and especially with a white woman, who came out of the river, and used to go into the Grange just at twilight, as if she had lived there. And it was a drear sight to see her garments all dripping with water, and the spectre wringing its hair to get off the water from it. . .

"When questioned if she had ever talked with the spirits of the dead, the accused witch would weep, and cry in a lamentable voice, '*O, my mother!*' which thing displeased the judge, and he forbade her, many people thinking he did so lest the white woman might come there to help her witch child."—*Causæ Celebræ.*

Out of the fantastic record from which these extracts are drawn I have compiled the following sketch of the life and times of Mrs. Hannah or Hester Morrison.—*Emma Hardinge Britten.*

THE HAUNTED GRANGE, OR THE LAST TENANT.

How often do we look back in dreamy wonder at the course of other men's lives, whose paths have diverged so widely from the beaten track of our own, that, unable to comprehend the one spring upon which, perhaps, the whole secret of the diversity hinged, we have been fain to content ourselves with summing up our judgment in the often-uttered remark, "Well, it's very strange; what odd people there are in the world, to be sure!"

How many times these trite sentences were uttered in the village of Rookwood (a remote and old-fashioned suburb to a large metropolitan town in the north of England) during the past century we cannot correctly state, but we have reason to believe that they terminated every debate, held not less than six times a day, upon an average, with which the good people of Rookwood were wont to canvass the life and times of Mrs. Hannah Morrison, the last tenant of Rookwood Grange.

Few people knew much of the history of Rookwood Grange; fewer still had taken any particular interest in the sayings and doings of its last inhabitant, at the time when she might fairly have laid claim to be the subject of such interest; but now that she was old, very old indeed, and worn and decrepit, and in all likelihood would soon pass away from sight and memory altogether, a strange and universal interest began to be manifested about the little remnant of life which she yet had to spin out. It was not that she had wealth to leave; poor old Hannah was the last and only dependant of a broken family, who had died off one after the other in the descending scale of prosperity, while the once stately manor house had sunk into a ruin, the once high and noble owners of the soil had become petty inhabitants, and the owl and the bat had shared, with the last threadbare and ruined forms of the house of Rookwood, the desolate hearth and crumbling halls, which had once been the pride of the county side. But the house was haunted, folks said. Old Hannah lived there all alone; 'tis true she had lived there time out of mind, beyond, in fact, the memory of the far-famed "oldest inhabitant;" but living there now, when not a single creature beyond the aforesaid owls and bats, and may be a very abstemious rat or two, such a one as could live on food more fitted for the imagination than the corporeal frame, these being the only *recognised* companions whom old, dreary Hannah was known to entertain in her deep solitude, people would talk, and wonder, how she could bear it, and whether or no she was not in reality in some way connected with the vague and undefined tales of "glamour" and mystery, which had long been whispered about the village in connection with either the house or its inhabitants, it was not precisely determined which.

The night is bitterly cold, a sharp, driving wind is whirling round and round the ruined gables, and whistling in long and mournful cadence through the avenue of leafless trees which leads up to the desolate old pile. Ruin, everywhere ruin! Grass-grown courts and mouldering walls, supported by the very ivy which has so long been eating into their joists and stays, and in one remote corner there glimmers a feeble light, dim, uncertain, and visionary as the old mass of building itself.

Now the moon, gleaming coldly through the wild, tempestuous clouds, which ever and anon drive across the black November sky, reveals all the picturesque points of the tumble-down old place, leaving its more painful details in the favouring shadow of night. Let us follow the faint glimmer of Hannah's lamp, push open the crazy door already swinging on its broken hinges to and fro in the bitter blast,

creep doubtfully through many a dim and mouldering passage, and, crossing the once bright hall where yet the tattered banners wave, and the antlered pride of the forest tells the tale of gallant chase and jovial hunt, where rusty spear and broken lance repose against the crumbling walls in idle memory of dead chivalry and long-forgotten patriotism, let us enter a small, old-fashioned, tapestried room, the only habitable corner of the desolate Grange, where sits in lonely state the last tenant of Rookwood Grange. She is clad in an uncertain coloured garment. Doubtless its original shade had been black; it was now brown, rusty brown, except where a patch or two denoted its proprietor's total disregard of a union of colours. Still its threadbare and most meagre appearance was redeemed by the snow-white apron, kerchief, and coif which had been decorously arranged about the sad figure, giving the most touching and delicate evidence that propriety and cleanliness had triumphed over age and poverty. Her face, pale and worn as that of the dead, denoted extreme old age; but there was, nevertheless, something kind and affectionate in its wistful lineaments, gentle and womanly in its harshest outlines. At the moment when we first introduce her to the reader, she had removed her old, worn spectacles, and was carefully wiping them, preparatory to renewing the task of filling up with pen and ink the sheets that were before her. As she resumed her task she sighed, and looked ruefully at the still wet, huge blots which had poured from her dim eyes to the already somewhat obscure page. Old Hannah turned over that leaf and many others; but, turn where she would, the same evidences of bitter tears and blotted pages met her eyes, and, shaking her head with a very doubting smile, she muttered, "If he ever finds it, 'tis ten to one if he can make it out." One single rap, short, but very distinct, on the panel of the door, would have caused any one but Hannah to turn to it interrogatively. She did not heed it, however, but went on soliloquizing aloud: "No, indeed; he may not find it, but then again he may." This time the knock was repeated with two additions. "Very likely; well, *perhaps* I may feel certain he will." Again the knocking; surely old Hannah must be deaf, or so unaccustomed to visitors that she never thought of saying "Come in."

A long pause ensued, and then she murmured, "Shall I ever, oh, shall I ever behold him again on earth?" Roused perhaps by the sound of her own voice, another summons, consisting of three distinct and forcible raps on the door was heard. "Soon," cried the obtuse woman. Again the knocking resounded, and again the deaf hermit relapsed into silence; at length she shook her withered head, and muttered, "Yes, ever yes,—promise, promise! but, alas! it will be in another and better world; I have waited too long in this, in vain." So saying, she resumed her stump of a pen, and carefully tilting the broken flower vase that served her for an inkstand, scratched away at some old, mildewed sheets that purported to be the "real history of Mrs. Hannah Morrison."

We may look over the old body's shoulder as much as we please, for there is no one there to interrupt us but a poor black cat, almost as blind and worn-looking as its mistress. Silence and desolation are there, and naught disturbs the utter desertion of that lone room but the scratching of Hannah's pen and the occasional tap, tap, of a still unsatisfied visitor, who often and seemingly vainly courted her attention by sundry appeals to the door, walls, and even, as it appeared, under the very table at which she was writing; and still she wrote on, sometimes raising her head and uttering a short sentence, as if actually conversing with her unseen visitor, at other times responding only by a motion of her lips; and this very eccentric habit of talking to herself it was, which, combined with the remarkable noises which bats, owls, and other indescribable adjuncts to old ruins produced, procured for Rookwood Grange the reputation of being haunted, and for Hannah Morrison the character of a witch. The poor old woman's conjecture that some one, for whom she was preparing with so much care the history of "My Life," might be unable to read it, was well founded, for although I am accustomed to decipher all manner of scrawls, a constant succession of mistakes, a perpetual mixture of tears and ink, a stump of a pen, and eyes of eighty-five, are too much even for my patience, and I am driven to seek other means of information. What they are, matters not; suffice it that they are available, and the result is the following particulars of the life and times of Mrs. Hannah Morrison, the last tenant of Rookwood Grange.

(To be continued.)

THOUGHT FRAGMENTS FOR REFORMERS.

It will be no news to the readers of north country journalism to say that the paper that has perhaps the largest circulation in that part of the kingdom is the *Manchester Sunday Chronicle*. Besides any number of stirring articles on the world of shams and pretences, the writers of this journal are fearless and outspoken in defence of every good and useful reform, and especially in their pleadings for the poor, the oppressed, and those who have few to plead for them. During the last few weeks a series of papers have appeared in that journal detailing the experiences of a writer, who, under the *nom de plume* of NUNQUAM, describes in harrowing and almost incredible detail, the horrors of the slums, alleys, and tenement houses, and especially the dwellings or haunts of the labouring classes in some parts of the immense, rich, and apparently flourishing city of Manchester. The accounts of the fœtid garrets, cellars, and nooks, where men, women and children are huddled together in dreadful violation of every law of decency, morality, health, happiness, and self-respect, the statistics furnished by medical men of the tremendous death rate of these foul places, above all, the miserable conditions of the labourers' life which compel them to seek such means of shelter, are enough to freeze the blood and make every thinking being exclaim, Can such scenes exist in a rich, civilized, Christian country, in a land where millions annually are paid to preachers and teachers to enforce the doctrine *that the wrong done to the least of God's creatures is a wrong done to all?*

Since the commencement of these stupendous revelations by NUNQUAM, it seems that the City Fathers of Manchester have taken great offence, and instead of voting the daring revelator a statue beside that of the late Bishop, or perhaps, with greater propriety, placed *with its face to the Town Hall*, they are growling forth excuses, each one attempting to shift the responsibility of the revelations, the truth of which none can deny, upon some one else's shoulders than their own. How the matter now stands in these respects will be best understood by quoting some of the startling words in which the brave revelator answers the said Fathers (?) of the City. He says in the *Sunday Chronicle* of June 30th:—

"A crime has been committed in this city, and the City Council have stood by unconcerned. It now remains to be asked, 'Who hath done this thing?' Who has slain God's people? and which of us raised a hand in their defence? It is a black crime, citizens of *Modern Athens*, and palliation there is none. Here, in this boastful city, amid our churches and charitable institutions, our science schools, free libraries, 'magnificent town halls,' and our 'temples for the worship of fine arts,' amid all the pomp of our vainglory and self-righteousness, we stand convicted and disgraced.

"Within those twenty years of 'progress' about which our chief magistrate so babbles, we have done to death some sixty thousand souls. Where are these brothers and sisters of ours? Where are these our fellow-children of God? They are murdered that rascals might get rent or profits; that dastards might get civic 'honour'; that prosperous people might be saved expense.

"Do you, the befooled drudges of *Modern Athens*, ever look this monster commerce in the eyes? Ask yourself what it takes from you and what it gives in return? Do you ever ask why your masters live in villas, while you die in hovels? Does it never strike you that if a man must slave with spade and hammer all his days, he might as well drive his own nails or till his own acres? Does it never seem to you that since a man must hunger, it would be better to hunger in sweet air under a blue sky; that if a man must die, it would be better to sleep under a green sod; and that it would be a happier and nobler lot to wear skins like a savage, and live by digging roots out of the ground, than to exist as part of a machine for weaving shoddy cloth for fools to wear, or for reaping golden grain for rogues to feed on.

"But as I turn from the commercialist and the councillor, to contemplate the property owner and the landlord, my flesh creeps on my bones. What is the position? Here are thousands of hovels, unfit for dogs to kennel in; and for these Englishmen draw rent from Englishmen, and English law approves the robbery, and English pastors fail to denounce the robbers. These houses are mere heaps of rotten and pestiferous rubbish; they have slain their thousands and their tens of thousands, and their owners have been paid and not hanged for the murders. And yet, hard as it is to believe it, when, in the name of justice and humanity, there is a talk of demolishing these death-traps and removing these sinks of pestilence, and building homes upon the land they curse and murmur, there is a cry for *compensation*!

"I am told that some of this 'property' is owned by poor widows, which may be true. But what of the poor widows who live in it? And what of the poor children who die in it? Their numbers are greater, and their sufferings more. I am told that many property owners have bought these hovels at prices so high that they cannot afford to repair them, and to lose them would be ruin. But the more rogues they, if, knowing they could only wring their profits out of wrong, they thus

invested money. And I have no ruth in striking them when I see that their salvation means the ruin of thousands worthier than they.

"There was a deputation waited on the City Council some months ago to protest against the sale of Sunday papers. The excuse for this defiance of the law of supply and demand, was said to be a desire to protect the morals of the children from the evil consequences of selling this paper on the Sabbath. Now I want that deputation to wake up again and present a petition against the owners of slum property and the perpetrators of sanitary horrors, with a view to check the evils wrought by them upon the morals of our children. And I want the Mayor and Corporation to refer that petition, together with my articles on Modern Athens and the pamphlet of Dr. Thresh, to the Parliamentary Committee—for consideration.

We have a Bishop here in Manchester, who should, I think, be somewhat interested in the condition of the working classes. What has he done? I have heard of no denunciation from the Cathedral pulpit. I have heard of no crusade against the oppressors of the poor being undertaken by his clergy. The Bishop and the clergy, backed by the mass of church-goers, are a powerful and wealthy body. I am waiting for any sign that these people have any truer knowledge of duty than the hacks of the Press or the bloodsuckers of the slums. I am waiting to see if these praisers of God have any love for God's creatures. I want to know, your reverences, whether you have any deeper belief in the Gospel you preach than have the elegant heathens who listen to you. At present I have seen no sign of grace. Come, gentlemen, your Dean advised you to read these very papers. I heard of six of you reading the wicked *Chronicle* last week—six of you, all in one railway carriage. Well, read this and tell me—will you wash your hands, like Pilate? Believe me, there is red upon them if you could but see it."

If we have trespassed upon our readers' patience by these quotations, our excuse is that the people ought to know what is going on in their midst; that there are all too few to tell the dreadful tale, and that when one brave man does care to come forward and tell it, every creature that respects his fellow man, and believes in God, justice, and retribution hereafter, should echo and re-echo the story, until humanity should rise *en masse* and drive the evil thing and the doers, also into the work of radical reform if not for love of good, at least for the sake of the disgrace and shame which such revelations brand on the brows of men in place, power, and pulpit.

HEAVEN REVISED.

IN THE SPIRIT LAND.

We have presumed to give this second or more correct title to a very interesting little book, just received for revision, called "Heaven Revised."

The substance of the work has appeared from time to time in the *Religio-Philosophical Journal*, and the style is so pure, so free, at once, from pedantry, or the least tendency to exaggeration, that its readers will be pleased to receive it as a consecutive work, rather than in fugitive chapters. The medium for the production of this charming brochure is an educated lady, a Mrs. Duffey, who, with characteristic modesty, and distrust of her own claims to "inspiration from very high spirits," scarcely does justice to the beauty, pathos, and exalted strain of good in which she writes. The language is her own, the scenes depict the progress of a spirit through the first conditions of life beyond the grave, and the subjects treated of, by this spirit's influence, are Death, The Resurrection, Day of Judgment, As the Angels, Into the Depths, Work, Knowledge and Wisdom, The Pure in Heart, A Great Multitude, Temples for Spirits, The Field is the World. The lesson taught is that we make our own heaven, gravitate to the sphere or place for which we are fitted; are tried, judged, and sentenced by our own acts, and not by any arbitrary power. Sowing and reaping are clearly set forth; our relations with other personalities explained; the grand work of lifting those unfortunates who are below us to higher planes, even as we are also lifted and inspired by those still more exalted than ourselves, is treated in a comprehensive manner.

We are from time to time called upon to descant so largely on the doctrines of Re-incarnation and its coarse materialities, that it will be some relief to the reader to turn to a few excerpts from the narrative of a new born spirit into the REAL soul world beyond the grave.

"To be dead means to be alive with a vitality earthly humanity does not know. How long had I been dead? It seemed to be early morning. The watchers were silent, having dozed off to sleep in their arm-chairs. The rays of the lamp were paling before the light of the approaching day, which was heralded in the east by scarlet banners flung across the sky. When I had fallen asleep—into that peaceful sleep from which I had awakened in another world—the night had been far spent. I must have passed away at the ebb of the tide, when day was

struggling with darkness, and nature itself was at its lowest ebb. I had probably been dead twenty-four hours. I had fallen asleep on earth; I had awakened in the land of spirits.

"The land of spirits! Strange as it may seem, I for the first time realized this fact. My thoughts and emotions up to this point had all been connected in some way with the world and the life I had left behind me. But where were the spirit forms of the loved ones who had passed on before, and whom I had expected to meet at the gateway, and to welcome and guide me into the life eternal? On the threshold of this new life I felt no fear at my seeming isolation, but a sense of disappointment and loneliness, and of bewilderment also, stole over me. Even as these thoughts passed through my mind, the room and all it contained seemed to dissolve before me. I found myself upon a great plain which gently inclined toward a valley through the depths of which flowed a stream. I cannot describe the beauty of the scene. Earth is beautiful, and its beauties found their way to my heart; but the spirit-world is far more so. The scene seemed strangely familiar. It was so like, and yet so unlike, an earthly valley, where I had spent many happy hours—perhaps the happiest of my life. It seemed, indeed, the earthly valley glorified and spiritualized, as who shall say that it was not? The grass was intensely yet softly green, and starred with myriads of daisies.

"I was walking, but strange to say my feet did not touch the ground. I walked along just above the surface of the earth, just as I had done many times in dreams—the realiest dreams I ever had. What a strange sensation it was to be freed from the weight of the earthly body—to be released from the physical law of the attraction of gravitation! I felt that I might rise to any height to which I aspired, yet was content for the present to keep near the ground.

"But my friends—my spirit friends—where were they? Why was I thus so isolated in my new life? I was not conscious of having uttered a thought aloud, but as if in response to it, I found myself in the presence of two youths whose radiant countenances possessed more than mortal beauty. Years ago I had laid away with an aching heart and many bitter tears, two beautiful babes, first one and then another; and many times thereafter I stretched out my arms with soul-felt longing towards the unknown land whither they had gone, as if to reach to them and bring them back to me. But when I clasped my arms to my breast again, they were always empty. My babes, how I had longed for them, yearned for them! They had always been babes to me in my memory, little tender clinging things, finding their whole world in mother-love. But when I beheld these youths beside me, some subtle instinct revealed to me that they were my babes, now nearly grown to manhood. I felt neither hesitation nor surprise in the recognition. It was as though I had always expected them to appear thus to me. I only held out my arms with an unutterably glad impulse, crying, 'My boys! Mine!'

"My lost ones were in my arms, and for a time my soul was filled with a bliss too deep for words. At last emotions struggled into utterance.

"'Our mother!' were the glad words I heard from lips which had never learned to pronounce them in their brief earth lives, and then there were eager questionings and glad responses.

"'We have been with you, mother,' said the elder, 'through all these years. Daily we have visited you. We have nestled in your arm. You never called us that we did not come. And we spoke to you, and tried to comfort you, but you did not always hear us; and sometimes when our messages reached your heart, you did not comprehend from whom they came. You have been our mother still, our helper and our guide; and we in turn have helped and guided you as far as lay in our power, as we could not have done had we remained with you on earth. As far as we could understand your troubles we have helped you to bear them. When they were beyond our comprehension, as they sometimes were, we were still permitted to give you our sympathy and love, and thus you have been unconsciously soothed and strengthened.'

"This is the substance of what my boy said to me, though not perhaps the very words. I was in such a tremor of joy my memory may not have taken exact note of them.

"Then my younger boy spoke: 'To us was reserved the privilege of first meeting you on your entrance to the Spirit-world. Others are waiting to see and to welcome you, but we felt that the first hour ought to be ours.'

"'My blessed guardian angels!' I exclaimed.

"'No, not your guardian angels; only your loving children. Your guardian you will presently see. It is through her kindness and considerateness that we are with you first. She is here even now.'

When subsequently conversing with her guardian spirit, the new born one was thus instructed concerning their mutual relations:—

"There are few mortals to whom some spirits, or class of spirits, cannot speak and make themselves heard. If they draw around them good spirits, then their messages lift them upward, and give them spiritual strength and wisdom. If through their vices they seek the companionship of evil spirits, then their tendency will be downward. We do not speak in audible words, but our messages are to the heart, and are felt rather than heard. You often heard me when you imagined it was only your own mind, your own thought speaking. Sometimes you repulsed me, and then other spirits, whose influences were not good, came in, and you morally retrograded. But at all times your children could approach you. You never even unconsciously repulsed them; and through their loving agency I would find my way back to you again. My child, I have been with you all these years. I know your heart far better than your own mother could know it, who, strange to say, does not possess that spiritual kinship with you which I possess. I know you far better than you know yourself."

Our space does not permit of more quotations from this fascinating little work at present, though we hope to give additional excerpts in a future number.

READERS, ATTENTION!

IN RE ORIGEN AND CELSUS.—ROSTRUM SERIES, *now being published in THE TWO WORLDS.*

WE have received any number of letters in high antagonism, or warm partisanship, of the fine series, now in course of publication in our Rostrum Articles, entitled: "Fragments of a 'True Story,' &c., &c. by the Historian, J. A. Froude; collated by *Sirius*."

Amongst the letters sent, is one in red ink, totally illegible and therefore unreadable. Those who will not take the trouble to write in black ink, on clean paper, and in fairly readable characters are kindly requested to abstain from sending communications at all. For all the rest, we have no statements to make, apologies to offer, or addenda to give. Our motto is "THE TRUTH AGAINST THE WORLD."

It is all too well known that the fanatical devotees, and apologists for Christianity, up to the Sixth Century, unable to answer the tremendously damaging statements that arraigned and virtually destroyed its claims, had no other resource than to burn, destroy, and put out of existence, all those documents that would have militated against the authority of the Christian religion. No comment on such a procedure can deepen the sense both of its worthlessness, and the desperation of any cause obliged to obliterate all its antagonistic evidences.

The principal remnant that has been handed down to posterity, showing the opinions of the wise and the learned, during the second century—an era when investigation into its enormous claims *was possible*,—is this "Fragment of a True Story," preserved unwittingly by Origen, because he was obliged to state some of Celsus's positions, before he could answer them. That the documentary evidence is correct, our very learned contributor *Sirius*, has vouched for, by taking, not his own authority, but one of the best and most trusted writers of the day, J. A. Froude. And yet—1889 years after the events, opinions, and circumstances touched upon, have passed away from all human possibility of investigation—when *pious* frauds have obscured, perverted, and interpolated the early history of Christianity, in hundreds of thousands of instances, bigots arise and say, "This is not true," "It is contrary to Bible history," &c., &c. Another cries, "How dare you cast a shadow of doubt upon the history of *our Saviour*?" &c., &c. One screams, "blasphemer," another, "infidel," and not a few say, "I won't read your paper;" "I won't investigate, or know anything but Jesus Christ and Him crucified." Reformers! truth-seekers! and ye who believe, with the Editor of this paper, that TRUTH, and truth alone, is the word of God—see what you have to contend with! Bigots who dare not think, and fools who cannot think; such as these deny the testimonies of Judge Edmunds, Dr. Hallock and Gray, William and Mary Howitt, D. D. Home, and the late Emperors of France and Russia, because they have passed away, or have died, as they call it—within the last twenty years; but on the testimony of unknown Jews, who died thousands of years ago, these same Christians would convert Jewish allegories into present realities—and make the whole world's salvation depend upon the authenticity of a history which the most antique nations of the earth had put forth thousands of years before its alleged occurrence, as a *fabulous, and mythical history of Sun and Star worship*.

We have heard of certain individuals who would "strain at a gnat and swallow a camel," but of all the camel swallows of history, commend us to the ignorant, the bigoted, the salvationists generally, and the swallows of a Booth camel in particular! In fine, Mr. Froude has revived the "true story" of early Christianity; "*Sirius*" has collated it; and *The Two Worlds* republishes it. All the agonies of dying ecclesiasticism, all the throes of frantic bigotry, or ignorant superstition, cannot blot it out. It is *re-published*, and to all the spasmodic efforts to crush out its enormously authentic witness, we have only to answer—"THE TRUTH AGAINST THE WORLD."—[Ed. *T. W.*]

SECESSION FROM THE ROMAN CATHOLIC CHURCH!

The Rev. Arnold Jerome Matthews, rector of St. Mary's Roman Catholic Church, Bath, has addressed a letter to his congregation announcing his secession from the Church of Rome. Mr. Matthews was ordained at Glasgow by Archbishop Eyre, 1876, and some years subsequently was placed by Bishop Chadwick in charge of the mission at Dunston, near Gateshead. He was afterwards named to the rectorship

of St. Andrew's, Worswick St., Newcastle, which post, however, he declined in favour of other work in the South of England. His powers as a preacher will be remembered by those who were so fortunate as to find a seat in St. Dominic's church, Red Barns, on the occasions when he was invited to fill the pulpit there. Mr. Matthews was well-known in Anglo-Roman circles as an able controversialist in favour of the Roman as against the Anglican position. It is said that he contemplates work among the Unitarian body. The following is a copy of his farewell address to his Bath congregation:—

My very dear Friends,—I have to make an announcement which will be painful alike to yourselves and to me. It shall be very brief, for it is sad to me to part from you; it will be sadder for you to learn the cause. After long and anxious thought and study, I have arrived at the conviction that the Jewish and Christian scriptures, though possessing many excellences, are full of legendary and mythological statements, and that they possess no claim to, and manifest no evidence of, divine inspiration; that the Roman Catholic Church has no claim to be regarded as a divinely constituted authority; that the Papacy is a human institution, gravely compromised to error and superstition, and therefore injurious to the spiritual and temporal welfare of mankind; that Jesus Christ, though a holy man and ardent reformer, was not the great God of the Universe, but the son of Joseph and Mary; that neither demoniacal spirits nor a place or state of everlasting torment have any existence in fact, but originate in ancient mythologies. With these convictions, which I have striven against for a long time without success, it would be dishonest for me to continue as a priest, teaching only the pure theism of natural spiritual religion, which I profoundly believe and desire to promote. I therefore, this day, return to our excellent and kind bishop, the sacerdotal faculties entrusted to me by his Lordship. I retire from the midst of you with a heart full of kindness and gratitude to you all. All the confidences, spiritual and temporal, of my ministry will be faithfully observed. As soon as I can get my house off my hands I shall leave it, as my continued presence close to the church would be a painful reminder to us both of a past full of happiness until doubt agitated my mind. These doubts I have been careful not to unfold to any of you, and I have provided for you the ministry of worthy priests ignorant of my mental conflict. With a sad and loving heart then I commend you, my dear and valued friends, to the Eternal Father of spirits, and let us ever remember one another in the presence of the All Holy One. Bidding you all a sorrowful farewell, I remain, always affectionately yours,

ARNOLD JEROME P. MATTHEWS.

Mr. Matthews was an intimate friend of the Rev. H. Whitehead, whose secession from the Roman Catholic Church we chronicled last December. For several years Mr. Whitehead was one of the priests at St. Dominic's, Red Barns, Newcastle.—*Newcastle Daily Chronicle*, July 11th, 1889.

A YEAR OF SILENCE.

["In some of the United States, the local Congress does not meet every year."—BRYCE.]

Oh for a year of silence! Could we go
Each to our quiet desk, or house, or field,
And cease our babbling; plough, and reap, and sow,
And read old books, and ransack treasures sealed,
Of learning, writ in ages long ago!
Then let some strong-souled Gordon take the field
Of action; while the masters, "they who know,"
Would ravage Time its honeyed stores to yield!
That were a dreamland! Pulpit, senate, mart,
Suddenly silent; only Nature heard
With her still music, or her prophet's word!
The while the noisy blusterer would depart,
Where men talk least, his year of grace to spend,
To learn his ignorance and his manners mend!

—*Spectator*.

This is the state of men: To-day he puts forth
The tender leaves of hopes; to-morrow blossoms
And bears his blushing honors thick upon him;
The third day comes a frost, a killing frost,
And when he thinks, good, easy man, full surely
His greatness is a ripening, nips his root,
And then he falls. —*Shakespeare*.

He that holds fast the golden mean,
And lives contentedly between
The little and the great,
Feels not the wants that pinch the poor,
Nor plagues that haunt the rich man's door
Embittering all his state.

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FRIDAY, JULY 19, 1889.

MRS. BESANT AND THEOSOPHY.

A NEW DEPARTURE.

THE following paragraph is to be found in the *Northern Daily Telegraph*, of July 1st, published at Blackburn, Lancashire:—

"The Agnostics, or the Secularists, have just suffered a very serious loss. One of their leading advocates has seceded from them. It is none other than Mrs. Besant, Mr. Bradlaugh's partner in the editorship of the *National Reformer*, who has joined the Theosophical Society. She has, in fact, become one of the cult of Modern Buddhists led by Madame Blavatsky, the miracle worker. They are a sect of spiritualists, who adopt the phraseology of Eastern mysticism. Illumined by the 'Astral Light,' Mrs. Besant, who formerly denied the spirit world and future life, will now see something behind the potential monads, other than physical force. Agnostics profess to know nothing of the soul, God, and a future state. Theosophists profess to have an intimate knowledge of these things. In Saturday's (June 29) *National Reformer* are two personal notes, one from Mr. Bradlaugh, who expresses the regret with which he has learned of Mrs. Besant's decision. Her adoption of Socialism—the most impractical of modern schemes of social reform—had already, he said, been a source of pain to him, and now he regards her as having fallen from grace of the gospel preached in their Hall of Science altogether. Mrs. Besant simply explains that she desires to investigate the occult phenomena of the spiritual world which Madame Blavatsky professes to expound."

Of course we do not give the above paragraph on our own authority, only on that of our cotemporary, the *Blackburn Northern Daily Telegraph*. Assuming its entire correctness, and feeling a sincere admiration for the talents and brilliant powers of oratory displayed by Mrs. Besant, to say nothing of the courage and devotion which that lady has manifested in promulgating what she honestly felt to be the truth, we can only regret that she has not stumbled upon a better substitute for the dreary blank of "Agnosticism" than the no less vague and shadowy beliefs of Theosophy or Occultism as we understand those terms. That we may not even in thought do any wrong to the professors of these beliefs, especially as there are certain terms in the above-quoted report calculated to mislead any of those who really desire to know the true "inwardness" both of Theosophy and spiritualism, we take this opportunity of redeeming the honour of both forms of belief by declaring that they are not mutually or even at all related; and though many very estimable persons may be, and are, both spiritualists and Theosophists, Theosophists are not "a sect of spiritualists," nor in any sense whatever need spiritualists be regarded as Theosophists. Highly esteeming many noble-minded friends of hers who are Theosophists, and sympathizing as she does with every attempt to gain light upon the mysteries of being, and those of the universe in general, the Editor of this paper has hitherto foreborne to enter into discussions that can only

promote ill feeling, and disturb the kindly relations that should subsist between those who mutually agree to disagree. But when, as at present, the lack of proper understanding may hinder the progression of either cause under consideration, it becomes imperatively necessary for each party to define their position, and thus render justice alike to the cause of each, as well as to their would-be investigators. That the Editor may be instrumental in rendering this justice to the Theosophists, she entirely ignores all writings on this subject tinged by the spirit of opposition or partisanship, and assigns to Theosophy those definitions only, which the Editor of its own organ, *The Theosophist*, claims for it. In the last June number of *The Theosophist* magazine, we find an article under the heading of "Applied Theosophy"—far too long to quote entire—but in the following extracts our readers will have a fair summary of the writer's definitions of Theosophy.

"The first question that naturally arises is, whether the action of the Theosophical Society in every respect should be limited to its declared objects. On the general principle that every one should mind his own business, the presumption is in favour of this view. No one on joining our Society relinquishes his right to take a personal part in any other movement for the benefit of his fellowmen, nor escapes his duty of doing so. But every 'cause' has its special organization and organs, and pre-empted field of work, and if the objects of the Theosophical Society are taken seriously by its fellows, are they not enough to occupy very fully all the time and energy these are likely to be able to spare from the routine business of life? Of the three objects, two are distinctly separated from everything else. The study of Eastern philosophies, religions and sciences, and the investigation of the obscure forces in nature and powers in man, are specialities, which have little or no direct connection with the altruism which it is the peculiar function of Theosophy as an ethical system to publish to the world; more than this, they may be said to be both of them unsocial in their nature, since their tendency is to isolate any one who seriously occupies himself with them from sympathetic intercourse with his neighbours. The first object is altogether different. To 'form the nucleus of Universal Brotherhood,' so far from conducing to retirement and concentration, is a purpose so high, so deep, so broad, so universally sympathetic, so distant of realization, that it becomes vague and confused when the attention is directed to it, and to most Fellows this object is about equivalent in practice to the formation of a nucleus for the recurrence of the Golden Age, or for the re-establishment of the garden of Eden. Now, experience proves, what reason might have foreseen, that a comparatively small proportion of the Fellows of the Society take up seriously either of the two contracting objects, and that only an exceptionally enthusiastic Brother is moved to action by the expanding one; from which it follows that as far as concerns any activity or good influence in the practical affairs of life, the Fellows, as a corporate body, might as well be shut up in a little community like the Shakers, from whom the world hears once in every ten years or so. If this, however, were all there were in the Theosophical Society, it would never have become the well-known, by many much esteemed, and, in certain quarters, roundly abused institution that it is. The fact is that those who join the Society bring into it their knowledge and their activity, and the reputation of the Society has been built up by the individual efforts of its Fellows. Take away "*Isis Unveiled*," "*The Secret Doctrine*," "*Light on the Path*," "*Esoteric Buddhism*," "*Theosophy, Religion and the Occult Sciences*," and half a dozen other works, together with *Theosophical magazines*—all of them distinctly due to personal effort—and what would be left of the renown or notoriety of the Society? Since, however, the Theosophical Society is composed of its Fellows, and is what its Fellows make it,* to say all that, is in no way to disparage the Society, any more than it would detract from the beauty or utility of a coral island in the South Seas, to say that it owed its existence to the individual labours of the little lives that raised it from the bottom of the ocean. It is a mass of coral cells certainly, but it is something more, it is a coral island with an added individuality of its own."

Besides the above, and several other columns of writing of a similar kind, we beg to state we do find something to say of a more definite character concerning the aims and teachings of the Theosophical Society, and that, upon the authority of the very writers who are referred to, as having made the society what it is. In all kindness, but still in the interests of all truth, we beg to remind the reader that all Theosophists, without any exception (at least amongst those who are known personally or by their writings to the Editor of this journal), teach the doctrine of Re-incarnation, a doctrine which of itself being utterly destructive of personal identity, is tantamount to annihilation, and hence is almost universally—and should be quite universally—rejected by spiritualists. Furthermore, it is an unproved doctrine, the assertion of its advocates that all the millions of spirits that deny it are "low spirits," without knowledge, and the few that teach it are "high spirits," who have knowledge, being too assumptive even to admit of comment or argument.

Next, the authorities quoted by the Theosophists as having made the coral island of Theosophy, to wit—Sinnott, Olcott, Blavatsky, together with Maitland, Kingsford, and a large percentage of other Theosophic writers—teach that those whom we (the spiritualists) believe to be the spirits of

* The italics are our own.

their departed friends, the same men, women, and children that they were on earth, are only "spooks," "shells," corpse-lights, emanations; no real existing entities, but merely astral will-o'-the-wisps, who are only wise enough to deceive, work evil and mischief, and then fade out and perish. Also, that the one unitary soul of man is at death, cut up into "seven principles," some of which perish, some go off beyond the earth never to return or again communicate with earth, except as a re-incarnated mortal, whilst the one that does communicate is, as aforesaid, a "spook," "shell" (walking about with nothing inside of it), doing all the evil it can, and eventually dying out. For the authority of these statements, consult Sinnett's "Esoteric Buddhism," "The Perfect Way," by Maitland and Kingsford, and *The Theosophist Journal*. All the quotations in full, together with the pages of the works from which they are taken, will be found in the first volume of *The Two Worlds*, at pages 468, 469, 477, 546, 564, and 589, collated by "Sirius," a *Two Worlds* writer and contributor.

Now speaking for millions of spiritualists, the leading minds and representatives of whom are known to the Editor, we insist that the doctrine of Re-incarnation, or the return of the soul once enfranchised to be born again in matter, is wholly unproved, however pleasing it may be to some minds, or hateful to others. Equally baseless is the doctrine of dividing up the human entity at death into seven parts, scattering them here, there, and everywhere, sending off the highest "principle" to an inconceivable "Devachan," to await new re-embodiments in given thousands of years, and allowing a shade, corpse-light, spook, or shell, to be for a time a Puck in our midst, simulating our deceased friends, telling us the secret things of their lives and *ours*, speaking with new tongues, making music, drawings, paintings, poems, writings, lectures, and guarding, guiding, warning, encouraging, and watching over us for years with all the evidences of love, wisdom, power, prescience, and the same tender affection as the beings whom they *personate* once manifested.

That all this is the work of the aforesaid "shells," we, who now write with our thirty years' experience of spiritualism, no more believe than we believe that Lady Godiva was snuffed out to make room for Jenny Jones, or that Marie Stuart was snuffed out to make room for Sally Smith. Neither do we believe that Jenny Jones will some day become re-incarnated as Empress of Russia, or that Sally Smith will ultimate in becoming Queen of England.

It is on these grounds, and not on any objection to the study of ancient literature and ancient thoughts, nor because we do not believe in the Fatherhood of God, and therefore the Brotherhood of Man, that we cannot congratulate Mrs. Besant on her exchange of the doctrine of "Agnosticism" for that of Annihilation, or allow that Re-incarnation and Spookism, as taught by leading Theosophists, in any sense represents the facts, phenomena, and philosophy of Modern Spiritualism.

SPIRITUALISM IN MANY LANDS.

SPIRITUAL PHENOMENA IN CHINA.

THE late Capt. Hunt, of Salem, Mass., a wealthy tea merchant in China for a long time—previously a sea captain, trading between that country and America—in his last days settled down at Salem, and became a confirmed spiritualist; in fact, he was a capital medium himself. He said he was astonished, when he introduced the modern (as he supposed) spiritual literature, to find that some of the most learned of the Chinamen knew more than he did upon the subject, and assured him that there were many spiritual séances then being held in different parts of the empire. He finally was invited to several of their circles, which are similar, he said, to those in this country and Europe. It was then he first learned that the remedial use of animal magnetism was well known and had been applied in China for ages. It is called the "Chong fou," and is taught by the bonzes or priests.

Table-tipping was also an old affair with them. Their methods during the manifestations, he remarked, were different from those employed by our mediums. Mr. Hunt gave in detail many facts, showing that the Chinese are fully convinced that their departed friends can return and communicate, as he had had evidence when in China of the fact himself.

Rev. R. S. Mackay, who was twelve years in China, says: "In spiritualism, as in many other things, they are in advance

of the practitioners among ourselves. The mode of carrying on this operation is somewhat different from that in vogue in the United States. The table is turned upside down upon a pair of chopsticks, laid at right angles over the mouth of a mortar or bowl filled with water. Four persons lay one hand upon each leg of the table, while the other clasps the free hand of one of the four, and thus the circle is completed. An incantation is now chanted by the medium, and soon the table begins to move. The circle moves with it, and in a minute or two it is whirling rapidly upon its axis, until it is thrown violently off its balance and falls to the floor. The motion is universally attributed to supernatural agency."

This missionary then goes on to say that "there is no necessity for resorting to so clumsy a method of communicating with the dead, as the spirits have been induced to write their communications: A table is sprinkled with some kind of powder, such as flour, bran, or dust. Then a small basket without a handle is armed with a pencil or chopstick, which is tied to its edge or thrust through its interstices. The basket is then turned upside down, its edges resting on the tips of one or two fingers of two persons standing on opposite sides of the table, and in such a manner that the pencil touches the powdered surface. In a short time the pencil moves, leading after it the basket and the fingers on which it rests, and tracing on the dusty table, lines and figures, in which a good linguist easily recognizes the characters of the China language. In this way information is communicated on subjects of which the operators have no knowledge. Sometimes, indeed, a spirit thus invoked may be unable to write Chinese, or may be unwilling to exercise its powers, and then nothing can be discovered but unmeaning lines and angles. But in general the composition is good, and the information valuable."

Thus it will be seen that the spiritual philosophy is "no new thing under the sun," but was known centuries ago; and yet, when at the present time its details are better understood, the clergy especially, and others of like ilk, denounce the whole thing as a fraud, and take every occasion possible to annoy, vilify, persecute, and imprison our medial instruments, not daring to murder them as did their bigoted ancestors of two hundred years ago.

MAORI MEDIUMS.

MAORI mediums seem to be trained as we might fitly train our own, though not to the same ends. In New Zealand, before the advent of Christianity, the Maori mediums could evoke spirits, and through them see things at a distance, and even cause death. Besides the facts related by the *Pakeha Maori* (ch. ix., pp. 138-142), and by Sir George Grey in his "Polynesian Mythology," 1885, allow me on the authority of Mr. John White, in his "Ancient History of the Maories," to show you how mediums were trained, and what they were thought to be able to perform. "There was formerly a magic school, called Whare Kura. This school was taught by priests, called Tohungas, or magicians well versed in witchcraft. When it was built, the priests repeated incantations; a dog, man, woman, child, or slave was killed, and some of the blood presented to Mui. A sacred fire was lighted. The priests selected twenty youths of the highest rank, and proceeded with them to a stream, river, or lake, where the youths went into the water. With a wiwi, or toitoi stalk, the priests dropped some water into the left ear of each youth, repeating incantations, and after many other ceremonies, the youths, for several months, were taught the formulæ of incantation, and various means used to evoke spirits. They were taught how to bedim the eyes of their enemies, how to procure death, how to cure invalids, &c. . . . When they had been fully instructed, they all went into the water, and each candidate was washed with it, whilst incantations were repeated. The high priest then asked, 'Which of you has perfectly learned the ceremonies of incantation?' 'I have,' one of the youths would reply. A captive was brought. The pupil bewitched him, and death at once ensued. Some of the blood was offered to Mui, and the priest caused the body to be buried, or to be cut up and eaten. Such were the initiations of spirit mediums among the ancient Maoris."—Rev. Father Le Menant des Cheneais, *New Zealand*.

THE spirit of liberty is not merely, as some people imagine, a jealousy of our own particular rights, but a respect for the rights of others and an unwillingness that any person—whether high or low—should be wronged or trampled under foot.

SPIRITUALISM AT BELFAST.

WE so seldom have the pleasure of receiving letters of spiritual tidings from Ireland, that when the rare opportunity offers itself we are glad to avail ourselves of it, and therefore republish the following letter which first appeared in the *Belfast Evening Telegraph*, of June 25th, and has been sent us by the esteemed writer:—

NATIONAL INSURANCE.

("If no man will speak unpopular truth then can the first step never be taken in spiritual progress."—*Rev. John Tomlinson.*)

To the Editor of the "Evening Telegraph."

SIR,—I was much surprised, when perusing your issue of the 19th inst., to note your observations in respect to the great scheme of compulsory life assurance now adopted in Germany, as it has forcibly convinced me of the truth of some of the phases of modern psychological science and its philosophy, and I may further state that it has also confirmed my belief in the presence of spiritual beings whose object is to benefit humanity by their constant inspiration and ministrations; and, further, that they have the power of making their presence known, both clairvoyantly and clairaudiently, to persons of a sensitive nature.

During the past five years I have been frequently told in confidence, by a lady of most excellent character, and of a refined and spiritually-minded nature, that she sees forms and hears voices that are not perceptible to ordinary individuals. Frequently a spirit form (if I may be allowed the term) has appeared to her spiritual vision, robed in something like a college gown, and wearing a hat with a broad crown, &c., and having a book in hand, has pointed out the outline of a great scheme of a national and compulsory life assurance, and provision for old age and infirmity, descanting in glowing language on the great boon it would be to this and every other country when it has become an established institution and law of the land, making pleasant the evening of terrestrial life by providing a certain income for those who are no longer able to prolong the struggle for physical existence through infirmity or old age; practically making the old folks independent and happy in being able to provide for themselves the necessaries of life.

The spirit seems to be wholly devoted to this scheme, along with others, and will never rest until it has become a universal system in the United Kingdom and Ireland. So he gave me to understand, and desired me to do all in my power to promote it, and great should be my reward, for come it must in the progressive providence of God. Although the scheme referred to has been frequently commended to my attention during the past five years, I am sorry to say that I have never ventilated it as desired by the spirit; but now that it has become an accomplished fact in Germany, I venture to make this statement, which is perfectly truthful, and trust you will grant me space in your interesting paper for its expression, and the ventilation of this great scheme of compulsory life assurance.

In conclusion, I may state that I have been a student of psychological science during the past fifteen years, and that I am perfectly confident that at least some of the phenomena of modern spiritualism are genuine, and I may with reason infer from my frequent observations, that every good movement having for its object the well-being of humanity, has its origin in the spirit world, and that the providence of God is in a great measure brought into operation by spiritual agencies. Verily, as Milton says, "Millions of spiritual beings walk the world unseen, both when we sleep and when we wake." Now I am one of those individuals who believe that religion and science should ever go hand in hand, the latter now unfolding the grand truth that—

"Through the circles high and holy,
Of an everlasting change,
Sometimes swiftly, sometimes slowly,
Form must pass and function range.
Nothing in the world can perish—
Death is life, and life is death;
All we love and all we cherish
Die to breathe a nobler breath;"

And that with

"One electric Love chord, thrilling all with fire,
Soar we through vast ages, higher, ever higher."

May the above, which is honestly stated and well meant, be a little flash of consolation to the sorely afflicted and bereaved ones suffering from recent disasters. *Magnus est veritas et praevalabit.*—Yours respectfully, "EXCELSIOR."

Bangor, June 22nd, 1889.

LYCEUM RECITATIONS.

HOW TO BE HAPPY.

ARE you almost disgusted with life, little man?
I will tell you a wonderful trick
That will bring you contentment if anything can—
Do something for somebody quick;
Do something for somebody quick!

ARE you awfully tired with play, little girl?
Weary, discouraged, and sick?
I'll tell you the loveliest game in the world—
Do something for somebody quick;
Do something for somebody quick!

THOUGH it rains like the rain of the Flood, little man,
And the clouds are forbidding and thick,
You can make the sun shine in your soul, little man—
Do something for somebody quick;
Do something for somebody quick!

THOUGH the skies are like brass overhead, little girl,
And the wall like a well-heated brick:
And all earthly affairs in a terrible whirl—
Do something for somebody quick;
Do something for somebody quick!

NEVER DO WRONG.

LET'S make ourselves a noble name
With strong and firm endeavour;
Seeking the truth on every side,
Choosing the wrong side, never!
Then haply we can afford
To call the homeless "brother";
We would be heaven's nobility,
No care for any other.

EARTH'S NOBLEMEN.

THE noblest men I know on earth,
Are men whose hands are brown with toil,
Who, backed by no ancestral graves,
Hew down the woods, and till the soil,
And win thereby a prouder name
Than follows kings' or warriors' fame.

THE working men, whate'er their task,
Who carve the stone or bear the hod,
They bear upon their honest brows
The royal stamp and seal of God;
And worthier are their drops of sweat
Than diamonds in a coronet.

GOD bless the noble working men,
Who rear the cities on the plain;
Who dig the mines, who build the ships,
And drive the commerce of the main.
God bless them! for their toiling hands
Have wrought the glory of all lands.

HAVEN is not reached at a single bound,
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to the summit round by round.

I count this thing to be grandly true,
That a noble deed is a step towards God,
Lifting the soul from the common sod
To a purer air and a broader view.

WE rise by the things that are under our feet,
By what we have mastered of good and gain,
By the pride disposed and passion slain,
And the vanquished ills that we hourly meet.

A REGULAR BOY.

HE was not at all particular
To keep the perpendicular;
While walking he either skipped or jumped.
He stood upon his head awhile,
And when he went to bed, awhile,
He drove among the pillows, which he thumped.

He never could keep still a bit;
The lookers-on thought ill of it,
He balanced on his ear the kitchen broom;
And he did some nice trapezing,
Which was wonderfully pleasing,
On every peg of grandpa's harness room.

From absolute inanity
The cat approached insanity
To see him slide the banister so rash;
But once on that mahogany,
While trying to toboggan, he
Upset his calculations with a crash.

And since that sad disaster
He has gone about in plaster—
Not Paris, like a nice Italian toy—
But the kind the doctor uses,
When the bumps and cuts and bruises
Overcome a little, regular, live boy.

—*Brooklyn Standard Union.*

CHRONICLE OF SOCIETARY WORK.

ABERDEEN.—Sunday: Nothing very noteworthy took place at this sitting, but on Wednesday night we met with very encouraging results, and altogether consider it the best sitting we have had. One or two sitters were completely, others partially, controlled, and the spirit presences were generally felt to be very strong. Lights and various spirit forms were seen, and described by several members of the circle, and Mr. P. gave some interesting clairvoyant delineations.—Jas. Clark, 50, Esslemont Avenue.

ACORINGTON AND CHURCH. 26, China Street.—Mr. Newall gave grand addresses on subjects sent up by the audience. Afternoon: "Does morality improve as civilization advances?" He said he was sorry to say that immorality was on the increase, and it would be as long as the forgiveness of sins was preached. What was wanted was the preaching of personal responsibility. Evening: "The spiritualist's idea of God," was clearly dealt with, and appeared to give general satisfaction.

BACUP. Princess Street.—Mr. Le Bone gave trance addresses. Afternoon: "Small things and small audiences." Evening: "The signs of the times," and "What is the use of prayer if God is an unchangeable Being?" submitted by the audience. Both addresses were good, especially the evening, which was very interesting and instructive, and much appreciated. We consider Mr. Le Bone vastly improved in mediumship.—A. H. W.

BIRKENHEAD.—Meeting, Sunday afternoon, at 144, Price Street, when Mr. John Lamont, of Liverpool, gave an able address on "The Science of the Soul," which seemed to be much appreciated by a good audience.—J. H.

BIRMINGHAM. Willis Street Schoolroom.—July 14th. A select company of spiritualists and earnest enquirers accorded a very cordial welcome to Mr. William Victor Wyldes. By the special desire of Mr. W. we refrain from any personal eulogy. Suffice it to say that a most joyous evening was spent, an atmosphere of high-toned spirituality pervading all there. Several gifted private mediums were present and combined to create exceptionally good conditions. Mr. Russell presided in a very genial manner, and Mr. Lawman rendered efficient aid at the harmonium. Several well-known spiritual songs were heartily sung, and after two hours unalloyed spiritual enjoyment the proceedings closed with the Doxology.

BLACKBURN. Exchange Lecture Hall.—Afternoon, the guides of Mr. Pemberton, of Warrington (formerly of Blackburn), spoke remarkably well about "The fight of the future," showing clearly the causes of poverty, and the dreadful effects of dealing with the frightful monster, "Alcohol." Evening, a splendid address on "What shall I do to be saved?" in which he demolished the old and new dogmas of the Church, and spread the banner of light and reason, showing the utter fallacy of the idea of salvation at the last minute, as all will be rewarded according to their works. [Too late last week. Should reach me Tuesday morning.—E. W. W.]

BOLTON. Bridgeman Street Baths.—Miss Hollows. Afternoon subject: "The Sacredness of Spirit Communion." You who have had large experience of communion with the spirit world, would do well to study the sacredness of such intercourse and become more acquainted with the one great principle by which you can have access to that world. You must learn to love each other, then you will have opened out before you the beauties which you long to know about, and your cries for help will be attended to, and thoughts of beauty transmitted to you which shall create happiness within each bosom, and draw you nearer to those you love. Evening subject: "Of Death, What?"—J. P.

BRADFORD. Ripley Street.—Mrs. Smith's controls spoke ably in the afternoon; subject, "Take heed that ye do not despise those little ones." Evening, subjects from the audience were answered to the great satisfaction of all—even those of a sceptical mind. Good clairvoyance after each service.—T. T.

BRADFORD. 21, Rooley Lane.—A pleasant evening, the room being packed with people. Mrs. Bentley's guides gave an address on "Sowing and Reaping," which was listened to very attentively, followed by good psychometrical delineations, every one being perfectly satisfied.—G. G.

BYKER. Back Wilfred Street.—Mrs. Peters's guides made a few remarks on training up children, afterwards giving 10 delineations, all recognized.

COLNE.—Mr. Croasdale gave two good lectures. Subjects—afternoon, "God"; evening, "Prayer." Miss Rushton gave clairvoyance in the afternoon; 7 given, 8 recognized. Evening, Miss Shipley, 11 given, 6 recognized. Good audiences.—J. W. C.

DENHOLME.—The guides of Mrs. Stair spoke on "Pilgrim souls in search of truth," which was well appreciated by a small audience, also a poem, entitled "Aspiration."

DEWSBURY. Vulcan Road.—A grand day with Mrs. Berry, of West Vale. In the afternoon the controls gave their experience in earth life, and the work they had to accomplish when they passed to the other side. In the evening the controls almost took the same course, which appeared to give great satisfaction. They also gave us great encouragement to persevere in our efforts, and were sure of ultimate success. The expression on the face of the medium I shall not forget, as it appeared to be beaming with hope and love for the good cause she is so diligently working for. We hope to have Mrs. Berry again soon.—J. H.

FELLING-ON-TYNE.—July 7, Mrs. R. Peters kindly gave a number of clairvoyant tests, which gave great satisfaction to a good audience. Mr. J. Hopper, a local Methodist minister, kindly presided, and made a few good remarks at the close. A hearty vote of thanks was awarded to Mrs. Peters and Mr. Hopper. In reply Mr. Hopper kindly consented at some future time to give us a lecture. I only wish we had a few more like him, for he is far advanced in spiritualistic views. P.S. We held a circle on Sunday night, 14th instant, when Mr. Wilson and Mr. Hall gave good short addresses.—J. Dobson, cor. sec., 12, Elswick Street, Sunderland.

FOLESHILL.—Mrs. Smith, a local medium, after a long absence through illness, attended, and was received with a hearty welcome. Her guides intimated that the cloud through which spiritualism, locally, had been passing, was breaking, and there was every hope of increased prosperity in the future. Mr. C. Baker, an experienced spiritualist, who has recently settled in Coventry, said he was one of

the originators of the famous Cardiff circle, at which, twelve years ago, materializations took place. He gave an interesting account of the manifestations, and promised his assistance and advice towards furthering the cause in Foleshill. Mr. W. H. Grant delivered a short address on "Progress and Death." The ordinary lyceum session was held in the morning.—Cor.

GLASGOW.—July 7th, morning: Mr. J. Griffin, chairman. Mrs. McKenzie gave a reading from G. Combe's "Constitution of Man," setting forth the practical form of natural law. Knowledge is necessary to man's well being, and belief and prayers that are not in harmony with the order of nature must tend to the lower expression of thought and life. An interesting discussion followed. Evening: Mr. T. Wilson presided. Mr. R. Harper read a paper, automatically written by him some years ago, on "The Life and Character of Mary Queen of Scots." It was a thrilling narrative of the trials and temptations which beset Mary, and made her the tool of priestly power, overlooking morality in every form, and seeking only to establish the Church of Rome in England again.—J. G. L.

HALIFAX.—Mr. C. A. Holmes gave excellent addresses. Afternoon subject, "The world's inspirers." Evening, "The coming of God." Both were highly appreciated.—J. S.

HACKMONDWICK.—Our lyceum anniversary services proved a success—although we were disappointed, Mrs. Ingham being absent, owing to ill disposition. Mrs. Butler proved an able substitute. In the morning Mr. Kitson made a few remarks to the children. Afternoon, Mr. Kitson read a lesson from "Spiritualism for the Young"—Total Depravity, followed by a musical reading and g.-c. recit. A solo was effectively rendered by Miss Halmshaw. Mrs. Butler's guides gave an excellent address on "Truth: Where is it to be found?" We have only to look upon Nature in all its beauty; in every opening flower, in every blade of grass we see God's truth manifested. Did not the One of old say, "Suffer little children to come unto me, for of such is the Kingdom of God." We must become as little children if we would be with the loved ones who have gone before. All that is good and virtuous is the essence of Divine truth. Evening: We had a musical reading, after which Mr. Kitson read a lesson on "The object of life," which was very interesting. G.-c. recit. by the lyceum scholars. Miss H. Ewart gave a solo, which was well rendered. Mrs. Butler's guides gave an address on "There shall be a new heaven and a new earth." We have been frequently assured that heaven is in some far-off place, and that its walls are of gold, etc. We would impress upon you that this is not so; heaven is within each and every individual who leads a good, practical, and moral life; and if every one would first reform himself, and then try to reform others (remembering that we should live to benefit our fellow man), we should have heaven on earth. Large and intelligent audiences at each service. Mr. Kitson at the close of the meeting made a few excellent remarks bearing on the above subject. An orchestral band accompanied the singing.—J. C.

HEYWOOD.—Mrs. Stansfield spoke well to attentive audiences afternoon and evening, and many were the expressions of "How good it has been, and how much she has improved!" Clairvoyance good.

HUDDERSFIELD. Brook Street.—Mr. Wallace, a veteran in the ranks of spiritualism, has paid us a welcome visit to-day, giving good practical addresses to fair audiences. Much satisfaction was expressed, and a hope to have him again.—J. B.

JARROW. Mechanics' Hall.—Evening, Mr. Murray's guides gave a beautiful invocation, and a good discourse on "The origin of Spiritualism and its phenomena," which was listened to by a large and appreciative audience. At the close he described five spirit friends, all recognized.—J. W.

LEIGH.—Mr. Hunt gave interesting discourses. Afternoon subject, "The possibilities of man." Evening, "The philosophy of spiritualism." Both addresses were listened to with rapt attention by large audiences. Each service was closed by impromptu poems on subjects chosen from the audience, who appreciated and applauded them. NOTE.—For the future we intend having our services at 2-30 and 6-30, and Lyceum in the morning.—J. W.

LONDON. Canning Town. 41, Trinity Street.—July 11th: The guides of Mr. H. Towns gave some remarkable tests to a small and harmonious gathering. Clairvoyance very successful. Although no report has been furnished during the past three weeks, our meetings are still held, and the cause well put forward, we are pleased to state, with grand results.—T. K.

LONDON. Clapham Junction, 295, Lavender Hill, S.W.—Mr. Ernest E. Barker read an interesting paper on "Spiritualism and investigators." He reviewed the basis of spiritualism, and what it has to present for investigation. The second part was a careful analysis of three classes of investigators—Mr. Positive Allright, Mr. Worldly Wiseacre, and Pensive Thoughtful, Esq. The first is convinced his creed is the acme of truth. Unless facts are moulded according to his pet ideas he will have nothing to do with them. Ever twanging on his one-stringed harp, no wonder he dominates over minds of small intellectual stamina. The chief claim for his being outside Bedlam is that his ravings hurt nobody. Mr. Worldly Wiseacre is ever ready to give a decision on any subject, at any time, and anywhere. If the whole arcana of spiritualism be not opened up to him the first day, he goes away denouncing spiritualists as a set of idiots, gulled by tricksters. Pensive Thoughtful, Esq., approaches the subject with a desire to obtain truth. The facts presented to him he revolves over in his mind. With his cultivated intellect, and power of discrimination, he has no difficulty in solving the problem of the why and wherefore of existence. In conclusion the lecturer admonished his listeners in what he considered the best method of inquiry, urging them to investigate untrammelled by prejudice, and with an earnest desire to arrive at the truth. July 14: Mr. Vango was unable to attend through illness. Mr. U. W. Goddard spoke on "Spiritualism and its teachings." The phenomena hunter, and the students of the philosophy of spiritualism, could not be placed in the same category. The former, ever oscillating to and fro, seldom get beyond curiosity mongers. The latter figure in all kinds of social and political reforms. They advocate temperance, and an improved diet. By making the earthly temple of the spirit purer, the higher and better our surroundings become. The teachings of spiritualism run throughout all religious systems. There is good in all. Spiritualism has this unique advantage—it is a natural religion, suited for all stages

of development; it can be as easily comprehended by the savage as by the educated man. The lecturer hoped all would try to live the life spiritualism teaches. A friendly discussion ensued. During the evening Mr. Scott gave a recitation, which was well-received. The collection, on behalf of Mrs. Harvey, amounted to 8s. 6d.—F. D.

LONDON. Finsbury Park.—3 p.m., Mr. Darby addressed the meeting until the rainfall dispersed the people. Support of friends in the neighbourhood requested. Next succeeding Sundays, same hour and place.

LONDON. Forest Hill, 23, Devonshire Road, S.E.—Sunday last we spent an enjoyable evening with Mr. Leea. We had a full room. Questions were asked and answered.—M. G.

LONDON. King's Cross, Copenhagen Hall.—A very stimulating discussion among the members of this community, on the text of a paper read by Mr. Smith, entitled "Spiritualistic Education." This branch of the spiritualists aims at culture; the morning meetings are become academic. Both Mr. Cowderoy and Miss Todd have sent presents of books towards the new library, which we acknowledge with gratitude. Mr. Rodgers promised to present a copy of Mrs. H. Britten's new book. Gifts or donations will be thankfully received by the secretary, J. B. Daly, 53, Hartham Road, Holloway, N.

LONDON. Marylebone, Harcourt Street.—Mr. Hoperoft gave great satisfaction in answering questions from the audience. Also in clairvoyance.

LONDON. Notting Hill Gate, 9, Bedford Gardens.—Evening: Mr. Rodgers addressed a fair audience upon "Worship." He contended that the best worship was to endeavour to bring about all reforms for the benefit of man, with a sense of duty to God and man. Addresses were also given by Messrs. Earle and Drake. The committee solicit donations from friends, to maintain our services, as they find a difficulty in holding their own during the summer months. Afternoon: Mr. Rodgers addressed a large assembly in Hyde Park, upon the principles of spiritualism. Messrs. Hoperoft and Drake also addressed the meeting. Next Sunday at 3, Mr. Hoperoft and others.—W. O. D.

LONDON.—Peckham, Winchester Hall, 33, High Street.—Satisfactory reports of the Society's progress were presented at the general meeting on Tuesday last. The officers retiring were unanimously re-elected, while financially we have a clean sheet, but only a small balance in hand. We have inaugurated a benevolent fund for the relief of sick or distressed friends, a voluntary contribution from the Members' Spiritual Development Class giving it a good start. The lyceum attendance of between 30 and 40 is very encouraging, and after paying all expenses for the summer outing about 10s. will be handed to the Children's Fund. The group (nearly 80 strong) which was photo'd at Ashted, is very well done, and friends desiring copies are requested to communicate with Mr. Vaughan, at the Society's Rooms (99, Heel St). Price, 1s. 6d. On Sunday last Mr. Joseph Humphries and Mr. T. L. Henley delivered addresses of an elevating and instructive character. Attendances, fair; weather, rather unfavourable. We respectfully invite members and spiritualists generally to be with us on Sunday morning, July 28th, when testimony as to the benefits derived from the exercises of spiritual gifts, especially healing, is invited.—W. E. L.

LONDON. Regent's Park—6-30 p.m., Messrs. Yeates and Eagle spoke to a very orderly meeting, who listened attentively. The absence of expected friends and supporters keenly felt. Surely it is the duty of professed spiritualists to support the outdoor work in the season.

MACOLESFIELD.—Mr. Tetlow's afternoon subject was, "Spiritualism, the need of the age." Spirit, he said, is the active force of nature. It is governed by certain laws and principles, and these are always tending to become better and making mankind better, acting upon man through nature. Spirit emanates from deity and is re-absorbed back again to deity. He pointed out how our forefathers had been fettered by creeds and dogmas which spiritualism had broken, and was therefore *the need of the age*. Afterwards Mr. Tetlow gave two readings successfully, from articles sent up. Evening subject, "The aims of life." The aims of life were to prepare to live, not to prepare to die, for if we live rightly we cannot fail but to die rightly. We should aim at usefulness and not at happiness, and then we should get happiness out of usefulness. He spoke of the different kind of food and clothes certain individuals should choose appertaining to the physical bodies. It had been told him that he should not speak on matters requisite to earth life on the Sabbath, but he maintained that the human body lived on Sunday as well as on Monday, and it was therefore the duty of every one to see that the body had sufficient attention. Three readings were successfully given.—W. P.

MANCHESTER. Tipping Street.—Miss Walker treated us to good lectures. Her afternoon subject was "Who are these arrayed in white, and whence came they?" Evening: "The world we live in." She pressed every one to learn more of the world and more of themselves, and when man understands himself and the world, life will be worth living. Several good clairvoyant descriptions after each lecture. All seemed satisfied. A large audience in the evening. Monday: Mr. E. W. Wallis being unable to attend, Mr. W. Wallace took his place, and a very agreeable evening was spent to the satisfaction of all.

MANCHESTER. Psychological Hall.—July 13th. Pic-nic to Miller's Dale and Buxton. Owing to the weather being unfavourable there were only a few met and decided to go, being well pleased with the journey. It turned out fine, and we were well repaid with the grand scenery as we proceeded along the river from Miller's Dale to Buxton, all present thoroughly enjoying themselves. July 14th. Afternoon, a meeting held to formulate a system for the purpose of supplying platforms with free speakers. Evening, our local medium gave a stirring discourse on "Spiritualism," showing that it is free to all who may choose to investigate with a purely honest motive, giving all equal rights, who live to the best of their ability a true and upright life. A solo was given at each meeting by Mr. A. Smith and choir, being well appreciated.—J. H. H.

MIDDLESBROUGH-ON-TRES.—Morning, 10-45, we held a circle. Mrs. Forester's guides spoke on "Work out your own soul's salvation." The guides advocated the efficacy of prayer to lift your aspirations towards deity; let your motives be pure, and then the angel world would whisper messages of peace and love. Miss Smith, local medium, gave clairvoyance. Evening, 6-30, Mr. Sturzaker gave some startling experiences in his past life. Miss Smith gave clairvoyance to a fair audience. On

July 10th, members' meeting for election of officers. President, Mr. Shirley; vice-presidents, Mr. Roeder and Mrs. Brown; secretary, Mr. Brown; financier, Mr. Poskitt; librarian, Mrs. Brown. Ladies' committee: Mesdames Colpitts, Telford, Kenvin, Shirley, Gibson, Clarke, Brown. Gentlemen's committee: Messrs. Shirley, Poskitt, Brown, Roeder, Watts, Kenvin, Hall, Westrop, McSkimmings. Mr. J. H. Brown, secretary. A conference will be held on Monday evening to consider how best to carry on the work and spread the cause of spiritualism. Local mediums are cordially invited to assist us in the matter.—J. H. B. [Please write on one side of the paper only.]

NEWCASTLE.—"The Coming Creed, with realistic sketches of city slum life," was the peculiar theme treated by an old spiritualist, Mr. Wallace Henderson. The trend of the argument was the death and burial of dogma, the absolute absurdities embodied in faith confessions and Westminster catechisms. Soul-saving and spiritual living, according to Mr. Henderson, was an evolution from the interior, not an external figment, inculcated by an obsolete priesthood. Exalted religion manifested its presence by self abnegations and universal sympathies, with scientific realizations of esoteric truths. Sketches of slum life, from repeated personal observations, formed an interesting addendum to a good lecture. It is said that every soul has its sphere of action. As official sick and Lyceum visitor, Mr. Henderson is known in the city as a "good Samaritan." Retiring from worldly concerns, our friend has for years, day by day, perambulated the "nooks and crannies" of the city, and, regardless of creed, ministered to the suffering in varied forms, obtaining the needed relief, removal to places of refuge, tending and praying with the sick, conducting open-air meetings, distributing progressive literature. "Life's little day" with him is practically pleasant, and truly spiritual.—W. H. R.

NEWCASTLE.—Open-air meetings were very successful yesterday, the largest gathering this summer. Addresses were appropriate and attention great. Opposition from orthodox friends (paltry enough in itself) drew others around us, for humanity so loves a fight. The whole passed off satisfactorily, though from the spirit of enquiry aroused, it was difficult to finish in time for evening meeting. A fair number of periodicals were sold, and Mrs. Henderson (as usual) was busy with word and with fingers giving away tracts. Good must result from these public efforts. It is a matter of rejoicing here that all over the land others are employing this method of usefulness.—B. H.

NORTH SHIELDS. 41, Borough Road.—Mr. G. Forrester presided, and opened with a beautiful invocation and some preliminary remarks, which formed a fitting prelude to the grand discourse by Mr. Clare on "The present condition of religious thought." Mr. Clare's oratorical powers are of a high order, and the manner in which he handled the subject, held us spellbound to the end. A hearty vote of thanks was given to him at the close. His visit was one of unalloyed pleasure.

NORTH SHIELDS. Camden Street.—Mr. J. Gardiner lectured on the "Life and Character of Garfield," in a very able manner, and truly may it be said, "Lives of great men all remind us, we can make this life sublime." It was shown that however humble be our birth, we can by our energy achieve great heights.

NORTHAMPTON.—Mr. Lees was again with us in the Oddfellows' Hall, 2-30 and 6-30. Subjects: "Christ a corner-stone of spiritualism," and "Who and what is the Holy Ghost?" Both discourses were logical and grand. 11 a.m., and 8 p.m.: Discussion with Mr. Barber, on the Market Square; two great meetings; the latter had a powerful representation of the 19th century Christianity. Great credit is due to Mr. Barber for appealing to them to give Mr. Lees a fair hearing. Their conduct showed that the "Love ye one another" doctrine had gone for a holiday. This sort of thing tells its own tale. We are only beginning to know in reality that the fires of Smithfield would be re-lit in our time, if these bigots had the power. Our course is clear. We must, and will combat those whose histories have cursed and blighted the progress of truth in every age, and whose ravenous appetites for the loaves and fishes still lives, albeit they profess to be laying up treasures in heaven.—T. H.

NOTTINGHAM.—Our Lyceum Anniversary, on the 7th, was a success. We had services morning and evening, in which the children took part with great credit. The controls of Mrs. Barnes spoke very appropriately. With the children on either side of the platform, and the wall behind decorated with flowers and banners, a pleasing effect was produced. The afternoon session was very bright, and the members of the Lyceum did their part well. Mr. Taylor contributed a most interesting quarter of an hour. Visitors expressed their pleasure. On Thursday the Lyceum treat was held in the pleasant and well-appointed grounds of Alderman Gilpin, generously lent for the occasion. A happy afternoon was spent. An excellent address on Sunday last on the verse, "Except a man be born again," &c. Mrs. Wallis will be with us on the 28th and 29th inst.—J. W. B.

OLDHAM.—The anniversary services were very well attended. Mrs. Roberts, of Wakefield, was with us, and considering that she has only just recovered from a severe illness, gave good discourses. The subjects were—afternoon, "What is Spiritualism doing for the people?" evening, "Spiritualism the highway to holiness." The choir, under the able leadership of Mr. Davenport, gave several solos and anthems. The collections for the day amounted to £4 7s. 8d.—J. S. G.

OPENSHAW.—We had the pleasure of listening to the controls of our late worthy president, Mr. H. B. Boardman. Three subjects submitted during the day—"True Progress," "Is God in nature?" "Have I an immortal soul?" It is impossible to mention one for special comment; each was dealt with in a very forcible manner, holding the audience in breathless silence, as though all felt they were in the car of progress, viewing nature in all its beauty, to the benefit of each soul. Would that the cause had many more such speakers to expound its truths.

PENDLETON. Co-operative Hall.—Mr. Wallis gave us grand addresses. Afternoon subject, "What Spiritualism has done and is doing for man." Evening, "What Spiritualism will do." Instead of a lesson Mr. Wallis read a splendid poem before each service. Mr. Everitt, of London, one of the oldest spiritualists, and a very hard worker for the cause, being present, together with Mrs. Everitt, he was asked to come upon the platform, and so gave a short but very instructive and interesting address.—T. C.

RAWTENSTALL.—A pleasant day with Mr. Lomax of Darwen. Mr. Lomax is a very sympathetic speaker, and his controls should be very

useful for treating disease. Two good discourses; afternoon, "Man's connection with a future life," ably dealt with. Evening, after having sung "Where have the world's great heroes gone?" the controls took for their subject, "Where are they?" A good discourse. Clairvoyance simply perfect.

ROCHDALE. Blackwater Street.—Afternoon: Mr. T. Postlethwaite's controls delivered an interesting discourse on "Paradise Lost," dealing with the ideas that have been advanced down the ages by representatives of the numerous religious systems, relative to a lost Paradise. The earnest seeker after true happiness found no consolation nor comfort in the fool's paradise, depicted by theological systems. It was rejected by all those who have devoted their energies in the direction of search and culture. No logically trained mind could accept the imaginary paradise, manufactured by the so-called Christian Church. Evening: "Paradise Regained." A masterly, eloquent, and argumentative discourse. A full report was taken, which it is intended to present to *The Two Worlds* for publication.—W. N.

SOUTH SHIELDS. 14, Stanhope Road.—Mr. Grey's controls gave a short address in our hall, after which we had an open-air meeting, at which addresses were given by Messrs. Grey, Wilkinson, and Corry, all expounding the truths of spiritualism. The gathering was large, and the speakers were listened to with every attention.

SOUTH SHIELDS.—Open air work, aggressive on the one hand, conciliatory on the other. Two large out of door meetings have been held last week, on Wednesday and Friday evenings, drawn by a banner and cheerful song. Direct and earnest addresses were delivered to very attentive listeners, but to the writer one most pleasing feature was that this endeavour created a fusion of two parties who had recently separated. The work is to go forward, and I doubt not slight differences of opinion will be lost sight of in presence of the common foe, materialism; and in the effort to uproot error and spread truth, all minor variation of thought will be laid aside or serve the purpose for an exercise of that charity (love) that "thinketh no evil." We read when (300 years ago) the Armada threatened our shores, Catholics and Protestants alike sank their differences and united to hurl back the Spanish invader. Let spiritualists learn a lesson from the past and work, work, work, for the common cause, either combined or single handed. "He that winneth souls is wise."—B. H.

SOWERBY BRIDGE. Hollins Lane.—The lyceum anniversary took place, and was rendered enjoyable by a visit from Mrs. Wallis, whose guides seemed to enter into the contagion of the auspicious occasion, and did their level best to make the day a success. The subject for the afternoon was "Spiritualism as an Educational Influence." After a few appropriate remarks the subject was dealt with in a very able and intelligent manner. Having shown the supremacy of mind over matter, she went on to state that a great responsibility rested on each individual's spiritual condition with reference to the state of the mind; she therefore called on each one to store up that which should never rust nor decay for the want of using. Evening subject: "The New Gospel," a discourse which was gone through with equally as much force, and elicited the applause of the audience as in the afternoon. The collections realised the satisfactory amount of £14.

SUNDERLAND. Silksworth Row.—Mr. Moorhouse presided and spoke appropriately on Tennyson's poem, "The Angel Guest." Mr. Westgarth's guides discoursed on the verse, "The living know that they shall die, but the dead know not anything, neither have they a reward, but the memory of them is forgotten," which was ably analysed and compared with the New Testament, and the contrarieties dwelt upon, and also the worthlessness of the Bible as a guide for the future state of man, in a style which seemed to please everyone.

TYLDESLEY.—A pleasant day with our respected friend Mr. Ormrod. Afternoon subject: "Learn to labour and to wait." Evening: A very interesting address; questions were asked and answered.—Mrs. Morris.

WESTHOUGHTON.—Mr. J. Mayoh's controls gave a very interesting and convincing address on "Half hours with the dead," saying that the dark river which divides this life from the future is, through spirit agency, made passable, and mortals are now able to commune with immortals. Sunday, June 28th: Floral services; speaker, Mr. C. Taberner.

WEST VALE.—Our first Lyceum anniversary, in the Mechanics' Hall, was a grand success. Special hymns were admirably rendered by members of the Lyceum, assisted by a string band, and conducted by Mr. Ingham. Afternoon: Mrs. Green's subject was "True Religion," showing that it does not consist in beliefs, but in living a good, practical life, by helping those who need assistance. Evening subject: "The Guardianship of Angels." A splendid discourse, full of sympathy and love, showing that the angels are very near to us. She afterwards gave a few very good clairvoyant descriptions. Both addresses were listened to with great attention, by large audiences, and we trust that much good will be the result.—A. S.

WIBSEY. Hardy Street.—Afternoon: The guides of Mrs. C. H. Clough spoke well on "Spiritual Communion," and gave great satisfaction. Ten clairvoyant descriptions were given and eight recognized. Evening subject: "Where is Heaven, and what is it?" They spoke very fluently and gave great satisfaction to a good audience. Twelve clairvoyant descriptions, all recognized.—W. C.

WISBECH.—After invocation by Mr. Oswin, Mr. W. Addison delivered a very powerful discourse in reply to a sermon preached the previous Sunday, by Mr. R. B. Dawbarn, against spiritualism. Mr. Addison dealt with every assertion and argument brought forward by the preacher in a manner which gave conviction to a large congregation, who, at the conclusion of the discourse, gave vent to their feelings in applause. Mr. Weaver presided.—W. U.

RECEIVED LATE, MUCH CONDENSED.—Batley Carr Lyceum: Usual programme. A leader spoke about interior development. A member made a few remarks, and favoured us with an enjoyable song. After marching and calisthenics, Liberty group conversed on spiritualism, and Lake group on "The Children of the Summer land." Afternoon, usual programme.—Monkwearmouth, 8, Ravensworth Terrace: Mr. Turnbull gave a grand address on "Why I am Independent." Mr. Hoey's guides gave a few delineations, mostly recognized.—Sheffield, 19, Ellin Street: Mr. Tatlow's guides spoke to an attentive audience, giving good advice tests to several strangers.—South Shields, 19, Cambridge Street: July 10th and 11th, first open air meetings, addressed by Messrs. Burnett,

Harris, Corry, and Pascoe. Good gatherings. 11th, Mr. Lashbrooke gave able addresses; he said there was one kind of time, one kind of space, and only one kind of religion, to do good and be good. He is a very interesting speaker. Lyceum: Present—45 children, 8 officers, and 5 visitors. Usual programme. Recitation by L. Pinkney. One pleasing feature in our social was some very beautiful singing. The officers and members express their kind thanks to Mesdames Watson, Whitehead, Bowen, Speight, and Mr. Grey, for their kind donations of 5/6 towards the Lyceum fund.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BLACKBURN.—July 7th: Mr. E. Campbell opened with hymn and prayer. The scholars were divided into three classes, the adult class (which is increasing) being led by Mr. Tyrrell, whilst the junior boys were taught by Mr. W. Ward, and the junior girls by Miss Abrams. Present: 50 scholars, 8 officers and one visitor.

BRIGHOUSE.—Mr. Blackburn opened; attendance 60, visitors 5, new scholars 4. Marching and calisthenics excellent, conducted by Mr. Shillitoe; afterwards we had readings by Mrs. Booth and the secretary, and recitations by Misses Ruebuck, Marshall, and S. Brearly; afterwards formed into classes for reading; closed as usual. A very pleasant morning.—J. H.

COLNE.—Present: 16 officers, 70 scholars. Recitations by Master Bean and Miss F. H. Coles.

LONDON. 33, High Street, Peckham.—Programme: hymns and prayer, short reading by conductor, recitations by Miss Nelly Swain and Master W. Edwards, delivered in good style and well received. Miss Amy Aldridge recited half a piece, and though only fairly done it shows willingness, and a desire to be useful, and is an example to some of our older and more able members. We devoted most of our time to groups, as we seem to do more good and get nearer to our children than by any other means. On account of some of our members leaving through removals, and the addition of several fresh children, we have had to re-organise our groups. We are increasing in numbers, averaging 30 members to each attendance. Our older friends are taking more interest, which is very cheering. Through bad weather the music class at Crofton Road was not held. There will be no class next Sunday, but we hope members of the class will meet on the 28th, and please come early, 10-30.—W. T. C.

MACCLESFIELD.—Conductor, Mr. Rogers; Guardian, Mr. Challinor. Readings by Messrs. Hayes and Challinor; recitation by Miss Nellie Hayes, and a solo by Miss Dickens. Marching and calisthenics gone through proficiently. The first group again took the question of "Ambulance" in hand, led by Mr. Hayes; the second "Phrenology," led by Miss Dickens; and the third was led by Mr. Challinor.—W. P.

MANCHESTER. Psychological Hall.—Attendance below average, owing to the rain, numbers of our members having a long distance to come. Exercises as usual gone through efficiently; recitations by Masters W. and T. Ashworth; groups formed for lessons in various subjects, the adult group being thrown open for discussion, which agreeably concluded our morning session. The following officers have been elected for the current term: Conductor, Mr. A. Stanistreet; Sub-Conductor, Mr. T. Taylor; Leader of Marching, Mr. A. Walker; Treasurer, Mr. C. Banham; Secretary, Mr. J. Yates; Librarian, Master E. Ashworth; Group Leaders, Mr. J. Taylor, Mr. Rotheram, Miss Thorpe, and Miss Bletcher.—J. H. H.

MANCHESTER. Tipping Street.—10 a.m. Invocation by Mrs. Hall, musical readings, s.-and g.-c. recits. Recitation by E. Madin and B. Jones, readings by Mrs. Hall. Number of scholars 25, officers 7. We are improving in our marching and calisthenics. Benediction by Mrs. Hall. 2 p.m. Invocation by Mrs. Hall. S.-and g.-c. r's, and musical reading. Number of scholars, 25, and 8 officers.—J. S.

OLDHAM.—Morning: Good attendance. Conductor, Mr. W. H. Wheeler. Singing and g.-c. recits., marching and calisthenics, good. Classes on geology and astronomy, and Mr. Kitson's book, "Spiritualism for the Young," which proves a useful source of instruction. Young men's class: Subject, "What does it benefit a person by becoming a magnet for the spirit world?" argued that it was beneficial, and if necessary, could be proved from personal acquaintance with persons who had received great benefit from becoming their instruments. Left in abeyance for further discussion. Afternoon: Fair attendance. Conductor, Mr. Wheeler; recitations, &c. No Lyceum next Sunday, on account of beautifying.—N. S.

SOUTH SHIELDS. 14, Stanhope Street.—Session held as usual, fair attendance, recitations by W. H. Lauder, J. Lauder, and E. Tyrie. All were very attentive and seem to be making much progress.—J. G.

PROSPECTIVE ARRANGEMENTS.

BACUP.—July 29th, at 7-30, Mr. E. W. Wallis will lecture on "The meaning and origin of Christian symbolism."

BRADFORD. Milton Rooms.—July 21st, Mr. E. W. Wallis, 2-30. Subject: "What Spiritualism has done and is doing for Mankind." 6-30: "What Spiritualism will do for Human Progress." Monday, 8 p.m.: "The Dethronement of the Devil and all His Works." Questions answered at the close.

BRADFORD. Walton St.—July 21: Mr. Wallis, speaker and clairvoyant, at 2-30; and 6-30, "The New Gospel."

HALEFAX.—Lyceum Anniversary, August 11th. Service of Song, "Lost in London," at 2-30, connective readings by Mr. E. W. Wallis. At 6-30 Mr. Wallis will lecture on Lyceum Work, and special singing will be given at intervals. Monday, August 12th, Service of Song "Ministering Spirits." Reader, Mr. Wallis, who will also speak.

LEEDS.—Spiritual Institute, 23, Cookridge Street. Sunday, July 21st, at 2-30 and 6-30 p.m., and on Monday evening, July 22nd, at 7-30 p.m. Mr. W. Victor Wyldes will occupy our platform. Admission free. All are cordially invited.

LEICESTER.—On July 20th, the annual treat to the Lyceum children will take place (by breaks) to Bradgate. Members and friends cordially invited. Tickets to those not connected with the Lyceum, including ride and tea, 2s. 8d. Children 1s. 6d. Lyceum children no charge.

LONDON. Marylebone Road, 24, Harcourt Street.—Attendance is given in the rooms every Friday, from 10-30 to 9-30, Saturday, 10-30

to 4, to answer questions on social and psychical problems. A variety of articles are also on sale, with a view to instituting a system of fair trading. Sunday morning, 11 to 12-45, meeting for spiritual intercourse and devotional exercise. E. L. Petworth—Thanks for stamp and good wishes; not at 128, Seymour Place now.—J. M. D.

LONDON SPIRITUALIST FEDERATION.—A combined open-air meeting will be held on Peckham Rye, on Sunday, July 21st, at 3 p.m., to be addressed by Messrs. Rodgers, Lees, and Long. July 28th, at 3 p.m., in Battersea Park, near the Band Stand, Messrs. Goddard, Rodgers, Hopcroft, Lees, and Long will speak. The annual outing to Epping Forest will probably take place on August 14th. We earnestly invite all our friends to assist us at these meetings.—J. V.

MACCLESFIELD.—The Lyceum anniversary services will take place on Sunday, August 18th. Afternoon, 2-30, evening, 6-30. Mr. Boardman, of Openshaw (the originator of our Lyceum), will be the speaker. Please note this, and give Mr. Boardman a hearty welcome.

MANCHESTER. Tipping Street.—Sunday, July 28th, Mrs. Hardinge Britten will lecture in the Temperance Hall, Tipping Street, at 2-45 p.m. and 6-30 p.m. Subjects: afternoon, "The Eclipse of Faith in 1889;" evening, Six subjects chosen by the audience, or "Religion, Reform, and Spiritualism." A hearty welcome to all.—W. H.

NEWCASTLE-ON-TYNE. Cordwainers' Hall, Nelson Street.—Spiritualists please note, Mrs. Hardinge Britten is announced to deliver three discourses on Sunday 21st, at 11 and 6-30, and Monday, 22nd, at 7-30. Subjects in Saturday's City Press.

NEWCASTLE.—Church of the Divine Unity, New Bridge Street. Alderman Barkas. Morning subject: "The Divine in Nature." Evening: "God in His Works." July 28th, Mr. W. H. Lambelle will preach. Subjects: "The Healing Touch," and "The Divinity of Man."

OLDHAM.—July 21st. The temple will be closed for painting, but will re-open on the 28th, Mrs. Groom, speaker.

PARKGATE.—The progressive lyceum will hold their anniversary on Sunday, August 4th, when Mr. Kitson of Batley will give two addresses; also hymns, solos, dialogues and recitations will be rendered by the children. Afternoon service to commence at 2-30. Evening 6 o'clock. On Monday, August 5th, a children's service will be held, when a pleasing programme will be gone through. Chair to be taken at 7 o'clock. A kindly invitation is given to all friends, we trust they will rally round us. Will all take notice the time the evening service commences.—H.

SOUTH SHIELDS. 14, Stanhope Road.—Wednesday, 24th inst., we will have our usual monthly supper and social entertainment, to commence at 7-30 p.m. Hearty invitation to all. Admission 3d. each.

YORK.—Mr. Atherley's address is 10, Philadelphia Terrace, The Mount, York. [Please note.]

WALSALL.—The Society here have decided to erect a new hall in Bradford Street, and appeal to all generous friends to assist the committee in their efforts. Donations will be thankfully received by Mr. John Tibbits, Aston Villa, Wednesbury Road; Mr. Mason, Bescot Lane; or Mr. John Venables, Shaw Street, treasurer. It is intended to hold a bazaar in the new Hall, when completed, and donations of goods and work are kindly solicited.

AGENTS.—Messrs. Landal, Newsagent, Blackfriars Road, Wisbech, and Mr. Thos. Wilkinson, Newsagent, Morley, supply *The Two Worlds*.

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The Directors of *The Two Worlds* have decided to appeal to the generous supporters of the cause, to assist them in an endeavour to reach a larger constituency than is afforded through the ordinary channels open to a spiritual journal. A very large number of readers could be secured if a copy of our paper were found in the reading rooms of every Free Library in the land, and also on the tables of the political clubs and co-operative societies. To do this, and *continue it*, would involve us in a much larger outlay than we can afford, and yet it *should* be, nay, *ought* to be done at once. We propose therefore to raise a fund for this purpose, and invite our friends to contribute according to their sympathies and means, to enable us to carry out this plan.

In aid of the fund for the above-named excellent purpose, the Editor begs to acknowledge with many thanks the receipt of 5s. from M. G., Forest Hill, 10s. from J. T., Burnley, and 10s. from T. B., Romsey; and many promises are made from sympathising friends to follow these generous examples.—[Ed. T. W.]

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REPUBLICAN OF "THE FAITHS, FACTS, AND FRAUDS OF RELIGIOUS HISTORY," BY EMMA HARDINGE BRITTEN.—The author of this work begs most cordially to thank the numerous friends who have so readily and kindly responded to her circular, asking for such promises of support as would justify the republication. Mrs. Britten has much pleasure in announcing that the work has now gone to press, and directly it is ready due notice will be sent to each subscriber, the number of whom renders it impossible at present to answer each letter separately.—Ed. T. W., The Lindens, Humphrey Street, Cheetham Hill, Manchester.

PASSED TO THE HIGHER LIFE.—Joseph, the infant son of Mr. and Mrs. Gardner, 50, Bell Street, Pallion, July 8th. The physical remains were interred at Bishopwearmouth cemetery, July 11th, when Mr. Kempster, of North Shields, conducted the service. The bereaved parents are sustained in their trial by the knowledge that the dear little one has been transplanted to bloom in a more genial sphere.—G. W.

Many letters on "Reincarnation" and "Origen and Celsus" will be considered in a future number.

A useful report from Exeter came too late for insertion this week, and others have had to be much condensed. Be in time, friends. Let us have your reports here by the first post Tuesday morning, addressed to Mr. Wallis at Petworth Street.

We are pleased to learn that spiritualism is making rapid progress in London. A correspondent suggests that a "plan" or arrangement of speakers for open-air work should be arranged for London, so as to have two good speakers at each centre. This is a good idea if it could be managed. The Federation, with the consent of speakers, might manage it.

THE DEBATE AT LEEDS between Messrs. Grinstead and Wallis was reported, and the reporters' manuscript is now in the hands of the above gentlemen, for correction, and will be printed as speedily as possible. Due notice will be given of price and size of the pamphlet, and probable date of issue.

YORKSHIRE FEDERATION CONFERENCE.—A full report of Saturday's proceedings will be forwarded as early as possible. Permit me to thank all who rendered assistance, and express our deep sympathy for those who through sickness were prevented from giving us their aid.—M. M.

Mr. W. H. Robinson had a useful letter in the *Newcastle Chronicle*, July 9th, in reference to the attitude of scientists to spiritualism, in view of the forthcoming visit of the British Association of Science to the city.

To INVESTORS desirous of doing good and enriching themselves. Write to the undermentioned inventor and patentee of a most useful article (required in every house) who seeks alliance with capital, to introduce and launch it on every civilized country.—Bevan Harris, 5, Ravensworth Terrace, Newcastle-on-Tyne.

Mr. E. BURGESS, late of Barrow-in-Furness, now of Titusville, U.S.A., paid us a pleasant call last week, and says the cause is growing at his home, and arrangements for building a spiritual temple are in progress. Mr. W. Howell's friends will be glad to hear that he has been speaking regularly and very acceptably during the past season, and is expected to officiate in the new temple during the coming winter.

MRS. AND MR. EVERITT IN LIVERPOOL.—Last week, the friends of progress, who meet at Daulby Hall, had the pleasure of seeing our old and highly esteemed friends, Mr. Thos. Everitt, of Hendon, and his estimable lady, who still retains her gifts of mediumship unimpaired. On Saturday, after their arrival, a reception was given to them in Daulby Hall, by the committee of the society, when short speeches of welcome were made by several members of committee, after which Mr. Everitt gave a most interesting address on the nature and importance of the manifestations which had taken place at their own home during forty years. Continuous raps were heard on the floor of the hall during the evening proceedings, quite audible to all present. On Sunday, Mrs. and Mr. Wallis being the speakers for the day, Mr. Everitt (chairman) made a few interesting remarks on "The essential spiritual nature of man, apart from his physical organism," which Mr. Wallis's controls made the text of a most logical and telling address. On Monday evening, Mr. Everitt delivered a lecture, in Daulby Hall, on "Spiritualism at home," relating many telling incidents of the proofs of the identity of the spirits manifesting through the mediumship of Mrs. Everitt. At the close a hearty vote of thanks was accorded to our esteemed guests. Mrs. Everitt very kindly, and unsolicited, gave sittings on Monday and Wednesday evenings, in the committee-room, to about twenty persons each night. The spirit voice was clear and distinct, the raps loud and emphatic, spirit lights being frequent. All who were present were highly gratified. Mrs. Everitt expressed her regret that she could not on this occasion give sittings to all, but kindly intimated that on some future visit she hoped to have the pleasure of gratifying those who were disappointed. I have omitted all details in this brief report, knowing that your space is too valuable, or much more might be said.—J. L.

MATERIALIZATION SEANCE.—Reported by Mr. William Davison, 26, Arthur Street, South Shields, Gateshead, Northumberland. "Sunday, 7th July, 1889. Having witnessed a materialization seance, on Sunday night last, at No. 86, John Clay Street, through the mediumship of Mrs. Henry Davison, of South Shields, in the county of Durham, I wish to make the following statement, being an honest investigator in this most beautiful of all religions, and knowing that it is the duty of every person to publish far and near, any phenomena that may come under their immediate notice. As a voucher for myself and others who sat with me, previously to commencing the circle, the medium suffered herself to be most minutely inspected by three of the lady sitters, perfect strangers to herself, viz.: my wife (Mrs. W. Davison, of Gateshead), Mrs. W. Brown, of Gateshead, and Mrs. Lowry, of South Shields. Thus there could not be the least shadow of a doubt, or suspicion, as to the genuineness of the spirit forms we witnessed. Having got everything ready, and the medium placed in the cabinet, we arranged our circle, and opened it with a short prayer, and a hymn sung by the sitters. Having sat about a quarter of an hour, during which time we sang various hymns, we were rewarded by a most beautiful spirit form which came out from the cabinet, walked into the centre of the circle, and kissed Mrs. Griffiths. This form was recognised as one of Mr. Davison's guides. After a short interval, I had the pleasure of seeing my own guide, whom I recognised, and who in earth life was a captain in the 21st Regiment of Royal Scots—I having once been his servant. Then came an elderly lady in her spirit robes; she came straight into the circle shook her robes to and fro most gracefully, and went to Mrs. Whitehead, kissed her, and patted the baby she held in her arms; Mrs. Whitehead recognised this spirit as her mother. Lastly, a little black child came into the circle, when all present were thoroughly satisfied that the so-called dead, are still alive, and with us. We then closed the circle, and sang the Doxology. Signed, William Davison, Mrs. Davison, Mr. and Mrs. Brown, Gateshead; Mrs. Henry Davison, Mr. and Mrs. Lowry, Mr. Winship, Mrs. Whitehead, South Shields; Mr. and Mrs. Griffiths, Sunderland."

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