

# THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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A L O F A S

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## SERVICES FOR SUNDAY, AUGUST 25, 1889.

**Accrington.**—26, China St., Lyceum, 10-30; 2-30, 6-30: Miss Gartside.  
**Ashington.**—Mechanics Hall, at 5 p.m.  
**Bacup.**—Meeting Room, Princess Street, 2-30 and 6-30: Mr. Tetlow.  
**Barrow-in-Furness.**—82, Cavendish St., at 6-30.  
**Barley Carr.**—Town St., Lyceum, at 10 and 2; at 6-30: Miss Keeves.  
**Batley.**—Wellington Street, at 2-30 and 6: Mrs. Connell.  
**Beezon.**—Conservative Club, Town St., 2-30 and 6: Miss Myers.  
**Belper.**—Jubilee Hall, 10 and 2, Lyceum; at 10-30 and 6-30: Mr. J. S. Schutt.  
**Bingley.**—Oddfellows' Hall (ante-room), at 2-30 and 6: Local.  
**Birkenhead.**—144, Price Street, at 6-30. Thursdays, at 7-30.  
**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. Craven.  
**Bolton.**—Bridgeman Street Baths, at 2-30 and 6-30: Mr. Rooke.  
**Bradford.**—Walton St., Hall Lane, Wakefield Rd., at 2-30 and 6: Mr. Rowling.  
 Otley Road, at 2-30 and 6: Mrs. W. Stansfield.  
 Little Horton Lane, 1, Spicer St., at 2-30 and 6: Mrs. Midgley.  
 Milton Rooms, Westgate, at 10, Lyceum; 2-30 and 6: Mrs. Riley.  
 St. James's Lyceum, near St. James's Market, Lyceum, at 9-45; at 2-30 and 6: Miss Walton.  
**Ripley St., Manchester Road,** at 2-30 and 6-30: Miss Harrison.  
**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 2-30 and 6.  
**Bentley Yard, Bankfoot,** 2-30 and 6-30: Mr. and Mrs. Marshall.  
 6, Darton Street, at 10-30.  
**Brighouse.**—Oddfellows' Hall, at 2-30 and 6: Mr. J. Campion.  
**Burnley.**—Hamerton St., Lyceum, 9-30; 2-30, 6-30: Mr. G. Smith.  
**Burslem.**—Colman's Rooms, Market, 2-30 and 6-30.  
**Byker.**—Back Wilfred Street, at 6-30: Mr. Weightman.  
**Churwell.**—Low Fold, at 2-30 and 6: Mr. Parker.  
**Cleckheaton.**—Oddfellows' Hall, 2-30 and 6: Mesdames Marshall and Bentley.  
**Colne.**—Cloth Hall Buildings, Lyceum, at 10; at 2-30 and 6-30: Mrs. Stair.  
**Cowms.**—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: Mr. Carr.  
**Dewsbury.**—Vulcan Rd., 2-30, 6: Mrs. Mercer. Monday, at 7-30.  
**Ecclehill.**—Old Baptist Chapel, at 2-30 and 6-30: Mrs. Bentley.  
**Exeter.**—Longbrook Street Chapel, at 2-45 and 6-45.  
**Felling.**—Park Road, at 6-30: Local.  
**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., at 2-30 and 6: Mr. Johnson. Monday, Mrs. Barry.  
**Haswell Lane.**—At Mr. Shields', at 6-30.  
**Heckmondwike.**—Assembly Room, Thomas St., at 10-15, 2-30 and 6.  
**Hetton.**—At Mr. J. Livingstone's, Hetton Downs, at 7: Local.  
**Heywood.**—Argyle Buildings, at 2-30 and 6-15: Mr. Taft.  
**Huddersfield.**—3, Brook Street, at 2-30 and 6-30: Mrs. Britten.  
 Institute, John St., off Buxton Rd., at 2-30 and 6: Mr. J. Clayton.  
**Idle.**—2, Back Lane, Lyceum, 2-30 and 6.  
**Jarrow.**—Mechanics' Hall, at 6-30.  
**Keighley.**—Lyceum, East Parade, at 2-30 and 6: Mr. Hepworth.  
 Assembly Room, Brunswick St., at 2-30 and 6: Mr. Ringrose.  
**Lancaster.**—Athenaeum, St. Leonard's Gate, at 10-30, Lyceum; 2-30 and 6-30: Mrs. Gregg.  
**Leeds.**—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2-30 and 6-30.  
 Institute, 23, Cookridge St., at 2-30 and 6-30: Mrs. Crossley.  
**Leicester.**—Silver St., at 2-30, Lyceum; at 10-45 and 6-30, Mrs. Barnes.  
**Leigh.**—Railway Road, Lyceum, at 10-30; at 2-30 and 6-30: Mr. Mayoh.  
**Liverpool.**—Daulby Hall, Daulby St., London Rd., 11 and 6-30: Mrs. Groom.  
**London—Camberwell Rd., 102.**—At 7. Wednesdays, at 8-30.  
**Camden Town.**—143, Kentish Town Rd., Tuesday, 8: Mr. Towns.  
**Cavendish Square.**—18A, Margaret St., at 11. Wednesday, 2 till 5.  
 Free Healing. Tuesdays and Fridays, at 8, Circle.  
**Clapham Junction.**—295, Lavender Hill, Wandsworth Road, at 7, Lyceum, at 8. Tuesdays, Healing Circle. Wednesday, at 8.  
**Euston Road, 195.**—Monday, at 8, Séance, Mrs. Hawkins.  
**Forest Hill.**—5, Devonshire Road, at 7.  
**Holborn.**—At Mr. Coffin's, 13, Kinggate Street: Wednesday, at 8, Mrs. Hawkins.  
**Islington.**—309, Essex Rd., Garden Hall. Wednesday, Séance, at 8.  
**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.**—99, Caledonian Rd., at 10-45: Mr. Yeates. Fridays, at 8, Séance.  
**Marylebone.**—24, Harcourt Street, 25th, at 3, Lyceum, at 7, Mr. T. Everitt; 26th, at 8, Social Meeting, all invited. Mr. Dale, Friday evenings.  
**Mile End Road.**—Hayfield Coffee Palace, opposite St. Peter's Rd., at 7, Mr. Humphries.  
**New North Road.**—74, Nicholas St., Tuesdays, at 8, Mrs. Cannon. Clairvoyance, personal messages.  
**North Kensington.**—The Cottage, 57, St. Mark's Rd., Thursday, 8: Mrs. Wilkins, Trance and Clairvoyance.  
**Notting Hill Gate.**—9, Bedford Gardens, Silver St., at 7, Mrs. Yeeles; Open-air at 8, at Hyde Park, opposite the Marble Arch, Messrs. Veitch, McKenzie, and Rodgers.  
**Peckham.**—Winchester Hall, 33, High Street, 11, Miss Davy, Clairvoyance; 3, Open-air, on Peckham Rye; 6-30, Mr. Parker and friends; Lyceum at 2-30. 99, Hill St., Sunday, at 8-30,

Members only. Wednesday, at 8, Miss Davy, Clairvoyance. Saturday, at 3, Members' Circle.  
**Stepney.**—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday, at 8.  
**Stratford.**—Workman's Hall West Ham Lane, E., at 7: Mr. R. Wortley.  
**Longton.**—Coffee Tavern, High Street, at 6-30.  
**Lowestoft.**—Daybreak Villa Prince's St., Beccles Rd., at 2-30 and 6-30.  
**Macclesfield.**—Cumberland Street, Lyceum, at 10-30 and 2-30; at 6-30: Local.  
**Manchester.**—Temperance Hall, Tipping Street, Lyceum; at 2-45, 6-30: Mrs. Green.  
 Collyhurst Road, at 2-30 and 6-30.  
**Maccborough.**—Ridgills' Rooms, at 2-30 and 6.  
**Middlesbrough.**—Spiritual Hall, Newport Road, Lyceum, at 2; at 10-45 and 6-30: Mr. Magnus.  
 Granville Rooms, Newport Road, at 10-30 and 6-30.  
**Morley.**—Mission Room, Church St., at 2-30 and 6: Mr. Pocock.  
**Nelson.**—Spiritual Rooms, Leeds Rd., 2-30 and 6-30: Mr. Swindlehurst.  
**Newcastle-on-Tyne.**—20, Nelson St., at 2-15, Lyceum; at 11 and 6-30: Mr. W. V. Wyldes, and on Monday. Open-air (weather permitting), Quay Side, at 11, Leazes, at 3.  
 St. Lawrence Glass Works, at Mr. Hetherington's: at 6-30.  
**North Shields.**—6, Camden St., Lyceum, 2-30; 6-15: Mr. J. Clare.  
 41, Borough Rd., at 6-30: Mr. Lashbrooke.  
**Northampton.**—Oddfellows' Hall, Newland, at 2-30 and 6-30.  
**Nottingham.**—Morley House, Shakespeare St., 10-45, 6-30: Mr. Young.  
**Oldham.**—Temple, Joseph Street, Union St., Lyceum, at 9-45 and 2; at 2-30 and 6-30: Lyceum Open Session.  
**Openshaw.**—Mechanics', Pottery Lane, Lyceum, at 9-15, and 2; at 10-30 and 6.  
**Parkgate.**—Bear Tree Rd., 10-30, Lyceum; at 6-30: Local.  
**Pendleton.**—At Mr. Foulkes's Music Hall, Cobden Street (close to the Co-op. Hall), at 2-30 and 6-30: Mrs. Wallis.  
**Plymouth.**—Notte Street, at 11 and 6-30: Mr. Leeder, Clairvoyant.  
**Raustenall.**—At 10-30, Lyceum; at 2-30 and 6: Mr. Newell.  
**Rochdale.**—Regent Hall, at 2-30 and 6. Thursday, at 7-45, Public Circles.  
 Marble Works, at 3 and 6-30: Miss Sutcliffe, Trance and Clairvoyant. Saturdays, at 6-30, Public Healing.  
**Michael St., Lyceum,** at 10 and 1-30; at 8 and 6-30. Tuesday, at 7-45, Circle.  
 28, Blackwater Street, at 2-30 and 6: Circles. 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.  
**Saltsath.**—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.  
 Central Board School, Orchard Lane, at 2-30 and 6-30.  
**Skelmanthorpe.**—Board School, 2-30 and 6.  
**Slaithewaite.**—Leith Lane, at 2-30 and 6.  
**South Shields.**—19, Cambridge St., Lyceum, 2-30; at 11 and 6: Mr. Westgarth. Wednesdays, at 7-30. Developing on Fridays, at 7-30.  
 14, Stanhope Rd., High Shields, Lyceum, at 2-30; at 11 and 6: Mr. Stevenson.  
**Sowerby Bridge.**—Hollins Lane, Lyceum, at 10-30 and 2-15; at 6-30: Mr. H. Hey.  
**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: Mr. Henderson. Wednesday, at 7-30.  
 Monkwearmouth, 8, Ravensworth Terrace, at 6.  
**Tunstall.**—13, Rathbone Street, at 6-30.  
**Tyldesley.**—Spiritual Institute, Elliot St., 2-30 and 6: Mrs. Horrocks.  
**Walsall.**—Exchange Rooms, High St., Lyceum, at 10; at 2-30 and 6-30, Mr. E. W. Wallis, and on Monday.  
**Westhoughton.**—Wingates, at 6-30: Mr. Lomax.  
**West Pulton.**—Co-operative Hall, Lyceum, at 10-30; at 2 and 6-30.  
**West Vale.**—Green Lane, 6: Messrs. Gee and Wood.  
**Whitworth.**—Reform Club, Spring Cottages, 2-30 and 6.  
**Wibsey.**—Hardy Street, at 2-30 and 6: Mr. Marshall.  
**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.

### INNER LIFE AND PROGRESS.

BY MARIE GIFFORD.

WE human beings often fail to realize in one another, and in ourselves, the existence of an inner spiritual life—an inner *home life*, if I may so call it—which is thrown open to few or none. It is necessarily protected by a wall of superficiality, seldom *wholly* pervious to the outsider; just as through the windows the general appearance of a house can give but a vague idea of its tenants, so the personal aspect of a fellow-being can afford but a crude conception of his soul-life. It not unfrequently happens that a person, deemed commonplace and almost unworthy of notice, startles us by some deed of heroism, or the sudden manifestation of depth of character. This outburst of the silent, unrevealed life, proves us to be less discerning than we imagined, and inclines us to be more cautious in our estimation of the characters of others. The inner life, too, is ever changing, widening, or deepening. He whom we dub a sinner to-day becomes, in course of time, a comparative saint. Some circumstance stirs the dormant spirit: it asserts itself, and a life of slow and secret reformation is begun, ending in victory to the sinner. But, alas! the shady opinion of long ago still stalks abroad, and proclaims itself, wherever the reformed soul goes. It seems to follow him, flouts him, hinders him, and makes life a misery. It is easy to fetter one another with merciless judgments, but more than difficult to recall and redress them when justice demands.

We forget that the body is but the frail and weak instrument of the spirit, and unable to express adequately, its powers, attributes, and capacities. Freedom from the body will, undoubtedly, involve freedom from much that at present clogs and hinders the spirit. As I said before, we are seldom, perhaps never, perfectly acquainted with the inner life of another. In each of us there is some room, corner, or crevice barred to human entrance, wherein the gaze of our nearest and dearest would be pain unendurable to us. Those alone can find access to the secret chamber who have passed through the veil of matter into the world of spirit: they alone can perceive the thoughts and motives that silently cross its threshold. Varied and numerous are these; sometimes bright and attractive, sometimes dark and repelling. Here it is that good and evil struggle for mastery, and conscience speaks and prompts. When we are tempted, troubled, and sad, it is then that we retire from the outside world to seek rest and peace. It is this inner home which forms our real and perceptible environment on the other side: could we oftener bring ourselves face to face with this truth we should summarily eject many of the doubtful guests now permitted place in mind and soul, for they stand before our spiritual windows and blot out the light. A second fact which should be more constantly borne in mind is the degree in which we help to make or mar the beauty of one another's existence. In the next world we may perceive with joy and gladness that it was we who assisted in the production of an ornament beautifying some spirit-home; or know with shame and remorse that ours was the hand which dashed it to pieces ere it was fully formed.

The kind of thoughts, spoken or unspoken, which should be checked, on account of the baleful influence they exercise, are those which tend to discourage or disparage one another's endeavours, or which shadow the spirit with doubt and distrust. We are so ready to hinder where we should help; to impute unworthy motives where good alone exist; to pronounce harsh judgments where we should stimulate with praise and appreciation. We are often cold and indifferent where a little kindness and warmth would fill a life with sunshine. These are the tendencies which paralyze spiritual effort, and push the diffident pilgrim off the ladder of progress, and awaken passions that should remain quiescent. Unfortunately the effects of evil thoughts and hurtful deeds do not rest with us alone. We may try to excuse ourselves on the ground of "haste," "irritation," or "evil influences," but we cannot escape the fact that these causes only prevail where the inner home is ill-regulated and the spirit too feeble to govern aright.

Those who get out of harmony with the spirit, and are most easily disturbed by opposition, are sensitive mediums; these, therefore, cannot cultivate too carefully self-control. In many cases we have known it is possible to be good instruments for the spirit-world, and yet retain the positiveness of character necessary for a high spiritual nature. We can all weave around us a mantle of strength and endurance, combined with the uplifting force of WILL. Progress then becomes easy; obstructions are removed, and crooked places are made straight. Some mediums and spiritualists there are who yield up the reins of self-government almost entirely to their controls. Their vitality is continually flowing out to those who make bad use of it; the inner home is invaded by such a medley of influences, good, bad, or indifferent, that steady life and progress become impossible. They continually tread the same small round of knowledge, neither aspiring nor caring to enlarge it. They are thoroughly content with their "guides" and their teachings, and reject what is not in accordance with them. They are spiritualists who require a shock of some kind to arouse them to a sense of their own individuality. Some of them receive it, too, in the midst of their life of stagnation: it may be some sharp and sudden trouble; some unmistakable proof of ignorance and imposture on the part of these same trusted guides; or the crumbling away of the ground on which they seemed to stand so firmly. Astonishment and bewilderment follow, and all around appears vague and uncertain. For the first time the dependant is obliged to use his own faculties in the unravelling of the mysteries which surround him, but this period is perceived in after years to have been a cloud with a silver lining; it marks a new and brighter era in his spiritual career, and it results in awakening energy, aspiration, and strength of mind.

We often hear mediums complaining of the strange fluctuations of their power. For a long while no phenomena are elicited, and the veil of matter seems to grow once more thick and impenetrable. This often happens when the medium or those of the circle are getting too reliant upon phenomenal aid. The guides see that their medium must work out his own salvation without continually leaning upon the strength and experience of his spirit friends. The medium begins to doubt and pray; but the wisdom of his spirit guardians prevails over his own ignorance. They withdraw for a time, in order to teach him that practical individual progress can only result from practical individual effort.

There are also certain periods when the seeker after truth—the true spiritualist—falls into a veritable "Slough of Despond." It may be the inquiring mind has over-reached



itself or over-taxed the nervous system in its strenuous endeavours to solve superhuman problems. Sometimes the truth-seeker arrives at that stage of advancement which forces him to realize his general impotence and fallibility. The brightness fades from the inner home. Hope wanes and dies, and even the burden of life becomes intolerable. One cannot pray, because the necessary faith and energy are lacking; one can only suffer and endure. Many an earnest pilgrim has experienced this state of mind. But, terrible though it be, we find as a rule that it is the precursor of a favourable change of spiritual condition—the darkness which precedes the dawning of new light.

Here is an instance that may interest the spiritualist: A sincere truth-seeker became, from special causes, a prey to this intense spiritual despair. A darkness seemed to envelop and stifle her whole being, and her attempts at prayer seemed to increase rather than diminish it. The spirit guide of a well-known medium told her that she was about to enter a new sphere, and one that would ultimately prove of benefit to her. She was enjoined to occupy herself with easy duties and varied recreations, and also to obtain, if possible, change of air. This she did, but apparently to little or no purpose. At last, after some weeks, and in the darkest hour of all, her state was terminated by an inspiration that seemed to divide the gloom like a sun-ray. She was impressed to visit a certain person with whom she had become acquainted a month or two before, and from whom she was inwardly made to feel that she could obtain help. Only a pressure as severe as her present condition of suffering could have induced her to obey. She went to the person alluded to, and her appeal for help, though exciting some surprise, was heeded. Work was given her that was easy, but imperative to be done. It was gladly taken in hand, and, in consequence, health, strength of mind, and cheerfulness were gradually regained. This was not all. As time went on she found the work instrumental in the furthering of her search for truth and spiritual progress; the very tenour of her life changed, and good resulted that could never have been attained in her previous condition.

Cases like these are not uncommon among spiritual students, as many could doubtless testify. They who determine to dedicate the inner home to the service of truth must expect to meet spiritual reverses and disappointments of all kinds, and for these they must be prepared.

## 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 VI.

WILD and bitter blew the cold winter blast, sweeping around the lonely wood through which Hannah Morrison took her way on the night of her expulsion from Rookwood Grange.

For twenty years she had traversed the same path, which now—even in one single hour, with the mighty change that had come over her—had become suddenly strange and unusual. She had watched the growth of village after village among the green woods where she had so delighted to bury herself in her lonely childhood, yet now the footway, made so familiar by the unceasing travel of a long life, had changed. The stunned spirit was stronger than the associations of many years; and she had to stop and recall, with a determined effort of her dazed faculties, where she was, ere she could assure herself that she was travelling the old familiar road on that bleak December night.

Hannah Morrison was, in fact, the living spirit of the old Grange. She had become identified with its existence, and, ceasing to be a part of its identity, her own was lost. She did not know herself; she was no more Hannah of the Grange—so she was nothing.

A slight circumstance awakened her bewildered intelligence. The moon, cold, white, and spectral, broke through huge banks of wildly drifting clouds, and poured its intense yet dreary light upon the bleak scene, giving to view a figure advancing directly towards the fugitive.

The path was narrow, and Hannah drew aside to let the stranger pass; but as he neared her he stopped, and she perceived it was a slight, youthful-looking sailor, who seemed desirous of accosting her. He asked her, in a low, trembling voice, the way to Rookwood Grange. Hannah started—paused; but, roused in an instant by the ability to serve another, she courteously directed the traveller, and each passed on their way.

The village inn was closed for the night. Its inhabitants were preparing for rest, when they were startled by a summons for admittance at the door. "Travellers at this hour!" cried the host; "what can it mean?"

Hastily unbarring the door, the landlord of the "Green Dragon" confronted, in amazement and confusion, no benighted traveller seeking the hired shelter of a public inn, but the forlorn and woe-begone figure of the terrible Witch of Rookwood.

"God save us!" muttered the terrified man. "What would you, Goody?"

"Shelter and rest till the morning," she faintly replied.

"Why, dame," said the trembling host, "are you not mistress of a fine house up yonder, and—"

"And I have been turned out half-an-hour ago, to wander abroad and seek shelter where I could. If you be a Christian man, let me in till the morning."

"I daren't do it, I daren't do it, woman," replied the man, doubly terrified at the tale he heard, the sight of his awful visitor, and her appeal in the name of Christianity. "*I am a good Christian*, and so, in the name of God and all His saints and angels, witch, woman, or devil, I bid ye begone!"

Worked up to frenzy by his own exorcism, he banged the door violently in the face of the poor wanderer, and retreated to his warm, cosy fireside, to pray for protection against the wiles of witchcraft, Satan, and all his imps.

How many more doors were shut by the hands of coward superstition against the unhappy Hannah that night we will not, for the honour of human nature, relate. A stranger descending from a stage coach, at a cross road which turned off from the highway, in the first cold gray peep of coming day, found the sorrowful and lonely old woman seated under a hedge, sleeping soundly from sheer weariness, cold, and heart sickness. Gently rousing her from her unnatural slumber, the man stripped off a thick, warm cloak, and enveloped her in it, then gazing at her with anxious scrutiny, and availing himself of her stupor and confusion to examine her features and appearance, as well as the uncertain light would permit, he threw his arms tenderly around her, and, with every endearing word of affection that he could utter, old Hannah found herself once more clasped to the heart of her adopted son, her soul's well-beloved, Edward Rookwood! The tale of each was soon told. Edward had landed at Portsmouth with his brother the day before; he had, however, sent on a letter and some money to his beloved mother, and entrusted this to his brother's care. A presentiment of evil, a shadow of approaching ruin, for which he could not account, he said, had strangely, but irresistibly, impressed him; and while in the very midst of performing the most important duties, he felt himself unable to resist its influence, and, without any settled purpose, he had been, as it were, compelled to set off for Rookwood Grange that night, and, happily, arrived at the very time and place where his aid was most necessary to his poor old nurse and friend. Of his brother's conduct he said little, attributing it entirely to the frenzy of inebriety; but it was easy to see, as he led his charge back to the Grange, with the positive determination that she should instantly return, that a deep and burning indignation filled his heart at the brutal treatment she had experienced.

Two hours later, a sailor, bare-headed, with wild and staring eyes, ghastly cheeks, and frantic haste, thundered at the door of the magistrate of Rookwood, calling upon him and all the astounded inhabitants of the village to hasten to the Grange, where lay his brother William, whom he had found alone in the mansion, foully and mysteriously murdered.

On and on poured the eager throng, like vultures attracted by human prey, until the old ruin was filled with crowds of wondering and aghast spectators of a truly horrible scene. There, on the floor of the room, which had recently been tenanted by old Hannah, lay the body of William Rookwood, cold, dead, barbarously murdered—his head shattered by a pistol bullet, and his body gashed and cut in innumerable places. Near the hideous spectacle knelt the unfortunate old woman, who was in reality scarcely less an object of terror than the corpse itself.

Of the terrible tragedy no other account could be gained than that she and Edward Rookwood had entered the house together, as has been before described, and had entered it to find the wreck of humanity they now beheld. To search the body, the house, and its vicinage, for traces of the murderer was, of course, the first act of the officers of justice, who

speedily appeared on the scene ; but when no vestiges of any strangers could be found, nor any clue appeared to present itself to the author of the foul and bloody deed, the sum of suspicion connected the names of the "terrible witch" and his own brother with the cause of William Rookwood's mysterious murder. Soon the murmur arose into a clamour, and the charge against the unhappy pair came to be thundered against them by the public voice, and resulted in their arrest and incarceration to await the result of a coroner's inquest.

Full a century had elapsed since the stately manor house of Rookwood had passed into the hands of its present owners, and during that period the mutations of fortune had hallowed it as the home of much affliction, but ever-living human love. That drear night it was tenanted *alone* by the one ghostly, dead form of the hapless William Rookwood. *Alone* and unwatched he lay on his bloody bier, while a hand of shadowy but gigantic proportions seemed to fill the empty space and inscribe in letters of crimson hue the awful sentence :—"Thou fool, this night shall thy soul be required of thee." That night, too, the last of the long and proud line who had given their name to the drear old mansion, together with its *last tenant*, sat apart and desolate in separate cells, charged with the crime of this mysterious and unnatural murder.

When the circumstances are fully considered, it will scarcely be a matter of surprise that suspicion should attach itself to the unfortunate Edward Rookwood and Hannah Morrison. The expulsion of the latter by the victim on the night of his murder was already well known. Hannah had applied for shelter to several persons on that night ; and, as she had meekly but simply accounted for her appeal by stating that she had been expelled from the Grange, some colour was given to the charge that she had harboured feelings of vengeance against her persecutor. When, in addition to these suspicious circumstances, her fame as a sorceress, and the evil name her strange and isolated life had earned for her, is taken into consideration, it seems no wonder that the public voice was raised in frantic clamours against her. There were many features of the case also which justified the idea that Edward Rookwood had either participated in, or been the actual perpetrator of the crime. The brothers had never (*to the certain knowledge of the neighbours*) lived in cordiality with each other. The hatred of William, and the passionate attachment of Edward, to the old "witch-wife" were notorious facts. What so likely, then (argued the villagers), as that Edward, returning and finding her expelled from her home on such a night, had quarrelled with, struck his brother, and, in a fit of passion, murdered him? Besides, who else could have done it? The accused pair it was who had found the body and given the alarm. No one else could have had any interest in committing so useless a deed. There was a report that William Rookwood had returned from a privateering expedition with an immense sum of money ; but, as he came to the Grange alone, and at night, without luggage, and seemingly without object, it was impossible that any one else save the accused pair could have known of his arrival, and come there to rob and destroy him. In short, setting aside the questionable reputation of old Hannah, there seemed to be evidence enough of a purely circumstantial nature to justify a coroner's jury in committing the young sailor and his unfortunate old nurse to the county gaol to take their trial for the wilful murder of Lieutenant William Rookwood, late of His Majesty's ship *Retribution*, of Rookwood Grange, in the county of Hauts, &c.

(To be continued.)

### WAS JESUS A MEDIUM?

BY E. W. WALLIS.

DEAR EDITOR,—As the above question has been raised, but not answered according to the estimation of some of the readers of *The Two Worlds*, I would respectfully submit the following analysis of the gospel narratives as an attempt to indicate that Jesus, Joshua-ben-Pandira, or whoever the person may have been who figures in the gospels as the Nazarene, was probably a clairvoyant healer, psychometrist, prophetic and inspirational speaker ; but we have no warrant, even in the gospels themselves, to go beyond the above-named powers, unless we add that he was a communist, a social reformer, and a sympathetic humanitarian.

Mark's is admittedly the oldest of the four gospel manuscripts, therefore I shall take it for examination. It does not contain any account of the birth story, but proceeds straight to the narration of the gospel.

Jesus coming up out of the water after his baptism saw the Spirit, like a dove, descending upon him, and a voice exclaimed, "Thou art my beloved Son, in whom I am well pleased," and immediately "the Spirit driveth him into the wilderness," for forty days, where he "was tempted of Satan ; and was with wild beasts, and the angels ministered unto him." No particulars of the temptation are here recorded, such as are found in the amplified accounts in Matthew and Luke, which must be largely imaginative, or wholly so, as there were no witnesses, *no reporters present*, and the temptation would be subjective, not external, if it occurred at all. Since Jesus left no writings, it is not probable that he would relate such a story as Matthew gives. Fancy the devil taking Jesus *bodily*, and setting "him on a pinnacle of the temple," and showing him "all the kingdoms of the world" from a high mountain, and offering to give them to Jesus! It would need to be an *exceeding* high mountain for the purpose. The story is impossible as history, but it is probable as a figurative representation of the mental struggle between ambition and duty. A full explanation is, however, afforded in the old sun-worship, for the sun is taken up by the old serpent every year.

The man Joshua, or Jesus, appears to have had the power of thought-reading. "When Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, 'Why reason ye these things in your heart?'"

His ability to heal the sick he regarded as power to forgive sins, as though disease itself were an entity to be driven away.

We have an indication of inspirational mediumship here : "When they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate : but whatsoever shall be given you in that hour, that speak ye ; for it is not ye that speak, but [the Spirit through you] the Holy Ghost," xiii. 11.

This gospel account ends properly at verse 8 of ch. xvi., with the women fleeing from the sepulchre, amazed and trembling, "neither said they anything to any man." The latter verses are admittedly spurious.

#### MIRACLES RECORDED IN MARK.—CONDITIONS OBSERVED.

The deaf and dumb man healed. (Chap. vii.—He took him aside from the multitude, put his fingers into his ears, and spit and touched his tongue.)

A blind man healed. (Chap. viii.—Led him out of the town; spat on his eyes and put hands upon him, and again put his hands upon him.)

Healing of the daughter of the Syro-phœnician. (Chap. vii.—Entered a house to be alone, but a woman followed him. Her daughter alone when cured.)

Feeding four thousand. (Chap. viii.)

Cursing the fig tree. (Chap. xi.—Only the disciples heard it.)

The demoniac in a synagogue. (Chap. i.—Query, Epileptic—or obsessed? A strong will and commanding tone ["one having authority"] will often relieve in either case. More witnesses here.)

Stilling the storm. (Chap. iv.—Dark, and few witnesses.)

One man possessed by a legion of devils. (Chap. v.—The same witnesses. Matthew says there were *two* men possessed. Not at all probable: they would destroy each other.)

Healing Jairus' daughter. (Chap. v.—He took Peter, James, and John, the father and mother, and went in to her, took her by the hand and raised her. Luke says he put them *all* out. Matthew says the people were put forth. All declare he said, "She is [was] not dead but sleeping." Query entranced?)

Healing the woman with an issue of blood. (Chap. v. In a crowd.)

Healing the man sick of the palsy. (Chap. ii.—Many present.)

Healing the leper. (Chap. i.—Evidently they were alone. He charged him to say nothing to any man.)

Healing Peter's mother-in-law. (Chap. i.—Apparently alone with the patient.)

Healing the man with the withered hand. (Chap. iii. Many present.)

Healing the demoniac child. (Chap. ix.—A crowd. Matthew says he was a lunatic.—Matt. xvii, 14.)

Healing blind Bartimæus. (Chap. x.—Many witnesses.)

Walking on the sea. (Chap. vi.—Night—fourth watch, disciples only witnesses.)

Feeding five thousand. (Chap. vi.)

John alone, tells of turning water into wine (ii.), of the



raising of Lazarus (xi.), and the miraculous draught of fish, after the resurrection (xxi.),—[All pre-existing stories of the sun worshippers, attributed to the God of day.] Luke tells of a miraculous take of fishes (v.), which in some particulars appears to be the same story, although there are decided differences. It is strange if two such incidents occurred that Matthew and Mark knew nothing of them, and that John is ignorant of Luke's miracle, and Luke unaware of John's? But if there was only one, how is it that Luke places it *before* and John *after*, the resurrection? Matthew has a fish story all his own, viz., the instructions, "go fishing," and in the mouth of the first fish that cometh up, would be found a piece of money. It does not say whether this prediction was fulfilled.

Luke does not appear to have heard of the walking on the sea, which happened *by night*, and was seen by but few witnesses, and is consequently open to the objection which Bible Christians bring against Spiritualism of being unworthy of credence because performed in the dark, and in the presence of a few persons. [The sun-god was commonly credited with coming "walking on the waters."]

These objections, if valid, would be fatal to the claims of trustworthiness of most of the New Testament miracles.

When we analyse the records we get the following

#### LIST OF MIRACLES.

Healing, twenty-four instances. Passing unseen through the multitude. Raising the widow's son. (Luke alone.)  
Water into wines. Raising Lazarus. Fishes. (John.)  
Feeding 4,000 and 5,000. (Evidently the same thing.)  
Cursing the fig tree. (Absurd.)  
Stilling the storm. (John knows nothing of it.)  
Walking on the sea.  
Woman at the well. (Clairvoyance.)  
The "stater" in the fish's mouth. (Only spoken of, not found.)

Aside, therefore, from the purely fanciful stories of the non-human parentage of Jesus, which are essentially mythical, attributed to the gods of other nations in the same way, we have but few miracles, so called. Luke is responsible for the report that Jesus possessed the power of rendering himself invisible, and also for the raising of the widow's son. With regard to the first, it is not difficult to be smuggled through a crowd, and since Luke only reports "things *commonly believed*"—and we know how beliefs become exaggerated in course of time—very little importance can be attached to unsupported statements of this kind.

The conversion of water into wine, the ascent into the mount of transfiguration, the raising of Lazarus, the feeding of thousands, the walking on the sea (of which the stilling the storm is apparently only a variation), are all well-known incidents in the solar mythos, wherein the Sun God is raised from the tomb of winter, ascends the heavens, converts water into wine, and feeds thousands by his fructifying influence operating upon fruit and corn, thus producing wine and plenty. His walking on the waters, coming up from his ocean bed, all these belong to the non-human Christ, and are clearly adaptations of pre-existent legends, therefore non-historic—supposing any historic personage existed who as a teacher and healer became the lay figure upon whom these mythical features were draped.

All we have left are cases of healing, clairvoyance, and thought-reading, or psychometrical and inspirational powers, which are purely human.

The accounts of the resurrection and ascension, besides bearing unmistakable evidences of their mythic origin, contradict each other in all essential particulars,\* and belong to the *divine* character, the Sun God, who ascends into the heavens every year after having "been down into hell," darkness and winter. The sun is crucified twice every year—at the spring and autumnal equinoxes, and it is worth while noting that the Bible gives us *two* places of crucifixion of its god. One on Mount Calvary (Luke xxiii. 33), corresponding to the spring crossification, and symbolizing regeneration, or birth. The other, "down in Egypt" (Rev. xi. 8), corresponds to the autumnal "crossing over," symbolizing "death," or darkness, or the descent into Hades, or the underworld. "Egypt" meant darkness. There is nothing, therefore, in the gospels when the mythical elements are discounted, which in any way, either in the life history or in the teachings attributed to the Nazarene of a super-natural or deific character, which warrants the claims of Christians that he was specially "God manifest in the flesh" in any

extraordinary way. The only rational and permissible conclusion, it seems to me, is that if an historical Jesus lived, he was a man like other men, a medium like other mediums, a reformer like other reformers, a teacher like other teachers, inspired by love like others, a Son of God as all of us are sons of God, no more, no less.

#### FOREIGN SPIRITUAL FRAGMENTS.

"Gather them up."

THE *Messenger* of Liège quotes from *La Nation* of Brussels, a non-spiritual paper, of the 8th of February, the following paragraph: "At each step in Brussels you meet with persons who, owing to some trivial incident, or as if impelled by some mysterious presentiment, have missed taking the fatal 9-23 train on the 3rd of February, which met with such a terrible disaster at Groenendael. There is something in it that is strange and incomprehensible. Perhaps it was that some of those who yielded to the extraordinary influence were in some way hypnotised, and really imagined themselves to be upon the point of many great dangers." But "hypnotised" by whom? No human beings could have foreseen that destructive calamity. But higher intelligences could, and they could impress upon the men and women of whom they are the appointed guides and guardians, in all cases where these were sensitive to spiritual influences, the warnings which saved their lives.

The son of a gentleman formerly practising as a medical man in New Zealand, related the following incident to the present writer, a few years ago, in Dunedin:—"My father was called up in the middle of the night to attend two midwifery cases in the country, and he set out to visit his patients on horseback. At one point there was a bifurcation of the road, and the right hand track led to the farmhouse at which one of them lived, and the left hand track would conduct him to the residence of the other. He elected to take the former first, but his horse absolutely refused to budge in that direction. Whip and spur were equally unavailing, and so were coaxing words. The horse was immovable. Then my father turned the animal's head towards the left hand road, and he ambled along as willingly as possible. Having fulfilled his obstetric functions in regard to that patient, my father returned to the three roads' way, expecting that he would have to enter upon another struggle with his horse, and perhaps be obliged to dismount and lead him along the right hand road. Nothing of the sort; the animal went as cheerfully as possible, and had not proceeded more than a hundred yards before my father met the farmer carrying a lantern. 'O!' said he, 'I am so glad I am in time. A flood has swept away one of the culverts between here and my house, and I am afraid if you had come upon it in the dark, you might have killed your horse, and perhaps broken your own neck.' My father, who had had some experience in spiritual manifestations, told me that it was immediately 'borne in upon him' that his life had been saved by his guardians in the unseen world who, unable to impress him by reason of the pre-occupation of his mind by his two patients, had succeeded in terrifying his horse."

—E. D., in *More Light*.

#### A MEDIUM AMONG THE EARLY SETTLERS OF NEW YORK.

My father (Alanson Thomas) was born in Rensselaer County, N.Y., Dec. 25th, 1789, and before he became of age, he worked in what was termed an ashery—boiling potash. In that place, there worked a blacksmith, Jo. Gaffield. Ere long it was noised around that he could find stolen or lost property, and when any had mysteriously disappeared, it was the custom to call on him for advice. One man had lost a log-chain; could not find it, and went to see Jo. He told the man where to set a stake, and to go in a given direction so many chains and links, and he would find the chain some five or six feet under ground. The stake was set, the line run as directed, and it brought them to a house. A search warrant was obtained, and the chain found in the cellar.

My grandfather had the misfortune to break his leg, and when able to get around on crutches, he had some business a few miles from home. On his way back, his leg became very painful, and to rest it he got off his horse, and holding it by the bridle he sat on a little hillock. In feeding around him, the horse jerked the bridle away, and started off. The old gentleman, being lame, could not catch him, and for many days, though hunted for, he could get no trace of him. Finally he consulted the blacksmith. The advice was given

\* See "Did Jesus Die on the Cross?"

to stop hunting for the horse, and send some one to stand on the "four corners" on a certain day, hour, and minute, and the horse would come along. Either the saddle or the bridle would be on him (I forget which), and the other they need not hunt for—they would never find it. The day set finally arrived, and as there were no clues to the whereabouts of the horse, and the place was but a few miles away, they concluded to follow the advice given. A man stood ready, and at the minute specified the horse came along, and in the condition foretold. The lost saddle or bridle was never found.

The country was new at that time (100 years ago), and "raisings and logging bees" were frequent, and I suppose whiskey was plenty; at all events it was a custom among the neighbours to come in during the evening and have a good time. After such an event, and at one of these gatherings, Jo. Gaffield was present. His powers of divination (if that is a proper term) had given him such notoriety that the company wanted to test him. They blindfolded him, and kept him in the house while some one would take a piece of money or some other article and go out and hide it in a stump or fence corner, and when he came in, Jo. would tell any one of the company where to go and get it.

After a while Jo. said, "Gentlemen, I can tell you your thoughts." None believed this, of course, and they tested him for a while. My father's uncle coming in, one of the company said, "Mr. Thomas, Mr. Gaffield is telling us our thoughts."

"Well," said he, "he can't tell mine." After a moment he said, "Now, what did I think of?" "You thought of a gosling about half way out of its shell," was the response.

"That's true," said Mr. T.; "I thought I would think of something so odd and foreign to anything going on here, that you could not guess it."

R. THOMAS.\*

—*Religio-Philosophical Journal.*

SOME ONE HAD TO BE REPREHENDED.—An American minister had been invited to fill a vacant pulpit. He was the guest of a leading member of the church; and his host said he hoped he would avoid saying anything in his sermon to offend the Spiritualists, as there were many in the town who attended the church. Walking down the street, another leading light of the church was met, who hoped he would not say anything to offend the Universalists, as many of them attended their church. Just as he was entering the pulpit one of the deacons button-holed him and said, "The largest liquor dealer in town is here in his pew; I hope you will not find it necessary to refer to that business." The perplexed minister then inquired, "What shall I preach about?" "Oh," said the deacon, "give it to the Jews, they haven't a friend in town!"

### THE "HUMOROUS COLUMN" MAN.

THEY are calling for copy. It's late  
And the oil in his lamp is low,  
But his pen creeps over the sheet  
Very painfully and slow.  
Is he writing a dirge of death  
To a measure grave and sad?  
Nay; his heart may be numb with grief,  
But his pen must be keen and glad;  
For when, to-morrow, at ease,  
You your morning paper scan  
You will laugh at what he is writing now—  
He's the "humorous column" man.  
It's hard to be witty and gay  
When the heart is troubled and sore;  
It isn't an easy matter to joke  
While the wolf snuffs under the door.  
It goes somewhat against the grain  
To jest that others may laugh,  
And to grimly mock at one's own despair  
With a rollicking paragraph.  
But bread must be somehow won,  
No matter although the plan  
Of winning it is as strange as that  
Of the "humorous column" man.  
What wonder if now and then  
His jokes are a trifle weak,  
Or, at times, if his pen should unawares  
In bitter accents speak?  
What marvel if once in a while  
His laugh has a hollow ring,  
And between the smiling lips of his mirth  
Peeps out a half hidden sting.  
For joy, like the poet, is born,  
Not made at will in a span,  
And its visits are few and far between  
To the "humorous column" man.

\* A good, true, and reliable gentleman—well known to the Editor.

### CHARACTER SKETCHES.

#### A REPRESENTATIVE WOMAN OF THE VERY WILD WEST.

"TALK about women going out under the homestead act at Oklahoma!" said a Thespian on the Rialto, with a strong emphasis. "There goes a demure light of the drama, who has been through more pioneer perils than half the men who come back East with scalps and fairy tales." Just then the demure member walked placidly by. Large, thoughtful eyes, bearing extremely quiet, regular features and a queenly figure, and all belonged to the actress—May Frances Stetson. And the Thespian rattled ahead with his story.

You would never dream that the heroine of his tales of border perils, hairbreadth escapes, and frontier miseries, could be embodied in such a dignified and gentle frame.

"Tell you how it was. She hails from Maine, and went out to Dakota, to capture one of the homestead bargains offered there. That was in 1880, about the beginning of summer. She had been through some preliminary training for the stage, but hadn't money enough to keep on with her studies, and she took a fancy to try the rapid transit road to wealth through a 'claim' in the West. Experience? No; nothing but grit, a Russian bloodhound, and a five-barrelled revolver. This was her stock-in-trade. She located her 160 acres about twelve miles from Fargo—rolling land, surrounded by leagues of waving prairie.

"She began by moving a log cabin there to live in. Then she contracted to teach a school, the first in that benighted region. It was six miles from her cabin, and this distance she walked twice a day, the prairie grass for over three miles being neck high, and the primeval snake acting as her only escort.

"Meanwhile, Flo—that's the bloodhound—held the fort at the cabin, and the cabin never got far away while Flo was in command. One evening about dusk, Miss Stetson heard one of Flo's peculiar and ominous growls. The dog never growled unless there was business on hand. So her mistress responded, and found three villainous looking Sioux Indians at the rear of the cabin. They were the worse for firewater, and asked for food as a bluff. This was her first introduction to the copper coloured gentry.

"As she started for some meat and a revolver, the Indians drew their knives and entered. The odds were heavy, and their purpose was clear. As the leader advanced with knife raised, she let him have it in the heart and he dropped. Flo got her cue and fastened on number two's throat with deadly grip. Number three took to the woods. She buried the red-skins next day and kept on with her school. Flo saved her life several times after that—once when a tramp pulled a razor in return for a breakfast, taking Miss Stetson entirely off her guard. He managed to make a nasty cut in her arm before Flo got her lines, but when she did it was all over for the tramp in one act. She had a man all ready for the undertaker before she left his throat.

"A third time Miss Stetson had left Flo in charge of the cabin and gone galloping over the prairie five miles away for some oil. Evening had nearly set in. She had scarcely started on her way back when one of those deadly but brilliant prairie storms came on. Chain lightning spans the skies, and from its forks drop great balls of electric fire. You think it is the bombardment of Sumter. Then follow rain in torrents, and darkness heavy and dense as lead. She lost her way and entered a gulch. The waters rose and rose, and death seemed certain, when Flo's bark was heard like an angel's voice. The dog had made up her mind that something was wrong, and stopped playing sentinel long enough to save her mistress the third time. Locating the voice of distress, she soon brought relief from a belated party on the road.

"Miss Stetson and the hound went through the entire Dakota bill-o'-fare, including Indians, wash-outs, starvation, and prairie fires. Twice Flo was shot, and her mistress nursed her back to shape again. But Miss Stetson made her point. She hung to it like grim death, till she made the land pay, sold out at a good figure, and started East again with money enough to go ahead with her dramatic studies under Hudson and Emerson, at Boston."

A MISERY beyond our own is a wholesome picture for youth; and though we may not for the moment compare the deep with the lower deep, we, if we have a heart for outer sorrows, can forget ourselves in it.—*Sir Thomas Browne.*



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FRIDAY, AUGUST 23, 1889.

### BUDDHISM: WHAT IT IS NOT.

By CAPT. C. PFOUNDERS.

(In continuation of *Buddhism: What it was and is*, pp. 326-7 and 446-7.)

BUDDHISM is not identical with the Esoteric Buddhism, of which so much has been said and written of late, much less is Theosophy of the day Buddhism pure and simple. It is Buddhism, and that alone, that we are now dealing with, and allusion is made to Christianity, or to anything else, no more than is absolutely necessary to the elucidation of the matter in hand.

The writer is neither a Buddhist, nor a Theosophist; certainly not a follower of the individuals now most prominent in these movements; and it may be just as well to make it clear also that he is not a hostile critic to what is true and admirable in anything put forward under these, or any other, distinctive titles. The task will be essayed, however, to present the truth, if not exhaustively as to detail, certainly not mutilated or garbled, like so much that has been put forward on these subjects.

Buddhism will be found in the religion of the majority of the people of Ceylon, Nepal, Tibet, Burma, Siam, China, Corea, Japan, &c., and adjoining states in each country, having more or less numerous sects, the doctrines of which are divergent in details and permeated occasionally with that which is not Buddhism. The history of Buddhism in each of these regions would show to what extent parasite doctrine and excrescences grew up, modifying pure and higher teachings.

*Buddhism* was an *Evolution of Enlightenment*, and the great revolt against Brahmanism by the Buddha, Gautama Sakhyamuni, was no newly founded creed, but a revival of well tried principles and universal truths.

The zeal of the propagandists led to a policy of expediency, which admitted of the incorporation of traditions, rites and ceremonies of the indigenous cultus.

Never aggressive like other creeds, the complacency of the sacerdotal class met hostility to the doctrines of "Enlightenment" by gentler means, and thus the admixture of Semitic, Aryan, Turanian, and other ancient philosophies is not surprising.

Confucius was collecting the ancient classics of the far east, whilst the founder of Taoism was his contemporary. The Gains superstitions gained a footing in the West of India; the Madzau-Monotheism of Zardrust flourished, while Jewish history tells us of the Semitic nations, and the "Chosen People" captive in Babylon.

[From this point our learned author proceeds to show in very circumstantial detail the many divisions and subdivisions that took place during succeeding centuries. Confident that these details to the majority of our readers would only serve to obscure and hamper the text, rather than to instruct, we venture with all respect, and for the better understanding of what follows, to excise a few of the succeeding paragraphs.—Ed. T. W.]

It will be understood therefore, that there has been a tendency to fall away from the 'original teaching,' even in its early history and cradle lands. It took ten centuries, however, for Brahmanism to re-absorb Buddhism.

Buddhism, as presented to the general reader by missionaries, and those influenced by Christianity, must be understood as the sectarian phase of the subject, but the capable student will be able to gather from a wide course of reading something of what underlies all Buddhism—and thus clearing away the superimposed and less valuable matter, he will learn what Buddhism is *not*, as well as what it has been, or what it is. But the vast majority have neither opportunity nor time, even if they had the desire, to go deeply into the many voluminous works, rapidly growing in number, especially on Theosophy, "Esoteric Buddhism," and the several fantastic ideas, such as Re-incarnation, &c., which are confounded with Buddhism.

Just a few words as to Theosophy in this connection. Madame Blavatsky is said to prefer the word *Buddhist*, as the term for her cult, doubtless subsidiary to Theosophy. Col. H. S. Olcott is put forward as an authority on the popular Buddhism of Ceylon, but his catechism is sectarian, local and crude from the higher Buddhist plane. Mr. Sinnett's "Esoteric Buddhism" has been publicly stated to be of undoubted authority, yet is neither Buddhism or Esoteric. True, no doubt, that Buddhist ideas permeate some of the Theosophical writings, and a Buddhist might reasonably claim that this heaven is the very best part of Theosophy. The "all round" student, however, finds traces of other than Buddhist ideas; and there is more than a suspicion that Theosophy is an evolution of very modern character, in which the futile attempt has been essayed "to be all things to all people" and to reconcile much divergent, often conflicting, matter. The earlier years of *The Theosophist* produced in India, contains much interesting and some valuable material. No doubt, also, the editors received much more that would be a valuable mine to work. Criticism, too, during the last decade has been an important factor, and mistakes that have been pointed out are not likely to be repeated by such clever people as the "wire pullers" of the Theosophy of the period. Nevertheless, to say that "Theosophy," or "Esoteric Buddhism," and true Buddhism are identical, is inaccurate and misleading.

Buddhism had for its object something else than the propagation of such crude ideas as the Re-incarnationists press upon us. Mystification could never have been a leading feature of Buddhism which was in reality a revolt against the domination of a Theocratic caste and the tyranny of sacerdotalism.

In the countries where Buddhism still survives amongst the illiterate, there is, of course, much superstition, even as there is in Christian countries, but the intermixture of superstitious follies in Theosophy is an indication that it is not true pure Buddhism.

The Cosmogogenesis and the Anthropogenesis of the Theosophists, science, (?) philosophy, and metaphysics are not Buddhistic. Where is the Sutra, or later Shastra, in Theosophical teaching to be found?

It is undoubtedly a fact that Oriental races were opposed to committing to writing their most sacred mysteries, and that writing was not used to perpetuate the rituals. But Buddhism attacked this system of mystery, and one of its chief reforms was the committing to writing, for the people, that very knowledge heretofore monopolized by a privileged class. Nevertheless, we must decline to accept, as Buddhism or Esoterism, most of what has been presented to us as such. As the power of the Buddhist fraternities increased, a priesthood was formed. Once more history was repeated, as amongst the Jews and Christians. A theocracy became a dominant class, striving for more and more temporal and religious power. But this was not Buddhism. The Lama-ism, that appears to be the pattern for the Theosophic coterie, is a later outcome of Buddhism in Tibet. But Buddhism only gained an influence in Tibet in quite recent times, through China. In the survival of ancient schools, transmission of archaic doctrine is possible, but we still have to receive



clear evidence, rather than *ex parte* statements of interested mystics. In the interests of that truth (which is so much insisted upon as the motto of the Theosophists), a protest is now entered against the promulgation of heterogeneous patchwork theories; but whilst admitting that there is a vein of truth in theosophical dogmas as in many other things that we cannot give entire adhesion to, it is a very small germ of truth, though an aureole of glamour, like the nimbus of Christian and Buddhist religious art, makes it all the more difficult to reconcile with the simple truth.

In transcendental Buddhism, as in other philosophic and metaphysical subjects, the advanced student—especially the trained spiritualist (not the mere spiritist)—will find vast fields and pastures new.

"The great Master" gathered in his hand a few withered leaves, and asked his disciples: "Are these in my hand few, and those of the forest many?"

"True, oh great teacher; the leaves in the Bhagavat's hand are few, those of the forest are innumerable," answered they.

Then said the Tathagate, "My words are but as the leaves in my hand. What you have yet to learn are as the leaves of the forest."

These gleanings are but the crude ore, and the rough pebbles, bright from the inexhaustible mines, are yet to be explored. In fitting hands, the pebbles become brilliant gems; the ore precious metal wherewith to make suitable settings.

To those who seek will come knowledge; to the worthy ENLIGHTENMENT.

## BACUP SPIRITUALISTS' SOCIETY.

### ATHEISM TO SPIRITUALISM.

On Saturday evening a lecture was given in the Spiritualists' meeting room, Princess Street, Bacup, by Mr. W. Johnson, of Hyde, entitled, "Atheism to Spiritualism, with experiences and startling facts." Mr. A. H. Woodcock, the president of the Society, was in the chair, and there was a good attendance. Mr. Johnson gave an interesting account of how he was brought up a Wesleyan, how he lapsed into Atheism through reading some of the works of Mr. Bradlaugh, how he went to listen to the spiritualists through curiosity, how he was led to investigate it, and was converted; and also spoke of the personal experiences he had gone through, and the manifestations he had seen. The address was very interesting and instructive, and was much appreciated by the audience. The proceeds were in aid of the Lyceum Conference.

On Sunday morning, on the Mechanics' Bridge, Mr. Johnson lectured to an assemblage of some 200 persons, who listened very attentively to an address on "Temperance and Spiritualism." At half-past two and half-past six Mr. Johnson gave trance addresses, in the Spiritual Meeting Room, on various subjects submitted by the audiences, which were dealt with in the speaker's well-known manner.

### THE ORIGIN AND MEANING OF CHRISTIAN SYMBOLS AND DOGMAS.

On Monday evening, a lecture was given by Mr. E. W. Wallis, of Manchester, on "The origin and meaning of Christian symbols and dogmas." There was a crowded attendance, and the lecture was very attentively listened to. Mr. A. H. Woodcock presided, and Mr. Lewis Firth accompanied the singing on the harmonium.

Mr. Wallis said the subject they had to deal with was one of the most important that could engage their attention. For upwards of 1800 years the world had been blinded, hoodwinked, and led by the nose (so to speak) by an interested priesthood, which had deceived them and the generations before them. They had been misled into the belief that a personal God had revealed His will to man in an inspired book, that this revelation was given once for all, and that those who believed it would secure eternal happiness, while those who doubted or disbelieved it would be eternally damned. They had pinned their faith to the doctrine of the fall of man, to the doctrine of a God-man born without a human parent on the male side, who was the Saviour and the Redeemer of the race, who performed miracles, and who was crucified and rose again. They had pinned their faith to the idea of an angry God, who would only be propitiated for the sins of His children by the sacrifice of His only Son on the cross. If these things were not true in the sense ordinarily claimed for them by Christians, then Christianity was a farce and a fraud, and he proposed to prove that they

were not true. Mr. Wallis then went on to deal with the myths and religions of the ancient world, and he essayed to prove that the dogmas and the symbols at present appertaining to the Christian church had been adapted from the Pagan world, which the Christians of the present day affected so much to despise. He contended that the ancient Hebrews were not the select and exclusive people which it was attempted to make them out, but they were constantly mixing with, and stealing from, the neighbouring nations. That which was presented to us in the Bible as an original and divine revelation, and was represented as never having been given to the world before, was appropriated by the Hebrews from their neighbours, and had been common to all the eastern civilizations long before the Hebrews were known as a people. Any person who was familiar with the ancient religious knew that this was so. The Assyrians, the Babylonians, the Persians, the Egyptians, and the Hindoos had all their forms of faith, their idea of the creation, their theory of the fall of man and the redemption and resurrection of humanity, long before Abraham was said to have left his original dwelling place to take possession of the promised land. And it was rather a curious thing that these facts had been pointed out to the world not by sceptics, but by the most learned Christian authorities, although when they made them they were called sceptics. Mr. Wallis went fully into the ancient solar mythology, gave an account of the meanings attached by the ancients to the twelve signs of the zodiac, and showed how these had given rise, in his opinion, to the story of the miraculous birth, life, death and resurrection of Christ. He said there was not a single fast, feast, ceremony, symbol, or emblem of the Christian church but had been adopted, rebaptised, and appropriated from the Pagan world, and gave as illustrations the cross, the lamb, and the garments and emblems of the Roman Catholic Church. He also referred to the fact that the great Christian festivals of Easter, Christmas, &c., were of Pagan origin, and showed how they arose from the ancient astronomical mythology. It was quite certain that neither Christmas nor Easter had any reference at all either to the birth or the death of Christ, but were of purely pagan origin. He held that the great Christian dogmas so commonly accepted at the present time were simply the personification of the ancient astronomical allegories, and that no such person as the biblical Christ had ever lived. He quoted from one authority who had searched for the historical evidence of Christ, but had found none, unless he could be identified with some obscure character who lived about one hundred years before Christ was supposed to have lived. Mr. Wallis afterwards went on to speak of the ancient religion known as sex worship, and showed how some of the Christian symbols had been derived from this ancient system. In conclusion, Mr. Wallis said he had not spoken against Christianity as a religion, but as a system of theology. Theology was not religion, and the sooner theology was divorced from religion the better. Religion consisted of love, goodness, truth, righteousness, and justice. Religion had the idea of God, and that out of death came immortality. These were at the foundation of religion, and they had existed in the mind of man from all time.—*Bacup Times*, August 3rd.

## THE STORY OF AN OFFICE NAIL.

THAT the great "Circumlocution" Office was only scotched and not killed by the powerful writings of Dickens, appears from the following, which recently came under our notice. We have only changed the names of the towns, and made such slight alterations as were needed to prevent discovery of the officials who have betrayed the secrets of the marvellous Circumlocution system.

SCENE: *Postmaster's Room, Warwick.* Enter CHIEF CLERK.

C. C.: If you please, sir, may I drive a nail into the wall of my room to hang my coat on?

P. M.: Whereabouts, Johnson; and what kind of nail?

C. C.: Behind my chair, sir; between the door and the fireplace. Any kind of nail will do.

P. M.: I will come and inspect the room.

Johnson and his superior officer then solemnly proceed to the former's room, and solemnly inspect, tapping the wall, etc.

P. M.: Well! perhaps you had better send me a report on the matter, Johnson, and I will see what can be done.

The report having been accordingly drafted, revised, and finally settled and fairly copied, is then forwarded to the postmaster, and Johnson hopes to get the nail. But the matter has only just commenced, as a series of "questions" is asked by the postmaster, to each of which Johnson has to make his "report."

Having obtained all the information it seems possible to squeeze out of Johnson, the rules and regulations of the service are referred to as the next step, when it appears that the sanction of the surveyor must be obtained, there being a doubt whether the act proposed would not be such an interference with the main walls or principal timbers of the building as might be a breach of the covenants under which the same are held.

With a view to facilitate business, and in order that there may be no delay in matters relating to the postal service of this important town, it appears that the surveyor must reside at Durham, and to him accordingly is sent the whole of the correspondence that has taken place.

After further correspondence between the Durham and the Warwick offices, the surveyor writes that he must inspect the *locus in quo* before he can advise the Treasury, but his time being much occupied he is not able to make an appointment for six weeks hence.

In due course, however, the inspection is made, and the surveyor returns to Durham to consider the matter, and to frame his report, which is ultimately despatched to the Treasury. In a few days the surveyor receives a large official envelope on "Her Majesty's Service," which turns out to contain a formal acknowledgment of the receipt of his letter.

At the end of some months, when every one but Johnson has forgotten the matter, the surveyor at Durham receives a further letter, asking for a plan of the room, showing specifically where the proposed nail is to be placed. A copy of such letter is accordingly forwarded to the Warwick office; but here another difficulty occurs—who is to make the plan? Johnson's offer to do so is scouted as highly improper, and the surveyor at Durham is requested to get one made.

Here ensues another long delay, but eventually the plan is made, and by the simple process of being sent from Warwick to Durham, and thence to London, arrives at its proper pigeon-hole in the Treasury.

Nearly two years after Johnson's request a minute is received that the "proposed nail may be placed in the position in Room 7 at the Warwick Post-office, in the position indicated in the enclosed plan. Such nail must be of a pattern, length, and quality to be approved and selected by the surveyor of your district."

Again the whole work of three-cornered correspondence has to be gone through. Tenders are advertised for, a contract entered into, and at last, after innumerable delays and difficulties, the nail—which has cost the country so much in stationery, railway fares, clerks' salaries, and other expenses, not to mention valuable time—is finally approved by the Treasury, and remitted to Durham to be forwarded to Warwick.

The happy day has arrived: in Room 7, are assembled the surveyor from Durham, the postmaster of Warwick, a man with the nail, another with a hammer, and a third with a basket of tools in case of emergency.

The various minutes authorizing the proceedings are produced and solemnly read, the exact spot for the nail is found by actual measurement, and verified by the surveyor; the point of the nail is placed on the spot so found, the hammer is raised, and in another second the deed will be done. When just as the hammer is descending, the surveyor springs forward with a cry of "Hold! Where's Mr. Johnson?" It appears that Johnson's signature is necessary to various documents authenticating the formality of the proceedings.

Johnson is dead!

The postmaster retires to his own room, the surveyor returns to Durham, the three workmen find their way back to the different parts of the kingdom from which they have been summoned, and the nail—well, so far as we can ascertain, the nail was finally returned to the Treasury, duly docketed, and placed with the papers, now forming a large bundle, which related to the matter.

THERE is no fortune so good but it may be reversed, and none so bad but it may be bettered. The sun that rises in clouds may set in splendour, and that which rises in splendour may set in gloom.

## LYCEUM JOTTINGS.

What is spiritualism acknowledged to be?

A movement embracing at the present time many millions of believers; it is also a work that has for its foundation, chapters of the living bible of the ages.

How many years back do we date modern spiritualism?

Forty-one years, yet spiritualism generally itself is far older, as the meaning goes back to the power which is spirit itself, and this is God, which embraces knowledge, faith or hope in reference to the immortality of the soul.

What has spiritualism done?

Swept like a mighty wave of power over the earth, touching every civilized nation and causing multitudes to feel its reasoning and truthfulness.

What are bibles?

Collections of men's spiritual experiences, which, being put together, form books which have been and are considered sacred and holy.

What does the present age recognize?

All truth as sacred and holy, and all facts that are of benefit to mankind and worth preserving, are worthy of being recorded as a chapter in the bible of this age.

Who were the founders of spiritualism?

Spirits, who voiced their own immortality. It owes its foundation to the needs of mankind and the willing response of spiritual beings when they found the opportunity to make it.

What are mediums?

Instruments in the hands of invisible intelligences.

What are these invisible intelligences?

Spirits; and they have touched all with their power wherever and whenever they could, in their great desire to lead mankind out of the darkness of superstitious ideas that have held the race in thralldom.

What can we say of the system of religion that preceded modern spiritualism?

It left a great vacuum in the human heart to know more of the future life, and the cry from many agonized souls echoed through all the ages of the past, until spiritualism demonstrated the unanswered prayer.

On what does modern spiritualism rest?

On the manifestations that occur and the value of the same, and not upon the character of the medium, for the truth is mighty and will prevail.

In the early days of modern spiritualism why were we opposed by the Church?

Because they held on to false doctrines by which they measured all things.

What does it require to become a true spiritualist and a spiritual medium?

Growth in development, with a sincere love of the truth and aspirations, to be and do the best that the human organism is capable of becoming and doing.

Who are the great army of spiritualists?

Noble, true, earnest, and unselfish workers, who value the truth, who are ever found on the side of right, who ever keep before them the grand ideal of manhood and womanhood, toward which they are aiming; who count no sacrifice too great, no pathway too rugged for them, if by it the truth may be advanced and good accomplished.

Then what can we say for our cause?

Good and true men and women from all classes are coming into the movement, admitting its truths, being touched by its teachings. There is a gradual growth in spiritual things, a quickening of the mind in this direction, and the power that brought all who are now with us, is still at work, and none need fear for the future of the cause.

### "BRINGING OUR SHEAVES WITH US."

THE time for toil is past and night has come,  
The last and saddest of the harvest eve.  
Worn out with labour, long and wearisome,  
Drooping and faint, the reapers hasten home,  
Each laden with his sheaves.

Last of the labourers, thy feet I gain,  
Lord of the harvest, and my spirit grieves  
That I am burdened, not so much with grain,  
As with a heaviness of heart and brain;  
Master, behold my sheaves.

Few, light, and worthless, yet their trifling weight  
Through all my frame a weary aching leaves;  
For long I struggled with my hapless fate,  
And stayed and toiled till it was dark and late,  
Yet these are all my sheaves.

Full well I know there are more tares than wheat;  
Brambles and flowers, dry stalks and withered leaves,  
Wherefore I blush and weep as at thy feet,  
I kneel down reverently and repeat,  
"Master, behold my sheaves."

I know these blossoms, clustering heavily  
With evening dew upon their folded leaves,  
Can claim no value nor utility;  
Therefore shall fragrance and beauty be  
The glory of my sheaves.

So do I gather strength and hope anew;  
For well I know thy patient love perceives  
Not what I did, but what I strove to do,  
And though the full, ripe ears be sadly few,  
Thou wilt accept my sheaves.

—Anon.



## CHRONICLE OF SOCIETARY WORK.

**ABERDEEN.**—Circle. Rappings were produced through a physical medium, but no great degree of intelligence manifested, and clairvoyant descriptions of several friends given. Speaking under influence, Mr. Paul prayed for the unfoldment of the spiritual gifts yet latent in the circle. He said we should try to comprehend ourselves and the why and wherefore of our existence, for to the enlightened mind there was no mystery and to the spiritualist there was no death. Death was but the severance of the man from matter—a change from sorrow and sadness to boundless love, joy, and space, where the spirit man could progress in true happiness till he became one with the divine source of love, wisdom, sympathy and truth. Truth could not be established but where the reason had perfect freedom.—J. C.

**ACORINGTON AND CHURCH.** 26, China Street.—Mr. Smith, of Colne. Afternoon subject from the audience, "Who was the greatest moral teacher, and why?" Jesus, according to the Christian Bible, was supposed to be the greatest, but there were moral teachers before his time, namely, Confucius, Brahma, Krishna, and Pythagoras. Most of the sayings ascribed to Jesus were taken from the teachings of these and other moral and noble men. 2nd, "Did Moses, by inspiration, write the first five books of the Bible?" He said Moses could not have written those books as an account of his death is given in Exodus. He said they were copied from the Persian Sanscrit. Evening, four subjects were sent up, when he dwelt at length on "Theosophy versus Spiritualism" in a discourse of deep interest. A good attendance.—J. H.

**BATLEY CARR.**—Sixteenth anniversary, August 18th. In the afternoon the officers and members of the Lyceum assembled at the society's room, and, with badge fixed and banners unfurled, marched to the Albert Hall, the members of the society swelling the ranks. Much surprise was manifested by the passers by, and many comments were made as we marched along. The hall was comfortably full, and the Hanging Heaton String Band were finishing a selection from Mozart's "Twelfth Mass," which highly pleased the audience. Hymns and a musical reading were ably rendered by the Lyceum, assisted by the band. Mr. J. Armitage presided, and gave a brief interview of the spiritual movement in Batley Carr and district. In introducing the eloquent lecturer—Mrs. Britten—he paid a warm tribute to her past labours in many lands in behalf of the glorious truths of spiritualism, which are, indeed, "glad tidings of great joy." The accomplished lady spoke on "The Biblical Fall, and the scientific ascent of man." The subject resolved itself into the momentous questions, "Man: whence, and whither?" There were two sources to which they turned for solution; first, the church; second, the school of science. They had a right to look to the church, as it was endowed and maintained by the nation. She traced the story of the Biblical Fall, showing the short-sightedness of the creator in not foreseeing the result of the conditions he imposed on the first man and woman, in subjecting them to a tempter whose power to deceive, allure, and destroy was stronger than his own to save. She traced the working of the curse through succeeding generations until the Flood. The effort to re-people the earth from eight of the old stock, in whom the curse still worked, until God decided to give part of himself as a sacrifice unto himself, for the redemption of his children from the effects of his own curse. With many graphic illustrations she led her auditors on step by step, appealing at once to their moral natures, their reason and affections, showing that the story of the Fall reduced the love, reverence, and affection of his children to dread, because it portrayed a short-sighted monster, instead of an otherwise loving father. It failed, utterly, to satisfy man on the question "From whence am I?" while it equally failed to answer the question "Whither am I bound?" The lecturer then turned to the school of science, and briefly and lucidly described the birth and growth of the earth from its igneous state, through the various geological eras, until man makes his appearance, and through all changes the design of an omnipresent and omniscient mind and will could be traced. Then again, step by step, with apt illustrations, she traced the gradual ascent of man, from savagery to civilization. Science had answered the question, "Man: from whence art thou?" But for the other question it had no answer, only the dark, dismal prospect of annihilation, unsatisfactory alike to man's moral, spiritual, and intellectual nature. Spiritualism was here introduced as the only effective power to reveal man's destiny. The lecturer concluded with a splendid peroration on the teachings, philosophy, and mission of spiritualism, calling humanity to be up and doing, to bring about that glorious time when the will of God shall be done on earth as in heaven. The deep attention and frequent signs of appreciation showed how fully the speaker was in touch with her auditors. Misses Lobley and Stansfield rendered an appropriate solo and duet "We are trying to follow the angels," the Lyceum taking up the chorus. Evening: The hall was full to hear the able expositions of the gifted speaker, who dealt in a brief and effective manner with some half score subjects sent up by the audience. The eloquent address was marked by many signs of approval. At the close, Misses Emily Armitage and Stansfield rendered "Life, beautiful life," in an able manner. Miss Lobley, by request, again sang, "We are trying to follow the angels." It was a day to be long remembered, and much good must eventually accrue. We are deeply indebted to the musicians, who played several selections; to the singers, and the many friends who laboured to make it a success. The collections amounted to £5.—A. K.

**BIRKENHEAD.** 318, Beckwith Street.—Afternoon, we held a memorial service on the passing on of our dear friend, Mrs. Bridges. Miss Jones gave a very impressive address. Mr. J. B. Tetlow also visited us, and kindly gave a very appropriate discourse. Evening: Miss Jones gave an address on "The Spiritualism of the Bible," which seemed to give satisfaction. She gave psychometrical readings, some acknowledged correct. We intend to hold our Sunday meetings at 6-30 instead of 2-30.

**BLACKBURN.** Exchange Hall.—Mr. Hopcroft's guides addressed fair audiences afternoon and evening. The afternoon's discourse, on "If a man die, will he live again?" was treated very philosophically. Clairvoyance given by his controls, being very good and correct.—R. B.

**BOLTON.** Bridgeman St. Baths.—Afternoon: Mr. Lomax spoke on "The Secret of Happiness." Man's one great desire is to be happy. Happiness is sought in various ways, but the great secret why you often make little progress is, that you do not, at all times, strive to cultivate the

good. What a glorious world this is—to those who have loved the good and true. For them, all that is magnificent on earth will be immeasurably surpassed, and all you have of beauty here only feebly indicates the boundless loveliness of heaven. The happiness attained on earth is only a foretaste of the joys of the hereafter. Evening subject, "The Love of God."—J. P.

**BRADFORD.** Ripley Street.—Mrs. Beardshall's controls gave two grand addresses. Afternoon subject, "Pray without ceasing." Evening, subjects from the audience were well dealt with. Clairvoyance was very good.—T. T.

**BRIGHOUSE.**—We had excellent discourses from Mr. T. Postlethwaite's inspirers. Afternoon subject, "Christianity before Christ." Christ, the Divine principle, was portrayed in choice language, as existing previous to the history of the Nazarene. "Whence came man, and whither is he going?" was treated very scientifically, and was much appreciated by a moderate audience. Four psychometric readings, recognized. The evening discourse purported to emanate from a professor of the Dentonian School.—S. B.

**BURNLEY.** Hammerton Street.—We had a grand day with Mrs. Wallis. Her guides discoursed admirably in the afternoon to a fair audience on "Messages and messengers from the higher life," showing that the spirit people are as willing to give to the world their experience as men of science and inventive genius are to make known their discoveries. Evening, the guides spoke to a large audience on "The New Gospel," portraying the philosophy of modern spiritualism in a beautiful manner, and many people expressed themselves highly satisfied and edified. Eight clairvoyant descriptions were given, six recognized.—J. N.

**BYKER.** Back Wilfred Street.—A large and intelligent audience listened attentively to Mrs. Davison's guides, who gave good clairvoyance. A pleasant evening.

**CLECKHEATON.** Oddfellows' Hall.—Mrs. Clough's guides spoke well on "What has Spiritualism done for Humanity?" Evening subject, "Train up a child in the way he should go." An excellent discourse, and listened to with marked attention. Very good clairvoyance at each service. Mrs. Clough is an excellent medium, and we are surprised she is not called upon oftener. She has open dates, and desires engagements.—W. H. N.

**COLNE.**—Mr. Plant. Afternoon, "The world as it is." Evening, subjects taken from the audience; three answered in a masterly manner, and gave great satisfaction. A poem, "Thankfulness," given in the afternoon, also one in the evening, "Truth and Love." Both were much appreciated. Clairvoyance after each discourse, 23 given, 17 recognized. Good audiences.—J. W. C.

**CROMFORD AND HIGH PEAK.**—Two good meetings. Morning, "Nature produces all, and all is good." Evening, "Conceptions of heaven." Questions followed. Saturday, 24th, is our fourth annual tea at High Peak. Tea on the tables at 4-30 p.m. Adults, 6d., children, 3d. Special addresses will be given in the tent after tea. Sunday, 25th, religious services will be held in the tent—morning, 10-30, evening, 6-0. Should any friends from a distance have the opportunity to pay us a visit we shall be pleased to see them.—W. W.

**DARWEN.**—Miss Walker's guides spoke at great length to large audiences, and gave general satisfaction. Afternoon subject, "Ancient and Modern Spiritualism." Evening, "Evolution—or life and death." Clairvoyance very good indeed.—T. H.

**DENHOLME.**—Speaker, Mr. Parker. Afternoon subject, "Life is onward; use it," chosen from the hymn sung. Evening, "After death, what?" Both were able addresses, and gave great satisfaction.—C. P.

**DEWSBURY.** Vulcan Road.—We were much surprised with the ability displayed by Mr. Newton, of Sturton, in dealing with subjects sent up from the audience. Though young in platform speaking, he has given every satisfaction, and we hope he will continue in the work. Afternoon subjects, "Truth," "Was Jesus a medium?" Evening, "The Lord's Prayer," "Is God just?" "The visions of John," "Why were Peter, James, and John the chosen disciples?"

**EXETER.**—Aug. 15th: We held a social gathering for interchange of thought and amusement. Tea was provided by some lady friends at a small cost, and a pleasant evening spent. Songs and recitations by Mrs. Hellier, Miss Hancock, Miss Yardley, Mr. R. Shepherd, and Master Jones, Mrs. Gifford presiding at the harmonium. The Rev. C. Ware, whom we were glad to welcome amongst us once more to help the work of progress, gave an interesting address. Aug. 18th: Morning, Mrs. Hellier discoursed from the hymn words, "Tell me not in mournful numbers." This was a truly spiritual meeting. Successful clairvoyance was given, in most cases the names accompanied the description. Evening subject, "Heavenly Aspirations." This is the true language of the soul, inspired by the world of spirits, who always strive, by the lowest forms of phenomena to the highest inspirations, to raise the loved ones on earth to aspire after goodness that will bring them nearer to the all-good. The clairvoyance was again successful, and much appreciated.

**FELLING.**—Owing to a mistake Mr. Jas. Ellison did not attend. Mr. Wilson—who is always ready to fill up a vacancy—spoke about "Mahomet and his philosophy," to which he did full justice. A very good audience.—J. D.

**GLASGOW.**—Aug. 18th. Morning: Mr. J. Griffin, chairman. Mrs. R. Harper gave an able paper, on "The Soliloquy of Human Nature." She pointed out the need of using wisely every moment of time, how man suffered for neglected opportunities. She pictured the beautiful design of nature, showing that everywhere she fulfilled her mission, and spoke the wisdom and glory of God to man. Discussion followed, many edifying remarks were made, and a beautiful feeling prevailed. Evening: Mrs. R. Harper in the chair. Mr. R. Harper read a masterly production, written automatically by him some years ago; subject, "Ecclesiastes of Imperial Nature." It was full of life and active thought, referring to nature in her manifestations of teeming millions of animated life, as speaking the purpose of God. If man could read nature physically and spiritually, he would unfold the divine plan and learn the only science of religion, which is infallible, and makes clear that all are co-workers with God. Aug. 15th, Thursday: These meetings were recommenced three weeks sooner than intended, by desire of members. Mr. J. Griffin discoursed on "The Advantages of a Knowledge of Spirit Communion." It testifies to the close connection of the physical with the spiritual, gives evidence of the source of inspiration, confidence in its truthfulness,

and trust in the messages conveyed. By it we realize we are never alone; the departed may be our constant companions, helping us in many ways to overcome or patiently bear the trials that beset our path. It is the open door to universal knowledge, making clear that we are related to all that has been or ever will be. Mrs. Waddington described several spirits. Mr. J. Griffin gave truthful psychometrical readings.

**HALIFAX.**—In the absence of Mr. and Mrs. Carr, through sickness, Mrs. Summersgill kindly occupied our platform. After the address she took words for a poem from the audience, which was well rendered.

**HECKMONDWICK.** Thomas Street.—A pleasant day with Mr. Wallis, who took subjects from the audience. A large number were handed up, and dealt with in a masterly manner. This is Mr. Wallis's first visit this year, but we hope to have him again shortly. A local gathering was held on Thursday, August 15th. Solos, recitations, &c., were given by friends and members. A very pleasant evening was spent.—J. C.

**HEYWOOD.** Argyle Buildings.—Mr. Thomas Allanson, of Leigh, discussed on "Man's ideas of the Supreme;" also on "Who are the real saviours of the world?" Both subjects were given in first-rate style, and the audience seemed pleased. This was the first appearance of Mr. Allanson here, but we hope it will not be long before we have him again, as we think his guides are good enough for any audience.

**JARROW.** Mechanics' Hall.—Evening: Mr. McKeller's guides gave a good discourse on "Spiritualism the need of the Christian Church;" showing that spiritualism is the foundation of Christianity, and the spirit world knows what is required better than we know; that when we pass away we are not destined to this world only, but to the spirit world beyond. The discourse was highly appreciated. At the close the guides of Mrs. Kempster gave a few delineations, which were all recognized.—J. W.

**LEIGH.**—Discourses on subjects chosen by the audience were delivered, and a child named.

**LONDON.** King's Cross, 99, Caledonian Road.—There was a pleasant gathering of friends to listen to Miss Todd's paper on "Western Occultism." This talented lady drew a contrast between the personal and selfish character of the Eastern development, and the form in practice in our country. She showed, by apt illustrations, how psychic power may be cultivated, and the necessity for doing so. Modern spiritualists are too disposed to dwell in the realm of phenomena, instead of pushing out to a higher plane. "Seek first the kingdom of God, &c." This simply means transfer your interests and activities from the lower external to the higher spiritual, and then "all things will be given unto you." The tendency of the paper was to broaden the mind and supply food for thought. Mr. Rodgers, chairman, skilfully brought out the opinions of all present. The King's Cross spiritualists are earnest and given to discussion. Every moment of the time was filled. A number of questions were replied to by the lecturer in a masterly manner, and won a hearty vote of thanks. Several good speeches were made, notably one from Mr. MacKenzie, and another from Mr. Yeates. The latter gentleman has consented to give the next paper. At 6-30, a large meeting was addressed in Regent's Park, by Messrs. Rodgers, Yeates, Veitch, and Battell. Mr. Reynolds and others were active in distributing literature. The expert class for occult research is making decided advances, one lady, having gone into the deep trance, was enabled to describe, accurately, a part of England hitherto unknown to her, and also give valuable instruction to the mesmerist. We have still an opening for a gentleman experienced in mesmerism, but this class is not open to the public.—J. B. D.

**LONDON.** 295, Lavender Hill.—Third anniversary celebration of the "Endyonie" Society. Meetings were held afternoon and evening, and a social tea, presided over by Mrs. Goddard, who deserves great praise for the excellent manner in which it was carried out. At the evening meeting, Mr. Goddard (chairman) briefly traced the history of the society. It was started at Penge, but since he removed to Clapham Junction no roll of members had been made, and the society only existed in the form of three or four of the original members, who were united by the power of the spirit they had learned to love, viz: "Endyonie." He thought the time had arrived when they should band more closely together, and relieve him of some of the burden, that he could feel more free to act as a private individual. He felt they were hearing too much of his voice, and hoped, with all his heart, they would remedy the evil. He also hoped they would give their energies largely to practical spiritual work, and make their platform so broad that it would admit vegetarians, unitarians, agnostics, temperance reformers, and others; that they would study how to live for the material as well as spiritual advancement of their fellow-men. The chairman read letters of sympathy from Mrs. Hardinge Britten and Mr. Bevan Harris. Practical speeches were delivered by Messrs. Barker, Short, Winns, and J. Morgan Smith, and ultimately Mr. Barker proposed "That this meeting do form themselves into a society, the objects and rules of which shall be afterwards decided; that Messrs. Goddard and J. Morgan Smith act as chairman and secretary, *pro tem.*; that a provisional committee be appointed, and that they lay before the next meeting a programme for its acceptance." This was seconded by Mr. Short, and unanimously carried. At the chairman's suggestion, Messrs. Spink and Woodhouse, and Messrs. Barker, Carré, Nixon, and Winns were elected to serve on the provisional committee. The chairman said he had much pleasure in informing them that a lady who had already generously given £5 towards their Lyceum, had sent £1 to the harmonium fund. A most profitable meeting; an earnest desire to work being manifested by many present. [Send reports to Mr. Wallis, 10, Petworth Street.]

**LONDON.** Marylebone, Harcourt Street.—Mr. Towns kindly gave his services on Sunday evening. A good audience appreciatingly acknowledged his rare gifts in psychometry, &c., &c. Mr. T. Everitt, next Sunday. Many friends and strangers, we hope, will be present.

**LONDON.** Peckham, Winchester Hall, 33, High street.—In addition to the usual services, an open air meeting was held in the afternoon, on Peckham Rye, which had the effect of bringing many strangers to the hall in the evening. The collection for the organ fund amounted to £1 3s. The open-air meetings will be continued on the Rye, next Sunday, near the band stand, at 8 o'clock. Spiritualists invited.

**MANCHESTER.** Temperance Hall, Tipping Street.—Afternoon, Mr. Johnson gave his experience in developing mediums and different kinds

of phenomena, which was very instructive. Evening, eight questions from the audience were dealt with in his usual explicit way, and gave great satisfaction.

**MANCHESTER.** Psychological Hall.—Mr. Kelly's guides' afternoon subject was well handled, "When are we prepared to die?" showing that man must first fit himself, by living a truthful and upright life, assisting his fellow beings whenever the opportunity presents itself, and thus surrounding himself with those conditions which will fit him for the brighter spheres, when the change occurs. Evening, three subjects, selected by the audience, were ably dealt with, viz.: "The attributes of God," "Spiritualism, its advantages over Christianity," "Mind, Body and Spirit." Solo with chorus by Mr. A. Smith and choir, concluded an excellent day.—J. H. H.

**MIDDLESBROUGH.** Newport Road.—Mrs. Connell's morning subject was "He that believeth on the Lord Jesus shall not die, but have everlasting life." Evening subject from St. Paul, to a fair audience, after which clairvoyant descriptions were given, 10 out of 11 being recognized.

**NELSON.** Leeds Road.—Mrs. Crossley, of Halifax, gave stirring addresses to good audiences, followed by clairvoyance, mostly recognized. Monday evening, Mrs. Crossley gave a service for the benefit of the society. Psychometry very good, and all passed off well.

**NEWCASTLE.**—Victor Wyldes, the celebrated seer, inaugurated a fresh course of lectures here, concluding with experiments. Morning, some splendid questions were answered. At 6-30, subject, "Is spirit materialization in accordance with natural laws?" Monday, "The Coming Man." Mr. Wyldes also addressed a large meeting on the Leazes, at which resolutions against State hanging, *re* Maybrick case, were carried, and Mr. W. H. Robinson's memorial to the Home Secretary was signed by 300 persons. Mr. Wyldes' platform power and fluency seems to be an augmenting quantity, while the prophetic predictions growing out of his psychometric acquisitions are marvelously accurate. Some kind critics in this district have impeached my reportorial probity in previous public notices of this gifted seer. To such hypercriticism my reply is—as secretary of an important society, honesty of purpose must be the predominating element; and further, I shall never be deterred from photographing my impressions and feelings in report columns so long, sir, as you permit those reports. In the multiplicity of mediumistic phases no two mediums are alike. Let every medium sedulously cultivate his gift. The possibilities of spiritual culture are almost infinite. Let each one of us earnestly cultivate the best gifts.—W. H. R.

**NORTHAMPTON.**—At 6-30 our local medium spoke, subject, "Love." Her controls are making wonderful progress, and gave a beautiful discourse. Mrs. W. (like many other mediums) is bashful, and needs pushing on to the platform, by which she will soon be able to do a grand work. She has our best wishes.—T. H.

**NORTH SHIELDS.** 41, Borough Road.—Mr. J. Clare gave a powerful and eloquent discourse on "Reflections on a lecture recently given in Newcastle by the Rev. J. Parker." Mr. Clare has a tenacious memory and he quoted freely from the ancient philosophers, comparing their great thoughts with those of Mr. Parker. The reflections were admitted an intellectual treat.—C. T.

**NORTH SHIELDS.** Camden Street.—Mr. W. Burnett lectured on "Two glimpses of heaven: theological and scientific," which was a masterpiece. Very fair audience.

**NOTTINGHAM.** Morley House, Shakespeare Street.—Mrs. Barnes was the mouthpiece of our spirit ministers. "Capital punishment—is it right? what do you suggest instead?" This subject came from the audience. The controls said a child could answer the first question. It was condemned in the fact that those legally deputed to carry out the death sentence put it on the shoulders of another. This one, in cold blood, repeated the murder, and it was called justice. The public executions, instead of being moral lessons, were the scenes of robbery, and often increased bloodshed. Man had no right to take the life he could not give. Murderers should be treated as morally insane, and kept safely, but those physically able should be made to work, and support their families and themselves. At the same time they should be dealt with in the spirit of love and sympathy. Instead of being launched before their time into the spirit world, full of revenge, animated with the desire to repeat their former acts, or influence others in the flesh to do so, they would, in their calmer moments, have time to reflect, and begin even here to atone for their guilt. Then we should cut at the root of these crimes, for we should stop the supplies of the murderous influences which so many times are spoken of in our criminal trials. The light of spiritualism, teaching us to think of these unfortunates as though they were our own, would soon make us ashamed of these days, as the Church of to-day repudiated the murders of the martyrs of the early churches. An excellent, telling address.—J. W. B.

**OLDHAM.**—The guides of Mrs. Craven gave pleasing addresses. Afternoon subject: "The duties and possibilities of life." Evening: Questions from the audience, (1) "What difference is there between theosophy and spiritualism?" The principal difference was that theosophists taught the doctrine of re-incarnation, which spiritualists generally rejected, and which the guides claimed had not been proved to be a fact. (2) "The difference between mesmerism and psychology."

**PENDLETON.** Co-operative Hall.—Mr. Hepworth gave two splendid lectures. Afternoon subject, "Angel Voices." Evening, "Spiritualism: its usefulness." Five clairvoyant descriptions given, all recognized.

**ROCHDALE.** Blackwater Street.—Afternoon: Mrs. Stansfield's guides gave an excellent illustration of life in the spirit world, followed by a few clairvoyant descriptions. Evening subject: "Spiritualism the light of the age." Clairvoyant descriptions also. Mrs. Robinson presided at both meetings.

**SALFORD.**—The Spiritual Temple, Southport Street, Cross Lane, was opened with a series of meetings, commencing Sunday, August 4th. Morning: Lyceum session, Miss Hunt took the chair. Musical readings, recitations by members, and calisthenics to music were all gone through efficiently. Marked progress has been made during the last few months. Afternoon: The service of song, "Ministering Spirits," was given. The reader (Mr. Arlott), Mrs. Tilsley, organist, and the choir under Mr. Olegg, all did full justice, the piece being ably rendered in every respect. Mr. R. A. Brown delivered a short address, contending that spiritualism should meet the approval of all, as it proves what other religions have failed to prove, viz: immortality. Evening service: Mr.



R. A. Brown spoke under control on "Spiritualism a religion for the masses." An able address on spiritualism in all its bearings. All seats filled at night. Monday, August 5th, we had a trip by luries to Lostock, Cheshire. So many assembled that an extra lury was hired, and then the accommodation was insufficient. The day turned out wet, but otherwise was a success. We returned early, and enjoyed ourselves in various ways the rest of the evening in the temple. August 6th: Mr. Pearson gave an instructive lecture, and illustrated it by persons from the audience. August 7th: Mr. Hayes, under control, gave a short address, and afterwards invited sick people from the audience and explained their ailments, and gave them advice. Thursday evening: Mr. Jos. Moorey, local medium, gave a short address, urging the people not to depend upon a saviour, but to work out their own salvation. He gave a number of successful psychometric readings. The week night services were fairly attended. We concluded a pleasant and profitable week with a tea party, which was well attended. After tea, a miscellaneous entertainment was much enjoyed, and concluded with dancing and other games. I gladly and heartily thank all who have assisted us. We were not aware we had so many friends. August 11: Miss Gartside, in the afternoon, gave a lecture on "Love and progression," contending that without love there is no progression. Evening: Subject, "Spiritualism: Past, present, and future." A very able address. Clairvoyant descriptions were mostly recognized. Good audiences.—J. H. B.

**SOUTH SHIELDS.** 14, Stanhope Road.—Mr. Hoey's controls discoursed on "How shall we spend Eternity?" He spoke about the necessity of preparation for the change of death, for our homes will be what we have made them. The pleasing duty of giving the name of Richard to the child of Mr. and Mrs. Peacock was also performed.

**SOUTH SHIELDS.** 19, Cambridge St.—14th: Messrs. Pascoe and Burnett gave short addresses. 16th: Developing circle. 18th: Morning, usual meeting. At night, Mr. Murray's guides gave a stirring address on "Spiritualism: Past, Present, and Future," exhorting spiritualists in particular to lead pure and noble lives, showing to the world the Christ-principle of love, that they may become as shining lights to the people. We are always glad to have Mr. Murray with us.

**SOWERBY BRIDGE.**—6-80: Mrs. Wade, of Keighley, was, as usual, much enjoyed. Her guides gave some advanced ideas on spiritualism, agnosticism, and Christianity. Spiritualism and its adherents were specially brought to the front, showing the different ideas people had of spirit communion. Some were perfectly satisfied if the table tilted for their convenience, and that their own friends (clairvoyantly seen) were with them. The search for knowledge seemed of no moment to such. Others searched its inmost secrets, and investigated its principles with pure motives and a desire to frame their lives according to its teachings. The missing link of agnosticism is to be found, we venture to think, in spiritualism. Clairvoyance followed. Mr. Sutcliffe presided in his usual kindly way. Wednesday evening circle at 8 o'clock prompt.

**SUNDERLAND.** Centre House, Silksworth Row.—Mr. Murray presided, and gave a short address. Mr. Turnbull spoke for a short time, and then gave delineations, mostly recognized. Bank Holiday, August 5th: A good company enjoyed Lyceum annual trip to Fatfield. We sincerely thank our friends at Fatfield for what they did for us; also Mr. and Mrs. Oliver for their services in making tea, and other kindly offices.—G. W.

**TYLDESLEY.**—We had our esteemed friend, Mr. Mayoh. Afternoon subject: "The state of spiritualists of to-day." Evening: "What do spirits teach?" which he dealt with very ably. Questions were answered very satisfactorily.—Mrs. M.

**WESTHOUGHTON.**—Mr. J. W. Boulton gave an address on the "Life and Works of Pythagoras," who lived about 500 B.C., showing that the lives of men, even at so remote a period, can influence society to-day.

**WIBSKY.** Hardy Street.—Afternoon: Mrs. Ellis's guides spoke on "Dearly beloved brethren, we would not have you ignorant of spirit power," which they explained to the satisfaction of the audience. The guides of Mrs. Roberts gave clairvoyance descriptions, all recognized. Evening subject, "Dead, yet undivided," which was treated in a noble manner. The guides of Mrs. Roberts gave clairvoyance descriptions, all recognized. We shall discontinue Monday night services until further notice.

**WIBBON.**—Mr. Addison's subject was, "The dream of a spiritualist." All men, said the speaker, are more or less dreamers. In all departments of art, science, literature, and religion, there have been dreamers. Isaiah, the greatest clairvoyant of ancient or modern times, sang of a good time coming, when they would not hurt or destroy in all God's holy mountain. Where, said the speaker, shall we find the holy mountain? Not in England, Germany, or America. After giving a vivid picture of the social condition of the country, the speaker pleaded earnestly for spiritualism. Were its teachings heard in the council chambers of the nation, there would be no more war. Its teachings are needed in the market, the workshop, and the courts of justice. What is to us the *Court News* of kings and queens, the foreign news of plots and counter plots? What to us is the money market, or the theological columns, whilst a vast multitude is starving? Why do I speak thus, because, said the speaker, I want to shake some of you out of your selfishness, because I would like the image of suffering to make you suffer, because I would like their tears, their groans to haunt you, to be the ghosts at your festivities, to kneel beside you when you are praying, to sit with you in your seats, to shake their gory locks at you from bad to bed, until you become willing to do something. I do not despair. Spiritualism will yet bless the world. Its aims are so lofty you cannot throw a project beyond it. It aims to make all men happy now, not by and by. Its blessings are for the whole human race. There may be arrayed against it the power of the whole Christian church. It will overcome it, and there shall be established the mountain of the Lord, which men shall not hurt nor destroy.—W. U.

**RECEIVED LATE.**—London. Notting Hill Gate: Mrs. Yeeles spoke vigorously on "Whence came I, Why am I Here, and Whither am I Going?" A subject chosen by the audience. She also gave wonderful descriptions, all but two recognized.—Huddersfield. Brook Street: Large audiences welcomed Mrs. Gregg, through whom good practical addresses were given. Clairvoyant description at each service. We hope for equally crowded audiences next Sunday, when Mrs. Britten will lecture.

**Too LATE.**—Hayfield Hall, 160, Mile End.—Monkwearmouth.

## THE CHILDREN'S PROGRESSIVE LYCEUM.

**BLACKBURN.**—Morning: The scholars were drilled in an admirable manner by Messrs. Brindle and Shorrocks.

**BRIGHTON.**—Mr. Shillitoe offered prayer. Attendance 56, visitors 4. Marching and calisthenics gone through moderately. Conducted by Mr. Shillitoe. A few recitations by the scholars, afterwards formed into groups. Closed as usual.—J. H.

**BURNLEY.** Hammerton Street.—Attendance 91: officers, 11; visitors, 8. Mr. Hanforth and T. Chadwick conducted marching and calisthenics. Groups formed for lessons. A stranger kindly taught the adult male class on astro-biology, mesmerism, &c. Benediction by the guide of Miss Wilkinson.—A. J. W.

**HECKMONDWICK.**—Present: 22 members, 5 officers, 5 visitors. Prayer by Mr. George Wooly. Recitations by Miss Lily Stirling and Tom Stirling. Marching and calisthenics gone through moderately. Conducted by Miss Hannah Hoyle. 1st group, physiology; 2nd, spiritualism for the young; 3rd, easy reading.

**LONDON.** Marylebone: 24, Harcourt Street.—The marches, &c., led by Miss Smythe. Recitations by E. Claxton, A. and P. Goddard, A. and M. G. Cobb, and L. Mason. We wish to acknowledge the receipt of books from Mr. Veitch, with thanks. The children, &c., will meet on Friday, at 7-30, for practice in marching, singing, &c. We should feel grateful if some friend could make it convenient to put us through the chain march.—C. W.

**LONDON.** Peckham.—Numbers not so large as usual. After reading by conductor, with suitable remarks, we formed groups, and passed a pleasant and profitable afternoon.

**MACCLESFIELD.**—Lyceum anniversary and floral services. The morning was devoted to an open session, conducted by Mr. Hayes. About 44 Lyceumists put in an appearance. Solos were rendered by Mr. Bennison and Miss Dickens. Duet by Messrs. Potts and Fisher. Recitations by Miss Pimblott, Miss M. Burgess, and Miss Nellie Hayes, and a reading by the conductor. Marching and calisthenics were performed in the usual proficient manner, led by Mr. Challinor. The Rev. A. Rushton was requested by the conductor to say a few words, and complying, remarked that this was his first visit to the Lyceum, but he could truly say he had never since his connection with Sunday Schools (which was about 65 years) seen anything to equal the "Spiritualists' Lyceum," both as regards the physical and spiritual body. He exhorted each one (even the youngest) to labour in spreading a knowledge of this glorious truth. Mr. Boardman (the originator of our Lyceum) in the course of a short address said, "Just as a person would watch a bud open gradually into a flower so he had watched the growth of the Macclesfield Lyceum, with indescribable interest, since its commencement, 18 months ago." He urged each one, not only to do these spiritual and physical exercises on the Sunday, but also each day in the week, and thus impart these noble truths which they receive to those who are less fortunately situated. Harmony and sympathy prevailed throughout the session, which no doubt added much to its success. At 2-30 Mr. Boardman spoke on "Flowers and their mission," and pointed out how synonymous they were to ourselves, both had a duty to perform, and we could, if we would, even imitate the flowers. Mr. Bennison sang, as a solo, "Sometime." Evening: chairman, Mr. W. H. Wheeler, of Oldham, subject, "Ancient and modern schools," contrasting the present spiritualist schools with the schools both past and present of the so-called Christians. Miss Dickens sang a solo after the prayer. The collections during the day amounted to £3 10s.—W. P.

**MANCHESTER.** Psychological Hall.—Opened with fair attendance, which increased during marching. Calisthenics gone through most satisfactorily. Mr. Savage gave an appropriate address to the children, explaining clearly their physical and spiritual body, informing them of the value of obedience. Miss F. Dean ably recited an excellent poem. Mr. Haggitt's control gave advice on Lyceum management, and an invocation which concluded a pleasant morning's work. A. Stanistreet, conductor.

**NEWCASTLE-UPON-TYNE.** Cordwainers Hall.—The third anniversary services, Sunday and Monday, August 11th and 12th. The hall was tastefully decorated with flowers, banners, &c., and the willing workers may be congratulated upon the pleasing effect produced. The attendance on Sunday afternoon was good, but was greatly augmented in the evening, when the hall was filled to its utmost by an interested and appreciative audience. The programme, by members and their leaders, was long and varied, and the manner in which all the performers acquitted themselves called forth frequent and hearty applause. Out of the almost all-round excellence displayed, Misses F. L. Brown and M. Black deserve special mention for their exceedingly pleasing rendering of the duet, "Our Lyceum Band." It is scarcely fair in the midst of such a first-rate entertainment to single out particular contributors, but all who had the pleasure to be present will agree that the following names deserve publication:—The Misses Lottie and Ada Ellison, Misses Brown, Hunter, Davison, and Black. Miss Lucy Robinson kindly presided at the piano, her assistance was greatly conducive to the success of the services. It would be unfair to omit the names of Messrs. H. A. Kersey and W. Kerr, under whose supervision such a successful anniversary was consummated. On Monday evening the services were repeated to a good attendance. Our Lyceum treasurer will be able to record a good balance on the right side, as the collections taken at the three services almost exceeded our anticipations.—Sec.

**OLDHAM.**—Morning: Good attendance. Conductor, Mr. Wheeler. Marching, exercises in calisthenics, &c. Recitations by Miss Savage, Master Britland, and Miss Ashworth. Afternoon: Conductor, Mr. Meekin. Usual programme. Instruction from the Lyceum Manual.

**SOUTH SHIELDS.** 19, Cambridge St.—Attendance: 36 children, 8 officers, and 6 leaders. We have now formed the groups and appointed leaders. The assistant conductor spoke a few interesting words. Calisthenics were greatly improved. Mr. Pascoe paid us his first visit: we hope it will not be the last. He said he was pleased with the beautiful way we performed our exercises. He asked the children some questions, and was surprised with the intelligent answers. An enjoyable afternoon. On Bank Holiday (August 5th) we had our first trip to Sunderland Park. The weather was rather forbidding, but afterwards turned out beautiful and fine. Every one (young and old) enjoyed themselves. Cricket, racing, and games were indulged in, for

which prizes were given. We thank all who bought the prizes, and especially our assistant conductor, for his watchful care over us. (The conductor was absent through business.) We hope to repeat the trip next year. Songs and hymns were sung in the train coming home, which was reached at 9 p.m., after a happy outing. 80 children went, and a large number of adults.—F. P.

**SOWERBY BRIDGE.**—10-30: Miss E. J. Sutcliffe, conductor, proved a worthy substitute for Miss Thorpe, who was unwell. Noble, elevating thoughts were given in the musical reading, eliciting attention from all. Other officers worked hard in the classes. Calisthenics led by Mr. A. E. Sutcliffe, Mr. H. Thorpe officiating at the organ. I apologise for making a wrong statement respecting the leading of calisthenics last week. Miss Haigh was the conductor. Afternoon: Session at 2-15, led by Mrs. Greenwood. Harmony and good feeling prevailed, and an earnest effort was made in the musical reading to cherish friendly sentiments, and all were encouraged to bind themselves in one strong cord of unity, love, and faith in one another. Classes formed, and lessons apparently enjoyed. At some future date we hope to give a service of song, by the children solely. Calisthenics led by Mr. C. Rowson. Attendance: morning 41, afternoon 51.—J.

### PROSPECTIVE ARRANGEMENTS.

**BRADFORD.** St. James's Lyceum.—Saturday, Aug. 24: The children will go to Howley Hall ruins, near Batley, leaving Great Northern Railway Station at 2-35 p.m., and return from Upper Batley Station at 9-5. Friends are invited to join. The fares will be at a reduced rate. Information will be supplied by the lyceum officers. J. H. Smith, conductor.

**BURSLAM.** Coleman's Rooms, Market Place.—Aug. 25: Mrs. J. M. Smith will deliver two addresses; also on Monday, 26th, subject, "Satan." Doors open at 7, to commence at 7-30. Front seats, 4d.; back, 2d.

**HALIFAX.**—In connection with the society in Winding Road, a visiting committee has been formed; and, for the purpose of raising a fund to relieve members in distress, Mrs. Drake has kindly volunteered to give a musical entertainment, to consist of songs, solos, duets, &c., on Thursday, August 29th, to commence at 7-30 p.m. Admission: 6d. and 3d.; children, 2d. A few reserved seats, 1s. each.

**LANCASTER.**—First anniversary and flower services, Sunday, Sept. 1st, in the large hall of the Athenaeum, St. Leonardgate. Morning, at 10-30, songs, recitations, &c., by the children, also physical exercises at 2-30 and at 6-30. Addresses by Mrs. Green, clairvoyant medium. Special hymns will be sung by the children. On Monday, a social tea and entertainment. Tickets, 9d., children, 6d. Entertainment only 3d. Friends will be made welcome.—A. B.

**LEICESTER.**—August 25: Mr. Barnes, of Nottingham, will lecture at 11 a.m. and 6-30.

**LONDON.** Open-air work.—At 3-30, Hyde Park, near the Marble Arch, Messrs. Veitch, McKenzie, and Rodger; at 6-30, Regent's Park, near the Zoo, Messrs. Yeates, Veitch, and Rodger.

**NORTH-EASTERN FEDERATION OF SPIRITUALISTS.**—The next committee meeting will be held in the Cordwainers' Hall, Newcastle-on-Tyne, on Sunday, September 1st, 1889, at 10-30 a.m.—F. Sargent.

**NORTH SHIELDS.** Camden Street.—On November 24th, we are looking forward to a visit from our esteemed friend, Mrs. E. W. Wallis.

**OLDHAM.** Spiritual Temple.—Sunday, August 25th, 1889: A public Lyceum session. Morning, at 10-15. The children will go through all their bodily and spiritual exercises. Afternoon at 2-30, when an entirely different programme will be gone through. These two occasions are splendid opportunities for all those who wish to witness the special system of Sunday School work. In the evening at 6-30, there will be a service of song, entitled, "Marching onward," composed and compiled by Mr. W. H. Wheeler, specially for the occasion. Mr. Wheeler will also be the reader. All are welcome. Come and hear spiritual truth.—N. S.

**PENDLETON.** Notice of removal.—The Co-operative Hall will be closed for four or five Sundays for beautifying, and the meetings of the society will be held in Mr. Foulkes' Music Hall, over the old stores in Cobden Street, close by the Co-operative Hall. A most comfortable room and every convenience. Come in large numbers on Sunday the 25th and hear Mrs. Wallis, at 2-30. "Life's purpose." 6-30: Suitable written questions from the audience will be dealt with.

**SOUTH SHIELDS.** 14, Stanhope Road.—Saturday afternoon, August 31st: We shall have a trip to Jesmond Dene. Will leave South Shields by the 2 o'clock boat.

**WALSALL.**—August 25th and 26th, Mr. E. W. Wallis will visit us and conduct meetings.

Mr. J. Hopcroft has Aug. 25th open. All letters should be addressed to c/o Mr. Simpson, Barker Lane, Ramsgrave, near Blackburn.

Mr. W. WALLACE, the pioneer missionary medium, has returned to London for a season, and will be open for lecturing engagements in or near the metropolis until the end of October. He will be pleased to book dates for the provinces for the winter months, commencing November, 1889. Address for dates and terms, 24, Archway Road, Highgate, London, N.

### PASSING EVENTS AND COMMENTS.

**MONTHLY PLANS OF SPEAKERS.**—In response to the numerous requests we have decided to printed the "plans" of societies each month, but as considerable space will be occupied by them, we must request our friends to condense reports the week they send us their plan to admit their insertion. *Be very brief next week.*

**PASSED TO THE HIGHER LIFE.**—On the 4th inst., at Douglas, Isle of Man, Mary Anne Bridges, wife of our respected president. Mrs. Bridges possessed rare spiritual gifts, being a trance and normal clairvoyant. Although she never exercised her gifts in public, she did good service for the cause of spiritual truth. She is deeply regretted by all who knew her; and we, as a society, feel her loss keenly—her loving help and sympathy being ever at our service.—J. H.

**WILL SHE BE SET FREE?**—Mr. W. H. Robinson has presented a petition to the Home Secretary, praying for the pardon of Mrs. Maybrick, signed by no less than 9,000 persons residing within fifty miles of Newcastle. He says the feeling in favour of her liberation "is widespread, universal, and intense." Our experience is the same. We strongly reprobate the prisoner's moral guiltiness, but the law of the land does not imprison or hang for adultery. We are strongly averse to capital punishment under any conditions, but in this instance it would be criminal. Our whole system of dealing with criminals is based upon a wrong idea. We owe it to the wrong-doers to save them from themselves, and aid in their reformation by education, physical and moral; not punish them to execute the vengeance of society, and leave them worse than before.

Mr. David Anderson, the Glasgow trance medium, writes: "We have started the Progressive Temperance Association, and shall meet in the Ram's Horn Assembly Rooms every Tuesday. Next Tuesday, August 27th, we shall have a lecture by Mr. J. P. Gilmore, on 'Paris,' illustrated by magic lantern. Our Society is undenominational. All are welcome, and each member pledges himself or herself on their honour to abstain from all intoxicating liquors and discourage their use."

**AN IMPOSTOR UNMASKED BY SPIRITUALISTS.**—For the sake of honest mediums and spiritualists generally, and in the interest of truth, we deem it our duty to publish the following letter. "I beg to inform you of a fraudulent person of the name of J. F. Fitton, of Oldham, who is roaming about practising as a materializing medium. We have had him at Colne, and not being satisfied with the result, it was agreed that we should seize one of the (so-called) spirits, when behold it turned out to be the medium dressed in robes of a very fine material, the whole of which could be covered within both hands. We think it only our duty as spiritualists to denounce such impostors. The writer holds his outfit, and also a paper written and signed by Fitton, of his having been caught in the fraud.—Amos Wroe, 60, Stone Bridge, Colne, Lancashire."

**THE "BANNER OF LIGHT"** says that Mr. Hudson Tuttle has received £100 from an unknown subscriber to his book "Studies in the Outlying Fields of Psychio Science" instead of the usual price. "The delight that went to Mr. Tuttle's heart can be imagined better than described. He had been struggling along on his farm, feeling at times at least as if his load was rather a heavy one, but this generous return lifted a burden from his mind, and filled him with that satisfaction which waits on appreciated labour." [We heartily congratulate Brother Tuttle on the timely good fortune which has come to him, and also the kind donor on the thoughtful act which has gladdened the heart of a worthy man.]

**LONDON.**—Judging from last Sunday's meetings in the parks, spiritualism must be rapidly spreading in the metropolis. At 11 o'clock in Victoria Park, Messrs. Emms and Drake discoursed to a large assembly, who listened attentively. At 3 o'clock in Finsbury Park, Messrs. Darby, Jones, and Houchin, spoke and answered questions, after which the crowd broke into small parties, discussing the merits of spiritualism. In the afternoon also in Hyde Park, near the Marble Arch, Mrs. Yeeles and Mr. Veitch held an interesting meeting. Afterwards at 6-30 in Regent Park, Messrs. Yeates, Battell, Veitch, and Rodger, addressed a large and interested assemblage; the latter two gentlemen spoke in favour of the liberation of Mrs. Maybrick, and the abolition of capital punishment. A quantity of spiritual literature was given away to anxious recipients. Who will send more, will do good, and help on the cause.

**PASSED AWAY,** 13th August, in his 74th year, Thomas Slater, in the arms of his wife, Adelaide, bidding her a silent, deep, and tender farewell. The funeral took place on Saturday, August 17th, at Kensal Green, at 3-45 p.m. [Mr. Slater was one of the pioneers in London, an earnest worker, and for years did his utmost to advance the cause.]

Mr. W. Wallace, the pioneer, went the round of the parks on Sunday, but was unable to speak, owing to a severe cold. He called on a friend who, together with his wife, had been sitting to the table but were unable to obtain movements. Mr. Wallace and his friend sat down and the table moved immediately, and afterwards when Mr. Wallace withdrew, moved with the one sitter alone, thus proving that it is not always necessary to have both male and female sitters. The pre-requisite it seems to us is the mediumistic temperament.

**A REMARKABLE CURE BY MRS. HAGAN.**—It is with the greatest and truest pleasure that I now write these few words regarding Mrs. Hagan's marvellous gift of relieving pain, and of restoring limbs which appear impossible to ever have use of again to perfect freedom of action. I personally was given up by the doctors, but by God's mercy I saw Mrs. Hagan's advertisement, and wrote to her. Of course I had no hope. However, after having had a few treatments from Mrs. Hagan, I felt gradual use coming to my limb, and after some time I was a new being, and able to walk any distance, and enjoy life, which I had not been able to do for many a long, weary month. I shall be only too happy to see anyone, or to answer any questions regarding Mrs. Hagan's treatment. I can only wish that more poor sufferers knew of her wonderful gift.—C. E. Loraine Geddes.

**MONTREAL (Canada).** Religio-Philosophical Temple.—Mr. G. W. Walrond writes: "I had the pleasure of meeting the Association of Spiritualists at Montreal, on Sunday, the 4th August, both morning and evening, when my guides delivered stirring lectures, and answered a great variety of questions. My visit having been advertised, a large number of sceptics and strangers attended; many of whom came to me after the evening service and expressed their delight and astonishment with the language expressed by the controls. The spiritualists are earnest and enthusiastic, and gave me a most hospitable reception, and invitations for further work."



## CARDS.

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