

# 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, SEPTEMBER 1, 1889.

**Accrington.**—26, China St., Lyceum, 10-30; 2-30, 6-30: Mr. Walsh.  
**Ashington.**—Mechanics Hall, at 5 p.m.  
**Bacup.**—Meeting Room, Princess Street, 2-30 and 6-30: Mr. Palmer.  
**Barrow-in-Furness.**—82, Cavendish St., at 6-30.  
**Batley Carr.**—Town St., Lyceum, at 10 and 2; at 6-30: Miss Keeves.  
**Batley.**—Wellington Street, at 2-30 and 6: Mrs. Butler.  
**Beeston.**—Conservative Club, Town St., 2-30 and 6: Mr. A. Smith.  
**Beuper.**—Jubilee Hall, 10 and 2, Lyceum; at 10-30 and 6-30: Harvest Festival.  
**Bingley.**—Oddfellows' Hall (ante-room), at 2-30 and 6: Mrs. Mercer.  
**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.  
**Bolton.**—Bridgeman Street Baths, at 2-30 and 6-30: Mr. Mayoh.  
**Bradford.**—Walton St., Hall Lane, Wakefield Rd., at 2-30 and 6: Mrs. Whiteoak.  
**Otley Road,** at 2-30 and 6: Mrs. Stair.  
**Little Horton Lane,** 1, Spicer St., at 2-30 and 6: Mr. Rowling.  
**Milton Rooms,** Westgate, at 10, Lyceum; 2-30 and 6.  
**St. James's Lyceum,** near St. James's Market, Lyceum, at 9-45; at 2-30 and 6: Mrs. Midgley.  
**Ripley St.,** Manchester Road, at 2-30 and 6-30.  
**Birk Street,** Leeds Road, at 2-30 and 6.  
**Bowling.**—Harker Street, at 10-30, at 2-30 and 6: Mrs. Benison. Wednesday, at 7-30.  
**Norton Gate,** Manchester Road, at 2-30 and 6.  
**Bentley Yard,** Bankfoot, 2-30 and 6-30: Mrs. Dennison. 6, Darton Street, at 10-30.  
**Brighouse.**—Oddfellows' Hall, at 2-30 and 6.  
**Burnley.**—Hammerton St., Lyceum, 9-30; 2-30, 6-30: Mr. B. Plant.  
**Burslem.**—Colman's Rooms, Market, 2-30 and 6-30.  
**Byker.**—Back Wilfred Street, at 6-30: Mr. W. Davidson.  
**Churwell.**—Low Fold, at 2-30 and 6: Mrs. Dickinson.  
**Cleckheaton.**—Oddfellows' Hall, 2-30 and 6: Mrs. Diskenson.  
**Colne.**—Cloth Hall Buildings, Lyceum, at 10; at 2-30 and 6-30: Mr. Johnson.  
**Cooms.**—Asquith Buildings, at 2-30 and 6: Miss Patefield.  
**Darwen.**—Church Bank Street, Lyceum, at 9-30; at 11, Circle; at 2-30 and 6-30.  
**Denholme.**—6, Blue Hill, at 2-30 and 6.  
**Dewsbury.**—Vulcan Rd., 2-30, 6: Mrs. Dickenson. Monday, Members' Circle, at 7-30.  
**Ecclehill.**—Old Baptist Chapel, at 2-30 and 6-30.  
**Exeter.**—Longbrook Street Chapel, at 2-45 and 6-45.  
**Felling.**—Park Road, at 6-30: Mrs. Peters.  
**Foleshill.**—Edgewick, at 10-30, Lyceum; at 6-30: Service.  
**Glasgow.**—Bannockburn Hall, 86, Main St., 11-30, 6-30. Thursday, 8.  
**Halifax.**—1, Winding Rd., at 2-30 and 6: Mrs. Craven, and on Monday.  
**Haswell Lane.**—At Mr. Shields', at 6-30.  
**Heckmondwike.**—Assembly Room, Thomas St., at 10-15, 2-30 and 6: Miss Harrison.  
**Hetton.**—At Mr. J. Thompson's, Hetton, at 7: Local.  
**Heywood.**—Argyle Buildings, at 2-30 and 6-15.  
**Huddersfield.**—8, Brook Street, at 2-30 and 6-30: Mr. Hepworth. Institute, John St., off Buxton Rd., at 2-30 and 6: Mrs. Connell.  
**Idle.**—2, Back Lane, Lyceum, 2-30 and 6.  
**Jarrow.**—Mechanics' Hall, at 6-30: Mr. Scott.  
**Keighley.**—Lyceum, East Parade, at 2-30 and 6: Mrs. Sunderland. Assembly Room, Brunswick St., at 2-30 and 6: Mrs. Stansfield.  
**Lancaster.**—Athenaeum, St. Leonard's Gate, at 10-30, Lyceum; 2-30 and 6-30: Mrs. Green, Anniversary and Flower Services.  
**Leeds.**—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2-30 and 6-30.  
**Institute,** 28, Cookridge St., at 2-30 and 6-30: Mr. Newton.  
**Leicester.**—Silver St., at 2-30, Lyceum; at 10-45 and 6-30: Mr. Young.  
**Leigh.**—Railway Road, Lyceum, at 10-30; at 2-30 and 6-30.  
**Liverpool.**—Daulby Hall, Daulby St., London Rd., 11 and 6-30: Mrs. Britten.  
**London—Camberwell Rd.,** 102.—At 7. Wednesdays, at 8-30.  
**Camden Town.**—148, Kentish Town Rd., Tuesday, 8: Mr. Towns.  
**Canning Town.**—27, Leslie Road, at 6-30.  
**Cavendish Square.**—13A, Margaret St., at 11. Wednesday, 2 till 5. Free Healing. Tuesdays and Fridays, at 8, Circle.  
**Clapham Junction.**—295, Lavender Hill, Wandsworth Road, at 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: Mr. W. Wallace.  
**Holborn.**—At Mr. Coffin's, 18, Kingsgate 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 Road, at 10-45: Mr. R. Hawkins, "The Development of Spirit." Fridays, at 8, Séance.  
**Marylebone.**—24, Harcourt St., Sept. 1st, at 3, Lyceum, at 7, Mrs. Treadwell; 2nd, at 8, Social Meeting, all invited. Séances, 4th and 7th. Mr. Dale, Friday evenings.  
**Mile End Road.**—Hayfield Coffee Palace, opposite St. Peter's Rd., at 7, Mr. Drake.  
**New North Road.**—74, Nicholas St., Tuesdays, at 8, Mrs. Cannon. Clairvoyance, personal messages.  
**North Kensington.**—The Cottage, 67, St. Mark's Rd., Thursday, 8: Mrs. Wilkins, Trance and Clairvoyance.  
**Notting Hill Gate.**—9, Bedford Gardens, Silver St., at 7; Open-air at 8, at Hyde Park, opposite the Marble Arch.  
**Notting Hill Gate.**—Zephyr Hall, Mrs. Treadwell.  
**Peckham.**—Winchester Hall, 83, High Street, at 11 and 6-30; at 8, Open-air, on Peckham Rye; Lyceum at 2-30. 99, Hill St., Sunday, at 8-30, Members only. Tuesday, at 8. Wednesday,

at 8, Séance; inquirers welcome. Saturday, at 9, Members' Circle.

**Stepney.**—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday, at 8.

**Stratford.**—Workman's Hall West Ham Lane, E., at 7: Mr. J. A. Butcher.

**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; at 2-30 and 6-30: Mr. E. W. Wallia.

**Manchester.**—Temperance Hall, Tipping Street, Lyceum; at 2-45, 6-30: Mr. J. B. Tetlow.

**Collyhurst Road,** at 2-30 and 6-30: Mr. J. T. Standish.

**Mechborough.**—Ridgills' Rooms, at 2-30 and 6.

**Middlesbrough.**—Spiritual Hall, Newport Road, Lyceum, at 2; at 10-45 and 6-30.

**Granville Rooms,** Newport Road, at 10-30 and 6-30.

**Morley.**—Mission Room, Church St., at 2-30 and 6: Mr. Bush.

**Nelson.**—Spiritual Rooms, Leeds Rd., 2-30 and 6-30: Mr. Bamford.

**Newcastle-on-Tyne.**—20, Nelson St., at 2-15, Lyceum; at 11 and 6-30: Alderman Barkas. 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, at 2-30; at 6-15.

**41, Borough Rd.,** at 6-30: Mrs. H. Davison.

**Northampton.**—Oddfellows' Hall, Newland, at 2-30 and 6-30.

**Nottingham.**—Morley House, Shakespeare St., 10-45, 6-30: Mrs. Barnes.

**Oldham.**—Temple, Joseph Street, Union St., Lyceum, at 9-45 and 2; at 2-30 and 6-30: Local Speakers.

**Openshaw.**—Mechanics', Pottery Lane, Lyceum, at 9-15, and 2; at 10-30 and 6: Miss Walker.

**Parkgate.**—Bear Tree Rd., 10-30, Lyceum; 6-30: Mr. S. Featherstone.

**Pendleton.**—Assembly Rooms, Cobden Street (close to the Co-op. Hall), at 2-30 and 6-30: Mr. Swindlehurst.

**Plymouth.**—Notte Street, at 11 and 6-30: Mr. Leeder, Clairvoyant.

**Rawtenstall.**—At 10-30, Lyceum; at 2-30 and 6: Mr. Postlethwaite.

**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 3 and 6-30. Tuesday, at 7-45, Circle.

**28, Blackwater Street,** at 2-30 and 6: Miss Walton. Wednesday, at 7-30.

**Salford.**—Spiritual Temple, Southport Street, Lyceum, at 10-30 and 2; at 2-30 and 6-30. Wednesday, at 7-45.

**Saltash.**—Mr. Williscroft's, 24, Fore Street, at 6-30.

**Scholes.**—At Mr. J. Rhodes', 38, 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.

**Slaithwaite.**—Laith Lane, at 2-30 and 6: Mr. Wood.

**South Shields.**—19, Cambridge St., Lyceum, 2-30; at 11 and 6: Mr. J. G. Grey. Wednesdays, at 7-30. Developing on Fridays, 7-30.

**14, Stanhope Rd.,** High Shields, Lyceum, at 2-30; at 11 and 6: Mr. J. Clare.

**Sowerby Bridge.**—Hollins Lane, Lyceum, at 10-30 and 2-15; at 6-30: Mr. W. H. Wheeler.

**Station Town.**—14, Acclom Street, at 2 and 6.

**Stockport.**—Hall, adjoining 26, Wellington Road, South, at 2-30 and 6-30: Mr. Armitage.

**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. Walker. Wednesday, at 7-30.

**Monkwearmouth,** 8, Ravensworth Terrace, at 6.

**Tunstall.**—18, Rathbone Street, at 6-30.

**Tyldesley.**—Spiritual Institute, Elliot St., 2-30 and 6.

**Walsall.**—Exchange Rooms, High St., Lyceum, at 10; at 2-30 and 6-30.

**Westhoughton.**—Wingates, at 6-30.

**West Pelton.**—Co-operative Hall, Lyceum, at 10-30; at 2 and 5-30.

**West Vale.**—Green Lane, at 6: Mr. and Mrs. Carr.

**Whitworth.**—Reform Club, Spring Cottages, 2-30 and 6.

**Wibsey.**—Hardy Street, at 2-30 and 6: Mrs. Hoyle.

**Willington.**—Albert Hall, at 6-30.

**Wisbech.**—Lecture Room, Public Hall, at 6-45: Mr. W. Oswin.

**Woodhouse.**—Tulbot Buildings, Station Road, at 6-30.

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## CONTENTS.

The Rostrum .....	501	Capital Punishment in the Light of Christianity, Reason, Justice, and Spiritualism .....	506
The Haunted Grange; or, The Last Tenant—Chap. VII. ....	502	Spiritual Fragments .....	507
A "Haunted House" at Greenwich .....	503	Correspondence .....	507
Account of a Materialization Séance .....	504	Lyceum Jottings .....	508
In Memoriam .....	504	Chronicle of Societary Work .....	509
The Double .....	505	Prospective Arrangements .....	511
Poem—The Good New Time .....	505	Passing Events and Comments .....	512
		Sunday Services .....	ii

## THE ROSTRUM.

### SPIRITUALISM AND THE MATERIALISTIC CONDITIONS OF SOCIETY.

BY MR. J. L. MAHONY, BIRMINGHAM.

THE history of the modern spiritual movement in its contact with materialistic and social conditions has not harmonised altogether with the rosy anticipations of the early pioneers. The comprehensiveness of its scope, and the largeness of its mission were not (except to the prescient few), adequately apprehended and scientifically understood. Social and materialistic difficulties of a complex and most formidable character, which "blocked" the inchoate condition of the movement, were inaccurately gauged and measured. The wholesale clearance of dogmas and sects; the general confounding of materialists and atheists; and the rapid conversion of the public at large, were placed high among the inspired hopes of the spiritual fathers of the cause, and a greater measure of realization of these ideals than has taken place, was confidently predicted. It is safe, however, to postulate that, although the social and materialistic hindrances to the development of the modern spiritual propaganda, have been greatly miscalculated in their opposing strength, the ever-widening and never-ending streams of spiritual power will eventually accomplish much more than the first courageous upholders of the truth hoped for.

It is well, however, occasionally to take a dispassionate survey of the position and prospects of the movement in the midst of the century-entrenched forces by which it is surrounded and to some extent controlled.

The immediate—or at least the general—issues of the current social affairs of society in their influence on the conduct of individuals, together with the strong vested interests of those who have charge of the educational, ethical, and religious systems of our time, render progress in modern spiritual work, with the extremely slender resources at the disposal of the movement, exceptionally arduous and slow. In a material state of being we require physical support in bearing the burden of the tasks imposed upon us, and in this connection, it may be said that a great responsibility rests upon those, who whilst upon earth, are possessed of ample means, and fail to make provision for the sustenance of the cause. They receive largely, but give little, in proportion to their means, in return.

The many and varied facts of modern spiritualism have poured a flood of light upon man's condition, and the paramount importance of improving the character of his earthly environment. The social and political condition of the masses, renders the reception of spiritual light anything but easy, and the living up to such knowledge more difficult still.

We are what the inherited tendencies and selfishness of centuries without much freedom or knowledge have made us, and now that we possess a fair measure of true light we burn with the desire to externalize it in re-moulding the crude conditions of every-day life.

Spiritualists are beset with difficulties which are novel and perplexing. The facts and the philosophy of spiritualism open up so many channels of thought, and so many fields for labour, that in the absence of a systematized clas-

sification of subjects, plans, and work, ordinary minds, fresh from the smallness of sects and parties, grow confused, and feel a bazziness and an undefined mental panorama weighing heavily upon them. But we are in the very beginning still. If spiritualism meant less, it would grow more. If it was simply sought to establish a sectionalism, the movement would develop apace. Since, however, it is the oak of mental systems, it requires, and will have, time for its unfoldment.

What are three or four decades in the observance, analysis, and application of facts, and such facts as those which the modern spiritualistic movement has thrust upon mankind? We may say, to each and all in the good work, be of good cheer, there is no actual retrogression of the spiritual tide, it will rise higher and higher, till it completely engulfs the lowlands and even the high mountains of the world's creeds, and raises humanity to an elevated plane of spiritual perception and action. This, of course, is writing at large, but in reviewing our difficulties, we deeply feel a conviction of the inevitableness of our success. What does not recede must advance. As force follows the line of least resistance, so must spiritualism finally triumph. No vested ecclesiastical interest can withstand our constantly recurring attack, nor can the materialistic conditions of society long resist our reforming influence.

But, to effectually use our strength, we need organization and unity of action. It is not necessary that we should agree in all things; but it is of vital importance to assert our strength in main essentials. It is no doubt true, as the late Lord Lindsay asserted, that we "progress by antagonisms." But that which has been evolved by exhaustive criticism and scientific modes becomes common stock, and we can unite upon that. Spiritualism has drawn its many adherents from every social, scientific, ethical, and religious party, and the widest divergence in opinion and method might be expected; but there are leading planes and phases of thought upon which earnest workers are agreed. It is very generally conceded among fairly developed spiritualists that the social and materialistic environment of the people stands in pressing need of improvement. The atheists, agnostics, materialists, and positivists, without the higher light of spiritualism, have long asserted such need. Shall the spiritualists, who have the priceless advantage of knowing the conditions surrounding spirits upon leaving this section of existence, and the utter worthlessness of material wealth when applied to ignoble purposes, not strive harder, and with a higher purpose?

To organize for this purpose we have to consider the means to accomplish this end. We cannot remould the institutions of this and other nations in our day, and we shall, for a time at least, have to utilise the existing modes. In a word, the spiritualists must take political action as spiritualists. The prodigality of nature supplies abundance of food; and man's reason and inventive power has, it is calculated, rendered the productive power in this world equal to the supply of ten other worlds with enough for all. At the present time it is well known that millions of our fellow beings are dying of slow starvation. How can the people become spiritualists under such conditions? Poverty is a bitter curse, and an implacable foe to spiritual progress. Too much ease breeds corruption, but its converse is no less an evil.

The spiritualist suffers from political disabilities in the matter of its mediums; and if there were no other reason than this for political action, it would be more than sufficient. But the amelioration of the social condition of the people should be the grand mover in this concretion of power.



Some may say that spiritualists should not mix politics with spiritual science, but work in each movement separately. It may be that the spiritual movement is too young to split up into political parties; but, whether this be so or not, it is of primary importance to externalize in practical action the light that is within us; and it is abundantly clear that the vast majority of spiritualists are radical reformers, and possess the backbone for combined action. Nothing would bind the party together more than some combined political action for the uplifting of the people in any practical direction whatsoever, and little progress can be expected without such effort.

Spiritually illumined, scientifically educated, and experimentally schooled in the nature and conditions of man's terrestrial and extra mundane existence, the spiritualist above all others, should at once, and in every direction, essay the responsible task of reforming the environment of man's earthly state, from the standpoint of Professor Tyndall's molecular physics, to the spiritual altitude of Professor Zollner's transcendental physics.

## 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 VII.

By the records kept of "the memorable trial of Hannah Morrison and Edward Rookwood, for the murder of the latter's only brother," we learn that the excitement which prevailed on the occasion exceeded anything that had ever been witnessed by any of the actors in this memorable scene.

The hapless accused ones had neither of them the means to engage counsel in their defence, and the legal assistance that the laws of the country afforded them was insufficient to combat the tremendous array of evidence which every day's enquiry brought against them. In a deep gash on the throat of the victim—William Rookwood—a small point of steel had been found, which evidently fitted to a knife or some steel instrument; in all probability the one which had assisted in perpetrating the terrible deed. It is true there were many points in the evidence incomplete; for instance, the most minute search could not detect traces of the pistol, or any other of the weapons which must have been employed in the murder, nor could it be divined what had become of those instruments at all. Still, the evil reputation of the unhappy prisoners supplied every deficiency of detail, and, after a lengthened trial, they were pronounced guilty, and sentenced to expiate their crime by the ignominious death of the gallows. When the usual query was put to them as to whether they had anything to say why sentence of death should not be passed upon them, young Rookwood gazed tenderly upon his unfortunate companion, but replied simply, that if the plain statements of his truth and innocence had been unable to save him, he had nothing more to urge.

The unhappy Hannah had, throughout the trial, conducted herself in a manner which rather tended to confirm than dispel the supposition of her guilt. Her appealing glance was perpetually wandering from young Rookwood to his judges. Of her own situation she seemed almost unconscious. A wild and most unsatisfactory account of her night's proceedings was all they could extract from her relative to her share in the tragedy. But when they spoke of *him*—her foster-child, her soul's idol—her eager eyes seemed to read the faces of the judge, jury, witnesses, and counsel, as if her very salvation depended on each word they should utter for or against her darling.

The proceedings of this remarkable trial were characterized, we are told, by divers singular noises, emanating, as it would seem, from stationary benches and inanimate articles, where no human contact could account for the mystery of their sound. Sometimes the tables and chairs used by the learned gentlemen of the law would be violently shaken, and if unoccupied, quite overturned; yet all this without any visible agency to account for the same, except the weird reputation which the female prisoner was known to possess. "The gentlemen of the long robe" were much perplexed, and, it was even thought, *somewhat startled*, by these mystic signs of an unaccountable intelligence; for intelligence it certainly was, since the noises (resembling in sound and force the heavy drumming of a stick) would seem to emphasize various sentences spoken, and especially any in favour of the prisoners, when a most indecorous number of

loud knocks, in the form of applause, would invariably startle the astonished listeners from their propriety, and curdle their blood with very terror. Despite these invisible warnings, however, the trial proceeded, and the dread sentence was about to be passed, when old Hannah, seeming at length to collect her bewildered faculties into one super-human effort, rose, and cried aloud, "Men of blood, *legal murderers!* forbear to condemn the innocent! *I murdered William Rookwood*, and his brother Edward knows no more of his death than you do; and now, I ask you, where are your laws, your judgment, your penetration?—that you—fathers, husbands, and brothers, would take an innocent man, and publicly kill him; strangle him in cold blood, and call that justice? Are ye men or butchers?—that you would slaughter your fellow-man upon suspicion of a crime which you cannot prove? How dare ye thrust an immortal soul back into the unknown land of mystery without a passport from Him who sent it forth? How dare ye kill? How dare ye lay violent hands on life? the only barrier which God has set to the knowledge of man, the only light which ye may put out, but can never rekindle!"

The astonished court would have interrupted this extraordinary address, but the singular and powerful impetus of the speaker defied their will to arrest, and once more she addressed them, sighing deeply, and gazing fondly at Edward as she spoke. "Thou art rescued from the hands of these butchers, my child, and for me, my race is nearly run, my mission well nigh accomplished. If these men choose to steep their souls in crime, and, following my example, dare to send their fellow-being into the world of spirits unsummoned, theirs be the responsibility, and a heavy one they will surely find it." One of the astounded jurors, overpowered by this unlooked-for scene, muttered in his terror, as the only sentence that seemed to possess his mind, the words, "Whoso sheddeth man's blood, by man shall his blood"—"*Not be shed*"; again broke in the impetuous criminal.

"Silence, audacious woman!" thundered the clerk of the court, roused at length from his stupor of astonishment to a sense of the duty and propriety thus grossly invaded.

"I have done," replied the daring prisoner, "it is for yourselves to complete the work of destruction, only I would counsel you all to exalt your gallows to the loftiest pinnacle of heaven, that your children may learn, when they assemble in multitudes to see how their fathers strangle their human sister, that there is no crime in murder, provided it be done in the light of the sun and the presence of an admiring crowd."

That night saw Edward Rookwood free, and Hannah Morrison the inmate of the condemned cell. Meantime, hundreds of *good, pious* people began to assemble from all parts of the county to await the day of execution, and enjoy the double spectacle of "a witch," and a *public murder*.

"And have you nothing to say—no confession to make? Unhappy old woman, bethink thyself! to-morrow thou wilt stand before a more terrible tribunal than that of man, where your obstinacy will avail you nothing. Think of this, and heed my words."

"What would you have of me?" murmured Hannah Morrison, now a captive in the condemned cell of S— jail, and doomed to die on the morrow, the death of the felon and murderess.

"I would have a full confession of your enormous crime, woman," replied the chaplain of the prison, for it was he who spoke, "And I beseech you to ease your black conscience of a part at least of its heavy burden by making that confession."

"I have avowed myself the murderer of William Rookwood, reverend sir," replied Hannah, calmly; "but that it seems, is not enough; you must have the *details*, the *acts*, and *facts*, and *bloody minutiae* of a revolting murder to satisfy justice. Well, well, that is natural enough, when I come to think of it; justice is but a murderess herself, and, doubtless, revels in such histories as these."

"O, hush, hush! in mercy be silent!" exclaimed the unhappy Edward Rookwood, rising from an obscure corner of the cell where he had sat with his face buried in his hands. "Good God, sir! can you derive either profit or enjoyment from the hideous details you seek? If the ends of justice require this woman's life, take it, and be satisfied with your victim; cease thus to gloat over the useless horror of the revolting story."

"Be patient, child, yet a moment; child of my love! my soul's sun! my Edward!" whispered the captive; "and for you, holy sir, you cannot, may not, enjoy this choice history alone. Call in your witnesses, and summon all your eager fellow-executioners; I have a most amusing scene to enact for their edification, and details enough to gratify the largest possible number with the coveted feast of blood."

Urged by her entreaties, and goaded on by her taunts, the chaplain summoned various of the jail functionaries to the cell, which was soon crowded to excess. Then it was that a scene ensued, for the elucidation of which we must again have recourse to the pages of the *cause célèbre*.

"Then the fearsome old wife, having filled the place with these God-fearing men, did, of a sudden, fall into an ecstasy, whereby she cried that she saw smoke arising out of the earth, and many who looked on trembled lest they see gods coming up, like the terrible woman of Endor did make to appear; so they let her alone to her speaking, which was in this wise: First, she said she did espy a mail coach, which, stopping at the sign of worthy Master Jones's inn (the Green Dragon), did let down a woman, young and fair to look on, with large, brown eyes, and very fair hair, and a mole, no less sized than a sixpence, on her right cheek. Then she cries that she sees the woman doth carry a bundle, and goes up many stairs, which she, the witch, did count; and in after time the number of those stairs being right, and her never having been in Master Jones's inn, did cause no little wonderment.

"Then she cries that she sees in that room, where the phantom woman enters, no longer a woman, but a young sailor lad; and she spies on his cheek, too, a mole shaped like a sixpence, and also that he had brown eyes and fair hair; and then she falls a-screaming and crying out that *she had met that sailor lad on the night of the murder in a deep wood near the Grange, and asking the way of her very own self!* and at this people ask what should follow; but the witch says nothing of the *fearsome deed*, only that now she sees the fair woman again with the mole on her cheek, and the bundle in her arms. But this time she is coming out of the Grange, and she looks paler than before, and her lips are very white and sticky. Then the murdered man's brother asks her what that woman with the mole carried, and the witch, making as if she would untie a handkerchief, declares there is a suit of clothes like a sailor's, a little pistol, and a knife *with the point broken off*; which thing, striking the minds of those who remembered the point of a knife which was found sticking in the corpse, did cause them to lend a strong ear to the witch wife's story. But when she cried out again, with a woeeful tone, that the sailor's clothes in the bundle were spotted with blood, all did exclaim, and sigh, and shiver like a gust of wind in a forest of leaves. Then up spake the chaplain, and, forgetting all his dread of sorcery, he says:

"Now tell me, Goody, what does the woman do with the clothes, and where does she go to herself?" Whereupon the prisoner, looking again into the air, albeit her eyes are shut, doth respond—

"Go search the pond that lies in the midst of Dingle Dell, and there shall ye find the bundle, pistol, and knife. See, see! she sinks it; and there! she hath four large stones in her hand, which she ties on to the bundle, and so it goes down heavily; but search and ye shall find it—search and ye shall find it, even at this hour."

"Then, being questioned again about the woman with the mole, she stops a long spell, all silent and a-dread; but, waking up, she points to a corner where naught yet appeareth, and says, 'She is there! I see her now, and she is looking at pictures.' And being asked what pictures, she says, 'It is picture money,' which thing meant bills, for she described many pictures like bills which were found in the dead man's pocket, and stood for money of divers foreign lands. On being asked to reckon up the money, she does this too, with surprising quickness, and counts up as much as seven hundred pounds in king's money, which young Edward, the murdered man's brother, declares was little short of the great sum which his brother would have had to bring from sea with him; whereat all present were much astonished. Then did they ask, and she tell, the room, and the street, and the number where the fair woman sat counting the picture money; but she could not tell the town, only it was near the sea, and had many shops with sailors' clothes in it. And then she weeps and falls a-lamenting because it was a foul deed, for that he, the murdered man, had loved that fair woman, and had given her much picture money before.

"Then these good and merciful gentlemen, not willing to take away the life of any fellow-creature in wanton mistake, did obtain the King's respite till such time as they could search into this wonderful thing; and though they feared the glamour that came from her lips, yet did the reverend chaplain quiet them by thinking for them—and he, trusting in God, did not fear but that truth might come in a vision, even as in the days of the prophet Jeremiah."

Here we quit the pages of our ancient authority, and skim over the succession of wonderful revelations which the clairvoyant had brought to light. The sum of all was this: Searching the pond in Dingle Dell, and finding a bundle containing a suit of sailor's clothes stained with blood, a pistol, and a broken clasp-knife exactly corresponding to the steel found in the deceased lieutenant's body, the eager authorities, now wild with excitement, and abetted by crowds of people from all quarters of the land, pursued their inquiries with equal vigour and success. The coach which had stopped at the *hospitable* doors of the Green Dragon, on the night of the murder, and at the hour described by the clairvoyant, was ascertained to have come from Portsmouth, and contained *but one female passenger*. Upon questioning the guard and coachman, they testified to the fact of her carrying a bundle, having a large and remarkable mole on her cheek, and presenting altogether such an appearance as the seeress described. This was enough. A woman, who had come there on a certain night, attired herself in sailor's clothes, visited the Grange, and afterwards sunk those clothes, stained with the evidences of murder, in an adjoining pond, formed an array of evidence which soon became amply substantiated. Then commenced the search for the fugitive; and tracing the stage-coach female passenger as having come from Portsmouth, the clue as to street and number was followed up as given by the clairvoyant, and found accurate in all respects. Once in the right track, the vigilance of justice was enabled to trace the whole mysterious thread of the murder with accuracy.

William Rookwood had, it seemed, formed an intimacy with a woman of some personal attractions, but unparalleled wickedness. Being ensnared by her wiles and artifices, he had foolishly entrusted her with the knowledge that he possessed a large sum of money in foreign bank bills, and that he intended to proceed to the Grange, expel its present hapless occupant, and dispense his wealth in its adornment and repair for the use of his infamous paramour. The latter, revolting, it would seem, from the prospect of a settlement so ill in accordance with her vicious life, determined to appropriate her unfortunate lover's wealth, even at the cost of his life. Her plan of action was found to have been organized with equal cunning and cold-blooded determination. She had borrowed a suit of clothes from a poor lad of the lieutenant's own ship; and as this boy was even that day to proceed to the Grange in attendance on his officer, she had clearly designed to implicate him, in the event of any one seeing her in her disguise.

After a long, patient, and most exciting investigation, this singular trial terminated with the arrest, confession, and execution of the real murderess; the actual restoration of the stolen property, which was found in her possession, to young Rookwood; and the honourable acquittal of the noble and self-sacrificing Hannah, who had so bravely condemned herself to an ignominious death, rather than the awful charge of fratricide should remain unexplained against her foster-child.

(To be concluded in our next number.)

#### A "HAUNTED HOUSE" AT GREENWICH.

In the *London Chronicle* of August 12th appears the following article:—

A remarkable "ghost" story comes from Greenwich. It appears that Mr. Peter Bothwick, in the employ of the South Metropolitan Gas Company, had resided for three years with his family at 14, Horseferry Road, Greenwich, a four-roomed house. Mrs. Bothwick had been troubled by hearing inexplicable noises, which her husband tried to explain away. The previous tenant, who occupied the house for twenty-nine years, states that he never heard any noises, but his wife often complained to him that she had heard sounds like children falling out of bed. About two years ago the Bothwicks were away from home, and a neighbour states that during their absence he heard loud rappings in the house. Twelve months later, in July, 1888, Mr. Bothwick was in the country for a holiday, and on the 25th there were in the



house Mrs. Bothwick, Mrs. Stedman, and Mrs. Lloyd. At ten minutes to eleven these three were in the back sitting-room, which is divided from the passage by a wooden partition running to the top of the house, when they heard three hard blows, as of a man's fist, on the cellar door. Much alarmed, they rushed off to bed, and heard no more that night. On Mr. Bothwick's return he put a new floor to the cellar, making it even with the passage. All went well until July 25th of the present year, the anniversary of the former manifestation. At twenty minutes to ten at night there were in the house Mrs. Bothwick and Mr. and Mrs. Lloyd, while a Mrs. Parkinson was in the next house, adjoining the passage. The three persons first named heard loud raps on the partition, and Mr. Lloyd went out, but saw no one, and searched the cellar with similar result. The rapping continued, sometimes appearing to be on the partition, and sometimes under the stairs. It turned out that Mrs. Parkinson was not the person rapping; and, on Mr. Lloyd giving a rap on the wall, he was startled by hearing, at the cellar door, close to his elbow, three knocks which shook the partition, and were almost sufficient to knock the cellar door down. He opened the door on the instant, and searched the cellar, but found nothing. He knocked again, and in reply there came three terrific knocks on the cellar door, which Mr. Lloyd had just closed. He immediately opened it again, and nothing could be seen, although a lamp in the passage shone into the cellar. Shortly afterwards Mr. Bothwick and Mr. Parkinson, who had been out together, returned home. The knocking continuing, they made a careful inspection of both houses, but found nothing unusual. Half an hour later two police officers arrived, and stayed some time. The knockings continued as before, at one time on the cellar door, at another on the stairs or at different parts of the partition. The people who were in the house also state that they distinctly heard footsteps on the floor above the passage, but on going up could see no one. The police considered the matter a practical joke, but could not suggest how it was done. Meanwhile the knocking, which could be plainly heard on the other side of the road, had attracted a large crowd, and one of the men volunteered to communicate with the "spirit." A conversation somewhat to the following effect ensued:—Are you a man?—No answer. Are you English?—Three raps, supposed to mean yes. Are you a woman?—Three raps. Are you in great trouble?—Three raps. Have the people in this house harmed you?—No answer. You are troubling this house a great deal?—Three raps. Did your friends harm you?—Three raps. Did they kill you?—Three tremendous raps. Mrs. Bothwick here exclaimed, "For gracious sake let the man go away!" He remained, however, at Mr. Bothwick's wish, and continued the questioning, with the result that the interrogator pronounced that a woman was troubling the house on account of some crime committed many years ago. The "ghost" would not answer any frivolous questions, such "Will you come out and have a drink with me?" About midnight the knocking began to subside, and the crowd dispersed, but the Bothwick family would not go to bed. Mrs. Bothwick lay on the bed for an hour or so with her clothes on, and Mr. Bothwick sat on a couch till he went to work at six next morning, and two young men stayed with him. The rapping gradually died away, and ceased altogether about one o'clock. The Bothwicks determined not to remain in the house, and on the following Tuesday removed to Haddo Street, sitting up on nearly all the intervening days, until midnight. [We would suggest that some persons acquainted with the ordinary *modus operandi* of the spirit circle, and the methods of communication with spirits, should visit the premises and enter into intelligent communication with the haunter, all difficulties would then be soon overcome. ED. T. W.]

#### ACCOUNT OF A MATERIALIZATION SEANCE.

THE above took place at the residence of Mr. William Davison, 26, Arthur Street (Gateshead), through the mediumship of Mrs. Henry Davison, of South Shields, on Sunday, 11th August, 1889. Previous to sitting, the medium suffered herself to be thoroughly inspected by my wife and Mrs. Atkinson, a perfect stranger to the medium, as also to spiritualism. These ladies satisfied themselves that all was correct, as far as the medium was concerned; the cabinet was also inspected, when all present were perfectly satisfied that nothing of a suspicious nature was concealed in

or about the said cabinet. Having arranged our circle, and all the sitters being properly seated, the medium was placed in the cabinet, and a most beautiful and touching prayer was offered by Mr. W. H. Robinson, of Newcastle. After singing one or two hymns we were rewarded by a most beautiful spirit form coming out of the cabinet, and going direct to Mr. Armstrong and kissing him. This form was recognised as one of his deceased daughters. After a short interval, a male form came into the circle and patted me on the cheek. This was recognized as one of Mr. W. H. Robinson's guides. We then sung a hymn, when another beautiful female form came out and kissed Mrs. Whitehead and the little child who was on her knee. This spirit was also recognized by Mrs. Whitehead as her mother. Lastly, another spirit form walked into the circle, bowing right and left to the sitters and shaking her robes. She went up to Mr. Robinson. This spirit was also recognized by Mr. Robinson as one of his guides. This ended our *séance*, which was one of the most beautiful I ever witnessed. I may state here that we had three sitters in our midst, perfect strangers to our cause, and yet they were each satisfied, beyond a shadow of doubt, that our friends, whom we call *dead*, were still living in a bright and beautiful home, caring for and visiting the loved ones left behind.

Kind readers, we offer our heartfelt thanks to our great Father God for having permitted us to share in this glorious spiritual dispensation.

In conclusion, I would urge on all societies the great benefit that would accrue from these sittings, if they could only procure, good, sound, materializing mediums, such as our dear sister, Mrs. Henry Davison of South Shields.—We remain, respectfully yours, Mr. and Mrs. Davison, Gateshead; Mr. W. H. Robinson and Mr. Armstrong, Newcastle; Mr. Pickering, Mrs. Atkinson, Mr. Thomas Bell, Gateshead; Mr. Henry Davison, Mr. and Mrs. Whitehead, South Shields. The other two sitters, who are strangers, do not want their names published.

#### IN MEMORIAM.

MISS R. A. GODDARD.

"THE ranks of spiritualism in this vicinity\* have lost one of their earliest members, and the poor and suffering one of their most liberal friends and benefactors, by the transition of Rebecca A. Goddard, of this city, on the 26th July. The blessings of hundreds of the recipients of her bounty attend her on her upward flight, and the welcome acclaim that greeted her upon her entrance into spirit life must have been, 'Well done, good and faithful servant.'"

Such is the brief and simple record which bears testimony in a recent *Banner of Light* to the transition to the higher life of one of the best and most beneficent spirits ever enshrined in a fragile mortal form. Of this venerable lady and her beloved sister—still happily spared to earth for a brief season longer—the Editor of this paper has again and again heard the saying, "If ever there were saints on earth, it is those noble sisters." To the one yet remaining, Theodore Parker applied the glorious nomenclature, "Saint Matilda." Of her who has passed on, we can only say with the poet Whittier—

The blessings of her quiet life  
Fell on us like the dew,  
And good thoughts where her footsteps pressed  
Like fairy blossoms grew.

To the Editor, this parting from earth of her beloved and revered friend, carries out in involuntary sentiments of regret, the second verse of the above-quoted poem all too faithfully—

There seems a shadow on the day,  
Her smile no longer cheers,  
A dimness on the stars of night,  
Like eyes that look through tears.

And so will think and feel many scores of helpless beings whom this dear friend has blessed, fed, clothed, and lifted up from sorrow and suffering. To both the dear one now a spirit, and the one who yet remains to do—as we know she will—double duty, and double acts of beneficence, spiritualism was, and is, THEIR RELIGION. What need we say more? The arisen one knows how to console the lonely sister who yet lingers on earth, whilst she, looking confidently forward to a speedy and joyful reunion in the "land of light and glory," can afford to wait yet a little longer to do the

\* Boston, Massachusetts, U.S.A.

Father's will, and work on earth, knowing that though the midnight hour draweth on apace, "we shall all meet again in the morning of the day whose sun shall know no setting."  
—Ed. T. W.

G. W. BLAKE.

CLAIRVOYANT sight witnessed by Miss E. A. Blake at the passing away of her dear and beloved brother, George William, aged 14 years.

"As I sat at the bedside of my loving brother, just before he passed to the higher life, I saw a grand and glorious sight, the beauty of which can never fade from memory. Above my brother's head there appeared a luminous curtain, composed of many bright colours which, to my perception, kept descending lower and lower as the time drew nearer for the advent of the spirit to the higher life. Angels robed in garments of spotless white, laden with the choicest flowers, sunrounded the bed on every side, singing and rejoicing. Amongst the number present I recognized a dear brother and sister who had passed on to spirit-life a long time ago, as well as many relatives and friends. Each angel had implanted on the forehead a star, whose intense brightness was reflected upon the flowers they decorated the bed with, in token of love and sympathy. Amidst the singing and rejoicing of this happy band I heard the sound of bells, ringing in the most sublime notes, chiming softly to the words—'Welcome to thy home in heaven, where pain shall be no more.' As my spirit-brother and sister bent over their passing brother, with eyes uplifted to heaven, the bells chimed in sweeter and stronger notes, whilst the angels said in one voice—'The gates are open wide and we must now pass through.' The curtain instantly dropped down, the flowers bent their heads and faded away, and amidst the songs of welcome and the sound of joy-bells, I saw my loving brother depart this life as if he were falling asleep in a sunny dream. Again that angelic band, as they bore him in their arms to the summer-land, sang in voices loud and sweet 'There is no death, it is a birth, a rising heavenward from the earth.'

"Let us then be comforted, for we know he still lives and loves us as before, and will return in spirit to tell us of his beautiful home above, where he lives amongst that happy band and the flowers that were in this life his delight and companions.

"He lives in glory, like the stars,  
Bright jewels of the night;  
He lives in glory, like the sun  
When at meridian height."

### THE DOUBLE.

WASHINGTON IRVING RELATES A CURIOUS INCIDENT.

In a work by Washington Irving, entitled "Moorish Chronicles," he says, "I find this statement by the Spanish historian, Antonio Agapida:—

"The battle of the Durowas was chiefly memorable for the following miracle: The Christians were incastellated at San Esteven de Gormady, near the banks of the Douro. The Moors had possession of the fortress of Gormady, about a league further up the river.

"The battle commenced at the dawn of day. Count Fernan Gondyales, however, before taking the field, repaired with his principal cavaliers to the church to attend mass. Now, at this time there was in the service of the count a brave cavalier named Pascual Vivas. This cavalier had made a solemn vow that, whenever he entered church in the morning, he would on no account leave it until all the masses were finished.

"On the present occasion the firmness of this brave but pious cavalier was put to a severe proof. When the first mass was finished, the count rose and sallied from the church in clanking armour, and soon after the trumpet and quick tramp of steed told that all were off to the encounter. Pascual Vivas, however, remained kneeling before the altar, waiting, according to custom, until all the masses should be finished. The masses that morning were numerous, and hour after hour passed away, yet still the cavalier remained kneeling all in armour, with weapon in hand, yet so zealous in his devotion that he never turned his head.

"All this while the esquire of the cavalier was at the door of the church, holding his war horse, and beheld with surprise the count and his warriors depart, while his lord remained in the chapel. From the height on which the chapel stood he could see the Christian host encounter the

Moors, and could hear the distant sound of the trumpets and din of battle. At the sound the war horse pricked up his ears, snuffed the air, pawed the earth, and showed all the eagerness of a noble steed to be among the armed men; but still Pascual Vivas came not out of the chapel. The esquire was wroth, and blushed for his lord, for he thought it was through cowardice and not piety that he remained in the chapel while his comrades were fighting in the field.

"At length the masses were finished, and Pascual Vivas was about to sally forth, when horsemen came riding up the hill with shouts of victory, for the battle was over and the Moors completely vanquished.

"When Pascual Vivas heard this he was so troubled that he dare not leave the chapel nor come into the presence of the count, for he said to himself, 'Surely, I shall be looked upon as a recreant knight, who has bidden himself in the hour of danger.' Shortly, however, came some of his fellow-cavaliers, summoning him to the presence of the count; and as he went with a beating heart, they lauded him for the valour he had displayed and the great services he had rendered, saying that to the prowess of his arm they owed the victory. The good knight, imagining they were scoffing him, felt still more cast down, and entered the presence of the count covered with confusion. Here again he was received with praises, which he still thought done in mockery. When the truth came to be known, however, all present were filled with wonder, for it appeared as if this cavalier had been at the same moment in the chapel and in the field; for while he remained on his knees before the altar, with his steed pawing the earth at the door, a warrior exactly resembling him, with the same arms, device, and steed, had appeared in the hottest of the fight, penetrating and overthrowing whole squadrons of Moors. He had cut his way to the standard of the enemy, killed the standard bearer, and carried off the banner in triumph. His purpoint and coat of mail were cut to pieces, and his horse covered with wounds; yet still he fought on, and through his valour chiefly the victory was obtained.

"What more moved astonishment was, that for every wound received by the warrior and his steed in the field, there appeared marks on the purpoint and coat of mail and upon the steed of Pascual Vivas, so that he had the semblance of having been in the severest press of the battle."

### THE GOOD NEW TIME.

You may talk of the time, the good old time,  
When the world was honest and true,  
But give me the time, the good new time,  
When the world is being made anew.

I'll admit that our gold is not so pure,  
And our silk is more mixed, they say;  
But a something has come that will endure,  
When the gold and the silk will decay.

That something is wisdom, whose price is untold,  
With her science, discoveries, and arts;  
On her mission divine to make and to mould,  
And develop the good in our hearts.

You may talk of the time, the good old time,  
When the wise and true sat in state,  
To decide what the men in the good new time  
Were to have for their creed and fate;

Or the time when the doom would be death  
To the man who would dare to proclaim  
That the sun did not move round the earth,  
Or the world was not flat as a plain.

Or of arts that so long have been lost,  
They were good for the men of that day;  
But pyramids now are not half the cost,  
And the printer can make them to "pay."

So give me the time, the good new time,  
When all hearts will be honest and true;  
When Wisdom will banish the era of crime,  
And the world will be made over new.

—A. P. Beebe.

THOMAS PAINE lived a long, laborious, and useful life. The world is better for his having lived. For the sake of truth he accepted hatred and reproach for his portion. He ate the bitter bread of sorrow. His friends were untrue to him because he was true to himself, and true to them. He lost the respect of what is called society, but kept his own. His life is what the world calls failure, and what history calls success.



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## THE TWO WORLDS.

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MRS. EMMA HARDINGE BRITTEN.

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

FRIDAY, AUGUST 30, 1889.

### CAPITAL PUNISHMENT IN THE LIGHT OF CHRISTIANITY, REASON, JUSTICE, AND SPIRITUALISM.

It is needless to remind our readers that the whole civilized community in this, and many other countries, has recently been stirred to the profoundest depths of indignation, and a spirit of revolt, by the threatened spectacle of a woman being *legally killed*, and that for a crime of which there is very insufficient evidence to show that she was guilty. The crisis by which public feeling has been so deeply aroused against the perpetration of the threatened execution, is one unhappily too often paralleled in the history of jurisprudence, as there is abundant evidence to show that multitudes of innocent persons have been convicted—punished, and not a few done to death—for crimes of which they were wholly innocent. Hard and cruel, as it undoubtedly is, to suffer punishment in any form unjustly, there may be some chance of restitution, and some means of atonement being made to the sufferer whilst life remains; but what can we say of that savage and irrevocable mode of punishment that may send an innocent being into eternity without the possibility of the actors in such a deed making any restitution in this world, or recalling their dire act until they themselves come into judgment? And yet, this is precisely the attitude in which one "learned Judge" and twelve jurymen have just lately placed themselves, in reference to Florence Maybrick, a condemned and helpless woman—whose guilt of the crime for which she was doomed to death was so doubtful, that, at least, one-half of the medical experts called into evidence, denied that any crime had been committed at all, whilst there were circumstances attending the case in question, which should have made the other half pause, in doubt of their own efficiency, to pronounce upon the cause of death, for which an unhappy human being was to be done to death. What right, it may be asked, has anyone to make such an assertion, when thirteen ministers of the law have given their verdict to the contrary? We answer, the right of every human being in the name of religion, justice, and humanity, to plead against barbarism, possible injustice, and irrevocable wrong. Meantime, let the public briefly and simply review the leading features of the case. The doctors entirely disagreed as to the cause of death of the supposed victim; and even those who *do* believe it proceeded from arsenical poisoning, forget that the deceased had been for years past in the habit of taking that deadly drug—forget, or perhaps never knew, that persons accustomed to take arsenic for special purposes, when they leave it off, have been known to die with all the symptoms attending arsenical poisoning. Many years ago, when the Editor of this paper was travelling

in the Southern States of America, several well-known women of fashion, and reputed beauty, were pointed out to her as inveterate arsenic eaters, or persons who used arsenic washes—both processes being supposed to procure a beautiful complexion. The parties who spoke of this habit, assured the Editor that it was a well-known fact that those who had commenced the habit of arsenic eating, generally died with the symptoms of poison if they left off the drug. As a proof of this, the Editor was shown a splendid monument in the Cemetery of St. Louis, dedicated to a lady who, having omitted to take her accustomed doses of arsenic, died as if from poison, at her daughter's wedding, and her fate became stereotyped by the monument, which represents the lady attired as she died, in her ball dress. Numbers of similar cases could be adduced where the arsenic eating habit has prevailed.

Now let it be remembered that the deceased Mr. Maybrick was proved, by abundant testimony, to have been in the habit of using arsenic as a stimulant. Circumstances point to his having either given up, or being deprived of that accustomed drug. What so probable then, that in his death from the absence of arsenic, the usual symptoms of arsenical poisoning should appear? If it has been so in other cases, why not in his? and this would account not only for the appearance of arsenic in one part of the system, but also for its absence in other parts, where it was *expected* to be found.

Meantime, as a person of Southern origin, the unhappy wife indulged in the custom—once so prevalent in the South, whatever it may be now—of using arsenical washes. There was no concealment in this practice. She bought the material herself; left the "fly papers" containing that material in open places, easily to be seen, and readily to be accounted for. All this, and the manifest discrepancy in the medical statements, rendered the verdict of guilty a most monstrous one, and one to call for the special and high-handed interference and protection of the Government.

If it be asked on what plea could any judge enforce a sentence against a helpless prisoner, where all the *real proof* pointed to her innocence, it will be seen that it was because the judge in question dwelt on the prisoner's *immoral* character, and the probability that she wished to get rid of her husband. Possibly; but was that probability *proof*? Was it sufficient proof to justify killing her? In a word, was it life and death proof? If not, why did not that judge do as every other judge before him has done, *i.e.*, instruct the jury that if there was a shadow of doubt, it was their solemn duty to give the prisoner the benefit of that doubt. Did the judge do this? By no means. He dwelt on the prisoner's *immoral* character, and without the slightest allusion to the *husband's immoral character*, or to the fact that the brute had even beaten her, and left the marks of his fury on his victim's face, the said judge concluded that, as the wretched wife in retaliation, sought sympathy from another, so she was worthy of death, proof or no proof. The case was too monstrous to dwell upon. It is enough that the woman had *not been proved guilty*, and, therefore, if magistrates and juries thus cruelly pervert the power entrusted to them, the people should arise in their might and say, "*This thing shall go no further, and our fellow creatures shall not be killed upon mere suspicion.*" It may be enough, it will be said, to appeal, as has been done, to the Government. Aye! but supposing one part of the Government had chosen to uphold the verdict of the other part, and said *they could see no cause to reverse it*, what then?

It is a wise saying, but one that the people of this land seem either to have forgotten, or be ignorant of—"GOVERNMENTS ARE ESTABLISHED FOR THE BENEFIT OF THE GOVERNED." As a proof of this, have not the people the right to choose some part at least of their Government, and is not such a crisis as the present the special time when they should remember and exercise that right? But there is another, and still stronger argument—or, at least, one that should be held as stronger—against the hideous crime of capital punishment at all, and that argument is the fact that there is a STATE RELIGION, in which the act of murder in *any form* is so emphatically forbidden, that those who practise it, whether it be a single criminal who murders in hot blood, under strong provocation; or thirteen criminals who commit a murder, in cold blood, under no provocation, the crime is still an offence of the deepest dye before the Creator, and a direct violation of the edicts of Christianity. Assuming that the Old as well as the New Testament is the text-book of the State religion, where can the devotees of this religion of England find any excuse for murder, when God himself,



according to their Bible, would not have Cain, the first murderer, put to death for his crime, but put a mark on him, lest any finding him should kill him.

Do or do not the Christians of this land make their children every Sabbath repeat what the teachers declare to be God's own words, "Thou shalt not kill"? Is not this commandment as obligatory upon thirteen men as upon one? As to the texts against murder, or even retaliation for wrong done, attributed by every Christian to the "Son of God," and therefore to God in person, they are far too numerous to quote. We, however, call attention to some few of them. Matthew, Chap. v. :—

(21) Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: (22) But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment . . . (23) Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; (24) Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. (25) Agree with thine adversary quickly. (38) Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: (39) But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. (40) And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. Matt. Chap. vii.: Judge not, that ye be not judged. (2) For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. Matt. Chap. xix.: (18) He saith unto him, Which? Jesus said, Thou shalt do no murder. . . .

These, and hundreds of other sentences from the New Testament, denounce in similar terms the *unchristian* act of returning evil for evil, much less of imitating the guilt of the murderer, and repeating his crime upon himself.

If we be asked, what says spiritualism of this dreadful crime of capital punishment, committed under shelter of the law, we answer, for we *know*, that legal murderers will be held just as responsible for taking the life they can never put back again as the wretched criminal who takes life (we again repeat) under strong provocation, or the insanity of criminal tendencies.

Oh, friends, if the politic Edmund Burke could say, "the worst use you can put a man to is to hang him," what can you say of those whose crime has never even been proved? If, however, there is one hopeful feature in all this miserable case, it is in the possibility that it may arouse the whole country to the determination that this shocking and irrevocable crime of legalized murder shall never more be perpetrated in this Christian land. If the law has hitherto acted in sheer mockery of the State religion, let the State religion now assert its supremacy and teach the law its duty, both to God and man. People of England, arise! and proclaim your firm resolve that no law shall in future sanction murder, in despite of God and Christ, and all human sense of decency, right, and justice. Having done this, appeal to the legislators you have chosen, and require of them to drive the hideous gallows and the wretched hangman for ever and ever from the land they so long polluted.

As to the sentence now passed against the unhappy Florence Maybrick, no doubt many of the public who laboured—as the Editor of this paper has done—with heart and soul to bring such influence to bear as would save life, will be so far satisfied as to rejoice that the land has not been disgraced by the spectacle of murder, worthy only of the days of barbarism. Whether that wretched prisoner is any better off by being still branded with the onus of a crime *yet unproved against her*, and a sentence equivalent to a living death, is a question that others rather than the Editor must decide. If the law of this land is murder for murder, then the guilt of that crime would have entailed death *according to the law*. If the prisoner is not guilty of murder, then what is she punished for at all? This again is a question that those in power must decide, at any rate they *ought* to decide it, and if they don't the people who elect a part at least of their government should decide it for them. Mrs. Maybrick's faults and failings, whatever they have been, may surely be considered atoned for by weeks of such sorrow, humiliation, and martyrdom, as none but God and herself can ever know, such as must remain a life-long shadow over mind, heart, character, and memory to the end of her mortal career.

That society which is ever so prompt to brand the woman for immorality, and let the man go free, may well consider itself *avenged*, by what the hapless prisoner has already endured; meantime, if her dreadful trials should be the means, under a beneficent Providence, of lifting from the

conscience of the nation the hideous crime of all future public slaughters, if judges, juries, and rulers of nations shall no longer be called to their account hereafter, and hear the angel of judgment demanding of them—"Cain, where is thy brother?" then will the tragedy of the last three months not have been acted in vain. We know not whether these impotent words of ours may succeed in moving a single human being to a higher sense of duty than before they were read, but the writer, at least, dare not go hence to her account for the deeds done in the body, without making even this feeble attempt to rouse the spirit of decency, humanity, justice to man and reverence to God in her English readers, and compel them to join with all and every living creature whom they can influence in the firm and unalterable resolution to do whatever in them lies to stop this vile and unwarrantable system of murdering criminals, for whose life everyone concerned will be held answerable before the judgment seat of divine justice.

EMMA HARDINGE BRITTEN.

## SPIRITUAL FRAGMENTS.

"Gather them up."

IN the *Société de Biologie*, Fere affirmed that a dying person in his last moments thinks of the chief events of his life. Persons resuscitated from drowning, epileptics with grave attacks, persons dying and already unconscious, but momentarily brought back to consciousness by ether injections to utter their last thoughts, all acknowledge that their last thoughts revert to momentous events of their life. Such an ether injection revives once more the normal disposition of cerebral activity, already nearly extinguished, and it might be possible at this moment to learn of certain important events of the past life. Brown-Séquard mentions the remarkable fact that persons who, in consequence of grave cerebral affections, have been paralyzed for years, get back at once when dying, their sensibility, mobility, and intelligence. All such facts clearly show that at the moment of dissolution important changes take place, re-acting upon the composition of the blood, and the functions of the organs.

HYPNOTISM (from the Greek word *hypnos*, sleep) is a term invented by the late Mr. Braid, of Manchester, to designate certain phenomena of the nervous system, which in many respects resemble those that are induced by animal magnetism, but clearly arise from the physical and psychical condition of the patient, and from any emanation proceeding from others. From the careful analysis of a large number of cases, Mr. Braid is led to the conclusion that, by a continual fixation of the mental and visual eye upon an object, with absolute repose of body and general quietude, a feeling of stupor supervenes. The mesmeric condition can be produced by continuous listening to a monotonous sound, and even by continuous stroking of the skin in one direction. The ticking of a watch sent two Polish soldiers into a hypnotic sleep so sound as to render them insensible to pain. A German named Preyer has experimented on "the lower animals," has hypnotized a great variety of species, and has stated his belief that it was through a knowledge of hypnotism that Moses made the serpents appear like rods.

## CORRESPONDENCE.

### APPLAUDING AT SUNDAY MEETINGS.

To the Editor of "The Two Worlds."

DEAR MADAME,—Some friends are grieved and offended when feet and hands are used to manifest approval or encouragement known as applause; counter-demonstrations of a prolonged "sh—h" occur, and the chairman is often asked to check the plaudits.

Now, while a few public spiritual workers deprecate these tokens, the majority of our platform speakers find them to be a source of strength and help. Besides, when spontaneous and good-natured, such marks of approval lift the work and the workers out of the murky regions of cliquism, envy, neglect, distrust, and despondency. Our greatest orators—heroes—and exalted personages, "all sorts and conditions of men," know and feel the mighty power and impetus of popular approval. In fact, much of the political, intellectual, and philanthropic success of different undertakings greatly depends on the amount of "enthusiasm evoked."

As for the argument, "What will Mrs. Grundy say?" the less spiritualists, above all others, heed this saying, the

better for themselves and the movement. The more vigorous and outspoken the societary life, and its "signs and tokens," the more heartily shall we be hated by those who have sold their souls to conventionality and "vested interests." The more decorously death-like we are, the more we shall play into the hands of those who desire our downfall.

If we have any scruples concerning "the sanctity of the sabbath," "the breach of the fourth commandment," a moment's reflection will scatter them. Do we not all know what it is to feel devotional on the week-day, and "gay and festive" on the Sunday? And while there appears, from universal history and human experience, to be a natural, intuitive, devotion of one day in seven to rest, recreation, and religion, surely we no longer believe in an Almighty who *made everything in six days*, and then rested because He was *tired*! hence we must do ditto, or forfeit His favour. The Deific energy *never* pauses; flowers bloom, trees wave, the birds sing, "the busy bee improves the shining hour," on Sundays as well as on week-days; and when, in one bond of brotherhood, men turn from the sanguinary shrines of the Jewish Jehovah to the great and good spirit of universal Nature, there will be less complaint because many a worker wellnigh weary in well doing, finds his or her most precious guerdon in brotherly and sisterly audible tokens of regard. In the words of Jesus, "It is lawful to do good *even on the Sabbath day*." Trusting you will also give your own views,—I am, yours faithfully, L. B. STIRZAKER.

101, Grange Road, W., Middlesbrough.

ANSWER BY EDITOR, "TWO WORLDS."

WE have given Mr. Stirzaker's views as he desires, but can neither see the wisdom nor expediency of his arguments. As far as we can understand the object of Sunday gatherings, the design is to devote at least one day of the week to the consideration of high, holy, and spiritual subjects. Surely, it cannot be deemed pharasaical or out of place to elevate religion and religious exercises into emotions so deep, so high and transcendent, that earthly things for the time being are shut out, when the soul's profound aspirations can never find any expression so fitting as reverent silence and rapt attention! For our own part, we perform our duty in giving the messages of noble and exalted spirits, not for the sake of the applause of men, but from that deep sense of gratitude to God and the angels which would not permit us to keep back the inspired word, so long as we have power or strength to give it, and a fitting place and time is devoted to the work.

Let applause and hallelujahs be relegated to shouting Methodists, who imagine that frenzied excitement means "a change of heart"; and by groans and cries, and assurances that they are "miserable sinners" (a fact they only admit at their conventicles, but savagely deny everywhere else), they get saved for the time being, and take out a fresh license to "*give their Saviour the substance of a sinner*." In such a case it may be difficult to restrain the frenzy that possesses them, and yells and cries, stamping of feet, and clapping of hands may be a safety valve which ensures the performer against epilepsy or insanity. Long, however, may such Dervishes' work be kept off the spiritual rostrum, and away from its audiences! That rostrum should never be the scene of an exhibition, debate, or controversy. The object we would effect should be to lift up the thoughts to God, immortality, and life duties. This done; quiet, order, reverential reflection on the teaching given, and mental perception of its truth and usefulness, is the best evidence that the listener can render of his appreciation. At the time when we write this, as our own sentiments, we do not desire to dictate any special line of action to others; on the contrary, so long as one attendant on our spiritual meetings *does not infringe upon the rights and liberties of others*, we concur in the good old maxim—"Let every one be fully persuaded in his own mind."

ANOTHER WARNING.—A story comes from St. Louis that a young married woman, who had apparently died from puerperal fever, and had been placed in a coffin, was resuscitated just before the time set for the funeral, a movement of one of the arms being detected by her husband. The victim alleges that she was perfectly conscious of all the movements of her relatives, and suffered untold anguish at the thought that she was about to be buried alive.—*Fox Lake (Wis.) Representative*.

## LYCEUM JOTTINGS.

### FIDO.

THIS is the name of an old, fat, yellow dog, of no pretension whatever to beauty or usefulness. His duty for years consisted in running with a milk waggon or in barking at all comers to the farmhouse where he lived, making himself very disagreeable in the latter service. A yellow dog has always been pointed at as a very miserable object, and Mark Twain says that when the first one of that colour came out of the Ark, into which he had smuggled himself, there was a general shout of derision, and everyone stood ready to give him a kick, and he has been kicked by everybody since that time.

There was always a seeming expectation of a kick in the look of Fido. He knew he was a yellow dog, and doubtless knew the ill repute in which yellow dogs were held; therefore, his bearing was humble after he had indulged in his bark, and came into the house with an air very subdued; lying down quietly under the table, awaiting a call or the approach of wheels, when he would arise and rush out to meet the newcomers, getting nothing better for his pains, perhaps, than the cut of a whip, which added to his other pains. He could well appreciate kindness, however, and would lick in a gentle way the hand that patted his head and pinched his nose.

One summer, during a brief visit to the farm, the conversation turned upon woodchucks, which had been eating the young corn and peas, and rendered the good farmer and his wife vexed that the work of their hands should thus be destroyed and their hopes frustrated, when the farmer's wife said very severely—

"And, while all this mischief is doing, there lies a great, fat, lazy yellow dog, who does nothing but eat, and leaves the woodchucks to have their own way."

Fido was apparently asleep in his accustomed place under the table, having followed me in, after barking at me as much as he thought sufficient; but he got up a few moments thereafter and went out. He seemed to have an uncommonly downcast look, and as he passed by his mistress he glanced at her furtively through the corner of his eyes—as I thought, reproachfully. Could he have understood what she said? We do not know how much of what we say to them or regarding them animals of any kind that are about us understand. Perhaps they understand more than they really know, which may seem to young readers a strange remark; but it is one that may be very easily explained. Fido went slowly out with downcast eyes, as if he were thinking.

The next morning, while we were at breakfast, we were attracted by the loud and apparently joyous barking of Fido beneath the open window. It was so unlike his ordinary barking that curiosity was excited, and, going to the window, there was Fido, with a woodchuck half as large as himself, upon which his paw rested as victor. He was wagging his stump of a tail vigorously, and his face seemed radiant as he looked up at his mistress, saying, as plainly as he could, by bark and wag,

"There! see what your great, fat, lazy yellow dog has been doing for you, to free himself from the blame you have heaped upon him."

He left the animal where he had brought it, having no further use for it, and came into breakfast, with what seemed the air of a conqueror. All of his sheepishness had vanished, and he proudly looked up—the vanquisher of a woodchuck—forgetting for the time that he was only a yellow dog. There were several other occasions during the summer when he redeemed his good character in the same way, and maintained a higher position.

Fido is now an old dog, and has for some time discontinued his excursions with the milk cart; but he lost not, till quite recently a bit of his voice, which saluted all comers with the same shrill welcome. His mistress had died several years ago, and on a bright Sunday last summer his master was stricken down by apoplexy, and brought home to die. On hearing the approach of wheels, Fido commenced his barking; but the moment he saw in peril the one he had so long loved, as if fully conscious of the seriousness of the event, his bark stopped, and a silent and solemn aspect was instantly assumed. He followed the party who bore the stricken man into the house, and from that moment he barked no more. Many came and went, but not a bark did he utter. He sat upon the doorstep, or moved about the place as if he were pondering the event, and was too full to make any demonstration.

He had long given up going with the milkcart, or going on any extended excursion, as I have said; but on the day of the funeral it was matter for surprise that he took his place by the hearse as a most devoted mourner. He followed the body to the cemetery, some three miles away, walking sadly and alone by the sombre carriage, turning back occasionally to look into the faces of those who rode, and then resuming his place. He entered the little church with the rest, and bore himself as if he understood every word that was said. When the procession moved to the place of burial, he took his station again beside the remains; and, after a long funeral service by an association of which the dead man had been a member, after the mourners had taken their farewell look at the beloved face, and the coffin had been lowered into the grave, Fido climbed over the heap of dirt that lay around, and gazed earnestly down upon the casket, as if loth to leave it there, and then ran home hastily, not stopping for company.

But the most singular feature of the whole is that he has left the home he so long enjoyed, and taken his abode with a married daughter of his old master, going back occasionally for a brief time, as if to see that all is right, and then hurrying off to his new position. But he never barks; that habit has left him. He has the same interest, apparently, in what is going on, comes out to inspect each new arrival, has the same old wag of the tail for his friends, but indulges in no levity, seeming to dwell in silent sorrow on the departed.

The moral of this little story is that even a yellow dog may have merits beyond what we are apt to impute to him, and that he should receive due kindness at our hands.—*The Independent*.



## CHRONICLE OF SOCIETARY WORK.

**ACORINGTON AND CHURCH.** 26, China Street.—Miss Gartside's first visit seemed to give great satisfaction. The guides spoke on "Man's mission on earth." Evening, "What has spiritualism done for man?" Two very good discourses, followed by clairvoyance.

**ABERDEEN.**—The presence of Indian friends, described by one medium, was strongly felt by a majority of the sitters. Under control, Mr. Paul exhorted us earnestly to provide harmonious conditions, without which it was impossible to receive reliable communications. He advised the study of physical health and animal magnetism, as it was through the combined magnetisms of the circle that the spirits could produce manifestations of a convincing character. The planchette was experimented with, without any satisfactory result.—J. C.

**BACUP.**—Saturday, Aug. 24th: A tea party was given by a number of friends in aid of the funds. A very pleasant evening was spent. We intend having another shortly for the same object. On Sunday, Mr. Tetlow gave excellent addresses. The one in the evening, on "Home building in the spirit world," was much appreciated by a large audience, our little room being packed.—L. F.

**BOLTON.** Bridgeman St. Baths.—Afternoon: Mr. Rooke's subject was "Progress in Spirit Life." Evening subject, "Whosoever does not believe in the Holy Ghost, shall not have forgiveness of sin in this world or the next," showing the Holy Ghost mentioned in the Scriptures to be a fallacy, and that the authorities of the so-called Christian Church had altered different texts to suit their own purposes, also how the alterations had been made and by whom, urging the audience to reason out for themselves the irrationalities of the many texts, and then strengthen and confirm progress made by the light of a full and active intellect.—J. P.

**BRADFORD.** Bentley Yard.—Mrs. Medcalf's guides gave addresses, afternoon and evening. Very successful clairvoyance, also good delineations of character, which surprised the audience who were very attentive. We hope to have her again. This lady is also a good healing medium.

**BRIGHOUSE.**—Afternoon: Mr. Campion spoke well on "The visit of King Saul to the woman of Endor, and the kind treatment he received from her." He showed clearly that she possessed the gifts of clairvoyance and clairaudience, and was a much superior woman than was generally conceded. Evening: A fairly good audience listened attentively while he related some of his experiences as a spiritualist. This was a telling address, and highly spoken of by the friends. He will be well received when he visits us again. I hope he will be well employed, as our cause must benefit by such an able advocate.—S. B.

**BYKER.** Back Wilfred Street.—Mr. Weightman's guides gave a pleasing address on "Spiritualism, and some of its teachings," to a large audience, closing with successful clairvoyance.—Mrs. Hogg, secretary.

**CLACKHEATON.** Afternoon, Mrs. Marshall's guides gave an excellent discourse on "Spiritualism." Evening, they gave a few good remarks, regarding "The Teaching of the Lyceum." Excellent clairvoyance. She is a splendid medium, and is well worth hearing.

**COLNE.**—Mrs. Stair gave two good lectures, afternoon, "Man's spiritual growth;" evening, "Liberty of Thought." Three poems, "Charity," "Purity," and "Virtue," were well rendered. Good audiences.—J. W. G.

**CROMFORD AND HIGH PEAK.**—Our fourth annual tea, on the 24th, was well attended, and a very pleasant meeting. The little ones joined heartily in the games until the grass became damp, when we adjourned to the tent, and our esteemed friend Mr. J. S. Schutt delighted and instructed us with his experience in spiritualism. Sunday, 25th, morning subject: "Spiritualism, the true religion of Christ, and the only reforming element in man;" a capital address, and many will ponder these things over. Evening: "Conceptions of Heaven." For once we found ourselves short of room to accommodate the people. The controlling intelligence came out strongly on the ideas prevalent concerning Heaven, and we believe the logical grounds taken and held will cause many of those present to come again. Our anniversary has been quite a success.—W. W.

**DARWEN.**—Our room was packed to the uttermost, Mrs. Yarwood being the speaker, at our harvest festival. Clairvoyant descriptions all recognized.—T. Harper, Cor. Sec.

**DENHOLME.**—The guides of Mrs. Carr spoke in the afternoon on "Death." Evening: "Spiritualism, is it a New Religion?" which was ably delivered to a small audience.—C. Proctor.

**DEWSBURY.** Vulcan Road.—We had a good day with Mrs. Mercer, who gave discourses to attentive audiences afternoon and night. Good clairvoyance after each service gave every satisfaction.

**EXETER.**—Mrs. Hellier's morning subject was, "Seek, and ye shall find; knock, and it shall be opened unto you." The ordinary Christian is always in doubt as to what he has to look for. But if nature is studied this will lead to the acceptance of spirit teachings, which will answer the question what is to be sought for, and how it is to be found, and benefit the finder. Evening subject, "Of what use is spiritualism?" which was described as the only religion that can give certain knowledge of life beyond the grave, and elevate the mind. Successful clairvoyance. In one instance the success was remarkable: A man, who had never attended a meeting of the kind before, had stated to a friend, that if a brother should be described to him, he would become a convert to spiritualism; and, although no one present knew this individual, his brother was accurately described, his name given, and he was stated to have passed on by being killed, which proved to be correct.—R. S.

**FELING.**—We held a circle on Sunday night. A very good attendance. Next Sunday, Mrs. R. Peters. We hope to have a good company.

**GLASGOW.**—August 22nd, Thursday. Mr. Corstorphine, chairman. Mr. J. Griffin's controls spoke on "The Evil of Capital Punishment," maintaining that it continued to keep ripe and fruitful the evil passions of injustice and revenge. When spiritual laws are understood it will be abolished, and criminals will be kept under strict discipline and useful employment. Mr. R. Harper gave his experience of the companionship of spirits; how they taught him that the wealth that increased through all ages was that of seeking to benefit your neighbour first, and yourself last; providing healthy homes, wholesome food, just laws, and mutual equality of opportunity and interest for every person born.

**GLASGOW.**—Morning, Mr. J. Griffin, chairman. Mr. T. Russell read a paper on "Atoms," maintaining that the universe was made up of atoms. Every one had a separate existence, independent, and yet dependent on every other. A discussion followed, displaying a variety of thought on the atomic and non-atomic theories, as related to God and man. Evening, Mr. J. Robertson, chairman. Mr. R. Harper discoursed on, "God, making," calling attention to the working machinery of nature as instituted by God for the unfoldment of his ideas.—J. G.

**HALIFAX.**—Afternoon, Mr. Johnson's guides dealt ably with four subjects from the audience. Evening, subject, "Spiritualism, theosophy, and reincarnation," was dealt with in a manner that left nothing to be desired, the attention of the audience being marked throughout. Questions were answered very satisfactorily. Monday evening, Mrs. Berry spoke on "Spiritualism, what is it?" which gave great satisfaction. Clairvoyance very good.—T. S.

**HECKMONDWICK.** Thomas Street.—The guides of Mrs. J. H. Taylor gave two discourses. Mr. A. Crowther, our president, read an extract from the *Southport Guardian* on "Faith healing and miracles," from this the guides took the subject. Clairvoyance followed.—Cor. Sec.

**HUDDERSFIELD.** Brook Street.—Our esteemed friend Mrs. Britten has again delighted our audiences by her matchless oratory, speaking upon, "The Living Word, the Bible of Humanity," in the afternoon, and taking six questions in the evening, which were magnificently dealt with to the satisfaction of all. Our lyceum held a very successful session in the morning. We are steadily increasing in numbers, 30 scholars were present.—J. B.

**IDLE.** 2, Back Lane.—Afternoon: Mrs. Murgatroyd's guide discoursed on a subject from the audience, "What benefit is cremation to humanity?" followed by a poem on "Beautiful Sunbeams." Evening subject (from the audience), "Is Spiritualism superior to Christianity?" This was dealt with in a very straightforward manner. A poem on "Beautiful Homes" was given, also clairvoyance; 48 descriptions of spirits, friends, and guides were given, 42 recognized, two doubtful, and four not recognized.

**LEICESTER.**—Morning: Mrs. Barnes's guides highly delighted a fair audience, subject "Shall we meet beyond the river?" Evening: four subjects from the audience were dealt with. Words fail to convey any idea of the grand and eloquent address. The hall was crowded. At an after meeting excellent clairvoyant descriptions were given by Mr. Ashby, a local medium, all recognized. We had a glorious day and look forward to her next visit on September 15th, our Harvest Festival. Next Sunday Mr. Young gives his farewell address, as he is leaving the town.

**LONDON.** Victoria Park: August 25th.—A successful meeting, addressed by Mr. Emms and Mr. Veitch, on the "Evolutions of Religion." At the conclusion a collection (£1) was made in aid of the dock labourers. Next Sunday Messrs. Emms, Marsh, and Bullock will be in attendance at 11-30. Help is wanted.—E. B.

**LONDON.** 99, Caledonian Road, King's Cross.—Mr. Yeates read a paper on "The Missing Link," an answer to the question propounded by Darwin from the spiritualist point of view, based on a communication from the spirit world, which will shortly be published. The link in the chain of evidence is not broken. The influx of life has passed through several worlds before appearing on earth. In the course of an earnest discussion Messrs. Mackenzie and Daly maintained a strong disposition to submit all communications from the spirit world to a rigid test. Messrs. Battell, Rodger, Waught, S. Rodgers, and Miss Todd took part in the debate, which elicited a hearty vote of thanks. At 3-30, Mr. Bullock gave a sensible and telling address to a large meeting in Hyde Park. He was ably supported by Messrs. Rodgers, Mackenzie, and others. A large amount of literature was distributed, and decided interest was shown, notwithstanding the excited state of the multitude owing to the dock labourers' strike. Mr. Bullock judiciously expressed his sympathy with those unfortunate men. Messrs. Yeates, Emma, Rodger, Mackenzie, and Battell gave spirited addresses in Regent's Park. A very large and intelligent audience listened with attention. At both meetings questions and inquiries followed, and broken groups warmly discussed the tenets of spiritualism. Now that the addresses in the parks are brought to a close, it is felt intensely that the efforts to propagate spiritualism must be maintained by the liberal distribution of literature in the streets. I regret I cannot admit to the expert class held on Tuesdays the many who have applied to me. An experienced mesmerist in sympathy with our research will, however, receive a welcome.—J. B. D.

**LONDON.** 295, Lavender Hill.—Important announcement. A very able paper was read by Mr. Wyndo on the subject "Behold I make all things new." Next Sunday evening the first meeting of the new Association will be held, when the provisional committee will present their report. Friends are earnestly solicited to attend and enrol themselves as members.

**LONDON.** Hayfield Hall, 160, Mile End Road.—Mr. Humphries gave a pleasant discourse on "The Spheres," describing the aspects of the various spheres, and the class of spirits which inhabit them.

**LONDON.** Marylebone, Harcourt Street.—To a full audience Mr. T. Everitt gave an admirable address on "The Phenomena and Philosophy of Life in the Body—Sight, Hearing, Sleep," &c., leading up to the great fact that consciousness never ceased—that in the rest and slumber of the body the living man continued to think and act, to love and enjoy all the amenities of life "over there," although the majority of experiences were unremembered on the waking up of the body. Exceptional cases the lecturer beautifully illustrated, referring to his gifted wife and friends who had met, conversed, and participated in all the actualities of spirit life, and which was distinctly remembered on their return to the body.

**LONDON.** Peckham, Winchester Hall.—Sunday morning. Those attending were amply repaid by the excellent descriptions of spirit friends and advice given by the guide of Miss Davy. The circle was a large one, and included several sceptics, who were, fortunately, the recipients of the best tests given. Two strangers, who had never attended a meeting of spiritualists before, received good evidences, which, at least, set them earnestly thinking. Evening: in the unavoidable absence of Mr. Parker and friends, an address was given by Mr. W. E. Long to a

moderate attendance. We depend, on Sunday next, on local effort to sustain our platform.—W. E. L.

**MACCLESFIELD.**—The guides of Mrs. Rogers discoursed on "Happiness." They described how the poor dumb animals experienced happiness, and not until man, with his perfected nature, stepped in did they experience any unhappiness. [Who is to blame? if there were no eaters there would be no killers.] They also dealt with man finding momentary happiness in the wine cup, and how he was brought down to be a sodden besotted man, with hardly any trace left of the stalwart figure he once presented.—W. P.

**MANCHESTER.** Collyhurst Road.—Afternoon: the guides of Mr. Bradshaw spoke upon "Spiritualism and Modern Thought." Evening: "Christianity and Progress," tracing from the creation, as recorded in the Bible, through the various stages up to the present, clearly demonstrating the Bible to be the great stumbling block to progress. Successful clairvoyance at both meetings. A solo and chorus by Mr. A. Smith and choir was ably given.

**MANCHESTER.** Tipping Street.—Mrs. Green gave very interesting lectures. Afternoon subject, "The Spiritual Era." Evening subject "Is the Soul Immortal?" After each lecture she gave very satisfactory clairvoyant tests. In the evening the hall was crowded to excess.

**NELSON.** Leeds Road.—Afternoon: Mr. Swindlehurst spoke on questions sent up by the audience, which seemed to give great satisfaction. Evening subject, "Samson," which he dealt with very ably, showing, in all instances, that the innocent suffer for the guilty amongst the supposed chosen flock of the Lord.

**NEWCASTLE-ON-TYNE.**—Aug. 25, 26, and 27: Mr. Victor Wyldes concluded a course of eight discourses, supplemented by most remarkable psychometric observations, and predictions in many cases. With about two exceptions, all have been recognized fully. Mr. Wyldes maintains that this science reveals the fact that no thought or feeling is ever lost or forgotten—metaphorically speaking, the mental and moral status of every human spirit is irrevocably interwoven with surrounding environments. Mr. Wyldes is so impressed with the beauty and exactitude of this science, that publicly he sternly repudiates either failure or the obtaining a "snatch victory," in each case proceeds by orderly sequence, until perfected to the satisfaction of his audience; and the officials of the society here are often hearing of the exact fulfilment of predictions uttered by Mr. Wyldes months ago. May his power increase.—W. H. R.

**NEWCASTLE-ON-TYNE.** Quay-side.—Morning: a gathering of 500 or 600 were around our speakers. The writer spoke of the injustice of the Home Secretary consigning Mrs. Maybrick to penal servitude for life, for a crime of which she was not charged, namely, the intention of poisoning her husband, and argued that the only logical position was to disregard the stupendous national petitions on her behalf, allow the law to take its course, or advise the Queen for an unconditional pardon, on the ground of the very doubtful evidence that ruled in the minds of the jury. A non-spiritualist also spoke, and with remarkable eloquence and power supported the writer's view. The result was a perfect rush to sign the petition to Her Majesty, to grant a free and absolute pardon to Mrs. Maybrick, the sheets of which were soon filled up, and many unable to sign. The matter of capital punishments and obsession was spoken of and secured close attention.—B. H.

**NORTHAMPTON.**—We again had the services of Mrs. Walker. At 6-30 her guides discoursed on "Blessed are the pure in heart, for they shall see God," (each address by her controls is an improvement on the last); the above discourse was earnest and truly grand.—T. H.

**NORTH SHIELDS.** 41, Borough Road.—Mr. Laabrook was unable to fulfil his engagement, Mr. Forrester kindly helped us out of our dilemma. He opened with a beautiful invocation, and gave a spirited address, on "After death, What?" exhorting us to cultivate the powers of mind which our Divine parent has so richly endowed us with; by so doing we should be enabled to progress more rapidly when we entered upon existence beyond the grave. A few clairvoyant descriptions were given by a lady friend. Mr. J. McKellar presided.—O. T.

**NOTTINGHAM.** Shakespeare Street.—The speaker announced (Mr. Young) was prevented from attending, for which we were sorry. The morning meeting, through unfortunate circumstances, was far from harmonious. At night, however, Mr. Taylor gave a good address. The audience was large, and listened attentively, and a successful meeting was the result.—J. W. B.

**OPENSHAW.**—Mr. J. H. Taylor, of Batley, paid us his first visit. The subject in the morning was "Ideas"; and evening, "Evolution of Religion." I must refrain from making any comments upon either addresses or clairvoyance; but may remark the speaker scarcely came up to the expectation of the audience.—T. W.

**PENDLETON.** Assembly Rooms, Colden Street.—Mrs. Wallis gave a most instructive and interesting lecture on "Life's Purposes." Twelve subjects were collected from the audience; the speaker dealing with the whole of them in a masterly manner, giving great pleasure and satisfaction to all. Several clairvoyant descriptions were given after each service. Excellent attendance, and the day passed off grandly.—T. C.

**RAWTENSTALL.**—Discourses by Mr. G. Wright. Afternoon subject, "The New Gospel." Evening, three subjects from the audience—"Matter, Soul, and Spirit," "Are all things possible with God?" "Love and Hatred—from whence?" Concluded with clairvoyance.

**SALFORD.**—Afternoon: Mr. Moorey lectured on "Has Spiritualism Benefited the Working-Classes?" Evening: Six subjects were taken from the audience, and very ably dealt with, to the satisfaction of an appreciative audience. Monday, 7-30 p.m.: We were favoured with a visit from Mr. T. H. Hunt. Four subjects were sent up for discussion, and dealt with in a manner that gave great satisfaction.—J. B.

**SKELMANTHORPE.**—Afternoon: A grand day with Mr. D. Milner, whose guides discoursed admirably to a fair audience on "Suffer little children to come unto me," and named a child of Mr. Schofield's Cornella; also gave its spiritual name "fragrance or beauty." The explanations of the flowers used brought tears to the eyes of the listeners, proving spiritualism a comfort. Evening: The guides devoted the time to clairvoyance and psychometry, which gave good satisfaction.

**SOUTH SHIELDS.** 19, Cambridge Street.—August 21st: Business Meeting. Election of Officers: President, Mr. James; vice-presidents, Mr. Pascoe and Mrs. Davison; financial secretary, Mr. Pinkney; corresponding secretary, Mrs. Schofield; treasurer, Mr. Pascoe; Lyceum conductor, Mr. James; assistant, Mr. Bowen. August 23rd: Developing

circle. August 25th: Morning devoted to arranging for the coming quarter. At 6 p.m.: Mr. Westgarth's guides spoke on "Spiritual Phenomena" (chosen by the audience) in masterly style, pointing out the need and value of them, and referred to the Old Testament, concluding by advising mediums to beware what conditions they sit under, and to lift others up, not to lower themselves.—Mrs. Schofield, 12, Derby Terrace, South Shields.

**SOWERBY BRIDGE.** Hollins Lane.—Mr. Lees presided, and read an article from *The Two Worlds*. Mr. H. Hey gave an excellent address on "The Atonement." He gradually pulled to pieces the whole fabrication, quoting frequently from the Bible to uphold his statements, thus showing that it was a two-handed implement, with which they could pull to pieces that which it had helped to construct. The address gave general satisfaction.—L. D.

**STOCKPORT.**—Mr. Pemberton's controls spoke on the necessity of investigating religious questions; pointing out that the creeds and dogmas were formulated in the days of superstition, and criticised the story of the creation of the world in six days, while according to geology it would take millions of years to form the crust of our earth. Evening subject: "The Saviours of the World." In order to find out who were the saviours we must carefully analyze and investigate the doings and sayings of all, and those found to be of an elevating nature were from the real saviours. Our thanks are due to those who had fought for freedom, although there are still those who would gladly rekindle the fire, and apply the rack and thumb-screw. We may now say, we will serve our God in our own way; your creeds and dogmas are nothing to us, ours are all nature, our church the wide world, our religion to do unto others as we would have them do to us, knowing full well that if we do wrong we must pay the penalty, at the same time knowing it will not be eternal, but that there is progression in the spirit world.

**SUNDERLAND.** Centre House, Silkworth Row.—Afternoon: Mr. Moorhouse presided. Mr. Henderson gave a very interesting address on "The Spheres in Spiritland," which was greatly admired. At 6-30, he again took up the subject, speaking of the spheres which he could not bring forward in the afternoon, interesting and pleasing every one. We hope he may not be long before he is here again.—G. W.

**TYLDESLEY.**—Mrs. Horrocks gave grand discourses at both services, also clairvoyance, nearly all recognized, many being convinced.—A. M.

**WESTHOUGHTON.**—Mr. Lomax, of Darwen, gave a good address on "The Past, Present, and Future," following with clairvoyance, also good.—J. F.

**WIBSEY.** Hardy Street.—Afternoon: Mrs. Ellis's guides spoke well on "Behold all things work together for good." Mrs. Roberts' guides gave clairvoyance, all recognized. Evening: Mrs. Ellis's subject was, "When fortune beams around you," which was ably expounded. Mrs. Roberts gave clairvoyance. [Please write on one side of the sheet only.]

**WISBECH.**—The guides of Mrs. Yeeles took a subject from the audience, "Is Spiritualism elevating to mankind, if so, in what way?" which was handled in nice style. Spiritualism teaches man to act honestly, and do to others as he would be done unto. Clairvoyant delineations were mostly recognized.—W. U.

**RECEIVED LATE.** London. Open-air work, Hyde Park.—Messrs. Rodger, McKenzie, Mason, and Nichols drew a large number of listeners. Mr. Bullock, chairman. A set debate, Sunday next, between Mr. Corbett, atheist, and Mr. Veitch, subject, "Is there a continuance of life after death, so-called?" Glasgow.—Open-air meetings were addressed by Messrs. Harper and Robertson. Quite a kindly feeling exists between the assemblage and the speakers. Tracts and papers are eagerly clutched. Nottingham Lyceum next week.

### THE CHILDREN'S PROGRESSIVE LYCEUM.

**BRIGHTON.**—Attendance 57, visitors 7. The secretary read from "Spiritualism for the Young," followed by an interesting reading by Miss S. Brearley. Marching and calisthenics well done, conducted by Mr. Shillitoe. Groups as usual.—J. H.

**BURNLEY.** Hammerton Street.—Attendance 73, officers 10, visitors 3. Marching and calisthenics led by William Dean. Groups formed. After which Mr. Mason gave an address on "Sowing and Reaping," which was listened to very attentively.—A. J. W.

**CLECKHEATON.**—August 18: Recitations by Master Blackburn. An essay by Mr. W. H. Nuttall was given in an able manner. Officers 7, scholars 30.—August 25: Invocation by Mr. Hodgson. A class read out of Mr. Kitson's book, "Spiritualism for the Young," which we think answers well. Our scholars like it. Mr. Hodgson spoke to the children very well. Officers 4, scholars 30.

**HECKMONDWIKE.** Thomas Street.—Present: 21 children, 4 officers. Marching and calisthenics as usual. I am sorry to say there is little interest manifested in the Lyceum movement here; the harvest is plentiful, but the labourers few. If any friends are interested in the Lyceum and desire to make it a success, we shall be thankful if they will step forward and do their best in helping us to train the minds of the children in the ways of truth and freedom. Let us have more united efforts put forth, so that the Lyceum at Heckmondwike may become strong in numbers and work harmoniously together.—Cor. Sec.

**LONDON.** Marylebone. 24, Harcourt Street.—Singing, reading from "Spiritualism for the Young." Ordinary programme. Recitations by Anne and Percy Goddard, Thomas and Willie White, Anne and Martha J. Cobb, and Lizzie Mason. Marching, &c.—C. White, conductor, 75, Balcombe Street, Dorset Square, N.W.

**LONDON.** Peckham. Winchester Hall.—The afternoon being fine, our attendance increased to 40, including several visitors. Recitations by Nellie Swaine, Louisa Fleming, and John Johnson. The children show continued signs of improvement in the exercises, and pay great attention to instruction by the group leader, while the marching is much appreciated. The class for instruction in music, held on Sundays at the society's rooms, at 10-30, under the direction of Mr. Vaughan, is making progress, but is somewhat retarded by the irregular attendance. We hope parents will assist us, and send their children as punctually and regularly as possible.

**MACCLESFIELD.**—Conductor, Mr. Rogers. Usual preliminaries. Recitations by Miss Pimblott and Miss Nellie Hayes. Marching and



calisthenics, led by Mr. Challinor. Groups were led by Miss Pimblott, Miss Dickens, and Mr. Challinor. Afternoon: Present, 39 and 8 visitors. Solos by Mr. Bennison and Miss Dickens; readings by Mr. Walter Albinson and Miss Twigg; recitation by Miss Pimblott, and a few remarks by the conductor, Mr. Rogers. Afterwards, groups, &c., as usual.—W. P.

**MANCHESTER.** Psychological Hall.—Attendance fair. Programme as usual, including recitals by Master A. Wallis and Miss F. Dean, great credit being due to them. A few appropriate remarks were made by Mr. Bradshaw in reference to lyceum teaching. Mr. J. Taylor lectured upon "The Circulation of the Blood," which was made both interesting and instructive, closing a most agreeable session.—A. S.

**SALFORD.** Southport Street, Cross Lane.—Morning: 30 children, 12 officers. Mr. Ellison opened with prayer. Usual programme. Mr. T. H. Hunt spoke to the children on "Wisdom and Truth." Afterwards his guides gave two beautiful poems, entitled "Truth," and "Wisdom." We formed classes on "Astronomy." Afternoon: Prayer by Mr. Ellison. Musical readings as usual. Recitations by Miss Kate Cowburn, E. Tipton, Ada Tilsley, Mr. J. Jackson, W. Eggy.—H. H.

**SOUTH SHIELDS.** 19, Cambridge Street.—Attendance, 40 children, 8 officers, and 6 leaders. Usual songs, and recitations, also calisthenics and marching, well gone through. Mr. Bowen, the new assistant, spoke a few words. We hope to get on as well with Mr. Bowen as we did with Mr. Burnett. Our conductor explained that the knowledge we have gained will enable us to get on better in the future, and after a while we will be able to say, that we are glad we joined the lyceum.—F. P.

**OLDHAM.** Spiritual Temple.—Lyceum quarterly open session, for which special preparations had been made. In the morning, we had a good muster. The Lyceum was conducted by Mr. Wheeler, and the programme was efficiently gone through, including recitations by Linora Savage, Miss Saxon, Messrs. T. Taylor, Chadwick, Ridehalgh (a friend from Macclesfield), and Master Diggle, all were to good effect. Afternoon, good attendance, the physical and mental exercises and recitations by Miss Horsman, Masters Frank Shaw, Evan Foster and Samuel Ashworth. Evening we had, to the satisfaction of almost a full hall, a service of song, entitled, "Marching Onward," composed and compiled by Mr. Wheeler, bearing on the Lyceum training and its advantages, and the truths of spiritualism generally, narrating many incidents which make it a very interesting book. The reading was supported by a choir of about forty lyceumists (conductor, Mr. Barker, to whom much credit is due), who sang the necessary hymns in good style. We are much indebted to Mr. Wheeler for his efforts to forward the work of Lyceums.—N. S.

**SOWERBY BRIDGE.**—Good attendance. Usual programme, led by Mrs. Greenwood. Classes formed and lessons given. Afterwards calisthenics. Afternoon session similar to the morning's work. It has been suggested that the session be formed into something like an entertainment instead of resolving into classes, in which hard, dry matter is sometimes taught. The children get sufficient of this during the week, and it is thought by some that Sunday should be a day of relaxation and enjoyment. The idea, if worked out, would give greater scope for the conductor to simplify his lessons or addresses, &c., so as to make the very little ones comprehend the matter.—J. G.

## PROSPECTIVE ARRANGEMENTS. YORKSHIRE FEDERATION OF SPIRITUALISTS.

### PLAN OF SPEAKERS FOR SEPTEMBER, 1889.

**BATLEY CARR:** 1, Miss Keeves; 8, Mr. Boocock; 29, Mr. H. Taylor.  
**BATLEY:** 1, Mrs. Butler; 8, Mrs. H. Taylor; 15, Mrs. Beardshall; 22, Mrs. Craven; 29, Mr. Armitage.  
**BEESTON:** 1, Mr. A. Smith; 8, Mrs. Crossley; 15, Mr. Rowling; 22, Mrs. W. Stansfield.  
**BINGLEY:** 1, Mrs. Mercer; 8, Miss Hartley; 15, Mr. Newton; 22, Mr. Boocock; 29, Mr. Murgatroyd.  
**BRADFORD (Little Horton Lane):** 1, Mr. Rowling; 8, Mr. H. Crossley; 15, Miss Keeves; 22, Mr. and Mrs. Carr; 29, Mrs. H. Taylor.  
**BRADFORD (Otley Road):** 1, Mrs. Stair; 8, Mr. Ringrose; 15, Mrs. Burchell; 22, Mrs. Wade; 29, Mr. J. Parker.  
**BRADFORD (St. James):** 1, Mrs. Midgley; 8, Mr. and Mrs. Carr; 15, Mrs. Mercer; 22, Mr. Victor Wyldes; 29, Mr. Victor Wyldes.  
**DEWSBURY:** 1, Mrs. Dickenson; 8, Mr. J. Parker; 15, Mrs. Hellier; 22, Mr. H. Crossley; 29, Mrs. Connell.  
**HALIFAX:** 1, 2, Mrs. Craven; 8, 9, Mrs. Gregg; 15, 16, Mrs. Wallis; 22, 23, Miss Keeves; 29, 30, Mrs. J. M. Smith.  
**LEEDS (Institute):** 1, Mr. Newton; 8, Mr. Victor Wyldes; 15, Mrs. Midgley; 22, Mr. Bush; 29, Mr. Rowling.  
**MEXBOROUGH:** 22, Mr. Armitage.  
**MORLEY:** 1, Mr. Bush; 8, Mrs. W. Stansfield; 15, Mr. Bradbury; 22, Mrs. Hellier; 29, Mrs. Dickenson.  
**PARKGATE:** 1, Mr. S. Featherstone; 15, Mrs. Lazenby and Mr. Turner; 22, Mr. S. Featherstone; 29, Mr. J. Smith.  
**WEST VALE:** 1, Mr. and Mrs. Carr; 8, Mr. Armitage; 15, Mr. J. Clayton; 22, Mrs. Berry; 29, Mr. Wallis.

**ACCRINGTON:** 1, Mr. Walsh; 8, Mrs. Best; 15, Mr. Armitage; 22, Mr. Smith.  
**BACUP:** 1, Mr. Palmer; 8, Mrs. Wallis; 15, Lyceum service of song entitled, "Ministering Spirits;" 22, Mr. W. Johnson; 29, Mr. G. Smith.  
**BELPER:** 1 (Harvest Festival), Mr. W. V. Wyldes; 8, Mrs. Groom; 15, Mr. W. H. Wheeler; 22, Mr. W. C. Mason; 29, Mr. R. A. Brown.  
**BOWLING (Harker Street):** 1, Mrs. Benison; 8 (Sunday Flower Service), Mrs. Riley; 15, Mr. Moulson; 22, Mrs. Mercer; 29, Messrs. Thresh and Firth.  
**BRADFORD (Walton Street):** 1, Mrs. Whiteoak; 8, Mrs. Smith; 15, Mrs. Britten (special); 22, Mrs. Russell; 29, Miss Patefield.  
**BURNLEY:** 1, Mr. B. Plant; 8, Open; 15, Mrs. Craven; 22, Mr. C. A. Holmes; 29, Mrs. R. Wade.  
**CHURWELL:**—1, Mrs. Dickenson; 8, Miss Parker; 15, Mrs. Denning; 22, Mrs. Menmuir; 29, Mr. Newton.  
**COLNE:** 1, Mr. Johnson; 1, Mr. A. D. Wilson; 15, Open; 22, Mrs. Bailey; 29, Mrs. Gregg.

**COWMS, Asquith Buildings:** 1, Miss Patefield; 8, Mr. J. S. Schutt; 15, Mrs. Connell; 22, Open for a speaker; 29, Mr. Hepworth.  
**HECKMONDWICK:** 1, Miss Harrison; 8, Mrs. Gregg; 15, Mrs. Beanland; 22, Mr. Postlethwaite; 29, Mr. J. Campion.  
**HUDDERSFIELD (3, John Street):** 1, Mrs. Connell; 8, Mrs. Berry; 15, Mrs. Wade; 22, Mrs. Herbert Taylor; 29, Mrs. Russell.  
**HUDDERSFIELD (Brook Street):** 1, Mr. Hepworth; 8, Miss Keeves; 15, Mr. Tetlow; 22, Mrs. Green; 29, Mr. Schutt.  
**KEIGHLEY (Assembly Rooms):** 1, Mrs. Stansfield; 8, Mr. Rowling; 15, Mrs. Stair; 22 and 23, Mrs. Beanland; 29, Mr. A. D. Wilson.  
**KEIGHLEY (East Parade):** 1, Mrs. Sunderland; 8, Mr. Swindlehurst; 15, Miss Walton; 22, Mr. Campion; 29, Mrs. Stairs.  
**LANCASTER:** 1, Mrs. Green; 8, Mr. T. H. Hunt; 15, Mr. G. Smith; 22, Mr. Swindlehurst; 29, Members' Quarterly Meeting.  
**LEICESTER:** 1, Mr. Young; 8, Mr. F. Sainsbury; 15, Mrs. Barnes; 22, Mr. J. Potter; 29, Professor Timson.  
**LIVERPOOL (Daulby Hall):** 1, Mrs. Britten; 8, Mr. E. W. Wallis; 15, Mrs. Rogers; 22 and 29, Mr. J. J. Morse. Mr. Morse will also lecture on the following Monday evenings.  
**LONDON (Stratford, West Ham Lane):** 1, Mr. J. A. Butcher; 8, Open Meeting; 15, Mr. Rodger; 22, Mr. W. Stanley; 29, Mr. H. Darby.  
**MANCHESTER (Collyhurst Road):**—1, Mr. J. T. Standish; 8, Local; 15, Mrs. Stansfield; 22, Miss Gartside; 29, Mr. T. Allanson.  
**MANCHESTER:** 1, Mr. J. B. Tetlow; 8, Miss Walker; 15, Mr. J. S. Schutt; 22, Mr. Allanson; 29, Mrs. E. H. Britten.  
**NELSON:** 1, Mr. Bamford; 8, Mr. G. Smith; 15, Mr. R. Bailey; 22, Open; 29, Mr. G. Wright.  
**NOTTINGHAM:**—1, 8, Mrs. Barnes; 15, Mr. B. Plant; 22, Mrs. Barnes; 29, Mrs. Groom.  
**OLDHAM:** 1, Local speakers; 8, Mr. J. B. Tetlow; 15, Mr. E. W. Wallis; 22 and 29, Mrs. Gregg.  
**PENDLETON:** 1, Mr. Swindlehurst; 8, Open; 15, Mrs. Gregg; 22, Mrs. Groom; 29, Mr. Wallis.  
**ROCHDALE (Blackwater Street):** 1, Miss Walton; 8, Mr. T. Postlethwaite; 15, Mr. Schutt; 22, Miss Walker; 29, Mr. Walsh.  
**SLAITHWAITE:** 1, Mr. Wood; 8, Mr. Balmforth; 15, Mr. Hepworth; 22, Mrs. Crossley; 29, Mrs. Craven.  
**SOUTH SHIELDS.** 19, Cambridge Street.—1, Mr. J. G. Greif; 8, Mr. J. Lashbrooke; 15, Mr. W. Murray; 22, Mr. and Mrs. Kempster; 29, Open.  
**WISTHOUGHTON:**—1, Open; 8, Mrs. A. Whiteman; 15, Mr. Mayoh; 22, Mrs. Stansfield; 29, Open.  
**WIDSEY:** 1, Mrs. Hoyle; 8, Mrs. Carr; 15, Mrs. Benning; 22, Mrs. Clough; 29, Mrs. Ellis and Mrs. Roberts.

**BRADFORD.** Little Horton Spiritual Temple.—Anniversary services, September 15th. Miss Keeves, of London, speaker. We hope all our friends will come and help us. An efficient choir will render some nice spiritual songs.

**COWMS.** Asquith Buildings.—Second Anniversary, September 8th. Mr. J. S. Schutt will lecture at 2 and 6 o'clock. Chair to be taken by Mr. W. Leonard, of Huddersfield. All are invited.

**DEWSBURY.** Vulcan Road Rooms.—Saturday, Aug. 31: After tea, a social meeting, hoping we shall have a good gathering. Adults, 6d., children, 3d. Tea at 4-30. Monday: Members' circle, at 7-30; each member will be allowed to bring a friend. Any member connected with any other spiritual society will be admitted.

**JARROW.** Mechanics Hall.—The annual tea and social on Wednesday, September 18th. Tea on the tables at 5-30. Tickets for tea, 9d. each.—J. W.

**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.

**LEEDS INSTITUTE.**—A public tea on Saturday, September 7, in our ordinary room at 23, Cookridge Street. Tea at 5 p.m. prompt. Tickets, adults 6d, children 3d. After tea, Mr. Wm. Victor Wyldes will give a phrenological lecture, commencing at 7-30 p.m. Admission free. Collection. Mr. Wyldes will also occupy our platform on Sunday, Sept. 8, at 2-30 and 6-30, and on Monday, at 7-30 p.m. Sunday afternoon, questions; evening, "The Doctrine of Re-incarnation." Monday evening, "The Coming Man, the World's Saviour!" The Sunday evening and Monday evening addresses will be followed by psychometric delineations. Admission free. All are cordially invited.

**LONDON.** Canning Town.—A series of séances will be held at 27, Leslie Road, Customs House, on Wednesday evenings at 7. All earnest inquirers are invited. Medium, Mr. Vango.

**MANCHESTER.** Geoffrey Street Hall, off Shakespeare Street, Stockport Road.—Public developing circles in the above hall every Sunday morning at 10-30 a.m.; and Tuesday evenings at 8 p.m.; also on Thursday evenings at 8 p.m., a circle for spiritualists only. Admission to each circle 2d. each, to defray expenses. We had a séance with Mr. Hopcroft, of London, on Friday evening last. He certainly is a very good test medium, and ought to be encouraged.—W. H.

**MANCHESTER.** Tipping St.—Entertainment, Saturday, September 7th. Songs, solos, and recitations; also a dramatic sketch, entitled, "Off Duty," and a nigger farce, "The Black Schoolmaster." Admission, 3d. each, for the benefit of the lyceum. Sunday, September 8th: First Lyceum Anniversary. Miss Walker will lecture, afternoon, 2-45 p.m.; evening, 6-30 p.m. Trusting friends will rally round us.

**NEWCASTLE.**—Sunday, September 1, Alderman Barkas on "The Marvellous Revelations of the Microscope." Spiritualists, come and hear this educational lecture. Our friend is waxing old, and the spiritual rostrum which knows him now may in the near future know him no more for ever. Remember, also, Mrs. Hardinge Britten will lecture on September 8 and 9, for the last time during 1889. Mr. J. J. Morse, late of California, will shortly follow, with a band of other talented exponents.

**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.—Harvest festival on September 15, when Mr. E. W. Wallis will be with us. We hope the friends will make the festival as successful as in previous years. At 2-30, subject, "Seed Sowing." 6-30, "The Harvest Home."

**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.

**ROCHDALE.** Marble Works.—Sept. 8th, at 2-30, a service of song, entitled "The River Singers," given by the Temperance Choir, in aid of the above society. All are welcome.—A. W.

**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.

**SOWERBY BRIDGE.**—The Ladies' Sewing Meeting will be resumed on Wednesday, Sept. 4th, at 3 o'clock. We hope to see a good muster, as a lot of work must be done before the anticipated Sale at Christmas. *Every Wednesday*, at the time stated.—J. Greenwood, sec. for Sewing Committee.

The Dawn of Day Spiritual Society will hold their Seventh Social Gathering, on Sunday, Sept. 1st, 1889, at Mr. Warren's, 245, Kentish Town Road, at 7-30, when all sympathetic friends are welcome. Medium, Mrs. C. Spring.

## PASSING EVENTS AND COMMENTS.

(Compiled by E. W. WALLIS.)

**THE DISTRIBUTION FUND.** We have received 3s. from our good friend, Miss Keeses, to this fund to aid us to place *The Two Worlds* on the reading room tables in the libraries. Amount previously acknowledged, £3 5s.

**A GOOD WAY TO HELP THE CAUSE.** Our Macclesfield friends are now sending two copies of *The Two Worlds* to the Free Library and two to the Co-operative Reading Rooms.

Mr. and Mrs. Wakefield, of Leeds, are doing a most beneficent work in healing the sick and restoring the suffering. We frequently hear of the good they are doing, and are pleased to draw attention to their work.

**THE ALOPES REMEDIES** can now be obtained from Mrs. Wallis, 10, Petworth Street, Cheetham, Manchester. These remedies are being extensively used, and are effecting cures where others have failed.

*The Two Worlds* can be had from Mr. Robins, news agent, Windmill Lane, Smethwick; also from Messrs. Phillipson and Mr. Kechnie, 198, Paisley Road, Glasgow.

Mr. J. S. Gibson writes, "It should not be inferred that the 'J. F. Fitton of Oldham,' whose exposure at Colne is reported in last week's issue, is in any way connected with the Oldham Society of spiritualists."

We think the reports of societary work would be more interesting, and of greater value, if they were devoted to giving the main ideas advanced by the speaker, and less space occupied with eulogies of the speaker's abilities.

**SHANKLIN.**—A young man who has removed from London to Shanklin would be glad to meet with spiritualists, or join a circle. Address W. B., care of Mr. E. W. Wallis, 10, Petworth Street, Cheetham, Manchester.

**THE "TWO WORLDS" FREE FOR GRATUITOUS DISTRIBUTION.**—We have a supply of back numbers on hand, which we shall be pleased to forward to organizers of open-air meetings, or other persons who will undertake to distribute them, if they will pay the carriage on the parcels. Apply at once, stating the number of copies desired.

**PASSED TO THE HIGHER LIFE.**—Mr. Bridge, in his 62nd year, one of our oldest members in Tyldesley Society of Spiritualists; one whom we dearly loved, and who was always ready to aid the loved cause of spiritualism. His earthly remains were laid to rest in Tyldesley Cemetery, August 26th. The service was purely spiritual, conducted by Mr. Mayoh, at the express wish of our dear friend. A good number of friends assembled to pay their tribute of respect to our fellow-worker.

**AN APPEAL TO SPIRITUALISTS OF BRADFORD.**—Otley Road Spiritualists' Society announce a public meeting on Tuesday, September 3, at 8 o'clock, for the benefit of a sick brother, James Leach, who has not been able to follow his employment for the last eight months, and needs help. Mrs. Burchell will give her services, and devote the whole time to clairvoyance, psychometry, and medical tests. A cordial invitation to all friends in the cause to come and help. Many can help one. Contributions, small or great, will be most thankfully received by J. Burchell, sec., 59, Otley Road.

A trance medium and earnest worker writes: "I am pleased to see the position Mrs. Britten takes up with regard to spiritualism. It is time it were clearly pointed out that theosophy and the thousand and one fads which certain individuals hold are *not* spiritualism. Nothing does more harm to our cause than the side issues which are tacked on to the movement, and when individuals holding these whimsical theories come in contact with thoughtful people of advanced views, the latter become disgusted and prejudiced against the movement. I know if I were compelled to choose between this phase of mysticism and the Salvation Army, I would choose the army. Let us by all means have a rational spiritualism that we can understand, based on facts. We have discarded the old creeds for their absurdity, and have no desire to adopt another, compared with which orthodox Christianity is simple and rational."

### THEOLOGICAL NUTS TO CRACK.

136. Was Jesus Christ, the righteous, in any sense punished personally, or as a proxy?

137. If He *was* in any sense punished, why does not the Bible say so plainly?

138. Does the Bible say that Christ was *punished*—"the just for the unjust"?

139. All punishment is suffering—Is all suffering punishment?

140. An innocent—even a righteous man—may be imprisoned, hung or crucified. Do we call this a punishment?

141. A righteous man may *suffer* in behalf of the guilty: Can he be *punished* in such behalf?

Rev. A. O. Thomas.

Mrs. Dickenson is down to speak at Dewsbury, Churwell, and Cleckheaton. We cannot decide which is correct.

Mr. C. I. Hunt, of Marylebone, writes, "Prior to the lecture [see report] Mr. and Mrs. Everitt drank tea with us, and during the repast the table, couch, chairs, &c., seemed buoyant with life. 'Raps' here, there, and everywhere intelligently responding to questions, manifesting well-known presences, &c., among them our recently arisen friend, Mr. F. Cowper. It may be that some wise-headed reader may smile at our credulity, and inform us *how it was all done* by the snappings of toe joints. Wonderful! The lady must have had a hundred toes and the facility of rapping or snapping the toe joints everywhere in the room, and producing a *variety* of sounds, &c. No, wise friend, say, rather, that 'from the world of spirits there descends a bridge of light, connecting it with this,' over which 'the beloved, the true-hearted come to visit us once more.'"

**SHOULD MEDIUMS BE REMUNERATED?** Should those in whom the phenomena are expressed become servants for public hire? In other words, Should mediumship be produced for mercenary rewards? Why not? 'It is something so utterly repulsive, you know, to read and know all the amount of advertising that is going on in regard to mediumship.' It may be extremely repulsive, very unpleasant indeed; but you must remember this, that if it had not been in the past for the great army of public servants of the spirit world, how much spiritualism would there have been abroad to-day? They had to do it, because the hosts behind forced them forward, and they have been the targets of the foolish, the mercenary, and the wicked; and this army of workers, these public professional mediums, who, if you will, sell their talents for filthy lucre, bore the heat and burden of the early day; they presented the only evidence of immortality, their lives and labours rendered this meeting, and all similar meetings all over the world possible to-day, and these mediums have been the ever-open gates through which the beloved of your lives that have departed into the homes beyond have been able to return and hold communion with you.

"J. J. MORSE."

**LONDON SPIRITUALISTS FEDERATION.**—A meeting of delegates representing the meetings at Notting Hill, Marylebone, Mile End, Peckham, King's Cross, and Clapham Junction, was held at Lockhart's Cocoa Rooms, 109, Fleet Street, on Thursday last, Dr. Bowles Daly presiding, when the following plan of federation for London Societies was drawn up, the delegates to present the same to their respective Societies, and assemble at Lockhart's, Fleet Street, again on Wednesday, September 4th, with reports—"*Plan and Objects of Federation.*—(1) That the Federation be known as the 'London Spiritualist Federation,' and shall have for its objects the progress and advancement of Spiritualism, and the formation of a common Brotherhood for Spiritualists of all ranks and classes. (2) That the government of the Federation be vested in a council, to consist of such delegates as may be sent from Societies affiliated with the Federation, in the proportion of one to 25 members, or a part thereof. That the council shall elect their own officers. (3) To affiliate with the Federation all London Spiritualist Societies, which Societies, while maintaining their own independent action and position, shall join with the Federation in placing before the public the truths and principles of Spiritualism more prominently and effectively than has hitherto been done. (4) That the Annual Meeting of the Federation be held on or about the 1st of June in each year, for the election of the executive council, and for the presentation of the secretaries' and treasurer's reports, and for the consideration of any other business. (5) That the minimum subscription of Societies be 1s. per annum. Subscriptions of larger amount are solicited, and may be paid in monthly or quarterly instalments. (6) That the secretaries of all affiliated Societies be *ex-officio* members of the council. (7) That the work of the Federation be to bring into a closer union all Societies engaged in spreading a knowledge of Spirit Life and Communion; to assist and develop the work of existing Societies; to open up new centres of spiritual work; to distribute explanatory literature, and to provide competent speakers for all meetings held." It is earnestly hoped that all London meeting places will send delegates on the above mentioned day.—W. E. Long, Hon. Sec.

### TO CORRESPONDENTS.

W. E. L.—We were asked to publish "an apology," which has appeared in our contemporaries, reflecting upon a certain London speaker. The Directors decided that they were unable to accede to the request, as *The Two Worlds* is pledged to avoid personalities, and advocate a clean spiritualism. We are therefore unable to publish anything in regard to the individual in question.

MR. W. DAWSON.—We did not say Mrs. Maybrick was "convicted for adultery." The existence of a *motive* is not *proof of deed*. (See editorial).

THOS. RUSSELL (Bradford).—We cannot print your communication. It is not the first time he has been exposed. The possession of the "properties" indicates continuous use. Séances which are not held under strict test conditions are valueless as evidence. The absence of tests and clear light are fatal defects.

**AN INVESTIGATOR re SPIRIT PHOTOS.**—Either the operator or the sitter must be a physical medium, or there can be little hope of success. You can do nothing but provide the necessary mediumistic condition, and try, try again.



## CARDS.

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**Miss Jones, Clairvoyant, Psychometrist, Healer, Trance Speaker, Public and Private. 8, Benson Street, Liverpool.**

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**J. J. Morse, Trance Speaker. Will return September next. Temporary address, c/o Mr. Lamont, 45, Prescott Street, Liverpool.**

**Mrs. Herne, Séances by appointment, 6 Globe Road, Forest Lane, Stratford, E.**

**Mrs. Bridges, Medical Clairvoyant and Magnetic Manipulator, 814, Laurie Terrace, New Cross Road, London, attends Patients at their own residence, or by appointment. Highest Testimonials.**

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**Mr. Tetlow, Speaker and Psychometrist, 46, Harrison St., Pendleton.**

**Mr. G. Walrond, Trance & Clairvoyant, Hamilton, Ont., Canada.**

**Mr. W. Davidson, Inspirational Speaker, 17, Stoddart-st., Tyne Dock.**

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## A FULL REPORT OF THE SPEECHES DELIVERED BY Messrs. Grinstead and E. W. Wallis, IN THE TWO NIGHTS' DEBATE AT LEEDS.

June 5: Mr. Grinstead affirmed "Spiritualism Worthless and Wicked." Mr. Wallis denied.

June 6: Mr. Wallis affirmed "Spiritualism, True, Moral, and the Need of the Age." Mr. Grinstead denied.

This pamphlet will be an arsenal of *fact, illustration, and argument*, from which spiritualists can quote, and should be purchased by every spiritualist, and placed in the hands of enquirers. Mr. Wallis's speeches contain some of the most powerful and conclusive testimony from Messrs. Crookes, A. R. Wallace, Varley, and the Dialectical Society's report. It gives a digest of the Wesley phenomena, and parallels modern manifestations from biblical records and the testimony to spontaneous manifestations before the origin of modern spiritualism. It gives the testimony of many materialists, who have been convinced by spiritual phenomena that *materialism is false*. *Objections are answered*, and the impregnable position of the spiritualist who builds with facts is shown by the utter failure of Mr. Grinstead to attack the testimony or weaken the force of the facts.

SPIRIT RETURN IS ACTUALLY ADMITTED by Mr. Grinstead, but he argues that they are evil spirits who do manifest.

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