

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 8, 1889.

Accrington.—26, China St., Lyceum, 10-30; 2-30, 6-30: Mrs. Best.
Ashington.—Mechanics Hall, at 5 p.m.
Bacup.—Meeting Room, Princess Street, 2-30 and 6-30: Mrs. Wallis.
Barrow-in-Furness.—82, Cavendish St., at 6-30.
Batley Carr.—Town St., Lyceum, at 10 and 2; at 6-30: Mr. Boocock.
Batley.—Wellington Street, at 2-30 and 6: Mrs. H. Taylor.
Beeston.—Conservative Club, Town St., 2-30 and 6: Mrs. Crossley.
Belper.—Jubilee Hall, 10 and 2, Lyceum; at 10-30 and 6-30: Mrs. Groom.
Bingley.—Oddfellows' Hall (ante-room), at 2-30 and 6: Miss Hartley.
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, 9-30, Lyceum; 2-30, 6-30: Mrs. Ashton.
Bolton.—Bridgeman Street Baths, at 2-30 and 6-30: Mrs. Rogers.
Bradford.—Walton St., Hall Lane, Wakefield Rd., at 2-30 and 6: Mrs. Smith.
 Otley Road, at 2-30 and 6: Mr. Ringrose.
 Little Horton Lane, 1, Spicer St., at 2-30 and 6: Mr. H. Crossley.
 Milton Rooms, Westgate, 10, Lyceum; 2-30 and 6: Mrs. Craven.
 St. James's Lyceum, near St. James's Market, Lyceum, at 9-45; at 2-30 and 6: Mr. and Mrs. Carr.
 Ripley St., Manchester Road, at 2-30 and 6-30: Mrs. Whiteoak.
 Birk Street, Leeds Road, at 2-30 and 6.
Bowling.—Harker Street, at 10-30, 2-30 and 6: Mrs. Riley, Flower Service. Wednesday, at 7-30.
 Norton Gate, Manchester Road, at 2-30 and 6.
 Bentley Yard, Bankfoot, 2-30 and 6-30.
 6, Darton Street, at 10-30.
Brighouse.—Oddfellows' Hall, at 2-30 and 6: Mrs. Connell.
Burnley.—Hammerton St., Lyceum, 9-30; 2-30 and 6-30.
Burslem.—Colman's Rooms, Market, 2-30 and 6-30.
Byker.—Back Wilfred Street, at 6-30: Mr. Grice.
Churwell.—Low Fold, at 2-30 and 6: Miss Parker.
Cleckheaton.—Oddfellows' Hall, 2-30 and 6: Mrs. Dickenson.
Colne.—Cloth Hall Buildings, Lyceum, at 10; at 2-30 and 6-30: Mr. A. D. Wilson.
Cooms.—Asquith Buildings, 2-30 and 6: Mr. J. S. Schutt, Anniversary.
Darwen.—Church Bank Street, Lyceum, at 9-30; at 11, Circle; at 2-30 and 6-30.
Denholme.—6, Blue Hill, at 2-30 and 6: Mr. J. Clayton.
Dewsbury.—Vulcan Rd., 2-30, 6: Mr. J. Parker. Monday, Members' Circle, at 7-30.
Eccleshill.—Old Baptist Chapel, at 2-30 and 6-30: Mr. G. Wright.
Exeter.—Longbrook Street Chapel, at 2-45 and 6-45.
Felling.—Park Road, at 6-30: Mr. Clair.
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. Gregg, and on Monday.
Haswell Lane.—At Mr. Shields, at 6-30.
Heckmondwike.—Assembly Room, Thomas St., at 10-15, 2-30 and 6: Mrs. Gregg. Social Meeting, Thursdays.
Hetton.—At Mr. J. Livingstone's, Hetton Downs, at 7: Local.
Heywood.—Argyle Buildings, at 2-30 and 6-15: Mrs. Stansfield.
Huddersfield.—3, Brook Street, at 2-30 and 6-30: Miss Keeves.
 Institute, John St., off Buxton Rd., at 2-30 and 6: Mrs. Berry.
Idle.—2, Back Lane, Lyceum, 2-30 and 6.
Jarrow.—Mechanics' Hall, at 6-30: Mr. Henderson.
Keighley.—Lyceum, East Parade, at 2-30 and 6: Mr. Swindlehurst.
 Assembly Room, Brunswick St., at 2-30 and 6: Mr. Rowling.
Lancaster.—Athenaeum, St. Leonard's Gate, at 10-30, Lyceum; 2-30 and 6-30: Mr. T. H. Hunt.
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. Victor Wyldes.
Leicester.—Silver St., at 2-30, Lyceum; at 10-45 and 6-30: Mr. Sainsbury. September 15th, Harvest Festival.
Leigh.—Railway Road, Lyceum, at 10-30; at 2-30 and 6-30.
Liverpool.—Daulby Hall, Daulby St., London Rd., 11 and 6-30: Mr. E. W. Wallis, and on Monday.
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.—18A, Margaret St., at 11. Wednesday, 2 till 5. Free Healing. Tuesdays and Fridays, at 8, Circle.
Clapham Junction.—295, Lavender Hill, Wandsworth Road, at 7, Lyceum, at 3. Tuesdays, Healing Circle. Wednesday, at 8.
Euston Road.—195.—Monday, at 8, Séance, Mrs. Hawkins.
Forest Hill.—5, Devonshire Road, at 7.
Holborn.—At Mr. Coffin's, 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.—253, Pentonville Hill (entrance King's Cross Road): at 10-45, Mr. Mackenzie; at 7, Mr. Rodgers. Fridays, at 8, Séance.
Marylebone.—24, Harcourt St., Sept. 8th, at 8, Lyceum, at 7, Mr. Towns, Clairvoyance, &c.; Séance, 7th. Mr. Dale, Friday evenings.
Mile End Road.—160.—Hayfield Coffee Palace: at 7, Miss Marsh.
New North Road.—74, Nicholas St., Tuesdays, at 8, Mrs. Cannon. Clairvoyance, personal messages.
North Kensington.—The Cottage, 57, St. Mark's Rd., Thursday, 8: Mrs. Wilkins, Trance and Clairvoyance.
Notting Hill Gate.—9, Bedford Gardens, Silver St., at 7; Mr. E. W. Walker; Open-air at 8, at Hyde Park, opposite the Marble Arch.
Peckham.—Winchester Hall, 89, High St., at 11, Lady Members; at 6-30, Mrs. W. Stanley; at 8, Open-air, on Peckham Rye;

at 3, Lyceum. 99, Hill St., Sunday, at 8-30, Members only. Wednesday at 8, Séance; inquirers welcome. Saturday, at 4, Members' Circle.
Stepney.—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday, at 8.
Stratford.—Workman's Hall West Ham Lane, E., at 7: Open Meeting.
Longton.—Assembly Rooms, Coffee Tavern, Boardman's Buildings, 6-30.
Liverpool.—Daybreak Villa, Prince's St., Beccles Rd., at 2-30 and 6-30.
Macclesfield.—Cumberland Street, Lyceum, at 10-30 and 2-30; at 6-30: Local.
Manchester.—Temperance Hall, Tipping Street, Lyceum; at 2-45, 6-30: Miss Walker.
 Collyhurst Road, at 2-30 and 6-30: Local.
Mexborough.—Ridgills' Rooms, at 2-30 and 6.
Middlesbrough.—Spiritual Hall, Newport Road, Lyceum, at 2; at 10-45, and 6-30: Mr. Stirzaker.
 Granville Rooms, Newport Road, at 10-30 and 6-30.
Morley.—Mission Room, Church St., at 2-30 and 6: Mrs. W. Stansfield.
Nelson.—Spiritual Rooms, Leeds Rd., 2-30 and 6-30: Mr. G. Smith.
Newcastle-on-Tyne.—20, Nelson St., at 2-15, Lyceum; at 11 and 6-30: Mrs. E. H. Britten, and on Monday. Open-air (weather permitting), Quay Side, at 11, Leazes, at 3.
 St. Lawrence Glass Works, at Mr. Hetherington's: at 6-30.
North Shields.—6, Camden St., Lyceum, 2-30; at 6-15: Mr. O. Simms. 41, Borough Rd., at 6-30: Mr. W. Davidson.
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: Mr. J. B. Tetlow.
Openshaw.—Mechanics', Pottery Lane, Lyceum, at 9-15, and 2; at 10-30 and 6: Mr. W. Johnson.
Parkgate.—Bear Tree Rd., at 10-30, Lyceum; at 6-30.
Pendleton.—Assembly Rooms, Cobden Street (close to the Co-op. Hall), at 2-30 and 6-30: Mr. B. Plant.
Plymouth.—Notte Street, at 11 and 6-30: Mr. Leeder, Clairvoyant.
Rawtenstall.—At 10-30, Lyceum; at 2-30 and 6.
Rochdale.—Regent Hall, at 2-30 and 6. Thursday, at 7-45, Public Circles.
 Marble Works, at 8 and 6-30: Service of Song. Saturdays, at 6-30, Public Healing.
 Michael St., Lyceum, at 10 and 1-30; at 8 and 6-30. Tuesday, at 7-45, Circle.
 28, Blackwater Street, at 2-30 and 6: Mr. T. Postlethwaite. Wednesday, at 7-30.
Salford.—Spiritual Temple, Southport Street, Cross Lane, Lyceum, at 10-30 and 2; 2-30 and 6-30: Mr. Mayoh. Wednesday, 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. Balmforth.
South Shields.—19, Cambridge St., Lyceum, 2-30; 11 and 6: Mr. Lashbrook. Wednesdays, at 7-30. Developing on Fridays, 7-30.
 14, Stanhope Rd., High Shields, Lyceum, at 2-30; at 11 and 6: Lyceum Anniversary.
Sowerby Bridge.—Hollins Lane, Lyceum, at 10-30 and 2-15; at 6-30.
Station Town.—14, Accolom Street, at 2 and 6.
Stockport.—Hall, adjoining 23, Wellington Road, South, at 2-30 and 6-30: Mr. Bradshaw.
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. Wednesday, at 7-30.
 Monkwearmouth, 3, Ravensworth Terrace, at 6: Mr. and Mrs. Kempster.
Tunstall.—18, Rathbone Street, at 6-30.
Tyldesley.—Spiritual Institute, Elliot St., 2-30 and 6: Miss Gartside.
Walsall.—Exchange Rooms, High St., Lyceum, at 10; at 2-30 and 6-30.
Westhoughton.—Wingates, Lyceum, at 10; at 6-30, Mrs. A. Whiteman.
West Pelton.—Co-operative Hall, Lyceum, at 10-30; at 2 and 6-30.
West Vale.—Green Lane, at 6: Mr. Armitage.
Whitworth.—Reform Club, Spring Cottages, 2-30 and 6.
Widsey.—Hardy Street, at 2-30 and 6: Mrs. Carr.
Willington.—Albert Hall, at 6-30.
Wisbech.—Lecture Room, Public Hall, at 6-45: Mr. Oswin.
Woodhouse.—Talbot Buildings, Station Road, at 6-30.

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THE ROSTRUM.

A CHRISTIAN MINISTER'S VIEW OF DEMONISM IN THE NINETEENTH CENTURY, OR, SPIRIT MANIFESTATIONS FROM A CHRISTIAN MINISTER'S STANDPOINT.

I HAD never taken interest in spiritism until a few weeks ago. I knew it existed. I had seen articles about it in the papers, and had read them just as I did other news, which passes completely out of the mind, unless one makes a special effort to retain it.

One evening a friend asked me if I would like to witness a spiritist circle. Having nothing particular to do, I consented, out of mere curiosity. I had no predisposition to believe anything I saw, but was inclined to think the whole thing a mere humbug. We were introduced into a private house, the first floor of which had been turned into a long hall by the removal of the partition. About half-way on one side was a raised dais. Upon this the medium, who was a woman, sat, with a small, square table in front of her. Three rows of chairs were ranged in a semi-circle before the *witch's* throne, and between thirty and forty persons occupied them. The medium exhorted her audience to put themselves in "harmony," whatever that meant, and then had a weird sort of piece played upon a parlour organ. The medium began to stare around. Her eyes flamed, her lips quivered, and took the peculiar shape of the lips of those who fall into a frenzy. Suddenly she began to see spirits. She would point out a certain person, telling him that a spirit approached him with messages. She told of papers lost, how they were lost, and where they could be found. Of a wife who had been murdered, and who returned to tell her husband about a certain bank book; where the book could be found; and a number of other things too numerous to mention.

An aged man sat in the front row. Pointing to him, the medium said: "I see the spirit of a young man approaching you. He has been murdered; he died a violent death. He says he is your son-in-law. He was not killed in Baltimore, but in some city south of here, and his death was the result of his wild and dissipated career. He is sorry for the trouble he has caused you, and especially for the way he treated your daughter, who was his wife. He comes to tell you that he is in torment, and that you can help him by your kindly sympathy." The old man said all this was true. That his son-in-law, whose name the medium gave, had been killed in a street brawl in New Orleans. All the others, most of whom were strangers, admitted that what the medium told them was true.

Such are the facts, as witnessed by one not inclined to take a mystic view of this substantial world. But the spectacle I had witnessed set me to thinking. The passage from the Acts of the Apostles, setting forth how St. Paul, "in the name of Jesus Christ," cast out an evil spirit from a certain girl, who brought her master much gain by divining, leaped into my mind. What if this were a similar case? The woman gave a German message to a German present, though she knew nothing of the language. This exactly fitted to the description given in the Roman ritual

of the signs whereby genuine possession may be distinguished from disease. If the person, suspected of being obsessed speak or understand languages which they never learned; if they reveal events happening at a distance, or things which are otherwise secrets to them, they fit the case of the spiritists. Dr. Carpenter observes: "There are many persons quite sane upon ordinary matters, even distinguished by some form of ability, who are yet affected with what the writer once heard Mr. Carlyle term a 'diluted insanity'; allowing their minds to become so completely 'possessed' by 'dominant ideas' that their testimony as to what they declare themselves to have witnessed—even when several individuals concur in giving exactly the same account of it—must be regarded as utterly untrustworthy." ("Mental Physiology," p. 209.) Mr. Edward Taylor explains it thus: "The received spiritualistic theory belongs to the philosophy of savages." Mr. Herbert Spencer lays down his principle of unvarying law, holding that if things happen which we cannot explain, it is only because of our ignorance of the law. On this basis such theorists assume a great deal. Their theories must stand aside for the evidence by which the majority of the world has to go—evidence as convincing as any ever brought before a court of law.

Many cases of demonism are recorded in history by sober writers. We have only to recall the fact that for 200 years after the battle of Marathon, fearful noises, as of a combat between two hosts, were heard there every night. Pliny tells us of a haunted house at Athens which was taken by the philosopher Athenodorus, who saw a shadowy figure on one occasion, followed it, and was shown a spot in the yard, which, upon being dug up, disclosed a skeleton; when the remains were buried the house ceased to be haunted. Plutarch's account of the appearance of Brutus's evil genius, after Cæsar's assassination, need only be referred to. The writings of the early Christians abound in instances, and the record of no country can be read without encountering such facts. It would take a large volume to recount them alone. But I am anxious to give a few specimens of *demonism* which have occurred in our day.

"Chamber's Encyclopædia," in its article on John Wesley, relates how the paternal house was haunted by disturbances, which remain unexplained to this day. M. J. E. de Mirville, in his "Pneumatologie—Des Esprits," gives the story of a house in Paris whose doors and windows were smashed in February, 1845, by rocks flying day and night from invisible hands. All Paris was in an uproar, but the utmost vigilance could detect no human agency in the strange case. A similar fate befell an inn near Gratz, in Austria, where in broad daylight, with the isolated house surrounded by sixty people, and after it had been searched from top to bottom, stones, weighing from a quarter of a pound to fifteen pounds, began flying at the windows and doors, the furniture flung itself against the walls, and the whole house was wrecked, so that the landlord had to move out. A remarkable fact in this case was that large stones which struck several persons did not hurt them. ("Die Christliche Mystik," Vol. III, pp. 359—370.) The New England cases of witchcraft need only be mentioned here, so well known are they. Christians should ponder the weighty words of the Rev. Cotton Mather: "Flashy people may burlesque these things, but when hundreds of the most sober people, in a country where they have as much mother-wit certainly as the rest of mankind, know them to be true, nothing but the absurd and forward spirit of Sadducism can question them." Thus, during those times various strange visions, invisible to others, were observed by the afflicted; once a black man; then a white spirit; again an Indian; also forms of the dead, etc. ("Mesmerism, Spiritualism," etc., by Allen Putnam, pp. 29—33.)

During about thirty-five years, thousands of persons, including savants and men of the most different religious opinions, visited Maria Moerl, of the Tyrol. In September, 1835, Joseph von Goerres, Professor Philipps, of Vienna, and the learned Clemens Brentano, went to see this girl, who had then not eaten anything for four years. During the years 1831-32 she had been troubled by spectres. She was often violently thrown out of bed, sometimes thrust under it. She died on January 11th, 1868.

The Rev. J. B. M. Vianney, pastor of Ars, in France, was troubled by strange noises in his house for thirty-five years—raps at the door, steps on the stairs, scornful laughter and insulting words; sometimes there appeared to be a whole regiment of cavalry riding through the rooms. Once he was lifted into the air; another time he was dragged about the floor; and on one occasion it seemed as though he was going to be killed.

Nicola Aulry, a girl sixteen years of age, of Vervins, in Northern France, was, on November 2nd, 1565, kneeling at the grave of her grandfather, who had died two years before. A human form suddenly appeared to her, saying: "I am your grandfather." On November 7th, the spirit appeared again, this time with uncovered face, which exactly resembled that of her grandfather. The thing again claimed that relationship, told her he was in purgatory, and asked her to pray for him. On occasions Nicola was forcibly wrenched from the hands of ten or fifteen strong men. She understood languages which she had never learned; told of things happening in distant places; revealed secrets she could not have learned by natural means, and to some she told the state of their conscience. ("History of Nicola Aulry," by the Rev. Michael Mueller.)

The Rev. John Gmeiner, professor in the Theological Seminary of St. Francis, Wisconsin, relates the case of a young man named Charley. I am sorry I cannot give Father Gmeiner's account in full. Those who desire to read the circumstantial narrative will find it in his "Spirits of Darkness," pp. 93-115. Charley could tell of events happening in other places; could understand Latin, though he never learned anything but Low German and broken English; was conscious of another will besides his own, controlling his actions, and often making him do things which he did not wish to do. When the prayers of exorcism were being said over him he would lose consciousness, and the demon would gain complete possession of all his faculties. That the demon understood Latin is proved by the fact that, on one occasion, when wearied with the non-effect of his exorcism, the priest called him a "*canis infernalis*"—an infernal dog, the demon promptly replied: "I am no dog." He also showed by his actions and words that he perfectly understood the Latin of the prayers.

All these people were exorcised successfully, with the exception of Charley, whose case is still in suspense. They are similar, in all their features, to the various forms of spiritism. I would, therefore, conclude that spiritism, when it is not a pure fraud and pretence, is really demoniacal possession.

Cunningham Geikie, D.D., in his "Life and Words of Christ" (note to chapter 33), well sums up the subject of demonism:—

"The New Testament leaves us no doubt of the belief in the reality of these demoniacal possession on the part of Jesus and Evangelists. . . . Modern criticism has sought to attribute the phenomena associated with possession to physical and mental causes only, but the fact that disease takes the same forms from apparently natural causes as it assumed from the action of evil spirits, leaves the possibility of its being associated with their presence in the cases recorded in the New Testament, wholly untouched. 'There are more things in heaven and earth than are dreamt of in our philosophy.'"—Rev. HUGH P. McELRONE (Baltimore), in *The New York Independent*.

[NOTE.—We have given the narrative of a simple-minded, honest, and well-read clergyman, to show how the very facts which prove immortality, and subserve nothing but good, truth, and use—may be perverted to suit preconceived opinions and deeply-rooted theories. The Rev. Hugh McElrone relates the good, the truth, and the use of spirit influence, as developed through a modern medium in his own experience. He also cites numerous classical and well-attested instances of spirit power and influence, actually going so far as to admit the same class of phenomena recorded "by the Evangelists." Why, then, must all these, and especially that modern power which so invariably gives the same account of

its origin, in all countries and all languages, be stigmatized as "demoniacal possession"—using that term as generally implied to signify the work of devilish or sub-human spirits? As Mr. McElrone is not very likely to know of, or to answer our question, we may express our regret that a writer so well-informed upon the facts of spiritualism should only be able to regard them from the standpoint of ancient superstitious beliefs; in the meantime, he is evidently "building wiser than he knows," and in testifying to the facts he records, is supplying fresh evidence of the truth of a religion which is foolishness to the ignorant, demonism to the superstitious, and light and immortality to the candid and unprejudiced.—Ed. T. W.]

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.

CONCLUSION.

WHO can calculate upon the fleeting evanescent unreasoning element, called "public opinion." One hour it would sweep with the overwhelming force of a torrent some object of its hatred, vengeance, or superstitious dread into destruction; the next hour it would convert the being it would have made its victim into an object of worship, and surround it with the glamour of popular idolatry. These unreasoning spasms of changing sentiment were never more strikingly displayed than on the last day of "the Rookwood murder trial," when the real criminal had been convicted and sentenced to pay the last penalty of the law, and Edward Rookwood left the Court a freeman, supporting on his protecting arm the noble and generous foster-mother, who had tendered her own life a sacrifice for him. And now—like himself—cleared from every shadow of suspicion, Hannah Morrison, stamped with a nobility of mind by her voluntary act of unparalleled devotion to her foster-child, appeared in the eyes of the admiring multitude, who stood in serried lines to let her pass from the Court, in the light of little less than an earthly angel. For one brief hour the triumphant and delighted young sailor, as he proudly led his beloved companion—dazed and scarcely conscious of what the scene around her meant—through the wildly cheering crowd, was almost disposed to stop and pour forth in tones of burning eloquence the grateful tale of all she had been, and all she had done for him and his; but when he paused, with the evident intention of addressing the multitudes who pressed around them, the wild and terrified face of his trembling companion upturned to his, completely mastered his intention. Drawing her hand still more closely within his arm, he gently put aside the eager throng that pressed upon them; by the aid of some of the court officials he procured a coach and carried his beloved mother, as he ever termed her, to a quiet place of shelter, until he could make the necessary arrangements to return to the Grange. This done, the triumph and fever of the hour seemed to have vanished from Edward Rookwood's mind. All the high-strung nerve power that had borne him up through the last few terrible weeks—even the mighty revulsion of ecstatic joy with which he had listened to the fearful details which shifted the burden of an awful crime from his devoted and self-sacrificing foster-mother to the real murderess—the final triumph and release of Hannah Morrison, and the tide of high encomium that poured in upon her from every quarter, all this came to an end at last, and as the freed couple, after stealing quietly away from the scene of their late severe afflictions, once more re-entered the desolate hall of the old Grange, all the bewildering past, seemed to both, like the awakening from a terrible and feverish dream.

Edward Rookwood was rich now, and his beloved companion was to be independent for the remainder of her life. Before their return to Rookwood, Edward had touched upon these details, explained to Hannah Morrison that all the large sums once in his brother's possession were now his own, and all this was to be settled on the dear mother; an attendant was to be procured to wait upon her, and although he, Edward, was bound to make *one more voyage*, it should be his last, and then—and then! This was the point still unfinished at which they returned to the mansion of death and mystery, the crumbling ruins of Rookwood Grange.

It was at that moment that every shade of joy, hope, or promise faded out from the worn face of the master of the old mansion. The agonizing memories with which the place was rife, all rushed back upon his mind, and the last repre-

sentative of that fallen house entered his paternal dwelling with none of the joy and satisfaction that a redemption from an ignominious fate warranted. During the excitement of the last few weeks Edward's young face had come to assume the impress of long years of care, his fine brow was marked by the furrows of suffering, which no subsequent calm could eradicate. In the pangs of shame and grief the day-spring of his youth had evaporated, and weary, spiritless, lethargy seemed at once, upon re-entering that terrible place, to palsy the faculties which had sustained him through his bitter moments of public strife, struggle, and final triumph. Ah, what a woeful picture did that pair present when they once more stood beside the cold hearth of poor Hannah's old parlour, the dark oak flooring of which still bore the darker stain which told of shattered life and unrepented crime!

The sailor's clothes were threadbare and neglected, his once bright curls hung in thick mats over his pale brow, and the dim eye and sunken cheeks would have claimed a pitying glance from the stoniest look that met his. He had bound a bit of shabby crape round his cap, in lieu of his once gay gold band, and he now reverently held it in his hand, as he stood, with the thick falling tears coursing down his thin cheeks, gazing at the ineffaceable stain on the floor. Standing by his side is the still erect and noble form of his foster-mother. To see her now, no eye could trace a shade of difference between the Hannah who had been scratching her strange memoirs in that very room weeks before, and the neat, well-composed, though patched old figure, that now stood gazing with more than a mother's fondness at the desolate heir of the Grange.

"Willie, Willie! O, my brother!" cried the unhappy young man, "would I had died for thee!" Then, burying his face on Hannah's knees, he knelt down and wept bitterly, and yet it seemed as if both could hear a voice, soft and low, and scarcely distinguishable from the breeze which sighed among the ivy of the ruin, whispering "Be comforted, my brother. There is no more death. I still live, and love you better than ever."

"Who speaks, mother?" cries the sailor. "Did you not hear that voice?"

"Even so, my Edward. There is no more death!"

"Angels are around us, mother. I *know* that was my brother's spirit spoke. O, why can I not behold him?"

"Canst thou see thine own soul, my child? Yet it is the same to-day as when it shall pass away from its mortal tenement. The soul can only be changed by its good or evil thoughts or deeds."

"But yet, mother, if I *could* but see him!"

"I do," replied Hannah, calmly, "because my spiritual eyes are open, and yours are not. You cannot believe me because you cannot see him. But, oh, my Edward, wilt thou deny the existence of thy own spirit because thou canst not see, feel, or hear it? Wilt thou deny the existence of God, the presence of the stars when the clouds of night obscure them, the radiance of heat, and the intensity of cold, because neither is palpable to our external sight?"

"Dearest friend, you are ever right," murmured the unhappy Rookwood; "but, my brother; if *you* indeed see him, mother, ask him has he no message for me?"

"Ay, love; and, by his brightly beaming eye, one of love and consolation."

The seeress was long silent; then, bending low, she whispered in Edward's ear messages of love, and hope, and joy, such as the angels of our hearts' affections come in their tenderness and beneficence to breathe forth from the divine Father to his suffering ones on earth. Edward Rookwood was comforted—comforted beyond the empty sources of human happiness. He drank in the knowledge of that life to which we are tending, and his spirit-brother became his pilot to that bright land of souls, warning him off from the reefs and shoals of crime; and, while showing him by his own bitter experience the terrible shipwreck which he had made of his spirit by his vicious life of earthly indulgence, he pointed him to a thousand bright blossoms growing on the shores of eternity, which it is given man even in his earthly career to gather.

Long did the young sailor linger amidst the ruins of the Grange, and deep was his satisfaction to perceive that, by the wondrous manifestation of her mysterious gift on the side of human justice and retribution, poor old Hannah excited no longer loathing or terror, but universal admiration, and a tender respect which, he felt sure, would command for all future time the love and good offices of her really kindly

neighbours, and that in spite of her singular faculty of pre-science and second-sight.

For some time after the trial ended the poor captive had been actually "lionized," and invited by many learned *savants* to come and be made a subject for their scientific experiments. Rejecting every offer, however, that threatened to break the chain of what she deemed her obvious destiny, old Hannah once more took up her residence at the scene of her life's fatality; again the ivy and the solitary old woman fluttered round the crumbling ruins together. Edward Rookwood was gone—gone on his last voyage; at least, tradition (which is ever circumstantial in its detail of *facts*) assigned him a foundered ship and a watery grave. Of his actual fate, we have no more data to found on than a little poem, the last production of poor Hannah's pen. It was found with her manuscripts, or autobiography, many months after Edward's departure from Rookwood, when the village mourners assembled to lay the form of the seeress beneath the vast elm which shaded the painted oriel window of what had once been the library. The poem was eagerly perused, and many copies made in memory of her whom in life the very same worshippers had persecuted as a witch, though in her last hours they were ready to canonize her as a saint.

They laid her within the shade of the ivied walls with which her own humble life had been identified. This was her last and only request, and it was made with many apologies for the trouble she would cause in the gratification of her heart's dearest petition. It was proposed, in the excitement which her dying fame awakened, to erect a monument over her resting-place; but the wild March winds, which roared in their majestic harmonies a requiem over her lonely grave, formed for themselves a fitting monument of her heart's love and their giant power. Turret and bastion, tower and hall, were levelled in one shapeless ruin by the desolating hand of the storm-fiend in a single night, and morning found the shivered elm and the scattered ruin piled up in a superb mausoleum over the spot which covered the mortal remains of the Last Tenant of Rookwood Grange.

MANUSCRIPT POEM

Found in the ruins of Rookwood Grange, on the demise of its Last Tenant, Hannah Morrison.

A MOTHER parts from her sailor boy;
Her lone heart knows no hope or joy,
Although he cries, "To my native shore,
O mother, I'll soon return once more."

Long hours and days are gone,
Yet still no word—though time rolls on—
Of comfort cheers the mother's heart,
Till one stern voice is heard.

"Weep on, weep on; thy sailor boy
Is gone to the land of hope and joy;
Lo! he sleeps 'neath the wave on a foreign shore,
And he'll now return to thee no more."

That cold stern voice has falsely shown,
For sorrowing hearts are ne'er alone,
And, wafted from the spirit shore,
The loved and lost return once more.

And the lone one's sailor boy
Is near, and ever hovering round,
And fondly whispering in her ear,
"Weep not! thy lost is found."

"An angel is thy sailor boy;
From lands of hope, and love, and joy;
He comes though earthly life is o'er,
To her he loves, to part no more."

A WONDERFUL CHILD MEDIUM.

An esteemed correspondent of the *Golden Gate*, San Francisco, gives the following account of a very fine medium boy, whose séances and varied gifts are attracting universal attention in California. Our friend says:—

Our little friend, Harry Locke, the boy medium, gave a private séance to a few friends of the writer, at the residence of his parents, 135, Larkin Street, on Wednesday evening last. The occult telegraph, in his hands, has become a grand channel of communication between the two worlds. As Harry has learned to read by sound, he interprets the messages as they are given through the instrument. The genuineness of the messages can be proven by any good telegrapher who may be present. To illustrate the extent of his power, on Wednesday evening, he held the box containing his own "sender" in one hand and that of another medium in the other. His telegraphic guide, "Spirit Chessman," worked one instrument,

and the telegraphic guide of the other medium, "Spirit Sumner," worked the other, conversing with each other, and sometimes working the instruments simultaneously. After the experiments in telegraphing, Harry was placed in a chair and his hands bound, one to each side of the chair, in a manner making it absolutely impossible for him to unbind himself. A curtain was drawn before him, when, in about two minutes, he stepped out unbound. Harry is growing finely, and gives promise of a mediumship that will stagger scepticism wherever his powers are known.

Hon. A. B. Richmond, on the last page of his "Addendum to His Review of the Seybert Commissioners' Report," says:—

I am fast approaching the allotted period of human life. I would not willingly deceive myself or countenance deception in a matter so important to me as the evidence of a future existence. I am accustomed to the examination of evidence in our courts, where life and death are involved in the pending issue. After ten years' experience in scientific laboratories, and forty years at the bar in investigating evidence, I cannot resist the conscientious conviction forced upon me by what I have seen and heard, and all that "saint, sage and sophist ever writ" cannot lessen the force of the evidence of my senses. My belief is not voluntary; it has been forced upon me against all my former predilections, against the logic of early education and the conclusions of more mature years; and I sincerely believe that the *true* phenomena of so-called spirit-manifestations deserve the candid investigation of both science and religion, and that eventually they will receive it at the hands of all save those who are so blinded by bigotry that they will not see, or so prejudiced by creeds that they will not hear, even though one should speak to them from the dead.

THE CORP CRE.

SUPERSTITIOUS customs always die hard. Even after they appear to have become extinct one is startled to find them arising here and there, as if from the dead, and assuming a form and vitality that are incredible. Like those fossil types which, though belonging to a clearly defined geological area, yet drag on their dying existence far into the succeeding period, they linger still in many quarters, and can be studied in all but their original form.

Perhaps one of the most remarkable superstitions that find a place in the civilization of the present is that known as *corp cre*. This rite is as barbarous and horrible as any ever celebrated by the rudest savage. Yet the belief and the practice of it are still common in many districts of the Scottish Highlands—districts where education and the influences of Christianity have been at work for ages.

The *corp cre* is regarded as a secret and unfailing method of bringing about the ill or the death of an enemy. When these cannot be accomplished in an open and direct manner, resort is had to the mysterious and hateful process of *corp cre*. This, as the expression really means, is "a body of clay" rudely shaped into the likeness of the person whose hurt is desired. When a tolerably correct representation is obtained, the operator, with the murderous thought in his heart, sticks pins, nails, and broken bits of glass into every part of the figure. He then takes it and places it in a running stream with its head towards the current. As the clay image is worn by the water the person whom it represents will, it is believed, also waste away in the most excruciating agony, as if every part of his body were pierced by invisible probes. Should, however, any one by accident find the *corp cre* in the stream, its spell was supposed to be immediately broken, and the intended victim, unless too far gone, might recover.

About a hundred years ago—in the days when belief in witchcraft was generally prevalent—the minister of Farr, in Sutherlandshire, was noted for his antagonistic attitude towards the black art, and all who practised it. So strong were his denunciations, that three local witches felt that unless some decisive counteraction were instituted they were in danger of being discredited, and perhaps of being condemned and burned. Meeting in private conclave, they determined that they should try the ordeal of *corp cre*. They forthwith procured clay, and shaped it into the rough outline of their clerical antagonist. They then studded it with even more than the usual quantity of pins and spikes, and they placed it secretly in a lonely mountain rivulet. After their unholy work was done, they patiently awaited the result. And not long had they to wait. The minister became suddenly ill; and as the trouble developed, and his body was tortured by innumerable acute shooting pains, it was known

that he was under the influence of the *corp cre*. Suspecting the agents at work, he had them summoned to his bedside by order of his session. When the miserable hags appeared before him, he charged them with the crime. At first they denied; but as he insisted on their guilt, they at last admitted it. They further told him that he must soon die, as the spell had gone too far, and they could not undo what had been done. Then, it is reported, that the good man having a presentiment that he should not live to enforce the discipline of the Church against them, ordered them out of his presence, assuring them as he did so, that unless they repented, they should go to a place where they must endure torments ten thousand times more poignant than those they were able to inflict upon him.

In the same parish, and within the past four years, there is evidence that this inhuman custom was practised. A member of one of the local land leagues had, by his independence of speech and conduct, rendered himself odious to his associates. A short time after this the horrible *corp cre* was discovered in the neighbourhood, and it was generally believed that it was intended for the recusant land leaguer.

About the same time, and as the result of agrarian strifes and bitterness, the *corp cre* was used in the counties of Ross and of Inverness. It would thus seem as if the Highland land agitator has, in the use of destructive agencies, got as far as the *corp cre*. It is very unlikely that he will make any further advance; for, if this expedient fails, he is not likely to believe in any other.

Two instances of this survival of paganism have come under my own observation. In one of the villages in the northern sea-board of Sutherlandshire a number of school children while at play found in an out of the way stream the image of baleful import. It was, when found, a rude and ridiculous caricature of the human form. Its length was about two feet, and it was six inches in breadth. The head was all but wasted away; many of the pins were washed out; and the only parts that were entire were the legs and the trunk.

The other example was the work of a tramp designed against one of the worthy dames in the place who was noted for her hard and inhospitable character. His *corp cre* was fully over two feet and a half in length, and bore a striking resemblance to the object of his dislike. It was placed in a river, and, in a few days, the action of the water began to destroy the outlines of the head. At the same time the news went abroad that Mrs. ——— was suddenly taken ill with terrific pains in the head. The trouble daily got worse—no doubt as the perpetrator believed in proportion to the amount of waste going on in the *corp cre*. The tramp, not altogether without a conscience, became alarmed. He told his secret to me and to a younger brother—he was staying at the time in one of the out-houses of our early home—and brought us with him to the spot where the thing lay, that its destroying influence might be averted. As a matter of course the sick woman immediately recovered!

Faith in this horrible custom still survives in many parts of the Highlands. To laugh at or ridicule it, keenly wounds the feelings of the Northern Celt. Only a few days ago I had a talk about the matter with a very intelligent Highlander. At first he was reserved, and wished to indicate that it was a superstition of the past. But on telling him that I wished to try the effect of the ordeal on one of the people in his own village his eye at once flashed fire and fury, and he declared that if I did such an awful thing I deserved to have a bullet put through me!

But though faith in the custom itself lingers here and there the practice of it is yearly dying away, and will soon be universally abandoned. This is due to the almost entire abolition of the *Ceildh* system by which traditions and tales were rehearsed around some convenient hearth, during the long winter nights, in the hearing of the assembled youth of the district. The introduction of the daily and the weekly paper, and of railway and telegraphic communication, have also exercised a mighty influence in the same direction. The rites of ancient paganism have been less able, in the struggle for existence, to maintain themselves against these than they have been against the civilising agencies and the restraining influences of Christianity. At present the Highlands are moving through a transition stage, and it is to be hoped that in the matter of customs, as of everything else, the new era may be better and more ennobling than the one that is passing away.—R. M. O. K. (*The Edinburgh Scotsman*, August 19th, 1889.)

WONDERFUL PLATFORM CLAIRVOYANCE

BY ADA FOYE, THE CELEBRATED AMERICAN TEST MEDIUM.

[THE following scene, the Editor of this paper is in a position to affirm to be a genuine and faithful transcript of what actually occurred, the parties are all known to and vouched for by Mrs. Britten, and she has only to add, she can testify to nearly ONE HUNDRED THOUSAND similar scenes having occurred through the same inimitable medium, Mrs. Ada Foye. Many of Mrs. Foye's tests have been given on the same platform with Mrs. Britten during the past thirty years, and that without one single failure or mistake.—Ep. 7. IV.]

A SCEPTIC'S TESTIMONY.

THE following narration of facts is true in all particulars. The writer is a practising lawyer, having an office contiguous to mine, and at my request reduced them to writing.

NELSON CROSS.*

BROADWAY, N. Y., May 27th, 1889.

DEAR SIR,—At your request I write out what to me was a remarkable occurrence, and concerning which there cannot enter the element of uncertainty.

To understand the matter thoroughly I will say, that I am a lawyer in active practice in this city, with all the conservatism of my profession, a disbeliever in spiritual phenomena, and at an age when one's mental powers are presumed to be in their prime.

A number of years ago I formed the acquaintance of a lawyer who occupied an adjoining office, S—— by name, and between us sprung up a very close friendship. He was a cool, wary, shrewd man, of a philosophic turn of mind, a disbeliever in all systems of religion, carrying his disbelief to the extent of denying the immortality of the soul and the existence of God.

He was truthful, honest, fearless, and lived and died without a blemish on his name—the possessor of a fortune accumulated by his own efforts.

We were accustomed to argue constantly on all subjects of current interest, but on one question, the immortality of the soul, we radically differed, and many an argument we had thereon, till one day we made the following agreement, which was known but to him and me, viz: That the one who should first die, should inform the survivor of the simple fact whether he was living after what we call death.

My friend died about a year ago, and, having the agreement in mind, I attended one or two spiritualist meetings as an experiment, not with the slightest idea of receiving any communication, for I was a sceptic as to any spiritualistic doctrines, teachings and phenomena.

On Tuesday, May 21st, 1889, I received an invitation from a client to attend a meeting; out of curiosity I accepted, and on my way told the gentleman who invited me the story of myself and friend, and laughingly remarked that I would call up S——.

We arrived late; the hall was crowded and brilliantly lighted; we took our seats at the rear, well to one side, and almost screened from observation.

After the lecture, the speaker, whom I never saw or heard of before, invited those who wished to communicate with some departed friend to write the name on a slip of paper, fold it securely so as to hide the name, and put it in the hat which would be passed around. I did so, wrote my friend's name on a slip I tore from a blank check, placed it in the hat, with, I suppose, a hundred others, and saw the hat placed upon the table.

At this time the only sentiment that moved me was a kind of scornful curiosity, a pity for what I considered sentiment "run mad," and a sort of impression that the audience were about to be cleverly humbugged.

After perhaps half an hour had passed, and a dozen more or less of communications had been received, the medium took up the slip unopened that I had sent up. Suddenly she stopped, hesitated, and without opening the slip said: "There is a spirit here, S—— by name, who says that he has come to communicate with one who has long been anxious to see him."

I then rose, and said, "Madam, I think that must be for me. Will you ask the gentleman for his Christian name?" She answered, "Edward." The unopened slip meanwhile was delivered to a stranger in the audience. I will now go on, and give you the colloquy. Mind you, I was not in the slightest degree nervous; I was as cool and sceptical as when cross-examining a witness on the stand; and in fact, for the time being my professional instincts got the better of me, and I framed my questions accordingly. I now take up the

questions. I spoke to him by name, as I would to a witness.

Q.—What was the middle letter of your name?

Ans.—H.

Q.—What was your business in life?

A.—Lawyer.

Q.—What city did you practise in?

A.—New York.

Q.—On what street when I first knew you?

A.—Broadway.

Q.—What number?

A.—73.

Said I: "You are wrong." The medium hesitated a second, then replied:

"The spirit says that *he* is right, and you are wrong: you were in 71; he was in 73."

This was true, but I had forgotten the fact; it was all one building, and he was on the opposite side of the hall, in No. 73, while I was in No. 71.

Q.—Where did you die?

A.—Plainfield, New Jersey.

Q.—Did you have a corporation for a client on Chambers Street?

A.—Yes.

Q.—Name it?

A.—American News Co.

Q.—What kind of a suit did you have for them in which I helped you?

A.—Libel suit.

Q.—What was the result of the trial?

[No answer.]

Q.—What was then done?

A.—Appealed.

Q.—Where to?

A.—General Term.

Q.—What court?

A.—Superior Court.

Q.—What result?

A.—Judgment reversed.

Q.—What then was done?

A.—Appealed to Court of Appeals.

Q.—What was the state of the action at the time of your death?

A.—Appeal pending.

Q.—Give plaintiff's name?

A.—Marie Prescott.

Q.—What was your belief when you died?

A.—I believed in none of the systems of religion. I went further: I disbelieved in the immortality of the soul.

Q.—S——, how did you come to attend here to-night?

A.—I came to redeem the agreement you and I made at No. 71, Broadway, that the one who first died should inform the survivor whether or no he lived.

I confess at this point I was startled. I felt that either my mind was an open book to the medium, or else that I had called up "the devil"; and I put but one more question. Said I:

Q.—S——, what are you doing now?

A.—I am studying, learning, teaching, and sometimes I assist you; good night.

This was all. I knew no one except the gentleman who attended with me, and he was as great a sceptic as myself. He never left my side; I was at a distance of fully forty feet from the medium, and between her and myself must have sat fifteen or twenty persons, and within a less radius fully three hundred. As I said before, I never saw her, and never told any one of my agreement, save the gentleman who was with me on that night on our way to the meeting.

I have no theory on which to account for it. As I have stated to you, and as you well know, I am a person of strong will. I have never seen any one able to mesmerize me. I am skilled in trying cases, and in concealing from witnesses and litigants my thoughts, and have never yet seen one who could do more than guess at the working of my mind.

I leave to wiser heads than mine the solution of this incident, and I write this out at your request, upon the express agreement that my name is not in any way to be used nor published, nor am I to be bothered with the queries of any one concerning the transaction.—I remain, as ever, Yours very sincerely,———

—Banner of Light.

THE progress from deepest ignorance to highest enlightenment is a progress from entire unconsciousness of law to the conviction that law is universal and inevitable.—Herbert Spencer.

*Judge Cross, himself an eminent New York lawyer

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THE TWO WORLDS.

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FRIDAY, SEPTEMBER 6, 1889.

RELIGION IN THE PAST, PRESENT, AND FUTURE.

At the earnest, nay, the *solemn* request, of the angels of the higher life, who, during a long earthly pilgrimage, have guarded and guided the Editor of this paper with a wisdom indescribable, and perhaps incomprehensible, if rendered in mere verbal expression, we publish in this Rostrum article the concluding pages of the Editor's forthcoming treatise, "The Faiths, Facts, and Frauds of Religious History."

Whilst no money or price can ever compensate the writer for the immense amount of time and research this small volume—but all compendious array of facts—has cost her, the applause of the higher world, the thanks and blessings of God's angels and ministers of *truth* and *justice*, form a recompense so supreme, so grand, and so full of promise through the realms of eternity, that barter and sale sink into insignificance, and fall down beneath the author's feet as mere sand grains—footholds on which poor humanity may stand more firmly than on quicksands, but means to ends only—means not to be thought of or weighed in the balances of the glorious scales which are filled with the little book on the one side, and the commands of angels on the other. In obedience to such commands, from such employers, we publish our concluding lines, and that at first in the paper which finds its foundation in this world and its realization and fruits in the next and higher world. We hope with our next, or near forthcoming issues, to announce the work for distribution; and we do not ask, for we *know*, God's blessings will be on it wheresoever it moves, acts, and inspires.—ED. T. W.

THE RELIGION OF THE PAST, PRESENT, AND FUTURE.

ON reviewing the preceding pages, every truly thoughtful reader must be prepared to consider the question, as to what conclusion he can deliberately arrive at concerning their contents. If they are false, the magnitude of the interests they assail, and the supernal character of the subjects they deal with, render such falsity an unpardonable crime against God and man. But if, on the other hand, they are true, and prove their truth by the unassailable character of the evidence upon which they rest, is not the conclusion of every candid mind inevitable? and can there be any appeal from such a conclusion? True, we have left much of the story untold. We have not attempted to unmask the tremendous frauds perpetrated during the eighteen centuries of Christianity, in reference to the Scriptures, and other forms of testimony, imposed by Synods and Councils upon a mystified but all too trusting world. We bear no record to the savage wars and cruel massacres, by which Christian lands have

decimated Christian communities, and that on no other pretext than the settlement of impossible points of faith, or incomprehensible propositions in metaphysics. We close our ears to the agonizing cries, whose echoes still vibrate from torture chambers and blazing piles, where Christians are torn in pieces, or roasted alive, for the honour and glory of other Christians' opinions.

We steel our hearts against the bitter moans and piteous wails resounding through the loathsome dungeons of Monastery and Inquisition, where many a hapless victim has died a thousand deaths, in the unspeakable horrors of ecclesiastical punishments. We cannot in this place number up the many thousands that have been haled to shameful deaths because they could not believe the baker's bread and vintner's wine, dispensed by priestly hands, could become the flesh and blood of a being whose very existence on earth was doubtful, through the magical hocus pocus of ecclesiastical jugglery; in a word—the eighteen centuries' record of all that Christianity has done, and said, cannot form a part of this little treatise. Enough has been told, however, and enough written, to give any intelligent reader an interior view of the Shekinah wherein the true secrets of religious "faiths, facts, and frauds," have been kept enshrined.

To any candid mind, the sum of all that remains of that foundation upon which proud ecclesiasticism has upreared its stupendous empire will be a foundered ship, tossing on the wild and tempestuous billows of divided opinion, and only waiting for the next lightning flash from the heaven of knowledge and enlightenment to sink into the unresurrecting abyss of oblivion—a ship with sails all rent, rudder gone, compass lost, masts level with her parting planks; captain, pilot, steersman, and crew all dead, or melting out into the visionary realms of myth and allegory, from whence their unreal forms were drawn. The world may ask—Can such a wreck as this ensue from the mere withdrawal of the veil of mystery that has so long enshrouded the hollow pretences of ecclesiasticism?

Even so. This is the breaking up of systems that have stolen the sacred garb of religion to array their idols in. The melting away of idle visions and vain superstitions, baseless theories, and legendary myths, worked up into human forms, with deific attributes. A pageant meant at first to dramatize the solemn march of nature, but ending with the worship of the players. A farce constructed on the awful name of God; a tragedy of darkness, wrought out of cheerful sunbeams; a melodrama, where men pretend to call each other gods, and mimic in their play the tutelary angels of suns and systems. And yet, in the midst of all the mighty upheavals which modern science, art, discovery, and reason are effecting in the fantasies of theology, and the groundless assumptions of priestcraft, let it never be supposed that either pen or voice can mar with irreverent touch the sacred elements of true religion.

God lives and reigns, although the mythical forms of ten thousand *God-men* should vanish into the airy realms of allegory and imagination. The facts of immortality can never be disproved, although the Avatars, on whom a superstitious faith has built up their only proofs, resolve themselves into solar fire, and their histories merge into sun and star beams. Good and evil are stubborn facts, and sin is a stain on the soul of man, which the conjurers of ecclesiastical "rings" can never convert into good by spells and tricks. The truths of religion were born before ecclesiasticism, and will survive its wreck. The ruins of faiths men deplore, do not affect the principle of natural, heaven-born primordial religion, and were every form of faith now prevailing blotted out from the earth one minute, the next would see created man worshipping his creative Father, God, following the beckoning hands of immortal friends, with the confident assurance of their own immortality, and listening to the pleadings of the importunate witness for good and evil within their CONSCIENCE, with the acknowledgment that they were responsible beings, and must create, by their deeds here, their heaven or hell hereafter.

Religion is not shipwrecked in the downfall of ecclesiasticism. On the contrary, it will rise up fairer, purer, more true to God and nature, and more in harmony with the demands of life and destiny, when the tree of idolatry is cut down, and God's imperishable Bible in creation is open for the study of his creatures, unrestricted by the anathemas of priests, and the mysticisms of man-made scriptures. And all the while, the elements of true revelation are growing brighter and brighter, and bringing conviction to the soul of man that there is a veritable science in religion, the inde-

structible foundations of which are laid in physical nature, the crowning glory of which will culminate in spiritual existence. And all the while, and all down the ages, come bright glimpses of higher worlds than earth; interventions of higher existences than earth's; spiritual sights, sounds, and revelations, which keep alive the glorious assurance that we are not left to our own blind vision to discover truth; not compelled to grope our way without stronger guidance than our own; in short, that the invisible things of the universe are but witnesses of a higher, grander, and more permanent universe of invisible realities within, and that when we are ready for it, and the ground is cleared of the superstitious rubbish that now encumbers it, we shall be inspired to outwork the FACTS of a spiritual science, in which all motions in the universe—past, present, and to come—shall be found acting together in purest harmony; in which the immutable principles of Divine science shall not leave us any longer at the mercy of every new form of *faith* or *fraud* that man can devise; in which God and angels, men and spirits, life here and hereafter, eternal progress and supreme good, ever triumphing over evil, shall all be unfolded, combined, and linked together in the imperishable FAITHS and eternal FACTS of the religion of the future.

THE WORLD'S NEED.

It is not in the thunderbolt alone
God speaks to man;
Not in the fury of the winds and waves
His ways we scan;
Not in the dread volcano, bursting forth
Vials of wrath,
Making earth tremble, while destruction sure
Walks in its path!
But in the still, small voice, as soft and low
As murmuring rill,
Or like the fluttering of an angel's robe,
When all is still.
And speaking thus: "My kingdom is the world;
There's work to do;
The fields are white, the harvest truly great,
The labourers few.
"Sin, sorrow, suffering on every hand
Around us lurks;
The heavenly kingdom cannot come except
Through faith and works.
"Then, clothed in patient meekness, go thou forth
To bless mankind—
Help those in want, and those in pain relieve,
And guide the blind;
"Lift up the fallen; speak to them as Christ
Spoke once before—
'Neither do I condemn thee; go in peace,
And sin no more.'
"Minister to the helpless, and the weak
And faltering lead;
Pour out the Balm of Gilead, freely give,
For all have need—
"Need of encouragement and sympathy
In their distress,
Need of a steadfast friend on whom to lean
In loneliness.
"For better than the shrieking vulture is
The cooing dove;
Better than hatred, malice, and the sword,
Is human love."
Thus saith the spirit: who hath ears to hear,
Turn not away,
But let your light shine bright until the dawn
Of perfect day.
So should all live, and soon all wars would cease,
And strife be o'er;
The weary world needs tenderness and peace
For evermore.

—Banner of Light.

HOW THE ANGELS ARE EYES TO THE BLIND.

(From the "Boston Globe," of July, 1889.)

MANY of the readers of *The Globe* have doubtless seen around the South and West Ends of Boston a thick-set, medium-sized man, apparently about forty years of age, with oval face, blonde moustache and genial expression, walking along with confident step, carrying a cane, and dragging behind him a black valise on little wheels. He keeps to the right of other pedestrians, turning out from all obstacles, picking his way easily through dense crowds, and when he comes to a crossing, picking up his valise, and carrying it to the other side, where he sets it down, and continues his course. At the first glance no one would think he was totally blind, but if you look sharply, and notice the peculiar carriage of his head, and especially if you see the incessant motion of

his restless eyeballs, you will be convinced that the physical sense of sight is wholly lacking.

This man is Marcus H. Josselyn. He lives at 184, Eustis Street, in neat and tastefully furnished apartments. Every week-day morning he sets out with his valise to visit his customers. He has his regular routes, and calls on each of his one thousand patrons regularly once a month. His business, which has grown to its present proportions as the results of twenty years' hard and systematic work, is the selling of needles, thread, tape, safety-pins, corset laces and "such like" articles, so dear and so necessary to the feminine heart. He derives a snug little income from his business.

Mr. Josselyn knows the streets of Boston as well as any policeman, and goes direct to the houses of customers, no matter where they live.

He was stopped one day on the street by a man who said, "See here, sir; they say you're blind, but I've been following you for an hour and watching you closely. If you were blind you could not get along as you do, never running against anybody or anything, walking fast, and always stopping at the right house without hesitating. I don't believe you're blind. It's true I never saw eyes like yours except in a blind man, but then that continual rolling of the eyeballs must be simply a trick of yours. Now you might as well be frank and tell me all about it."

But Mr. Josselyn very properly refused to gratify the idle curiosity of a stranger who had insulted him, so he merely assured him that he was in reality as blind as a bat.

A *Globe* reporter recently visited Mr. Josselyn at his home, not to satisfy himself in regard to his blindness, but to ask him how the world really looked to a blind man, and inquire what mysterious sense it was, what subtle faculty, what unerring intuition, which supplied the deficiency of physical sight.

"Oh! I'm not blind," said Mr. Josselyn, cheerily, "and I don't like to have it thought that I am. I see as well as anybody, but in a different way. Not clairvoyantly, but actually, although not with my own eyes, for they are sightless. *Others see for me, and I use their vision. They are with me all the time.*"

"It may not seem very probable or even intelligible to you," said Mr. Josselyn in reply to the reporter's inquiry, "but the only explanation I can give is that my guides are spirits. It is they who see for me and keep me out of danger. Of their actual existence I have no more doubt than of my own. And how could I doubt, with the thousand daily proofs of their presence? In walking along the streets or anywhere else, if I should turn to the left to avoid an obstacle, I feel a pressure on my right shoulder just as distinct and real to me as you feel the weight of my hand on your arm," continued Mr. Josselyn, as he touched the reporter's arm. "It is a purely physical sensation, the same that I feel when touched by a mortal hand. The nerves are affected in precisely the same way. If I ought to turn to the right, the pressure is on my left shoulder. If it is necessary to stop and stand still, I feel the invisible barrier right in front of me, making it impossible for me to go on until it is removed."

Mr. Josselyn went on in a most entertaining way to explain why the senses are superfluous things anyhow, basing his reasons on the well-known metaphysical doctrine of idealism. "Nothing really exists but mind," he said; "all the seemingly solid and actual things of this world which you see, and hear, and touch, and taste, and smell, are only appearances; they are not real; they constantly change; only that which is permanent and eternal has reality. This is mind or spirit, and you cannot apprehend it with any of the physical senses."

Mr. Josselyn, having lost his sight when he was only five years old, has not a very vivid recollection of how external objects look to persons with sight. He says he remembers the appearance of the caterpillar crawling along the ground, and also how the water looked that was churned by the wheels of the ferryboat. Of colour he has no clear conception. Besides being a good business man Mr. Josselyn is a fine musician, playing the piano with exquisite feeling. He is what spiritualists call "a sensitive," and perceives a great many things by a finer sense than that of hearing or seeing. Mrs. Josselyn says he can generally tell when he comes home in the evening whether anyone has called on her during the day, and often who has called.

"Yes, and before I get into the house I know your state of mind, and how you are feeling," he said.

How does he know it?—*L. M.*

SPIRITUAL FRAGMENTS.

"Gather them up."

CAPTAIN J. B. SHARKLEY, a measurer of vessels in the Boston Custom House, has been devoting his talents to the figures in Revelations in order to arrive at a measurement of Heaven. He takes the statement in Revelations xxi., and figures it out thus:—"And he measured the city with the reed 12,000 furlongs. The length and the breadth and the height are equal." Twelve thousand furlongs—7,920,000ft. cubed—497,793,088,000,000,000ft. Reserving one half of this space for the throne and court of Heaven and one half of the remainder for streets, we have 124,198,273,000,000,000,000 rooms. We will suppose the world did, and always will, contain 900,000,000 inhabitants, and that a generation lasts 31 1/8 years, making in all 2,970,000,000 every century, and that the world will stand 1,000,000 years, or 10,000 centuries, 29,700,000,000 inhabitants. Now, suppose there are 100 worlds like this, equal in the number of inhabitants and duration of years, a total of 2,970,000,000,000,000 persons, there would be more than 100 rooms, 16ft. square, for each and every person.

GROWING INTEREST IN SPIRITUALISM.—Readers of this number of *The Banner* will not fail to notice that nearly every correspondent makes special mention of the rapidly growing interest in the subject of spiritualism in all sections. The attempts of its enemies to destroy it, notably by means of a pretended confession of fraudulent practices by two of its early mediums, have really served a diametrically opposite purpose. This is another evidence of the omnipotence of Truth.—*Banner of Light.*

FIELDING when in France was asked: "Are you a Huguenot?" "No," he replied. "A Catholic?" "No." "A Lutheran?" "No," he said, "*I have a little religion of my own!*" Nine-tenths of the so-called members of the Christian sects to-day, if asked separately about their beliefs in the articles of their peculiar creeds, would be found, practically, to be in the same condition. Inquiring minds, are, in this age of light, to a greater extent than ever before, daring to entertain individual opinions on the most abstruse subjects, and the outlook, therefore, is cheering for the future.

LYCEUM JOTTINGS.

NIX'S MATE.

A LEGEND OF THE BLACK ROCK IN BOSTON HARBOUR.

"THE tide runs strong, and the sea grows dark,
Hark ye, Pilot! (Cling, clang, cling!)
The night wind freshens and drives the bark;
(Cling!)"

"The sluggish fog-horns fill the air,
And fitful is the beacon's glare,
And near us lies an island bare,
Hark ye, hark ye!"

(Cling—clang—cling!)

"Quiet, lad, 'tis the bell buoy tolls
As the heavy sea beneath it rolls.
The lights are bright on the long sea-wall,
I know the reefs where the breakers fall,
And I know where there are no rocks at all."

"But the isle is black without shoals or sands,
Hark ye, hark ye! (Cling, clang, cling!)
And black on the rock the beacon stands.
(Cling.)"

"And the bell buoy's voice has a warning tone,
And flares the light on the pile of stone.
What makes the isle so black and lone!
Hark ye, hark ye!"

(Cling—clang—cling!)

"That island, boy, was once fresh and green,
The fairest isle in the harbour seen,
'Tis the ghost of an isle that you yonder see.
Now the bell strikes two, now the bell strikes three,
And the night shades fall, and the wind blows free"

"The trees are gone, the fields, the shore,
And the heron comes to the reef no more.
No sea-gull's wing to the rocks dips down,
No petrel white nor seamew brown,
Nor boat stops there from port or town."

"Do you know the rocks of the reef sea wall?
Hark ye, Pilot!" (Cling, clang, cling!)

"I know where there are no rocks at all."
(Cling!)

"Then, Pilot, we're safe, so tell to me
The tale of this isle on the haunted sea,
While the bell strikes two, and the bell strikes three;
Hark ye, hark ye!"

(Cling—clang—cling!)

"Listen, boy, the tide runs fast
Where the green isle lay in the years long past.
There once a gibbet the moon shone through,
And its iron frame the high winds blew—
There the crimes of the sea received their due."

"Old Nix was a captain, hard and bold,
And he reaped the sea and gathered gold;
He gathered gold, but one windy night
They found him dead 'neath the gunwale light,
And his mate stood near him, dumb and white."

"And his mate they seized—a young sailor he—
And charged him with murder upon the sea.
And they brought him here where the island lay,
Where the gibbet rose o'er the windy bay,
'Twas more than a hundred years to-day."
"Oh! Pilot, Pilot! how dark it grows!"

"Hark ye, hark ye!"

(Cling—clang—cling!)

Across the bay the fog wind blows,

(Cling!)

The beacon turns in the fog clouds drear,
And my head is dulled with nameless fear;
They did not hang that sailor here!
Hark ye, hark ye!"

(Cling—clang—cling!)

"Here lay the ship, and the island there,
And the sun on the summer oak shone fair,
And they took him there 'mid the chains to die
And he gazed on the green shore far and nigh,
Then turned his face to the open sky."

"And he said, 'Great Heaven, receive my prayer;
The shores are green and the isle is fair.
To my guiltless life my witness be;
Let the green isle die 'mid the sobbing sea,
And the sailors see it and pity me."

"In her old thatched cottage my mother will spin,
And dream of her boy on the coast of Lynn,
Or watch from her door 'neath the linden tree;
Oh! heaven, just heaven, my witness be,
Let the island beneath sink into the sea."

"Let it waste, let it waste in the morning waves,
With its withered oaks and its pirates' graves,
Till it lie on the waters black and bare,
The ghost of an isle 'mid the islands fair,
Where bells shall toll and beacons glare!"

"He died, and the island shrank each year,
The green trees withered, the grass grew sere,
And the rock itself turned black and bare,
And lurid beacons rose in air,
And the bell buoy rings forever there."

THE WORDS THAT CAN NEVER BE RECALLED.

A PENITENT to a holy father went;
Confession of her sins was her intent,
And so her misdemeanors, great and small,
She faithfully rehearsed them all;
And, chiefest in her catalogue of sin,
She owned that she a tale-bearer had been,
And borne a bit of scandal up and down
To all the long-tongued gossips in the town.
The holy father for her other sins
Granted the absolution asked of him;
But while for all the rest he pardon gave,
He told her this offence was very grave,
And that to do fit penance she must go
Out by the wayside, where the thistles grow,
And gathering the largest, ripest one,
Scatter its seeds, and that when this was done,
She must come back again another day
To tell him; his commands she must obey.

Feeling right glad she had escaped so well,
Next day but one she went the priest to tell;
The priest sat still and heard her story through,
Then said, "There's something still for you to do;
Those little thistle-seeds which you have sown,
I bid you to re-gather every one."
The woman said, "But, father, 'twould be in vain
To try to gather up those seeds again;
The winds have scattered them both far and wide
O'er the meadowed vale and mountain side."
The father answered, "May I hope from this
The lesson I have taught, you will not miss?
You cannot gather back the scattered seeds,
Which far and wide will grow to noxious weeds,
Nor can the mischief once by scandal sown
By any penance be again undone."

CHRONICLE OF SOCIETARY WORK.

ABERDEEN.—Mr. Paul gave useful advice. He exhorted us earnestly to cast aside all preconceived ideas and seek only that which was true. With the development of our God-given faculties, we should have no reason to complain of darkness as regards spiritual things, but light would not be gained by sitting idly by, but by thorough knowledge of, and obedience to, the laws of mind and matter. Perhaps the most interesting incident was the clairvoyance shown by a young member, who sat with us for the first time. He gave a very graphic account of a foster brother, reported to have been drowned, and mourned as lost by his relatives. The clairvoyant affirms that he lives, that his reported death was only a ruse, and that he intends to run away the first opportunity. The character and the exact position of the vessel were unhesitatingly given, but her name he could not read correctly, being in French, and the number was partially obliterated. It will be interesting to discover how far he has been right.—J. C.

ACORINGTON.—Mr. Walsh gave splendid discourses. Afternoon subject, "The living tests of truth," demonstrating the certainty of our continued existence, and also that those gone before return and bring messages of peace and goodwill to friends, and so prove they are the living tests of truth. Evening subject, "Out of sight not out of mind." Both lectures were highly appreciated. Clairvoyance in the evening, very successful.—J. H.

BLACKBURN. Exchange Hall.—Afternoon: The controls of Miss Jones, of Liverpool, addressed a fair audience on "He showed me a river pure as crystal flowing from the throne of God." (Rev. xxii, 1.) They clearly stated how the Bible records spiritual manifestations, visions, and other gifts, viz: Samuel heard a spirit voice: Daniel in the lion's den: The fiery furnace: Healing the sick and opening the eyes of the blind, and boldly declared that it was a fact that persons in the present day performed things similar to the above. The narrative relating to the hem of Jesus' garment being touched and the woman being made healthy, was clearly owing to the purity and strength of his virtue. Spiritualism teaches us to love one another, and that we should practise the precepts given by our spirit friends. That we should show to the outside public by our daily actions that spiritualistic teachings were improving our manners, and there is something in spiritualism that we do realise, as, according to the old saying, Precept without example is of very little use. The controls gave several very successful psychometric descriptions, relating to the character and spiritual surroundings of the owners of articles handed up. No doubt the striking proofs given will convince the recipients that the powers and gifts of the spirits are both surprising and useful. The evening was passed entirely with psychometric readings.—R. B.

BRADFORD. Ripley Street.—Mr. Marsden's guides gave good discourses in the afternoon and evening. Mrs. Webster gave good clairvoyance after each. They are splendid mediums, and worth hearing.

BRIGHTON.—Mrs. Bealand gave her experience how she became a spiritualist in the afternoon, to a fair audience, which was very interesting, followed by successful psychological delineations. Evening: A much larger audience listened to a discourse on "If a man die shall he live again?" Her controls gave many points of interest in proof, and compared it with the orthodox teaching. Successful psychometric delineations, clairvoyant descriptions, &c. A few prescriptions were given.—D. R.

BURNLEY. Hammerton Street.—Mr. B. Plant's guides gave excellent discourses. Afternoon subject, "Realms of Thought and Future Life." Clairvoyance followed. Evening subject, "Resurrection, how and when?" He was very successful with clairvoyance, and gave general satisfaction to a fair audience.—D. F.

BYKER.—Mr. William Davidson's guides spoke ably on "Let your pitchers drop into the well and draw water." Clairvoyance good. He gave a poem on "My Mother." Also a solo. Many strangers present. Mrs. Hogg, September 8th; Mr. Grice, 6-30.

CLECKHEATON. Oddfellows' Hall.—We were disappointed as usual, but we have got used to it. Mr. Pickles gave excellent clairvoyance in the afternoon. Evening: A lady kindly volunteered and spoke well. Mr. Blackburn gave an excellent inspirational address, which was much appreciated. Mr. Pickles gave good clairvoyance.—W. H. N.

CROOK.—The first public meeting on spiritualism was held in the Temperance Hall, on Thursday, August 29, by Mr. Victor Wyldes, to a very respectable and intelligent audience. The subject was "The Gospel of Modern Spiritualism," which the speaker handled in a thoroughly logical and telling manner, to the intense delight and edification of his hearers. Mr. Wyldes also gave several psychometrical tests quite correctly. A vote of thanks to Mr. Wyldes was moved by a Wesleyan local preacher, seconded by a non-spiritualist, and carried with acclamation.—J. A. and R. H.

CROMFORD AND HIGH PEAK.—"God made manifest in the flesh" was taken for consideration. Every man was led to reflect by what he saw, but the result would be according to the ability of each to comprehend. "When the history of the present age came to be written, it would contain just what the historian perceived; the details and colour would be his, and not of those who gave birth to the events. As no man would read the records on the exact lines of the historian, all would see according to their condition. Nowhere is there such possibility of diversion as when man commences to search for God. No artist in execution equalled his conceptions, and no man could reveal to another the soul-strivings within. In the attempt to do this, and to make all minds equal, theology had grown, and the opposite would be the means to unravel it. Evening: The same subject was continued. It was shown that ideals built and personified were the result of the selfishness of the pastors and teachers. It was not a question of Fatherhood of God and Brotherhood of Man they desired to teach, but how to draw all men to their creeds. Once this was clearly comprehended, men would begin to trust each other, and the faith yet to come would establish a millennial family, or Kingdom of God, on earth. To this the Church could turn and gaze on its munificence and magnificence, and find its true position. Spiritualism had drawn the curtain aside, and the future man and woman, whilst yet in youth, would comprehend that the tomb did not hide them from the gaze of father, mother, brother, or sister, but more clearly enabled every act to be read, and a

check then established would lead them to greater reverence, greater trust, and more spiritual thought and deed, thus God would become more manifest in the flesh. Both meetings crowded.—W. W.

DARWEN.—Mr. Schutt's guides gave very instructive discourses to fair audiences. Afternoon subject: "God's need of Man;" evening subject: "The Pyramids of Egypt," which he treated at great length, giving general satisfaction.—T. H.

DENHOLME.—A good address by Mr. Boocock. Evening subject, "Paradise Lost and Regained." A few clairvoyant descriptions, much appreciated.—C. P.

DEWSBURY. Vulcan Road.—Saturday, Aug. 31st: We held a tea meeting, which was a success. We had many friends from Batley and other places in the district. After tea, a social meeting, which we hope to have monthly, as I think it will be the means of binding us more together. Sunday: Mrs. Herbert Taylor, of Batley, spoke in a very creditable manner. Afternoon subject, "The Atonement;" evening, "Spiritual Gifts and Faith Healing." Successful clairvoyance after each service. I am glad to see so many children coming to our rooms, and they do not forget to bring their mite. I have been in places where they did not care for children, but I say, the more the better, as I think this is the principal material spiritualism has to build up from.—J. H.

EXETER.—Mrs. Hellier's morning subject was "Blessed are the pure in heart, for they shall see God." These words are little understood, the real meaning, which should sink deeply into the heart, is left unravelled, because to the ordinary mind it is too much trouble to think. Purity of heart does not consist of outward show, church going, or almsgiving, but of a brotherly or sisterly sympathy to all who are weary in mind or body, of the practice of self-denial for the good of others, and the sowing seeds of kindness. The evening discourse was founded on the words, "Love ye one another." Clairvoyance was very successful on both occasions.—R. S.

FELLING-ON-TYNE.—Mrs. R. Peters, after a few much appreciated remarks, gave a good number of very striking illustrations of spirit friends, which gave general satisfaction to a large and intelligent audience. On the 21st inst., we intend to present Mrs. R. Peters with a suitable testimonial, for the free and able work she has done for the uplifting of humanity for the last nine years, both in private and public. We shall have a tea and concert. Adults, 9d.; children, half-price. The spiritualists from the surrounding district will come in numbers. We expect Mr. Grey and Mr. Westgarth with us to make the presentation, and give suitable addresses.—J. D.

GLASGOW. August 29th.—Mr. Corstorphine, chairman. Mr. J. Griffin spoke of a sensation of vital force and healthy energy that had just overshadowed him, and pointed to the return of Mr. J. J. Morse, full of new life and vigour to work out his mission of spiritualism, and that all should unite and give him a helping hand. The spirit people find him a very useful instrument, therefore let us wake up and cast the net over the ocean of life, drawing each within the power of the spirit. Psychometrical readings were given, and Mrs. Paterson gave clairvoyant descriptions. Messrs. R. Harper and J. Robertson supported the interest of the meeting. September 1st. Morning: Mr. J. Robertson presided. Mr. R. Harper gave a paper on "The Sovereignty of Labour," showing that all labour was honourable and worthy of full compensation, sufficient to supply the means to give health, strength and pleasure to every man, woman and child. He advocated compound labour, or each working for all, free from the power of might over right, where self interest is seen to be the common interest of all. The sciences of religion of morals and of man are one, tending to the equality of opportunity for all, bringing the light of heaven to shine upon earth, and give true salvation from pain, suffering and want here, not delayed to some future and uncertain time. The members entered into the spirit of the subject and formed a committee to consider the best means of uniting with others to work for the amelioration of the people. Evening: Mr. J. Robertson, chairman. Mrs. R. Harper gave an excellent paper on "Woman," declaring her equality with man, that her labour should be recognized as such; that no institution for good can be complete without her influence, but that woman adds the sweetness to human life.—J. G.

HALIFAX.—A grand entertainment on Thursday, Aug. 29th, in aid of new sick fund, when a splendid programme was gone through, consisting of glees, songs, and recitations; all well received by a large and appreciative audience, several encores being demanded, which were willingly responded to. After paying expenses for printing and other small items, we had a nice balance of £2 9s. 0d., nett. Sunday: Mrs. Craven's guides took subjects from the large audience, which were well and efficiently answered, giving much satisfaction.

HECKMONDWICK. Thomas Street.—Miss Harrison gave fine discourses, afternoon and evening; good clairvoyance followed; large audiences.—J. C.

HEYWOOD.—Mr. Fillingham gave instructive discourses to large audiences, also good clairvoyance. He conducted a healing circle on the Saturday night, which was well attended, many receiving great benefit from his magnetic power.—Mrs. H.

HUDDERSFIELD. Brook Street.—Mr. Hepworth has given addresses and clairvoyance in his usually effective style to fairly numerous audiences. Subjects were taken from the audience in the evening, and dealt with satisfactorily. Our lyceum held a very successful session, when the usual programme was gone through very creditably. Attendance very good, 34.—J. B.

JARROW.—Evening: Mr. Scott's guides gave a good discourse on "The Christian's objections to spiritualism," showing that Christians admit that there is something in spiritualism. Spiritualism teaches that our family circle is never broken up, our friends are ever near us. The discourse was much appreciated by a good audience.—J. W.

LEICESTER.—The guides of Mr. Young gave their farewell address. Subject, "Pathways Heavenwards." After reviewing ancient writers, and pointing out that only a few were educated, and that some writings were very contradictory, they spoke with energy about the teachings of Jesus, and showed that he never taught that by his death we would be saved. After showing the contradictory statements given by the New Testament writers, viz., one "By grace are ye saved"; another "By faith"; another "By works," summing up a very instructive address by proving that each individual must win salvation by works, proving

that "Whatsoever a man soweth, that shall he also reap." A good audience. The chairman said, as this was the last occasion of Mr. Young's presence amongst us in public, he thought we ought to show our appreciation of services rendered during the five years' residence among us, and also express our hearty good wishes for his future welfare. This was unanimously passed.

LONDON. 23, Devonshire Road, Forest Hill, S.E.—Mr. W. Wallace, of Highgate, gave a highly instructive trance address, which was much appreciated by an attentive audience. Questions were answered.—M. G.

LONDON. Hayfield Hall, 160, Mile End Road.—Mr. Drake, on "How to make Spiritualism a Power," pointed out very forcibly the necessity of better organisation among spiritualists, and the advisability of their making themselves felt in politics, &c. He considered some provision ought to be made for those mediums who had spent their lives in trying to advance the cause of spiritualism. A collection was again made in Victoria Park on behalf of the strikers, £1 2s. being collected.

LONDON. Clapham Junction, 295, Lavender Hill, S. W.—The first meeting of our new association. Mr. J. Morgan Smith gave an excellent address, tracing the origin and progress of the Endyonie Society, showing that the teachings received from their spirit friends had always been to induce all to fulfil the law of the Great Creator, by living spiritual, practical, and useful lives. That true spiritualism taught us to work "For the good of all," and not confine our ideas to any particular sect or creed. Great earnestness was manifested by other speakers, and friends from the following places were enrolled as members at the close: Battersea, Bayswater, Brixton, Chelsea, Clapham, Earlsfield, Paddington, Putney, Richmond, and Wandsworth. The title adopted is "The Truthseekers' Association;" basis: "The Good of All." Arrangements are being made by a provisional committee, and further particulars will shortly be announced.—U. W. G.

LONDON. Marylebone. Harcourt Street.—Mrs. Treadwell kindly gave a good address to a good audience, on "The Nature of Spirit-life—Of Communion between the Two Worlds, &c." Mr. Mason and some friends were present, advocating affiliation of this society with the London Spiritualist Federation. The majority of members present voted in its favour.—C. I. H.

LONDON. Finsbury Park.—Open-air meeting. Messrs. Houchin and Cannon addressed a large audience. The teachings were put forth in a clear and lucid manner, and well received. It was the first time I had heard such grand teachings.—J. W.

LONDON. Forest Hill.—Mr. W. Wallace writes: "The first trance address in the present rooms, subject, 'Work out your own Salvation.' A delighted audience. It was said that a pin might have been heard to fall, the subject being so new and interesting. Every person in the room strangers, except the chairman. He had his first sitting with my late wife and I, over twenty years ago. Very pleased to meet with him once again."

LONDON. King's Cross: 253, Pentonville Hill (entrance, King's Cross Road).—A general discussion took place on Mr. Houchin's paper. Mr. Cannon made a lucid exposition of "The Spiritualistic Attitude." Messrs. Rodgers, Mackenzie, Battell, and Reynolds took part in the discussion. Mr. Mackenzie will read the next paper. The Sunday evening discourses are now resumed. The chairman, Mr. Rodgers, will give the opening address. The want of a central place for meeting was long felt. Friends are requested to notice the above address, close to where the tram stops.—J. Bowles Daly, 53, Hartham Road, Holloway.

LONDON. Zephyr Hall, 9, Bedford Gardens, Silver Street, Notting Hill Gate.—Open-air Work in Hyde Park. A spirited debate took place last Sunday afternoon, between Mr. Veitch and Mr. Corbett (atheist). The subject chosen for discussion, "Is there a continuance of life after death, so called?" was dealt with by these gentlemen in every possible way, and points of considerable interest were raised. Our Mr. Veitch was well able to deal with any of our friend the atheist's questions, and it is needless to mention that the ideas advanced by that gentleman showed the soundness of the spiritualistic belief. Next Sunday afternoon at 3-30. It is earnestly hoped that members will kindly forward their subscriptions that are overdue. Evening: Mr. A. M. Rodger gave an interesting discourse, showing the things we should leave behind us, and the things to which we should press forward to attain, to a fair audience, who seemed much pleased. Mr. Earl in the chair.—P. S.

LONDON. Peckham, Winchester Hall.—We had a lively campaign in Peckham. At the open-air meeting on the Rye in the afternoon, speakers were reminded that the age of persecution had not passed away, and personal violence, and a possible "ducking" in a neighbouring pond, was freely spoken of by some of a large crowd assembled. In no way discouraged, the friends will assemble on the Rye, near the band stand, at 8 p.m. next Sunday. We ask as many spiritualists as can, to "come over and help us," as unity is strength, and the greater our number, the more respect will be paid to us. We intend holding week night discussion meetings, to which our opponents will be invited, and a fair hearing guaranteed them, which on the Rye it has not been our fortune yet to get. Our usual meetings at the hall included many strangers, who respectfully listened to the addresses given. We held a second open-air gathering in Peckham High Street, when addresses were given and literature freely distributed, on the outskirts of a crowd that assembled. Mr. Veitch and other friends will speak on the Rye, next Sunday.—W. E. Long, Hon. Sec.

LONDON. Cocoa Rooms, Boardman's Buildings, Stafford Street.—The new room was opened on the 27th ult., by Mrs. J. M. Smith, of Leeds. The control spoke beautifully of the children of the earth as being flowers nurtured by God's love; and impressed upon all the necessity of blending in brotherly love, sympathy, and charity to nourish the seeds we have sown, and reap a bountiful harvest. Good clairvoyant descriptions, were mostly recognized. Sept. 1st: Our first Sunday evening's service in the large room was thoroughly successful. The control of one of our local mediums spoke to an audience of over eighty, who appeared interested and satisfied with the truths declared. The chief points were, that God is a God of love and mercy, but also a God of justice, who will reward and punish every one according to deeds done while in the body. After service a large circle was formed, and eight mediums went under control, several for the first time. Three controls spoke to us, and one gave clairvoyance successfully.

MACCLESFIELD.—Mr. Wallis. Afternoon subject, "Life after Death Revealed." Mr. Wallis also sang two solos. Evening, "The Parable of

the rich man and Lazarus explained by Spiritualism." The parable is a failure so far as its application to spiritualism is concerned. It does not disprove spiritualism; it does not show that the Bible is against spiritualism, neither does it assert that spirits cannot return to this earth, but rather favours the idea that they can. The opponents of spiritualism are continually quoting this parable; but the sword was a two-edged one and would cut both ways, which it did to the delight of all present. Again, the parable does not say why the rich man was condemned to hell (except that he was rich), and why Lazarus was consigned to heaven (but because he was poor). He asserted that the parable was simply spoken to the people then living (if spoken at all), and was not applicable to modern society.—W. P.

MANCHESTER. Psychological Hall.—Afternoon: Mr. Standish gave a brief discourse, as also some successful psychometric readings. Evening subject, "Who are the Builders?" The real builders being all who establish their foundation on facts, and through love of truth use their utmost endeavours to spread the same, for the benefit of themselves and fellow-beings. A solo by Mr. A. Smith and choir, well given, completed an agreeable day.—J. H. H.

MANCHESTER. Temperance Hall, Tipping Street.—Mr. J. B. Tetlow. 3 p.m. After a well-given invocation, four questions were sent up by the audience. Mr. Tetlow went into an elucidation of "Electricity and Animal Magnetism," and asserted that as gas was being superseded by the electric light, and steam was giving way to electricity as a power, so would electricity in time have to make way for a power not yet discovered. He alluded to the results produced by explosive bodies, and maintained that in such bodies we had enormous forces, which only required control so as to spread the force, instead of its being a violent one. He pointed out several simple ways of "Developing Mediumistic Tendencies," and urged the encouragement of writing according to impulse or impressions; and contended that persons writing under such circumstances evolved a more creditable production than under ordinary circumstances. On "The Power of Prayer" he spoke with good effect, and gave instances in which prayer—although not of the kind commonly known—had been effective in enlisting the sympathies of the good spirits. He introduced examples of warnings which had been given, and, when heeded, had been instrumental in saving life; unheeded, lives had been lost. On the question, "Is the Bible the Word of God?" Mr. Tetlow was firm in a negative reply. He severely criticised the general acceptance of the Godhead, and declared it was irrational, and against the evidence of the Bible itself. He cited words showing the omnipotence and omnipresence to be contradicted by the very same books which made the assertions. He commented strongly on the Mosaic laws, and with especial force on the law of seven years' service, mentioned in Exodus xxi., which he characterized as revolting and outrageous, and could not possibly emanate from a God of love and mercy. The address was listened to with rapt attention. Evening subject, "The Political and Social Condition of the Spirit World." A grand lecture called forth the applause of a large audience. His psychometric tests gave great satisfaction.

MIDDLESBOROUGH. Newport Road.—August 25: Mr. Albertus Magnus, of Wilsden, gave instructive and interesting astrological addresses. Monday evening: popular lecture, "Love, Courtship, and Marriage," from an astrological point of view. Mr. Magnus made a favourable impression. September 1st, at 6-30, an address by Mr. Stirzaker, "The Battle of Life." September 15 and 16, Mr. J. S. Schutt.

MONKWEARMOUTH. 3, Ravensworth Terrace.—Mr. Turnbull's guides spoke on, "Great Reformers, their Lives and Sufferings," but that a great many were not recognized as such until long after they had passed on. Clairvoyant delineations, partly recognized.—R. O. H.

NELSON. Leeds Road.—Mr. Bamford, of Slaithwaite, gave interesting lectures afternoon and evening, which seemed to give satisfaction. Mr. Bamford kindly gave a meeting on Monday night for the benefit of the society, which was a success.—F. H.

NEWCASTLE.—Alderman Barkas commenced a course of scientific monthly lectures in the society's hall, Nelson Street, the subject being the marvellous revelations of the microscope, illustrated by a series of diagrams. Mr. H. A. Kersey presided, and in his opening remarks said that as the microscope revealed the infinitely little in Nature, so spiritual phenomena revealed the infinitely great in the spiritual universe, and that as a system it was eclectic, cosmopolitan, and included a study of all forms of thought and philosophy. There was a large attendance. The lectures will be given on the first Sunday in every month during the autumn and winter. A large meeting was held on the Quayside in connection with the agitation for a free pardon for Mrs. Maybrick, and the following resolution, moved by Mr. W. H. Robinson, and seconded by Mr. John Winter, was carried with only one dissenter: "That there is insufficient evidence, medical and otherwise, for the conviction of Florence E. Maybrick at Liverpool; and, further, that every effort be made to secure for her a free pardon at once, her further detention being a parody upon justice." A large number of signatures were affixed to the memorial which has been drawn up for assisting in securing the object indicated in the resolution.

NORTHAMPTON.—Sept. 1: Mrs. Walker (our local medium) obliged us for the fourth Sunday in succession. Her controls spoke from the word "Spirit," and gave a beautiful address.—T. H.

NORTH SHIELDS. 41, Borough Road.—Mr. C. Little presided, and made some very appropriate remarks. Mrs. H. Davison's guides devoted the rest of the evening to clairvoyant descriptions, a large number were given, and with one or two exceptions all recognized.

NORTH SHIELDS. Camden Street.—Mr. W. Murray's guides lectured on "Spiritualism, Past, Present, and Future." A good review, from the time when Jesus is supposed to have lived, up to the present, and good instructions for the future.

NOTTINGHAM. Morley Hall, Shakespeare St.—The controls of Mrs. Barnes gave two addresses. The committee will be glad of any offers of plants or decorations for the Harvest Thanksgiving Service, on the 29th inst., when Mrs. Groom will be present.—J. W. B.

OPENSHAW.—Miss Walker's morning subject, "Where and what is Heaven, and how to attain it;" evening, "Spiritualism before Christ." Both lectures were well rendered, the control commented strongly upon the ideas concerning Heaven, and claimed that spiritualism is the true religion, the great reforming element. If man understood his own

nature, such knowledge would lead to the acceptance of spirit teachings regarding the life beyond. We believe the logical ground taken will cause many of the strangers to come again. Successful clairvoyance after each lecture.—T. G.

OLDHAM.—Afternoon: Being few in numbers, owing to the wakes, the meeting took the form of a circle. Mr. Starkey, a friend from Openshaw, gave psychometric tests and clairvoyant description, nine given, five recognized. Evening: We were favoured by remarks from Mr. R. Fitton, Mr. Bailey, and Mr. Starkey. The encouragement and sound advice given went to make it a pleasant evening.—N. S.

PENDLETON. Assembly Hall, Cobden Street.—Mr. Swindlehurst gave two earnest addresses. Afternoon subject: "Revelations of Modern Spiritualism." Evening: "Samson, the Mighty Fox Hunter." Both were listened to with great attention, and as they were amusing and very instructive, I believe gave great satisfaction.—T. C.

RAWTENSTALL.—Afternoon: Mr. Postlethwaite's guides took three subjects from the audience, which were well treated. Evening subject, "What is Spiritualism?" The control showed that the creeds and dogmas are nothing to us; ours are all nature; our church, the wide world; our religion, to do good. At the close he gave psychometry, which gave great satisfaction. Four fast young men were nicely caught in delineations.—J. B.

ROCHDALE. Blackwater Street.—The guides of Miss Walton gave excellent discourses. Afternoon subject, "God is Love." Evening subject, "Return of the Angels." Mrs. Robinson presided on both occasions.—J. S.

SALFORD.—Miss Gartside's afternoon subject was "Nearer, my God, to thee;" evening, "Does Death end the existence of Man," from which we had eloquent discourses. Clairvoyant delineations followed each lecture.—J. B.

SOUTH SHIELDS. 14, Stanhope Road.—August 31st: We had a grand trip to Jesmond Dene, about 50 members and friends availing themselves of the opportunity. The weather was fine, and we enjoyed ourselves thoroughly. Sunday, Sept. 1st: Mr. Clare gave a first-class discourse on "God, as seen by philosophers;" handled in a masterly manner, and well appreciated.—J. G.

SOUTH SHIELDS. 11, Cambridge Street.—28th: The guides of our old friend, Mr. Gilbertson, made a short address on "Mediums and Mediumship," giving valuable advice. Afterwards the doctor went the round of the meeting. 30th: Usual developing circle. Some grand work was accomplished. Sept. 1st—Evening: Mr. Grey's guides spoke on three subjects from the audience. "Should capital punishment be abolished, and why?" abundant evidence being given to show how multitudes of innocent persons were convicted. "Is man a free agent?" and "Have spirits free will?" which was expounded in a most interesting manner; concluding with a beautiful poem on "Charity."

SOWERBY BRIDGE. Hollin's Lane.—August 31st. Mr. Lees presided. Mr. Wheeler delivered a capital lecture on "Psychometry and Clairvoyance, their definition and uses." He also gave a few tests of both. He was listened to with rapt attention. September 1st.—Another well-spent day with Mr. Wheeler, who worked hard. In the morning he addressed the "Liberty group," subject, "Phrenology and Mediumship," and awakened the interest of its members. Afternoon: he addressed the children and secured their attention. Evening, 6-80: Mr. Lees presided. Mr. Wheeler spoke on "How God made the world," being a critical examination of Genesis, and caused much amusement in bringing the mistakes of Moses clearly before the audience, placing the truths of science and spiritualism together, making the ignorance of Moses plainly apparent. He concluded by constructing in the place of the "fallen structure" the truths of spiritualism. A grand address.

STOCKPORT.—We were favoured by a visit from Mr. Armitage, whose controls dealt in a suitable manner with two subjects in the afternoon, and four in the evening. The audiences, though somewhat small, listened very attentively, and seemed to appreciate the discourses.—J. A.

SUNDERLAND. Centre House, Silksworth Row. — Mr. Moorhouse presided. Mr. Walker, of North Shields, gave a very interesting lecture. Subject, "The Infinite in Man," which seemed to please everyone, and gave food for thought.—G. W.

TYLDESLEY.—Mr. Mayoh gave a grand discourse on "Oh, grave, where is thy victory?" showing clearly to the bereaved friends of our departed brother, he is not dead, but is still living. We had a large audience, who were both interested and enlightened. Evening: Mrs. Willcock, assisted by Mrs. Jacques, gave a very interesting service. It being the first time Mrs. Willcock has spoken in public, the Tyldesley friends wish her every success.—A. M.

WISKEY. Hardy Street.—Afternoon: Mrs. Hoyle's guides took for their lessons "Seek peace, and pursue it"; and gave clairvoyance. Evening lesson, "Come, let us reason together." The guides spoke well, and gave great satisfaction. Mrs. Hoyle bids fair to be a good medium. It was only the second time of taking the platform, but she did very well.

WISBECH.—The guides of Mrs. Yeeles were asked to give some thoughts on "Theosophy and its bearing upon Spiritualism." The subject was dealt with in a manner that left nothing to be desired, the attention of the audience being marked throughout. Clairvoyant delineations all recognized, except two given to a sceptic who would not recognize anything.—W. U.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BLACKBURN. Exchange Hall.—The lyceum is steadily increasing its members, and the change which took place a few weeks back seems to work successfully. Mr. Brindle conducted the scholars through the marching and chain movements, which were performed more creditably than the last time. Groups were taught by Messrs. Tyrrel, W. Ward, H. W. Weston, Miss Holden, and Miss Grace Holden. The adult class, under the tuition of Mr. Tyrrel, discussed the pros and cons of the all-important subject—Imagination. Attendance: 70 scholars, 10 officers, 1 visitor.—R. B.

BURNLEY. Hammerton Street.—Attendance very good. Marching and calisthenics. Programme as usual. Next Sunday morning is our monthly entertainment. We give a hearty invitation to all who can make it convenient to attend. A collection will be made for the benefit of the lyceum.—A. J. W.

BRIGHOUSE.—Attendance: 60, visitors, 2. Mr. Shillitoe offered prayer. Recitations by Misses Dennison, Hull, and Briggs. Reading by Miss S. Brearley from "Spiritualism for the Young." Marching and calisthenics gone through moderately. Mr. Widdop afterwards explained the Bible very satisfactorily. Closed as usual.—J. H.

HECKMONDWICK.—Present, 27 members, 4 officers, 10 visitors. Prayer by Mr. J. Kitson, of Batley Carr. Usual programme. Reading by Master R. Stirling. Marching and calisthenics, conducted by Mr. Kitson. Classes formed for lessons, &c. Groups: (1) Spiritualism for the young, (2) Introduction, (3) Easy reading. A very enjoyable morning.—W. C.

HUDDERSFIELD. John Street.—The usual programme was gone through. Recitations were given by Miss Millyard, Mr. G. H. Bailey, and Miss Milner, all rendered in capital style, and well appreciated. Marching and calisthenics creditably performed. Groups for lessons. A pleasant session. Good attendance.—E. A.

LONDON. Marylebone, 24, Harcourt Street.—Opened in due form. Small attendance, only 9 children. Reading by conductor from "Spiritualism for the Young." Group led by Miss Smythe. Recitations by M. J. White, Anne and Percy Goddard, and Lizzie Mason.

LONDON. Peckham, Winchester Hall.—In the absence of several of our leaders, the groups were dispensed with. After a recitation by Willie Edwards, and songs by Lillie Coleman and Charlie Amery, a reading was given by the conductor. We practised the chain march, which was fairly well done, and interested the children very much. Attendance good, several visitors. The music class was held in the morning with excellent results; part singing was attempted for the first time, under the direction of Mr. Vaughan.

MACCLESFIELD.—Present 39. Readings by Messrs. Hayes, C. Challenor, and G. Challenor, solo by Mr. Bannison, duet by Misses Dickens and Mitcham, and a recitation by Miss Nellie Hayes. Our sessions seem to get more interesting and harmonious every Sunday. It is a pleasure to see the alacrity with which the Lyceumists come forward to render these recitations, solos, and readings, to add their mite. They were so numerous and interesting we had to dispense with the groups. May this growing interest (along with more punctual attendance) continue to increase.—W. P.

NOTTINGHAM.—Election of officers, August 25th: Conductor, Mr. J. Ashworth; deputy conductor, Mr. Taylor; guardian, Mr. Burrell; deputy guardian, Mr. Jackson; musical conductor, Mr. Clayton; secretary and treasurer, Mr. Overbury; guards, Misses Pearson and Tatum, and Messrs. Robson and Adams; leaders, the Misses Long, and Messrs. Overbury, Burrell, Hack, and Robson.—J. W. B.

OLDHAM. Spiritual Temple.—Morning: Conductor, Mr. Macentivey. Only a fair attendance, owing to the wakes holidays. The usual marching, calisthenics, and instruction. Recitations by Misses Saxon, Entwistle, and Gould, Messrs. Diggle, Meekin, and Spencer. Afternoon: Congenial meeting, readings from the Manual, and recitation by Miss Horsman.—N. S.

RAWTENSTALL.—Attendance, 43; officers, 7; visitors, 2, from Cleckheaton, Mr. J. W. Nuttall, and son J. T., who gave a recitation, well rendered. Marching and calisthenics, led by Mr. Entwistle. Our room being small, we take half at once. We sadly need a larger room, and are glad our members have formed a building fund. Donations will be thankfully received by Mr. Palmer, Prospect Hill, Rawtenstall; Mr. James Ormerod, 4, James Street, off Lord Street, Rawtenstall; or Mr. John Barnes, 19, Rose Vale Cottages, Cloughfold. Mr. Ormerod made a few remarks about the prizes, which will be given on Sunday afternoon, September 15th, when Miss Gartside, of Rochdale, is expected to take part; and on September 22nd our first lyceum anniversary, by Mrs. Wallis, of Manchester, when all friends are earnestly invited to attend.—J. B.

SALFORD. Cross Lane. Southport Street.—Morning: Mr. W. Bacon offered an invocation. Usual programme, the marches being nicely gone through. Mr. G. H. Hunt, of Eccles, spoke on "Science, &c." Mr. A. Bacon also spoke on "The Work of the Spiritualist." Mr. J. Clegg spoke on "Magnetism," which was very good. Present: 8 officers, 30 children, and 8 visitors. Recitations by J. Jackson and K. Cowburn; reading by Ada Tyldesley. Afternoon: opened by Mr. W. Bacon. Musical readings. Recitations by J. Jackson, A. Cookens, and L. Cookens; reading by L. Dale, all well rendered. Present: 7 officers, 38 children, and 8 visitors.

SOUTH SHIELDS. 19, Cambridge Street.—We are sorry to announce that one of our Lyceumists passed to the higher life on the 29th ult. The earthly remains were interred on Sunday afternoon, when our worth friend, Mr. J. G. Grey, presided. He gave a stirring address at the house, also at the grave, showing that the so-called dead are still living in the realms of love and beauty. The Lyceum children attended, and a large gathering assembled at the funeral.—F. P.

SOWERBY BRIDGE.—Two grand sessions led by Miss Thorpe. Morning attendance, nearly 60 scholars. The musical reading "Be Happy," was particularly good. Thoughts truly inspired were spoken with fervour and earnestness, manifesting deep ideas and sentiments. We feel proud of our conductor, and hope she may ever act up to the sublime truths imparted from her own lips. Mr. Wheeler gave the Liberty group a very interesting lesson, also addressed the Lyceum in the afternoon on "Spiritual exercises in conjunction with physical exercises," maintaining the interest and proving himself an adept in oral teaching. Miss Haigh led the calisthenics in the morning and enters into the spirit of the exercises with her whole soul. Mr. C. Rowson led the same in the afternoon in his usual energetic manner. Last Sunday it was suggested to make the session something like an entertainment, and yesterday afternoon session answered the purpose well. A lot of boys sang "When once you seize the right and true, hold fast." Miss Holroyd sang sweetly. Mr. A. Sutcliffe sang, the Lyceum taking up the chorus. Miss Thorpe gave a reading, which suited the boys immensely. A duet followed, by Mrs. Greenwood and Miss Sutcliffe. Union is strength. If all work, then happiness and harmony prevails.—S. S. L.

WESTHOUGHTON. Wingate.—Opened with reading. Afterwards we elected officers for the following twelve months: conductor, Mr. R. J. Rigby; assistant conductor, Mr. J. Coop; secretary, Mr. T. Hodgkinson; treasurer, Mr. R. J. Rigby; librarian, Mr. W. Coop; organist, Mr. J. Pilkington.—T. H.

PROSPECTIVE ARRANGEMENTS.

PLAN OF SPEAKERS FOR SEPTEMBER, 1889.

BLACKBURN: 15, Dr. J. Blackburn; 22, Mr. J. B. Tetlow; 29, Mrs. Wallis.

BRIGHOUSE: 15, Mr. Postlethwaite; 22, Open; 29, Mrs. Mercer.

ECCLESHILL: 15, Mr. J. Lusby; 22, Mrs. Bentley; 29, Mrs. Jarvis.

SOUTH SHIELDS (14, Stanhope Road): Sept. 8th, Lyceum anniversary, 11 a.m., and 6 p.m., recitations &c., by the children; 15, 6 p.m., Mr. Kempster; 22, 6 p.m., Mr. Campbell; 29, 6 p.m., Mr. Iverson; Oct. 6, 6 p.m., Mr. Grice. On Saturday, 14th inst., 4-30 p.m., we will have a tea for the Lyceum scholars.

BRADFORD (Milton Rooms, Westgate): 15 and 16, Mr. Wyldes; 22, Mr. Hepworth; 29, Mr. Rowling. [We regret that this list was mislaid last week.]

PENDLETON (revised plan): 15, Mrs. Gregg; 22, Mrs. Smith; 29, Mr. Tetlow.

NORTHAMPTON: 15th, Mr. Johnson; 22, Mr. Veitch; 29, Mr. Hopcroft.

BRADFORD. No. 1, Spicer Street, Little Horton Lane.—A tea party, Sept. 14th. Tickets, adults, 9d. each; children, 4d. each. Tea at 5 p.m. Entertainment after.

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

COWNS. 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.

ECOLESHILL.—September 8th, Mr. G. A. Wright will lecture at 2-30 (weather permitting), open-air, near the rooms, subject, "Spiritualism the Comforter." Evening, assemble in open-air at 6, adjourn to the rooms at 6-30, when subjects from the audience will be dealt with. Clairvoyance at the close. Monday, 9th, subject—"Why I became a spiritualist." Chair to be taken at 7-30 p.m.—H. M. B.

JAHROW. 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.

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. Peckham, Winchester Hall.—Mrs. W. Stanley (Miss Blenman) will give an address on Sunday next, when we hope to see a goodly number of friends. A solo will be given by Miss Bell. On Tuesday, September 15th, we commence our social gatherings at 8 p.m. All friends welcome. Tickets, 6d. each.

LONDON. Zephyr Hall, 9, Bedford Gardens, Silver Street, Kensington.—A flower service on Sunday, 22nd instant. Mediums and speakers, who will favour us with their services on that date are requested to kindly forward their names to me as soon as possible. All friends are asked to assist.—P. S.

MANCHESTER. Tipping St.—Entertainment, Saturday, Sep. 7th, at 7-30. 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.—September 8th and 9th. Mrs. Hardinge Britten, last visit in 1889. Subjects in Saturday's *City Press*.

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."

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.

WESTHOUGHTON. Wingate.—Children's Lyceum.—Saturday, Sept. 7th, a public tea party. After tea there will be recitations, songs, and readings, by the Lyceum members. Also prizes will be given by Mr. R. J. Rigby to the children for attendance. Tea on tables at 5-30, prompt. Tickets: Children 4d., adults, 6d. Friends will be made welcome.—T. H.

WESTHOUGHTON.—The secretary is now Mr. J. Partington, 28, Chorley Road, to whom all communications should be addressed.

PASSING EVENTS AND COMMENTS.

PASSED TO THE HIGHER LIFE.—Mr. John Sanderson, in his 38th year; one who had been a member for a number of years of the Felling Society, and latterly connected with the society at Wardley Colliery. He was one who had the cause of spiritualism at heart, and was ever ready in his humble way to speak and do all he could in its behalf. His remains were laid at Heworth churchyard, the service throughout being purely spiritual, and conducted by Mr. Westgarth.—J. G.

ANOTHER OF THE "OLD GUARD" GONE HOME!—Mr. Samuel Roberts, of Hornsey, London, an old and staunch spiritualist, passed away on Saturday, August 31st, aged 84 years. A few days before his spirit departed (holding the hand of his old friend, Mr. W. Wallace), he tried to sing a few words of "Over there, over there." He will now know what it is to be over there!

GONE TO THE HIGHER LIFE.—The infant son of Mr. and Mrs. Catlow, of Burnley, aged two months. The mortal remains were interred on Tuesday, when the inspirers of Mr. E. W. Wallis made an appropriate and touching address.

ERRORS IN ENGAGEMENTS.—Mrs. Dickenson writes that she was not in fault last week. We notice similar mistakes this week. We wish speakers and secretaries alike would do their utmost to avoid these blunders.

OPEN AIR DEBATE IN LONDON. Mr. Veitch has been doing good work combating materialism, as represented by Mr. Corbett, in Hyde Park, where each disputant ably advanced his views. Several hundreds of people listened attentively for two hours. 8s. 8½d. was collected for the Dockers. Mr. Drake will review the debate next Sunday at 8-30. A floral service at Zephyr Hall, on September 22nd.

PHYSICAL MANIFESTATIONS.—The friends of Haswell and Shotton were again favoured with a physical séance, held at the house of Mr. John Turner, of Haswell, on Sunday, August 24th. Medium, Mr. Oliver Simms, of Murton. The guides opened with a touching invocation. We did not sit long before manifestations were given of a convincing kind. Lights were seen varying in size, position and brightness. While we were singing the bell floated above our heads, ringing to the tune; the luminous card was carried about the room, placed beside several of the sitters' faces, then carried to the ceiling. One of the sitters being a stranger the guides requested that he should change seats with the sitter next to the medium and hold both of the medium's hands all the time. The guides then asked if there was any article in the room we would like brought into the circle to convince him it was not the medium producing the phenomena; we requested them to bring a stick from a corner of the room, nine feet from the circle, which they did, touching each sitter with it. The medium's watch was taken out of his pocket, floated about the room, afterwards hung upon a nail, ten feet high, until the sitter's attention was drawn to where it was by its ticking, and at the close of the meeting it was found under the pillows of the bed; a chain was taken from one of the sitters and placed around the medium's neck; a small box, with tools in, was brought from underneath the bed and placed on one of the sitters' knees, and some of the articles placed in the pockets of the sitters, the hairpins taken from some of the ladies' heads and thrown out of the circle. After the meeting we found several names of spirit friends known to the sitters, when in this life, written upon the slate. The table was carried over the sitter's heads out of the circle.—John Turner, Haswell Colliery. (Names of other sitters can be had if required.)

Mr. Joshua Wase, of Harton Colliery, sends us the following account of a materialization séance (?) "I was invited to a materialization séance, on August 24th, at 19, Cambridge Street, South Shields. There was a good number present. Previous to the séance, Mrs. H. Davison, of South Shields, who was the medium, was examined by two ladies. The examination being satisfactory the medium retired behind the curtains. We had not sat long when the medium invited a Mr. Bowen, another medium, to go into the cabinet beside her; after a while Mr. Bowen came out of the cabinet, followed by a supposed spirit, which he led around the circle, and he (Mr. Bowen) said although he could see the spirit's arm through his he could not feel it. Now the fact of Mr. Bowen going into the cabinet after the medium was searched, and his remarks about not feeling the spirit's arm, caused me to be suspicious, and to satisfy myself I *grabbed the spirit twice*, which proved to my satisfaction that it was quite solid, and none other than Mrs. Davison herself. This, of course, caused an uproar, and Mr. Davison, the husband of the medium, was much annoyed because the trick did not work well, and I came in for a good deal of abuse; but I did not care for that, as I did what I considered my duty, and my advice is to all who wish to witness real materializations, to demand reasonable test conditions, and keep wide awake, or else they will be brought as a lamb to the slaughter." [We have already published favourable reports of séances of Mrs. Davison, and deem it our duty to publish this letter, which gives the other side.—Ed. T. W.]

TO OUR CONTRIBUTORS.

NONE of our friends, sending articles for insertion in *The Two Worlds*, should take offence because their contributions are not accepted. To this little paper, as to other magazines and journals three times its size, there is generally sent overplus enough to fill a dozen instead of one issue. The functions of the Editors are, to select that which is most suitable to the papers they edit, and though the authors of rejected communications may think they could do far better than the said Editors themselves, as long as they do not occupy the post in question, they must submit to the inevitable necessity of sifting that which is received and declining the rest.

No communications can be returned unless stamps are enclosed for that purpose.

With much regret for being obliged to withhold any article sent in kindly intention, we can only accept of stories founded on facts, powerful and philosophic views of spirit-life, or reformatory matter. Communications must be well verified, and such as prove their source and character. As to poems, we kindly decline mere sentimental effusions or personal tributes.

For the present we must decline, with thanks, and regret as unsuited to our columns—

The story of "Zara," a Black Prince, &c. (from Glasgow); "Myra," a romance; "The Maid of the Glen," and "Leila."

VERAX.—Whilst quite agreeing with you on the subject of "Applauding at Sunday Meetings," we cannot continue to push so insignificant a matter into further controversy. The question has been raised and answered. No more is needed.

"To a Faded Leaf"; "To my Babe;" G. M.; "Unappreciated"; "On the Dizzy Heights"; "My Loved One;" M. A.; and "Tofty." All respectfully declined. C. L., and several other contributors, will be attended to in rotation.

J. M., HALIFAX.—We cannot publish your letter. Every séance must be judged on its own merits. We would draw your attention to the fact that the drapery is in the possession of the sitters, also his confession. As this is not the first time he has been exposed, he must take the consequences, and retire into privacy; our columns are not open to uphold questionable characters, but to advocate honesty and truth.

CARDS.

Mrs. F. Taylor, Trance Speaker, 28, Council St., Vine St., Manchester.

Miss Jones, Clairvoyant and Speaker, 2, 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 appoint. 6, Globe Rd., Forest L'ne, Stratford, E.

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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.

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