

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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A L O T A S

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SERVICES FOR SUNDAY, SEPTEMBER 15, 1889.

Accrington.—26, China St., Lyceum, 10-30; 2-30, 6-30: Mr. Armitage.
Ashington.—Mechanics Hall, at 5 p.m.
Bacup.—Meeting Room, Princess Street, 2-30, 6-30: Lyceum Service of Song. Miss Walker.
Barrow-in-Furness.—82, Cavendish St., at 6-30.
Batley Carr.—Town St., Lyceum, at 10 and 2; at 6-30.
Batley.—Wallington Street, at 2-30 and 6: Mrs. Beardshall.
Beeston.—Conservative Club, Town St., 2-30 and 6: Mr. Rowling.
Belper.—Jubilee Hall, at 10 and 2, Lyceum; at 10-30 and 6-30: Mr. W. H. Wheeler.
Bingley.—Oddfellows' Hall (ante-room), at 2-30 and 6: Mr. Newton.
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; at 2-30 and 6-30: Dr. J. Blackburn.
Bolton.—Bridgeman Street Baths, at 2-30 and 6-30: Miss Blake.
Bradford.—Walton St., Hall Lane, Wakefield Rd., at 2-30 and 6: Mrs. Britten.
Otley Road, at 2-30 and 6: Mrs. Burchell.
Little Horton Lane, 1, Spicer St., at 2-30 and 6: Miss Keeves.
Milton Rooms, Westgate, 10, Lyceum; 2-30, 6: Mr. W. V. Wyldes.
St. James's Lyceum, near St. James's Market, Lyceum, at 9-45; at 2-30 and 6: Mrs. Mercer.
Ripley St., Manchester Road, at 2-30 and 6-30: Mrs. J. M. Smith, and on Monday.
Birk Street, Leeds Road, at 2-30 and 6.
Bowling.—Harker Street, at 10-30, at 2-30 and 6: Mr. Moulson. Wednesday, at 7-30.
Norton Gate, Manchester Road, at 2-30 and 6.
Bentley Yard, Bankfoot, 2-30 and 6-30: Mrs. Bentley.
6, Darton Street, at 10-30.
Brighouse.—Oddfellows' Hall, at 2-30 and 6: Mr. Postlethwaite.
Burnley.—Hammerton St., Lyceum, 9-30; 2-30 and 6-30: Mrs. Craven.
Burslem.—Colman's Rooms, Market, 2-30 and 6-30.
Byker.—Back Wilfred Street, at 6-30: Mr. Wilkinson.
Churwell.—Low Fold, at 2-30 and 6: Mrs. Denning.
Cleckheaton.—Oddfellows' Hall, 2-30 and 6: Mr. Bush.
Colne.—Uloth Hall Buildings, Lyceum, at 10; at 2-30 and 6-30.
Cowms.—Asquith Buildings, 2-30 and 6: Mrs. Connell.
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.
Deesbury.—Vulcan Road, at 2-30 and 6: Mrs. Dickenson. Monday, Members' Circle, at 7-30.
Ecclehill.—Old Baptist Chapel, at 2-30 and 6-30: Mr. J. Lusby.
Exeter.—Longbrook Street Chapel, at 2-45 and 6-45.
Felling.—Park Road, at 6-30.
Foleshill.—Edgewick, at 10-30, Lyceum; at 6-30: Service.
Glasgow.—Bannockburn Hall, 86, Main St., at 11-30 and 6-30: Mr. Morse, and on Monday. Thursday, at 8.
Halifax.—1, Winding Rd., at 2-30 and 6: Mrs. Wallis, and on Monday.
Haswell Lane.—At Mr. Shields', at 6-30.
Heckmondwike.—Assembly Room, Thomas St., at 10-15, 2-30 and 6: Mrs. Beanland. Social Meeting, Thursdays, at 7-30.
Hetton.—At Mr. J. Thompson's, Hetton, at 7: Local.
Heywood.—Argyle Buildings, at 2-30 and 6-15: Mrs. Whitehead.
Huddersfield.—8, Brook Street, at 2-30 and 6-30: Mr. Tetlow.
Institute, John St., off Buxton Rd., at 2-30 and 6: Mrs. Wade.
Idle.—2, Back Lane, Lyceum, 2-30 and 6.
Jarrow.—Mechanics' Hall, at 6-30: Mr. G. Wilson.
Keighley.—Lyceum, East Parade, at 2-30 and 6: Miss Walton.
Assembly Room, Brunswick St., at 2-30 and 6: Mrs. Stair.
Lancaster.—Athenaeum, St. Leonard's Gate, at 10-30, Lyceum; 2-30 and 6-30: Mr. G. Smith.
Leeds.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2-30 and 6-30.
Institute, 23, Cookridge St., at 2-30 and 6-30: Mrs. Midgley.
Leicester.—Silver St., at 2-30, Lyceum; 10-45 and 6-30: Mrs. Barnes, 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: Mrs. Rogers.
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: Mr. Walker. Wednesday, at 7, Mr. Vango.
Cavendish Square.—13A, Margaret St., at 11. Wednesday, 2 till 5. Free Healing. Tuesdays and Fridays, at 8, Circle.
Clapham Junction.—295, Lavender Hill, Wandsworth Road, at 7, Lyceum, at 8. Tuesdays, Healing Circle. Wednesday, at 8.
Euston Road, 195.—Monday, at 8, Séance, Mrs. Hawkins.
Forest Hill.—5, Devonshire Road, at 7.
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 6-45. Fridays, at 8, Séance.
Marylebone.—24, Harcourt St., at 8, Lyceum; at 7, Mrs. Stanley. Monday, 16th, Social Meeting. Mr. Dale, Friday evenings.
Mile End Road, 160.—Hayfield Hall, at 7: Mr. Veitch.
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, Lecture; Open-air at 8, at Hyde Park, opposite the Marble Arch.
Peckham.—Winchester Hall, 38, High St., at 11, Mr. J. Humphries, "Our Heavenly Home;" at 6-30, Mr. W. E. Long, "A Retros-

pect;" at 3, Open-air, on Peckham Rye; at 3, Lyceum. 99, Hill St., Sunday, at 8-30, Members only. Tuesday, no meeting. Wednesday at 8, Séance, Mr. Walker; inquirers welcome. Saturday, at 7, Members' Circle.
Stepney.—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday, at 8.
Stratford.—Workman's Hall West Ham Lane, E., at 7: Mr. Rodgers.
Longton.—Assembly Rooms, Coffee Tavern, Boardman's Buildings, 6-30.
Lnwestoft.—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: Mr. J. S. Schutt.
Collyhurst Road, at 2-30 and 6-30: Mrs. Stansfield.
Maxborough.—Ridgills' Rooms, at 2-30 and 6.
Middlesbrough.—Spiritual Hall, Newport Road, Lyceum, at 2; at 10-45 and 6-30.
Granville Rooms, Newport Road, at 10-30 and 6-30.
Morley.—Mission Room, Church St., at 2-30 and 6: Mr. Bradbury.
Nelson.—Spiritual Rooms, Leeds Rd., 2-30 and 6-30: Mr. R. Bailey.
Newcastle-on-Tyne.—20, Nelson St., at 2-15, Lyceum; at 11 and 6-30: Mr. J. Stevenson and other local speakers. Open-air (weather permitting), Quay Side, at 11, Leazes, at 8.
St. Lawrence Glass Works, at Mr. Hetherington's: at 6-30.
North Shields.—6, Camden St., Lyceum, 2-30; at 6-15.
41, Borough Rd., at 6-30: Mr. Henderson.
Northampton.—Oddfellows' Hall, Newland, 2-30 and 6-30: Mr. Johnson.
Nottingham.—Morley House, Shakespeare St., 10-45, 6-30: Mr. Plant.
Oldham.—Temple, Joseph Street, Union St., Lyceum, at 9-45 and 2; at 2-30 and 6-30: Mr. E. W. Wallis. Harvest Festival.
Openshaw.—Mechanics', Pottery Lane, Lyceum, at 9-15, and 2; at 10-30 and 6: Mrs. Green.
Parkgate.—Bear Tree Rd., at 10-30, Lyceum; at 6-30: Mrs. Lazenby and Mr. Turner.
Pendleton.—Assembly Rooms, Cobden Street (close to the Co-op. Hall), at 2-30 and 6-30: Mrs. Gregg.
Plymouth.—Notte Street, at 11 and 6-30: Mr. Leeder, Clairvoyant.
Rawtenstall.—At 10-30, Lyceum; at 2-30 and 6: Miss Gartside.
Rochdale.—Regent Hall, at 2-30 and 6. Thursday, at 7-45, Public Circles.
Marble Works, at 3 and 6-30. 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 St., at 2-30 and 6: Mr. Schutt. Wednesday, at 7-30.
Salford.—Spiritual Temple, Southport Street, Cross Lane, Lyceum, at 10-30 and 2; at 2-30 and 6-30. Wednesday, at 7-45.
Saltash.—Mr. Williscroft's, 24, Fore Street, at 6-30.
Scholes.—At Mr. J. Rhodes', 33, New Brighton Street, at 2-30 and 6.
Sheffield.—Cocoa House, 175, Pond Street, at 7.
Central Board School, Orchard Lane, at 2-30 and 6-30.
Skelmanthorpe.—Board School, 2-30 and 6.
Slaitwaite.—Laith Lane, at 2-30 and 6: Mr. Hepworth.
South Shields.—19, Cambridge St., Lyceum, at 2-30; at 11 and 6: Mr. Murray. Wednesdays, at 7-30. Developing on Fridays, 7-30.
14, Stanhope Rd., High Shields, Lyceum, at 2-30; at 11 and 6: Mr. Kempster.
Sowerby Bridge.—Hollins Lane, Lyceum, at 10-30 and 2-15; at 6-30.
Station Town.—14, Acclom Street, at 2 and 6.
Stockport.—Hall, adjoining 26, Wellington Road, South, at 2-30 and 6-30.
Stockton.—21, Dovecot Street, at 6-30.
Stonehouse.—Corpus Christi Chapel, Union Place, at 11 and 6-30.
Sunderland.—Centre House, High St., W., 10-30, Committee; at 2-30, Lyceum; at 6-30: Mr. Hall. Wednesday, at 7-30.
Monkwearmouth, 3, Ravensworth Terrace, at 6: Mr. J. Clare.
Tunstall.—13, Rathbone Street, at 6-30.
Tyldesley.—Spiritual Institute, Elliot St., 2-30 and 6.
Walsall.—Exchange Rooms, High St., Lyceum, at 10; at 2-30 and 6-30.
Westhoughton.—Wingates, Lyceum, at 10; 2-30 and 6-30, Mr. Mayoh.
West Pelton.—Co-operative Hall, Lyceum, at 10-30; at 2 and 6-30.
West Vale.—Green Lane, at 2-30 and 6: Mr. J. Clayton.
Whitworth.—Reform Club, Spring Cottages, 2-30 and 6.
Widney.—Hardy St., at 2-30 and 6: Mrs. Bennison. Mondays, at 7-30.
Willington.—Albert Hall, at 6-30.
Wisbech.—Lecture Room, Public Hall, at 6-45: Mr. Addison.
Woodhouse.—Talbot Buildings, Station Road, at 6-30.

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THE ROSTRUM.

GERALD MASSEY'S REMARKABLE BOOK.

BY A. S. HUDSON, M.D., U.S.A.

THE title of this work is "The Historical Jesus and the Mythical Christ," by Gerald Massey. It is the offspring of twelve years of special study. Dead tongues are made to speak, and defunct records and inscriptions are galvanized into vital testimony. Wars of physical violence and bloodshed are lessening. But war in the conflict of mind and the battle of opinion is raging all about us. The fight or the struggle for existence among the gospels and things held sacred is most strenuous where civilization abounds. The backbone of original thinking is stiffening. Christendom is shaking; theology is well-nigh in spasms. On all sides is seen inquiry, discussion, and reasoning commotion.

"The Historical Jesus and Mythical Christ" deals with the New Testament chiefly. The more ancient dust and senile cobwebs were shaken from the Pentateuch or Old Testament, not many years ago, by the late Bishop Colenso of Natal, in five large volumes. He showed the fabulous character of the Old Testament, and proved it utterly void of precision in fact, and untrustworthy in credible history. The following is the outline and purport of the Christian scheme, as gathered by the writer, from this remarkable book of Mr. Massey's.

Originally, the four gospels narrated the story of the four seasons. The sun was the prime creator and ruling potentate. Celestial and terrestrial powers and persons met and mingled. A world and its economy was to be examined and explained. Every nation had its version about it. Fancy preceded fact, myth preceded history, legend and tradition stood in the place of records and dates.

The four gospels which time and the fates have bequeathed to us were, generations prior to the Christian era, found in Singapore, India. Apollonius, of Tyana, received "nine epistles from Pharotes, King of Taxilla, India," also four gospels from one Hiram Ermanda, of Taxilla; these were written in the Hebraic-Samaritan tongue, and Hegesippus, a learned Greek, copied these manuscripts. Uphillas, a sacerdotal, subsequently copied, interpolated, changed names in these documents to suit the wants of the guild, and translated them into the Gothic tongue. For this he was rewarded with a bishopric. These manuscripts treated mainly of the four stages in the life of Buddha.

Thus India seems to have furnished a logos of nature's life and economy with the life and work of Buddha, while Egypt—the storehouse of a bygone civilization—contributed a world of magic, myth, mystery, and sacred symbol. Hence, the scriptures partake of their civilizations, such as of India, Egypt, and Rome; they also reflect the ethics and crudities of all the vanished and vanishing barbarisms of man. We pass over the points of striking identity between the miracles and doings of Apollonius and those ascribed to Jesus, to notice similitudes found in Egypt.

Christ was the Good Shepherd, so was Horus.

Christ was the Lamb of God, so was Horus.

Christ was the Bread of Life, so was Horus.

Christ was the Truth and the Life, so was Horus.

Christ was the Fan-bearer, so was Horus.

Christ was the Door of Life, Horus was the path by which the dead travel out of the sepulchre, the god whose name was written as the Road.

Jesus is the coming one, He that should come, the Son of Man, coming in a cloud of power and great glory.

Osiris passes through the clouds, turns back the opposers, gives life to the ministers of the sun.

Jesus came in the name of the Lord, Horus was the Lord by name.

Jesus of Paul was the second Adam, the Egyptian Jesus was the second Atum.

The prototype of Judas, his money, his field, are all found in equinoxial mythology.

The star in the east, the wise men, the birth in the manger, the story about Lazarus, the women at the sepulchre, the women at the well, the story of the loaves and fishes, the walk on the water, doubting Thomas, the story of Mary Magdalene, the ten virgins and their lamps, the crown of thorns, the Passion, resurrection, and much more, all are portrayed in an antecedent astronomical mythos.

Mr. Massey says, "The Christ of the gospels is in no sense an historical personage, or a supreme model of humanity, a hero who strove, and suffered, and failed to save the world by his death. It is impossible to establish the existence of an historical character *even as an impostor*. For such a one the two witnesses, astronomical mythology and gnosticism, completely prove an *alibi*. The Christ is a popular lay-figure that never lived, and a lay-figure of Pagan origin; a lay-figure that was once the ram or lamb, and afterwards the fish; a lay-figure that was the portrait and image of a dozen different men gods. . . . The iconography of the catacombs absolutely proves that the lay-figure as Christ must have sat for the portraits of Krishna, Osiris, Horus, Mithras, Bacchus, Aristæus, Apollo, Pan, the Good Shepherd. The lay-figure or type is one all through. The portraits are manifold, yet they all mean the mythical Christ, under whatsoever name. . . . Characteristics of various persons are photographed and fused into a portrait, a composite likeness of twenty different persons merged into one that is not *anybody*."

Massey, a profound linguist, for the *third of a lifetime*, explored the neglected and obscure records of Egypt, the oldest, except geologic, known to man.

As our earth is lighted wholly by rays coming from celestial spheres, so the acts, life and liturgy in Time or old Chronos, of the imaginary beings of those spheres were reflected upon earth and made real, living personal actualities to denizens of earth. Therefore the great delusion is in mistaking celestial or astronomical romance (mythos) for living, matter-of-fact history on earth. How easy and natural this delusion was brought about Mr. Massey fully explains. Besides Massey, we have many other learned men, with their remarkable books, all working in the same direction, each independent of the other, neither quoting nor referring to the other, and all arriving at one citadel and the same goal.—*Golden Gate*.

When Gerald Massey's writings were confined to popular poems—"Volkslieder" or "People's Songs"—his name was sounded everywhere by the tongue of fame, and his works were on every bookshelf. When the poet became the priest of science, the historian and revelator of hidden things, and the *spiritualist*, Gerald Massey was regarded as "one who had fallen from his high estate." But when, after twelve years of studious retirement, profound research, and indefatigable labour in delving into the records of antiquity,

Gerald Massey came forth as an Iconoclast, breaking up the idolatries and image worship of the dark ages—when he shattered theological idols, and left nothing behind but the worship of the God of nature, and a religion of good, truth, righteousness, and the stupendous fact of man's personal responsibility—Gerald Massey has been relegated to the fate of those who dare to proclaim unpopular truths. His name has become, in the mouth of the so-called *pious*, a bye-word of reproach; his grand and unanswerable works are consigned to obscurity and neglect; and under the brand of "Infidel," the result of his indefatigable researches leaves him without reward, or any other present compensation than the certainty that his revelations will be fully appreciated by a grateful posterity, whilst he himself—in that higher and better world, as the messenger of which he now lives and labours—will find his never-failing recompense, and all his works stereotyped in the archives of immortality.—Ed. T. W.

THE ANGEL OF IMMORTALITY COMING.

'At even, or at midnight, or at the cock-crowing, or in the morning.'

It may be in the evening,
When the work of the day is done,
And you have time to sit in the twilight
And watch the sinking sun,
While the long, bright day dies slowly
Over the sea.
And the hour grows quiet and holy
With thoughts of me;
While you hear the village children
Passing along the street,
Among those thronging footsteps
May come the sound of my feet;
Therefore I tell you—Watch
By the light of the evening star,
When the room is growing dusky
As the clouds afar;
Let the door be on the latch
In your home,
For it may be through the gloaming
I will come.

It may be when the midnight
Is heavy upon the land,
And the black waves lying dumbly
Along the sand;
When the moonless night draws close,
And the lights are out in the house,
When the fire burns low and red,
And the watch is ticking loudly
Beside the bed;
Though you sleep, tired out, on your couch,
Still your heart must wait and watch
In the dark room,
For it may be at midnight
I will come.

It may be at the cock-crow,
When the night is dying slowly
In the sky,
And the sea looks calm and holy,
Waiting for the dawn
Of the golden sun,
Which draweth nigh;
When the mists are on the valley, shading
The rivers chill,
And my morning star is fading, fading
Over the hill;
Behold! I say to you—Watch!
Let the door be on the latch
In your home.
In the chill before the dawning,
Between the night and morning,
I may come.

It may be in the morning,
When the sun is bright and strong,
And the dew is glittering sharply
Over the little lawn;
When the waves are laughing loudly
Along the shore,
And the birds are singing sweetly
About the door;
With a long day's work before you,
You rise up with the sun,
And the neighbours come in to talk a little
Of all that must be done;
But remember that I may be the next
To come in at the door,
To call you from your busy work
For evermore;
As you work your heart must watch
For the door is on the latch
In your room,
And it may be in the morning
I will come.

TWO CONFESSIONS.

A Narrative compiled from "Household Words" (Nov., 1886, Vol. XII.) on the tremendous dangers of the abuse of Mesmerism.

'I AM glad to see you, governor; you are a Cornish man and a gentleman; hence, there is a certain social bond between us that the fact of your being governor of the gaol and I a condemned criminal cannot wholly break. I know that your visit will be very brief, therefore I will ask one favour—that is, that you will give a home to my poor dog Rover. And now for the disclosure for which I solicited this interview.

"Listen. I am guilty of forgery, and seemingly of base ingratitude. My countrymen and my judge are justified in their condemnation and sentence; and, now that the trial is over, I look back upon the past like one awaking from a fearful nightmare. But, to make myself understood, I must turn back some pages of my life history. My father was an officer, who died of fever in India, my mother being left with an income barely sufficient to procure the necessities of life. Whilst my poor mother was anxiously considering how I should be enabled to continue my studies, a letter came from an old and dear friend of hers at Alexandria, Dr. Churchill Stewart, who offered to bring up and educate me for the medical profession, of which he was a distinguished member. His fortune, as he fully explained, would all be left to a nephew who lived with him; nevertheless, the opportunity thus opened up to me of following a fine profession under so good and generous a teacher, came so opportunely in our distress, that, sad as the parting was, we resolved to endure it, and I at once set out for my benefactor's house at Alexandria. . . . I found in Dr. Stewart a learned preceptor and a kind friend, while—finding in me an apt and earnest student (but especially, as I believe, from my great likeness to my mother, to whom Dr. Stewart had been warmly attached)—he on his part conceived a strong liking for me. I soon found, however, that the more kindness my benefactor showed me, the more I was disliked—nay, hated—by his nephew and adopted heir, Arthur Sullivan. And so constantly did this jealous enemy seek means to insult and annoy me, that I rejoiced when my term of studies ended, and it was arranged that I should return to England. Here I was at once to enter upon remunerative work, my noble benefactor having, unknown to me, purchased a fine practice from a Dr. Orton, whom age and infirmity had induced to retire. . . . I was twenty-five years of age when I succeeded Dr. Orton, and took up my abode here. Externally, you, sir, know the rest of my history; how I won the respect and confidence of a large circle of patients, and how, after some years, and when my dear mother had passed to the higher life, I became engaged to the beloved of my heart, Ellen Dremoor, the old squire's daughter. Shortly after my engagement with this dear lady, my health failed, and, in order to obtain the necessary rest and recuperation, I proceeded on a short tour in the south of France. All this you know, sir; but that which you *do not know* is, that it was on this fatal tour that I encountered the strangest and, alas! the most memorable event of my life. One evening, at Pau, shortly before my return to England, I met a friend with whom I had frequently held long and interesting conversations on the subject of clairvoyance, psychology, and kindred subjects. As we strolled along, and the conversation drifted once more into these mystic themes, my friend said, 'O, by the way, *à propos* of clairvoyants, I have an invitation to a séance to-night, whereat the famous pythoness, Madame Alzema is to be present, and, by the mere touch of our heads by her hand, will divine our characters, and tell us the mysteries of our future. I know your teacher, Dr. Stewart, was deeply interested in the occult powers of man; I know that you share his predilections. How would you like to join our séance?'

"'I should be very glad to do so,' I replied. 'Can I be admitted?'

"'Undoubtedly,' was the answer. 'I will prepare the way for you.'

"At the appointed hour I repaired to the séance-room, and was cordially received by the lady of the house. Eight persons were seated around the table, over which shone a dim lamp. This was turned out when we were all seated, and as very thick curtains were drawn across the windows, we sat for some minutes in total silence and thick darkness. Presently the rustling of an approaching figure was heard, and a female voice, in deep musical tones, began to speak—foretelling, as it seemed, the future of two or three of the sitters, about

whom she seemed to be pausing. Once more the rustle of drapery was heard, and then two hands were placed firmly on my head: one rested on my forehead, the other at the back of the neck where the spinal column terminates. As they rested there, I felt an indescribable sense of powerlessness. There was a long silence, during which I was conscious that the owner of the unseen hands on my head was searching the depths of my inmost being. At last she spoke, as the hands were raised, and gently replaced.

"You are a deep thinker—a philosopher. You have wonderful powers of psychic healing, and are, I should think, a medical man by profession. You are a lover of humanity, and a man greatly respected; you possess faculties which would lead you to the pinnacles of fame, but——"

"But what?" I asked, finding that she ceased speaking; but she continued in a soft, low voice that thrilled through every nerve and fibre of my brain:

"But before the year is ended you will commit the crime of forgery, will be condemned as a felon, and transported. I can say no more to-night. Adieu! The power has departed from me."

"There was the rustling of drapery, a commotion about me, and I was conscious that the lamp was relit. Then I knew nothing more until I awoke in my room at the hotel, and found my head enveloped in wet cloths, a doctor bending over me, who prescribed a soothing draught, and I fell asleep to awaken the next morning with a slight headache, but otherwise well enough to leave in the evening, as I had previously arranged.

"I tried in vain to shake off the impression that the words of the unseen prophetess had produced—the dread words, 'Before the year is over you will commit forgery,' were ever sounding in my ears, eating like hot iron into my brain. I determined to return home, and endeavour in the care for others to forget myself. I threw myself into the arduous duties of my profession, with all the zeal and energy of which I was capable. But it was of no avail. I became nervous, irritable, incapable of continuity of thought, save on the one terrible, all-absorbing topic of my destiny. Gradually my friends shunned rather than sought my society as heretofore; only one was true to me, and that was Ellen Dremoor. Her tenderness never failed, and she entreated me to tell her the cause of my grievous trouble. Would to Heaven I had done so! It would, I believe, have broken the fatal spell. There is no such guardianship from evil on earth as the love of a true and noble woman—but it is too late now.

"It was in the month of September that I one morning found a letter on my table, in the ever-welcome hand of my valued friend and preceptor, Dr. Stewart. I opened it eagerly. The letter informed me that he had heard of my indisposition, and that, as he intended to return to England, he would, if I thought well, come and carry on my practice for me until my health was re-established.

"I replied immediately, expressing my pleasure at the proposed arrangement, and begging him to take up his abode with me; but a few days' post brought the reply that he wished to bring two old and faithful servants with him, and that he preferred to have a household of his own, and he requested me to find for him a suitable residence. He also informed me that Arthur Sullivan would succeed him in his practice, and that he felt he could leave the care of his patients safely in his hands, as he had for some years past been his partner, and, since his marriage about two years before, had earnestly devoted himself to study.

"Enclosed was a blank cheque payable to me, and in a postscript he asked me, as soon as I had found a suitable residence, to purchase such necessities as I deemed requisite for the use of himself and the two servants who would accompany him, and to write and tell him when all was ready. I need not say that I lost no time in carrying out his instructions.

"Although my practice had been a large one, I had never, since my mother's death, tried to save from my yearly income—so many cases of genuine distress were ever before me—but I was careful not to lower my account at my bankers' below a fixed sum, and when the furniture, etc., were paid for from my own purse, I found it necessary to cash Dr. Stewart's cheque. It was a wild October night, and the wind, sweeping over the sea, shook the doors and windows, and bore from the shore the booming sound of the breakers. I sat with my banking-book still open before me, and the Doctor's cheque, which I had just filled up with the amount of my expenditure, was laid on it, when suddenly the strange calm, ending in semi-stupor, which I had first ex-

perienced on that memorable night which I spent at Pau, stole over me. I passed my hand firmly over my forehead, and with a great effort succeeded in rousing myself, and then, on looking down, I perceived for the first time that during my semi-stupor I had taken exact copies of the Doctor's signature. A cold shiver ran through my frame, and drops of cold sweat bedewed my forehead, and as I sat gazing—like a bird fascinated by the eyes of a serpent—on the paper before me, it seemed to me that, clearly and distinctly as when they first issued from the lips of the diviner, the words fell on my ears:

"Before the year is ended you will commit the crime of forgery, will be condemned as a felon, and transported."

"After this the fear and nervous excitement increased, and I gave notice that I was too ill to see anyone. In about a fortnight my old preceptor arrived, and his presence strengthened and consoled me.

"He, wholly ignorant of what had occurred, attributed my indisposition to a morbid state of the brain brought on by over-work, and took upon him the whole burden of my professional work. I stayed with him for more than a month at Wood Green, and gradually my mind began to resume its wonted strength and serenity. From time to time I determined to tell him what had befallen me at Pau, but when I was about to do so some invisible power seemed to keep me silent.

"On the 29th of December I returned to my own house, and, on the following morning, I gathered a bouquet of Christmas roses, as an offering to Ellen Dremoor, who was expected to return from a month's stay in London by the six o'clock train.

"I was even now far from strong, and it was some time before I felt able to walk to the old Squire's house, but I did so as soon as possible, and arrived about eight o'clock in the evening. The old butler, whose face I had seen peering through the hall-window, opened the door, and on my asking for Ellen, told me that she was tired and had retired to rest, but that the Squire would be glad to speak with me.

"So saying, he conducted me to the library and into the presence of the Squire. When the door was closed he begged me to be seated, and then informed me that my change of position and ill-health rendered it necessary that my engagement with his daughter should terminate.

"It was in vain that I represented my malady as only transitory, and begged for time to prove the truth of my statement, and at last the true state of the case was made known to me. Squire Dremoor had for many years lived freely, and spent more than his income, and the estate was so heavily mortgaged that he was unable to meet the interest, and a wealthy Manchester cotton-spinner, who had met Ellen in London, had promised not only to pay the interest due at Christmas, but to make arrangements to free the estate from debt, on condition that she should become his wife.

"And Ellen herself?" I questioned.

"Well, well, doctor," said the squire, "of course, a woman cannot be expected to change from one lover to another all in a minute, and I'm not a hard man, least of all to my only child. If I could see my way to paying the interest due at Christmas, I would wait and see what can be done; but it is quite out of my power to do so, and I could not bear the disgrace of having the old place, which has belonged to the Dremoors for seven generations, sold over my head."

"How much does the interest amount to?" I asked.

"The estate is mortgaged for thirty thousand pounds at five per cent," he said, "and a year's interest is due."

"Then you want fifteen hundred pounds?" I asked.

"Just so," he replied.

"Don't decide against me hastily, for all our sakes!" I prayed.

"I left the Squire's house and returned home. At the garden gate my old housekeeper was standing looking up and down the road anxiously. As soon as she saw me—

"Oh, doctor," she said, "I am glad you have come. Dr. Stewart's servants have been looking for you everywhere. He has had a fit and is quite insensible."

"I hastened to Wood Green, and there on a couch lay my beloved teacher, my dear old friend, as I knew at the first glance, death-stricken. His two servants who had followed him hither stood near like pictures of despair, and from them I learnt that he had been thus attacked twice in Alexandria during the three months previous to his departure. I did all that to the best of my knowledge could be done to restore consciousness, but unavailingly.

"For hours I watched beside the couch of my second

father, and about three o'clock in the morning I saw that death was at hand. I had turned down the lamp which stood on an *escritoire*, and near it was the bellrope. I was about to pull it, when it struck me that it would be best to turn up the lamp a little, as the room would appear to the servants less ghastly and dreary. As I did so my eyes rested on the doctor's open cheque book. I could not take my eyes from the fatal book, and as I looked the old stupor stole over me, and it was as if the soft, low voice of the woman whose hands had rested on my head sounded weirdly in my ears. "Of what avail is it to try to escape the hand of fate? and where is now the crime? The owner of the money which would save the woman who loves you from a fate worse than death, and crown your whole life with happiness, is dying; all that he has will belong to your mortal enemy, Arthur Sullivan. Turn back the pages, and you will see that fate can be merciful. All is prepared for your hand." Mechanically, like one in a dream, I turned to the first leaf of the cheque-book. The first two cheques had been torn out, but on the third was written:—Pay to Dr. John Arnold. That was all. I had but to fill in the sum and sign it, and my love would be saved. It was but the work of a minute, and when I rang the bell, and the servants entered, the cheque was in my pocket-book. But a little while and all was over. My poor old friend had never for a moment recovered consciousness, and when the stars were yet shining in the early morning, I returned home, and he was gone.

"The following morning I cashed the cheque, and by mid-day the sum required was in the hands of Squire Dremoor, and I spent the rest of the day with Ellen. Strange to say, the sense of my having verified the prediction which had haunted me never occurred to me. On the contrary, a deep restfulness, which almost lulled me to sleep, had taken the place of the torment, which had so long blighted my very existence. And it was not until, on the eve of my marriage, I was arrested on the charge of forging a cheque for fifteen hundred pounds, that I realised that I was verily and indeed a forger. How my accuser, Arthur Sullivan, became aware of the fact I cannot tell. The dread prediction, the power which, as it were, seemed to compel me to the deed, the discovery of the crime, are all alike a mystery—a mystery which in all probability will never be solved until the day comes, if such an one there be, when the secrets of all hearts shall be disclosed.

"That is all I have to tell you, and it only remains to me to thank you for your courtesy and kindness during my imprisonment here. I feel that my life will not be long on earth—I feel that my betrothed, so nearly my bride, whom they have taken into the vortex of Parisian life in order that my memory may be effaced, loves me with a changless love, and that she will not long survive me. You will take care of Rover, Governor, for the sake of auld lang syne. It is kind of you thus to grasp the hand of a forger—of a felon. Good-night, and good-bye."

Some years after the transportation of Dr. John Arnold, when the Governor of—Gaul visited the cell of a man who was condemned to death for poisoning his wife, finding that the prisoner was skilled in psychological research, he told him the story related to him by a former prisoner, who had died the year after his transportation—viz., Dr. John Arnold.

As he was about to leave the condemned prisoner's cell on the last night of his earthly existence, the man handed to him a sealed envelope.

"I always meant to leave this for you to read after my death," he said, "thinking that as you know something of one of the parties concerned it may interest you; only don't open it until I am dead. You need not hesitate; it does not in any way relate to the murder of my wife, although she is mentioned in it under the name of Alzema."

On returning from the execution, which took place on the following morning, the Governor opened the envelope and read:

"Some doubt the reality of hypnotism. I do not. If further proof were wanting to confirm the correctness of my judgment, the following experiment and its results would be deemed not inadequate. My uncle, who adopted me on my mother's death as his son and heir, took as pupil and assistant a certain Cornish man of the name of John Arnold. I was jealous of my uncle's evident attachment to him: therefore I hated him. The fact that my uncle purchased for him a practice in his native place, with money which would otherwise have been mine, did not increase my love for him, and I determined, sooner or later, to be avenged. I had not

long to wait. While at Pau for my yearly holiday, I met a girl, richly gifted with clairvoyant and prophetic powers, whom, after I knew that I had her fully in my power, I tested at the private circles of an acquaintance of mine—a Madame Alzema. Thither, by chance, came one evening the object of my hatred and jealousy, John Arnold. It was my custom to watch all new comers from the recess which led to the room in which I entranced Alzema, and as soon as I saw him my plan of vengeance was formed. The perfect darkness favoured my plan. I knew by past experience that John Arnold was in a high degree sensitive; I knew that the state of his health (which had brought him, as I had learnt, to Pau) would increase this sensitiveness. When, therefore, I saw him take his place at the circle I had every reason to hope that the hour of my long-awaited vengeance was at hand. I had instructed my subject to place her hand on the head of each of the sitters, and when the time arrived for Alzema to place her hands on the head of John Arnold, I substituted my own, and when I had obtained the desired influence over him, and thus prepared the brain to receive whatever impression I desired, I caused her to say impressively, 'Before the year is ended you will commit the crime of forgery, will be condemned as a felon, and transported.' I knew that her words of doom would be stamped on Arnold's brain as with a red hot iron, and that unless some will more powerful than mine counteracted the effect, *my will would force him at some time or other to commit the act, then seemingly prophesied of only.* My uncle knew nothing of all this, but when I found that he was about to visit England, knowing his influence over Dr. John Arnold, also that it might interfere or counteract that which I had obtained by hypnotising him at Pau, it became necessary to act with precautionary steps, and that immediately. The two *faithful* servants who accompanied my uncle to England were my agents. Twice before at Alexandria had they induced the fit which nearly destroyed his life, by dropping certain liquids into his glass, with which I had provided them. The third time the dose was increased, but though the result was, as I knew, inevitable, I had warned the *faithful* attendants not to prepare the *last draught* until they could be assured of Dr. Arnold's attendance. He came, of course, to see his friend expire, and it was at the hour when that friend's influence could never more be exerted over him that mine became paramount. *I willed*, and my hypnotised subject obeyed me. He could not do otherwise, for *he was my subject*, and it was thus that his crime, and subsequent death, as a prisoner, swept off my enemy, and satisfied my long-delayed spirit of implacable hatred. For Dr. Churchill Stewart, John Arnold, and Alzema—my wife—all sleep in the rest of the grave. To-morrow I, too, shall follow them, but, *perhaps—who knows—the real man* may survive the death of the body. If so, my power will go with me—and then again it may be a fearful mistake, these legal murders—and I may be as powerful with the nerve body to use influence over human subjects *as I ever* was. John Arnold's last words were 'Good night, and good bye.' Mine are to you, Governor, 'Good night! but not good bye!'"

MESMERISM A HUNDRED YEARS AGO.

MARAT, AND THE FRENCH SOMNAMBULIST.

THE following curious narrative is taken from "The Memoirs of a Physician," and forms part of the experience of the celebrated Joseph Balsamo, before he assumed the *alias* of "Count Cagliostro."

Marat, visiting the rooms of the renowned magician, abruptly asked,

"Can you reveal material secrets?"

"Why not?"

"Can you tell me, for instance, who has stolen my watch?"

"You lower science to a base level, sir. But no matter. God's greatness is proved as much by a grain of sand as by the mountain. Yes, I will tell you who has stolen your watch."

Just then a timid knock was heard at the door. It was Marat's servant who came, according to the young surgeon's order, to bring the letter.

The door opened and Dame Grivette entered.

"M. Marat, here is the letter you asked for."

"It was not the letter I wanted," said Marat, "I wished to see you."

"Well! here I am at your service, Monsieur Marat" (Dame Grivette made a curtsy); "what do you want with me?"

"You know very well what I want. I wish to know something about my watch."

"You must prove that the watch has been taken."

"It has been taken, since it was there and is now gone."

"Yes, but not taken by me—not taken by me; do you understand? Justice requires proofs; your word will not be sufficient, M. Marat; you are no more than one of ourselves, M. Marat."

Then Balsamo advanced toward the woman, and looking at her with an ominous and fiery glance, he stretched two fingers toward her, uttering not so much with his lips as with his eyes and will, a word which Marat could not hear.

Immediately Dame Grivette became silent, tottered, staggered backward, her eyes fearfully dilated, and fell upon the bed without uttering a word.

After a short interval her eyes closed and opened again, but this time the pupils could not be seen; her body was perfectly motionless, and yet her hands trembled as if shaken by fever.

"Ha!" said Marat; "then she is asleep?"

"Silence!" said Balsamo.

Then addressing Marat:

"Sir," said he, "the moment has now come when all your incredulity must cease. Pick up that letter which this woman was bringing you, and which she dropped when she fell."

Marat obeyed.

"Well!" he asked.

"Wait!"

And taking the letter from Marat's hands:

"You know from whom this letter comes?" asked Balsamo of the somnambulist.

"No, sir," she replied.

Balsamo held the sealed letter close to the woman. "Read it to M. Marat, who wishes to know the contents."

"She cannot read," said Marat.

"Yes, but you can read?"

"Of course."

"Well, read it *silently* and she will read it aloud after you in proportion as the words are engraven upon your mind."

Marat broke the seal of the letter and read it, while Dame Grivette, standing and trembling beneath the all-powerful will of Balsamo, repeated word for word aloud, what Marat read to himself.

"Now," continued Balsamo, "we shall pass on to what interests you most; that is to say, as to what has become of your watch. Dame Grivette," said he, turning to her, "who has taken M. Marat's watch?"

The somnambulist made a violent gesture of denial.

"I do not know," said she.

"You know perfectly well," persisted Balsamo, "and you shall tell me."

"Come, come," said Marat, "do not ask an impossibility!"

"You heard?" said Balsamo; "I have said you must tell me."

Then, beneath the pressure of this imperious command, the unhappy woman began to wring her hands; a shudder ran through her whole body; her mouth was distorted with a hideous expression of terror and weakness; she threw herself back, rigid as if she were in a painful convulsion, and fell upon the bed.

"No, no," said she. "I would rather die!"

"Well," said Balsamo, with a burst of anger which made the fire flash from his eyes, "you shall die if necessary, but you shall speak. Your silence and your obstinacy are sufficient indications for me; but for an incredulous person we must have irrefragable proofs. Speak! I will it: who has taken the watch?"

The nervous excitement was at its height; all the strength and power of the somnambulist struggled against Balsamo's will; inarticulate cries escaped from her lips, which were stained with a reddish foam.

"She will fall into an epileptic fit," said Marat.

"Fear nothing; it is the demon of falsehood who is in her, and who refuses to come out."

Then, turning toward the woman, and throwing in her face as much fluid as his hands could contain:

"Speak," said he; "who has taken the watch?"

"Dame Grivette," replied the somnambulist, in an almost inaudible voice.

"When did she take it?"

"Yesterday evening."

"Where was it?"

"Underneath the candlestick."

"What has she done with it?"

"She has taken it to the Rue Saint Jacques."

Marat gazed on this lifeless form, those upturned eyes, those palpitations, and he felt afraid. His fear increased when the living corpse rose, advanced towards him, took his hand and said:

"Come with me, M. Marat."

"Where to?"

"To the Rue St. Jacques."

"Why?"

"Come, come; he commands me to take you."

Marat, who had fallen upon a chair, rose.

Then Dame Grivette, still asleep, opened the door, and descended the stairs with the stealthy pace of a cat, scarcely touching the steps.

Marat followed, fearing every moment that she would fall, and in falling break her neck.

Having reached the foot of the stairs, she crossed the threshold, and entered the street, still followed by the young man, whom she led in this manner to the house and the garret she had pointed out.

She knocked at the door; Marat felt his heart beat so violently that he thought it must be audible.

A man was in the garret; he opened the door. In this man Marat recognized a workman of from five-and-twenty to thirty years of age, whom he had several times seen in the porter's lodge.

Seeing Dame Grivette followed by Marat, he started back.

But the somnambulist walked straight to the bed, and putting her hand under the thin bolster, she drew out the watch, which she gave to Marat, while the shoemaker Simon, pale with terror, dared not utter a word, and watched with alarmed gaze the least movements of this woman.

Scarcely had her hand touched Marat's, in returning him the watch, than she gave a deep sigh and murmured:

"He awakes me! He awakes me!"

Her nerves relaxed like a cable freed from the capstan, the vital spark animated her eyes, and finding herself face to face with Marat, her hand in his, and still holding the watch—that is to say, the irrefragable proof of her crime—she fell upon the floor of the garret in a deep swoon.

SPIRITUALISM AMONG THE AUSTRALIAN ABORIGINES.

A WORK written by Alfred W. Howitt (a son of the late William Howitt) on the manners and customs of certain tribes of Australia gives the following in reference to a belief in communications with the departed. Mr. Howitt says:—

"One of the Tatungolung told me that he had been present at an invocation of the ghosts, which bears a strange resemblance to a modern spirit séance. On a certain evening at dusk, the Birraark commenced his invocation. The audience were collected, and silence was kept. The fires were let go down. The Birraark uttered the cry, 'Coo-ee' at intervals. At length a distant reply was heard, and shortly afterwards the sound as of persons jumping on the ground in succession. This was supposed to be the spirit 'Baukan,' followed by the ghosts. A voice was then heard in the gloom, asking in a strange intonation, 'What is wanted?' Questions were put by the Birraark, and replies given. At the termination of the séance the spirit voice said, 'We are going.' Finally the Birraark was found in the top of an almost inaccessible tree, apparently asleep. It was alleged that the ghosts had transported him thither at their departure. At this séance the questions put related to individuals of the group who were absent, and to the suspected movements of the hostile Brajerak."

"Birraark" appears to have been the name of a class of what we should call "mediums." But so far as Mr. Howitt had been able to ascertain, they had entirely died out before the time of his intimate acquaintanceship with the natives, so that he had no opportunity of personal investigation.

Mr. Howitt further says: "It should not surprise us that the Kurnai is superstitious. His belief that the dead survive as a ghost, in a form usually invisible, when taken in connection with the knowledge that during life his enemy was probably trying to destroy him by magic, is seen to produce a belief that that enemy, when a ghost, may have power to work destruction, against which he is powerless. Nor is it strange that he should accept the statements of the Birraark, or that he should believe him able to communicate with ghosts, when we recall that he believes his own ancestral ghost visits himself in dreams."

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FRIDAY, SEPTEMBER 13, 1889.

CHRISTIAN SCIENCE.

We are continually in the receipt of letters from rival thinkers; the one party asking why our "highly progressive journal" does not treat of the above-named science, and recommends it as the one panacea for every ill to which flesh is heir, and another party demanding why we "do not show it up and expose it as the greatest sham that now afflicts humanity?" We also have communications from writers, still "on the fence," and having evidently no very decided opinions on either side, who write simply requesting an opinion or exposition of what the term "Christian Science" really means? To the last-named query only do we feel called upon to reply; and as it would be equally impossible, as well as opposed to the spirit of this journal, for us to write in detail of all the cranks and crankeries that are now being forced upon public attention in the name of "progress," and yet to do full justice to what our friends of all shades require of us, we make two extracts from a journal claiming to be an expositor of "Christian Science," and give, as the first and most authoritative definition of the subject, the teachings of the high priestess, or, as some allege, the founder of Christian Science, Mrs. Eddy, of Boston, Mass. These are her own definitions:—

CHRISTIAN SCIENCE, AS TAUGHT BY MRS. MARY B. G. EDDY.

Christian Science teaches that sickness only exists in the imagination. That man is never sick, but simply believes himself sick, and only needs to think he is well, and he will become so.

That soul is God, or but another term for God.

That soul is outside the body, and governs it from outside.

That there is no life in the body.

That the appearance of life in the body is mortal mind only, and that mortal mind is a lie and delusion.

That there is but one God, and, therefore, but one life; and this is self-existent and for ever, the "I AM" that nothing can destroy.

That material man, or, in other words, man as we see him on this earth, is a myth. That the body, together with that which animates it, is a lie and a delusion—that there is nothing in man to be saved.

That there is no personal man; that man is a reflection of God, and that God has no outline; that a personal man or personal God are theological mythoplasms: that man is not both soul and body.

That the thought of God is the spiritual man, or our real being, and that it is co-existent and co-eternal with Him. That he has no connection whatever with this material man.

That God is perfect, and that nothing can be added or taken away from Him.

That man finally becomes a part of God, just as a drop of water falls into the ocean; also, that there is no part of God in man.

That there is never a man or woman born into the world.

That this world is not real, but is a delusion or a dream, and that all matter is a delusion.

That the idea that man has a life or soul separate from God is the error which Jesus came to destroy.

That when we become spirit we shall have but one mind, for there is no room for more if that one is Infinite.

The truth of being is harmony and immortality, and any other supposed consciousness or life is a myth.

That error is not a product of mind, but a belief that mind is a product.

That Jesus taught his students "Christian Science," and that through it they healed.

That this theory is a divine science, and a direct revelation from God, and is therefore Christian Science or metaphysics.

In case our readers should desire to hear still more of this wonderfully *lucid* and *highly scientific* teaching, we add another extract, from a Christian Science writer in *Modern Thought*:—

"When Spiritual Science is well understood we are able to solve the problem of life, and comprehend that immortal man is co-eternal with God. Materialism denies that there is spirit, but holds that 'matter' is the basic principle, the one and only substance. Spiritual Science asserts that there is but one substance, yet claims that it is spirit. Therefore, those substances which appear to our senses as such, are reflections of the spirit, and in turn are resolved again to spirit, hence the saying, 'All is spirit; there is no matter.' God is universal good; therefore, while God is omnipresent and good, there cannot be in reality so-called evil. God being omnipotent, omniscient, and omnipresent, there can be no room for any evil anywhere. Evil is an illusion, a mental deflection, so all chemicalizing mental states termed sin, disease, pain, etc.

"As phenomenal objects are deflections and not the real, so the deflected state of mind is the believer, and it, together with its beliefs, are mortal and transitory.

"Hence it follows, that as disease is the reflex of the mind, whatever can be done to restore a mental equilibrium, restores the body back to the normal condition. As soon as mankind learn to look upon disease, sin, and evil as distortions and illusions of the mind, they will learn to dispense with those conditions. A few words in regard to the use of this science in overcoming disordered conditions. As the universal good in the individual has been displaced by the illusive belief of evil, sin, and disease, and these have reflexed their effects on the body, it is plain that the mind of the patient must be restored by imparting the good.

"This can be done by instructing the patient as to his errors of thought and belief; and, one who has full understanding in the science, has a deep and abiding faith in its power to heal, and imparts the condition of his own mind to that of his patient.

"If the healer is possessed of the universal good, the patient's mind becomes leavened, and the body, by reflex, becomes changed. This is in accordance with the teachings of Christ, and his methods of healing—hence, the name Christian Science. He taught that 'these signs shall follow those that believe. They shall lay hands on the sick, and they shall recover,' etc. Unfortunately, the clergy, labouring under either a misapprehension or the ban of the medical profession, have taught that the days of spirit healing have passed; and, as a consequence, as long as the public mind is wedded to an error in belief, the saying, 'According to your faith, so be it unto you,' is as potential for error as right understanding. It is not intended to criticise the clergy too closely, as they have done, and are doing, a vast amount of good in the world, yet the burden of the teaching of Christ was the salvation of men in this world, and his good works were exemplified in curing them from disease. This order has been reversed, and now the burden of the teaching seems to be the saving of men in the next world.

"But as this paper may be extended beyond the limits assigned it, I will close by saying that this science is more potential for the curing of obstinate diseases than any other system known. In fact, no disease known to the human

family can resist its action when the necessary conditions can be obtained and maintained. It met with opposition in the time of Christ, and it will meet with opposition in our day. There always has been, and will be in the future, minds unwilling to accept a great truth, except they were ground under the 'nether millstone.'

"O. P. RICE, M.D., Ph.D., S.S.D."

LOOK ON THE OTHER SIDE.

Now, as no system, however lucid in theory, can be fully appreciated until the above candid but *unchristian* science edict be obeyed, we beg to submit a few trifling incidents that will illustrate the same.—(Ed. T.W.)

CASE NO. 1.—A Christian scientist, whose time was fully occupied in thinking about the unreality of disease, at two dollars per think, once treated a highly unappreciative man for chronic nervous affection of a very painful character. Under the glowing promises of a speedy recovery which the healer made, the man came every day to get his two dollars' worth of thought on the non-existence of his complaint, and all went well for several weeks. At the end of that time, the pain continuing with a cheerful assiduity that could not be disregarded, the patient grew restive, and intimated that although he had paid out forty dollars, there was not a cent's less pain than before. He also respectfully submitted that a clear statement of just about when the amelioration was expected would be highly satisfactory to him and his family, who were cramped by the daily depletion of their funds. Then the Christian scientist waxed wroth, and said: "Oh you of little faith! know that you would already have been cured if you had believed me when I told you that your pain was not real. Pain and suffering do not exist; they are merely phantasms of the brain. There is no such thing as matter," continued he with so much emphasis that it rattled some silver dollars in his pocket; "none whatever—the only real thing is thought. All this is too subtle for your commonplace mind, and hence, I can do nothing more for you. You had better go and fill your coarse, unappreciative system with drugs." Then a vision of forty dollars that had vanished, and of pain that had vanished not, came before the mind of that long-suffering man, and he arose, and he took the Christian scientist, and he smote him sore upon the head and back, so that when he had ended, congestions, abrasions, contusions, incipient ecchymoses, and epistaxis were among the phenomena presented by his Christian countenance. "There is no real suffering," said the Unappreciative Man with withering scorn. "The bruises on your alleged head are entirely hypothetical, the choking I gave you was simply an idea of mine, and a good idea, too, the pain which you feel is merely an intellectual fantasy, and your nose bleed is only one of the ideal conceptions of the cerebral mass. Believe these things not to exist, and they vanish. Good day, sir." And the patient departed.—*The Medical Visitor*.

CASE NO. 2.—A would-be Christian science student went to hear a lecture recently delivered in Boston, in which he was told repeatedly by the lecturer, that there was "no such thing as pain, disease, or bodily disability," &c. "All these were illusions of the *mind*, and had to be dispelled by Christian Science teachers, at one dollar a think." At the close of the lecture, as the audience were coming out, the lecturer himself amongst them, he slipped down the steps, which were covered with ice, and lay at the bottom thereof, with a broken leg; five of the sisters of the faith passed, gently murmuring in the sufferer's ear, "There is no real pain, no actual disease, no bodily suffering possible; *think yourself well, and all is well.*" To the last of these very ghostly comforters, the unhappy lecturer desired—with an expression that might have meant a suggestion that their theory required to be *mended*, or, in simpler phraseology, *darned*—in most emphatic and unmistakable words, that some one should go and fetch an ambulance. This, the enquirer aforesaid mercifully attended to, but the ambulance being brought, and the lecturer illustrating his theory by groaning pitifully as he was raised upon it, the enquirer, bending over him, could not forbear, even whilst he arranged his own overcoat as a covering, whispering in the patient's ear, "There is no pain, no disease, no bodily disability, brother; *think yourself well, and surely you will become (&c.), and then arise and walk!*" Whether it was, that the patient or the pupil were not sufficiently *Christ-like* to put theory into practice, we are unable to say. Certain it is, that the broken leg came off some thirty-six hours later at the hospital, and though the subject of the operation is frequently assured by the disciples of Eddy and Company, that the wooden leg is all "an illusion," he does

not seem to see it, and continually vents complaints that it is not a *bond fide* flesh and blood limb. To this the sisters reply, "Oh, ye of little faith!" Christian Scientists, please explain, and if the above case is too problematical, we have about some four or five thousand other similar cases, all waiting Christian Science explanations.

"LAY THE AXE TO THE ROOT OF THE TREE."

AND then, we may add, we shall effectually cut down the tree of moral evil. Let the true thinker ponder over the words of the noble and experienced magistrate which we quote below, and then say deliberately, Who is to blame—the criminals who invade our homes, endanger our safety, and disgrace our civilization, or those conditions of society which set up manufactories of criminals in every slum and alley of our boasted civilization?

RISE OF A JUVENILE DELINQUENT.

Born in a cold garret, or dark cellar, alike remarkable for the careful exclusion of light and air, his early days receive scantily of a mother's fostering care. In a few short weeks he is carried out into the streets, with some slender filthy covering of rags, exposed to the cold and damp blasts of our shifting temperature, that his shrill cry of agony may the better wring the pittance from the passer-by—a cry, it has been more than once established, made the more agonizing by the application of human agency. At night, when the absence of warmth and comfort—so essential to its normal state—compels its cry of complaint, quietness is sometimes secured by administering the same foul draught which is preying on the vitals of both body and mind of the wretched parent. Thus are combined, in one unhappy union, the most powerful ingredients which can poison the cup of human enjoyment, and engendering the seeds of moral and physical debility in this child of misfortune. So soon as the little urchin can lisp the cry of "paur wean," or its tiny limbs carry its stunted body, it is thrown out of its dirty den into the streets, to beset the doors of the more blessed, or interrupt the passengers on the busy thoroughfares with importunate appeals for charity in a tone of whining from which he never afterwards can divest himself. If he returns to his cellarage without the expected amount of prey, a sound beating, interspersed with curses, may be his welcome. He never hears of a God except as a name of imprecation. He seldom has heard of heaven, but often of its opposite, as the place to which every outbreak of parental ire summarily consigns him. A Bible he never saw in the house; and though it were put into his hands, he could not spell its simplest text. The Sabbath he knows only as a day when the shops are shut, and all business arrested except that of the whisky-shop. The church bells are rung, and he observes a portion of people better dressed than on other days; but in his sphere it is a day noted only as one of greater idleness and sensuality than other days. For continual absence from church and school his parents have ever the ready excuse of want of suitable clothing. Perchance some kind Samaritan seeks to remove the real or fancied obstacle, and speedily the gift adorns the stall of the old clothes man, and the little boy revels in his hereditary rags. Some zealous Sabbath school teacher, fearless of the filth and fever, plunges into the sink of iniquity, and, seizing the little immortal as a waif on the social stream, bears him to his school. A few Sabbath nights he sits listless and restless, but the lessons of an hour are counteracted by the precept and practice of a week. Attendance becomes irksome and occasional, and all sorts of lying apologies are told for absence and tasks unlearned. The misappropriation of some book—very probably the volume of life—the gift of the generous teacher, bars return; and he answers no longer to his name, though he may beset the door to disturb others in the enjoyment of that which he has been taught to despise. He falls back to his former haunts and habits, and "no man careth for his soul." What can be expected from such a childhood, from such a culture in the spring-day of life? Do men gather figs off thistles? As we sow we reap. There is truth as well as poetry in the saying, "The boy is father of the man."—*Juvenile Delinquency, by a County Magistrate.*

SPARKS FROM THE FOUNDRIES OF PROGRESS.

GOOD WORDS FOR WOMEN.

MRS. NAPIER HIGGINS, author of an elaborate "History of the Women of Europe of the 15th and 16th Centuries," has just been elected a member of the English Royal Society of

Literature. She is the first Lady Fellow of the society since the days of Hannah More.

Miss Dahl has passed the pharmaceutical examination, and will be the first woman pharmacist in Norway.

Miss Lois Royce, the young school-teacher who lost both her feet in consequence of her heroic fidelity to her pupils during a blizzard, can now walk on the artificial feet sent to her. She is doing well in her studies at Cornell College, Mount Vernon, Ia., where she is taking a four years' course.

Florence Nightingale is sixty-nine years of age and an invalid, but she has written a letter of sympathy for the Johnstown sufferers with her own hand. She seldom leaves her house nowadays, but keeps up a lively interest in all that is going on, and attends to an enormous correspondence from all parts of the world.

AN EMPRESS'S ECONOMY.—The *Japan Weekly Mail*, in a recent issue, observes that the Empress of Japan has long shown an extreme interest in all the charitable institutions of Tokio which are devoted to women and children. Especially is this the case in regard to the Tokio Female Hospital, which has proved so useful to the poorer classes in the capital that larger premises became necessary, while the funds were insufficient for the purpose. Her Majesty cast about for some method of giving effectual assistance to the institution, and at last decided that she could best do so by exercising strict economy in her personal expenditure, and devoting what could be spared to the hospital. As the result of one year's saving, her Majesty has just bestowed a sum of 8,446 yen 90 sen and 8 rin on the institution. This amounts to about £1,500. A sen is equivalent to a halfpenny, and contains ten rin. "There is something picturesque," observes the *Mail*, "about these sen and rin. They represent an account minutely and faithfully kept between her Majesty's unavoidable expenses and the benevolent impulse that constantly urged her to curtail them. Such gracious acts of sterling effort command admiration and love." [All female Sovereigns, please imitate.]

Professor Romas has been making some interesting observations on a very intelligent female chimpanzee, which has been for six years in the menagerie of the Zoological Society in London. This ape is able to understand the significance of spoken language to a remarkable extent, though her attempts at vocal response consist only of three different grunting noises, one of which she employs to show assent, one for dissent, and one to express recognition of favours. She has been taught to pick up from the bottom of her cage and deliver to her instructor any number of straws which may be demanded up to five. In counting these small numbers she rarely makes a mistake; but efforts to teach her to count up to ten have been less successful. She is usually accurate in handing out six or seven straws, but as the numbers run up to eight or nine or ten she becomes more and more uncertain. It is evident, however, that she understands these sounds to signify numbers larger than those below them, for when asked for them she always gives some quantity greater than six and less than eleven.

Female musicians have better chances as composers in France, or else the Muses have been more kindly to them than elsewhere. Two French ladies—Mme. Grandval and Mlle. Charminade—have won distinction in France with high-class works. Better known than either is Miss Augusta Holmes, of Irish origin but French by birth, naturalization and education, whose works have had the honour of performance by the best orchestras of Paris, and who has won prizes in competition with men of great repute. Her compositions for the voice are set to her own words. She is credited with great independence of character, which manifests itself in a virile originality in her music, which is in turn tender, ardent, and energetic.

A NEW NATIONAL CHURCH.—A Paris correspondent telegraph: A committee of scientists and philosophers, Italian and foreign, has met at Milan with the object of instituting a new National Church. Their first step has been to draw up a catechism, and to invite adhesions by a manifesto addressed to parents, students, and public officers. The authors of this manifesto state that they wish to found a Free Church in a Free State, unfettered by the ideas, prejudices, or dogmas of other creeds, and having for its sole guide the Book of Nature, with the eternal truths taught therein.

THE avaricious man is like the barren, sandy ground of the desert, which sucks in all the dews and rain with greediness, but yields no fruitful herbs or plants for the benefit of others.—*Zeno*.

LYCEUM JOTTINGS.

THE LETTER BOX AT THE CORNER.

HERE I stand, alone and cold,
Like to the lion's mouth of old;
I take in all, not a word I say,
But silent stand from day to day;
For many a passer-by will stop,
And into my mouth a missive drop.
Letters of sorrow, letters of sin,
I open my mouth and take them in.

Naught do I care what griefs I hold,
What pleas for mercy, what prayers for gold,
What lovers' sighs, what widows' tears,
What words of hopes, of mirth, of fears;
I do not heed how fast they pour,
But still am ready to take in more,
Good or bad, I care not a pin,
But open my mouth and take them in.

The lawyer's letter, the tradesman's bill,
The note that bids all hope be still;
Letters pleasant, letters severe,
To win a smile or draw a tear;
Good news to cheer, bad news to sadden,
Notes to enliven, notes to madden;
I draw back my lip of painted tin,
And open my mouth and take them in.

All through the burning summer's light,
All through the frost of winter's night,
Silent I stand, a trusty friend,
And silent I'll stand until the end.
Many a secret comes my way,
Secrets that I will never betray;
Silent I stand through noise and din,
And open my mouth and take them in.

SOUND THE REVEILLE.

WAKE the world to new conditions,
Free from moss-grown superstitions,
Free from old decayed traditions,
Sound the reveille.

Hail the morn, foretold in story!
Souls awake to deeds of glory!
Leave old fancies, dim and hoary,
Sound the reveille!

These the days for noble doing,
High ideal thoughts pursuing,
Noblest inspirations wooing,
Sound the reveille.

Wake to meet the calls of duty,
Wake to progress and its beauty,
Harvests wait you, full and fruity,
Sound the reveille.

This the age when thought is growing,
Fires of noble purpose glowing,
Streams of knowledge strongly flowing,
Sound the reveille.

Dally not with foes and factions,
Soft allurements, vain distractions;
March close-linked in thoughts to actions,
Sound the reveille.

Shun poor bauble, gilt or varnished,
Let your heads and hearts be garnished
Rich with honour, pure, untarnished,
Sound the reveille.

Our's the world's path-finding nation,
Our's the people's inspiration,
Strong in faith and consecration,
Sound the reveille.

Scorn mere words and idle tattle,
Demagogue with empty rattle.
Deeds, not words, win every battle,
Sound the reveille.

On! Fulfil the dreams of ages
Genius wrote on wisdom's pages,
Prophecies of bards and sages,
Sound the reveille.

Liberty has crowned our nation,
Ours the van, the honoured station,
Sound alone God's proclamation,
Sound the reveille.

Wrong breaks ranks, and right is leading;
God commands, and progress pleading;
Sleep not on, unstirred, unheeding,
Sound the reveille.

Up! Awake! The hours are fleeting!
Friends advancing, foes retreating.
Forward, march! The drums are beating.
Sound the reveille.

—*Bridgeport Standard*.

CHRONICLE OF SOCIETARY WORK.

ABERDEEN.—Mr. Paul made a partially successful attempt at writing mediumship, his effort being subscribed with the name of a former employer. Excellent clairvoyance was given by the young member before alluded to. Further particulars were added regarding his missing foster-brother, whom he assures us is alive and well, but unable to communicate with his guardians. The clairvoyance of the lad was tested in various ways, and every time with success.—J. C.

ACCRINGTON. 26, China Street.—Mrs. Best gave excellent clairvoyant descriptions. Afternoon: 33 given, 23 recognized. Evening: 31 given, 25 recognized. Very good audience in the evening. Good harmony.

BLACKBURN. Exchange Hall.—The controls of Mrs. Ashton, of Heywood, both afternoon and evening, described to a sympathetic and appreciative audience their long lost friends. The telling and plain remarks made many persons ponder over the facts related to them.

BOLTON.—Mrs. Rogers. Subjects: Afternoon, "Scenes in the Spirit World;" evening, "Immortality, or the Brighter Side of Spirit Life." Even uncivilised savages have had some conception of a divine power and another sphere of existence. The law of progression, which has wrought such changes in their earth, lives and operates in another and brighter sphere of existence. God, our Almighty Father, impels all things onward, and heaven is being brought nearer to earth. The golden links of thought are being strengthened, and minds are being operated upon by other minds existing in brighter spheres of heavenly love, basking in the rays of the everlasting sun of truth. We paint our pictures with tints of divine goodness. We decorate the walls of our heavenly habitations with the flowers produced from those beautiful seeds of divine thought. We are not here to idle away our time, but to plant brighter and better thoughts in the garden of your minds, inspiring you with genius in your workshops; and the more useful we are in striving to benefit others the brighter our immortal lives become, and happiness abounds. This is our work—to uplift humanity. May the seeds we strive to sow be warmed with rays of divine truth, and nourished with the water distilled from our heavenly atmosphere.

BRADFORD. Bentley Yard, Bankfoot.—September 1st, Mrs. Denning's guides gave two interesting addresses, also beautiful singing. Miss Crowther gave good clairvoyant descriptions. September 8th, Mrs. Benison's guides gave good addresses, followed by clairvoyant descriptions of friends and guides. A young friend also gave good clairvoyance.—G. G.

BRADFORD. Ripley Street.—Afternoon, Mrs. Whiteoak's guides spoke on, "Satan and Hell." Evening subject, "Signal Lights." Both were well handled; clairvoyant descriptions, all recognized; very good audiences.—T. T.

BRIGHOUSE.—Mrs. Connell, of Leeds, was well received. Afternoon subject, "Though I walk through the valley of the shadow of death, thy rod and thy staff they comfort me" (rather peculiar comforters); followed by clairvoyance, not successful. Evening: A good audience listened attentively to an address on "Spiritualism Past and Present." The guides were well to the point, and spoke effectively, followed by very successful clairvoyance (9 recognized). Our afternoon discourses and clairvoyance are never equal to the evening ones. How is it?

BURNLEY.—A good day with Mr. Milner, of Huddersfield. Afternoon subject, "Past and Present Religion. What has it done for humanity?" Successful psychometry and clairvoyance at each service. Hope to have him again soon.

BYKKE. Back Wilfred Street.—Mr. Grice gave an interesting and able discourse on "Is the Bible the Infallible Word of God?" to a good audience.—Mrs. Hogg, sec., 15, Spencer St., Heaton.

CLECKHEATON. Oddfellows Hall.—Owing to our speaker missing the train, a lyceum scholar offered to officiate; but the speaker and friends had the courage to walk from Bradford; and, after an invocation by Miss Hargreaves (one of our scholars), Mr. Galy gave a good inspirational address on "The God of Moses and the God of the Spiritualists," showing the great contrast between the two conceptions of Deity. Miss Hargreaves gave 2 clairvoyant descriptions, 1 recognized. Evening: Mr. Marshall discoursed on "The Occupation of Spirits." He showed that the spirits are always trying to elevate one another. Mrs. Marshall gave excellent clairvoyance, 15 descriptions, 11 recognized. A very good meeting.

COLNE.—Mr. A. D. Wilson gave two good lectures. Afternoon, "Rational Worship—Worship the Lord in the beauty of holiness." Evening, "The Dead Letter and Living Spirit." Fair audiences.

COWMS. Anniversary.—Owing to orthodox bigotry and persecution the friends have been deprived of their meeting place, and were compelled to hold their services in the open air. The weather was beautifully fine, and the services well attended. The speaker fired well, directed shots into the orthodox camp, many representatives of which were present, the telling effect being particularly noticeable, and no doubt will change the ideas of many in regard to spiritualism and their attitude towards the movement. The anniversary was a splendid success, and seems to have inspired the society with renewed hope and determination. The speaker was Mr. J. S. Schutt. Afternoon subject, "Spiritualism the Religion of Christ," was ably handled. The evening lecture was on "God's need of man." The control said it might seem a strange subject. The teachers (so-called) of religion had put it in the reverse way. They had spoken of poor puny man, God's most glorious work, having been made the most miserable failure, hence man's need of God. But what would God be did not man exist? It may be asked, Where does our text come from? In Arnold's "Light of Asia" we read how when Gautama Buddha had yielded to the divine uncontrollable impulse, and left wife and babe and the splendour of palace joys to wander the world in quest of knowledge, he was confronted by the sight of suffering. In wondering pain he cried aloud, "O Brahm, why sufferest thou these things?" He was comforted, and then he said, "Perhaps thou needest aid thyself." Yes, God requires aid, but our spiritual teachers have not taught this. If God be not aided he can in no wise accomplish his purpose in bringing forth his noblest creature, man. We ask, Whence come we, and whither bound? We are the index of nature. In all her mighty throes we hear the voice of God repeating—"Let us make man in our own image." Suppose God had

not made man, what means of manifestation of the divine presence and power would there have been? God required a sentient being in order to register himself. Man by inference and induction can in some measure realize what God is. Man is the climax of the creative effort. First God brought his mighty agent, fire, to operate, and through the mineral formations, the alluvial deposits, the vegetable kingdom, the carboniferous era, the merging towards the animal realm, we see God preparing for man, the clerk who should record the divine operation. Without the first element, fire—the counterpart of the nature of God—these processes that have their climax in man could not have been. How could God do without man? He would have been an emperor without an empire. God himself would live in vain. Man came from the depths of the infinite nature; through all the processes of life God evolved him from himself. Man records the stage of the creative act, man also links the unseen with the finite condition of things. If God took infinite trouble to evolve man from unseen conditions, he must have had a grand purpose in view. How shall we discover that purpose? The old book tells us "God breathed into man's nostrils the breath of life." It was the divine afflatus; man lives and moves in the divine life and love. God is expressed in the tender-hearted sympathy towards the weak through the lives of those who are Christ's in their own age. The mirror of the human soul must become polished, that there we may see the divine image. Every soul shall become so bright that the face of God shall be reflected therein. The purpose of God in the experience of human life is to build the glorious structure of a true manhood. Those who do not live good lives, who do not register actions of goodness on the tablet of memory, fail in this divine purpose of life. By the projection of the creative work God himself falls down to the depths of material conditions, that back through the evolving stages of creation he may ascend through man to the angelic celestial life. Whither are we bound? Those who have returned from the beyond alone can tell. Yet the soul by its longings after immortality anticipates the reply. God is working through us now; he seeks to build up our character—the structure that shall endure. God needs man, and never more than in the present day. We should all lend ourselves to the purpose of God. God has only sentient man through whose attributes he can manifest himself. He ever speaks in kindness and love, and seeks to lift man to higher perfection. People sing "I want to be an angel;" then why not be on the side of the angels now? We need not long to have a harp within our hand. Our greatest need is to attune the instrument—our own divine nature. Heaven's sweetest musicians are those who have tried to touch the chords of sympathy, and made the human heart vibrate to the music of love. God needs man now to work for humanity, God needs us to people heaven.—W. W.

CROMFORD AND HIGH PEAK.—"Life after death revealed," by desire, was our question. Man had no means of comprehending the fullness of life; he could work out fair problems during the physical period of existence, but if that must be the close, his education was limited indeed. A babe taken from its parents and cared for would produce a man or woman as well as if in its parents' home, and when it passed to the higher life would desire to assist the foster mother, who nurtured it, and would have no means by physical intelligence of knowing the mother who gave it birth, but would strive to return and utilize the conditions to send forth its revelation. Hence family ties and social states were the outcome of acts of kindness and love bestowed one upon another, and had been so from the first. Civilization had narrowed some of these channels, and the conditions of spirit return had been neglected, but that did not close the avenue of love to spirits; they had always made means to be heard and felt and had showered blessings of progressive thought upon mankind, but man had rejected this power, whilst professing to worship God by symbols obtained from heathen deities. Evening: "God's love made manifest to man." Man held in himself evidence of the love of God, and if he dared to walk erect and follow the path of true consciousness, he would quit the selfish realms and live so as to take advantage of the heaven of all ages. When men have developed spiritually to behold that physical needs can be attained without spiritual darkness, this love will be most manifest. Our anniversary has stirred up the neighbourhood, and we had difficulty in finding accommodation for all who came.—W. W.

DARWEN. The guides of Miss Patefield gave splendid addresses. Afternoon's subject: "Where are the Dead?" Evening: "Freedom." Clairvoyance very good indeed.

FELLING-ON-TYNE.—Mr. J. Clair, a very promising young man of deep thought, chose for his subject, "What has science thought of God through all ages." He made a grand display of the absurdities of the Athanasian Creed, by showing the lofty ideas of such thinkers as Socrates, Plato, Plutarch, and Aristotle. The lecture was much appreciated by a very good audience. P. S.—We intend to present Mrs. R. Peters with a suitable testimonial on Saturday, September 21st, for her free services, when there will be a tea and entertainment. We expect Mr. J. G. Grey and Mr. W. H. Robinson will give short addresses. Tea and entertainment, adults 9d. Children half-price. Tea at five o'clock. We hope to have a good attendance.

GLASGOW.—Sept. 5th: The controls of J. Griffin spoke on "The Latent Possibilities of Man," showing how materiality absorbs man's finer sensibilities, and crushes the more elevating qualities that enable man to realize his close connection with the spiritual world. By psychometry nature becomes an open book, revealing the infallible records written by God. Many delineations of events and character were psychometrically given by J. Griffin, and all acknowledged to be true. Sept. 8th, morning: Mr. G. Finley gave an interesting reading, "From Soul to Soul." The husband, writing through the mediumship of his widow, tells of his present resting place—the planet Mars. By various occupations of spiritual labour, spirits fit themselves for higher existence, his duties being to give a true knowledge of life through media. The control says much work is done on earth under spiritual inspiration. By it great discoveries are made known to earnest inquirers, though they have no knowledge of the source of their information. Youth and age have no part in eternity. The mind of man is a spiritual form of motion. Mr. Finley commented favourably on the subject, maintaining that all spirit is substance. A discussion brought out many fine thoughts. Evening: Messrs. J. Robertson, R. Harper, and J. Griffin, speakers. The subject was the all important fact of spiritualism. How from the communion we could learn the manners,

customs and employments of spirit life, and by such knowledge subject physical conditions to the same laws, giving to earth the joys of heaven. Psychometrical delineations were given to a few strangers, with surprising truthfulness.—J. G.

GLASGOW.—Last Sunday closed our open air Jail Square meeting, as we have to take the lyceum in hand for the ensuing winter and spring. Bro. Harper declines to come in. He is resolved to preach in the open air, through the winter, his glorious gospel, "The Unification of Interests—work for all, starvation for none who are willing to work." Last night he was terribly in earnest. The brave old man is realizing that only a few short years here must be his, and he is telling, with increasing fervour, how to love your neighbour as yourself practically. A "Commonwealth League" has been started amongst the members. For further information apply to Mr. Harper. The socialistic wave that is pouring over the country should be permeated with a spiritual wave. And why should this spiritual current not come from spiritualism? It is impossible to estimate the results of our three months' campaign. We have had good audiences and most attentive listeners. If any one attempted to interrupt, they were summarily told to "shut up" by the audience. No doubt this rough kind of respect for us was obtained through our spiritualism being intermixed with our socialism, and with an occasional ball against the alcohol drinkers, the nicotine smokers, and other vicemongers of the period. The *Two Worlds* tracts and other literature were freely distributed, and, no doubt, eagerly pondered and discussed. We never argued once, we never had an after-inquiry meeting; we told our story and then came away. We brought in our flag clean, and we took it away unspotted.—T. W.

HECKMONDWIKE.—Mrs. Gregg gave two practical discourses to good audiences. "What after death?" and "When, where, and whom shall we worship?" Closing with a most beautiful and sympathetic poem. Clairvoyance was also given. We are making satisfactory progress. The united efforts which have been put forth have not been in vain. Spiritualism is fast coming to the front—the seeds that have been sown are beginning to take root in the hearts and minds of many. Thursday, September 5th: Social Meeting. Mrs. Hoyle gave invocation. We believe a vast amount of good will result from these meetings. Friends and strangers are cordially invited at 7-30 p.m.—J. C.

HEYWOOD.—Mrs. Stansfield's afternoon subject, "What do men worship?" Evening: "He liveth long who liveth well." Both subjects well dealt with. Clairvoyance very good.—S. H.

JARROW. Mechanics' Hall.—Evening: Mr. Henderson gave a good address on "The Spheres of Spirit-Life," to a fair audience. At the close questions were answered in good style.—J. W.

LANCASTER.—Afternoon: Mr. T. H. Hunt delivered an able address on subjects from the audience. Evening: Our untiring chairman (Mr. Jones) made a few appropriate remarks on the rise and progress of spiritualism in Lancaster, it being five years since the first public meetings were held. He reviewed the many and various oppositions that had been brought against the cause. He thanked God all had been of no avail; truth was bound to conquer, and we could have the flag of victory. He concluded with an earnest appeal that in the future our efforts may treble the past. Mr. Hunt followed with a powerful address on subjects from the audience, closing with impromptu poems, which seemed to give great satisfaction.—J. B.

LEICESTER.—About seventeen members met on Sunday morning, September 1st, to start a mutual improvement class in connection with this society. A committee was elected, with Mr. Potter as president; Mr. Hodson, 68, Mill Lane, secretary. Sept. 8th: Mr. T. Sainsbrough's guides gave a stirring address to a fair audience. Subject: "Awake, thou that sleepest. Arise from the dead, and we will give you light;" clearly showing that spiritualists should not be satisfied with their present knowledge, but make progress. Clairvoyant descriptions were partly recognized.—T. T. H.

LONDON. Marylebone. Harcourt Street.—No doubt the varied spiritualistic experiences given on public platforms are useful to the young spiritualist, and to investigators generally. The burden of Mr. Towns' remarks were of this instructive kind. He gave some interesting proofs of the truth of psychometry. Sept. 15th: Mrs. Stanley (Miss Blenman) will speak. We hope for a full meeting.—C. I. H.

LONDON. Zephyr Hall, Bedford Gardens, Notting Hill Gate.—Mr. W. E. Walker made a striking address on "The Signs of the Times," showing that if mankind would study spiritualism more, they would be upon better terms with themselves and their neighbours, and the present unsatisfactory state of the times, which is due principally to the unsoundness of the laws laid down for Christianity, would improve. Where antagonism and uproar is, there will poverty and dissatisfaction exist. Man should strive to allay this, and all should be on equal terms of friendship, as in the spirit world. Some clairvoyance was given after the address.—P. S.

LONDON. Hyde Park. Open-air Work.—Mr. Drake reviewed the debate between Mr. Veitch and Mr. Corbett. He repeated some of the great authorities that have passed away, and are living, that had taken up spiritualism, finding an insufficiency in all other religions. The address was wonderfully interesting, and drew the attention of an audience of fully 250 to 300 persons, who listened eagerly. Next Sunday, at 3-30, as usual. Spiritualistic literature for distribution wanted.

LONDON. Canning Town.—Wednesday, September 4th: Mr. Vango called forth an over-crowded meeting. The chairman spoke of the necessity for harmony, and dwelt on the equality of men in the presence of their Maker. Mr. Vango's controls gave clairvoyant tests, principally to strangers. He was so successful that they marvelled greatly.

LONDON SPIRITUALIST FEDERATION.—At the meeting on Wednesday, Sept. 4th, at Lockhart's Cocoa Rooms, delegates were present from the affiliated societies at King's Cross, Mile End, Peckham, Notting Hill, Marylebone, and Forest Hill. Dr. Bowles Daly presided. After the minutes were read and passed, the secretary, Mr. W. E. Long, informed the friends that all the London societies, with the exception of Stratford and Clapham Junction, had joined the federation. With thanks, the Council decided to accept the kind offer of a large package of *The Two Worlds* for free distribution, which has been made by the Directors of The Two Worlds Company. The delegates, representing six societies with over 250 members, agreed to the plan and objects of federation, as given in *The Two Worlds* of August 30th, and decided on the motion of

Mr. Rodgers (King's Cross), seconded by Mr. Marsh (Mile End), "That the Council of the Federation shall occupy the platform of each affiliated society in rotation, on the first Sunday evening in each month; the secretaries and delegates meeting after the evening service for the appointment of speakers and other necessary business. In lieu of a contribution, affiliated societies are asked that, on the occasion of the visit of the delegates ("Federation Sunday"), the evening collection be devoted to the funds of the federated societies." This was favourably received by the delegates, as the proposed visit would only occur once in six months, and would undoubtedly draw good attendances, and would, we hope, be the means of bringing into closer union the various centres of spiritual work. The proposed visits would be on the first Sundays in the month, as follows: To King's Cross in October and April; Marylebone in November and May; Mile End in December and June; Notting Hill in January and July; Forest Hill in February and August; Peckham in March and September. It is hoped that delegates will lay the above proposition before their societies, so that definite replies may be given at the next meeting, which will be held in connection with the King's Cross Society, at 253, Pentonville Hill, on Sunday evening, October 6th, at 6-30. After some conversation as to the spread of the work in London, and the best means of obtaining suitable leaflets for distribution, the meeting adjourned. I have to acknowledge, with thanks, the receipt of £5 from S. E. C., for the federation fund. It is hoped that spiritualists, who have power, will help us financially to establish our cause more firmly and permanently in London than has been the case in the past. Subscriptions will be gratefully accepted by the hon. secretary.—W. E. Long, hon. sec.

LONDON. Peckham. Winchester Hall, 33, High Street.—We were pleased to welcome back to the platform Miss Blenman, now Mrs. W. Stanley, after her holiday, and trust that God's blessing will rest upon her and her worthy partner, and that they may be long spared to proclaim the Gospel of Life and Immortality. Developed amongst us by her spirit guides, Mrs. Stanley has earned the respect and good wishes of our members, who assembled in large numbers to hear her inspirers last Sunday evening, who spoke ably and earnestly on "How can Spiritualism help mankind to live a Godly life?" replying to the varied objections raised against our cause, and showing in a practical manner that spirit communion, rightly understood, must have a beneficial effect upon mankind. In place of the usual reading, a solo was given by Miss Bell, which was well received, as it richly deserved to be. This is an interesting feature, and meets with due recognition; it brightens the service, and we hope those friends who can, will help us in this direction. Mrs. A. Major has kindly consented to sing at the evening service next Sunday. Our morning service was conducted by lady members, Mrs. Andy presiding. Addresses were given by Mrs. Stanley and Mrs. Bell. We hope the latter will more often appear on our platform, as her practical outspoken advocacy is well calculated to favourably impress the intelligent inquirer. A short poem was given by Mrs. Piper. Our Wednesday open séance, for the benefit of inquirers, has been well attended; and we are glad to report that recently one of our members, Mrs. Watkinson, has been so far developed as to assist us in a most effective way at these meetings. Her clairvoyance has been most convincing—tests given, which have fairly astonished some of the investigators assembled, the control apparently preferring to deal with sceptics than our own people. "Topsy" has far exceeded our expectations. Several strangers have called upon me this week to testify of the truthfulness of the spirit descriptions given by the little spirit guide of Mrs. Watkinson.—W. E. L.

LONDON. King's Cross. Pentonville Hill.—Mr. Mackenzie read an able paper, describing the philosophy of ancient Greece. By request he consented to continue the subject next Sunday, the theme being "Pythagoras and his teaching." Mr. Sam Rodgers made a good speech, showing that he has been studying the question. Mr. Battell and others took part in the debate. A very profitable morning was spent. It is to be regretted that many spiritualists fall into the error of filling their discourses with abuse of the church; Mr. Rodgers, who gave the evening address, spoilt a fine discourse by falling into this error. The duty of spiritualists is to build up and teach the grand truths embodied in spiritualism; to search for more light, and to cease making opprobrious remarks on other denominations. The work of the circles goes on prosperously, and Wednesday evening is set apart for recreation.

LONDON. Coffee Tavern, Boardman's Buildings, Stafford Street. The control of Miss Bates, a local medium, addressed the meeting. The discourse was chiefly on "Prayer." Mr. Leese gave a short address, and, by the desire of the audience, a circle was formed. Many strangers

MACCLESFIELD.—Miss Pimblott's guides spoke on two subjects selected by the audience, namely, "Progress" and "Christianity, Slavery, and Infidelity," which were efficiently answered.—W. P.

MANCHESTER.—Psychological Hall.—Afternoon: Mr. Kelley's controls discoursed on "The spiritual and material constitution," showing that man must develop himself fully to thoroughly appreciate the benefits of life. Evening: Local medium, subject, "The responsibility of life." Man was responsible for his actions, and if he would study himself it would be far better, the tyranny of priestcraft would then be crushed, and life would be open anew to him.—J. H. H.

MONKWEARMOUTH. No. 3, Ravensworth Terrace.—Mr. Kempster gave the name of Anibel (?) to the daughter of Mr. and Mrs. Graham; also a grand address on "The Problems of Mediumship," a subject from the audience.—G. E.

NEWCASTLE.—Sept. 8th and 9th: "The New Religion," and "The Cause and Cure of Crime and Poverty," were themes for discussion by Mrs. Hardinge Britten. This being the last visit of this eloquent lady, attracted splendid audiences. The grandly expressive ideas (which must be heard to be appreciated) were driven home with tremendous force. Such cannot but influence the life in after years. Like Whitfield, the great revivalist, and many others, this charming lady's deliverances wield the greatest power when heard from the rostrum. Her inimitable magnetic style photographs permanent impressions in memory's vast image-chamber. Reformers, humanitarians, progressive thinkers, whatever your creed, take a thought and hear her, when opportunity offers. Seership reveals with her a portrait gallery of bright instructors. The Monday's proceedings were replies to questions on various subjects.

NELSON. Leeds Road.—Mr. G. Smith gave discourses, afternoon and evening, in a masterly manner; subject chosen from the audiences, which gave great satisfaction. Societies would do well to secure Mr.

Smith's services. Mr. Coppock was chairman for the last time previous to his going to America, and spoke a few words of farewell, bidding us work on in unity and love. Mr. Coppock has been in Nelson about three years, during which time many incidents might be recorded of his untiring zeal in promoting our cause. His health finally gave way, and upon advice he is leaving the country and a large circle of friends. He is loved and respected by all who know him. He has become somewhat reduced in circumstances, and Mr. Smith is kindly giving his services for his benefit on Sept. 10th, which we hope will help him in his new departure. We wish him health and prosperity.—F. H.

NORTH SHIELDS. 41, Borough Road.—Mr. Wm. Davidson's guides gave a thoughtful address on "There is no death," which was greatly appreciated, closing with a few clairvoyant descriptions. A hearty vote of thanks was given to Mr. Davidson and his spirit guides for the great good they had done.

NOTTINGHAM. Morley Hall.—Mrs. Barnes's spirit friends spoke with their usual earnest power. We were pleased to have a call from Mr. Chiswell, of Liverpool. Evening: Three subjects were ably dealt with: (1) "Was Jesus a medium, does he control now?" The speaker had no knowledge of the individual, as conceived from general orthodox teachings. The Christ power of the spirit of God, as evidenced by the teachings and the gifts of the spirit, was not peculiar to one man, but had been shown in the lives of the many saviours. This same power did control those who lived to the spirit. (2) "The locality of the spirit world." Looking at the form of our dead friends, everything appeared to be still there, if weighed nothing was wanting; yet all that characterised the living man still existed; thought, love, hatred, the power to do, were all with the spirit, who as a rule was quite close to the left off tenement for some time after the change. Time and space are conditions of earth life. Separations or affinities are determined by the law of attraction of like to like. The third subject was a homely and excellent lesson on "The duty of spiritualists in the training of the young." Friends, please muster strong on Sunday morning to welcome Mr. Plant.—J. W. B.

OLDHAM.—Mr. J. B. Tetlow gave interesting lectures. Afternoon subject, "Baptism and Temptation of Jesus." The subject was treated in a new light to most people. Evening, "Spiritualism and its Critics," when there was a large audience. Mr. Tetlow gave psychometric readings, which were very successful, especially so in the afternoon.—J. S. G.

OLDHAM.—Trip to Diggle. On Saturday last a small but enthusiastic party travelled by rail to Diggle. Alighting, we toiled up the mountain, on the side of which, at Stannich Foot, Mr. Platt's house is situated. This was our centre of operations. "Cautious" and Bro. "Down in the depths" walked from Oldham, and stood awaiting our coming. With true Lancashire pluck, we arranged for the pleasures of a feed of corn. All parcels were as one, and the various knick-knacks and tit-bits thus became common property. Are we not brothers all? Old age, middle age, and some up-grown infants enjoyed a walk and a scamper across the moors and past the reservoirs. "At even, ere the sun was set," we gathered as of one accord for a spirit circle. The controls of "Cautious" discoursed with much acceptability, and several earth-bound departed ones coming through the same medium, were cheered and uplifted. Afterwards, "Faithful" gave descriptions and messages, followed by the controls of "Pearl," whose guides administered a gentle dose of advice. Numbers of *The Two Worlds* were distributed, and although in some cases they were refused, the same parties ultimately begged to receive one. Such is curiosity when excited! Loaded with heather, we rode homeward, the while regaling ourselves with homoeopathic doses of a certain cake, and in this case both wheat and "chaff" went together. At Oldham station, after having spent a good day, we wished each other a good night.—W. H. W.

OPENSRAW.—Morning: Our esteemed friend Mr. Johnson dealt with three subjects handed in by the audience. In the evening two subjects—viz., "The Effect of our Moral, Social, and Religious Conditions, which will result from the present Struggle between Capital and Labour"; "The Relation between Socialism and Religion"—were dealt with, many strong points being put forth for argument; at the same time remarking that what is called agitation proved that slums and alleys were no longer the homes of the masses, but gave more opportunities for fighting for rights and no privileges, and so provide that which can keep body and soul together.—J. G.

PENDLETON. Assembly Hall, Cobden Street.—Afternoon: Mr. B. Plant's guides gave an excellent address on "Our Plan of Salvation," and answered several questions in good style. Ten clairvoyant descriptions given, all recognized. Evening: several questions were sent up from the audience, and well answered. Ten descriptions given, and recognized.—T. C.

SOUTH SHIELDS. 19, Cambridge Street.—Sept. 5th, interesting discourse from the guides of Mr. Bowers. 7th, usual developing circle. 8th, addresses by Mr. Lashbrooke, morning subject, the opening of the seals as recorded in Revelations, the first seal, truth; second, error, referring to wars arising from religion; third, justice; fourth and fifth, persecution. Evening subject, "It does not yet appear what we shall be," pointing out the creation of and development of man, the heaven and hells of soul life. It is not the outer but the inner life that is the real; the ascent and descent of our life here gives us some idea of what we are, but it doth not yet appear what we shall be.—Mrs. Schofield.

SOWERBY BRIDGE. Hollins Lane.—Mr. Hepworth's guides discoursed on "The Utility of Spiritualism." They showed how spiritualism could be best utilised. It opened up a wide field of investigation to all classes, tending to moralise and educate the people up to the level of its teaching. They commented on the cold manner in which it was received by the clergy and scientists who should have been the first to welcome and embrace it, as it supplies the former with proof (which they had hitherto lacked), and the latter with fresh scope for knowledge and food for thought, thus ultimately joining religion and science in one fraternity. Marked attention was paid to the address.—L. D.

SUNDERLAND. Silksworth Row.—Mr. Moorhouse gave a short account of his entrance into spiritualism and the good he has derived from it, starting from his church life, afterwards giving his views of the true basis of spiritualism, which was greatly appreciated by all.—G. W.

WESTHOUGHTON.—We were disappointed by Mrs. Whiteman, owing to sickness. Mr. John Fletcher, in the afternoon, spoke on "Remember the Sabbath Day to keep it holy." Evening: Our president, Mr. J. M.

Boulton, spoke on "Betting and Gambling," pointing out the evils which accrue from them, and expressing his sorrow at the large number of people, both men and women, who take an interest in horse racing.—J. P.

WEST VALE.—Mr. J. Armitage took his subjects from the audience, afternoon and evening, treating them in his usual, clear, and straightforward manner, to the satisfaction of an attentive audience.

WIBSKY.—Afternoon, Mrs. Ellis's guides spoke on "Blessed are the pure in heart, for they shall see God." The guides of Mrs. Roberts gave eight clairvoyant descriptions, all recognized. Evening subject, "Speak gently to the erring ones, they must have toiled in vain." The guides gave great satisfaction. Mrs. Roberts gave ten clairvoyant descriptions, seven recognized. A full audience. Mrs. Carr did not come, as she was planned at two places. We are going to open our place on Monday night for psychometry and delineation of character, and prescriptions for the sick.

WISBECH.—Mr. Oswin gave an instructive and interesting discourse on "True Spiritualism." There are many kinds of spiritualism. He showed that true spiritualism has no creeds or dogmas. Mrs. W. Upcroft and Miss Bella Yeeles rendered a duet, "Watchman, what of the night?" in nice style.—W. U.

REKIVED LATE.—Middlesbro', 10-45: Mr. J. Campion lectured on "The Winning Side." At 2-45, he made a stirring fervent speech in the open air. At 6-30, he spoke on the evils of Bible and Churchianity teachings. A good company and a nice feeling prevailed.—London: 160, Mile End Road. Miss Marsh gave good clairvoyant descriptions, readily recognized. Miss David also gave descriptions to several sceptics successfully. A good meeting.—Halifax: Mr. Holmes' afternoon subject, "Topics of Spiritualism." Evening, "The Principles of Religion." On this occasion he surpassed himself. Monday: Mr. Hepworth's guides spoke on "Capital Punishment," to a good audience.—West-houghton Lyceum, Sept. 7: Tea and entertainment. Prizes given to the children for attendance. A few Bolton friends and Mrs. Stausfield, of Rochdale, were welcome. Sept. 8th: Singing; reading from "Seymour," and questions answered.

THE CHILDREN'S PROGRESSIVE LYCEUM.

COLNE.—Sunday, Sept. 1st: first Lyceum anniversary and flower service. The room was elaborately decorated with three floral arches, heavily laden with grapes. At the foot of the arches were four platforms rising above each other, well-filled with flower vases and plates of fruit, the floor containing various kinds of vegetables, all neatly arranged, under the able superintendence of Mr. Wroe, florist, of Colne. Mr. Johnson, of Hyde, was speaker. The morning service was well attended by parents and scholars. Recitations by Misses Coles, Stainsby, and Butler were well rendered, and showed careful training, both as to manner of delivery and the power of memory. Mr. Johnson made some encouraging remarks both to leaders and scholars. Afternoon: Mr. Johnson took subjects from a crowded audience, which were well handled. In the evening three interesting subjects were chosen and ably dealt with. The choir rendered valuable aid with suitable anthems. On Monday evening a Fruit Banquet was held, and an enjoyable evening spent altogether. The amount realized, £7 7s. 6d. We express our sincere thanks to our very numerous friends who so ably contributed to make the services such a success.—T. F.

BLACKBURN. Exchange Hall, Exchange Hall.—Calisthenics, led by Mr. Brindle, were creditably performed, showing that patience and perseverance succeed. Groups were formed, and advised by their respective teachers on suitable subjects. Total attendance, 73.—R. B.

BURNLEY. Hammerton Street.—Attendance 88, officers 9, visitors 10. Marching and calisthenics led by W. Dean. Recitations by Misses J. Woodward, E. Rudifer, S. A. Ashworth, K. Wearing, A. Ridley, and M. A. Heap. A few words on "Conduct," by Mr. Mason. Interesting addresses by Mr. Lightley, and by the guide of Mr. T. Grimshaw. Collection for the Lyceum.—A. J. W.

CLACKHURTON.—Sept. 8th: Invocation by Mr. Hodgson. Marching was done better than of late. Calisthenics conducted by Masters J. T. Nuttall, R. Hodgson, and our little boy, Herbert Nuttall. Class, Mr. Hodgson, teacher. Mr. Blackburn gave an able address. Prayer by Mr. Hodgson. Officers 6, scholars, 24.—C. H. C.

HUDDERSFIELD. John Street.—A good attendance. Usual opening. Recitations by Miss Buckley (2) and Mr. Ackroyd were well rendered. With time and patience we expect a good supply of talent in this department. Marching and calisthenics performed in capital style. Groups: "Lessons on the Bible," "Ambulance," "Physiology," "Astronomy," &c. There was a decided improvement. We spent a happy session.—E. A.

LANCASTER.—The first anniversary flower services were very successful and attractive. The platform was charmingly decorated with plants in pots, ferns, flowers, and fruit, the pillars being entwined with ivy, and the window-sills were enriched with a profusion of floral tributes. The motto "Success to our Lyceum," hung from the centre of the stage, and on each side "Stand for the right" and "Truth will prevail." At the back of the hall was "Scatter seeds of kindness," and on each side "Love one another" and "Cherish kindly feelings." The effect was to give a bright and cheerful aspect to the hall. There were good attendances, especially in the afternoon and evening. Mr. A. Bleasdale presided, and reviewed the work among the children. The physical culture of the children had been neglected too long, and the spiritualists sought to remedy it by having a course of physical exercises performed every Sunday. They taught no dogma or creed, nor did they teach them to be good for fear of punishment or hope of reward, but impressed the necessity of doing right because it was right. A course of exercises was gone through, under the charge of Mr. Jones, which proved very enjoyable. In the afternoon Mrs. Green, a clairvoyant medium, gave an appropriate address, and in the evening spoke on "Spiritualism, and its teachings." Several illustrations of clairvoyance were given, and of about eight spirits described, seven were recognized. The collections amounted to £3 19s. 10d. Special hymns, recitations, songs, etc., were given by the children, and a special anthem by the choir was capitally sung, afternoon and evening. The proficiency of the choir is due to M. Jones, who has taken considerable pains in their training. One of the most interesting ceremonies was the "naming" of a child (which was done by placing flowers upon it instead of sprinkling it with water) by

Mrs. Green, who made a few remarks in explanation. Mr. Jones, the conductor, made a few observations. The number of children on the books was nearly 100. On Monday a successful tea and entertainment took place. Nearly 100 persons partook of a capital tea, provided by the ladies. The entertainment was under the presidency of Mr. Ball. Song, Mr. Jones; recitation, Mr. A. Bleasdale; song, Mrs. Green; recitation, Edith Hughes; duet, Mr. Jones and Mrs. Postlethwaite; recitation, Miss Netty Taylor; song, Miss McCabe; negro sketch, Messrs. A. and W. Bleasdale; reading, Mr. Quigley; song, Mrs. Postlethwaite; recitation, Miss Ellen Bentham; song, Miss McCabe; reading, Mr. Green; song, Mrs. Postlethwaite; song, Edith Hughes. The singing of Mrs. Postlethwaite was much admired, and Edith Hughes, a little maiden of about seven years of age, delivered her recitations in a clever and pleasing manner. The negro sketch kept the audience in roars of laughter, and most of the pieces were heartily applauded.

LONDON. Peckham: Winchester Hall.—Good attendance of children and leaders. After reading, by Edward Rushton, and suitable remarks by conductor (Mr. Coleman), "Home, sweet home" was prettily sang by Mabel Edwards, and a duet by John and Hannah Johnson. Though somewhat nervous, and not making full use of their young voices, yet we are glad the usual recitations are now supplemented by vocal effort; and we hope in the near future to be able to utilize the children's choir at our Sunday services. The chain march was well done by the elder scholars. Members present 37, out of nearly 50 on the books.

MANCHESTER. Psychological Hall.—Attendance very good, readings and exercises nicely done, including recitations by Miss Bletcher, Mr. A. Walker, and Masters A. Wallis and W. Ashworth were ably given. Groups were formed for their various lessons, completing a good session.

MANCHESTER. Tipping Street.—First anniversary. On Saturday evening the audience was not so large as the merits of the enjoyable programme deserved. Much disappointment was caused by the non-attendance of the chairman and the organist, but these offices were filled by a gentleman from the audience, who has lately become a believer in spiritualism. Much laughter was caused by the songs of Mr. Taylor and Mr. Banham. The farce, "Off Duty," by members of the Dramatic Society, was not the least attractive feature. Professor Despard gave some sleight of hand performances, in which he is evidently a rising genius. Mr. Harry Phillips gave a good representation of sharp shooting, *à la* Mexican Joe, and his exploits were a marvel of rifle handling. He was deservedly accorded hearty applause. A laughable negro sketch, "The Black Schoolmaster," kept the audience in a continual roar of laughter. It is hoped that at the next entertainment a few weeks hence, there will be a larger audience. The programme was well worth double the money.

MANCHESTER. Tipping Street.—Lyceum first anniversary. The room was decorated with banners and mottoes. Large vases of flowers were on the table. Miss Walker's afternoon address was on "The children's mission on earth." She said it was the duty of men and children alike to endeavour to understand the power which governed their being. The Lyceum was of much importance, and it was our bounden duty to use our influence for the benefit of the young. In the seeking of truth man, as a spiritual being, must ever move onward, study, and hold that which is right. Should speak gently, scatter seeds of kindness, and help the suffering. By understanding spiritualism we should become nobler men and women. The evening lecture on "Man in search of God," was given to a crowded audience. She said this was the problem of the ages. Men of intellect were investigating spiritualism. They found that it teaches that there is but one universal spirit. Ecclesiastics taught that man must bow before a shrine and the Trinity. But there is only one Governor of all nature. The age of reason has dawned, and darkness gives place to light and understanding. God has been represented as "sitting in heaven and the gates closed." "If you are washed in the blood of Jesus Christ you will behold Him face to face." Usual programme. These statements have been left on the sands of time. But God the Spirit pervades everywhere, is immanent in everything.

HECKMONDWICK.—Present: 28 members, 5 officers, 5 visitors. Song, by Mr. James Burdin. Mr. James Kitson, from Batley Carr, again gave some good instructions in calisthenics to our younger members, who did very well.—W. C.

LONDON. Marylebone, 24, Harcourt Street, W.—13 present in all. Reading, by conductor, from "Spiritualism for the Young." Calisthenics and marching. Most of the members gave recitations. We wish our friends felt their responsibility more fully with reference to the training of young minds, so that they grow up untrammelled.

MAOLESFIELD.—Morning: present 38. Conductor, Mr. Hayes. Readings by Messrs. Albinson, G. Challinor, and the Conductor. Recitation, Miss Hayes. The musical reading was particularly interesting, the conductor reading a piece from "Great Thoughts" for the connectives. Afternoon: Present, 80. Mr. Bennison conducted for the first time very creditably. Solos by Miss Hayes, Miss Nellie Hayes, and Mr. Fisher. Readings: Messrs. W. Albinson, Hayes, and Conductor, and a recitation by Mr. Pimblott. On Wakes Tuesday, Mr. Worsley intends giving the Lyceumists a treat, which will be held in the Skating Rink, to commence about 2 or 3 p.m.—W. P.

NOTTINGHAM.—32 present and 4 visitors. Recitations were well rendered. The marching was first-rate, especially the chain. Groups: Liberty group read from Bovee Dodd's work on the "Creation"; Excelsior group, "Homes under Ground"; Shore group, "Astronomy"; Lake group, "Lyceum v. Sunday Schools"; Fountain group, "Dogs." Owing to the scarcity of leaders, a visitor from Liverpool took Lake group, and afterwards addressed the lyceum. He said he had heard lyceums did not answer, but he would not believe it after what he saw here. We hope after the address of last Sunday night to see more new members.—E. J. O.

OLDHAM.—Many friends walked in late, and as they evidently required wakening up, a few remarks were made in honour of their (non) attendance. The recitations were good; but it would be well for the boys to "set to work." We have adopted the following system: For every four recitations said, a copy of that excellent little book, "Seymour," is presented to the lyceumist. In this way we insure a greater number of recitations, and the distribution of spiritual literature. The first copy, we suggest, they should keep; the next and following ones we advise them to give to friends outside, thus teaching them to work not

only for self but for all mankind. Miss Horsman and Mr. Frank Horrocks make suitable guardians, and perform their duties honourably and earnestly. Mr. Tetlow taught the young ladies' group very acceptably. Recitations were given by Misses L. Calvarley, A. Entwistle, H. Gould, Horsman, and Halkyard, also Master F. Shaw. Misses Saxon and Halkyard gave appropriate invocations at the morning and afternoon openings, and we hope will gain more confidence and ability by a right exercise of their gifts. Lyceumists must work for a spiritual motive, and not be disheartened, but bravely work with heart and hand.

SOUTH SHIELDS. 19, Cambridge Street.—Present, 38 children, six officers, and two visitors. Usual sessions, musical readings, marching and calisthenics well performed. A trio was well rendered by Brockett, Lowery, and F. Pinkney, entitled, "They are winging." Closing hymn.

SOUTH SHIELDS. 14, Stanhope Road.—8th September. Our first anniversary was held morning and evening, at which times the scholars recited appropriate pieces in a manner that gives great credit to them and also to the conductors, Messrs. Corrie and Wilkinson. Our room was crowded at night, and all seemed highly satisfied with the results achieved.—J. G.

SOWERBY BRIDGE.—A successful morning session. Usual programme, calisthenics led by Miss Haigh. Spiritualism for the young and conversation in three classes combined. Mr. Dixon led some boys. The second girls held a circle. Afternoon conductor, Mrs. Greenwood. Recitations by Misses S. J. Rowson, C. Dewhurst, and E. Jackson, very creditable; also a reading by the conductor. We hope our lyceumists will keep striving to make the lyceum the happiest spot on earth. Miss Rowson, Guardian of Groups, especially studies the wants of the very little ones along with Miss Lees; Miss Walker takes great interest in a similar class of boys. Mr. Dixon managed his boys well. Marching, &c., led by Mr. C. Rowson. A few visitors morning and afternoon.—S. S. L.

PROSPECTIVE ARRANGEMENTS.

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

BRADFORD. St. James Lyceum.—Tuesday, September 17th, Miss Keeves, of London, will speak; service to commence at 7-30. Saturday, September 21st, a coffee party and entertainment. Charge, adults 4d., children 2d. each, when all will be welcome. Mr. Victor Wyldes, Sunday and Monday, 22nd and 23rd, also the 29th and 30th of September. Services, Sundays 2-30 and 6, Mondays 7-30.—A. P.

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

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.

LONDON. Peckham: Winchester Hall.—Owing to the absence of our president, who is attending the International Congress at Paris, the soirée advertised for Tuesday next, Sept. 15, will be postponed till Tuesday October 1st, when we hope to have a good attendance at the opening of our winter social gatherings.

OLDHAM.—Harvest festival, Sept. 15, Mr. E. W. Wallis. At 2-30, subject, "Seed Sowing." 6-30, "The Harvest Home."

OPENSHAW Harvest Thanksgiving on the 29th inst. The services will be held at 10-30, 2-30, and 6 o'clock. The committee will be obliged to all friends interested for anything in the shape of fruit, flowers, plants, or any other kind of decoration they may think fit to send.—J. G.

PENDLETON.—Sept 15: Mrs. Gregg, at 2-30. Subject, "After death, what?" At 6-30, "When, where, and whom do we worship?"

RAWTENSTALL.—September 15th, Miss Gartside. In the afternoon prizes will be awarded to the successful members of the Lyceum. Misses Gartside and Palmer will officiate. It is hoped we shall have a good audience.

RAWTENSTALL.—Anniversary services, September 22nd. Mrs. Wallis, speaker.

SHIPLEY.—The Liberal Club lecture hall will be opened Sunday, September 22nd, by the spiritualists, when addresses will be given by Mr. C. Bush, of Bradford, at 2-30 and 6 p.m. Subjects, afternoon, "Spiritualism in harmony with the Bible." Evening, "Have revelations ceased?" Mr. Goldsbrough, of Bradford, has kindly promised to take the chair. This is new ground, and we hope we shall be able to hold our own and do good. Will friends come and help us?—T. S.

MR. W. TOWNS will remove on September 21st to 124, Portobello Road, Notting Hill, five minutes' walk from Notting Hill station, where he will conduct his Tuesday evening séance as usual.

WEST VALE anniversary services, Sept. 29th. Mr. E. W. Wallis will lecture at 2-30 on "Spiritualism, a gospel for all;" and at 6, "Spiritualism, a revelation of life after death."

TO CORRESPONDENTS.

REPORTS should reach this office on TUESDAY MORNING. CONDENSE! BE BRIEF! Some of our friends send us LONG notices, and request that they may go in IN FULL. We simply CANNOT DO IT. To print all in full as sent us, WE SHOULD HAVE TO ENLARGE *The Two Worlds*, and devote two or three additional pages to society work. Those who send lengthy reports must submit to their being CUT DOWN. SHORT REPORTS FROM ALL NEXT WEEK, to allow room for the LIST OF MEDIUMS' NAMES AND ADDRESSES. FULL REPORTS of lectures should be sent to Mrs. Britten for "The Rostrum." All other reports, notices, prospectives, and passing events, should be sent to Mr. Wallis.

Owing to numerous lengthy reports we are compelled to hold over some important announcements and passing events.

GLASGOW.—Welcome home to Mr. J. J. Morse and family. The friends in St. Mungo's city held a soirée on Thursday the 12th, to do honour to the returned wanderers. No doubt they had a happy time, as is their wont. We wish we could have been with them. Mr. Morse lectures on Sunday and Monday.

CARDS.

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

Miss Jones, Clairvoyant and Speaker, 2, Benson Street, Liverpool.

Mrs. Gregg, Business and Test Medium, at home daily, except Mondays.—5, Oatland Avenue, Camp Road, Leeds.

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J. J. Morse, Trance Speaker. Returned September 9th. Temporary address, c/o Mr. Lamont, 45, Prescott Street, Liverpool.

Mrs. Herne, Séances by appoint. 6, Globe Rd., Forest L'ne, Stratford, E.

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

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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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