

THE TWO WORLDS

A JOURNAL DEVOTED TO
SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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A L O F A S

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SERVICES FOR SUNDAY, AUGUST 18, 1889.

Accrington.—26, China St., Lyceum, 10-30; 2-30, 6-30: Mr. G. Smith.
Ashington.—Mechanics Hall, at 5 p.m.
Bacup.—Meeting Room, Princess Street, at 2-30 and 6-30: Miss Gartside.
Barrow-in-Furness.—82, Cavendish St., at 6-30.
Batley Carr.—Town St., Lyceum, 10 and 2; at 6-30: Mrs. Britten, in the Albert Hall, Dewsbury.
Bailey.—Wellington Street, at 2-30 and 6: Mrs. Mercer.
Beecon.—Conservative Club, Town St., 2-30 and 6.
Belper.—Jubilee Hall, 10 and 2, Lyceum; at 10-30 and 6-30: Mrs. Green.
Bingley.—Oddfellows' Hall (ante-room), at 2-30 and 6: Miss Walton.
Birkenhead.—144, Price Street, at 2-30. Thursdays, at 7-30.
Bishop Auckland.—Mr. G. Dodd's, Gurney Villa, at 2 and 6-30.
Blackburn.—Exchange Hall, at 9-30, Lyceum; at 2-30 and 6-30: Mr. J. Hopcroft.
Bolton.—Bridgeman Street Baths, at 2-30 and 6-30.
Bradford.—Walton St., Hall Lane, Wakefield Rd., at 2-30 and 6: Mrs. Riley.
 Otley Road, at 2-30 and 6: Miss Patefield, Anniversary.
 Little Horton Lane, 1, Spicer St., at 2-30 and 6: Mr. Bush.
 Milton Rooms, Westgate, at 10, Lyceum; at 2-30 and 6: Mr. J. S. Schutt, and on Monday.
 St. James's Lyceum, near St. James's Market, Lyceum, at 9-45; at 2-30 and 6: Mr. J. Swindlehurst.
 Ripley St., Manchester Road, at 2-30 and 6-30: Mrs. Beardshall.
 Birk Street, Leeds Road, at 2-30 and 6.
 Bowling.—Harker St., at 10-30, 2-30, and 6. Wednesday, at 7-30.
 Norton Gate, Manchester Road, at 2-30 and 6.
 Bentley Yard, Bankfoot, 2-30 and 6-30: Mrs. Bowden and friend.
 6, Darton Street, at 10-30.
Brighouse.—Oddfellows' Hall, at 2-30 and 6: Mr. T. Postlethwaite.
Burnley.—Hamerton St., Lyceum, 9-30; 2-30, 6-30: Mrs. Wallis.
Burslem.—Colman's Rooms, Market, 2-30 and 6-30: Mr. J. Blundell.
Byker.—Back Wilfred Street, at 6-30: Mrs. Davison.
Churwell.—Low Fold, at 2-30 and 6: Miss Tetley.
Cleckheaton.—Oddfellows' Hall, 2-30 and 6: Mrs. Clough.
Colne.—Cloth Hall Buildings, Lyceum, at 10; at 2-30 and 6-30: Mr. Plant.
Cooms.—Lepton Board School, at 2-30 and 6.
Darwen.—Church Bank Street, Lyceum, at 9-30; at 11, Circle; at 2-30 and 6-30.
Denholme.—6, Blue Hill, at 2-30 and 6: Mr. Parker.
Dewsbury.—Vulcan Rd., 2-30, 6: Mr. Newton. Monday, at 7-30.
Eccleshill.—Old Baptist Chapel, at 2-30 and 6-30: Mrs. Dennings and Miss Crowther.
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., 11-30, 6-30. Thursday, 8.
Halifax.—1, Winding Rd., at 2-30 and 6: Mr. and Mrs. Carr. Monday, Mrs. Carr.
Haswell Lane.—At Mr. Shields', at 6-30.
Heckmondwike.—Assembly Room, Thomas St., at 10-15, 2-30 and 6: Mr. E. W. Wallis.
Hetton.—At Mr. J. Thompson's, Hetton, at 7: Local.
Heywood.—Argyle Buildings, at 2-30 and 6-15: Mr. Allanson.
Huddersfield.—8, Brook Street, at 2-30 and 6-30: Mrs. Gregg.
 Institute, John St., off Buxton Road, at 2-30 and 6: Mrs. Russell.
Idle.—2, Back Lane, Lyceum, 2-30 and 6.
Jarrow.—Mechanics' Hall, at 6-30: Mr. McKeller.
Keighley.—Lyceum, East Parade, at 2-30 and 6: Mrs. Crossley.
 Assembly Room, Brunswick St., at 2-30 and 6: Mr. Boocock.
Lancaster.—Athenæum, St. Leonard's Gate, at 10-30, Lyceum; 2-30 and 6-30: Mrs. Stair.
Leeds.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2-30 and 6-30.
 Institute, 28, Cookridge St., at 2-30 and 6-30: Mrs. Dickenson.
Leicester.—Silver St., at 2-30, Lyceum; at 10-45 and 6-30.
Leigh.—Railway Road, Lyceum, at 10-30; at 2-30 and 6-30: Mr. Le Bone.
Liverpool.—Daulby Hall, Daulby St., London Rd., 11 and 6-30: Mr. J. B. Tetlow.
London—Camberwell Rd., 102.—At 7. Wednesdays, at 8-30.
Camden Town.—143, Kentish Town Rd., Tuesday, 8: Mr. Towns.
Cavendish Square.—13A, Margaret St., at 11. Wednesday, 2 till 5.
 Free Healing. Tuesdays and Fridays, at 8, Circle.
Clapham Junction.—295, Lavender Hill, Wandsworth Road, at 7, Lyceum, at 8. Tuesdays, Healing Circle. Wednesday, at 8.
Buston 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 Road, Garden Hall, at 6-30. Wednesday, Séance, at 8, Miss Davy.
Islington.—Wellington Hall, Upper St., at 7.
Kentish Town Rd.—Mr. Warren's, 245. Dawn of Day, Social Gathering, at 7-30. Tuesdays, at 7-30, Associates only. Thursdays, at 8, Open Meeting.
King's Cross.—184, Copenhagen St., at 10-45: Miss Todd. Fridays, at 8, Séance.
Marylebone.—24, Harcourt Street, 17th, at 8-30, Séance, Mr. Matthews; 18th, at 3, Lyceum, at 7, Mr. Towns; 19th, at 8, Social Meeting, all invited; 21st, at 8-30, Séance, Clairvoyance; 25th, Mr. T. Everitt. Mr. Dale, Friday evenings.
Mile End Road.—Hayfield Coffee Palace, opposite St. Peter's Rd., at 7: Miss Marsh.
New North Road.—74, Nicholas St., Tuesdays, at 8, Mrs. Cannon. Clairvoyance, personal messages.
North Kensington.—The Cottage, 57, St. Mark's Rd., Thursday, 8: Mrs. Wilkins, Trance and Clairvoyance.

Notting Hill Gate.—9, Bedford Gardens, Silver St., at 7, Mrs. Yeeles; Open-air at 8, at Hyde Park, opposite the Marble Arch, Mrs. Yeeles and Mr. Emms.
Peckham.—Winchester Hall, 33, High Street, at 11 and 6-30, Mr. R. J. Lees, Special Services; Lyceum at 2-45. 99, Hill St., Sunday, at 8-30, Members only. Wednesday, at 8, Mr. Walker, Clairvoyance. Saturday, at 8, Members' Séance.
Stepney.—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday, at 8.
Stratford.—Workman's Hall, West Ham Lane, E., at 7: Open Meeting.
Longton.—Coffee Tavern, High Street, at 6-30.
Lowestoft.—Daybreak Villa, Prince's St., Beccles Rd., at 2-30 and 6-30.
Macclesfield.—Cumberland St., Lyceum, 10-30; at 2-30 and 6-30: Mr. Boardman, Lyceum Anniversary. Open Sessions.
Manchester.—Temperance Hall, Tipping Street, Lyceum; at 2-45, 6-30: Mr. W. Johnson.
 Collyhurst Road, at 2-30 and 6-30: Mr. E. Kelly.
Mexborough.—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. Hopwood.
Nelson.—Spiritual Rooms, Leeds Rd., 2-30 and 6-30: Mrs. Crossley.
Newcastle-on-Tyne.—20, Nelson St., at 2-15, Lyceum; at 11 and 6-30: Mr. W. V. Wyldes, and on Monday. Open-air (weather permitting), Quay Side, at 11, Leazes, at 3.
 St. Lawrence Glass Works, at Mr. Hetherington's: at 6-30.
North Shields.—6, Camden St., Lyceum, 2-30; 6-15.
 41, Borough Rd., at 6-30: Mr. J. Clare.
Northampton.—Oddfellows' Hall, Newland, at 2-30 and 6-30.
Nottingham.—Morley House, Shakespeare St., 10-45, 6-30.
Oldham.—Temple, Joseph Street, Union St., Lyceum, at 9-45 and 2; at 2-30 and 6-30: Mrs. Craven.
Openshaw.—Mechanics', Pottery Lane, Lyceum, at 9-15, and 2; at 10-30 and 6: Lyceum Open Sessions.
Oswaldtwistle.—East View Terrace, John Street, at 2-30 and 6-30.
Parkgate.—Bear Tree Rd., 10-30, Lyceum; at 6-30: Mr. Rowling.
Pendleton.—Co-operative Hall, at 2-30 and 6-30: Mr. Hepworth.
Plymouth.—Notte Street, at 11 and 6-30: Mr. Leeder, Clairvoyant.
Raivenstall.—At 10-30, Lyceum; at 2-30 and 6: Mr. Newell.
Rochdale.—Regent Hall, at 2-30 and 6. Thursday, at 7-45, Public Circles.
 Marble Works, at 8 and 6-30: Mrs. Horrocks. Saturdays, at 6-30, Public Healing.
 Michael St., Lyceum, at 10 and 1-30; at 3 and 6-30. Tuesday, at 7-45, Circle.
 28, Blackwater Street, at 2-30 and 6: Mrs. Stansfield. Wednesday, at 7-30.
Salford.—48, Albion Street, Windsor Bridge, Lyceum, at 10-30 and 2; at 2-30 and 6-30. Wednesday, at 7-45.
Saltash.—Mr. Williscroft's, 24, Fore Street, at 6-30.
Scholes.—At Mr. J. Rhodes', 38, New Brighton Street, at 2-30 and 6.
Sheffield.—Cocoa House, 175, Pond Street, at 7.
 Central Board School, Orchard Lane, at 2-30 and 6-30.
Skelmanthorpe.—Board School, 2-30 and 6.
Slaitwaite.—Laith Lane, at 2-30 and 6.
South Shields.—19, Cambridge St., Lyceum, 2-30; at 11 and 6: Mr. W. Murray. Wednesdays, at 7-30. Developing on Fridays, at 7-30.
 14, Stanhope Rd., High Shields, Lyceum, at 2-30; at 11 and 6: Mr. Hoey.
Sowerby Bridge.—Hollins Lane, Lyceum, at 10-30 and 2-15; at 6-30: Mrs. Wade.
Station Town.—14, Acclom Street, at 2 and 6.
Stockport.—Hall, adjoining 28, 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. Turnbull. Wednesday, at 7-30.
 Monkwearmouth, 8, Ravensworth Terrace, at 6.
Tunstall.—18, Rathbone Street, at 6-30.
Tyldesley.—Spiritual Institute, Elliot St., at 2-30 and 6: Mr. Mayoh.
Walsall.—Exchange Rooms, High St., Lyceum, at 10 and 2-30; at 6-30.
Westhoughton.—Wingates, at 6-30: Mr. J. W. Boulton.
West Pelton.—Co-operative Hall, Lyceum, at 10-30; at 2 and 5-30.
West Vale.—Green Lane, 6: Mr. S. Gratton.
Whitworth.—Reform Club, Spring Cottages, 2-30 and 6.
Wibsey.—Hardy Street, at 2-30 and 6.
Willington.—Albert Hall, at 6-30.
Wisbech.—Lecture Room, Public Hall, at 6-45: Mr. W. Addison.
Woodhouse.—Talbot Buildings, Station Road, at 6-30.

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THE ROSTRUM.

WAS JESUS A MEDIUM?

To the Editor of "The Two Worlds."

DEAR MADAME,—In my humble judgment, the above subject, announced as the substance of our friend Mr. Tetlow's essay, in one of your late issues, was a misnomer. It would have been more correct had it been entitled, "Jesus not a personality, but a myth," a subject of an entirely different nature. This has, no doubt, tended to create much adverse criticism as to your placard announcements, occasional subscribers and others having purchased the number in consequence of seeing the subject announced as above. No doubt some explanation will make the matter right. In reference to the matter really under discussion by our friend, my opinion, based upon a fair share of reading after many rational thinkers and preachers, both from within and outside of the liberal churches, is the Scotch verdict "Not proven." The weight of testimony is, to my mind, strongly in favour of the main issues involved in the Gospel narratives, that Jesus was what the writers state him to be—a radical teacher of his times; full of the divine essence of spirituality, with gifts of such a rare nature as to have given a splendid opportunity for treatment upon the subject announced, and whose teachings have been the source of the most precious spiritual upliftment to large numbers of the human family, mistaken though many of them have been as to their conception of his personality. One argument that weighs much with many minds as to the genuineness of the narratives is the very simplicity with which the writers take up their pens. Without collusion, each of the narrators state what they remember to have seen and heard during the ministry of their Master, and the wonder is that, with the then small opportunity of writing and the distance of time after the events took place before being recorded, the corroborative evidence is so strong in the writings of each upon the principal facts stated to have happened. Then again a large amount of evidence is deduced from the fact of these writings being quoted from, and alluded to by the earliest fathers—some of whom lived contemporaneously with the apostles, so that they must have been written in the first age of Christianity. But, I take it, that the grand feature about the life of the carpenter's son of Nazareth, and that which concerns us spiritualists to a very large degree is, that he possessed remarkable powers of spiritual vision and of healing of an exceptional kind, and when taken in conjunction with the beautiful teachings said to have fallen from his lips, laying the foundation of that religion of the future that is to be "The Fatherhood of God and the Brotherhood of Man," we feel that the arguments of the essayist are like the efforts of a puny child against the strength of a giant. Trusting that I have not trespassed unduly on your space, and hoping to see the views of others expressed on the subject,—I remain, yours fraternally,

WM. STANSFIELD.

Warwick Mount, Batley.

ANSWER BY EDITOR "TWO WORLDS."

WE willingly give place to our good friend Mr. Stansfield's letter, although—courteous as it is—it is not quite in harmony with the results of present day enquiry. Still, it affords us an opportunity of correcting some of the errors into which certain one-sided Christian believers fall, when they attempt to confuse the moral ethics and teachings of the four Gospels with the *present day* creeds, articles of faith, and dogmas upon which the whole structure of ecclesiastical Christianity is upreared. Referring, in the first instance, to Mr. Tetlow's choice of a title for the essay, commented on by our correspondent, we beg to say we do not feel privileged to correct or alter what the contributors send. When articles are found by the Editor to be unsuitable to our columns, they are withheld. But, as it is the expressed desire of the Directors of this journal to afford all possible opportunity for the publication of English lectures and writings, we fulfil this wish to the utmost of our power, though only with the ordinary journalistic mode of allowing the contributors to speak, write, and name their articles in their own fashion.

For the rest, our friend, Mr. Stansfield, to a certain extent, falls into the same error as a few worthy correspondents who have lately poured out the vials of their wrath upon us, for publishing extracts from Mr. Froude's scholarly and thoroughly authentic paper, on "Origen and Celsus." Those critics, like hosts of others, do not perceive that the moral teachings of the New Testament have never been touched, much less assailed, by even the most rabid opponent of modern Christianity; in fact, they have nothing to do with it, neither are they simply authoritative, because they are found in the four Gospels claiming to be transcripts of the life of Christ. The doctrines of the Fatherhood of God, the Brotherhood of Man, of charity, love, alms giving, the forgiveness of enemies, and holy life are recorded as taught by every good man and religious teacher, from the beginning of history to the present day. Nearly all the "Sermon on the Mount" is to be found in the Persian Zend Avesta, and the most ancient Vedas of the Hindoos; also in the Osiric "Book of the Dead" in Egypt, the ethics of the Chinese "Yu King," the teachings of Socrates, Pythagoras, Plato, and the good and true of all nations and times. In a word, all the teachings attributed by Christians solely to Christ, have been taught hundreds, nay thousands of years before the foundation of the Christian religion—we should say before the days of Martin Luther, for it was not until his time and the translation of the Bible, four hundred years ago, that Christians knew anything of Christ or his teachings, except what the monks and ecclesiastics chose to deal out to their votaries, and that, coloured to suit their own purposes.

In the days when Celsus, a wise, learned, and highly informed Greek scholar wrote, the legends about the founder of the Christian religion (then scarcely one hundred and fifty years established) were widely enough known. Not so with the moral teachings now found in the four Gospels. Some fifty or sixty writings were in circulation at the time of the first Council of Nice in the fourth century. These books, even after they were voted upon and selected, were perpetually changed, altered, and interpolated, and according to those Christian fathers, whom our correspondents quote as such undeniable evidence of Christ's personality, there were over fifty widely differing and belligerent sects, all disputing about the life, times, personality, and *real nature* of Christ, and that within only three hundred years after his supposed appearance on earth! Nay, it was to settle the bitter disputes, and stop the cruel conflicts and bloodshed between *rival sects*, that the Council of Nice was summoned by Constantine in A.D. 325. As to the authorit

of the New Testament writers, surely our correspondent must be aware that no original drafts of the Gospels were found until the sixth century, and from that date up to the eighteenth century, Mosheim, Child, and every ecclesiastical historian agrees that pious frauds and ceaseless interpolations of the so-called sacred writings were the common practices among all the various Christian sects. But all this allowed for, as it must be, by any careful student of religious history, the one crucial question of the present day is, In what does Christianity *now* consist? And what are its articles of faith, its prayer books, creeds, and the rituals to which every ecclesiastic is obliged to subscribe, from the archbishop to the humblest curate? To this we answer, and challenge denial from any individual out of the millions of Christendom, that modern Christianity is founded upon the literal acceptance of the Bible as the "Word of God"; upon the Fall, the existence of a personal devil, the curse of God on his creature man, and without following out the so-called "Word of God" in any farther details, the Fall, the personal devil, and original sin, must be accepted before there is any plea for a scheme of redemption founded on the Divine Incarnation, Immaculate Conception, a vicarious atonement, and the sacrifice of a God put to death by his own creatures. This is MODERN CHRISTIANITY; and in all this, and especially in the substitution of the death of one innocent being, for the guilt and crime of all that profess to believe this doctrine, there is not one word of the *teachings of Christ* as printed in the New Testament; not one view that he is supposed to have given of human duty here, life or judgment in the hereafter, of God's dealings with men, or the spiritual works that he performed and charged upon all his followers to do likewise. Let any competent authority point out to the world in what simple iota of teaching, doctrine, or practice, the Christ of the four Gospels is in the Thirty-nine Articles, the creeds, or even in the litanies, hymns, or confessions of faith of the Churches! Let it be pointed out what ecclesiastic can be ordained unless he subscribes to these articles and creeds. Let them say whether or no the teaching of the Churches, their rituals—in a word, the very Churches themselves, all save the Unitarian body—are not, without exception, founded primarily upon the doctrine of the Fall of Man, the Divine Incarnation of God in Christ, and his vicarious atonement for sin. We defy any human being to deny that these dogmas form the linch-pin around which the modern Churches of Christianity revolve, and without the acceptance of which no Christian has the right to preach, teach, or be called in the strict sense of ecclesiasticism, a Christian. It is of no use for those who are now in such vast numbers joining the sliding scales of compromise, to say, "This is not *my* belief." "I believe thus, and so——" Very good; then you are not a Christian, and have no right to call yourself by a name belonging only to those who acknowledge the dogmas of present day Christianity.

It is of no use to say the Rev. Mr. Blank does not preach any longer about the Fall, and "Dr. A. teaches from the pulpit the doctrine of evolution," "Canon B. denies the horrible story of everlasting torture," and "Archdeacon C. says 'Atonement does not mean atonement at all, but only just at-one-ment, and not substitution,'" &c., &c. We ask these sliding scale compromisers not what they believe or disbelieve, but whether or not every Christian minister has, or has not, been ordained in the orthodox faith above cited; whether they do not receive their £15,000 to £100 annually to preach that faith, and whether it is not their most solemn duty either to preach it or to step down and out of their pulpits, and say, "I no longer believe in the dogmas of ecclesiastical Christianity, and I no longer dare to receive fraudulent wages for swearing to uphold one faith and preaching another." If we be asked what business is this of ours, and why we do not let these things down easily, and fall back on the *teachings* attributed to Christ, and let the miraculous history alone, we answer: Because an immensely costly, arrogant, and useless ecclesiastical system is founded and upheld, solely on the strength of that miraculous history, and not in any sense on the teachings of its founder. Because from ten to twenty millions annually are paid out to support the Church founded on that miraculous history, whilst uncounted millions want bread, go in rags, live in hovels, or are outcast and homeless; millions who might be fed, clothed, sheltered, and made happy and decent men and women, out of that Church wealth. Above all, we answer—these churches all, without equivocation, derive lands, rents, palaces, and millions of money on the pivotal doctrine of a

vicarious atonement for sin in the life hereafter, and that as the only condition of salvation from eternal torture; whilst we who write, and thousands who read, and millions who will not read these words, *know*—on the faith of those that are in the actualities of the life hereafter—that there is *no* salvation through vicarious atonement for sin, but that every soul that passes into the higher life must make atonement for himself; and, therefore, that the pivotal doctrine on which the churches are founded is a fraud, and those who do know this, and yet, let it quietly alone, are as great frauds as the system they virtually uphold.

We will not allow any one, whether spiritualist or non-believer, to say we subvert, oppose, write, or speak against the doctrines attributed to Christ. On the contrary, we continually cite them, not because they are found in the Christians' text book, but because they are found everywhere, in every good book, and because, wherever found, they are *Divine truth*, and salvation from remorse and misery, here and hereafter. To all the special pleading that in opposing theology we oppose Christ, we again insist Christ is neither in the churches, creeds, or theological dogmas, except in name, and those are false to his teachings who shrink back from the exposure of gross frauds, perpetrated in his name.

If there is one revelation made by spirits, more universal than another, it is that of strict compensation and retribution for the good or evil deeds done in the body, also that every soul will rejoice, suffer, and answer for itself alone. Whilst *knowing* the stern and immutable truth of these revelations, therefore, we are far more sorry for those spiritualists who seem so anxious to stand well with the *private* circle and the public church, than for the rebuke they administer to us when we insist that the words of "the man of sorrows that had not where to lay his head," are no more in the rituals of Christian faith than his person would find admittance to the Vatican, Lambeth Palace, Westminster Abbey, or St. Paul's, should he come to day a homeless wanderer, and especially if he came healing the sick without a medical diploma. We would not willingly invade any law, custom, or sanctuary, but if, in our halls, where the pews have the privilege of questioning the pulpit, the Archbishop of Canterbury himself should arise and declare "there is no remission of sins, except by the shedding of blood," we would deny and repudiate his assertion, and that on the faith of millions of revelations from sinners who had become their own saviours and remitted their past sins, by personal atonement and subsequent good. And so, despite the plaints and pleadings of those who fear to strip the mask from theological shams, and would be quite well satisfied to erect a toy house of spiritual phenomena upon the ground already occupied by the stately cathedral, dedicated to vicarious atonement or everlasting torture, we shall live in hopes yet to see the veil of mystery rent in twain; the beneficent face of "Our Father which is in Heaven" shining in clear noonday light upon his helpless creatures; the truth, acknowledged as *His Word*, and the destiny of those who have gone before, and we who must follow, made plain to every living soul by the Priesthoods of Heaven, God's angels and ministering spirits.

THE HAUNTED GRANGE, OR THE LAST TENANT.

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

CHAPTER V.

FOR two or three years after her first parting from Edward Rookwood, Hannah Morrison lived a life out of whose deep seclusion many sources of quiet happiness were derived. The first pang of separation over, she would gaze into the dim vista of the future, with bright anticipation of the blessed day when *he* would return. No matter how long or uncertain the period of his voyage, Hannah's remarkable gift of prescience enabled her to determine the weary moments of absence, and calculate with a mother's tender interest upon the precious white day of his return. Alone, ever alone, as she was, no one ever heard the desolate old woman express a yearning for the boon of human companionship. Her affectionate adopted son kept her as well supplied with money as his own extravagance, fostered by the evil association of his reckless brother, would permit. This fact was known to many of the surrounding villagers, whose business it was to comment upon their neighbours' affairs in general, and "witch Hannah's" in particular; hence it was inferred from her miserably poverty-stricken mode of life,

and extremely threadbare appearance, that she had added to the vice of sorcery that of being a miser, and on this point, at least, public opinion was not quite at fault, for aside from a few purchases of the simple medicines which she was ever employed in dispensing to the poor, and the worsted and twine with which she knitted warm clothes for the barefooted children of poverty around her, or nets for the poor fisher boys, who could not obtain the means to buy for themselves, Hannah Morrison was never known to expend any sums save a few coppers on the supply of her own meagre household, or necessary wants. Could those who speculated so curiously on the disposal of the money, which, it was generally understood, young Edward brought home to his foster mother, have seen its actual destination, they would have exchanged the sobriquet of "miser" for that of "prodigal," for what other word could embody the profuse generosity with which the poor solitary would pour out into her darling's hand the accumulated sums which she had carefully heaped up in his absence, only to return to him again on the eve of his departure for a fresh voyage, when extravagance had reduced the young sailor to his last shilling.

She never asked how he bestowed these sums, but she hung with almost childish delight over his new jackets or warm drendnought wrappers; and then, when his sea-chest was freshly stowed and packed full of new and handsome "riggings," she would sigh to think she had no more savings wherewith to purchase him a smart purse or a fine neckerchief, as a final parting token of her inexhaustible love. The young man, whose generous nature was warped, but not destroyed, by his brother's injurious influence, accepted these long hoarded savings with reluctance, often with a sense of shame, but only when he perceived old Hannah's settled determination in the appropriation of her money, and upon her solemn assurance that she never wanted for anything. It was true he would look round the desolate ruin which sheltered the faithful prop of his fallen house, and sigh when he remembered how far the sums he had so profligately lavished would have gone to repair the once stately home of his forefathers, and have converted the tottering walls into the life and light of long-forgotten architectural beauty, but it was not to be. There was a spell upon the old "Grange and its last tenants," for there still was *more than one*.

Edward never failed, on his return from each voyage, to spend some days, at least, at the Grange, and Hannah measured her life by these days. She spent weeks, months, even years alone there, but she lived with Edward Rookwood; his few days visit was her life, and so she had not yet become the "last tenant."

It was at the period when we first presented her to the reader, that the anticipation began to creep like the impending night of very life over her, that she was at length doomed to realize, in her present condition, the terrible prediction *that she would be—the last tenant*.

To the fierce and bloody strife of distant war, the ship of her precious one had long since been ordered, and though month after month glided by, poor Hannah looked to the renewal of her life in his return in vain. Was she growing so very, very old, that her faculties were quite failing her? or where was her wondrous gift of second sight, and why was she now, as heretofore, unable to determine the day of his return, or even the fact of his existence at all? And yet, this was so. For the first time in her life she was unable to penetrate the deep cloud which seemed to thicken around the fate of him, on whom her own hung. As she sat in the one habitable room in the fast crumbling ruin, and dimmed her glazing eyes over the midnight lamp which streamed on the faded characters of his last letter, dated—oh so many, many weary months ago! A promise—ever a promise of his return—seemed to be communicated to her from sources only known to herself, but "When? when?" The question, unanswered still, was at length the point in the horizon of her fading existence, and—when, when?—became the watchword of her life. "Never, never!" would spring up from the depths of her sickening heart, as each nightfall came like a fresh pall on the hopes of the day, and "Soon, soon!" echoed the invisibles, and Hannah slept, and arose to another day of solitude and sorrowful expectation. Ever and anon she murmured, in half querulous reply to the air, in whose vibrating space she seemed to hold converse, "Yes, yes; 'tis well to assure me he will return. I know he is not with the angels, and so in form again he will return; but when? and who will be the last tenant of the old Grange?"

"Ah me! I will leave him some memento (should it be

indeed *his* fate) that will tell him of her who has suffered and borne such ages of sorrow and loneliness within these walls. Surely the example of his poor old nurse will teach him patience; and *should he be the last*—no matter; I will even sit down and write my history."

How many long days and weary nights were beguiled by this unique attempt at autobiography we know not; it must have occupied many weeks after it was first commenced, for worlds of yellow MSS. have been rescued from the dust and worms of Rookwood Grange, purporting to be "The Life and Times of Mrs. Hannah Morrison"; and a huge volume could have been compiled from the leaves which have served as the storehouse from which we have gleaned these scraps of knowledge of this poor old-world house and its *last* inhabitant.

The story from the pen of the original historian at least must have been drawing to a close, for here ends its authoress's authority; and to tradition, and the pages of the judicial trial, with which my story commenced, am I compelled to resort, to fill up the hiatus which would otherwise have occurred in the subsequent life of "the Witch of Rookwood."

Tap, tap, tap! The rats and bats are busy to-night, or the martins are building beneath Hannah's table, yet she writes on. Rap, rap! She raises her head mechanically; around her chair several small knocks are heard, her dim eyes fill with tears, she gazes like an insane old creature, as she surely is, tenderly and lovingly abroad into the darkness of the room, then, carefully wiping her spectacles, prepares to resume her task. Tap, tap, tap! cry the invisibles, and crash!—a sound is heard unlike any of the ordinary noises of that weird mansion; footsteps!—and more than one, it would seem, and they pass with sounds of violence, slamming of door, and shuffling feet, stirring up the echoes of the old ruin into all manner of fantastic sounds.

Hannah listens. At first the sound of footsteps brought her to her feet with a cry of delight almost superhuman; a moment's pause, and her dead heart refuses to vibrate to the sound of that unaccustomed tread. It is not *he*. He has passed the passage which leads to her room, and now, some one ascends the stairs. A dead silence. Have the footsteps passed away, or were they the spectral sounds of her own brain? Hark! they resound overhead, some portions of the crumbling ceiling, shaken by the heavy vibrations, fall on the floor beneath. Again all is still,—a pause, once more a rustling in the passage, uncertain steps ring across the marble hall. Hannah springs up with beating heart, rushes to the door, and on the threshold, encounters the staggering form of a man. He enters—it is a sailor; she whirls the dim lamp above her head in frantic joy, then holds it aloft suspended, in the agony of disappointment, as she encounters the malicious and drunken glare of William Rookwood.

"Where is your brother?" she faintly articulated, "Where is Edward? O, tell me, for God's sake! Is he well?—is he living?" "A pretty reception for the Heir of Rookwood Grange," shouted the reeling drunkard; "and a pretty ghost of a place you have made of Rookwood Grange, old harridan!" he added. Then, without waiting to answer her appeals for information concerning her darling Edward, the savage sot proceeded to reproach the old woman bitterly for the dilapidation of what he called *his home*, and declared that he had returned to take possession of his estate, and that he would commence by getting rid of *the witch* who had so long infested it.

In vain the unhappy Hannah remonstrated; William Rookwood insisted upon the "foul sorceress" quitting the house that very night, and finding her arguments and entreaties only provoked the inebriated ruffian to the cowardly act of striking and throwing pieces of broken furniture at her, she proceeded in the depth of a bitter winter's night to quit the roof which had sheltered her for sixty years. Fearing that the wretched creature would seek refuge in some other part of the building, the sailor, who appeared to be possessed with the spirit and vengeance of a demon, hounded her out through passage and hall, until she had gained the flight of moss-grown steps which led up to the entrance; there he paused, and there too paused the object of his fury. But while the two stood confronting each other, a change seemed to come over the figure of the aged woman, which completely arrested young Rookwood's further aggressions.

Her form grew erect, her eyes brightened with a sublime fire; a strange light seemed to play around her withered features, illuming their faded outline with a ghostly shadow

of their former loveliness ; and her voice rose into wondrous majesty and power, as she thus addressed him :—

"I leave you, man of crime and *coward*—I leave you, and by your side I leave the shadow of your own ill deeds, which shall pursue you through your life, and stamp its impress on your immortal soul. Oh, William Rookwood ! when you remembered that you were the inheritor of a few tottering walls and ivied casements, why did you forget that you were also an heir to eternity, and the proprietor of a home in the long ages of immortality ? When you boasted of your earthly father's lineage, why did you forget that you were also a child of God ? Rookwood, the eye of Thy Father is upon thee ! Bury thyself deep within the caverns of the rocks, or the jungle of the forest, still his searching glance shall detect, his mighty arm shall reach thee ! His still small voice, caverned within the jewel of thy own soul, shall demand of thee what use thou hast made of the talents confided to thee, of the strength which thou hast exerted against a feeble old woman—the last follower of thy doomed house ; of the wealth which thou hast squandered in infamy, the ability which thou hast perverted to vice, of the mind, intellect, and glorious boon of reason which thou hast drowned in the hideous slough of intoxication ? William Rookwood, as I look upon thee now, I behold thee raising a cup to thy lips which sinks the God within thee below the level of the vilest thing that shares with thee the gift of life and instinct. Farewell, for ever !"

She descended the steps, and William, awed by the power and terrible strength of her tone, would have recalled her, when she again turned, and fixing upon him a look of unutterable pity, she murmured, "Father, forgive him, he knows not what he does." In another moment her tall figure was lost in the blackness of night, and the waving pines of the forest.

William Rookwood staggered back into the house, the crazy door swung to and fro, then closed with a loud and startling crash, while the moaning wind swept like a requiem around the ivied tower, and stirred the old green moss covered bell, which, for the first time in many years, boomed in hoarse and mournful cadence to the wild wind's shriek, like a requiem toll—as it was.

(To be continued.)

LE CAPITAINE PAUL.

LA COMTESSE MARIE holds festival

In the fairest nook of her fair demesne,
For courtly gallants and smiling dames
To mimic the sports of the village green,
In hats à la paysanne looped up with gems,
And rustic kirtles of satin sheen.

But Comtesse Marie, though crowned with May,
Scarce smiles on the lovers who round her press,
And sits on her floral throne *distrain*,
Nor heeds who, watching her, strives to guess
What troubles this heiress, free to choose
From the proudest peers of the *haute noblesse*.

She sighs—and a suitor the sigh repeats ;
Again—and another bends over her chair,
For every mood of a lady charms
When *la dame* is so wealthy, so young, and fair ;
She speaks—and the murmur of talk is hushed,
And they throng around with expectant air.

"Too sad to sing, and too tired to dance—
Shall our sport take sober cast to-night ?
And gathering under the fragrant limes.
Shall we tell old stories of maidens bright,
Of crusader bold, and the Soldan grim,
Or dreary legend of ghost and sprite ?"

Then gay De Norville, for wild, weird tale
To please the lady has racked his brain ;
While Saint Leu, with twirls of his huge moustache,
His last duello fights o'er again,
And fancies that Marie's cheek grows pale
As he slightly dwells on his wounds and pain.

But on one tall figure, that stands aloof,
The eye of *la Comtesse* is seen to fall ;
"And hast thou nothing to tell ?" she asks,
"Canst thou from the past no deed recall,
That might quicken awhile our sluggish blood ?
Bethink thee, I pray, good Capitaine Paul."

Le Capitaine Paul, whom no one knows,
A soldier of fortune scarred and browned,
A man more prized in the camp than court,
Steps into the circle, and glances round ;
And scornful eyes on his boldness frown,
But Marie has smiled and he holds his ground.

What boots the rest if *she* bids him speak ?

What matter who lists if he gain *her* ear ?

The shaft of malice is launched in vain,
That aim at the stranger a barbed sneer,
And the sauciest suitors of belle Marie
Unchecked may flout him while she is near.

He turns from the guests, with their covert smiles,
Begins with a stammer, and speaks by rote,
Till treasured mem'ries awake—and then
His full lip quivers, and swell his throat,
And his sinewy hand is clenched, as oft
It hath clenched at the ring of the bugle's note.

And thus *le capitaine* tells his tale :

"Revolt and faction had cursed our land—
Tonnerre ! that Frenchmen should be such curs !
Our city walls were but poorly manned ;
I—*sous-lieutenant*—a boy in years ;
Our brave commander, Jacques Enguerrande.

"We had one treasure, we soldiers, then—
Enguerrande's daughter, a happy child ;
She had no mother, but fifty slaves,
By her winning looks and ways beguiled—
Great bearded fellows—were at her call,
And felt themselves paid if their mistress smiled.

"One night—sharp—sudden—resistless broke
The storm upon us, from every den
The lawless rabble came howling forth,
And we—ah, blind ! not to learn till then,
That in all that city we loved so well,
There was but one handful of loyal men !

"For life, for honour we fought and still
Our foes increased as the tumult spread ;
Yet side by side with Jacques Enguerrande
I stood till we fell together—he, dead ;
I, wounded—how badly, these scars reveal ;
And then our last man, in his terror, fled.

"Over our bodies the crowd tramped on,
Nor recked if 'twere brothers their feet defiled ;
The city was all their own, and the greed
Of plunder had made them mad or wild ;
And I heard one voice, with a drunken laugh,
Call out for the child, Jacques Enguerrande's child.

"At that sound the blood to my heart returns,
And fiercely I struggle on to my knees !
Never must Enguerrande's orphaned one
Fall into such miscreant hands as these !
To my feet and away, ere the roaring mob
Can hunt back the wounded wretch who flees !

"Doubling upon them, and first to gain
The little chamber wherein she slept,
Where, roused from repose by the horrid din,
In the darkest corner she cowered and wept,
I bore her down by a winding stair,
And into the streets with my burden crept.

"Hushing her sobs I staggered on,
Faint, dizzy with pain, and perhaps despair ;
For sadly we needed some refuge safe,
And who would offer it ?—nay, who dare ?
Till an aged crone peeped fearfully out
Of her wretched hovel, and hid us there.

"But, alas ! though almost too old to live,
She feared the mob, and she feared to die,
And in selfish dread, when again the night fell,
From her door she thrust us, and bade us fly ;
Yet she flung me a blouse, and *bonnet rouge*,
That none should my soldier's dress descry.

"Bribed with the little one's rosary—
Le voici, I have it here on my breast ;
I bought it back for its weight in gold—
A fellow I drew aside from the rest,
Let us slip by while he kept the guard,
And like hunted deer for the woods we pressed.

"Scarce half a league from the city walls,
Lo ! swooping down like a fiery blast—
Armed to the teeth, and hot with wrath—
Rank after rank spurring quickly past—
The avengers came of Jacques Enguerrande,
And I felt that his child was safe at last !

"She knew their leader—she shrieked his name—
He halted—I told you what garb I wore,
They thought me a rebel ; the little one
With oaths and blows from my arms they tore,
And left me for dead on the cold hard earth ;
But the child was safe—and my tale is o'er."

"But your payment ?" a dozen voices ask,
And Le Capitaine smiles in his deep disdain ;
"Pardon, mesdames, for a deed of love
No soldier his palm with gold would stain ;
Only this boon did I ever crave—
One look at her angel face again !

"*Qu'importe ?* she is rich and happy, and I—"
He pauses—*la Comtesse* has left her throne ;
Once more on his breast a fair head lies,
Once more round his neck are white arms thrown,
And sweet lips murmur, "*Mon brave ! mon brave !*
Let my poor love for the past atone !"

The play is ended—the guests depart—
 La Comtesse was none so fair after all !
 But many an eye looks back with regret
 On the broad domain, and the princely hall,
 That Enguerrande's child with her hand bestows
 On the scarred and sun-burned Capitaine Paul.

HISTORICAL SPIRITUALISM.

BARBARA FISCHER, WITCH.

THE END OF A NOTED PENNSYLVANIA CHARACTER.

IN the March Harrisburg letter of the *New York Times*, the death is reported of Barbara Fischer, the famous "witch woman" of northern Lancaster county, in whose supernatural powers young and old members of a certain class of residents in that section had the greatest faith. She was nearly 90 years old, and had lived alone in a rude hut in the mountains a few miles from Reinholdsville for more than sixty years. The belief in witches and the power of certain persons to drive them away still remains to a surprising degree amongst the simple Dutch farmers of not only Lancaster but neighbouring counties, and Mother Fischer was one of the most confidently consulted of many "witch women," one, at least, of whom is to be found in every farming community.

The writer saw Mother Fischer four years ago in her hut. She was then active and apparently physically strong, but much bent and wrinkled. Her hair was as white as snow; her eyes as bright and sharp as a hawk's, and altogether she was a most striking person to look at—a typical witch herself—and, in fact, she possessed the power, according to the belief of the people in her community, of bewitching her neighbours, their cattle, their wells, or what she chose, a qualification that made her an object of great fear to them as well as of veneration. It was during the writer's visit to that peculiar community that she had an extraordinary illustration of the superstition of its people.

A well-to-do farmer had brought suit before a Justice of the Peace to recover damages for the loss of a dog, which he gravely charged her with having killed, by bewitching it. The Justice, instead of refusing to consider such a charge, put the case on trial, and on the evidence presented, gave judgment against Mother Fischer. The charge made against her by the farmer was that she had bewitched his dog and refused to drive the evil away until he paid her a certain sum of money. He refused, and upon his refusal the dog began running wildly about in a circle, suffering great agony, until it at last fell down from exhaustion and died. A large number of witnesses were examined in the case, and all gave testimony as to having been sufferers from the defendant's powers of witchcraft. One witness swore that he had been solicited by the defendant not to appear in the case on behalf of the plaintiff, and that he had refused to comply with her request. A few days afterward his well became dry, and his cows gave sour milk. His baby, which at the time he refused the defendant's request was fat and healthy, had grown so puny that its death was hourly expected. To cap the climax of this remarkable trial, the defendant, after hearing the evidence, confessed herself guilty of the charge. The Justice gave the farmer judgment for \$3 and costs of the suit.

Mother Fischer had a curiosity in a strange volume printed in the German language, and over 300 years old. It was called the "Wonder Book," and brought from Germany by a female ancestor, who came to Lancaster with the Dunkers, in 1719. That ancestor was also a noted "witch woman," and there has been one in the family ever since until the death of Barbara Fischer, who was the last of her line, she having never married. "The Wonder Book" was a ponderous volume bound in boards, and its heavy covers secured by brass clasps. No other hand but hers was ever permitted to touch the precious book, and from it she drew her inspiration for "wonder-working." Her neighbours went to her for advice from miles around. Husbands took their wives, parents their children, lovers their sweethearts or themselves for treatment for all ills, for the removal of evil spells, and for charms, potent in love, business, or vengeance. If a child were deformed, demented or unnaturally afflicted in any way, a visit to Dame Fischer was never delayed.

It was not the application of humanity alone that Dame Fischer was called upon to administer to by her neighbours.

If a farmer had a butting cow, if sheep had the murrain, if crops looked bad, old Barbara's aid was sought at once. A horse was never stolen in the neighbourhood while Dame Fischer lived there which she was not asked to recover, and the catching of the thief was also desired. She never hesitated a moment to both catch the thief and recover the horse, provided the owner of the stolen horse would first give her three hairs from its tail. These, she insisted, must have been picked up in the stall the horse had occupied and dropped there by the horse itself, and not hairs that might have been kept on hand in case of emergency. If the hairs were obtained, Dame Fischer would proceed at once to get back the stolen property and bring the thief to justice. She cut the hairs so they would be of equal length, and then tied them together in the middle.

At sunset the owner of the stolen horse must take the hairs thus prepared to his barnyard, place them on a shovel and light them at both ends. Whichever way the two ends of the hairs turned as they burned, indicated the direction the thief had gone. The short ends of the burned hair were then to be buried in the barnyard. This ceremony placed a spell on the thief that prevented him from getting beyond a certain limit, and finally forced him to turn and drive or ride back in the direction he had gone until he came to the farm where he had stolen the horse. Incredible as it may seem endless stories were told of the invaluable success of these spells.

Dame Fischer did not scruple to use her wonder working powers for evil as well as good. She would for the proper fee give an applicant a charm to ward off lightning from his building, or one that would make his enemy's cows give sour milk. She would bring lovers together and marry them happily, or separate man or wife, just as her customer desired. She would undertake to restore a person to health, or to prostrate a whole family with illness with equal readiness. Whether it was to scatter blessings, or call down evils, she did not hesitate to act according to the wishes of her patrons, and, strange as it may seem, she succeeded in maintaining such implicit confidence in her powers in a community where she had lived and operated for more than sixty years, that, at her death, her reputation as a wonder worker was as great and unquestioned as it ever had been. B.

BOOK REVIEW.

WE deeply regret that other matters of pressing moment have, of late, occupied our columns to the exclusion of those notices of books, pamphlets, and tracts, which we have received in great numbers, and which we hope yet to call attention to. This apology relates especially to the noble, philosophic, and instructive work, published by George Redway, of London, entitled "The Light of Egypt." We had hoped to have found space to give abundant quotations from this admirable treatise, one which supplies not only fine suggestive views of planetary cosmogony, but also furnishes a good corrective, founded on the basis of science, fact, and reason, to the groundless assertions of theosophy, some of which appear in quotation in this number's Leader. Ere we close this merely preliminary notice that we have been favoured with a copy of "The Light of Egypt," we would call its author's attention to the fact that a certain American editor of a Theosophical Magazine, entitled *The Path*, after venting on this fine work all the abuse, scorn, and display of ignorance and insolence that his malice could dictate, ends by adding that this book is "by Mrs. Emma Hardinge Britten." We trust it needs no open disclaimer on our part to assure the gifted author of "The Light of Egypt" that this rude and uncalled-for piece of mendacity could only have been designed by the writer to add injury to insult, and compel the Editor of this journal to express her regret that she has not the smallest claim to stand in a position implying ability far beyond her capacity to attain to. It is hoped that this public disclaimer will be sufficient to atone for the intended injury to the esteemed author of "The Light of Egypt," and explain to him the animus with which his comments on the fantastic theories of the day are received by a prominent theosophical journalist.

No man lives too long who lives to do with spirit and suffer with resignation what Providence pleases to command or inflict; but indeed, they are sharp commodities which beset old age.—*Burke*.

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FRIDAY, AUGUST 16, 1889.

SPIRITUALISM, THEOSOPHY, AND REINCAR-NATION.

(Concluded from No. 91.)

IN our last issue we gave a brief definition of the generalized facts and philosophy of spiritualism—"what it is, and what it is not." We now proceed to redeem the promise made at the close of that article, and on no basis of mere personal opinion, but from the authoritative writings of those members of the Theosophical Society, who themselves show the impassable lines of demarcation between their doctrines and spiritualism, we call the attention of our readers to the succeeding statements and quotations. We feel compelled, as honest journalists, to adopt this course, not only on account of the palpable misunderstanding of many secular writers on these subjects, but also in view of the numerous articles which appear from time to time in the spiritual journals, urging the expediency of "unity of action," and "associative alliance between theosophists and spiritualists."

As far as a general recognition that both classes are "Progressionists"—and both have boldly and bravely dared to advance beyond the old fossilized lines of theology and dogmatic systems of religion—this alliance is already formed, and in many cases cemented by ties of personal friendship and mutual goodwill; but, in respect to the beliefs and opinions entertained by both parties, the lines of demarcation are so widely divergent, that the admission of theosophical principles would be utterly subversive of the facts and destructive of the philosophy now entertained as spiritualism. To demonstrate this most important position, free the theosophists from all possibility of being mistaken for spiritualists, and perform the same act of duty towards spiritualism in respect to theosophy, we shall analyze theosophy after the same fashion and in the same spirit as we have treated spiritualism in our last issue. We must make one exception in our mode, however. We judge of spiritualism from its facts, and evolve its philosophy from the world-wide and corroborative communications of spirits themselves. In dealing with theosophy, we have no other authority to found upon than the definitions of belief afforded by theosophists themselves; and, to show that we do not attempt to wrest evidence, we will remind our readers of the statements quoted in our last number from the *Theosophist Magazine* of July, in which the writer of the leading article, called "Applied Theosophy," declares in substance, *that it is certain writers only, who had made theosophy what it is, and that without them and those writings it would be nothing.*—(vide No. 90 *Two Worlds'* leading article, quotation from *Theosophist*). Now, although we have very fully analyzed the

teachings of the theosophists in a series of articles published in the first volume of *The Two Worlds*, Nos. 36, 41, 42, 44, and 45, written by our esteemed contributor "SIRIUS," it is just possible that many of our readers may have forgotten those quotations, or failed to retain the numbers in which they appeared. To save the trouble of further references we shall repeat a few of the most pronounced statements bearing upon our present purpose of defining what theosophists say of their own beliefs and of spiritualists'. Those who desire to read the extracts in full are referred to the above-named numbers of *The Two Worlds*. Quoting, in the first place, from the *Theosophist Journal* of October, 1881, we have the following clear and unmistakable definition of the lines of demarcation between theosophy and spiritualism. The *Theosophist* Editor says (all the italics being ours):—

Those theosophists who deny to disembodied spirits a legitimate share in the marvellous phenomena are few, indeed, *for the great majority of theosophists concern themselves with spiritualism very little—if at all.*

A cool reception, that, of spiritualism. The writer then goes on to describe five branches of theosophy, after which he adds:—

The conflict of opinions between spiritualists and occultists is solely due to the fact that the former (*who overrate their quality and character*) dignify by the name of "spirits" *certain reliquies of deceased human beings*, while the occultists reserve the name of spirit for the highest principle of human nature, and treat these *reliquies* as mere *eidolons*, or astral *simulacra*, of the real spirit.

Then follows the statement of how the one man at death is cut up into seven principles, three of which die and go to dust. Of the two highest of these seven principles this is the description:—

If the spiritual Ego has been in life material in its tendencies, then at death it continues to cling to the lower elements of its late combination, and the *true spirit* severs itself from these, and passes away elsewhere. Suffice it to say, that it passes away, *taking with it no fragment of the individual consciousness of the man with which it was temporarily associated.*

[If this does not imply annihilation we do not know the meaning of that term.—Ed. *T. W.*]

But if the tendencies of the Ego have been towards things spiritual . . . then will it cling to the spirit, and *evolve out of itself a new Ego*, to be reborn after a brief period of enjoyment in the next higher world of causes. Now neither during its gestation in the world of effects, nor after its entry into the higher world of causes—*can the Ego re-enter this present world.* . . . It cannot span the abyss that separates its state from ours. . . . Once reborn into the higher world and (independent of the physical impossibility of any communication between its world and ours, to all but the very highest adepts) the *new Ego* has become a new person; it has lost the old consciousness, linked with earthly experiences, and has acquired a new consciousness.

[Annihilation and no mistake!—Ed. *T. W.*]

Therefore it is that the occultists maintain that no SPIRITS of the departed can appear or take part in the phenomena of the seance-room. To what can appear and take part in these the occultists REFUSE the name of spirit. But it may be said—What is it that can appear? We reply, merely the animal soul, or perispirit of the deceased. . . . All that can appear are the *shells of the deceased*, the animal, or surviving astral souls, or animal Ego. Thus it follows that in the case of the pure and good, the shells rapidly disintegrate . . . so that it is next to impossible that the *reliquies of the good and pure should ever appear in the seance-room.* No doubt, the *simulacra* of some spiritual Egos, whose proclivities earthwards and heavenwards were nearly equal, may survive longer and occasionally appear under exceptional conditions in seance-rooms, with a *dim-dazzled consciousness of their past lives.* But even this will be rare, and they will never be active or intelligent, as the higher portions of their intelligence have gone elsewhere. . . . Broadly speaking, it is only the *reliquies of non-spiritually-minded men*, whose spiritual Egos have perished, that appear in seance-rooms, and are dignified by spiritualists with the title of "*spirits of the departed.*" To these *eidolons* occultists give the name of elementaries, and these it is that, by the aid of the half-intelligent forces of nature which are attracted to them, perform most of the wonders of the seance-rooms. If to these shells, which have lost their immortality, and whence the divine essence has for ever departed, the spiritualists insist on applying the title of "*spirits of the dead,*" well and good—they are not spirits at all, they are all that remains of the dead when their spirits have flown.

As this is the doctrine that reappears in the writings of Sinnett, Blavatsky, Maitland, Kingsford, and all other authoritative writers on these subjects, it would be needless to reproduce any more samples. But we ask of every intelligent spiritualist: Is this your doctrine, and can you apply these teachings to the spirits whom by tens of thousands you have identified as the beloved of your households, the same tender kindred, loving friends, and wise guides they were on earth, with all the added knowledge and prescience of higher conditions of life than those of earth? Thus far we give the doctrines and writings of Theosophists as regards the spirits whose vast and stupendous outpouring has flooded the earth from pole to pole during the incredibly brief period of only forty-one

years! Thus much for the workers of these miracles! Now for the spiritualists themselves. Our candid and fraternal Editor of *The Theosophist* winds up a dissertation on the above quoted lines with the following remarks:—

But let there be no mistake as to what they ("the spirits") are. Hundreds and thousands of *lost and ruined men and women* all over the globe, attest the degradation to which constant subjection to their influence in mediumship too generally leads, and we who know the truth should ill discharge our duty if we did not warn all spiritualists in the strongest terms possible, against allowing this misuse of terms to mislead them as to the real nature and character of the disembodied entities with which they so constantly and confidently deal.

At the same time, in rare cases the ghostly relics of clever, bad, and determined men constitute disembodied entities of high intelligence, which survive for a lengthened period, *and the wicked and more material they are in all their tendencies, the longer do they escape disintegration.* . . .

As a final quotation, and to prove that the Editor of *The Theosophist* does not exaggerate the opinions of those of whom his journal from its very name must be regarded as the organ, we call attention to the following paragraphs from "The Perfect Way," produced under the joint authorship of two of the most prominent members and officers of the European branch of the Society, Mr. Edward Maitland, and the late Mrs. Anna Kingsford. These writers say of our SPIRITS, on page 80:—

Is there anything strong? they make it weak. Is there anything wise? they make it foolish. Is there anything sublime? they distort and travesty it. And where suffered to expatiate unchecked, they descend to blasphemy and *obscenity* without measure, and incite to courses in turn *sensuous, vicious, malicious, or cruel*, encouraging to gross and luxurious living—the flesh of animals and stimulants being especially favourable to their production and nurture.

They assert, indeed, that man consists of body and soul. . . . The soul and spirit, which are really the man, have for them no existence, and they usually refuse, in consequence, to admit the doctrine of transmigration or re-incarnation. For, as they are aware, the body and soul perish, and the *anima bruta* cannot transmigrate or become re-incarnate. . . .

And on page 83 this is a sample of how these writers deal with the believers in spirits and spiritualism. They say:—

It is sufficient to add here that, not in doctrine only, but also in practice—as in the formation of habits of life—astral influence is always exerted in the direction of the gross, the selfish, and the cruel. It is always the influence under which men, whether they be conscious of it or not, lower the standard of their conduct, and seek their own gratification at the cost of others. Of those hideous blots upon modern life, the frequent sins of violence, greed, and intemperance, the astrals are active promoters. And to them is due, in no small degree that extension of the *doctrine of vicarious sacrifice—originally their own invention—from the sacerdotal to the social and scientific planes, which has made of Christendom little else than a vast slaughter-house and chamber of torture.* . . .

Our subject would be indeed incomplete if we failed to add one more very brief quotation, and that is a part of the generous and simply just outburst with which our contributor "Sirius" comments upon the above choice views of spiritualism and spiritualists. He says:—

We say, your assertion of these *shameful* charges are NOT sufficient, Mr. "Perfect Way." For forty years the mediums, inspired by your *so-called* astrals, have been busy, under the most bitter discouragements, labour, toil, and persecution, in preaching TEMPERANCE, PURITY, MORALITY, BROTHERLY LOVE, JUSTICE, and above all, determined and inflexible hostility to the doctrine of vicarious atonement, or anything but PERSONAL ATONEMENT for sin. Amidst all your *unproved* and abominable travesties of spiritualism and spirit mediums, the above are the most untruthful, malicious, and indefensible assertions. . . .

Whilst we really share something of the indignation expressed by our generous and whole-hearted contributor "Sirius," against the diatribe which labels such noble men as Professors Hare and Mapes, Hudson Tuttle, Dr. F. Willis, Dr. Buchanan, Wm. Howitt, Ascha Sprague, Lizzie Doten, Mary Howitt, Georgina Houghton, Mrs. Wm. Wilkinson, and at least 2,000 other noble mediumistic men and women, as *lost, ruined, degraded, &c., &c.*, and only such *mediums* as wrote the "Perfect Way," "Esoteric Buddhism," "Isis Unveiled," &c., &c., as the *very highest adepts*, whilst we can afford to laugh rather than rebuke your ridiculous insults and unproved self-laudations, our purpose is answered if we say to those who have not hitherto understood the real "inwardness" of theosophy and spiritualism, the lines of demarcation between these beliefs are just as wide as the theologic assertions of Christian bigots that Christ died to remit and wipe out the sins of guilty men, and the assertions of spirits that every sinner must atone for his own guilt.

If we have entered thus far into a subject as distasteful to our sense of truth, justice, and reason, as it is wholly unproved, it is solely with the aim of enlightening those who are carried away with high sounding words, specious pre-

tences, and who have not, it would seem, yet found *sensation*, or mysterious promise, enough in the plain common sense, unvarnished views of the next stage of existence, as revealed by their spirit friends.

And again: if we do not write in even stronger terms of protest against the abominable shams and pretences that pervade the ranks of theosophy, and the teachings of re-incarnationists, it is because the necessary work of re-action, sifting, exposure, and recrimination is going on fast enough amongst the theosophists themselves.

On our own account we have nothing to add or urge. Ten thousand wild theories could never blot out of the Editor's grateful remembrance her long years of life, labour, and blessed communion in spiritualism.

To the spiritualists all, we offer the final, well-worn, but ever momentous charge, PROVE ALL THINGS; but having proved, let us add our earnest and solemn counsel ever "to hold fast that which is good."

In regard to reincarnation, we have already written in former numbers, endorsing Madame Elise van Calcar's arguments to the full; and to all opponents we simply answer, Prove your doctrine on grounds as world-wide, conclusive, and corroborative, as are the well-proven teachings of the spirits *against* the belief, and you may succeed in converting us; until you can do this, we rest upon the famous Scotch verdict—NOT PROVEN.

EXTRACTS FROM "HEAVEN REVISED."

BY MRS. DUFFEY.

We have already given some extracts, in a previous number, from this charming little work. The following will be read with no less interest than the preceding ones.

"AT ONE'S OWN FUNERAL."

"They did their best, to provide me with a funeral, partly in accordance with some wishes I had expressed, partly from the impulse of their own good sense. Not a curtain was drawn to darken the house of death. The blessed sunshine flowed in like a broad stream, through low, wide windows. No ghastly 'funeral flowers' filled the room, there was only a cluster of red pinks upon the coffin, and the air was sweet with the carnation perfume that they knew I loved. My dead body and face they had covered with a deep red pall, just shaded off the black, as dark as darkness could be, and yet be redness. Not a bell was tolled. Not a tear—at least, I mean, by those nearest me—was shed. As the body was carried from the house the voices of unseen singers lifted the German funeral chant—

Go forth! go on, with solemn song,
Short is the way, the rest is long!

since my mother had asked for one of the old hymns; and besides the usual Scriptural Burial Service, a friend, who was dear to me, read Mrs. Browning's 'Sleep,'

"It was all as I would have it, and I looked on peacefully. I was greatly touched, I must admit, at the grief of some of the poor people who followed my body on its final journey to the village churchyard. The woman who sent the magenta geranium refused to be comforted, and there were one or two young girls whom I had been so fortunate as to assist in difficulties, who, I think, did truly mourn. Some of my boys from the Grand Army were there too; some, I mean, whom it had been my privilege to care for in the hospitals in the old war days. They came in uniform, and held their caps before their eyes. It did please me to see them there.

"When the brief service at the grave was over, I would have gone home with my mother, feeling that she needed me more than ever; but as I turned to do so, I was approached by a spirit whose presence I had not observed. It proved to be my father. He detained me, explaining that I should remain where I was, feeling no fear, but making no protest, till the will governing my next movement might be made known to me. So I bade my mother good-bye as well as I could. She, as she walked, seemed to those about her to be leaning only upon her son. But I beheld my father tenderly hastening close beside her, while he supported her with the arm which had never failed her yet, in all their loving lives. The funeral procession departed slowly, the grave was filled, one of the mill girls came back and threw in some arbor vitæ, and a flower or two, the sexton hurried her and both went away. It grew dusk; dark. I and my body were left alone together.

"Of that solemn watch it is not for me to speak to any other soul. Memories overswept me, which only we could share. Hopes possessed me which it were not possible to explain to another organization. Regret, resolve, awe, and joy, every high human emotion excepting fear, battled about us. While I knelt there in the windless night, I heard chanting from a long distance, but yet distinct to the dead—that is, to the living ear. As I listened, the sound deepened, approaching, and a group of singing spirits swept by in the star-lit air, poised like birds, or thoughts, above me. 'It is sown a natural—it is raised a spiritual body.' 'Death! where is thy sting? Grave—thy victory?' 'Believing in Me, though he were dead, yet shall he live.'

"I tried my voice, and joined, for I could no longer help it, in the thrilling chorus. It was the first time since I died that I had felt myself invited or inclined to share the occupations of others, in the life I had entered. Kneeling there, in the happy night, by my own grave, I lifted all my soul and sense into the immortal words, now for the first time comprehensible to me:—'I believe in the resurrection of the dead.'

"It was not long thereafter that I received the summons to return. I should have been glad to go home once more, but was able to check my own preference without wilful protest or an aching heart. The conviction that all was well with my darlings and myself, for life and for death, had now become an intense yet simple thing, like consciousness itself. I went, as, and where I was bidden, joyfully."

FOREIGN SPIRITUAL FRAGMENTS.

"Gather them up."

STONE THROWING IN BERLIN.

The wisecracks in Berlin are greatly perplexed by some physical manifestations which have taken place in the village of Resau, near Potsdam, and have formed the subject of a magisterial inquiry. In that place lives a man named Boettcher, who owns a house and a little bit of land. He and his wife had engaged a boy, fifteen years of age, as a domestic. This lad, Charles Wolter, seems to have been highly mediumistic, which will help to explain what follows: After Boettcher and his wife retired to rest of a night, they heard strange noises on the wall, and although they lit a candle, nobody was visible. Wolter was tranquilly sleeping in a palliasse at the foot of their bed, and they woke him and told him to light a lantern. Boettcher and he then searched the premises outside, and while they were engaged on a fruitless search for their invisible disturbers, their windows were broken by stones. Another night the man's sabots were flung across the room in one direction and his clothes in another. When he attempted to rise he was pelted with potatoes; husband and wife hid their heads underneath the clothes, said their prayers, and repeated some hymns to drive away their tormentors, but all in vain. The nocturnal disturbances became more frequent, violent, and inexplicable, and the pastor of the neighbouring village of Blixendorf, Herr Müller, was called in, but was saluted with a shower of potatoes, ham bones, and cooking utensils. The boy was all the time in full view of the worthy pastor, who saw that he had no hand in the production of the phenomena. Then the mayor of Resau was appealed to, and he caused Wolter to be arrested and tried for having occasioned them; but although there was not a tittle of evidence to connect him with them, and the pastor declared his innocence, the poor lad was committed to prison for six weeks by the Solons; after which the bombardment ceased, as it naturally would when the mischievous spirits who produced it were deprived of the presence of a medium. The *Sphinx*, to which we are indebted for these particulars, publishes a plan of the premises in which the disturbances took place.—*C. Rohner*, in "*Harbinger of Light*."

LYCEUM JOTTINGS.

THE UNDER DOG IN THE FIGHT.

I know that the world, the great big world,
From the peasant up to the king,
Has a different tale from the tale I tell,
And a different song to sing.

But for me—and I care not a single fig
If they say I am wrong or am right—
I shall always go for the weaker dog,
For the under dog in the fight.

I know that the world, the great big world,
Will never a moment stop
To see which dog may be in the fault,
But will shout for the dog on the top.

But for me, I shall never pause to ask
Which dog may be in the right,
For my heart will beat, while it beats at all,
For the under dog in the fight.

Perchance what I've said I had better not said,
Or 'twere better I had said it *incog.*;
But, with heart and with glass filled chock to the brim,
Here's a health to the bottom dog!

—*Anon.*

WHEN WORK IS DONE.

It is as if the world were glad!
Whether in light or darkness clad,
The hour is never dull or sad
When work is done.

The very voices in the street
Are turned to notes more soft and sweet;
We love all things we chance to meet
When work is done.

The gentle music of the breeze,
The tender whispers of the trees,
The every sound has power to please
When work is done.

Upon each dear familiar face
Rests some new trait of winsome grace
And joy lights up the old home-place
When work is done.

Life's tumult suddenly grows still,
And love and gladness and good-will
Come with their peace the heart to fill
When work is done.

But when the hours of labour close,
And earth is wrapped in sweet repose,
And all things sleep—alas for those
With work undone.

Oh, kind Taskmaster, let thy rest
Be to tired workers manifest,
And unto all who do their best.
Say thou "Well done!"

—*Friends' Review.*

GOD OF LOVE.

HAIL, Thou Great, Eternal Spirit,
Source of truth and God of love,
Hear us from Thy Throne of Glory,
Shine upon us from above.

Place our feet upon the pathway,
Trod by millions gone before.
Guardian angels, gather round us,
Guide us to the spirit shore.

In death's cradle, sick and weary,
Gently we lie down to rest;
Rocked by fingers soft and tender,
Hushed by angel voices blest;

Till we wake and rise triumphant,
Join the loved ones waiting near;
Hear their holy songs of gladness,
Sister, brother, welcome here.

Praise to Thee, kind, loving Father!
As Thy children may we be;
Ministering spirits yonder,
Thine through all eternity.

—*J. P. D.*

SHORT SERMONS FOR BOYS.

Most boys and girls do not like sermons; they say they are too long for their highnesses. Perhaps they may like these short sermons. They will give food to think over, and must not be read too hastily.

A Swedish boy fell out of the window and was badly hurt, but, with clenched lips, he kept back the cry of pain. The king Gustavus Adolphus, who saw him fall, prophesied that the boy would make a man for an emergency. And so he did, for he became the famous General Bauer.

A boy used to crush flowers to get their colour, and painted the white side of his father's cottage in Tyrol with all sorts of pictures, which the mountaineers gazed at as wonderful. He was the great artist Titian.

An old painter watched a little fellow who amused himself making drawings of his pot and brushes, easel and stool, and said, "That boy will beat me one day." So he did, for he was Michael Angelo.

A German boy was reading a blood and thunder novel. Right in the midst of it he said to himself, "Now, this will never do. I get too much excited over it. I can't study so well after it. So here goes!" and he flung the book out into the river. He was Fichte, the great German philosopher.

Do you know what these little sermons mean? Why simply this, that in boyhood and girlhood are shown the traits for good or evil that make the man or woman good or worthless.—*Jewish Messenger.*

CHRONICLE OF SOCIETARY WORK.

ABERDEEN.—The holidays over, our circle was augmented with enquiring friends, who had been informed that Mr. J. Stevenson, Gateshead-on-Tyne, would be present. The disappointing discovery that he did not sit as a medium was fully compensated for by the practical advice he gave us. His racy descriptions of personal experiences, his ready and lucid replies to questions on spiritualism generally, and more particularly regarding our own little group, delighted an attentive audience. The personal characteristics of each individual, and their adaptability for mediumship were faithfully delineated, and drew forth unstinted acknowledgments. For his very practical assistance at this and a subsequent sitting we desire publicly to express our warmest thanks.—J. C.

ACCINGTON AND CHURCH. 26, China Street.—Mr. Clayton lectured on "What is Spiritualism doing for Humanity?" both afternoon and evening, in a very practical manner, which attracted great attention. A few questions were intelligently answered.—J. H.

BACUP. Princess Street.—August 4th. Reporter being elsewhere, report was omitted; suffice it to say, a very pleasant day was spent with Miss Walker. August 11th. Mr. J. Pemberton gave some of his experiences why he became a spiritualist, and was much appreciated by the audience. Evening subject, "Heretics and Heresies." A good address and well delivered.—A. H. W.

BIRKENHEAD. 144, Price Street.—Mr. W. H. Robinson, a member, gave a good address on "Socrates, his life and time." Mr. Robinson has done good service to the cause here, being an experienced spiritualist he seems never tired of introducing the subject to others. His kindly advice and sympathy are always at the service of enquirers. Mr. Sandham, of the Liverpool Society, also gave some of his experience in spiritualism.—J. H.

BLACKBURN.—Aug. 11th: A second gallant attempt was made to storm the fortress by encamping on the Market Place. At 2-30, Mr. H. Smith commenced a short address, telling the increasing audience that Jesus told us to love one another, and never formed dogmas and creeds. The spiritualists believed that every tub should stand on its own bottom. Mr. Swindlehurst fired bullets into the enemy's camp by his straightforward and telling remarks. He said, spiritualism had got its publications, its apostles and teachers, and was with the people. He explained the points of spiritualism in which we were on common ground with Christians. God is a spirit; and man is a spirit, as well as an animal organism. The main claim of spiritualists was next promulgated, viz., that when earth-life is over man lives on. How did they know this? By having had communion with their departed friends, and by the phenomena they had witnessed. He referred to the belief of non-spiritualists that phenomena occurred in bygone days, yet they would not accept those occurring now. The point on which we differ was strongly advocated, viz., "Moral responsibility," stating clearly that we received evidence from our spirit friends, whom we could trust, that we shall have to bear our own burdens, and not yoke them on another. The audience then adjourned to the room, and a splendid address was given on "The rich man and Lazarus." He pointedly showed that Jesus taught that spirits can not only see, but communicate with each other. He also proved, by this description, that as the rich man lived, so he reaped his reward. Evening service, partly conducted in the open air, proved a great success, many persons being brought to hear spiritualism advocated who fear to enter our rooms. This open-air work, if carried on carefully, will produce good fruit. The lecturer's remarks on not to believe any preacher, not even himself, but calmly and prayerfully investigate for themselves at home, carried weight, and seemed to favourably impress his hearers.—R. B.

BRADFORD. Bentley Yard, Bank Foot.—August 4th. Flower service—a pleasant day. Mrs. Bentley's guides gave interesting and instructive addresses, followed by satisfactory delineations of character. Afternoon: Mrs. Bowden addressed the meeting, followed by clairvoyance. Mrs. Stead, of Manningham, presided. We thank the friends who sent flowers in abundance, which were distributed amongst the sick and the Union, and gladly received.—G. G.

BRADFORD. Ripley St.—Aug. 4th. The flower services passed off very well. There was a beautiful display of plants lent by kind friends. The guides of G. Wright gave three grand lectures, full of good advice. The evening service was enlivened by a solo nicely sung by Mrs. Webster. Mrs. Whiteoak gave some convincing proof of spirit return by clairvoyance, nearly all recognized. The room was crowded with a very intelligent audience, who exclaimed, "If this be spiritualism, it's good." We thank the many kind friends who helped to make the day a success.

BURNLEY. Hammerton St.—Afternoon: Mr. Lomax, of Darwen, spoke on "The Eternal Path," and in the evening, "Does the Bible teach Spirit Return?" The controls dealt very ably with the subjects, especially the latter, proving by quotations that the Bible did teach spirit return; such as the vision of John on the Isle of Patmos, the great light that overshadowed Paul on his way to Damascus, the materialized hand that wrote on the wall at the great feast, and others too numerous to mention. Striking clairvoyant descriptions were given. Moderate audiences listened very attentively.—J. H.

BYKER. Back Wilfred St.—Mr. Coxon's guide gave an interesting discourse on "Satan and Hell, God and Heaven," which was listened to with every attention.—Mrs. Hogg, sec., 15, Spencer St., Heaton.

CLECKHEATON.—A splendid day with a few friends from Bradford. Mr. Marshall gave a good address (normal) on "What has Spiritualism done for Humanity?" Evening, Messrs. Gally and Marshall gave addresses on the "Gifts which our Maker has given us to use for the benefit of Humanity." Both speakers gave accounts of their own experiences. Good audiences listened with marked attention. We thank our friends for their assistance; we are struggling very hard to keep the wheel of progress in action. The committee earnestly ask mediums for more voluntary help, dates will be thankfully received by the secretary, expenses paid. If we can get help for a few weeks from local mediums, we think we shall overcome our difficulty.—William Hodgson, President. [Please write one side of the paper only. Unable to use Lyceum report, because written on the back of this report.]

COLNE.—Mr. Hepworth gave two good lectures, afternoon subject, "Heaven, what and where is it, and how best to attain it?" Evening, "Spiritualism, is it useful?" Clairvoyance after each lecture, 10 given, 6 recognized. Fair audiences.—J. W. O.

DARWEN. 61, Carr Street.—The guides of Mrs. Green gave two very interesting discourses, the afternoon subject was "Spiritual Freedom." Evening subject, "Where is the Spirit Land?" Clairvoyant descriptions all recognized.—T. Harper, secretary.

DENHOLME.—The guides of Miss Walton in the afternoon gave a very good address; evening subject, "Welcome Angels, pure and bright." Both were well appreciated.—C. Proctor, 7, Blue Hill.

DEWSBURY.—Miss Patefield, through sickness, could not attend, but we hope she will be able to come on her next date. We do not regard this as a disappointment, as she wrote and gave us time to find a substitute. If all speakers would do so it would be better for secretary and society. Mr. D. Milner, of Huddersfield, willingly assisted us. Afternoon subject: "Spiritualism the need of the age." Night: "The old teaching and the new." The audiences appeared well satisfied. Clairvoyance very good. Societies will do well to give this gentleman a date and judge for themselves.—J. H.

EXETER.—Morning: Mrs. Hellier, of Bradford, discoursed on the words, "How pure in heart and sound in head." All should be pure in heart, spiritualists or religionists of any kind, and all should judge for themselves which path will lead them nearer to the great Father of all. To be sound in head should be the earnest aim of all spiritualists; and as the brightest spirits can only influence those who are in unison with themselves it is the duty of every one to listen to the glad tidings these loved ones bring of that pureness of heart, which will eventually lead to a happy life beyond the grave. Successful clairvoyant and psychometrical delineations were given. Evening subject, chosen from the hymn, "The world has much of beautiful." Thousands passed from earth with little knowledge of its beauties, and returned, uttering vain regrets for the lost opportunities of communing with nature. The subject was well handled and gave great satisfaction to a large audience. 15 clairvoyant delineations, mostly recognized.—R. S.

FELLING-ON-TYNE.—We had that indefatigable worker, Mr. T. Henderson, who spoke earnestly and well about the city slums. We trust he will be long spared to continue the good work he is doing, and that many will follow in his footsteps. Next Sunday Mr. James Ellison, of Brown's Buildings (a strong physical medium), is expected. We hope to have a good audience.—J. D.

HECKMONDWIKE. Thomas Street.—Thursday, August 8th. Social gathering. The brothers J. and F. Dutton gave recitations. Miss H. Ewart gave a solo. The guides of Mrs. Hoyle gave a short address on "Unity and strength," closing with good clairvoyance. Sunday, Aug. 11th, Mrs. Dickenson delivered two good discourses on "All men are equal in their birth," and "The kingdom of heaven is at hand." It is not only at hand, but is within if we live a pure and holy life. As the influence was good we had good clairvoyance. People are beginning to think more fully for themselves. Social gatherings next Thursday evening. Sunday, August 18th, Mr. Wallis will sing and speak.

HUDDERSFIELD. Brook Street.—Our friend Mr. Wheeler has done good service to-day, speaking eloquently and well to fair audiences. In the morning he addressed the Lyceum very acceptably.—J. B.

IDLE. 2, Back Lane.—Saturday, August 10th, annual tea and social gathering. After tea Mr. Hargreaves, chairman, made some encouraging remarks. Recitations were given by Misses E. A. and Grace Shelton, Kate and Minnie Murgatroyd, Clara Denning, and Harry Denning; Readings by Ezra Brayshaw, Alfred Denning and Charles Brook; Duets by Thomas Shelton and Charles Brook and Alfred Denning and Ernest Brayshaw. Mr. Wright, of Manchester, made a short address. Mr. Robinson, of Beeston, and Mr. Parrot, of Bradford, gave humorous recitations. The usual thanks to the ladies and friends who provided tea, the chairman, and all friends who had taken part, closed a very pleasant evening. Sunday, August 11th, anniversary services. The guide of Mr. Armitage, of Batley Carr, gave a good address to the children in the afternoon. Evening subjects, from the audience, were dealt with by the guide of Mr. Armitage very satisfactorily. Mr. Hargreaves, of Bradford, kindly presided both afternoon and evening. Seeing that our room is but small our collections were good, viz., £1 5s. 0½d.

JARROW. Mechanics' Hall.—Evening: Mr. Kempster's guides discoursed on two subjects chosen by the audience. "Christianity, what has it done for the people?" and "What has Spiritualism done for the people?" showing that Christianity has degenerated through selfishness and ambition. Spiritualism teaches us to love one another, and that we all must live Christ-like lives, and that the spirit world can work through the organism of every individual. The discourse was highly appreciated by a large audience.—J. W.

LEIGH.—Afternoon: The guides of Mr. Bradshaw discoursed on "Is Spiritualism worth investigation?" Evening: "Spiritualism, a Science and Religion." Both subjects were treated in a masterly manner. Clairvoyance was given at the close of each discourse.—J. W.

LONDON. Clapham Junction.—Mr. Iver Macdonald lectured on "Faith Healing" to a good audience. The masterly way in which he treated his subject convinced his hearers of his ability to deal with matters requiring thoughtful research, and his power to present ideas in such a manner that his addresses are intellectual treats. Societies who require a talented speaker would do well to ask him to visit them. His address can be had from the undersigned. We also had capital meetings in Battersea Park the last two Sundays. The opposition increasing proves interest is growing. Donations of literature much wanted. The third annual meeting of the Endyonic Society, on Sunday, the 18th, punctually at 3 p.m. Tea at 5 (tickets, 6d. each), and meeting at 6-30. All friends invited, and a large muster expected. Subjects suggested for speakers: "Best Means of Promoting the Cause," "Individual Responsibility," "Lyceums," and "Federation."—U. W. Goddard, 295, Lavender Hill, Clapham Junction, S. W.

LONDON. EPPING FOREST DEMONSTRATION.—Yesterday (Sunday) will be long remembered by the friends who assembled in Epping Forest, to take part in the demonstration which is now looked forward to as an annual outing. Spiritualists from various parts of London turned out in good force, the main body arriving about two o'clock by brake and rail, although the numbers were considerably augmented by later arrivals, who missed the afternoon meeting, but were in time for tea and the splendid after-gathering. It was pleasant and encouraging as the different contingents arrived, to see the hearty friendly greetings, and hear the good wishes expressed for the success of the work. Several

of the meeting places were closed, thus allowing the attendance in full of the workers. The weather was brilliant at 3 o'clock, when the first meeting was held. A wide clearing midst the trees formed a good "hall" (and no rent required), although it was a trifle damp underfoot. The Marylebone Lyceum, under Mr. White, was present; and, considering they have only commenced training our children quite recently, great credit must be given to the conductor and his assistants. May this branch of the work prosper was the fervent wish of many yesterday. Over 100 friends assembled round Mr. Long, who commenced the meeting with a short address. Mr. Towns offered an invocation, and we felt indeed, at the conclusion, that God's blessing had rested upon our day's work. Mr. Drake also spoke. A musical reading from the Lyceum manual was given, the hymn, "Lo, in the golden sky," being heartily sung. A short ramble through the beautiful forest, and then to tea. At 5-30 p.m., we formed up for the evening assembly, but as rain descended heavily, we promptly found shelter in a large covered building, where some 300 to 400 persons assembled; and, despite the defection of a very "prominent" spiritualist, who was courteously asked to speak (but who preferred to wander at his own sweet will), we had a glorious meeting. Mr. Drake, of Notting Hill, presided, and opened with a short but impressive address. Mr. Darby (Islington) having offered an invocation, speeches followed in rapid succession, interspersed with some joyful singing, heartily rendered by the friends present. Mr. Emms (Mile End) urged the importance of adding to our propaganda all classes of reformatory work. Mr. Towns, Mr. Darby, Mr. Rodger (King's Cross), Mr. Yates, Dr. Bowles Daly (whose practical address was much appreciated), and Mr. W. E. Long, who advocated a union of the workers for mutual assistance, the outcome of which we hope will be that a strong bond of sympathy and practical utility will be formed between the various places of meeting through the metropolis. Delegates were asked to attend the federation meeting on Thursday next, details of which we hope will appear in your next issue. Mr. Drake closed the meeting about 7-15, by exhorting each and all to labour in spreading a knowledge of our glorious cause. The friends then left for home, the heavy rain in no way, damping their ardour, their voices; as they sang some well-known hymns, made the country re-echo again. These gatherings must influence many to examine themselves as to whether they are doing all they can to make known the truths we possess, and if they but stir us up to fresh exertions for our cause, they are not held in vain.

LONDON. Victoria Park.—Sunday morning at 11-30: Mr. Bullock addressed a large and attentive audience on the subject, "Is Spiritualism superior to Christianity?" Dealing with the Christian's belief in the fall of man, the atonement, and the resurrection, he showed that the facts of spiritualism were superior, and better adapted to meet the demands of the advanced thought of the present age. Next Sunday, Mr. Drake; subject, "Spirits v. Angels." There is a spirit of enquiry. Tracts and papers are eagerly sought for.—T. M.

LONDON. Marylebone. Harcourt Street.—A friend spoke on the necessity of personally investigating the great truths of spiritualism; and answered questions, mostly from strangers—young men and women who appeared anxious to know more of above subject.—C. I. H.

LONDON. Notting Hill Gate. 9, Bedford Gardens, Silver Street.—Mr. Clack gave an interesting lecture on "The Phenomena in Nature," relating some of his own experiences, which were of a remarkable character. The chairman, Mr. Earl, also made a few remarks.—P. S.

LONDON. Peckham.—Owing to the combined meeting in Epping Forest the attendance at Winchester Hall, with Mr. W. Walker, was not large. At 10 a.m., a party of twenty left Peckham by brake for Epping, followed later in the day by a good number of members and friends, who participated in the meetings. The long journey (nearly four hours' ride) was passed pleasantly, the friends singing and enjoying the trip. Sunday next we hope for good attendances; collections will be devoted to the reduction of the debt on the organ.

MACCLESFIELD.—Aug. 4th, Mr. Rooke. Afternoon subject, "Mediumship." There was an erroneous idea prevalent that mediums did not require to educate themselves to be able to speak on the spiritual platforms. God helps those who help themselves, so do the spirits, therefore it cannot be expected that an illiterate person will be able to speak with the same eloquence and force as those who try to infuse into their storehouse food for spiritual thought. Evening subject, "Scientific Religion," which was well of handled. Aug. 11th: The guides Miss Pimblott spoke on "Spiritualism and Secularism contrasted." When the secularists went hand in hand with the masses, and not with the classes, spiritualism would take them by the hand. But when they said that matter was all, and this mundane existence of three score years and ten all of conscious existence, then spiritualism was highly antagonistic to secularism. Next Sunday, 10-30: Open session. 2-30 and 6-30: Mr. H. B. Boardman.—W. P.

MANCHESTER. Tipping Street.—Owing to sickness in the family, Mrs. Groom was unable to be with us, but Mr. W. Walker was an able substitute, his lectures being much appreciated here. The subject chosen by the controls in the afternoon, "Enmity, Hatred, and Malice—not attributes of God or man." Evening subject, "Spiritualism—not the destroyer of faith, but the builder of facts." All seemed well pleased.

MANCHESTER. Psychological Hall.—Afternoon, local medium. A control gave her experience since passing into the spirit world (by request), being very interesting. Evening discourse on "The responsibility of religion," dealing with it in a very explicit manner, showing the demoralising influence amongst its followers, blaspheming God by attributing base passions to Him, as wreaking his vengeance upon all who differ from their line of thought; Spiritualism clearly demonstrates that God has no such desire, but leaves man responsible for his individual actions. A solo and chorus by Mr. A. Smith and choir, completed a good day.—J. H. H.

NEILSON. Leeds Road.—Mrs. Grimshaw, of Burnley, delivered two instructive and elevating discourses, afternoon and evening. Small audiences, owing to its being Nelson Feast.

NORTHAMPTON.—Mrs. Walker (a local medium) spoke at 6-30, subject "Mediumship: use and not abuse it." The guides were solemn, earnest, and truly grand, and much appreciated by our audience. Mrs. Walker obliged us June 30 and July 21. I plead guilty to neglecting to report. The two addresses were logical and beautiful.—T. H., sec.

NORTH SHIELDS. 41, Borough Road.—A large and intelligent audience listened attentively to the excellent discourse, given by the guides of Mr. William Davidson, on "Let your lights shine brightly below," in a manner that gave the greatest satisfaction to all. By desire, the lady spirit sang two solos with charming sweetness, and truly the night was delightfully spent.—C. T.

NOTTINGHAM.—Small audiences are the rule now in the mornings. In the evening we had a well-filled room. The controls of Mrs. Barnes spoke on the words, "The Lord is good to all." It was a truly spiritual address, and its effect was felt. Mr. Hunt, the chairman, made some earnest remarks, urging the old friends of the cause to show their value of it by supporting the meetings. Mrs. Espley gave an excellent lesson in verse, inspired by the spirit of a Scotchman, as evinced by the dialect. A happy evening.—J. W. B.

OLDHAM.—Mrs. E. H. Britten gave stirring lectures. "Man the Immortal," was the afternoon subject. Questions from the audience were taken in the evening, when the following were submitted: (1) If you think capital punishment detrimental to the well-being of humanity, what method of punishment would you suggest? (2) If the Son of God is a myth how do you explain Hafed's experience? (3) The birth of the world and the origin of sin. (4) What is the meaning of soul, is it synonymous to spirit? (5) What was the position of the ancient Peruvians? It is needless to say that each subject was admirably dealt with. Mrs. Britten named an infant in the afternoon.—J. S. G.

PARKGATE. Beartree Road.—Mrs. Wallis gave two very able and interesting discourses. Subjects: afternoon, "Spiritualism, reasonable, right, and true"; evening, "Messages and messengers from the higher life," to the manifest satisfaction of a full room.—T. D.

PENDLETON. Co-operative Hall.—Mr. J. B. Tetlow gave two lectures. Afternoon, "Gnostics and Agnostics"; evening, "Home-building in Spirit Life." Psychometry after each lecture, very good.—T. C.

RAWTENSTALL.—Mr. Smith's controls delivered two grand discourses, displaying a vast amount of knowledge and energy. Afternoon subjects from the audience—"A Soul in Search of God," and "Soil: Its Origin, Elements, and Adaptation to Man's Requirements." Evening, "The Poverty of Wealth, and the Responsibility of Education."—W. P.

SOUTH SHIELDS. 19, Cambridge Street. Morning: The guides of Mr. G. Bowen spoke on "Christ and his Disciples," how, as good mediums, they went about healing the sick and doing good. Evening: We were disappointed by Mr. Lashbrook, but we had Mr. Westgarth, a medium greatly admired here. He spoke on "Man, keep to the Right, that you may do the right." Pointing out the guide posts in a temporal and spiritual light, showing that the Bible was not the word of God, but a written book of man. A very interesting discourse.

SOWERBY BRIDGE. Hollin's Lane.—Mr. Sutcliffe presided. Owing to Mrs. Carr failing her appointment we conducted our own service. Mr. Sutcliffe read an article from a spiritual paper, and made some remarks relating to the position we were placed in. "As spiritualists we should never be absolutely dependent upon any individual, but be prepared to do our best when placed in such a predicament." Miss Thorp gave one of Mr. Colville's poems in a sympathetic manner. Mrs. Greenwood read an article on prayer, and made a few comments. Mr. Dixon's controls gave a short address, followed by a solo by Mr. A. Sutcliffe. A quartette was rendered by the choir, which concluded an enjoyable meeting.

SUNDERLAND.—Mr. Moorhouse presided. Mr. Clare, of Newcastle, gave an interesting lecture. Subject, "The decline of orthodoxy," which he handled in a very pleasing manner, and likewise seemed to harmonise with all present.—G. W.

TYLDESLEY.—Mr. Le Bone's afternoon subject was, "Is life worth living?" Evening subject, chosen by the audience, "The need of progression." Both addresses ably given.

WESTHOUGHTON. Spiritual Hall.—Aug. 4th: The Rev. W. Reynolds spoke on "Tekel: Thou art weighed in the balances and art found wanting" (Daniel, chap. v., 27). Aug. 11th: Mr. P. Gregory delivered an address on "The Realities of Spirit Life." Clairvoyance followed.—J. F.

WIDSEY. Hardy St.—Mrs. Benning's guides gave two good lectures on "Sow well and reap well," and giving satisfaction. She gave a few clairvoyant descriptions, all recognized. Mrs. Ellis is still going on with Monday night meetings for psychometry and delineations of character, and for prescriptions for the sick. Mr. Clough, chairman.

WISBECH.—Mr. Addison read the discourse given by Miss Jones at Liverpool, followed by an able address from Mr. W. Oswin, on "The religious teachings of spiritualism," which he said greatly differed from orthodoxy. Referring to the great gulf, Mr. Oswin said that spiritualism had made a bridge across to pass to and fro.—W. U.

Received Wednesday morning. Too late. Glasgow and Salford.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BURGHOUSE.—Attendance moderate, visitors 3. Invocation by Mr. G. Wright. A few recitations by some of the female scholars. Marching and calisthenics conducted by Mr. Shillitoe. After groups, Mr. Wright made a few remarks, and closed with prayer. The officers tender their best thanks to Mr. Wright for his help, and wish him every success. Hoping that all mediums that can make it convenient to attend the Lyceum will do so, as they do not know the amount of good done in this way.—J. H.

BURNLEY. Hammerton Street.—Attendance, 103; officers, 10; visitors, 2. Groups for lessons on "Phrenology." The little ones had "Spiritualism for the Young." Closed with invocation by the guides of Mr. Grimshaw.—A. J. W.

HALIFAX.—Our Lyceum anniversary took place in the Mechanics' Hall on Sunday, August 11. In the afternoon we had a service of song, "Lost in London," reader, Mr. Wallis. The musical part was rendered by members of the Lyceum, which passed off very well. In the evening Mr. Wallis gave a very interesting and instructive address to the children and their parents, interspersed with singing by members of the Lyceum. On Monday evening we had another service of song, "Ministering Spirits," all of which seemed to give satisfaction.—H. H.

HECKMONDWICK.—Present: 21 members, 6 officers, 5 visitors. A reading by Miss Hannah Hoyle; recitations by Misses Ada and Emily Hoyle and Mr. James Dutton. Marching and calisthenics led by Miss H. Hoyle. Groups: Liberty, Physiology. Other groups had readings.

LONDON. Marylebone. 24, Harcourt Street.—An afternoon service was held in Epping Forest, when the following friends addressed the children, Messrs. Long, Towns, Rogers, and Drake, interspersed with singing. Martha J. and Anne Cobb, Anne Goddard, and M. J. White gave suitable recitations. In gratitude I wish to acknowledge the receipt of 8/- from Mr. and Mrs. Cobb, 2/- Mr. Mason, 1/- Mr. Goddard, 2/- two friends, per J. B., 2/6 Mrs. Goddard, 2/6 old friends, per J. B., 1/- Mr. Hopcroft, 10/- Mr. Hawkins, 1/- Mrs. Rooke, of Stockport. Mr. Barker kindly sang a solo, and after the physical exercises, Mr. Rooke gave an address on "Anatomical Phrenology." He explained the various bones and sutures which compose the human skull, and also the connection they had to the brain. He has our hearty thanks. Aug. 11: Morning session, present 34. It being the Lyceum Anniversary next Sunday, we went through the programme which has been selected for that occasion. Mr. Bennison also gave a recitation. Afternoon, present 38. Reading by Mr. Hayes, and recitation by Miss Pimblott.—W. P.

MACCLESFIELD.—Aug. 4: Conductor, Mr. Rogers. Usual preliminaries. We were specially favoured, having with us Mr. Barker, the musical conductor of the Oldham Lyceum, and Mr. Rooke, of Stockport. Mr. Barker kindly sang a solo, and after the physical exercises, Mr. Rooke gave an address on "Anatomical Phrenology." He explained the various bones and sutures which compose the human skull, and also the connection they had to the brain. He has our hearty thanks. Aug. 11: Morning session, present 34. It being the Lyceum Anniversary next Sunday, we went through the programme which has been selected for that occasion. Mr. Bennison also gave a recitation. Afternoon, present 38. Reading by Mr. Hayes, and recitation by Miss Pimblott.—W. P.

MANCHESTER. Psychological Hall.—Attendance fair, recitations and exercises being gone through, groups were formed, the adult one discussing upon "Man's spiritual attribute." A. Stanistreet, conductor.

OLDHAM.—Morning attendance good, conductor, Mr. Standish. Musical readings and responses. Recitations by Miss Shenton and Master Shaw. Reading, Mr. Chadwick. Exercises in marching and calisthenics, and the usual classes. Afternoon, usual programme, with a very illustrative address by Mr. Savage, on "The world has much of beautiful."

OPENSHAW.—Morning: Miss Morris in the chair. Invocation, Mr. Smith. Chain recitations and musical reading. Discourse by Mr. Smith, showing why the children of the Lyceum are not being taught to look upon the Jewish Jehovah as the true God. Recitations by Miss Gertie Orme, Fanny Hincks, and Daisy Waller. Marching and calisthenics. Discourse by Mr. Binns on "Social and intellectual improvements." There ought to be a reformation in the sanitary arrangements of the houses and slums in the town, the morality of the people in the said houses was not of the best character, and it was the duty of the people to lift up their fallen brethren. Benediction, Mr. Smith. [We cannot depart from our usual custom to spare space to put in programmes in the style you request. The evening meeting was similar in character to the morning, including interesting discourses by Messrs. Dugdale and Stewart, but as it is written on the back of the paper we cannot print it, not having time to make a copy. We again request reporters to write on one side of the paper only. E. W. W.]

SALFORD. Spiritual Temple, Southport Street.—Morning attendance, 28 scholars and 6 officers. Mr. Ellison opened the meeting with prayer. Musical readings and calisthenics conducted by Mr. Ellison. In the afternoon the children (under the leadership of Mr. Clegg) gave a service of song, entitled "Ministering Spirits," which was highly appreciated and effective, many of the audience being moved to tears. Reader, Mr. Arlott, a new convert to the cause, and present chairman of the society. Secretary, Miss H. Hunt.

SOUTH SHIELDS. 19, Cambridge Street.—Attendance, 36 children, 6 officers, 4 leaders, and 1 visitor. Marching and calisthenics were gone through, and the assistant conductor explained the uses and abuses of our calisthenics. We had nothing new or startling to relate, but closed as usual.—F. P.

SOVERBY BRIDOK.—Morning lesson led by Miss Thorpe. After singing and recitations classes were formed and lessons on various subjects given, e.g., astronomy, phrenology, botany, and general conversation on spiritual topics. Mr. Sutcliffe led the calisthenics. Afternoon session similar to the morning. Conducted by Mrs. Greenwood. The order was not so good as it might be, still there was harmony and the children were the picture of happiness. With willing workers, earnest teachers, diligent and punctual and tractable dispositions to lead, we know success is ours, and our reward sure. Miss Haigh being indisposed, Mr. A. Sutcliffe led the calisthenics. Fair attendance.—J. G.

PROSPECTIVE ARRANGEMENTS.

BATLEY CARR.—Sixteenth anniversary celebration. A public tea and entertainment, on Saturday, August 17th. Tea on the tables at 5 p.m. Tickets: adults, 9d.; children, 6d.; and little ones 4d., to be had at the door. For entertainment only, 3d. 2d. 1d., to commence at 7-30. Also on Sunday, August 18th, two services in the Albert Hall, Dewsbury, afternoon at 2-30, and evening at 6-30, when Mrs. Emma H. Britten, the gifted and eloquent inspirational speaker, will deliver two addresses, afternoon subject, "The Biblical Fall and Scientific Ascent of Man," and in the evening on six subjects, chosen by the audience, bearing on Spiritualism, Religion, and Reform. Hymns will be sung by the Lyceum officers and members, assisted by a full string band, which will, probably, play some choice selections previous to the service, which will be a treat to friends attending early. A collection will be made at the close in aid of the Society. Tea will be served in the Society's Room for friends from a distance at 6d. each.—A. K.

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

BUNSLAM. Coleman's Rooms, Market Place.—Aug. 18: Speaker, Mr. J. Blandell. Aug. 25: Mrs. J. M. Smith will deliver two addresses; also on Monday, 26th, subject, "Satan." Doors open at 7, to commence at 7-30. Front seats, 4d.; back, 2d.

HECKMONDRIKE. Assembly Rooms, Thomas Street.—Sunday, August 18th, Mr. E. W. Wallis (trance speaker, of Manchester), will be with us and will take subjects from the audience. He will also sing some of his popular solos. Will friends please note the date, so that we may have a large harmonious gathering, as it is Mr. Wallis's only visit this year.—J. C.

LONDON. Peckham: Winchester Hall.—Special services, with addresses by Mr. R. J. Lees, on Sunday, Aug. 18. Several solos will be given. Collection to Organ Fund. We anticipate a good gathering, which we trust will materially diminish the debt incurred.

LONDON. King's Cross. 99, Caledonian Rd.—Aug. 18: At 10-45, Miss Tod will read a paper. At 6-30, in Regent's Park, near the Zoo, Messrs. Yeates, Battell, and Rodger will speak. Open séance, Friday, at 8-30, at 99, Caledonian Road. Finsbury Park, at 3 p.m., Messrs. Derby, Jones, and others. Hyde Park, near the Marble Arch, Mr. Drake and Mrs. Yeeles at 3 p.m. Victoria Park, Messrs. Emms, March, and friends. Usual time and place fore and afternoon.

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

NEWCASTLE-ON-TYNE.—Sunday and Monday, August 18 and 19, Victor Wyldes will lecture at 10-45 and 6-30, concluding with remarkable psychometric and clairvoyant exhibitions. Subjects announced in Saturday's *City Press*. Spiritualists in Newcastle, Gateshead, and district, assemble in your scores, and make Mr. Wyldes' visit a grand success.

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

Mr. J. HOPCROFT is engaged for Blackburn, Aug. 18th. Aug. 25th open. All letters should be addressed to c/o Mr. Simpson, Barker Lane, Ramsgrave, near Blackburn.

MRS. DICKINSON has removed to 4, School Street, Pontefract Road, Stourton, near Leeds.

MRS. BEARDSHALL's address is 25, Turner Place, All Saints Road, Great Horton, Bradford.

ALL LETTERS for G. A. Wright should be sent to 5, Kaye Street, Manchester Road, Bradford. Societies wishing for dates in 1890 should apply early, as he is booking up.

Séances will be held at 27, Leslie Road, Custom House, Canning Town, on Sundays at 7 p.m. Medium, Mr. Walker.

During alterations, King's Cross Society will meet at 99, Caledonian Road, instead of 184, Copenhagen St., until further notice.

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

PASSING EVENTS AND COMMENTS.

(Compiled by E. W. WALLIS.)

WHO WILL DO THE SAME?—A kind Leicester friend writes: "We have made arrangements for a copy of *The Two Worlds* to be placed on the table of the Co-operative Reading Room, and if every Society would do the same it would save you a great deal of trouble." Oldham and Newcastle friends have made similar arrangements, but we wish it could be said with truth, "There is not a Free Library or reading-room throughout the kingdom which does not receive a copy of *The Two Worlds* weekly."

NUTS FOR MATERIALISTS TO CRACK.

If "the brain secretes thought as the liver secretes bile," can we see, weigh, or measure thought as we are able to do with bile? If not, where is the analogy?

If sensation is a "property of brain," why does not the dead brain sense as well as the live one?

If matter is real, are not thoughts realities too? in fact, is not the knowledge that matter exists a state of consciousness, or a thought entertained by the thinker?

Materialists say that the brain secretes thought; as well might they say that the clock secretes the hour and the idea of time.—*Claude Bernard*.

Passing from the physical constitution of the brain to the phenomena of consciousness, we find ourselves confronted with the incomprehensible. States of consciousness resulting from any arrangement of the molecules of the brain is inconceivable.—*J. Tyndall*.

THEOLOGICAL NUTS TO CRACK.

132. Why then do creedists teach that Christ suffered and died to reconcile His Father to us?

133. Or why do they preach and pray, and sing about a reconciled God?

134. If God never was alienated, does not all the difficulty lie in the ignorance and perversity of man?

135. Can that difficulty be overcome in any other way than by revelations of the universal, unchangeable love of God?

Rev. A. C. Thomas.

TO OUR AGENTS.—Look over your unsold papers—copies of Nos. 67 and 80 of *The Two Worlds* are wanted at this office. Friends having unsold copies will oblige by forwarding them to Mr. Wallis, who will allow for same in the usual way.

TO CORRESPONDENTS.—A. Major. Received too late for this week. Answer next.—Received, Materialization at Gateshead. Next week.

A Leicester correspondent writes, "I have great pleasure in telling you that spiritualism is making itself felt in a wonderful manner in this town on all sides. We have several Christadelphians come over on our side, and one is developing into a splendid medium."

We this week publish a list of the names and addresses of secretaries. Please read it, and if not correct notify us, and we will republish it next week with all corrections made.

MARRIAGE.—On Saturday, Aug. 3rd, Miss Blenman (the well-known speaker in London), was united to Mr. W. Stanley, in the holy bonds of matrimony. The happy couple are at Ilfracombe, but return to town at the end of the month, when Mrs. Stanley expects to resume her platform duties. We tender to Mr. and Mrs. Stanley all sorts of good wishes.

The subjects for consideration at the Annual Meeting of the Society, at 295, Lavender Hill, Clapham Junction, London, should command the sympathy of all lovers of the cause, and attract a large audience. [See report Clapham Junction.]

THAT WONDERFUL CURE OF BLINDNESS.—The following letter from Elizabeth Standish, of 25, Manchester Road, Huddersfield, speaks for itself: "To Mr. Wallace.—With regard to the cure of blindness reported by you in last week's *Two Worlds*, I am most happy to corroborate every word as you have reported it. Ever since the day I received my sight I have almost gone wild with joy to know that I can see to attend to my household duties. The wonderful treatment I have been under has, in one week, made me feel better in every respect than I have done for a great many years, although six doctors I had attending me all have told me I should never be right again, but, thanks to Mrs. Goldsbrough's treatment, in one short week their calculations have all been upset, and I can again see."

PASSED TO THE HIGHER LIFE.—Mrs. Tait, in her 64th year, who was one of the oldest mediums in Bradford; always ready to defend the truths she so dearly loved. Her earthly remains were laid to rest in Undercliffe Cemetery, on August 6th. The service was purely spiritual, conducted by G. A. Wright, assisted by Mrs. Whiteoak. A good number of friends assembled to pay their tribute of respect to our fellow worker.—Cor.

A HAUNTED HOUSE AT GREENWICH.—We have received several newspaper cuttings reporting a case of spontaneous spirit manifestations in a private family. Rappings were heard, which were so loud and inexplicable, that the listeners were frightened. Surely it must be a joke by Prof. Huxley! Has he let his big toe loose to go snapping around, frightening these good people out of their wits? Some one in the crowd that gathered interrogated the "rapper," and it is said the haunting spirit declared that murder had been committed in the house years before. The "ghost" would not answer frivolous questions. A writer in the *London Evening News* and *Post* takes advantage of the excitement, to instruct the public in the methods of communication by forming the spirit circle. A good idea.

A North Shields correspondent writes, "Your numerous readers in the north will be sorry to hear of the removal to London of J. A. Rowe, Esq. Owing to an affection of the throat his medical advisers recommended him to go south. Our Society has lost an earnest worker, and a true and genial friend—(we look upon him as its founder). He was ever ready with voice, pen, and pocket, to assist the work in North Shields and district. For Mr. Rowe's unselfish devotion, and for many personal acts of kindness, we shall ever be deeply grateful. He leaves a large circle of friends who regret his departure, but whose love and sympathy go with him and his dear wife and family to their new home.—H. A. junr., 6, Camden Street, North Shields." [We trust your good friend and brother will speedily recover his health and strength.]

A CLERGYMAN KILLED BY SPIRITUALISM is the sensational heading of a column length article in the *Christian Herald* of a recent date. But it were as reasonable to say that his Christian friends worried him to death, for they got him into an "institution," where they appear to have, as they claim, "delivered" him, and enabled him to die in peace. He is said to have been "infatuated" with spiritualist meetings, and "possessed by evil spirits." Clergymen are as liable to do foolish things as other people, and if the account is trustworthy, this man appears to have acted very irrationally. No sensible spiritualist advises inquirers to "trust" and "believe" implicitly in the spirits any more than in Jesus. It is the erroneous habit of trusting and believing, fostered by orthodoxy, which works so much mischief. Spiritualism teaches men to keep a level head, and exercise their own reason and judgment, and try the spirits.

INVESTIGATION AND APPLICATION.—We hear a great deal about "personal investigation" of the great truths of spiritualism, which is all right; but after investigation and satisfaction must come *personal application* of those truths. Wisdom is manifested in use of knowledge. We may well ask ourselves—Have I made the *best* use of the truths of spiritualism? Am I better for their influence? Is my life ordered in harmony with its pure and lofty morality? Are my motives and thoughts such as the angels may see and I not be ashamed? Have I done *all* I can to let the light shine in my life? Have I made the *best* efforts I can to serve mankind, to work for the spread of the truth? Have I endeavoured to improve, to make progress here and now? Has spiritualism taught me to be more loving, more thoughtful, more patient, more considerate, more conciliatory, more sympathetic, more earnest, more cheerful, more forbearing? In a word, Has spiritualism softened, sweetened, rounded, harmonized, improved, educated, and ennobled me? Has it *spiritualized* and purified my life, and made me more unselfish and more willing to "do all for others"? If we answer these questions to ourselves honestly, we shall feel there is much work to be done in the *personal application* of the grand truths of spiritualism.

THE MAYBRICK CASE. NOT PROVEN. A FREE PARDON CLAIMED.—Mr. W. H. Robinson, of Newcastle, bestirred himself, in obedience to a spirit impression, and up to time of writing on Monday morning, had secured 1,300 signatures to a petition. The whole district is in arms against the verdict. Mr. E. W. Wallis, at Halifax on Sunday night, proposed a resolution to the effect that (1) there is room for grave doubt whether Mrs. Maybrick has been justly condemned, the prosecution having signally failed to prove (a) that Mr. Maybrick died of arsenical poisoning; (b) that arsenic was administered to him by his wife without his knowledge or consent; (2) The case against the prisoner was unduly prejudiced by the evidence as to motive, and the severe strictures of the Judge upon her immoral conduct; (3) That, owing to the contradictory and inconclusive character of the evidence, the case for the prosecution was clearly *not proven*; (4) That a gross injustice will be committed if the prisoner is either hanged or imprisoned. Your memorialists therefore pray that you will advise Her Majesty to grant Mrs. Maybrick a FREE PARDON. The resolution was carried by an audience of upwards of 500 persons, with only one dissident.

THE LONDON DEMONSTRATION.—We regret that the weather was unpropitious for this important gathering, and still more deeply regret that the proceedings were marred by an unpleasant episode of a personal character, but spiritualism is larger than any individual, principles are higher than persons and the cause must go on and grow, and cement in fraternal brotherhood all true spiritualists whose hearts are in the work for human good. We rejoice to see that good feeling and sympathy and enthusiasm prevailed, and wish we could have joined in the day's happy exercises. Success to your labours, friends! May the spirit of harmony and progress unite you heart and hand; may the angels guide and bless your labours; may you exercise a leavening influence for good, for reform, for righteousness and brotherhood in Modern Babylon. Stand shoulder to shoulder in the fight for the truth against the world.

SOUTH SHIELDS. 19, Cambridge Street, 1889.—Mr. Bowen's guides gave a physical séance for the benefit of the Society to 20 sitters, all true seekers after truth. It was the best physical séance ever witnessed by us, out of many. The phenomena were remarkable, and would satisfy the most hardened sceptic. We opened with singing and prayer. A very harmonious feeling pervaded the meeting. The boots of several sitters were taken off, and the lace of one of the boots was taken out, and two gentlemen's hands were tied together with it. The paper tube patted every sitter on the head, and a heavy Lyceum bell was hung round the circle above the sitters' heads, and three luminous slates floated, and were shown to all the sitters. Tunes were played on a concertina and the violin, which had a luminous cross on it. They were floated round the circle very cheerily. The sitters' names can be given, if required.—D. P.

A GRACELESS SON OF A CLERGYMAN.—At Hartismere, in Suffolk, a "young gentleman" (!) "a rector's son," named Gilbert Grace, slapped a boy's face and made him go down on his knees, because he had not bowed to "his grace." The boy's mother went to the rectory to remonstrate, when the "young gentleman" further evidenced his gentleness by using a horsewhip upon the lad's mother. The Bench, with two persons among them, actually had courage enough to fine Mr. Grace 5s. and costs, or seven days. What manner of man is the rector, whose son comports himself in this fashion? Is this a sample of the "Christian courtesy" we sometimes hear about? Human kindness and courtesy would be better. We wonder what the fine would have been had the positions been reversed, and the rector's wife been assaulted by the parishioner!

The Freethinker, July 28th, devotes nearly two columns to an account of three séances. The writer tells of a man who declared "no one should form a theory and then look around for facts to support it. Every honest man was bound to take facts as he finds them, and upon these build up his theory," a proposition which every reasonable spiritualist proclaims and insists upon. But this worthy man attends two séances, certain things occur, but instead of following his own axiom, and continuing to observe the facts until he has made a sufficient number of observations to justify him in drawing conclusions, he immediately proceeds to do the very thing he says should *not* be done. He starts a theory (which has been found unsatisfactory to cover the ground of the facts thousands of times in the experience of thousands of investigators who have made *repeated* and long-continued experiments), and proceeds to the next séance, having confided his views to his four friends, and proves—what? That he is incapable of conforming to his own proposition, "he looks around for facts to support his theory," and thinks he gets them. Whereas he and his friends violate the first condition, namely, "those who sit at the table shall not exercise any muscular or mental control over its movements. They shall sit to observe what occurs and record the phenomena." Suppose, for argument sake, that a spirit was present, seeking to communicate by directing the movements of the table by the aid of the psychic force provided by the sitters. One half of the sitters entertain the opinion that the results are due to the influence of the thoughts of the sitters, and proceed to prove that such control is possible—suppose it is, does that *disprove* that another intelligence can control the movements in a similar way if *not interfered with*? Suppose a telegraph wire is cut by a man acquainted with telegraphy, and he sends messages to the office, that does not disprove that the man in the town cannot (when the conditions are perfect) communicate with the other office, it merely proves that another man can do the same thing. The secular friends have allowed their cuteness to run away with their logic, and have found a mare's nest. Mr. J. Wilson, of Rutherglen, could tell them of experiments when the table spelt out a name, which was declared to be false by the only person in the company who thought she knew. She, however, afterwards learned that the name given by the movements of the table (and adhered to even after the sitter had declared it false) was correct, and she it was who was in fault. Their theory does not cover such a fact as that. Try again, don't be in a hurry, go slow. Get your facts, and many of them; exclude none. The theory can wait.

CARDS.

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

Miss Jones, Clairvoyant, Psychometrist, Healer, Trance Speaker, Public and Private. 2, Bason Street, Liverpool.

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

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

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